

TWO WORLDS

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'Hope should spring eternal in the human breast' (is our revised version of Shakespeare)

EDITORIAL

TO our thinking a pessimistic Spiritualist is a contradiction in terms. According to St Paul charity is greater than faith or hope. We would give priority to hope.

When you have incontrovertible evidence that as individuals we all survive death because life is indestructible, you are also afforded a glimpse, however small, into the divine plan of which the boundless universe and ourselves are integral parts. The supreme wisdom revealed in immutable natural laws that infinite intelligence devised provides an unmistakable indication that truly God is love and divine justice must prevail.

The evidence for Survival demonstrates that we are spiritual beings possessing part of that divinity which is responsible for every manifestation of life. Because of that sublime fact we have potentially all the power that the Supreme Creator possesses.

In times of crises and difficulties we can call on that inner power to release some of its energy to enable us to combat the stresses, strains and tensions that inevitably come our way. This spiritual armoury, when utilised, also enables us, if used rightly, to overcome whatever obstacles we encounter and to rise triumphantly above them.

Moreover we have, because of our link with the Supreme Power, access to an infinite storehouse. It has far more to offer than we can ever receive. Our evolutionary stage determines what we can assimilate.

Repeatedly it is stressed by wise and

advanced spirit teachers that we should banish fear of what the morrow may bring. By allowing ourselves to be filled with apprehension we are encouraging what we are afraid may happen.

Fear, we are told, blocks the channels by which help can reach us. It disturbs the physical and spiritual atmosphere around us. This negative outlook paralyses any possible constructive thought.

Fear is corrosive and should never be allowed to gain any hold, however slight, on our outlook.

Because there is a law of evolution which ensures progress from lower to higher aspects of being, this is evidence that divine beneficence governs the universe. Living as we do in an imperfect world, obviously there will be inequality and injustice. There must be times when it seems that the wicked flourish like the green bay tree, and seemingly innocent people must bear the brunt of what others do to them.

Ultimately, however, divine justice must prevail because the law of cause and effect is inexorable in its sequence. We reap only what we have sown. If not here then hereafter the scales will be evenly balanced.

There is no possibility of pretence or escape when we are confronted with the balance sheet produced by our earthly lives. Saintliness will be self-rewarding. Selfishness will be self-punishing. The saint and the sinner cannot have equal spiritual status.

(Continued overleaf)

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Editor, Maurice Barbanell, who does not necessarily

agree with views expressed by contributors. They are given liberty to express ideas, however controversial, on subjects which are the province of this magazine. Truth, in our view, will be advanced and never hindered by the honest expression of different viewpoints.

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OUR allegiance is not to a Creed, not to a Book, not to a Church, but to the Great Spirit of life and His eternal, natural laws."

Wisdom from the
world beyond

Earth is the school for spiritual education

The account that follows is taken from a tape-recording made of a sitting with Silver Birch, guide of Hannen Swaffer's home circle, held in a Swiss family's home. Some of the sitters, numbering over 40, had been present when the guide spoke in the same room two years ago.

I WOULD like to greet all my old friends to whom I had the pleasure of speaking when I was last in your midst. To others who are strangers I give an equal welcome. We are all treading the same path, seeking that enlightenment which will enable us to understand life even better than we have done before.

You live in what is physically a beautiful country. But spiritually it is not as beautiful as it is physically. There, alas, is a great deal of ignorance, superstition and misunderstanding, and only a comparatively few have any knowledge of spiritual realities.

You have two difficulties that have to be overcome before the sublime illumination of the spirit can shed its rays and bring its beneficence to a much larger number of people. One is that you have here a heritage of what is said to be religious teaching but does not fulfil what religion should be. True religion is that which binds humans to the Great Spirit.

Unfortunately, the religion practised in your

(Continued from previous page)

In all this the majority of humans, who are decent and kindly, often far better than you would expect from the conditions in which they live, have nothing to fear. The after-life will give them some of the benefits from the seemingly boundless riches it has to offer.

Because we have proved the existence of spiritual realities, hope, optimism and a real faith founded on knowledge should be our constant companions. They will inspire us to seek always to fulfil ourselves by allowing our latent divinity to find the fullest possible expression.

Without hope life is not worth living. With it, life becomes a tremendous spiritual experience.

beautiful country no longer succeeds in doing so. The inspiration on which it was founded has long ago been driven out and replaced by doctrines, creeds, dogmas and rituals. These have nothing to do with religion because they do not achieve its purpose of bringing men and women nearer to the Great Spirit.

Inspiration emanates from the infinite mind of the Great Spirit. Theology emanates from the mind of man. What man teaches, based upon wishful thinking, cannot replace the profound inspiration that emanates from the source of all being.

The other difficulty that has to be overcome is also a form of worship. It is the worship of what has been called in olden times the golden calf. Because the religions have failed to reveal the spiritual realities on which all life is founded, the overwhelming majority of people believe that matter is all that exists and there is nothing beyond that which your five senses can cognise.

Therefore logically they say, in an existence which is limited to 70, 80, 90 or 100 years, let us look after ourselves materially, get as much money and possessions as we can, for these are the only goals to be achieved in life. It is summed up in the saying, "Let us eat, drink and be merry, for tomorrow we die."

This is due to the failure of all the churches, synagogues and temples to draw attention to the fundamental realities on which life is based. Life is not material; life is spiritual. Matter is only the shell, matter is only the shadow. The reality is you, the spirit.

The whole purpose of your earthly existence is to unfold the real you, the spirit, so that you are ready and equipped for the next phase of an eternal life which you enter at physical death and from which you cannot escape. Death physically is inevitable for everyone in your world.

You send children to school. It is compulsory in your land and many others. Why? To receive the education that will fit them for the life they must undergo when their schooling is finished. If they have neglected that education, they are unprepared for the adult life

which follows the kindergarten, school, college or university, and as a result they suffer in consequence.

Similarly, we say to you that you are put on earth to receive the spiritual education that will fit and train you for the life that you must live when you leave your world and your physical body. If you fail to educate your spirit, then you come to our world not equipped, unfit, unready, and start with a tremendous handicap.

I want to be quite clear in what I am saying to you. I am not advocating for one moment that you neglect the requirements of your physical bodies. These are very important. Your bodies are the only means by which your spirit can express itself in your world. Your body is the temple of your spirit.

Because of that you should allow the spirit to have the fullest opportunities of expressing the divinity that is within you. But you must also allow that divinity to be expressed. This is the Great Spirit within you, the God within you. This too must have an opportunity of fulfilling itself in your world, for that is the reason why you have incarnated.

I hope you don't mind the little sermon I have preached. I thought at least it would give you a picture of your land and of yourselves as we see it. I am ready to answer any of your questions. I am very happy to be here and hope I can be of service. You have a lot of work to do and should be delighted at the opportunities of service that will gradually unfold.

Why have we been created with a spirit, mind and body?

Because you must have the means of expressing yourselves in a physical world as the unique sphere where there are opportunities for spiritual and mental development. The mind is the means by which the spirit, the real you, expresses itself through the brain, that is physical, and part of the whole physical apparatus with its five senses which bring you the ability to cognise everything material in your world.

It is a unique world in which you live because you can meet people having a tremendous variety of ideas, lives and characters. You have this unique opportunity of learning as a result of all these diverse manifestations.

That is not the case in our world. Here you will exist on a plane, sphere, realm or condition, which is inhabited by people who have precisely the same spiritual growth that you have attained. Development is far different

from that which is experienced in your world.

In our world you begin to shed some of the inevitable dross of your nature, so that more of the pure gold of the spirit can emerge. Thus automatically you go to the next higher stage of spiritual existence. That is the difference between your world and ours. That is why you start here with the spirit, mind and body.

Is there a different kind of evolution on this side and the other?

Yes. The law of evolution is at work all the time, but it has to manifest in different ways according to the levels on which it is manifesting. As I tried to explain, here you have the opportunities for a variety of experiences because of the tremendous variations in cultures, ideas and characters that can affect you in your world. You are confronted with people of a seemingly infinite number of differences. And that does not operate in our world.

Is it not monotonous to be with the same kind of people?

No. Because when you reach our world then you are on a level with people who are spiritually your equals and so there is no monotony. Monotony comes when too often in your world you are closeted with those with whom you have no kinship of any kind whatsoever. This produces boredom and tedium. There can be no monotony among those who have a spiritual and mental kinship.

This is true because in our life those who truly love one another, and as a result have achieved an equality of spiritual growth, will enjoy a richness of living that is impossible to express in your language. Far from being monotonous it produces an exhilaration and exultation which I cannot explain to you.

Have we been created as man and wife?

That is a very difficult question to answer. It says in your Bible that Jesus the Nazarene used these words, "Before Abraham was, I am." This means that as spirit we all of us have existed for all time. Spirit has no beginning and no ending. Spirit, which is life, because life is spirit, has always been in existence. There is no stage in history when there was no spirit and suddenly there was spirit and then man appeared on the scene. It is an eternal process. So you and everybody here as spirit always existed.

There comes a stage when a part of that spirit is individuated and incarnates into your world to start its progress to fulfil itself. It is possible for these spirit particles to do this many times so that what is achieved adds richness to the whole.

It is like a diamond with many facets. One

facet will be born into your world and through experience increase its brilliance. Thus the whole diamond is richer because a facet has incarnated in your world.

This is one of the means by which rebirth or reincarnation is accomplished. There is a certain choice in this matter. A fragment or a facet that has incarnated before can decide, if it so chooses, to incarnate again because of some specific objective to be achieved.

This choice is deliberately made in consultation with higher beings because it is known that in so doing some virtue, some advantage, some service, can be rendered to your world.

There are people you regard as having lustrous names in the pages of your history because of the special contribution they made to your world in times of great crises. So it could be, for example, that there is a desire to help the sick. The incarnation will be achieved for that purpose. Ultimately that individual may become a doctor, specialist, surgeon, practise one of the many other therapies, or even become a spiritual healer and fulfil the purpose of being.

The problem arises as to what is necessary for awareness to come of the purpose of the incarnation. This is an imponderable because it will depend on some catalyst at work, bereavement, sorrow, crisis or illness that will touch the depths of the soul and bring the first stage of awareness of spiritual reality.

There is one other answer to your question referring to being created as man and wife. It happens occasionally, but very rarely, that in the one incarnation there are the two facets of the same diamond coming into your world as man and woman. These are the cases of affinities. I have encountered some of them when I have had the privilege to talk to groups like these.

Is our present incarnation a great chance and a challenge?

Yes, of course, it must be so. This is your opportunity to give the real you the means of expressing the divinity within. You are not your body; your body is not you. You are not a body with a spirit. You are a spirit with a body. The real you is not what you see in the mirror. The real you is invisible.

The body is only a machine through which you express yourself. When the you, the spirit, withdraws, the machine cannot operate. You call that death. You don't become a spiritual being because you die. You *are* a spiritual being and that is why you survive death.

It is very important for you to learn the les-

sons of earthly life. What is more, if I may say this, the greatest lessons are to be learnt in overcoming the difficulties, obstacles, and handicaps, because these are the challenges which will call forth some of the potentialities you possess.

You will not make spiritual progress when the sun is shining, all is peaceful and calm and there are no problems. You will make spiritual progress when you meet with difficulty and overcome it. Steel is forged in the crucible of fire. Your spirit is forged in triumphing over problems.

Can it be that in life we don't fulfil our tasks and have not gone the way we should?

There are two possibilities. You start handicapped in our world or you may have to come back again and do what you should have done the first time. The natural law operates inflexibly and automatically. None can cheat it; none can prevent it; it must fulfil itself because it was conceived and operates by divine wisdom. You may cheat the laws of your country, but you cannot cheat the laws of the Great Spirit.

You always have to change the laws of your country because conditions arise for which they have not made any allowance. The natural laws need no change because they make provision for everything and everybody. No circumstances can arise that will be outside the operation of the natural law.

Is it right to prolong the life of a patient whose brain has ceased to function?

This again is a very difficult question. It is all governed by the motive. What is the motive for stopping the physical body from expressing itself? If you lived in harmony with the natural laws, then death would occur naturally. The physical body would drop away when the spirit is ripe, just as the apple drops from the tree when it is ripe.

Unfortunately you do not always live in harmony with nature's ways. Thus you have illnesses because the harmonious relationship between body, mind and spirit no longer obtains.

A person has what is termed irreversible brain damage. That, say the medical experts, is when life has ceased. But it is not necessarily so. When the keys of the typewriter are smashed it does not mean the typist is also dead. It merely means that you have deprived the typist of the machine through which he can operate.

Similarly the brain can be so damaged that the spirit cannot properly function. But death occurs only when the spirit leaves the body

finally. That happens when the luminous cord—the silver cord as it is called in the Bible—is severed. A baby is born into your world only when the umbilical cord is cut. So spirit cannot be born into our world until the silver cord is severed.

Your doctors have no means of knowing when that takes place. It can often be that there are lessons to be learnt by the spirit before it is ejected from the body.

I come back to what I said at the beginning. What is the motive? If it is honestly thought this is the best thing for the patient, so be it. Unfortunately you are putting the doctors in a position where they should not be placed. They can abuse their responsibilities. So it is not an easy question to answer. If you had clairvoyants who could see what takes place, the problem would solve itself.

We know that the world is undergoing great changes in politics, religion and science. Is all this for the better?

Your world is in a ferment. It is partly due to the upheavals caused by two world wars. In a ferment sometimes not always the best comes to the top. You have, as a result of these tremendous upheavals, a great dissatisfaction, especially by the young, with the world in which they live. They are not satisfied with what they have inherited. They forget all the freedoms, advantages and privileges they enjoy were attained by sacrifices made by pioneers and reformers.

They are dissatisfied with the conventional teachings of religion, science, and philosophy, with inequalities and injustices, with the prevailing codes of morality. They seek instant solutions to these problems, often through drugs.

And so, as I say, the world is in a ferment. The outward signs are the violence and vandalism, the greed, avarice and selfishness. These are the dark sides of the picture. But there is a bright side, because there is in youth the desire to serve wherever it can. What you are really seeing take place is the dim outline of a new world. Birth is not always a beautiful or painless process.

Gradually your world is being transformed because the power of the spirit is breaking through in countless places. Wherever a breakthrough is established, so there is a bridgehead consolidated to enable another bridgehead to be formed.

The natural laws provide the means by which the dynamic power of the spirit can operate to bring healing, comfort, guidance and inspiration which are evidence that they

SILVER BIRCH is my never-failing source of inspiration and uplift. I shall never cease to be full of gratitude for his wise teaching. Bless him.—(Mrs) Olive Marston, Dudley Road, Wolverhampton.

emanate from the epitome of love and wisdom.

In reality there is nothing to fear. I do not mean that you will wake up tomorrow and heaven will dawn on earth. It will not happen that way. Gradually the breakthroughs will come as we find the instruments through whom the spirit can manifest and help to ease the burdens, heartaches and difficulties of your world.

(To be continued)

My life is transformed

THROUGHOUT my life I have sought truth, but how little I had found. In the past year I have read Silver Birch's teachings over and over again, because of the clarity of thought and the clear exposition of the truths he expounds.

I have a complete empathy, an instant oneness and a responsive rapport to all that he teaches.

I say in complete sincerity and integrity that Silver Birch has transformed my life and thoughts, adding to my knowledge and understanding a beauty and lustre that before did not seem possible.

Though he may not know it, he is now the greatest single influence in my life.

I have learned more about man's nature, his God and his relationship to the universe, as contained in this guide's three prayers ("Silver Birch Anthology"* pages 107-112) than in all my 60 years of fruitless searchings among the writings of philosophers and theologians.—*H. Koren, Roebuck Lane, Buckhurst Hill, Essex.*

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The master who works 'miracles' today

by PEGGY MASON

I AM always completely fascinated by the far-flung links which draw together eventually to form a chain of events which affect or alter our lives, sometimes in relatively small ways, sometimes opening up a whole new vista. I feel the following is an example of what Carl Jung called "synchronicity," when we find that things we read, hear, observe and experience at varying moments suddenly *coincide* with meaningful significance.

When I was in Australia last year—and we need not go into the strange links in the chain of events which took me there in the first place—a friend introduced me to a group in New Zealand called Heralds of the New Age. I was enthralled at once by their monthly magazine of the same name. Its high-quality contents embrace esoteric science, teaching, Ufology, astrology's spiritual aspects, mysticism, excellent communications from the spirit world and much else most relevant to our times.

Through this magazine I was first made aware of the existence of a true manifestation of the Christ spirit in the form of that most remarkable of all beings now incarnate on earth, Sai Baba. Sri Sathyar Sai Baba, who lives near Bangalore, India, was born in the village of Puttaparthi, as insignificant as Nazareth once was.

Yet literally millions, from many lands and all walks of life, constantly make the arduous journey to his two centres or ashrams, Nilayam and Brindavan. They do so not necessarily to listen to his discourses, for these can be studied in the books now available of his teachings, nor even in the hope of being called to meet and talk with him privately or in small groups, but just to be within this avatar's radiant aura. It closely resembles that of the Nazarene which is said to have radiated for at least a mile. Was it not prophesied that masters and a great teacher would walk among men towards the close of this age?

As was so when the cosmic Christ spirit "inhabited" Jesus of Nazareth, the Christ spirit within Sai Baba is aware of each soul irrespective of time and space; and this is continually, constantly proved. Of course we

have come to learn, or are coming to learn, that there is indeed no such thing as the limitation of time or space in the real world beyond the three dimensions of the dense physical.

In the same way we now know that those operating in a higher-frequency vibration, including our space brothers, can travel at the instantaneous speed of thought, not merely the 186,000 miles per second speed of light which is pedestrian by comparison.

Now here I must digress and become personal. Though what I am about to relate is of relatively small import, the fact that it is a *personal* experience makes it important to *me* and, I hope, at secondhand, revealing to others, as a homely example of what I mean by far-flung links, or synchronicity.

Over the past year I have experienced increasing pain in the calf of my left leg, to the point where I dreaded walking upstairs. Merely going to the postbox at the end of our short drive became so agonising that I was forced to stop after 20 yards for the pain to subside before attempting to continue.

My friendly neighbour warned me (as friends do!) that if I did not go to the doctor I might "drop down dead." My doctor diagnosed a blocked main artery somewhere between thigh and knee. It was extremely difficult to get any blood down to the foot, which was constantly white. In consequence there was an almost total lack of oxygen to the muscles.

The specialist I was sent to—apart from advising me to "take up spirits,"—he meant the alcoholic kind and not those I was more familiar with!—said (a) that it would become progressively worse, and (b) that he could perform a very tricky operation through the abdomen to the spine, but with no guarantee of success, and warned me that should it fail it would mean losing my leg. He asked me to think about it and let him know. Needless to say, I dismissed the whole idea of surgery from my mind.

But it so happened that at this time I felt compelled to cut out a smiling photograph of Sai Baba which appeared in "Psychic News" and put it on a piece of furniture, on which I

had other photos, opposite my bed.

That night, as I was contemplating it, I received a strange shock. The photo suddenly jumped at least one and a half inches to one side and back again, while the entire top part of the furniture lit up and shone with sparkling, iridescent light.

It was as if I was having a clairvoyant vision, yet every other object in the room, as I looked round, remained normal. I was astonished, for I am not normally clairvoyant. In fact one could say it gave me "quite a turn." This happened on several nights thereafter, and still does, intermittently.

A reader friend, to whom I had in my turn introduced Sai Baba via the *Heralds of the New Age* magazine, told me that she, too, experienced remarkable clairvoyant visions in connection with her photo of him. (I have since learned that phenomena of varying kinds are quite common in connection with his photo in the homes of devotees.)

My friend also told me she had ordered a book to be sent to me, the enthralling "Sai Baba and the Psychiatrist" by Dr Samuel Sandweiss, a practising psychiatrist in California whose entire life, work and consciousness have been transformed through his several visits to Sai Baba in India.

One night, soon after my visit to the specialist, I spoke to the photo after a short period of prayer and meditation. I said aloud, "Oh Baba, I wish you could do something about my leg!" That's all.

A day or so later the promised book arrived. I put it aside on my table till I was free to read it, as I had other reading to complete, though I kept looking at Sai Baba's photo on its cover. Then the telephone rang. A man's voice said: "You won't know me, but I'm ringing up on behalf of Swami Ganesha Ananda. She is very interested in your writings and would like to meet you."

It transpired that this Indian woman, of

whom I had never heard, lived at Sevenoaks, some 15 miles away. If I could suggest a convenient day she could be brought over.

If writers succumbed to seeing the many kind readers who would "like to meet them" they would never have time to write! But something in my head said a definite "Yes." The thought, or rather the conviction, also flashed through my mind that she knew Sai Baba.

Three days later I welcomed a loving, warm-hearted, delightful and evolved soul of much experience and travel. To her friends she is called Shernaz. Ganesha Ananda is the spiritual name given her by the master with whom she trained from an early age in India. She is married to a sprightly 80-year-old Englishman, John Last, who is a living advertisement for yoga.

As she entered the room she glanced at the book on the side table and smiled. "You know Sai Baba?" I asked, already aware of the answer. "Oh yes," she replied.

"Have you been to see him at Bangalore?" "Oh yes," she said again. You will have perhaps guessed that she turned out to be a healer, "bursting to heal," in her own words, and in her present circumstances somewhat lacking the opportunity to express her gift. Of course, after a lovely afternoon, she gave me healing—quite briefly, with no fuss. *But how effective!*

I could scarcely believe it. From that moment, and as the days went by, I had no pain! I was able to walk about this old town so full of steep hills. I mow the lawn, trot off to the post, forget about the stairs even when carrying heavy shopping bags. And at the "Psychic News" and *Two Worlds* dinner-dance in London I danced energetically. We have also been enriched by a friendship of sympathetic rapport.

That she was used and prompted, all unwittingly, by Sai Baba, who was aware of my simple plea, I have no doubt. For this is the way he works. Time and space do not concern him. God is in all things and in all souls, for we are part of God. Oneness Is. As our spirit teacher says so often, "There is no thing that is not God."

Sai Baba is so filled with God-consciousness, so perfect a vehicle of the Christ spirit, that he can say, like Jesus, "I and My Father are one." He is unlimited, omnipresent, totally aware.

Though using a physical body he never sleeps, which is phenomenal. In the dark hours he rests, while perusing every communi-

Peggy Mason's

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cation sent to him. He can travel anywhere in his body of light. "Visiting informally," he calls it. And this has been proved over and over again by those gifted with clairvoyance.

He will appear, for instance, in vision to two or three members sitting in a group (each recounting the experience *afterwards*, and finding the exact vision has been shared). Symbols, instructions and blessings are given in this way, in any part of the world where dedication and service obtain, and where there are those with eyes to see.

For the thousands who require "miracles," Sai Baba demonstrates his complete mastery of the elements and the atomic structure of matter by "instant creation," simply with a wave of his hand in the air. No apports are these objects, but actual materialisations—a very different thing.

Often, as thousands sit on the ground at Nilayam, merely to be in his presence and with his aura of love, he will go to this one or that one—possibly a visitor from the other side of the world—and, with a wave of the hand, materialise an object which that individual has secretly longed for, uniquely applicable to that person alone.

Vibhuti (sacred ash), a symbol of purity of

soul from which all impurities have been burnt out, will fall at will from his fingertips. And when people have been waiting a long time, he will smilingly materialise "sweets" which, when eaten, assuage all hunger for a long period.

I now have no doubt that the Nazarene materialised the necessary food to feed the 5,000, for Sai Baba is also able to do so. It is a common occurrence, too, that *vibhuti*—even honey—appears on his photos in the homes of devotees in the world's far-away countries.

But what of his teaching? The President of India, Sri B. D. Jatti, sums it up thus:

"The re-establishment of the supremacy of ethical and spiritual values embracing *all* aspects of life, from the cradle to the grave. The proper upbringing of children, revival of the sanctity of marriage and of family life, of scriptural studies, of classical mores, of prayers, of simple living and high thinking; of piety and virtue, irrespective of class, religion or nationality."

Sai Baba does not wish any to forsake their religion, whatever it may be. "God is God by whatever name . . . Be true to the flame within your heart." The huge Poorna Chandra, which holds 35,000 people, is decorated with the insignia of the five principal religions: Parsi (Persian Zoroaster), Hindu, Moslem, Christian and Buddhist. Baba says there will be two more. Westerners find Jesus depicted leading his sheep.

Sai Baba is no guru. Neither did he need one, even as a young boy who made his playmates happy by materialising whatever kind of fruit they desired *on the same tree*. He gives all, and takes nothing.

Even the cell-accommodation for the thousands of pilgrims and overseas visitors to Nilayam is free. No money is allowed to change hands, except in the bookshop, and for tickets for certain kinds of food. Nothing else is asked or expected. There exists only a trust fund for the school he is building in the village.

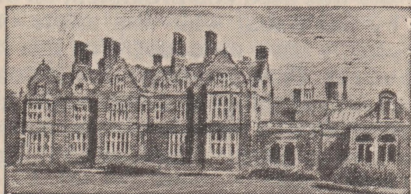
But his influence and teaching spread like leaven. There are now more than 3,000 Sai Centres throughout India. The Government is delighted that there is an increasing return to spiritual values in that vast continent. Not till this is established in his country (his backyard) will Sai Baba travel to other lands. His present incarnation is to take him some way into the 21st century.

"Scriptures claim," says Sai Baba, "that men are the children of immortality, yet century by century men are unaware of this glorious heritage. Man continues to feel he is

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mortal and that his end is imminent and his existence but temporary . . . Yet every man is a messenger of men, entrusted with the task of spreading knowledge of the joy that is missed. If he fritters his years he misses his mission, and the more highly educated he may be, the more the shame.

" . . . We need persons who have attained purity in all levels of consciousness. Man can reach perfect bliss only if his heart becomes free from envy, egoism, greed and other evil traits . . . We have to move beyond the bounds of the limited 'I,' have to break loose from the entanglement of the senses. From the narrow vision of the individual need, man must voyage into the broad vision of the universal.

"There is only one religion, the religion of love. There is only one caste, the caste of humanity. There is only one language, the language of the heart."

The ideal human society that Baba, like Jesus, would have us fashion on this earth is, of course, the fatherhood of God and the brotherhood of man—the changeless, eternal values of discipline, service and love.

It is, inevitably, because truth is truth, the teaching of the Great White Brotherhood, of the Ancient Wisdom, of all messengers and Christed ones throughout the ages. And it is never more urgent than in these perilous latter days when so much of mankind has buried the spiritual realities under a blanket of materialism, seemingly bent on destruction, while terror, cruelty, violence and anarchy have willy-nilly become accepted as the norm.

Yet the knowledge of the *presence* of this Christ-like being, actually living on earth today, so amazing, so miraculous, so full of warmth, so infinitely lovable and "human," yet of such spiritual nature and divine essence is both a comfort and a catalyst; an example and a hope; a magnet and a compass, and a shining light in a dark world. A voice which says: "I have not left you comfortless. Follow me . . ."

There is a Sai Centre in England. Secretary: Pravinkumar Patel, 49 Weavers Road, Wellingborough, Northants, from whom information can be obtained.

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Shakespeare gave the answer, 'To thine own self be true . . .'

Do you want health and happiness?

by M. H. TESTER

IF you were to ask everybody you met what they really wanted most, nearly all of them would opt for health and happiness. They might have differing views as to how these could be achieved. Some might think wealth would bring them happiness. Others might like to live in a tropical climate, in the assumption that this would ensure their health.

But whatever the chosen methods of achievement, nearly everybody would want to be healthy and happy.

The key to health and happiness, however, is neither wealth nor a pleasant environment but peace of mind. If you can achieve this, if you are serene and free of fear, if you surround yourself with an aura of tranquillity and love, then you will be really healthy and truly happy.

You now have the key. To turn it you need only one thing—to know yourself. When Shakespeare wrote, "To thine own self be true," he was stating an old truth.

Very few people are true to themselves. They may think they are. But analysis will find most of their motives are suspect. This applies not only to their private lives but also to their public ones. In recent years there has been much public outcry about the way other countries behave. We criticise the South African and Rhodesian governments, and through them their people, because of their attitude towards black men and women. We even insist on trade and financial sanctions because they do not conform to the standards we think they should.

We criticise many East European countries because their concept of personal freedom differs from ours. We sit in judgement on Middle East countries because they push up the price of oil, refuse to acknowledge the existence of the state of Israel, and practise a rough justice we regard as brutal.

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Yet we live in a country where over five and a half million experiments are performed on helpless living animals every year in the interest of science and the profit of drug companies.

We live in a country where our whole economy is dependent on the taxes we collect from the sale of cigarettes, which cause sickness and death. We support the administration from the taxes on the sale of a powerful drug called "alcohol." We are enabled to run our social services partly from the profits from the manufacture and sale of arms and armaments that are bought by the very countries we despise to continue the perpetration of their policies.

If the government of this country did not collect enormous sums from the sale of cigarettes and alcohol, and reap the benefit from the manufacture and exploitation of the weapons of destruction, we could not afford to maintain the free social services we now accept as part of our civilised society.

There is a statement in the New Testament about not judging others unless you wish to be judged. This is much the same way of saying you should be true to yourself before you criticise others.

Might I suggest a simple experiment? For one week make certain you do not criticise anybody. Do not pass judgement on strikers who aim to paralyse the economy and cause massive hardship because they feel they are being unjustly treated.

Do not criticise your children because they are immature and cannot know as much as you do about life and how to cope with it. Do not sit in judgement on any other person, your husband, wife, mother-in-law or neighbour.

There is one person you can criticise—yourself. Analyse your reactions. Make sure you understand your motives. Just for one week be utterly true to yourself.

At the end of this experiment take stock. You may find it a somewhat revealing shock. But if you have faithfully carried it out, two things should begin to happen. You will definitely feel happier—and with this happiness will come a sense of wellbeing and health.

Science has built-in limitations—5

Man can never survey the whole landscape

by E. A. TOOKE

HOW can the supreme enigmas of mind and spirit be expected to operate in accordance with sober laboratory principles? How does one catch a thought in a hydrogen-bubble chamber?

It is interesting to note that the great philosopher, Arthur Schopenhauer, in the mid-1800s—that is before Lodge's era—had already come to the conclusion that the operation of cause and effect was only *one* aspect of the world.

If they are present at all in the tiny world of the atomic nucleus, then cause and effect must exist in some unimaginable way, frequently interchanging their roles.

The Uncertainty Principle, already mentioned, prevents us from ever being able to ascertain the workings of some of nature's most vital processes. As Cambridge theorist Stephen Hawking surmises, sub-atomic "black holes" may rob us of essential information about nature's behaviour—just as the receding galaxies of outer space do at the other end of the cosmic scale.

We are bounded on all sides by physical indeterminacy. Intuition tells us that all events must be determined by *something*; by a process of elimination we conclude that this "something" can exist only on a psychic plane.

The Uncertainty Principle, two years old when Lodge wrote "Phantom Walls," remains today, 48 years after, as inviolate as ever. In essence it reflects nature's most fundamental fact—all things are interdependent. Nothing in the universe is completely detached from everything else.

Obvious though this may seem when stated baldly, it is a point which is apparently almost always overlooked by scientists and statesmen—and the rest of us. We normally think and behave as though *isolation* were the law.

From this basic, self-evident truth stems a very important premise; namely that nothing can be known completely until *all* things are known. This is the ultimate limitation of the

Our distinguished contributor has spent well over a year's spare-time research in writing this new series which covers much ground. A basic theme, Complementarity, underlies the varying subject matter.

He says the approaching new age is one of fusion, when contradictory opposites merge in a new and higher unity.

scientific method. It is an additional reason for rejecting Behaviourist attempts to treat man as an independent, self-governing mechanism whose behaviour is essentially predictable.

The interdependence of all things in the universe inhibits accurate prediction about the effects of any *one* thing. This is a source of serious danger when we come to consider the forces which man can now unleash—forces which rival those of nature herself.

"Rational" attempts to predict the future, by the use of computers or of "think tanks" of high-IQ futurologists, cannot solve the problem or avert the danger.

Incidentally, it is a profound thought, expressed by Sir Arthur Eddington, that the universe may finally turn out to be *irrational*. After all, the word "rational" applied to a process strictly means "amenable to reason." Science's acceptance of the need for complementarity with its dual, contradictory concepts, is a tacit acknowledgement that reason, when it seeks to rationalise nature, is powerless to probe beyond a certain point. (I am well aware that the same limitations apply to the reasoning I have used in this article!)

In their efforts to wrest from nature her innermost secrets, physicists have constructed gigantic "particle accelerators" costing tens of millions of pounds and generating up to 500,000 million volts. These speed up particles in order to bombard other ones. From the nature of the resulting collisions, or near misses, scientists can deduce the existence of yet other particles—even though these may remain, for the time being, undetected.

"Quarks" were discovered in this manner.

They are the constituent parts of protons which were once considered—with electrons—to be the ultimate particles of matter.

The behaviour of quarks does not conform to that of larger particles inasmuch as they attract each other less when they are close than when they are far apart. This makes it extremely difficult to separate them and study them individually.

A few scientists believe the quark to be the ultimate particle of matter and that apart from some general "tidying up," the science of physics has attained its purpose; nothing else remains for it to achieve. It may well be, of course, that this is a case of sour grapes. Perhaps physics cannot go much further without abandoning some of its most fundamental concepts.

However this may be, it is certain that understanding is as relative now as it was then. Man never reaches a pinnacle from which he can survey the whole landscape. All the crests are false ones.

Some scientists think there may be even smaller particles than quarks—and smaller ones still like a series of Chinese boxes. "Great fleas have little fleas upon their backs to bite 'em, and little fleas have lesser fleas, and so *ad infinitum*."

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As the investigation of these inner levels will demand even higher particle speeds and hence still greater energy consumption, nations would need to spend even larger sums of money to build new super-giant accelerators. It requires little imagination to see that eventually the world will run out of power or money or both—and *still* basic truth will elude the rational grasp of science.

"The big pay-off from fundamental physics," says Nigel Calder in his book, "The Key to the Universe," based on the superb television programme of the same name, "would be, in part, an assertion of mankind's trust in tested knowledge rather than superstition . . ." He is referring to the construction of a new "world machine" which no one country could afford.

Unfortunately the "pay-off" would be exceeded by the "pay-out" because the belief that "tested knowledge" can ever encompass ultimate truth is the biggest superstition of all. Hopefully we will not ruin ourselves financially before appreciating this.

"The Key to the Universe" deals with *physical* forces. So, despite the title, it contains no reference to the fact that the physicists' very expensive key to the universe is restricted to very few locks. It cannot deal with nature's most important mysteries, mind and spirit.

This omission is not due to a lack of awareness on Calder's part, however, because in a previous book, "The Mind of Man," he told when he was present at an experiment with a yogi, Ramanand, who convincingly demonstrated the mind's power over physical functions. Obviously Calder's terms of reference are different in his current work.

So mind remains a mystery; the key required to unlock its secrets will not be discovered by sending super-energised particles hurrying around a thousand-million-dollar reinforced circular tunnel.

The Uncertainty Principle is the implacable enemy of lock-pickers. Its author, Prof Heisenberg states:

"The concept of complementarity is meant to describe a situation in which we can look at one and the same event through two different frames of reference. These two frames mutually exclude each other, but they also complement each other. Only the juxtaposition of these contradictory frames provides an exhaustive view of the appearances of the phenomena."

Significantly he also remarks, "Complementarity accords very neatly with the Car-

tesian dualism of matter and mind."

These statements could hardly be more meaningful. If matter and mind are complementary but contradictory, can a frame of reference suited to the observation of *matter* deal with problems of mind or spirit? Can the study of *physical* relationships by *physical* methods enlighten us regarding *psychic* phenomena? Yet this is precisely what those hardy investigators engaged in the search for a mechanistic explanation of mind appear to believe! One is appalled at their colossal waste of time and energy.

But if the scientific method cannot be applied to the study of psi, what method *can* we use? The answer is indicated by complementarity itself. Earlier I mentioned that this principle might be applied in a manner science did not anticipate. It is time to elaborate a little.

The fact is that science itself must be regarded as only one pole of a bi-polar structure of investigation. The other pole, the intuitive or inspirational one, has its roots in occult realms beyond the veil of matter.

These twin frames of reference, taken together, provide the only comprehensive key to the universe. They cannot be reconciled; they must be employed by man as a dual probe into the mysteries of life. Intuition is as legitimate a source of knowledge as is the intellect.

Scientific Caesars often tend to demand more than is their due; more than we should be prepared to render them. They should learn to appreciate not only the extent but the limitations of their domain. They are not competent to govern alone.

It may be mentioned here that even in realms of scientific investigation, imagination, insight and intuition—even dreams—play a vital part. Prof Max Planck stated, "New ideas are not generated by deduction but by an artistically creative imagination."

In an article in the "Times" in 1969, Prof W. H. Thorpe, FRS, said (of Nobel Prizewinners), "It becomes obvious that many . . . achieve this by great leaps of imaginative insight . . . which . . . may have very little experimental or observational basis." He goes on to cite quantum mechanics and complementarity as examples of this insight.

A century before this, the great Scottish physicist, James Clerk Maxwell, developed his electromagnetic equations which almost alone among classical theories survived unscathed the holocaust of Relativity. According to J. W. N. Sullivan, one of the 20th century's most penetrating scientific writers,

Maxwell did this "by some obscure process of reason and intuition that cannot clearly be analysed."

The basic idea for Neils Bohr's revolutionary concept of the atom first came to him in a dream.

The fusion of reason and intuition is the ultimate application of the Principle of Complementarity. It must become a deliberate aim, to be achieved by methods which will be discussed later.

Complementarity, then, is not to be limited to the pedestrian role of saving the self-respect of confused scientific theorists. It may be regarded as an indication of the way to build a safe and stable future for man, and the environment of which he is a part.

Earlier we had a look at the problem of the interaction between mind and matter. As we have seen, the idea of mind *travelling* to an object and animating it raises insoluble problems.

What is the alternative? Only to regard mind as being present everywhere at once. This avoids the dilemma of the materialists who isolate people one from the other by treating them as "nothing but" separate physical bodies. Then they have to postulate unlikely "fifth forces" to link them together again. They should not have knocked Humpty Dumpty off the wall in the first place.

Perhaps we should invert their thinking and see people as local, temporary manifestations of universal spirit which have the *appearance* of separation. The problem of communication then largely disappears.

Kirlian high-frequency photography lends tacit support to this idea. The aura, or "bioplasmic body," revealed by this means seems to be the agency whereby psychic influences from the outside world impress themselves on the individual. It is even considered by some as the matrix or mould on which our physical bodies are formed.

This idea is supported by Kirlian's discovery that changes in the body, such as illness, often reveal themselves as changes in the aura before they become physically apparent.

Extending this idea, we may care to think of spirit as the basic formative factor, the fundamental cause of all development in both the bioplasmic and the physical bodies, the unity behind the diversities. As Spiritualists this definition will probably appeal to us. It is quite legitimate—so long as we don't gain or give the impression that by calling this unity "spirit" we have described or explained it.

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Such concepts are metaphysical and cannot be handled verbally.

Acceptance of the omnipresence of mind in the universe imposes certain imperatives. Not only the animal kingdom but plants and minerals too must logically have an indwelling intelligence, a spirit or anima.

Thus mind can no longer be regarded as a rare and recent phenomenon, as humanists like Sir Julian Huxley believe. It is an intrinsic part of everything that is, was or ever will be; existing beyond space and time themselves.

The assumption that such an entity as this, whose qualities are shown by experiment to transcend space and time, should have had an origin at a certain point in space and a specific moment in time is unwarranted. It requires an "unjustified leap of faith" because there is no evidence to support it.

There is, however, further justification for the idea that mind did not emerge from matter at a certain stage of material "organisation" as humanists argue. To describe the behaviour of mind in physical terms it was, as we have seen, necessary to postulate a "fifth force." This, presumably, is exclusively concerned with mental and psychic phenomena as it was invented solely to explain them.

Now, according to Nigel Calder in "The Key to the Universe," the four known forces of nature, which are present in all things, came into existence simultaneously at the very moment of the "Big Bang" which, according to current theory, "started it all off."

For consistency, an important requirement of scientists, we must assume that if a "fifth force" exists, it too came into being at the beginning and is equally ubiquitous. No point in space or moment in time, then, lacks its mental and psychic characteristics. The need for a fifth force bespeaks the universality of mind.

The art of psychometry provides some evidence that mind is ubiquitous. Stones handled by a psychometrist release impressions of the past; sometimes remarkably detailed ones.

The inference is that some mental faculty is either present in, or capable of acting through, those materials commonly regarded as inert and lifeless. Certainly their ability to store information is not based on any plasticity in their molecular structure.

Recent investigations into feeling and emotions in plants, while not yet conclusive from a scientific viewpoint, suggest overwhelmingly not merely impersonal mind but a *personalised* intelligence inhabiting them.

It might be best to avoid here a discussion

on what constitutes personality. It could become very involved and space-consuming. A categorical restriction of personality to the higher forms of animal life, however, might owe more to prejudice than to observation.

Some eminently sane and practical men, such as Major W. Tudor Pole, OBE, assure us of the existence of a personalised intelligence in trees and of man's ability to communicate with it. (See "A Man Seen Afar," Neville Spearman.)

To recapitulate, then, perhaps the most viable theory of nature, consistent with all the known facts, is that she is an intelligent body. Man, the animals, trees, flowers and the very earth beneath them, may be regarded as vehicles of a cosmic consciousness which manifests through all things.

(To be continued)



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When you seek solutions to man's fundamental problems

There are no final authorities

by F. H. TOMLEY

I IMAGINE that, at some time or other, most people who do any thinking have asked themselves what is the meaning of our life on earth and what is its purpose.

There is no doubt in my mind that all the world's religions attempt to provide answers. This can be construed from the way they have split into sections, reflecting divergencies of thought in their adherents. We are told that in the USA there are over 300 different Christian sects.

There was a time when the Christian Bible was believed to be "the word of God," and therefore contained all the answers. But the scientific discoveries and increase of knowledge over the last 200 or 300 years, and the achievement of freedom of thought with the gradual end of religious persecution has changed that title for most people.

We are now aware that the Bible must be looked upon as not one book but a library, a collection of writings by various people, spread over a very long period; the Old Testament being a selection of the literature of the Jewish people.

The only reason it has been incorporated with the selection of writings of some of the early Christians, called the New Testament, was because Jesus was a Jew and worshipped the Jewish god called Jehovah, who was later adopted by the Christians.

Jesus worshipped in the synagogue and the temple in Jerusalem, and in his teachings frequently referred to the Jewish scriptures and prophets. According to the ancient Jewish scriptures, the Jews believed themselves to be "the chosen people" of Jehovah.

I am here reminded of the anti-semitic line, "How odd of God to choose the Jews," and the rather clever Jewish retort, "But not so odd as those who chose a Jewish God and spurned the Jews." This refers of course to the Christian persecution of the Jews, who were falsely blamed for the death of Jesus on the cross.

Jesus was accused of wishing to make himself king of the Jews, which was treason against Rome, and therefore punishable by crucifixion. It was certainly politic for the

early Christian writers to blame the Jews rather than the powerful Romans, especially after the Jewish revolt of AD 70.

Dr Hugh Schonfield in his "Authentic New Testament" gives the date of the oldest extant life of Jesus as AD 72-75, the writings of John Mark. He was said to have acted as interpreter for the disciple Peter, and afterwards set down as much as he could remember of the stories told by Peter.

I repeat that there are no final authorities; the only one is our mind. We believe what it will allow us to believe, according to our knowledge, education and experience.

With the vast increase in our knowledge of the immensity of the universe (we are told that in our galaxy alone, the Milky Way, there are about 250 thousand million stars), most people find difficulty in equating God with the picture of the old gentlemen sitting on a marble throne somewhere in the sky.

Mystics have told us that God is spirit and love. Scientists now say that matter is energy, which in various combinations gives the impression of solidity, whether in wood, metal, stone or human brain.

Sudden illumination, inspiration, intuition, call it what you will, is not confined to poets, composers and prophets, but has also helped men of science.

Kekule von Stradonitz, the German chemist responsible for two important discoveries in chemistry, the structure theory, and the formula for benzene, said they came to him. The first was when he dozed on top of a London bus; the second years later when dozing in front of a fire.

Otto Loewi, who made the discovery that chemical substances are involved in triggering off nerve impulses to muscles, received it in a dream.

Frederick Banting testified that three sentences communicated to him one night led to his discovery of insulin.

James Watt, in a flash of insight, received the ideas which produced the steam engine. He insisted he was not responsible; the ideas were given to him.

These are just a few examples, but they all

suggest that much inspiration comes from "outside."

Many composers and poets have told a similar story. Brahms said: "Spirit is universal. It is the creative energy of the cosmos. The soul of man is not conscious of its powers until it is enlightened by spirit."

Max Bruch, who composed that lovely violin concerto, said, "My most beautiful melodies have come to me in dreams."

Emerson's words on the subject were, "From some alien energy the visions come." I believe Einstein was similarly inspired when he said, "I am trying to find out where matter ends and spirit begins," in reply to a question about his work on the atom.

When I read that remark I was greatly impressed by its significance and, more so, by what followed not long afterwards. One night I woke from sleep and saw at the foot of the bed a figure dressed in a long, dark robe and a soft, round hat.

I "heard" the words, "Geneva, John Calvin." I received the impression he would help me with some writing I was to do. I saw his face quite plainly, and described it to my wife the next morning.

Soon I turned to my books to find out more than the little I knew about John Calvin. No doubt many people suffered, in Geneva and New England, where his doctrine was taken, because of the harsh theological beliefs he propounded.

One of the "heretics" he burnt at the stake in Geneva was Michael Servetus, a famous Unitarian. I gave up orthodoxy for Unitarianism when I was 16. The sequel came a few days later, with the following lines, which came "out of the blue" without having to think about them:

"Enshrined deep in the atom's whorl, in the speeding galaxy of its multi-particles, spirit hides, which is of God."

This developed into a poem of 16 lines which was published in 1971 in "Common Ground," the magazine of the Council of Christians and Jews. Later I enlarged it to 50 lines which were published in "Mondcivitan Bridge," followed later by the three articles in *Two Worlds* in May 1975, November 1976, and October 1977.

In them I suggested that what we term spirit could be the fundamental particle or wave within the atom, the infinite basic energy on which all matter is built. If it is the fundamental particle it cannot be divided.

And if it cannot be divided it therefore cannot be destroyed; it could make up the spirit

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body which survives the change which we call death; the mind, being part of the spirit, retains all its memories, as anyone knows who has made contact with a "dead" friend or relative. The brain is the computer which serves the physical body, but is very likely superior to any man-made computer.

If this idea is accepted, it explains many mysteries, as for example the way cells, built of millions of atoms, seem to have an intelligence of their own. In my November 1976 article I quoted Sir Chas Sherrington in his Gifford Lectures 1937-8 about the build-up of the human embryo, "It is as if an immanent principle inspired each cell with knowledge for carrying out of a design."

F. C. Happold in his study of mysticism refers to "a dynamic urge—impelling structures to behave in certain ways and to develop in certain directions."

In that article I gave examples of what seemed to be behaviour in insects, birds and animals, right outside the dictates of instinct.

I also wrote of the experiments with plants by Sir Jagadis Chandra Bose, the Indian biologist; of Gordon Turner's story of the response of flowers to spiritual healing; and of the conclusions of the Backster Research Foundation of New York that when cell life dies it sends out signals to other living cells, even miles apart. Surely all this suggests some form of consciousness at a low level.

Looking backward at the evolution of living forms, there appears to be an inborn urge towards perfection, a continual striving to produce more complex and more beautiful forms; compare today's plants and animals with those of the palaeozoic age.

Finally there is love, or attraction. I quote from Teilhard de Chardin's "Phenomenon of Man":

"It is a general property of all life—if there were no internal propensity to unite, even at a prodigiously low level—indeed in the molecule itself, it would be physically impossible for love to appear higher up with us, in hominised form."

I wonder if we could go deeper still and note the cohesion of the 200 or so particles which make up the atom, each separate atom being a miniature universe. This brings me to another thought.

The electrons vibrate at a speed of 140,000 miles per second, but they have been divided into many different subparticles which have been classified into families and given names.

The nucleus of the atom, consisting of protons and neutrons, is now found to be made of

particles, called quarks, which travel at the speed of light, 186,282 miles per second, but up to the present they cannot be separated from the protons. I wonder if it could be that the faster the speed of vibration, the greater the cohesion?

I can hear the critics say: "What about the struggle for existence in the animal world, life living on death? What about the multitude of wars which have plagued humanity? Surely love seems to have come off second best in the scheme of things?"

I will try to answer these questions as far as I possibly can, though they may not seem satisfactory to everyone.

To the first one I would say, "How else could a balance in nature have been maintained? If everything, every insect, reptile, animal, had from the beginning been forced to eat only herbage, how long would the herbage have lasted?"

Wars, most of them, have been engineered by individual despots, men who climbed to leadership, inspired by ruthless ambition for power or wealth, or in some cases by religious fanaticism. The ordinary man did not have much to do with the cause or objective, though he was sometimes a willing tool.

Man was certainly endowed with what has been called the fighting instinct, part of the "urge to survive," without which he certainly never would have done so. It was responsible for his slow climb from the cave, surmounting all the hazards and cataclysms which undoubtedly he must have faced in his early days on earth.

Now he is slowly and laboriously to sublimate the instinct, helped by the knowledge that science has fulfilled the prophecy made by the great inventor, Thomas Edison, who said, "Some day from the brain of man will come a weapon so terrible in its effects that even he, with all his audacity, will not dare to use it." We can only hope there will be no accidents.

Despite the violence seen everywhere today, which we are told is caused by the birth pangs of the new age, there is much ground for hope. There are more care and concern for the disabled, the sick, the aged and the unfortunate than ever before in history.

Great efforts are being made in many countries, including our own, to evolve a more equitable society, freed from the injustices, inequalities and brutalities which existed in the early days of this 20th century.

There are several societies and communities
(Continued on facing page)

When will we follow this lead?

Russia spends £11 million annually on psychic research

by the REV THOMAS MADDOCK

I WROTE to each university in Australia to find out what they were doing by way of psychic research. I was prompted to do this by the disclosure in a book, "Psychic Discoveries Behind the Iron Curtain," by Schroeder and Ostrander, that Soviet Russia was spending £11 million a year on psychic research, and that much of this consisted of grants to universities.

A rather sinister aspect of this massive allocation of funds was the fact that it was the KGB, the Russian secret police, who were deciding how and where these funds should be spent. A rather melancholy revelation for the west was a statement by a well-known English clairvoyant, Sybil Leek, that the west was 50 years behind the Russians in psychic research.

(Continued from page 188)

inspired to act as pioneers in the New Age living. My wife and I spent a week at one such, at Findhorn on the Moray Firth. There, about 300 people live in harmony and co-operation with the devas, or nature spirits. We can certainly testify to the delicious vegetables and salads which they grow. We had an inspiring and unforgettable week.

I quote a few lines from an article by Suzy Holbeche, "The message of Findhorn is that what our world needs most is a renewed relationship with God—not a god of the past, but of going forward to a recognition of his Beingness, his presence—within each and every area and activity of our lives."

Finally, a few words from "Silver Birch," "The power of the spirit is infinite; its limitation is the channels through which it can manifest; their stage of evolution, their ability to be receptive, their attunement, their attainment."

What is the meaning of life? I would suggest it is evolution from the crude and formless, towards perfection in form, substance and mind and since we cannot envisage any finality to the cosmos, perhaps even membership of one of the lower hierarchies of creative beings.

The writer, an occasional contributor to this magazine, is a Spiritualist who lives in Tasmania. He has been preaching, lecturing and writing on psychic matters for over 20 years.

I wondered if the western nations were aware of being thoroughly outclassed in psychic research. And I wondered particularly what Australia was doing about it. In Russia, and in eastern Europe generally, it is the universities that are doing the research.

Some Australian universities said they were not doing anything. A few said they were carrying out some form of research and referred me to other sources of information.

Incidentally, not a single university reported the receipt of funds from the Government, either federal or state, for psychic research. The budget apparently does not allow this to be done.

Only time will tell whether this total neglect is justified by events. On the other hand, it is hard to imagine that the materialistic, severely practical Russians would spend £11 million a year on something that was not worth while.

Nonetheless, several Australian universities are going ahead with psychic research. I learned, for example, that, at La Trobe University in Victoria, Dr Mosche Kroy was planning to establish a parapsychology laboratory. His remarkable initiative in this field was featured in the Melbourne "Age."

This newspaper reports that, before joining La Trobe's Department of Philosophy, Dr Kroy had been a senior research psychologist with the army in Israel. Its government is taking an active interest in psychic research. He states that several biologists and physicists have joined his newly-formed Society for Psychical Research.

"Until recently," Dr Kroy tells the paper's readers, "the west's entire philosophy was based on the premise that everything consists of matter and energy, and is located in space and time. This view of the universe is pure dogma, something which has not escaped the

Soviet Union, where psychics are now smartly placed on the state pay roll."

Israel's research, he adds, is based on the recognition that a single psychic might perform more effectively than an army or bomber squadron. He reports further that Israel is particularly interested in psychokinesis, the supernormal movement of objects.

"If people can be trained in this work," he goes on, "we'll have a situation where a psychic can manipulate an enemy control switchboard, and turn his missiles back upon him." Dr Kroy claims that the reality of telekinesis has been proved many times.

He reckons that the most notable practitioner of telekinesis is Nelya Mikhailova, sometimes known to researchers under her

family name of Nina Kulagina. Dr Kroy says that the study of telekinesis, together with faith healing and telepathy, will be taken up by his Society for Psychical Research.

Probably the number one authority on telekinesis in Australia is Dr Jurgen Keil, Senior Lecturer in Psychology at the University of Tasmania.

Dr Keil has visited Russia five times in recent years to study Nina Kulagina and her remarkable telekinetic powers. His findings, together with those of three other distinguished researchers, are contained in the January 1976 issue of the "Proceedings" of Britain's Society for Psychical Research.

This 40-page report establishes beyond doubt that, to use the words of his account, "a good case exists to accept Kulagina's abilities as genuine." He adds that "the evidence against trickery is quite substantial."

What is there remarkable about this young Russian housewife that brings eminent scientists from all over the Soviet Union, and, indeed, from many parts of the world, to investigate her abilities?

What kind of talents does this "plump, attractive, open-faced young woman with dark expressive eyes" possess that have brought armies of technicians into her home to produce a total of 47 films?

A typical session finds Nina Kulagina seated at a large, round, white table in front of a lace-curtained window. She is physically examined by a medical doctor, and X-rayed to make sure there are no hidden objects like magnets concealed on her person.

Someone places a number of objects on the table, a compass, a vertical cigarette, a pen top, a salt shaker and a matchbox.

She holds her fingers parallel to the table, about six inches above the compass, and begins to move her hands in a circular motion. Her pulse races to 250 beats a minute.

The needle shivers. Then, slowly, it begins to spin counter-clockwise, turning like the second hand of a clock. After that, the entire compass, plastic case and leather strap all begin to move around the table.

Then it was the turn of the matches. These climbed out of the matchbox, and moved like a log on a fast-flowing river till they got to the edge of the table. There they fell off the edge and landed one by one on the floor.

This is but one of the remarkable phenomena produced by her.

It is fair to add, though, that Dr Keil is critical of some of the more sensational reports about psychokinesis. Their conclusions, he

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tells me, are not always based on thorough research.

I also established that the University of New England, Armidale, New South Wales, had directed its attention to psychic research. The acting head of the Department of Psychology, Dr Maurice C. Marsh, tells me:

"This university offers a course in parapsychology within the Department of Psychology both to undergraduates and post graduates. I teach some of these courses. Harvey Irwin, our senior tutor, has also been interested. He is currently carrying out research in ESP. My particular interest is poltergeists."

Dr Marsh sent me a programme of his courses in parapsychology. There are no less than 19 different topics dealing with such subjects as telepathy, clairvoyance, psychokinesis, poltergeists, apparitions, hauntings, mediumship, reincarnation, survival, witchcraft, magic and unidentified flying objects. There is an exhaustive list of recommended reading for each subject.

From the University of Western Australia I learned that a topic called, "Methodology in Parapsychological Research," was offered to fourth-year psychology students.

In addition, it is easy to see that the ordinary citizens of Australia are taking an increasing interest in psychic research and its religious counterpart, Spiritualism.

A historic event took place in Sydney last year which put Spiritualism and psychic research in Australia on a national basis for the first time.

This was the formation of the Australian Spiritualists Association, a nation-wide body. For the first time it is attempting to weld Spiritualists and psychic researchers in every state in Australia into one united body.

Parapsychologists and Spiritualists are uneasy bedfellows. They are to be found just as often bickering as working together. But it is a domestic quarrel. They belong in the same family, and are working towards the same end.

When God established the spectrum of psychic research he placed the parapsychologists at one end and the Spiritualists at the other.

He knew that the parapsychologists were often hypercritical and anxious to disbelieve. And he knew that some Spiritualists were often credulous and anxious to believe.

With the believers at one end of the spectrum and the disbelievers at the other, God knew that somewhere in the middle the truth

would be found. Somewhere there in the middle would be found what might be described as the happy medium.

So the universities of Australia are the natural allies of the Spiritualist churches in their psychic quest. When the believers and the disbelievers meet somewhere in the middle, we should get some very useful results.

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A spirit communicator materialised in his study to describe what happened after his passing 'through the mists'

The boy medium who convinced a queen

by RONALD McCORQUODALE

SUDDENLY, a child screamed. A boy lay in deadly peril among horses in the highway. A man, standing nearby, bounded forward to drag him from his hazardous position. Then he turned, when, in his own words:

"Something touched me. I clasped the lad more firmly and stepped forward. The noise ceased, vehicles and street faded away, as if some great magician had waved his wand. The darkness disappeared. I found myself lying on a grassy slope in an enchanted land." Death, the great change, had overtaken him.

So began that enthralling, beautifully written story, "Through the Mists,"* as recorded by Robert James Lees in 1898. It all happened long ago in Victorian England, in the London of the hansom cab, of horse-drawn omnibuses, of gaslight, of East End slums and Jack the Ripper.

The story reads like a fantasy, not a nightmare, a *tour de force* of a powerful imagination, some kind of fairy tale.

In was Christmas Eve, 1897. Lees, a well-known highly respected journalist and author, was sitting in his study when, again to quote his own words, "A stranger, uninvited and unannounced, entered my room 'while the door was shut'."

The stranger's presence did not alarm him since Lees claims to have entertained such spirit visitors previously. Pointing to a seat, he bade him welcome and inquired the purpose of his coming.

The communicator explained a desire he had long cherished and asked if Lees would help him in its consummation. As soon as his mind comprehended the fact that he had experienced the great change of death, a yearning possessed him to find *some* means of coming back and showing how people erred in their conception of the hereafter.

At first, he feared he had no power to break the silence of the tomb, but gradually there came the knowledge of the power of love by which the lips of death could be unsealed. The visitor desired Lees to write what he would

dictate and then give his story to the world.

"I heard within my spirit home a wail. If only *one* could tell the tale of his experience on that other side; could rend the mists, could fling the portals wide that we might see, might understand, might *know*."

Dr Momerie, a great 18th-century divine, once said the full mystery of death lay with the dead. Here is a powerful tale told by one returned from that bourn from which Shakespeare says *no* traveller returns.

Lees insists that this book is no composition of fiction, no creation of vivid fantasy, but literally, stupendous as the assertion would appear, a true record of experiences dictated by a spirit from that "home of the soul" to which we are all wending our way.

This classic story is an answer to Robert Burns' pathetic and plaintive cry, "Tell us, ye dead, is there non of you in pity will discharge the secret of what 'tis you are and what we must shortly be?"

But let me begin at the beginning. Robert James Lees (1849-1931) was a remarkable medium. As a mere boy of about 13, he convinced Queen Victoria with spirit messages from her husband Albert, the Prince Consort.

She was especially impressed by a letter written in the trance condition of a particularly personal nature, and signed by a name uniquely used only by the prince in his letters to the Queen when on earth.

Lees was offered honours, a comfortable annuity and gifts from the Queen. All of these he refused, wishing only to be of service to the spirit world. Arthur Findlay vouches for all these facts in his autobiography, "Looking Back."

Let me return, however, to literary history. Lees wrote several books, "The Life Elysian," "The Heretic," "The Gate of Heaven" and of course, the best known, "Through the Mists." It is said Queen Victoria ordered specially bound volumes for presentation to members of her family.

My father, an avid reader, particularly of psychic literature, bought the famous book many years ago. As a young man I had cursorily read it, but dismissed the story as an

*By post from *Psychic News Bookshop* at our address, £3.35/\$7.40.

imaginative novel or just fiction. On a recent re-reading in the light of a more mature understanding, I was greatly impressed with the sincerity and simple loveliness of this unsophisticated narrative.

Here is an account of life beyond the veil not couched in scientific language, but nonetheless impressive by its simplicity and spiritual beauty. It does no violence to our scientific reasoning, and it all seems so natural.

Lees soon discovered that the communicator exploded the orthodox ideas of heaven and hell. The hereafter is no abode of perpetual hymn-singing and playing of harps. New light is thrown on the Bible's teachings.

The spirit author of the story says that in earth life he was called a misanthrope, a hater of mankind. Bereft from childbirth of a mother's love and guidance, and brought up by a stern father of strict Calvinist character, he became introspective.

In the family circle there was no sympathetic communication and so books became the man's sole companions. He began to feel a great aversion to any fellowship with those around him, becoming more and more introvert.

Of a naturally religious turn of mind, he became a serious thinker. Often he used to frequent the dark haunts of London's East End where vice, poverty and wretchedness abounded. It was on one of these "missions" that this man "died" because of the incident dramatically described in my opening paragraph.

His vital message to the world was that there was nothing to fear about death. How many people cloud their lives with this fear born of their dread of dying.

The narrator confirmed what the mother of the Rev G. Vale Owen told her son in a spirit communication that death is the sweetest and most rewarding of experiences. The soul, on returning to that boundless deep whence it came, is lovingly welcomed into its second birth.

We are told there are those ready to help, guide and to minister, truly a ministry of angels and all very encouraging. On the Other Side, it is emphasised, everything is so tangible and real. It is not a spirit world that is a creation of the imagination, it is *this* life that is dream-like, unreal and a plane of illusion.

Now we know in part, St Paul affirms, but then shall we know face to face. They say we shall know as we are known. Indeed truly we shall know each other better when the mists

have rolled away. The communicator tells of the clearing of these initial mists from the soul in its emergence to reality.

The function of the mists is to dissolve everything except that which is spiritual. There, all the seals of life are broken. Everything which has been hidden is revealed. The books are opened wide, whether to acquit or condemn in that final judgment, the harvest home of all our deeds, good or ill.

Heaven and hell are not geographical localities but conditions of mind or levels of evolving consciousness. Retribution and compensation *are* the accompanying laws of eternal progress. There is no hell in the orthodox sense, but there is a state of mental torment, a purifying, remedial condition of the mind through which *all* depraved souls must pass.

After the soul is divested from mortality, this muddy vesture of material decay, by passing through the mists, there is evolved from the spirit a natural covering. This is in accord with our character, here determined by acts and motives of the past earthly life. The colour of dress is an indication of the wearer's condition.

Oliver Baldwin, the Spiritualist son of Prime Minister Stanley Baldwin, once said, "It is the colours I shall look for beyond the veil." We are told that indeed the hereafter *is* a blaze of colour beyond the power of our language to convey.

The author of Lees' story speaks of heavenly gardens, rich green grass, happy valleys, magnificent flowers, trees, and all lovely things more enhanced, glorified and beautiful. It is truly an enchanting landscape that no artist could adequately portray.

We are also told that the great power over there is love by which life in all its phases, heights and depths is governed. We are instructed about schools of learning, homes of rest and convalescence where souls weary, worn and depleted are restored again to life and vitality.

There is discussion on the relationship of sleep to death, on the sanctuaries of silence and meditation, on Beulah Land, as the pilgrim John Bunyan called that home of souls. *Throughout all this spirit script, the communicator insists that the whole purpose of our lives here is our preparation to quit mortal life.*

I conclude with this excellent quotation: "Man, practically, regards earth life as the chief, rather than the subordinate, condition

(Continued overleaf)

She complained I had 'ruffled' her aura

I failed to find the happy medium

by FLORENCE E. PETTIT

BEWARE of lower psychism and those who seek to gain materially from the grief and gullibility of other people. Having written that, I must emphasise I have been privileged to meet, as friends and acquaintances, several good and honest mediums. When one has sampled the cream, skimmed milk becomes most unpalatable. And at the Spiritualists' garden party only skimmed milk was offered.

After the raffle tickets had been sold and everyone had greeted each other more than once, as well as having spent their loose change at the bring and buy stall, there seemed little left to do but await tea. The only other attraction available was a reading by a clairvoyant. Foolishly I put my name down for this.

No sooner had I entered the upstairs room where the medium sat than I sensed her to be a phoney. It so happened I was going through an extremely contented and carefree phase of existence, such as I had never known before.

Problems, which were many and various, had been solved and trials had been overcome—at least for a time. It seemed that, at last, I was sailing my barque on a delightfully calm sea. The day was pleasant. Inwardly I felt warm with quiet joy.

Even the most insensitive person should have been aware I was very happy. Whoever I encountered said I looked well—some even said "radiant." I was, in fact, grateful to the powers that be for having been brought through my vicissitudes. I was glad to be alive and at peace with the world.

It was therefore with something of a sense of shock that I heard the medium say as she greeted me: "I saw you in the garden, and watched as you came through the doorway

(Continued from previous page)

of existence. As a spiritual being he should be educated to look upon everything from a spiritual standpoint in the same way as a schoolboy is encouraged to regard his studies in the light of what they will afterwards enable him to accomplish. Earth is not all, neither is it a finality of development, but rather the elementary stage upon which is built the next advance."

just now. I can see you are beset with worry and anxiety."

"Oh, no," I murmured gently, "you are wrong!"

She raised her eyebrows and said "Funny—most people are!"

That remark was very significant, and probably her usual opening gambit. It could be relied upon to dose her clients with self-pity and self-concern.

Then the silly woman tried another tack. "Have you a mother in spirit?" she asked.

"Of course," I answered. "Anyone of my age could expect to be motherless."

She bumbled a lot of uncharacteristic irrelevances about my mother, until I stopped her. "We are not on the same wavelength at all," I said. "Shall we be quiet for a moment and start again?"

Gently I took her hands and for a moment she was still. But when I sat back she continued to pour out a spate of meaningless words concerning my mother and a mythical nurse friend. I lost patience with her, stood up and ended the interview.

I went downstairs and sought out the organiser. He said they had never had that particular medium before. Yet earlier in the afternoon he had told me she was "awfully good."

He offered to return my money. As, by some oversight, no one had asked me for any, we parted with a laugh. But I did ask him whether I might warn my friend who was about to go upstairs for her sitting. He asked me to give the medium another chance. So I said nothing to my friend.

When she returned, however, she said she had been told "a load of rubbish." Then she asked: "Whatever did you do to the medium? She was red in the face and told me you had 'ruffled her aura.'"

"I bet I did," I answered, amused at the description.

Any Spiritualist reading this will know there are some with limited gifts who jump on the bandwagon and give readings even when not on form. At such times they should admit that their psychic sensibilities are low and not utter untruths or inept statements.

I too was at fault for consulting a medium unnecessarily. A friend of mine had done this some weeks before. She was told her husband would soon die in a car crash. Afterwards she was in a state of nervous tension every time he left the house.

It is worth while waiting for an appointment from someone who is utterly trustworthy.

BOOKS TO READ

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These are usually discovered by personal recommendation. They will have a regular following of sitters and a good reputation.

Years ago my guru told me to increase my own sense of awareness. He said we could all train ourselves by going into our own "with-in." He advised quiet times, personal study and regular meditation.

This, surely, is the better way.

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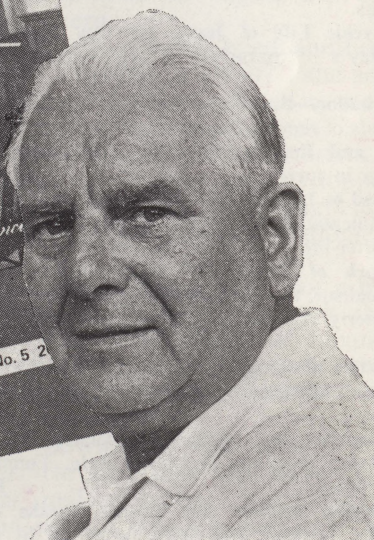
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