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PROOF POSITIVE OF THE TRUTH
OF SPIRITUALISM.

:- (X) :-

ANOTHER year has gone by. Has Spiritualism progressed? Let us, however, first see what we obtained in the early days of Spiritualism. We give below some (not all) of the feats then accomplished by spirits to prove their existence to men below as enumerated by Epes Sargent.

The stupendous phenomena of Modern Spiritualism, says Epes Sargent, make us pause, and ask once more: What, then, is this mystery called matter? All the conceptions of matter we get through the senses are modified, if not contradicted, by some of the well-attested proofs of spirit-

power. The materialized figure of Katie has been known to disappear instantly on re-entering the cabinet where Miss Cook was lying entranced.

The Philadelphia Katie, after having manifested her objective reality, allowing the spectators to touch her hands and her dress, while she conversed and moved about, would gradually fade away into thin air before their eyes, until not a vestige of her was to be seen. Nor was this all; for, a few moments subsequently, and outside the cabinet, within three or four feet of the spectators, she would begin slowly to form again, until she stood before them in all her perfection once more. She "was exceedingly handsome and apparently about nineteen years of age." Mr. R. D. Owen, Dr. Henry T. Child, of Philadelphia, and many others testify to this phenomenon. The mediatus, Mr. and Mrs. Holmes, were not in the cabinet, but outside among the spectators, and visible to them during the manifestation.

The spirit Florence that came through Miss Showers, at Mr. Luxmoore's house, in London, April 11th, 1874, dematerialized herself and her white robes almost instantly, so as to be invisible, and this three times in quick succession.

Mr. (now Sir) Alfred R. Wallace, in his "Defence of Spiritualism," gives the following account of some of the phenomena through Miss Nichol (afterwards Mrs. Guppy):

"The most remarkable feature of this lady's mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house, at a very early stage of her development. All present were my own friends. Miss Nichol had come early to tea, it being mid-winter, and she had been with us in a very warm, gas-lighted room four hours before the flowers appeared. The essential fact is, that upon a bare table, in a small room closed and dark (the adjoining room and passage being well lighted), a quantity of flowers appeared, which were not there when we put out the gas a few minutes before.

They consisted of anemones, tulips, chrysanthemums, Chinese primroses, and several ferns. All were absolutely fresh, as if just gathered from a conservatory. They were covered with a fine, cold dew. Not a petal was crumbled or broken, not the most delicate point or pinnule of the ferns was out of place. I dried and preserved the whole and have, attached to them, the attestation of all present that they had no share, so far as they know, in bringing the flowers into the room. I believed at the time, and still believe that it was absolutely impossible for Miss N. to have concealed them so long, to have kept them so perfect and, above all, to produce them covered throughout with a most beautiful coating of dew, just like that which collects on the outside of a tumbler when filled with very cold water on a hot day."

At a meeting of the Marylebone Association of inquirers into Spiritualism, in London, March 18th, 1874, Mr. Thomas Everitt said that he had known *as many as nine hundred and thirty-six words* to be written in a second by spirit-power. A pencil was used in this work; and that the writing was not done by some process analogous to lithography was rendered probable by several specified tests.

The flowing white robes of the spirit Katie would disappear instantly with the spirit-form, and yet, as we have learnt, she cut strips from her tunic and distributed them, and these have remained materialized, though the cut places were instantly made whole by the spirit.

Not only have inanimate objects been brought through walls and ceilings into closed rooms, but living things. In the London Medium (Dec. 30th, 1870), a case is mentioned in which a dog and a cat were brought from Mrs. Guppy's house by the spirits, a distance of two or three miles. The names of eight witnesses to the occurrence are given.

The floating of the human body in the air has been a very common phenomenon. Dr. Davies narrated, at one of the Harley street meetings, in London, how he felt Mr. Home all over, while he was floating about in a semi-darkened room.

Mr. E. B. Tylor (author of *Primitive Culture*), gave, in a lecture at the Royal Institution (1871), several instances of statements in historical records, that certain of the early fathers of the church were very often floated in the air. While holding the hand of a medium, in the dark, I have myself known her to be lifted in her chair and placed on the table. In the *London Spiritualist* (June 15th, 1871), will be found an account of a sitting at which Mr. Herne was floated in the air *in the light*.

Spirit music, in the absence of all human instruments, has been heard, not only by mediums, but by several persons at once, who were in their normal state.

Solid objects have been introduced in some unaccountable manner. "I have been present," says Mr. W. H. Harrison, "often in broad day light, with Messrs. Herne and Williams, when solid objects, such as books and flowers, have fallen on us from above, where nothing but the whitewashed ceiling was to be seen."

Epes Sargent continues :—

Spirit photography, though genuine specimens are easily imitated, is now an admitted fact. I have received a remarkable photograph got by Mr. John Beattie, a retired photographer of Clifton, England. He had his own plates and apparatus, and superintended the whole process himself. A medium present would describe the form of the spiritual presence, and then the photographic impression would confirm the report. The figure in my copy, though almost grotesque, is yet human in its features, and sufficiently distinguishable. Mr. Alfred R. Wallace gives his testimony explicitly to the reality of spirit photography. An earnest investigator, (Lady,

Caithness) whom I made recently in London, vouches strongly (July 24th, 1874,) for the genuineness of the mediumship of M. Buguet, a Parisian photographer, through whom she and her son got thirteen spirit photographs; "and out of the thirteen," she says, "we distinctly recognized the spirit forms of five dear ones whom we had never hoped to see again on earth. . . . We were perfect strangers to the medium, who had never heard of us before. . . . That there may be no doubt about the identity of my late husband, he brings in his hand the family crest and emblem."

In a letter from Florence, Italy, April 24th, 1872, to Professor Crookes, Baron Seymour Kirkup, an honorable man and sincere student of Spiritualism (see Hawthorne's account of him), relates that on a certain occasion he asked Annina Carboni, a spirit, to take a letter to her sister, Teresa, still in the earth-life and residing at Leghorn. Paolina Carboni, another sister, was the medium. The Baron made a sketch of the letter, and Paolina copied it. In this letter Teresa is told to note the *exact minute* of its arrival, and to mention in her answer the exact time of sending it. "When Paolina," says the Baron, "had finished her letter, she went away, and I shut the door and remained alone. I folded the half sheet, and placed it at 6 P. M., on the piano, unsealed, and without an envelope. I watched it, expecting to see it go; but after two minutes, finding that it remained, I took a book, and after two minutes more I looked, and the note was gone. The door remained shut, and no one entered the room. At eight minutes past seven came three loud raps on the sofa. I went to the piano, to see—nothing. I returned to the table, and there on my book was a little triangular note, like

Paolina's. It was a punctual answer to it, and I called Paolina to read it. The spirit had made two journeys of sixty miles each, besides waiting for the writing of the answer (fifteen lines), in the short time of one hour and fifteen minutes. As I remained on purpose totally alone, there could be no trick, no smuggling a prepared letter. . . . Another witness of my dear Annina's exploit, is her mother, wife of a former English vice-consul at Rome. She has just come from Leghorn, where she was present when her daughter Teresa received and answered the letter of Paolina."

Subsequently to this, Baron Kirkup received still more striking evidences of the speed of the actual transmission of real, objective letters, to great distances, by spirit power.

The venerable S. C. Hall, honorably known in English literature, referring to the mediunship of Mr. D. D. Home, writes (1871) : "I have held an accordion (my own property) in my hand, when delicious music was played on it, lasting several minutes. It has been taken from me, and carried to the end of a large room, playing there ; I saw the stops moving and heard the music : I could only not see the power that produced the sounds. . . . Since this was written I have seen a hand moving the accordion up and down, and another hand acting on the stops. Two other gentlemen saw these hands also. The room was well lit. I have seen a man (Mr. Home) taken from his seat by some power invisible, and conveyed about the room ; and he has marked on the ceiling with a pencil, a mark that is still there. A red-hot blazing coal has been taken from a fierce fire, and placed (by Home) on my head, without singeing a single hair. I have seen nearly a hundred flowers—among them two large

bunches of apple-blossom—thrown on my table ; the medium, a lady (Miss Nichol), having been previously examined by two ladies on entering my house. I have repeatedly grasped a spirit-hand. I have seen lights that seemed phosphoric, to the number of, it may be, twenty, at once, floating in all parts of a room. I have seen a heavy table floated to the ceiling. A grand piano has been raised from the floor, no visible person being within two yards of it. I have seen a hand-bell raised by a shadowy hand, and rung over the head of each person in the circle.”

Mr. W. H. Harrison relates that on one occasion Katie, in the dark, gave the persons present something to feel, saying, “That is what we make the faces of. Do not pinch it.” It felt like a piece of damp wash leather. Next she said: “Feel this ; it is true spirit drapery.” The texture was certainly remarkable. As it was drawn over the fingers it felt as light and fragile as a spider’s web ; fine silk would be coarse and heavy in comparison. “Now feel it materialized,” said Katie, and it felt like the heavy white drapery which ordinarily adorns the spirit heads.

The manifestations began in 1848 and were weak at first. The spirits gained power and learnt new methods gradually, and are yet discovering newer methods of communicating with men. Mr. Sargent’s enumeration comprises some of the manifestations that took place between the years 1848 and 1875 when his book was published. Latterly, as we said just now, many new and perhaps more astonishing features of these manifestations have been presented to men below for their education ! The question is how do scientists, who have no faith in spiritualism, account for them ?

One way to get rid of inconvenient facts is to deny them. But they are testified to by thousands of respectable witnesses, who are not interested in telling lies ; they are supported by hundreds of intellectual men who did not believe in the manifestations at first but were obliged to do so after persistent investigations.

The other explanation is "telepathy" and some such expressions, coined for the purpose. But how can telepathy carry letters or cause a man to float in the air? How can telepathy, again, cause even the simple raps or the tilting of the table? How can it pelt stones or produce a figure which, on being photographed, is found to be the picture of a person who lived in this world previously but is now dead? How can it bring a heavy, tangible and material object from the hills of China down on your table, through the thick walls of your room?

The wonderful feats enumerated by Epes Sargent do not exhaust the list of manifestations. Thus the spirits now speak through tubes or trumpets. They do it in broad daylight. Thus you put one end of the tube to your ear and you hear voices. You are so surprised that you first attribute the noise to the trickery of those present. But you soon satisfy yourself that there is no trickery whatever in the affair. Nay, you see that the voices are those of a dear one whose existence is not known to the company present ; he talks secrets only known to you or not even known to you but you find them correct after inquiry.

PIYUSH KANTI GHOSE.

STUDIES IN PSYCHICAL RESEARCH

— (X) —

TELEPATHY.

BEFORE proceeding further we must consider Telepathy, in the truth of which the S. P. R. was first led to believe. Telepathy (from Greek *tele* at a distance, and *pathos* feeling) or thought-transference means that impressions of any kind may be communicated from one mind to another independently of the recognised channels of the senses. Spontaneous occurrences suggested the possibility of a new mode of communication between mind and mind, but the experimental evidence is the main justification for this assumption. Telepathic power shows itself in flashes for the most part spontaneously, and seldom persists through a deliberate series of experiments. Persons who possess the faculty sufficiently are rather rarely found and only exceptional organisms succeed in experiments at a distance. To test the claims of telepathy the S. P. R. made experiments in the following way :

One person, "the percipient" who was to receive the thoughts was told to keep himself passive with the mind as vacant as possible. To help this his eyes were bandaged, sense organs unexcited and silence maintained in the room. Another person, the sender of the thought called "the agent" was to hold the percipient's hands or to sit at a little distance without any contact and to think of a particular object—a

name or a scene or drawing set up in a convenient position for staring at. Then the percipient would more or less clearly succeed many times in describing or drawing the impression conveyed to him. Often more than one agent were employed and if there were three or four people in the room they were all told to think of the object. Similar experiments have also been successfully conducted over a considerable intervening distance. The most important of the experiments in the transmission of ideas and sensations are those done at Brighton by Prof. and Mrs. Sidgwick in the years 1885—91. They found that when a curtain was interposed between the agent and the percipient or when they occupied different rooms, success became more uncertain. Experiments are successful mostly in the same room and only in a few cases at a distance of about 20 miles or so. But in some of the best attested cases of spontaneous telepathy the two parties were half the world apart.

We do not know how or through what medium the transfer is effected or whether the process is a psychical one requiring no medium at all. If the process is physical (due to ether waves) how is it possible for a force which experimentally operates only at close quarters to bridge a gulf of thousands of miles in spontaneous cases? The general failure of telepathy to operate at a distance in experimental cases may be purely due to psychological conditions as suggested by Mrs. Sidgwick. Telepathy is seen spontaneously in moments of crisis. Then a great deal of emotional energy is liberated and the strength of the telepathic impulse seems to depend on this. All psychic researchers hold that telepathy has been proved or at least justified as a possible hypothesis by experiments

and the evidence afforded by spontaneous cases, though the scientific world generally has not yet accepted it. So far as the experiments go only the present active mental states of the agent are transmitted to the percipient. As Prof. Barrett remarks, the prevalent idea that all the thoughts in another's mind can be read—and this is what thought-transference means—is absurd; for generally it is only the dominant idea in the agent's mind that is passed on to the percipient and that apparently requires an effort of will. But there is some evidence which has made many S. P. R. members extend the term to include the latent memory also of the agent so that the percipient can have access to anything in the mind of the agent. Some persons go so far as to use the telepathic hypothesis "to explain every coincidence of ideas between a percipient and some other living person in the world." Any percipient can have access to the mind and memory of any living person at any time desired according to this assumption. Prof. Hyslop says that there is not a particle of evidence to support the assumption of such omniscient thought-reading.

If two similar tuning forks be suspended near each other without any contact and one of them be sounded, the other vibrates sympathetically and produces the same note. It is, therefore, not difficult to conceive that when the brain of a man is stimulated, say, by a picture held before his eyes, another person who is in sympathy with him may respond to it i.e. receive it. What is experimentally possible may also take place spontaneously. Suppose A and B are two friends at a distance from each other. Now if A is greatly affected by something, say, an accident or dangerous illness or approaching death or some strong emotion, it is not improbable that,

in view of the fact that a slight stimulus is capable of being transferred in the slightest degree as seen in experimental cases, this violent stimulus may awaken in B who has a sympathetic connection with A, some response, however vague, especially when he is passive or half or fully asleep. B may have only a dim feeling of something which he may or may not be able to associate with A ; or he may be more clearly made aware of the event that is happening by dreaming about it or in some such way. In some cases he may suppose he hears A's voice or he may even conjure up A's image so vividly as to believe that he has seen his apparition. The S. P. R. has collected a great mass of well-established testimony sufficient to justify the belief though not to lead to a valid induction that such phenomena really occur. As Sir Oliver Lodge says, just as a signalling key in London causes a telegraphic instrument to respond instantaneously in Teheran, so the danger or death of a distant child or brother or husband may be signalled without wire in some way not known to us at present to the heart of a human being fitted to be the recipient of such a message. The thought received need not be reproduced as a thought only ; it may come as a vision or as a voice. It depends upon the receiver. Mrs. Beasant gives the analogy of the passage of an electric current to explain this phenomenon. She says, "For instance, the first time I ever saw experiments in wireless telegraphy in Calcutta by Prof. Bose, the generating instrument was placed in one room, and the spectators, including myself, put ourselves some three rooms away. In the room in which we were, Prof. Bose had made a number of arrangements. He had arranged a chemical cell, in which an electric current

would cause chemical action ; he had arranged a wire in which an electric current would cause the shining out of a light ; he had arranged a pistol which would be fired off by the passage of the electric current and he had also arranged that a heavy weight should be made to fall when the current passed. Prof. Bose generated the current, and all these vibrations must have come throbbing into the room where we were; for suddenly the chemical action took place ; the light shone out ; the pistol went off ; and the weight fell to the ground—all these things took place each according to the special arrangement which had been made to receive and give effect in different ways to the same electrical vibrations, and in this case each one of the results was conditioned by the nature of the apparatus which the electric current touched. Carry that on into the cases of thought-transference and you will see exactly how it works. The person who most easily receives impressions by way of the ear would be very likely to hear the name of the person thought of; an artist, or one accustomed to visualise, would probably see the face of the person. Each would react in his own particular way.”—(Theosophy and New Psychology)

The following are a few of the typical spontaneous cases :

Quoted from Myers by Lodge.

(1) “On the 27th April 1889, we were expecting my sister-in-law and her daughter from South America. My wife, being away from home, was unable to meet them at Southampton, so an intimate friend of the family, a Mr. P., offered to do so. It was between Derby and Leicester about 3-30 p.m. My wife was travelling in the train ; she closed her eyes to rest and at the same moment a telegram paper appeared before her with the words, ‘come at once. Your sister is dangerously

ill.' During the afternoon I received a telegram from Mr. P. to my wife, worded exactly the same and sent from Southampton 3-30 p. m. to Bedford. On my wife's arrival home about 9 p.m. I deferred communicating it, until she had some refreshments, being very tired. I afterwards made the remark, 'I have some news for you' and she answered 'Yes, I thought so. You have received a telegram Mr. P.' I said, 'How do you know?' She then told me the contents and her strange experiences in the train, and that it impressed her so much that she felt quite anxious all the rest of the journey.

"With regard to the the above, my wife had no idea of her sister being ill, and was not at the time even thinking about them, but was thinking about her own child she had just left at a boarding school. Also the handwriting, my wife saw she recognised at once to be Mr. P's. But then, again, he would have been writing on a white paper form and the one she saw was the usual brown coloured paper."

Fredk L. Lodge,

(Lodge's "Survival of Man"—page 74.)

The next is an interesting case illustrating the transmission of pain. In experimental cases also as verified by Mr. Guthrie in Liverpool, sensations of pain, taste, etc., were seen to be capable of being transferred from agent to percipient.

(2) Mrs. Castle writes that on the 1st day of July 1895, while resting late in the afternoon, she suddenly experienced a constrictive sensation in her throat accompanied by a numbness, which finally became so distressing that she bathed and rubbed her throat several times. The sensation was unlike anything she had ever experienced before and she could discover no cause for it within herself. Somehow it made her think of her

husband with some anxiety. Soon after Mr. Castle came home to dinner and said that unexpectedly he had an operation performed on his throat that afternoon and that he had a terrible choking sensation as he walked about a few yards to a barber's shop, though the doctor had asked him to remain quiet awhile after the operation.—(p. 69, Podmore's "Naturalisation of the Supernatural")

(3) In the case which follows the percipient was led to an unusual course of action by the emotion aroused. Mr. Garrison was living at Fordland in Missouri about 18 miles away from his mother's home. On the night of his mother's death (October 4, 1888) he was at a place of meeting in the church with his wife and child. About 10 O'clock just before the meeting closed the sight of penitents at the altar suggested the thought of his mother and then he felt the first desire to see her. The impulse to go to her soon became so strong that he left the church without telling his wife. Before he could go to the railway station the train had left. He still felt that he must see his mother and starting down the railroad track, alone walked to his mother's house which he reached at about 3 a.m. and found that she had been dead about 3 hours.—(p. 54 "Naturalisation of the Supernatural").

(4) While travelling with friends in Sweden Lord Brougham had the following remarkable experience. About one in the morning he was taking a warm bath at an inn where he had stopped for the night. As he was about to get out of the bath he saw his old friend G. sitting on the chair on which he had deposited his clothes and looking calmly at him. Soon after the apparition disappeared. This was on the 19th of December 1799. Later on he learnt from a letter from India that G.

died on the date mentioned. Lord Brougham says, that G. was his intimate friend while at college. Frequently in their walks they were discussing about the possibility of the dead appearing to the living. One day they actually drew up an agreement written with their own blood to the effect that whichever of them died the first, should appear to the other and thus solve the doubts they had entertained of the life after death. After they had finished their classes at the college G. went to India where he got an appointment in the Civil Service. They did not keep correspondence and after a few years Lord Brougham nearly forgot his existence—(p. 47, "Science and Future Life"—Prof. Hyslop.)

Numerous such instances have been collected by the S.P.R., some of which have been published in the "Phantasms of the Living." The apparition of the agent as seen in spontaneous cases has been produced experimentally too. Some individuals by mere will-power are able to act on the brain of another person at a distance so as to make him believe that he hears a call or sees an apparition.

(To be continued.)

A. B. SHETTY.

OCCULTISM.



CHAPTER III.

TRATAKA OR THE SCIENCE OF GAZING.

ASANAS are useful in suppressing the *Tamas* and *Rajas gunas* and establishing the *Sattva guna*. Whatever evils a man is prone to commit on account of the predominance in him of the two *gunas*, are destroyed by practising suitable *asanas*. Whatever diseases a man is suffering from on their account, are cured by suitable *asanas*.

But what are these three *gunas*? *Tamas* is that state of mind which induces in you a kind of inertia and attracts you towards everything undesirable. *Rajas* induces just its opposite in you. Your mind becomes so very active, it does not rest for long on anything, it is restless and fickle. *Sattva* is the state of mind in which the two *gunas* of inertia-and-attraction, and, activity-and-repulsion are balanced, the one against the other. *Sattva* resembles *Tamas*, but only in so far as it appears to be inactivity. For it is not inactivity at all. Rather it is the highest kind of activity which is invisible, like the highest vibrations of light which are invisible to our eyes. A man who is dominated by *Tamo-guna* makes a good servant, and such men are known by the name of 'Shudras. He who is dominated by *Raja-guna* is called a

Kshatriya, and he who is dominated by neither, but rises above either, such a one is an aspirant after Brahmaunness, but he only can be called a Brahman who knows, sees and feels God everywhere. A Gauranga is a Brahman, a Christ is a Brahman, a Mahommad is a Brahman and a Sri Rama Krishna Paramahansa is one. A Brahman is one who has risen above the three *gunas*.

Asanas tend to the establishment of *Sattva* which enables you to become a Brahman in course of time. There are eighty-four principal *asanas* as already mentioned. Only a few of them are necessary to be practised by any one who wishes to be a Yogi.

All the important *asanas* have also been described before in these pages, and so we will not go over them again here. We will describe the uses of some of the most important of them, medically or psychically.

1. Matsyendrasana increases the gastric fire and appetite, keeps the lunar force in the body steady and rouses the Kundalini.

2. Mayurasana cures *Gulma* and *Plecha* and dropsy, and all those diseases that are due to an excess of wind, bile or phlegm. It enables us to digest indigestible things and is an antidote to poisons of such kind as *halahala* even.

3. Siddhasana purifies all the 72,000 nerves through which *Prana* works in our bodies. This is therefore the most useful. For, all abnormal and diseased conditions of the body are caused directly by imperfect or weak expression of the *Prana*, on account of its paths being not in the best condition. A disease is completely cured only when the *Prana* is enabled to work normally in the locality attacked by

disease. This *asana* cleans all the nerves through which *Prana* travels. It is on this account that the Yogis praise it so much.

4. Padmasana destroys many diseases.

5. Bhadrasana also cures many diseases.

6. Simhasana also cures many diseases.

7 & 8. Matsyasana and Bhujangasana also cure diseases.

9. Paschimāsana or Ugra *asana* increases the gastric fire, makes the loins lean, and cures many diseases.

10. Makarasana increases the bodily heat.

11. Muktapadma or Baddhapadma *asana* gives much knowledge. He who quits his body while in this posture gets salvation.

12. Kurmasana cures 30 diseases caused by Vayu or wind.

13. Dhanurasana cures phlegmatic diseases and cleans the bowels.

14. Gomukhasana cures the disease known as Bhagandhara and gives you control over Apana Vayu and Siddhi in the processes of Nauli and Dhauti.

15. Kaplasana or Viparitakarani increases the gastric fire, cures all diseases within three months and ultimately ensures eternal life.

16. Apanasana purifies Apana Vayu.

17. Pranasana gives whatever you desire.

18. Vajra *asana* gives psychic powers.

The "Hatha Yoga Pradipika" mentions several *asanas*, but recommends only four—Siddha, Padma, Simha and Bhadra.

And even among these four it holds up the *Siddhasana* as the best. The Gheranda Samhita gives thirty-two *asanas*.

mentioning the names of all which are superfluous. The Shiva Samhita gives only four—*Siddha, Padma, Ugra* and *Svasthika*.

The Yogakundali Upanishat gives only *Padma* and *Vajrasanas*. *Siddha* and *Padma* are mentioned in Yogachudamani Upanishat as the best *asanas*. The Sandilyopanishat mentions eight *asanas*—*Vira, Svasthika, Gomukha, Padma, Simha, Bhadra, Mukta* and *Mayura*. The Yogatattvopanishat gives four—*Siddha, Padma, Simha* and *Bhadra*. The Darsanopanishat gives nine *asanas*—*Svasthika, Gomukha, Vira, Padma, Simha, Mukta, Mayura, Sukha* and *Bhadra*.

The Trisikhibrahmanopanishat gives the longest list among Upanishads—*Svasthika, Gomukha, Vira, Yoga, Padma, Kukkuta, Kurma Uttana-Kurma, Dhanusha, Simha, Bhadra, Mukta, Mayura, Ugra, Sukha, Matsya* and *Siddha asanas*, numbering seventeen. Patanjali does not mention any *asanas* by name. He defines *asana* as that which is pleasant. In other words, *asana* is any posture in which you can forget the existence of your body or any position in which you will not feel your body at all.

The posture becomes pleasant when you have entirely forgotten your body, or we may say, when *Tamas* and *Rajas* are dethroned from the body. It becomes firmer if you make a slight effort and meditate on the Infinite. You can not meditate just now on the Infinite God, but you can do on the infinite sky. As you succeed in this your seat becomes firmer and pleasanter still.

It is a sign of a virtuous being to be always pleasant and happy. All pleasure is caused by *Sattva* predominating in you. When you find you can not be afflicted by anything like sorrow or pain, when you find yourself always happy, then you will realise

what it is to practise Yoga, and you will not give it up for all the world, and if anything tempts you, you will be another *Nachiketas*.

CHAPTER IV.

Prana, Akasa AND MIND.

According to the Hindu scientists the whole universe can be resolved into two things—*Prana* and *Akasa*. *Prana* is the infinite, omnipresent manifesting power in the universe, and *Akasa* is the omnipresent, interpenetrating existence. *Akasa* is the finest state of Matter and *Prana* is the finest state of Energy. *Akasa* is the sum-total of Matter and *Prana* is the sum-total of Energy in the universe. At the beginning and end of every creation all that have form and are the results of compounds get resolved into *Akasa*, and all the forces in the universe become resolved into *Prana*. After a time, *Prana* is roused into activity by the Soul, and from *Akasa*, and eighty elements and the universe which is composed of them, with the energies that hold it together, come into being.

Plants, trees, mountains, the oceans, the bodies of animals, and those of men are manufactured out of this *Akasa* by *Prana* acting on it. This is a sort of immaculate conception. All *AYONI-SAMBHUTAS* of our Mythological literature like *Maharshi Narada* were born like this. *Akasa* is the much sought-after Philosopher's Stone and *Prana* is the as much sought-after Elixir of Life.

These two are not only omnipresent, but are necessarily indivisible. Not only the one is indivisible from the other, but what we mean is that *Akasa* is one continuous matter through infinity and that it cannot be divided into two or three or more, and that the same is the case with *Prana* also. Touch one point

in Akasa, the whole universe is affected by it. Control one bit of Prana anywhere in the world the Prana that stretches through all infinity comes under your control.

The sun, the moon, the stars, and planets, men, animals and birds are all so many different points in the one and the same substance Akasa, from which, as so many different centres, radiates Prana in different ways. It is only a difference in the rate of vibration that exists between the various centres of activity of Prana in the universe called by us a sun or moon or star or man or beast or tree.

We all are composed of the same substance and the same force, but in each one of these Prana manifests in a different way from the rest, and this is the only difference between us all. We all have sometime or other mentioned the *abracadabra* that knowledge is power, but it is only when we understand this identity between the infinite Prana and the forces that control the various physical and psychical functions of our own bodies, it is only when we can find and are guided by this unity in diversity in this universe, that we shall know the truth of this little sentence. Verily, knowledge is power, and power can be only knowledge and nothing else. Mind, this knowledge is not the same as what we gain by a ten or twenty years' course and stay in a university. Knowledge is so really only when he who says he possesses it has nothing remaining unknown to him, nothing unidentified with him. For wherever there is a duality there is fear, and where there is fear there is also no power and consequently that is not knowledge.

The Hindus never cared to fill their heads with knowledge of one thing only when in the same time in which this could be

done they could also get filled with unlimited knowledge by another process. 'How can I get beyond these fears of everything,' was the one question that troubled the ancient Hindu. Incessantly thinking over it he lighted on the fact that the conquest of Prana leads to the conquest of mind, and that the latter gives all that is desirable.

Now as to the relation between Prana and the Mind. It has been observed that the Mind is made active only by Prana and the past Karma of a man. It is on account of the latter that we say the present is the fulfilment of the past. Without the aid of Prana past Karmaic affinities cannot manifest. They cease to manifest when you control Prana, and if you continue to do so they die out altogether. Thought is the highest manifestation of Prana. The potency of thought lies in this fact. The relation between mind and Prana is such that if "one is suspended, the other also is suspended. If one acts, the other also does the same. If they are not stopped, all the senses keep actively engaged in their respective work. If the mind and Prana are stopped, the state of emancipation is attained. When the Mind is firm, the Prana is firm also, and hence is the firmness of the semen which secures strength and makes the body strong and healthy." So says the Hatha Yoga Pradipika.

Prana is the agent by which the mind controls the body as a whole and in detail. This is why the Yoga Vasishta compares the mind and Prana to a rider and a horse. The relation between the two is so close and the difference so little that the two terms may be applied to the same thing. It is almost impossible to conceive of the one divested of the other. And thought is the finest manifestation of Prana. Herein lies

the secret of potency of dynamic mentation and the basis of the new science still in its teens—Mental Dynamics.

We are the rulers over Prana; but we have forgotten the fact in the same way as we have forgotten that the heart beats or not according to our commands, that digestion takes place because we so command it and that blood and muscles are manufactured as we have wished them to be so manufactured. If we were not really thus masters of Prana, we would not be able to live for one moment even. Our legs cannot be controlled and we cannot walk; if our circulation which is dependent on the motion of the lungs which causes respiration, get stopped, we die.

Prana is the agent of all motion in not only the physical body but also in the finer and the finest—the Sukshma and Karan Sariras. The Mind is not at all in the physical body, but it is using it by means of Prana. If you master Prana in one body, you can use it as wanted not only in this but also in the other two.

Prana is manifested principally in ten different ways in our bodies. But the most obvious of all these manifestations is in the movement of the lungs which is directed from the cardiac plexus in the spinal column. This centre of force is known in Sanskrit as the Anahata Chakra. Pranayama consists in controlling this Prana as it works from the Anahata. This is very dangerous work for those bodies which are too Tamasic to hold more Prana than usual, and if such try to do so, they get destroyed.

(To be continued.)

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CURATIVE MESMERISM.—PART II.



GENERAL TREATMENT OF DISEASES.—(Cont'd.)

DISEASES OF CONSTITUTIONAL ORIGIN.

I. RHEUMATISM.

RHEUMATISM, inflammatory or acute, may attack any of the body. In acute cases, it can be very easily cured by local treatment only. When any of the extremities are affected, give *curative passes* downwards, as if you draw off the disease downwards through the ends of the fingers. If it fails or the progress be too slow, try the same process after inducing magnetic sleep, and you are sure to succeed.

When the disease affects any of the limbs only, the above process is useful, but when it attacks any of the inner organs, application of *warm Insufflation* over the affected organ is the best means that can be adopted. Suppose, the disease has fallen on the *pleura*, and thus it has become a case of *Rheumatic Pleurisy*, the treatment should then be conducted considerably by *warm Insufflations*. The following is the detailed process as recommended by Miss Leigh Hunt.

"Say, you breathe between the shoulders for five minutes, placing the while one hand on the chest opposite, or both on the shoulders for five minutes. Then draw by *curative-passes* from the spot where you have been breathing, towards the shoulder-bones for five minutes. Repeat this process three

times, and then carry your passes with both hands from the centre of the chest down the arms, then from the centre of the chest to a level with the hip-bones, then down the legs to off at the feet for ten minutes. This can be followed by 'The Form,' if the case demands it."

Hot bath of the hands or feet, or both for the whole time you are magnetising, will greatly assist you in the operation. Miss Leigh Hunt says :—"The heat must not be less than 108 deg. Fahr., and must be kept up the whole of the time. A bath of this description, repeated during the hour you are magnetising your patients at home by distinct treatment, will greatly assist you in the rapidity and completeness of the cure."

Laying your hands on the seat of the pain, outside the cloth if necessary, and then withdrawing them, shaking them, and then making *long-passes* towards the extremities, is a very salutary process in the treatment of Rheumatism. Use of *magnetised hot water* at the commencement is also very efficacious. Miss Leigh Hunt says :—"Commence by giving your patient half-a-pint of hot (not warm) water, which you will magnetise, either by direct means or by putting some of your 'Magnetic Tincture' into it."

Internal use of magnetised hot water at the beginning, and the hot bath of the hands and feet all time during the operation, would very naturally relieve the patient by throwing out a thick, clammy, greasy, and vinegary-smelling perspiration, which should be carefully removed by a sponge or towel, wrung out of hot water. This result can be very easily obtained, even at the first *sitting*, if worked with such *magnetic intention*.

Magnetised flannel or wadding laid over the seat of the pain is also very useful. Miss. L. Hunt says that the flannel or wadding so used should be "retained there till your next visit, unless that should be more than 24 hours, or perspiration damps it, when it should be changed for other pieces, which you have supplied to your patient well magnetised." If suitable 'The Magnetic Turkish Bath' may also be employed.

Cases of chronic Rheumatism may also be treated in the similar manner. Dr. Babbitt instructs to "psychomize the part (affected) most thoroughly in chronic cases until it fairly burns." He also advises to "rouse up some of the old acute symptoms, while treating chronic difficulties, in order to eradicate the trouble, but don't be alarmed."

Rubbing of hot magnetised oil over the affected parts, is sometimes found to produce a very satisfactory result in chronic cases of Rheumatism. If the magnetiser finds it inconvenient for himself to rub, he may leave it with some suitable friend or attendant of the patient to apply.

2. GOUT.

Gout, either acute or chronic, is similar to Inflammatory Rheumatism; the only difference is that it more specially situates in the joints than the muscles, and is generally accompanied by some derangement of the digestive organs.

Treatment, in general, is the same as in Rheumatism, but experience shows that frictions always give better results in Gout than *passes*. There being some connection with the derangement of the digestive system, which is sometimes supposed to be the cause of the disease, strict care should be taken about the diet of the patient, and unless the diet is rationally regulated, the chance of success may be less in such cases.

Miss Leigh Hunt says :—"Magnetising the food by *direct passes*, half a pint of hot magnetised water drunk every morning on awakening, and *Warm Insufflations* over the digestive organs immediately after the patient has partaken of a meal, will greatly assist the rapidity and success of your cure." 'Magnetic Turkish Bath' should *never* be used in case of Gout.

Dr. Babbitt includes Rheumatism and Gout in the same class, and treats as follows :—"Rub in different directions, but more specially upward, to help the capillary action. Cause the *lumbar* * and *sacral* * plexuses to burn with friction in case the lower limbs and joints are affected, and the *brachial** plexus for the upper limbs. - - - - But in the inflammatory type, scatter the heat with the hands and with cool packs. Sometimes place right hand on the hot part and left hand above. A hot bath, with cool dash, and thorough treatment over, is fine for either kind."

Regarding the use of drugs and other liquors for stimulating purposes, Dr. Babbitt says :—"The stimulus of magnetism and electricity is far better than that of liquors ; - - - - drugs have often induced Rheumatism and Paralysis but, I believe, have never radically cured them. Something far more vitalizing is needed." Warming foods and acid fruits for chronic, and cooling foods for the acute cases are recommended.

* Lumbar and Sacral plexuses are located between the small of the back and the end of the spine. They send their vitalizing nerves to the lower chest and legs. The Brachial plexus of nerves is situated about the middle of the two shoulders, and has connections down the arms and on the upper front chest.

3. LUMBAGO.

Apply *Warm Insufflations* over the afflicted part, make *frictions* with hot magnetised oil and give *curative passes*, followed by 'The Form' and hot baths as prescribed for Rheumatism. The above process, if done daily, should speedily effect a cure, if the Lumbago is not complicated with other diseases.

If lumbago be complicated with other diseases, as it is sometimes found to be, the whole system should then be toned up and necessary treatment for the accompanying diseases should also be made. Dr. Babbitt says that better result is sometimes obtained by fomentation at the lumbar plexus in chronic, and cold compresses in acute cases.

4. SCIATICA.

"One hour of local alternate *Warm Insufflations* and *curative-passes* daily" is recommended by Miss Leigh Hunt.

The following is Dr. Babbitt's process:—"Psychomize thoroughly the lower spine, hip, and back legs to the feet. Tone up. Treat as for Rheumatism."

5. GOITRE.

Treat daily by local *Warm Insufflations*, frictions or *passes*. Make brisk passes over it, and frequently hold both hands upon it for several minutes. The patient should bathe the part with hot magnetised water for 30 minutes, night and morning. The mesmeriser should leave with the patient some magnetised water to add to the hot water required.

6. TUMORS AND CANCERS.

When tumors and cancers are *hot*, scatter the heat by outward passes, or by placing the right hand over it, and the left hand a little above. If *fibrous, dormant or hard*, magnetise the place powerfully, followed by kneading, squeezing, patting, etc. Place the left hand at times over it, and the right hand below. Draw the vital forces to it by passes. Use hot fomentations at night.

(To be continued.)

B. B. BHUTTACHARJEE.

SOME STRIKING PSYCHICAL PHENOMENA.

— :-(X) : —

HARD by where I live is a highly educated family well known for their go-ahead proclivities and disbelief in superstitions and things of that ilk. The head of this family, a venerable old man, died suddenly from complications arising from strangulated hernia. The family became disconsolate. As a salve to their sore minds, a kind friend suggested that the members should cultivate spiritualistic exercises. After a long time, half in disbelief and half in belief, they took to the planchette to see what it could do. One or two sittings were in vain; at the third sitting, the youngest of the five brothers became possessed and thereafter he used to be not only an easy but the only medium of communication between this world and the next. This youngest brother has received a very scanty school education, is of good physique and hysterical, having had fits of hysteria before. From the third sitting onwards they invariably got replies to their queries, replies that now and then startled them by their accuracy and by their singularity. Once or twice they succeeded in getting medicines for ailments of an intractable nature, in the shape of fresh roots from vegetations never to be found within a hundred yards of the place of the seances. Unfortunately for certain private reasons, they were unable to continue these spiritualistic sittings

beyond a short month. I shall narrate some of their experiences heard from one of the most educated members of the party. He is Mr. Bose, M. A. of the Calcutta University.

Experience No. 1. While they were going through the spiritualistic sittings—during this brief month—there used to be repeated knocks at their doors at all times in the day and night. These knocks used to be gentle and used to cease as soon as ever any one got alarmed—for he it told that my friends could not all of them shake off their childish fears of “ghosts”. Not only were knocks heard but bolted doors were suddenly flung open and clothes transferred acrially from peg to peg. This state of affairs continued till the sittings lasted and they died out with the stoppage of the sittings. Of course, this was not the reason for stopping the sittings.

Experience 2.—The lady matron of the family was once compelled, at dead of night, to visit the closet. It is well known in Bengal that a Bengali lady invariably changes her clothes and washes herself as soon as she comes out of the closet. This is her custom at all times of the day and night and in all weathers and seasons. And in her house, her bed room is nearly a hundred yards from her closet. So, as she went towards the closet, she took care to go via her servants’ quarters in order that one of them might bear her company. She had then three servants (maid) in her employ and was perfectly sure that on the night of the occurrence there was no fourth female outsider in her family. As she approached her servants she called one of them by name and, as it then seemed to her, the same maid servant promptly rose to her feet and without a word followed the lady to the closet, taking in her hand the lantern that her lady had brought down.

She finished her toilet and on her way back bed-chamberwards as she repassed the servants' chamber, to her astonishment she found three maidservants fast asleep, including the one who is supposed to have followed her. Turning back she found the lantern alone standing on the floor. Evidently, in both these instances, as in the next one, it was some friendly spirit that manifested itself.

Experience 3.—This occurred in another but related family. A certain daughter-in-law (son's wife) of the family died. Soon after her death, the *shraddh* was performed but no oblations were offered to her manes at Gaya. Among Hindus the belief is rooted that no spirit is free from earth-bondage until oblations are offered to his or her manes at the holy shrine at Gaya. Any how this earth-bound spirit felt unhappy and wanted to manifest her desires to the family, of which she was a daughter-in-law. One of the daughters of the family and the son whose wife so hankered after Gaya ceremonies saw in dreams that this spirit wanted those ceremonies to be performed. Thinking these to be idle dreams they heeded not. So the poor daughter-in-law in spirit wanted to be manifest to her late relations on this earth. She would now and again lift bucketfuls of water to the first story where water was stored habitually and she would, now and again, gather up clothes hung out to dry, when a storm or a shower was impending and in a thousand other ways would she help the family just as she would do while in flesh and blood. This naturally struck terror into the hearts of the female members so much so that they were forced to bring these unearthly feats to the notice of the head of the family who was a stern disbeliever in "ghosts".

Those who know any thing of a Bengali home, know how loath ladies of a family are to bring matters to the notice of the old head of the family. Now, when the head of the family knew this, he laughed the whole thing to scorn. Instantly, the bucket, full of water, standing in his presence, was seen to mount to the ceiling! This did not unnerve the old adamant. In scoff, he said, "My good daughter-in-law, if you are she, I have grown old enough to be overawed by such manifestations into crediting ghostology. Who knows physical forces? The bucket may go up in pursuance of some little understood or unknown physical law. But if you want to convince me of your presence here, well here is a challenge for you. Here is my wife standing front to front with me; she wears wristlets and we (myself and my wife) lock our hands in firm clasp. Remove, if you can, both her wristlets without severing our mutual clasps." Before he had finished his sentences the wristlets were on the floor! And neither the lady nor her husband so much as ever knew that they had been removed from her hand! So eloquently convinced, the old gentleman could not help going to Gaya himself to offer *pinda* after which all manifestations ceased.

Many gentlemen who have tended the sick in their last moments have noticed the behaviour of the dying man on the approach of his departed relations on this earth. A medical friend of mine, whose father died two years ago from heart disease, noticed that his father was getting from bad to worse. One day, while talking very sensibly of this and that with his children, the old gentleman said, beckoning to one of them— "Lo, behold there is my departed son L, beckoning me to leave this place. What—do I also see my old father and my uncle

too and my brother-in-law (all dead)—all come to take me away? So be it; my day is over, my work is done." This saying, he began to sink fast and in three or four hours' time became unconscious. For some three hours he hovered between life and death and again became well—much better than before. "Why," he protested, "why do you treat me so vigorously? My days are over—my parents came and showed me over regions beyond description. They have promised to come again day after to-morrow at 4 p. m. when I shall certainly depart this life." And things happened precisely as he had said. This reminds me of the lines.—

"Mother, the angels do so smile
And beckon little Jim"

L. M. S.

"LIFE AND EXPERIENCES OF EDMUND DAWSON ROGERS."



THIS* is a most interesting and instructive little volume. It is the fruit of interviews which the subject of the memoir granted to a representative of *Light*, a short time before his active career was brought to a close, by the commencement of the prolonged illness which ended in his ultimate release from earth conditions on September 28th, 1910. The narrative at first appeared in *Light* and the present volume is a re-print from the same paper.

Mr. Dawson Rogers was born on August 7th, 1823, at Holt, in the county of Norfolk, in England. Nearly all his education was in Latin and Greek. He was early introduced to the teachings of Swedenborg, and this prepared him for the reception of Spiritualism.

The book embodies Mr. Rogers' experiences in Mesmerism and Spiritualism, Premonitions, Clairvoyance, Visions of the Spiritual Plane, Crystal Vision, the Aura, Obsessions, Mediumship, Direct Writing, Spirit Identity, Spirit Phenomena, etc.

We quote the following passage from the book to show how the London *Light* and the London *Spiritualist Alliance*

* Office of "Light," 110, St. Martin's Lane, London, W.C.; price one-shilling net.

came into being :—“In consequence of the dissatisfaction about the reports given in the *Spiritualist*, a gentleman temporarily in London, Mr. J. G. Meugens, of Calcutta, whose name will be remembered in connection with his very wonderful experiences with Mr. Eglinton, suggested to me that a new paper should be started, to be the organ of the British National Association. I at once communicated with a number of friends throughout the country, and with their assistance *Light* was started on January 8th, 1831. . . . I had from the first the business control of *Light*, but Mr. J.S. Farmer was for a time the editor, and after him Mr. Stainton Moses (‘M. A. Oxon.’) Mr. Stainton Moses died in September, 1892, and Mr. W. Paice, M. A., took the editorship. He, however, also died shortly afterwards, and so the conduct of the paper fell into my hands altogether. In the meantime the London *Spiritualist Alliance* had been started on the suggestion of Mr. Stainton Moses, who called a number of friends together and proposed that an Alliance should be promoted, with no governing body at all, other than a few persons nominated by himself, as he had been disgusted with the experiences of the British National Association.” (pp 44, 45).

We cannot resist the temptation of quoting the following as an illustration of Mr. Rogers’ experiences in crystal vision :—

“In the autumn of 1869, Dr. J. E. Taylor, the editor of *Science Gossip*, gave me a large crystal, and as I was going to visit Miss A. the same evening I took it with me. The moment I entered the room she exclaimed, ‘What bright thing is it you have brought?’ at the same time telling me in which pocket I carried it. I placed it in her hands, one hand

at each extremity, and asked her to look at it. [After a few seconds she dropped it suddenly, with the exclamation that the sensation was so disagreeable that she could hold it no longer—it was like a very unpleasant current passing down one arm and up the other. Yielding to my persuasion, however, she took the crystal again, though with some reluctance, and I begged her to gaze at it for a few minutes—if the sensation which she had described were not too disagreeable—and tell me if she could see anything in it. She smiled at the absurdity of my request, but presently assured me, with evident surprise, that she did see, and she told me what she saw. Briefly stated it was this. She saw a tall gentleman addressing an audience. As he spoke he had a peculiar habit of twisting the two ends of his moustache with both hands at the same time, and also of combing back his long hair with his fingers. He appeared like an Englishman, or at any rate was dressed like one, except that there was braid on the cuffs of his coat and down the legs of his trousers. His audience were clearly not English, being dressed very differently. She was sure that he was still in the flesh, because she had learned by experience to distinguish between those who were yet on the physical plane and those who had passed on to the higher life. Behind him stood a spirit, who gave her the impression of being a North-American Indian, and from whom there issued streams of light to the speaker, seemingly conveying to him the force and energy with which he spoke. Of what it all meant Miss A. knew nothing, nor, of course, did I. The experiment was never tried again, as she did not like the sensations she experienced, and soon the whole incident ceased to occupy any further thought—at least on my part.

"Now for the sequel. Some months afterwards—namely, on January 9th, 1870—at the house of my friend Mr. C.W. Pearce, at Stockwell, I met a gentleman whom I invited to visit me at my home in Norwich, and to give some lectures in the neighbourhood. He did so during the following month, and on Sunday, February 13th, I took him to see Miss. A., thinking he would probably be interested in her case. On entering her room I was about to introduce him, when she remarked that she needed no introduction, as she had seen him before and remembered him well. He replied that she was certainly mistaken as he had never before been in that neighbourhood. 'Ask Mr. Rogers', she said, 'whether I did not describe you to him months ago, as I saw you in the crystal.' The particulars of the vision were then narrated to the gentleman, who assured us that they were in every respect exact. The gentleman to whom I refer was Dr. J. M. Peebles, at that time United States Consul at Trebizond, in Asiatic Turkey. He recognised the scene described, as depicting one of several occasions on which he addressed some of the residents in the place; and as to the Indian spirit seen standing at his back, he stated that he had had precisely similar descriptions through other seers." (pp. 27-29). Miss A. was an invalid English lady who seems to have developed remarkable clairvoyant powers on the sick-bed.

The question—"where are we when we sleep?" has been discussed in this book. Miss A. could see that when Mr. Rogers fell asleep, even in a dark room, his spirit was released from his body to enter the companionship of some of his spirit friends. The result of her observation was that "the freedom of the

spirit is in proportion to the depth of the sleep, but that in no case is it so great as that of the spirit released by death" (pp. 29-30). This is also the teaching of the old Hindu sages who tell us that the *atman* or spirit leaves the body in *susupti* or profound sleep. "Have we any facts to support this teaching?" asks Mr. Rogers, and replies by saying—"Not many, I think—and one reason for this may be that they have rarely been sought for—the thoughts even of Spiritualists having seldom taken that direction." Be it said to the credit of the eminent Theosophist, Mr. C. W. Leadbeater, that he has done what has not been attempted by Spiritualists. He has elaborated this teaching in his excellent book "Invisible Helpers."

Mr. Rogers sat with every British medium of note, and with a good many foreign mediums, and saw every phase of phenomena and that under test conditions. He is reported to have said that "it would be a sad day for spiritualism if it ever becomes prematurely fashionable." This remark of the revered spiritualist furnishes food for thought. We read "when he felt that he was drawing near to 'the great divide,' Mr. Dawson Rogers strongly desired that 'Humnur Stafford', the faithful spirit friend of Madame d'Esperance, might be ready to receive and assist him when he should enter life on the spirit plane." (pp 63-64). Let not the sceptic ridicule this desire on the part of the departing veteran. It has been observed that spirits come to the bedside of the dying to accompany and escort them to the Higher Sphere. Maharaja Sir Jotendra Mohun Tagore, while on his death-bed, beheld the spirit of his departed mother by his bedside and addressed her "Mother, receive me in thine arms!"

The address given by the Rev. John Page Hopps as the concluding portion of the service at Mr. Rogers' funeral, and the tribute of respect paid to him at his grave side by Mr. E. W. Wallis, have been printed as *addenda* to the book. They have a melancholy interest for us.

We congratulate the staff of *Light* on their bringing out this excellent memoir of its founder who for many years was a most prominent figure in the Spiritualism of Great Britain and perhaps its oldest advocate in the British Isles. We would recommend our readers to send for the book. It is invaluable for all students of Spiritualism.

INVESTIGATION BY TWO BROTHERS.

————— : (X) : —————

[II.]

A FEW communications obtained from the spirits about the spirit-world created in us such intense desire to cultivate acquaintance with spirits that save and except spiritual matters all concerns of this world were absolutely of no interest to us, and we were always on the lookout for hysteric patients which we gradually began to secure in small numbers. At first our efforts were seldom attended with success, but we had this advantage that whenever we failed to bring round a patient we invoked the aid of our guiding spirit whom we used to call *guru* and about whom we have already written. And he ungrudgingly gave us the necessary instructions. In this way we received many useful instructions regarding the treatment of hysteric patients. In the case of such patients as were considered difficult of cure he would warn us beforehand not to undertake their treatment. As a matter of fact in one or two instances in which we acted against his instructions we were entirely unsuccessful.

As for hysteria we had been under the impression that it was a disorder of the brain, but the more we came in contact with new patients and discovered in the midst of divergences of individual cases, a condition general to all, the more

we became convinced of the fact that they were cases of spirit-possession. Up to the present we have dealt with about 200 patients and with the exception of only 7 or 8 about whom we could not come to any definite conclusion the rest appeared to be cases of possession. By the following process we can test whether a case is one of possession or not.

As soon as we come across a patient attacked with fits, we inscribe a circle round the bed of the patient. This, in common parlance, is called a *Kundali* or *gandi*. The *Kundali* is to be formed whether the case be one of possession or of cerebral disorder. For as soon as the *Kundali* is made the spirit, if any, possessing the body, cannot leave it without the permission of the man who forms the *Kundali*. After having formed the *Kundali* we place the nostrum (which we received from a Fakir as narrated in our previous article,) in the hand of the patient. If it be a case of cerebral disorder the patient keeps it in the hand but if one of spirit-possession she would refuse to hold it or indignantly throw it away. Some patients hold the drug so tightly in the clenched fist of their hands that sometimes even 4 or 5 people cannot unloosen it and take the thing out. On the whole, most of the patients show some such unnatural symptoms as enable one to find out if all this is due to the influence of a spirit.

The general symptoms of hysteria are violent movements of hands and feet during the attack. Many of the patients become quiet after the formation of the *Kundali*. But those who shew these symptoms even after the *Kundali* are subjected to a painful sensation by placing burning rags at their nostrils and making them inhale the smoke. This smoke, which ordinary people can easily bear, would cause them to

raise a terrible cry. It has been ascertained from the spirits themselves that they suffer most from the effects of the smoke of burning rags or paper. Some would use force to prevent the smoke from going into the nostrils, but if subjected to this sort of treatment for 3 or 4 minutes almost all patients would begin to talk.

Some patients, as soon as the *Kundali* is made, would sit up like ordinary people and keep quiet with the drug in the palm. And after 6 or 7 experiments some cases were proved to be those of possession and were at last cured by our treatment.

When, therefore, a case is proved to be one of possession the spirit is at first asked to leave the body, and if this fails he is subjected to the above-mentioned treatment and then he generally consents to go away. After this a small part of that drug is cut out and given to the patient to wear on her person in an amulet.

For certain patients the above process is not at all necessary. The use of the amulet is enough for them and in a few cases we have cured them from a distance by the mere will-power by going through letters. The number of patients cured by the use of amulets is greater than that by direct personal treatment. We have no interest pecuniary or otherwise in curing hysteria, but whoever comes to us is supplied with medicine.

We have also got incantations for the purpose which we used previously, but now we practically find no necessity to have recourse to them. Our guiding spirit (*guru*) says that 'incantations are nothing but the language employed in conformity with the feelings and sentiments entertained for the

success of an undertaking with a strong will-power." In practice also we find the same thing—where there is less will-force the success also is not so complete—and the two principal elements that help in spiritual investigations are mental concentration and a strong belief in one's own power.

The incantations (mantras) that are used in this country for the purpose are mostly full of the names of gods and goddesses. So the spirits of those who departed this world with the conceptions of idolatrous gods can be controlled by incantations without having recourse to the will-force or the drug. But in the case of those who are free from such conceptions strong will-force is necessary. Some spirits are controlled by the *kundali* only without the influence of incantations or will-force, while others who are of quiet disposition answer questions instantly and leave the body at the mere request.

Those spirits that possess human beings of their own accord are mostly such as have a desire for worldly enjoyments and so they are loath to leave the bodies when they once succeed in taking possession of them. On a certain occasion, a spirit having possessed a body was questioned as to the object of his doing so and the answer given was rather surprising and leads one to the conclusion that the so-called hysteric fits of females are nothing but spirit-possession. The answer was this: "How is it that only the females are subject to hysteric fits and not the males? Cannot you realise from this with what object in view we possess human beings?"

Another spirit having been controlled by means of the drug and the *Kundali* was questioned and the answer received was that they (the spirits) look upon the *kundali* as a fence of thorns extending over all the boundaries and rising high above

and beyond the eternal space, having no outlet. Up to the present we have not been able to grasp the true import of this.

Certain spirits, on the other hand, do not care for anything. What they say is this: "Spirits by their very nature enjoy eternal freedom and how can they be controlled? The energy that is latent in your will-force or any drug is likewise natural to all spirits. So why should a spirit lose his or her freedom through another's influence?"

Of the spirits those who give vent to arrogance with blind bigotry mostly belong to the lower order. Dealing with these spirits and association with them is always attended by danger. But those who have reached the region of real light and knowledge and have been able to control their nature are in every respect objects of our regard and never take possession of an earthly body without having any benevolent object in view. Having had to deal with a large number of spirits of different classes, possessing bodies, we are under the impression, that the number of those who visit earth for the gratification of their sensual desires is by far the largest.

Be that as it may, what, however, the patients said during their fits were invariably taken to be deliriums by us in the beginning, but when, in course of time, their words were found to have a bearing upon actual events we could not regard them as deliriums. One important feature noted in all the spirits possessing our patients was that all of them when they came to be more and more acquainted in time, ultimately gave up their violent nature and became so quiet and liberal in their conversation as if they were our most intimate friends. The first acquaintance with a spirit in a hysteric patient and a few days' familiarity differ as night from day. And from

these circumstances it seems to us that if anybody questions a hysteric patient with humility and meekness he is sure to receive a familiar response. Some patients also speak of their own motion without being questioned at all and in such cases the conversation is carried on without much difficulty.

In the course of conversation with hysteric patients or those possessed by spirits we have heard many names and addresses which were not those of the patients themselves. And in this conversation we did not notice anything that might be characterised as an aberration of the mind or unusual restlessness due to any ailment. When we find them talking like any sensible person why should we consider them to be in an abnormal state of the mind due to disease? Almost all the patients feel thirsty, weak and exhausted, and experience pain all over the body after the fit is over. But in many cases the spirits on being repeatedly questioned, were found to say, "To-day there would be no complaints of indisposition", and when they recovered consciousness they were found to be in quite a normal condition and really free from all exhaustion. What could be the meaning of all this? If this sort of unusual calmness and strength do not emanate from the influence of a second person, could not one, who was thus being daily troubled, have wished for a single day that his or her trouble might be relieved? If one could enjoy so much relief at the mere words of one's own mouth, how could she be oblivious of her own welfare so long?

In a few cases the spirits could never be induced to render any relief to the patients. Under such circumstances they would suddenly regain consciousness and sit up with great pain

in the body and complain of other inexpressible troubles. If some patients obtain relief simply through the influence of my will-force and not through any other agency why should efforts fail in a particular case when my mission is always to relieve the patient?

When the patients pass to the superconscious condition they display many extraordinary powers. If a patient mentions the name of a person who died within her knowledge and gives out some such secrets of his life which she had no possibility of knowing what should we call it—her super-conscious state or her being possessed by a spirit?

It is said that a person being raised to the super-conscious state is able to know facts not perceivable through our ordinary senses. It is therefore supposed that he is then able to know everything, including secrets, pertaining to other people. But if that be so I do not find any necessity for him or her in that state to appear to us under a nom-de-plume. Where lies the necessity for him or her to tell a lie and declare himself or herself as somebody else who is now dead to us?

The fact is the state of super-consciousness is the state attained through yoga in which the mind reaches the region of pure knowledge. In short this state may be characterised as the highest stage of the mental faculties—an exceedingly pure condition of the mind when fraud or deceit is impossible. Besides, those who nourish any desire for fraud or trickery cannot attain that serenity which is enjoyed by a yogee in communion. When the mind is absorbed in communion and is lost to all objective consciousness, this holy state is the state of super-consciousness, which cannot be attained by any trickery. Those who are desirous of attaining to this state

through trickery, fraud or restlessness, cannot rise above the impure and unholy surroundings of this world and this super-consciousness is a thing never to be attainable by these men.

For these and other reasons we venture to regard those as possessed by spirits from whom we have received communication in conformity with this conviction. Moreover, when patients profess themselves to be possessed by spirits doing their fits and have not showed symptoms of any disease after having been relieved of the spirits at my bidding, we cannot but call them as cases of spirit-possession on the strength of this testimony, though meagre.

On one occasion such a pathetic occurrence took place at a certain place that almost all of us present there (25 to 30 in number) gave way to tears. The wife of a friend of mine was attacked with fits and as soon as we reached the place we made a *Kundali*. In the course of 6 or 7 minutes we came to know that it was the spirit of the patient's mother, that possessed her. When we questioned her as to why she had thus appeared, tears trickled down the cheeks of the patient and she said, addressing me, "Brahmin, the girl (patient) is my only child. About 13 years ago I had to part with her in her infancy. Her tears draw me from the place consigned to me and I come down to protect her and follow at her heels. She feels discomfort if I keep away from her and how much of her sufferings I take upon myself! But I shall no more be able to come. I entreat you to protect her, as she is my only child and she has nobody to look after her in this world. I was here but you are driving me away. But the few days that you are here do not try to expell me. I would come and talk to you on alternate days".

In accordance with the statement of the spirit the patient had seven fits in thirteen days and we had long conversations on different topics. From the conversations that took place during these seven days not only myself but all those present there were firmly convinced that it was not a case of hysteria but one of spirit-possession.

When thus dealing with hysteric patients for nearly a year my guiding spirit one day said that those spirits that possessed human beings generally belonged to the lowest order and one should not be satisfied with their association alone. You should, he said, try to invoke the spirits of saintly persons to appear in the person of your selected subjects. After this he taught me some processes. Now a days we are collecting information more from invoked spirits than from those who have possessed somebody. And the new truths and instructions received from these good spirits about the spiritual world are things to which the denizens of this mundane world are perfect strangers.

SURESH CHANDRA GANGULI.

Chandpur,

THE HOLY BAMA OF TARAPITH.



[IV.]

GURU IN CHRISTIANITY.

THERE is a trace of not only an ideal Master but also of concrete Gurus in Christianity, though Christians do not see it. What is baptism but an echo of our system of initiation into the mysteries of heaven by a spiritual teacher? Jesus, the beloved Son of the Almighty Father, himself honoured the universal practice of *Diksha* or initiation when he suffered John to baptise him. John heralded his advent and could recognise him as the True Begotten of God. He was feeling a diffidence in acting as the sponsor of God the Son. The Son too could read his heart and said unto him, "Suffer it to be so now : for thus it becometh us to fulfil all righteousness." This is a Hindu idea.

From the Purans we find that when Dhruva of five summers, by his ardent devotion, propitiated Hari, the Lord of the universe, He sent to him the celestial sage Narada to act as his *Guru*. The boy, at his sight, was elated and asked him as he had asked even the denizens of the forest,—“Art thou my Hari with eyes like the petals of the lotus?” The sage replied that he would be the mediator to his Hari, for if the Lord

appeared without such mediation the immemorial custom of initiation would be dishonoured. He then initiated the infant devotee who soon obtained his heart's desire, viz, the sight of his Hari. The Lord was so much pleased that He created for this wonderful boy a region above his own region of bliss. |

Such stories are not to be laughed at as some persons puffed up with petty logic think. The limited *Jiva*, before merging himself in the Unlimited Being, must pass through a transitional stage which is both limited and unlimited, and that stage comes not of itself but as the result of culture of instructions which, whether they come from men or celestial sages, are nothing but revelations from the Eternal Source of Truth.

Christ would have been a false prophet if he ignored that culture and so with his faith of Love he propagated the system of initiation into that Love. He himself is said to have baptised not with water but with fire. The fire is nothing else than the *Sakti* or power which the Hindu *Gurus* that have attained spiritual success even to this day impart to the disciples. Its outer manifestation is a shock of love, devotion, etc, a trace of which the writer felt at the first touch of the feet of his Lord, the holy Bama. The inward manifestation of that Christian fire is *Bairagya* or the severance of the bond of attachment to earth. A *Sad Guru* at once possesses the heart of the disciple as we will illustrate later on and purifies it and makes it capable of realising the divine truth by snapping its ties to the world of passions. Persons not having the *Sakti* or power of a Christ or Gauranga or Bama baptise with water, that is, moisten the disciple's heart with a flickering sense of devotion. The Christian clergy

who with the waters of Jordon, are supposed to introduce an infant to Christ are ordinary *Gurus* of the Hindus, though they cannot understand the real sense of the ceremony.

SANKARA'S IDEA OF GURU.

Sankara, whose power of logic banished Buddhism from its native land and whose giant intellect revolutionised India, prostrated himself before his Guru and looked upon him as the Supreme Brahma. His divine hymn on *Dakshinamurti* establishes the identity of Guru with that One Immutable whose *adhyasa* (phase) the visible and the invisible worlds are. His inimitable *Gurvashtaka* (collection of eight verses on Guru) is the outburst of a heart that has realised the identity.

"Admitted," he sings, "that one has a handsome person, a fairer better-half, world-wide fame, and huge treasures, but if one's heart be not rivetted on the lotus-feet of Guru, all has been in vain. Admitted, that one has mastered the *Vedas* with their six limbs, admitted he is a poet of poets and a prince of literateurs, but if one's heart be not rivetted on the lotus-feet of Guru, all has been in vain. Admitted, one's feet are worshipped by a host of emperors, but if one's heart be not rivetted on the lotus-feet of *Guru* all has been in vain."

Thus setting at nought the acme of material prosperity, he next weighed on the balance the altitude of moral culture against devotion to Guru and found it to be wanting. "Admitted," he declares out of the fullness of heart, "that one's heart is neither at *Bhoga* (enjoyment) nor at *Yoga* (renunciation), neither at the sweet face of the lover nor at wealth, but if one's heart be not rivetted on the lotus-feet of Guru, all has

been in vain." It is devotion to Guru, which is the door to emancipation. Guru is, in the words of Sankara, the healer of worldly disease, the receptacle of all knowledge, the liberator of all bondages and is the ultimate Goal.

SRI GAURANGA'S NOTION OF GURU.

When Sri Gauranga went to Kesava Bharati, the recluse could recognise him as the Great Vishnu. He was unwilling to be his *Guru*. But Gauranga would not let him go, rolled at his feet and earnestly supplicated to take him in his fold. Here is how pious Brindavan Das paints the divine scene :—

"To the place where Kesava Bharati was, the Lord came along with his dear ones resembling so many maddened lions. Struck with the wonderful effulgence of his person, Kesava Bharati stood up. The Lord prostrated himself before him and folding his arms hymned him thus : 'Be gracious unto me, O reverend one ! Thou art the redeemer of the fallen, and full of mercy. Thou art capable of giving me Krishna, the Lord of my heart. The all-gladdening Krishna-chandra resideth in thee. Givest thou such instructions unto me as I may not yearn for anything else than servitude to Krishna.' As the Lord spoke, his person was immersed in tears of love. Then he began to dance and chant (the name of Krishna). Devotees, like Mukunda and the rest, joined in that heavenly song. The Blessed Son of Sachi began to dance maddened with his own (divine) love,

"At the sight of (this picture of) Lord's devotion, Kesava Bharati was plunged into a sea of joy and began to sing his (Gauranga's) praise (in the following strain) : 'The devotion I see in Thee is not possible in any one

else than the Great Lord. I know for certain that Thou art the *Guru* of the universe. None is ever fit for being Thy *Guru*. Still for instructions of all, Thou shalt make me Thy *Guru*—so it appears to me,' The Lord said, "Beguile me not any longer. Initiate me into the service of Krishna."

BABA BAMA'S NOTION OF GURU.

Himself the ideal *Guru* of *Gurus*, Baba Bama could not but like Sri Gauranga entertaining the highest reverence for his *Guru*. He believed his *Guru* Brajabasi Kailaspati Kshepa as omnipresent, omniscient and immortal. He said unto the writer that his *Guru* flew through the sky after initiating him into the mysteries of Durga, Kali and Tara. Indeed, Kailaspati was a *Yogee* of miraculous powers. Tradition to this day affirms that he used to walk over the river Dwaraka every day and worked many miracles. After breathing his spirit into his Godmad pupil, he actually vanished away. The pupil had occult intercourse with him as it oozed out sometimes through his apostrophes to him.

One day, Babu Hari Bhushan Mukherjee B. L., one of the dearest disciples of the Baba had the thought, whether one's *Guru* was entitled to more reverence than his *Ishtadevi* or not. He was then near the altar of Tara in the crematory of Tarapith. The Baba was on the altar with flowers in hand. The Baba could read the disciple's heart and in answer to his thought muttered, "Guru is higher than even Tara." "How?" Mukherjee asked mentally. The Baba, in order to demonstrate that *Guru* is to be looked upon by the pupil as higher than the Mother of the Universe, first placed the flowers he had

brought at his feet and then with them worshipped Tarama. Guru, indeed, is to the pupil none else than the Supreme Brahma. Tantras in their enigmatic language say:—“*Soma* is within *Surya*, *Hutasana* is within *Soma*, *Satya* is within *Hutasana*, and *Achyuta* is within *Satya*. *Ishtadevi* is *Satya* or truth and *Guru* is *Achyuta* or Immutable.”

BAMA—A REAL GURU.

The mad Baba was a real Guru. He was a link between finiteness and Infinity and best fitted to stretch his helping hand to grovelling souls for rising high. Though finite in form, his mind was as vast as the Universal Mind with which it was in constant communion. He had the least *Adhayasa* (sense of mineness) in the muddy vest. While eating or walking or talking he was ever in a state of communion with Tara, and while this *Samadhi* deepened, the faint traces of outward sensation left him and he fell into deep trance. That was no *Jada Samadhi* or concentration on one form without consciousness of the rest. It was a *Chetana Samadhi* wherein the *Jiva* blended with the Universal Soul attained to a state of universal consciousness and knew and enjoyed the world, though not stained by that knowledge and enjoyment. An apt illustration of such enjoyment is in the words of the Rishis,—*Padmapatramivambhasa*. The lotus leaves can hold water but the liquid cannot moisten them. The Lord in the Gita characterises such *Samadhi* as ever-wakefulness. It was in such conscious communion with the universal knowledge that the Rishis of old could see the whole world as if it were a fruit of *Phyllanthus Emblica* in their clutches.

Uniting in himself Infinity and finiteness Bama could really help the finite souls to realise the Infinite. He possessed the

heart of his chosen and purged it gradually of sins. He ever retained their shadows before his vision and sent his shadow with every one of them. His flock could understand that the great guide was constantly with them, helping in their deadly struggle against temptations.

The advanced and purified of his *Sishyas* had a glimpse of conscious infiniteness, none of whom he took charge of need be cheerless. Every one of them is destined to reach the golden goal in the near future. By quick evolution through the higher worlds of *Bhuvaa*, *Swar*, *Mahas*, *Jana*, *Tapas* and *Satyaa*, they are destined to reach the infinite Tara at no distant date and thus attain their ever-existing but only clouded Pure Essence.

(To be continued.)

SASTRI HARI CHARAN GANGULI, M.A. B.L.

THEORY AND PRACTICE OF TANTRA.



TEACHINGS OF TANTRA—SECOND COURSE.

(Continued from the issue of August last.)

TANTRA defines the highest conceivable future for mankind—the consummation of oneness with the divinity. But the idea of divinity has been so very degraded by little-minded teachings of pseudo-Tantra that the realization of Tantra-proper which mainly hinges on the training of mind has ceased to exist, as a matter of fact. In these days, it were but poetic idleness to talk of the study of mental organism. But the enquiring mind begins to feel, in the first instance, the power of suggestion or good wishes so far as the human mind is concerned. Such power is avowedly a most wonderful and interesting field of study. Through this power, most wonderful forces can be set into operation. Apropos of this, it must be remembered that the drift of its studies must be confined to the action of matter over mind, so that the psychic factor may predominate in the course of the exercise of Tantrik rituals. The march of the operator of such rituals should always be taken in the direction of the hidden forces of nature—the operation of the infinite (divine) forces within. Hence the study of mental therapeutics is absolutely necessary before attempting at the realization of the operation of the interior forces.

On referring to almost all the latest Tantric works, it will be seen that many absurd and foolish things have been claimed and done, but this has absolutely nothing to do with the great underlying laws themselves. What we are required to do is to bring ourselves to a vital realization of the omnipotence of our own interior powers. *Guru*, as the spiritual teacher, may bring his disciple to a clear realization of the power of the forces within; but in every case, in order to make any use of this power, the disciple must retain it. Unfortunately, the average disciple rests satisfied with the mere realization of the so-called power for a while; and this accounts for the average failure in the operation of Tantrik rituals. Such failure is either the direct or the indirect result of the violation of the law of mental therapeutics, either consciously or unconsciously, either intentionally or unintentionally. It is as wrong to try to study the law of cause and effect in respect of mental therapeutics from the operations of nature's material laws as to exercise a control over human beings by the aid of the defective light of those laws—defective, because it is the product of the attribute *Tama*—in other words, the darkened *Raja*.

There are three planes of nature, viz: the material, the mental and the spiritual. The first is the manifestation of the second, and the second is the manifestation of the third. The phenomena of each of the first two planes vary in respect of deceptive vision to a considerable extent. The question is whether the variation is open to perception at all. The answers in the affirmative. It is the microscope of spiritual insight that can read nature correctly in either of the aspects—the material and the mental.

In Tantra, we are invited, in the first instance, to concentrate our attention upon the phenomena of the three planes named above, and take them merely as a seed-thought, and if necessary, plant them in our consciousness, tend them and make it a point to cultivate them. By so doing, the spiritual force within us will be rendered active, as a matter of consequence; and as the outcome of this activity, the properties of magnetism connected with each of the three planes must exert their influences upon the mind. If the mind is disposed to purely material magnetism, such disposition is not useful at all, rather injurious. Next, mental magnetism is the product of the vibrations of the mind which pervade every atom of the body. The mind's vibrations are generated by its powerful thoughts and sentiments. The mental magnetism is therefore identified with the subtle essence impregnated with the potencies of the mind, and, at the same time, mixed with the subtle forces of the material body. The most powerful or the spiritual magnetism is the force of bare spirituality. In so far as Tantra is concerned, the performances of Tantrik rituals are supposed to generate such magnetism.

Now, what is true of material plane of nature is true as well of her mental and spiritual planes. Each of these planes has its philosophical as well as ceremonial parts. But their common aim is directed to spiritual consciousness; when the aim is attained, the mind becomes receptive to the influences of the subtlest spiritual vibrations, that to say, the mind begins to have absolute confidence in the Divine—the eternal self as distinguished from the individual self.

The next point for serious consideration is that it is too well-known to us that our mind is given us to serve far higher

purposes than we ordinarily use it for. This is true in the majority of cases, where the mind is the master of its owner. It is also admitted on all hands that, mind at a certain stage possesses higher power; and this fact we must realise. We know fully well that mind in itself sees its way to enjoy, and becomes related to all that is natural. Such mind evidently moves in the material plane. It cannot realise the power of thought-forces, nor can it read the effects of mental conditions in respect of the voice, movements or features. Here, thought itself is materialised. Materialism, on the whole, leads naturally to pessimism, while pessimism in its turn leads to weakness. On the other hand, optimism leads to power since we are led into the full realisation of what is divine—the infinite source of all causes.

So long our thought moves in the material plane, we remain a *creature* of circumstances; and as soon as it is rendered active, or in other words, when the mind is earnest and faithful, all suspense or doubt is sure to lose its hold, and naturally we must find ourselves a *master* of circumstances. It is, therefore, that the Tantra teaches us to maintain strictly firm faith in every-day life, that is to say, in the divinity that works for the good of the human being, since it has whole mankind in its charge as it has the solar system in space.

The next doctrine of Tantra is that we must find in ourselves an ever-increasing sense of power. 'By so doing, all doubts that have dominated us in the past will be transmuted into a true faith which is in itself a force before which nothing can stand. This ever-increasing power is the spirit of infinite power. As we open ourselves to it, or in other words,

as we keep our connection with it with a firm belief that the infinite power is divinity (*Sakti*) itself, the so-called power is sure to become manifest in us. Its manifestation is first discernible in sentiment while we begin to stir up in the mind that it is a mere waste of time in running to this *Guru* or that *Guru*, this shrine or that shrine, this mode of devotion or that mode of devotion, this practice or that practice, with a view to acquiring power. We must dive deep into the bottom itself instead of wandering on surface. Then, we must have absolute dominion. This fact is ever true of spiritual man. From a physical stand point, of course, we may not have dominion, but we can gain supremacy over earthly concerns even by calling into activity the so-called psychic forces.

There is no denying the fact that, whatever is not possible in the physical plane, our conception of its possibility ends there. We simply theorize that it can be done in the spiritual plane. But we are sure on this point that this is no mere theory; it can be reduced into practice by recognizing ourselves as spirit (one connected with the infinite source) and attempting to live accordingly. There is no doubt that we will be able to transcend in power those that recognise themselves merely as material. In this connection, Tantra enumerates eight items of material success, commonly known as *Ashta Siddhi*. They are examples of what we call miracles. We call them miracles merely by virtue of our own limitations. In the process of evolution of *Yuga* what was natural of the past *Yuga* seems to be the supernatural of this *Yuga*; and what is supernatural of this *Yuga*, will be, in the same way, natural of the next *Yuga*, and so on *ad infinitum*. Tantra clearly proves the fact that the man who realises the higher powers transcends

the majority of people and stands out among them. Cream always rises to the top, because it is the nature of cream to rise.

All Tantrik rituals help us to a great extent in the exercise of the spiritual faculties by supplying the mind with a basis of certainty in the force of thought. This exercise is commonly known as *Samadhi* or steadfastness of mind. It consists in withdrawing thought from all quarters and fixing it again and again on one particular object. An idea of this particular object will spring up from within, since any attempt to mark a definite object for the purpose in view is open to failure.

In Tantra, the infinite source of all causes is designated *Nitya Prakriti* or *Sakti*. The effects of all causes are manifested in the three planes—the material, the mental and the spiritual. Each of these planes has its own law for regulating the manifestation of effects. The warrant for seeking a further classification is three-fold. It must, at the same time, be borne in mind that it is a principle in science that classification should rest on the most basal characteristics. To determine what these are may not always be easy, but it is at least evident that the classification of the effects manifested in the spiritual plane must be more distinctive than that of the other two planes. Hence, in Tantra the cardinal distinctions based on the properties of the three attributes—*Satya*, *Raja* and *Tama*, if not literally referred to, are throughout kept in view both in the theory and practice of Tantrik rituals. While performing the rites of *Agnihotri* or *Hom*, a purely white flame called *Agnijyoti* marks the specific colour of *Satya* and is the best indication for future success. A deep concentration on this

white flame invigorates personal magnetism and helps in the consciousness of real self as opening itself to the divine inflow and making itself a channel through which the infinite powers and forces can manifest.

Now, the question is 'how to concentrate steadfastly on the white flame.' We know pretty well that all actions of the mind are prompted by instinct—its natural impulse. The natural impulse is but the automatic memory of past experiences in this and previous existences. We know there are men who can concentrate their mind with ease through instinct; as regards those that cannot do so, Tantra prescribes the process of *Nad*. This process consists in sitting erect and using the five fingers of the left-hand, commencing with the thumb for closing the left side passages of hearing (ear), of seeing (eye), of smelling (nostril) and of gripping (mouth). The object of this process is to cause the five cognizing senses to cease to convey the sensation of the external stimulus to the mind. While one goes through this process, varieties of sound are audible. There are distinctive names for each of these varieties. They are—*Chini*, *Chiuchini*, *Ghanta*, *Shankha*, *Tuntri*, *Tal*, *Benu*, *Mridanga*, *Veri* and *Megha*. They are so-called from the identical nature of the sound of certain musical instruments. When any of these varieties of sound becomes audible, the eyes should at once be opened. The usual colour of the flame—bluish-white colour—will look quite white, and at the same time the gaze will be exceedingly steadfast, and the concentration as deep as desired. In this way, the interior faculties become open and receptive, and thus we bring ourselves into the harmonious condition, and in turn attract to ourselves the peaceful conditions from

without. In this state, let us remain for a little while receptive to the intuitions or impressions that come. As they come, let us act upon them at once.

Just how and from what source the intuitive force operates upon us we do not fully know—possibly no one does, though each one may have his theory. From Tantra we know that the esoteric significations of *Mantras* are conveyed through interior channels of perception, and not through outward avenues of sensation. This theory of Tantra is but the compressed form of truth systematised by Tantrik saints and rendered agreeable to the imprimatur of the Vedic truth. Let us therefore begin our religious life set up by Tantra with a stock-in-trade which costs us nothing, and which, though it may serve us all our life, is just exactly worth as much as our belief in the Tantrik rituals.

SRI MAT SACHHIDANANDA SWAMI.

DREAMS : TELEPATHIC AND PROPHETIC.

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DEAR by those who are psychically inclined. One such article appears in the recent issue of the "Occult Review" which we quote for the close study of our readers.]

THE mystery surrounding the abnormal in dreams exercises an ever-fascinating influence, and the fact that in the phenomena of the dream world we may probably find a clue to many of the profoundest problems of psychical research, adds to the attraction of this recondite study. So far, however, the pursuit of this psychic clue has not been productive of very encouraging results, and it has seemed to many that those who were following this quest were pursuing a veritable will-o'-the-wisp which would lead them no farther than the analysis of the aimless and inconsequential driftings of the mind divested of its steering apparatus, or alternatively to the study of the effect of diversities of food and drink upon the gastronomic organs and their reflex action upon the intellectual plane. But that these explanations do not satisfy will be sufficiently evident to any one who has taken the trouble to make a careful examination of the subject under review. To argue as many have done that in view of the fact that presumably every individual dreams every night, the multitude of dreams dreamt must inevitably

result in a fair number of coincidences, and that this will be quite sufficient to explain the occasional occurrence of the apparently abnormal in dream phenomena is at first sight a very plausible but, on further investigation as it seems to me, a most misleading argument.

In the first place, though the position that this argument assumes, viz., that every one always dreams in sleep, is probably a correct one, it is not one susceptible of ready proof, neither is it a view by any means universally held. Assuming it for the sake of argument to be proved, we are at least bound to admit that the normal person under normal conditions only remembers his dreams on comparatively rare occasions. The dreams experienced in the vast majority of nights' sleep leave behind nothing but the very vaguest impression and all recollection of them has passed away within a very few minutes of the time of waking. That this is the case will be apparent to those who will give themselves the trouble of checking their own experiences, and a curious confirmation will be found in the occasional instances in which some incident in the course of the day will suddenly bring back to the memory by force of association a dream of the night before that had to all appearance passed into the limbo of forgotten things. The dreams, then, that make a strong impress upon the mind are few and far between, and it is from these dreams only that we can draw our deductions. It might be argued that these dreams are sufficiently numerous to cover the ordinary class of coincidences, but it is clear that the mathematical odds would be enormously against their covering the very numerous records in which such dreams are at all remarkable for full and precise detail of incident. Still less would they be likely to

cover dreams so vivid as to leave upon the mind of the dreamer the convinced impress that such and such a particular occurrence corresponding in nature to the dream had actually taken place.

TELEPATHIC DREAMS.

Dreams conveying abnormally acquired information may be most conveniently divided from one point of view into two classes, viz., (a) telepathic, and (b) prophetic, and it will, I think, be found that the former class are far more numerous than the latter. A cross subdivision of abnormal dream phenomena may also be made into symbolic and non-symbolic. I do not propose to deal with this division in the present notes, but I hope to recur on a future occasion to the symbolic in dream phenomena, and its relationship to that allegorical parallelism which runs like a thread of gold through all the philosophy of the occult. I propose, then, in the first place, to give a series of illustrations of the telepathic variety of dreams. One such dream will probably be remembered by many readers. It was recorded at the time of the celebration of the Tsar of Russia's Coronation in connection with the disaster that took place at Moscow on that occasion. It is an excellent instance of the dream telepathic.

The Tsarina of Russia related that she was resting one afternoon during these festivities and had fallen asleep when she was wakened by one of her ladies who was startled by the way in which Her Majesty cried and moaned in her sleep. The Empress explained that she had been troubled by a dream in which an old moujik covered with blood appeared to her, exclaiming, "I have come all the way from Siberia to see your day of honour; and now your Cossacks have killed me!" The dream was so vivid that the Empress instituted immediate inquiries. The Tsar laughed at her misgivings, but to ease her mind telephoned to the Minister of the Household who reported the news of a terrible riot in which over two thousand lives were sacrificed, the slaughter being increased through the attempts of the Cossacks to restore order by riding into the crowds and using their whips and swords against the moujiks.

A correspondent records another dream of a telepathic character. Though unassociated with tragedy it is certainly no less remarkable in its way than that of the Tsarina. It runs as follows :—

A Birmingham gentleman named Evans relates a curious dream which he had whilst dozing in an armchair. He dreamed that he was in a country lane when a motor car dashed round the corner at full speed downhill where he stood at the bottom. Some one crossed the lane, but the car dashed into the person in question and passed on. On waking, Mr. Evans related his dream to his wife, who was sitting in the same room reading a book. "Look here," she exclaimed, "I have just reached the part of my novel where a motor car comes along and kills a child."

This dream it will be noticed is an exact parallel to other telepathic incidents which are recorded of waking life. Take this one, for instance. It occurred to a lady known to myself. She was sitting writing an article on some abstruse subject and had just thought out, without writing it, a phrase in which the words "eternal verities" occurred. Her little daughter was sitting beside her and suddenly she chimed in with the words "Mummy, what *are* 'eternal verities'?"

A correspondent who signed herself "Truth" wrote some time ago to the *Daily Telegraph*, stating that when she was a passenger on board one of Donald Currie's Steamers en route to Durban she dreamed that she saw her only brother, to whom she was much attached, lying dead in his coffin dressed in the same clothes which he wore when he said "good-bye." On waking she mentioned her dream to her husband who made a note of it and of the date on which it occurred. It was found subsequently to tally exactly with the time at which her brother met with a sudden death through accident in Paris. Curiously enough he was buried in the clothes in which his sister had last seen him. A telegram announcing his death was handed to her on her arrival at Cape Town.

The evidence in regard to some of these dreams is greatly accentuated by the fact that they occur to more than one person at the same time. The following incident, also communicated to the same paper, is a case in point. It is sent by a correspondent who writes from Kentish Town and signs himself "H. H. S." He writes as follows:—

About seven years ago, when I was twenty-three years of age, I was greatly impressed by a dream I had. I was sleeping in a room next to my mother and my bed was against the party wall connecting the two rooms. About a quarter to five in the morning I awoke in a fright, as I felt, or dreamt I felt, a woman's skirts swishing over my face as though some one was crossing my bed and going through the wall. I looked at my watch and noted the time. Next morning at breakfast my mother said, "I believe M. died last night. She came and said good-bye to me. It was at a quarter to four." Sure enough a few hours after we had news that M. had died on that night.

THE PROPHEPIC DREAM.

The prophetic dream, though not nearly so common as the telepathic, is quite common enough for it to be possible to produce a large number of authenticated instances in confirmation of it. The incidents which are recorded in this connection are, as might be anticipated, of a far more striking character than those in the earlier category. Take the following, which is narrated by Mrs. Catherine Crowe, not her well-known book *The Night Side of Nature*, but in a book which I fancy is now out of print, *Ghost Stories and Family Legends*. She cites a Dr. Forster as saying

"Some years ago (she records him as saying) two young friends of mine were staying at Naples, when one of them told the other that he had on the preceding night seen in his sleep the face of a beautiful woman; but the features were disfigured by a horrible expression, and it was, somehow, impressed on his mind that he was in danger, and that he must be on

his guard against her. The conviction was so strong as to create considerable uneasiness, and he never went out without scrutinizing every female face he saw; but weeks passed without any fulfilment of his dream or vision, and gradually the recollection faded. However, he was one day on the Chiaja, surrounded by several people, who like himself were observing a gang of convicts going to the Castle of St. Elmo, when something occasioned him suddenly to turn his head, and there, close behind him, he recognized the beautiful face of his dream. By an instinctive impulse he sprang aside, and at the same moment felt himself wounded in the back. The woman was seized and did not attempt to deny the act, but alleged that she had mistaken the young Englishman for another person who had done her an irreparable injury, expressing great regret at having wounded an unoffending stranger, and also at having failed in the revenge she sought. He told me that the dream saved his life: for that, had he not sprung aside, the wound would in all probability have been mortal."

Mrs. Crowe records another dream of a similarly prophetic character. The circumstances are as follows:—

A girl of fifteen had a school-friend who was about to be married, and she had been asked to be one of the bridesmaids. The wedding was planned to take place very shortly, though the exact date had not yet been fixed, when the girl in question who was anticipating with pleasurable excitement the novelty of the approaching event, dreamt one night that a person in a very unusual costume presented himself at her bedside and told her that he was Brutus. He added that he would be pleased to reveal to her anything she particularly wished to

know. Upon this she thought in her dream that she begged him to tell her how soon her school-friend would be married. Brutus, who kept up his Roman character in the dream, replied in the most approved style, "Paulo post Græcas Kalendas." On awaking the next morning she clearly remembered the words, but, not having the faintest idea of what they could mean, she applied to her brother to know if he could explain them. He replied that they were an expression equivalent to the English word "never." The dream came true. Unforeseen obstacles arose and the match was broken off.

A very strange dream which I suppose I am entitled to describe as prophetic is sent to me along with the others by the same correspondent I have already alluded to. The peculiarity of this dream lies in the fact that though the circumstances foreseen arose corresponding in detail to the incidents of the dream, the main tragedy that was threatened never took place, apparently because it was averted through a recollection of the warning given. The incident (and there are others like it) is in the nature of a reply to those who would have us believe that what is foreseen in such visions is in the nature of inevitable fate, and that warnings cannot be used to avert the catastrophe. It is, however, dangerous to draw general conclusions in a matter like this and it may not unfairly be argued that dream predictions deal as well with the inevitable as with threatened but avoidable dangers. Here is the story of the dream in question.

The narrator, Mr. F. H. Martin, contributed his experience to a now defunct journal entitled *The Reader*. He dreamt that he himself and two gentlemen friends were together in a boat on a certain spot on a local river, when one of them leant

over to look at something in a periodical (*The Idler*) which he, Mr. Martin, was perusing. In doing so he overbalanced, thus causing the boat to upset, and all its occupants to be thrown into the water. Mr. Martin, being unable to swim, was relieved to discover on waking that his experience was not a reality. On the following day he met the two friends he had seen in his dream and was astonished to learn from them that each had had precisely the same dream as himself, such details as that the periodical in question was *The Idler* and the name of the boat *Jessie* being compared and confirmed. It was not until two years later, when the dream was almost forgotten, that Mr. Martin and his two friends went for a row up the river of his dream. Mr. Martin was sitting in the boat reading *The Idler*. Suddenly one of his friends exclaimed, "I say, Fred! do you remember that dream we all had two years ago? It struck me when I saw you reading that magazine [*The Idler*]. You had better put it away, old man!" Mr. Martin looked up, saw the same bridge that he had noticed in his dream, and realized that this was the first time they had passed together over this part of the river. "At last," he says, "we were upon the very spot, and I began to feel a little uncomfortable. A few careful strokes of the oars in Ernest's hands and we had passed it."

One further touch serves to complete this remarkable story, for the exact truth of which the narrator positively vouched. The friends, on completing their journey, looked at the name of the boat and found that it was—*Jessie*.

NOTES.

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It is with great pleasure that we give prominent insertion to the following admirable article of Dr. J. M. Peebles—the World's Missionary at-large for the Propagation of Spiritualism:—

SPIRITUALISM AS I UNDERSTAND IT.

(1) Man, in his inmost, a potentialized portion of God, who is spirit, essential and infinite, continues his conscious and individual life, after the event called death.

(2) He takes with him to the invisible beyond, consciousness, intelligence, memory and moral attainments—in a word, his individuality, plus his external personality.

(3) His life in these invisible and more ethereal realms, is just as real and more spiritually substantial to him than it was in this sphere of mortal existence.

(4) The future world affords equal opportunities to all and brighter, better facilities for progress than does this competitive, selfish, warring world.

(5) Man, as a thinking, rational being, a moral actor, is inspired by higher unseen intelligences and is also, under certain conditions, subject to low obsessional influences from the underworld spheres of darkness.

(6) Within the physical body there is a partiled soul-body, the intermediary vehicle between the ego, the conscious immortal spirit, and the grosser physical body.

(7) The future life is a conscious, breathing, thinking, acting, exploring, discovering, unfolding life; and all the good, the true, the beautiful gained and practically lived here, is retained beyond death's peaceful river.

At this crisis, death, every person, by the force of fixed law, takes his position as a progressive soul in the higher spheres or remains an earth-bound spirit, the subject of regrets, of remorse, and yet with opportunities for unfoldment. God's wisdom and love spans all worlds and the Christ-spirit of love and tenderness is calling—continually calling, Come up higher; and this voice will continue till harmony reigns throughout the measureless universe.

J. M. Peebles, M. D.

519 Fayette St, Los Angeles, Cal.

Within the compass of a short letter, Dr. Peebles has described the nature and future of man in the most beautiful and attractive manner possible. Who will after reading the above have the heart to deny that God is all-good and all-sweet? Fancy that not only will man survive after death, but will go on approaching his Maker and gather spirituality and holiness as he proceeds onward and upward and will ultimately attain to His lotus feet.

WE are thankful to our well-known contemporary of *Light* for noticing in two of its successive issues our article headed "Three Alleged Instances of Re-birth," published in the November number of the Magazine. It says that "the writer,

though a Hindu, finds the evidence in each case valueless, and explains the circumstances supposed to point to re-incarnation on far more reasonable grounds. As he well says, in discussing one, example etc." Our contemporary then quotes a portion of our article and thus concludes:—

"That is the common-sense of a question to which we have ourselves given long and earnest consideration. We have, in the past, met with several cases which at first sight were baffling enough, but the difficulties disappeared as we made further acquaintance with psychical laws. But we are far from wishing to take up a dogmatic attitude on the point. At present our position is that the hypothesis of re-embodiment is unproven, and that the phenomena associated with alleged instances of it are explicable on quite other and (to our mind) more intelligible grounds. We number amongst our good friends many firm believers in the doctrine, but the diversity of view makes not an iota of difference to our mutual respect and esteem, for reincarnation is not a shibboleth, even though some of our friends may regard it as an essential part of their creed."

In another issue, *Light* says "As we mentioned in 'Notes by the Way' on page 13, Mr. Piyush Kanti Ghose, in the *Hindu Spiritual Magazine* for November, examined at some length three alleged instances of re-birth and subjected them to some searching criticism. The first seems to be identical with that given by Mr. Tarachaud in *Light* on p. 527, 1911.." So it would appear that one of the stories also appeared in *Light*. Then it reproduces a few lines more from our article with the remark, "After picking out some weak points in the story, Mr. Ghose makes this rather sarcastic comment" and observes, "All three stories he (Mr. Ghose) regards as cases of spirit influence, which, instead of proving the re-birth theory, are examples demonstrating 'how eager our spirit friends often are to avail themselves of every opportunity to manifest to those with whom they associated before.'"

The real fact is, as we have clearly stated in our last issue, we also view the question in exactly the same light as our con-

temporary does. We also count amongst the most ardent advocates of the theory some of our valued friends, a few of whom are men of the highest intellect and education. Our contention is that the theory mainly owes its origin to Buddhism, while the Hindu philosophers who came afterwards gave a totally different interpretation to it. The true Hindu view of re-incarnation is that it is something opposed to the moral law of progress. According to this view it is the effect of a morbid condition of the human mind. And all the later Hindu systems of philosophy have tried to solve the question as how to get rid of this morbid condition. To be subject to re-incarnation is regarded by them as a condition equivalent to the idea of hell. To be free from it, which is possible by proper knowledge and faith is, according to the Hindu ideas, tantamount to what is called heaven. The one state is called the state of bondage and the other that of salvation. Thus it will appear that the real importance of the question of re-incarnation arises from the view one takes of it. The ordinary Buddhistic view of re-incarnation is that it is not only normal but universal and good. In the estimation of Hindu Philosophers such an idea is entirely wrong. No doubt they do not deny the fact of re-incarnation in some cases but they, at the same time, always take it to be something which ought to be and can be avoided.

THE "MINISTRY OF THE UNSEEN" by L. V. H. Witley is a remarkable book—it is remarkable in more ways than

* Messrs. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E. C., London; price one shilling net.

one. Its other heading is : "A Personal Experience of, and Testimony to, Love from Beyond the Veil." We wish the author had appeared in his real name, for, in our opinion, his prestige would not have suffered ; on the other hand, it would have been enhanced a hundredfold by the fact of his being the author of such a beautiful publication as this. As "forewords" to the book some letters have been inserted from some eminent men which speak highly of the author ; and, as he is evidently a Nonconformist his words would undoubtedly strengthen the cause of Spiritualism. In going to speak about the book and its author Rev. F. B. Meyer, B.A., Hon. Sec. National Council of the Evangelical Free Churches, thus expresses himself : "The veil is getting thinner, and the day is at hand when we shall see face to face It is sweet to think that the departed may not only be a great cloud of witnesses, but a great body of helpers !" To this Mr. W. T. Stead adds the following rejoinder : "When so competent an authority tells us that he is convinced that the spirits of our departed friends may return and visit us, we may reasonably hope that the subject of Spirit Return and Ministry will no longer be tabooed at the Free Church Conferences or in Nonconformist pulpits." Mr. Stead also says in another part "Surely if it is so 'sweet to think' of the possibility it must be still better to know it as a fact."

The author of the book is the proud possessor of a large heart. He loved his wife, not like the average man, but as a true man should. All the same, he lost (?) his wife like any other man ; but so intense was his grief on account of this sad separation that he inwardly felt that

she survived and within eighteen months got incontestible proof of her survival. "When my own dear wife passed into the unseen," says the author, "a great and awful darkness fell upon my life—truly a darkness that could be felt. . . . My sadness and desolation was inexpressible and such that it would not have been possible for existence to have continued: the overwhelming grief would have sapped the very springs of life Into such a saddened, darkened life there came a new revelation—a revelation which brought about nothing less than a revolution. In place of sadness, there is joy; instead of darkness, light; instead of desolation, conscious companionship; instead of separation, union; instead of lack of means for the expression of upwelling affection, the whole of life is transfigured and transformed by the outgoing and the incoming of an absolutely unchangeable, irrepressible love—a love which makes life not simply radiant but radiates blessing and ministry."

The book embodies the impressions the author received from his departed wife. They were not written automatically; he simply sat alone in his wife's realized presence and wrote down all that she impressed upon him—he, of course, retaining entire freedom of action and full control of his own consciousness all the while. The following occurs in one of the messages the author received from her:—

"You cannot see with the vision that has come to me, but even you are beginning to see that behind all the pain and suffering and loss there was a definite plan for our united lives. One day you will rejoice in a fuller vision, as I do, and in the meantime rest and rejoice. . . . It is all so wonderful. Instead of being separated, we are more united than ever, for the true unity is not along the physical plane. . . ."

In another place of the book the author says: "My wife has been seen repeatedly by psychics to be in close spiritual

contact with me—one saw her with her arm around my neck while I was sitting at the tea-table.” The book is full of such loving associations and the author rightly says “that the pivotal word of the whole book is LOVE.” The author has, with due propriety, apprehended that all these bald statements on his part may be due to a purely subjective experience and to the working of his subconscious self. He has argued the matter at some length and says :—

“I may be permitted, in the first place, to affirm that everything in human life is ultimately subjective, and, in the second place, the ‘messages’ which I have had from my wife are so entirely contradictory to my previously-existing state of mind that I can but believe they are due directly to ‘impressions’ made upon my consciousness by her personality.”

The book, in short, is sure to bring solace and comfort to many an aching heart, suffering from the pangs of separation, and teach all thinking minds that there is no separation in what is called death.



THE ANNIVERSARY of the transition of Babu Shishir Kumar Ghose having fallen, according to the Hindu almanac, on the 30th December last, the day was celebrated with due solemnity at 174, Manicktollah Street, Calcutta, by his disciples and admirers. The function was observed strictly in accordance with Vaishnava rituals. From early morning Vaishnavas gathered at the place in their hundreds and made arrangements for worshipping Lord Gauranga, while a beautiful portrait of Shishir Kumar, profusely decorated with flowers, was also placed there. While *puja* (worship) was being performed a devotional *kirtan*, to the accompaniment of *khhol* and cymbals, was sung. Songs specially composed in honor of Shishir Kumar were also sung and so deep was

the feeling evoked that many went into trance. Kirtan continued till a late hour at night. In the afternoon a meeting was held under the presidency of Pandit Madhu Sudan Goswami of Brindaban, one of the foremost leaders of the Vaishnava community. A number of speeches were delivered with music and exquisite songs at intervals. Tribute was paid to Babu Shishir Kumar, assigning to him a place far above the ordinary level of mankind. Eyes were moistened with tears when some of the Bhaktas of Shishir Kumar spoke feelingly of him. Religious fervour and admiration for Babu Shishir Kumar rose to the highest pitch and even food, drink and rest were forgotten. Many ladies had also assembled, some of whom took this opportunity of ministering to the comforts of the Vaishnavas some of whom were of a high type. A few Vaishnavas came from the Mofasssil also. The whole ceremony came to a close after the assembled Bhaktas and gentlemen had partaken of the *prasad* (offerings to Sree Gauranga) which consisted of sweets, fruits and other dishes sufficient for a full Hindu dinner.
