

THE KALPAKA

India's only Psychic and Spiritual Review

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EDITOR

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No. 1

The New Year is upon us. A season of peace and goodwill unto men. A time to register resolutions piously intended to be followed. A time to sweep away mental cobwebs and start with a clean slate. Resolve to renew your mind and body:

Greetings to reconstruct your ideals, individual and collective, and to strive incessantly for the uplift of the land of your nativity that she may once more become the centre of light. Weave your life into a song of love and joy. Think goodness; live it. BE; not SEEM. Love largely, live spiritually, will rightly and mightily. Give gladly of your treasure to your brother man that lacks love and leading. 'One touch of nature makes the whole world kin'. Attune yourself to that Nature and to Him from whom all mercies flow. So, greetings from your loving and devoted comrade, the EDITOR.

NOTES OF THE MONTH

A new era of progress is dawning. A new public consciousness is awakening. Progress seems slow in our country but is inevitable. People everywhere, especially in the West, are keenly interested in the discovery of spiritual truth. They are awaken-

The New Era ing to the knowledge that their Latent Light is within them and can be perfected by practice.

Thousands need the bright, cheery, helpful message which the *Kalpaka* brings them with unerring punctuality every month. Our friends want us and come to us, a ceaseless stream from far and near. We try our best to steady the feet of the toddling seeker of truth and his satisfaction is our reward.

Indeed, this is an important period in human evolution, when so great a part of humanity is stirred by psychic phenomena and beginning to feel that the prime purpose of life is the evolution or development of our latent spiritual powers and

Psychic Phenomena exercises. Man is beginning to understand that he is himself the Lord of Karma and can make and mar

the destiny of things. For he is a spirit, part of the Over-soul (Paramatma), and his mind a fraction of the Creative Mind. Never was a more opportune time to sow the Psychic truths broadcast than the present moment. Never was the Time-spirit more propitious than Now to make our Magazine a medium of higher spiritual thought. For Psychic phenomena are being eagerly discussed in the press and on the platform in western lands, and even in our land there is a marked revival of interest in the spiritual truth and in the exploiting of the rich potentialities of life. Thousands look for light on their way, that they may step forward and work as comrades in the cause of Spiritual Wisdom.

As the result of a lifelong study and investigation, Sir Oliver Lodge has reached the conclusion that back of the atoms which make up all matter is electricity, and that electricity and magnetism explain the colossal force of the ether of space

The Wonders of Ether (Akasa) Although invisible to physical eye, ether, he affirms, is the most substantial thing in the universe. Look up into the sky. What do you see?

Empty space, nothing but empty space, you say. Yet, invisible to your senses is ether or Akasa filling all space. Yes, this mysterious element, ether, fills all space between planets. It pervades all space,

NOTES OF THE MONTH

has a motion beyond your comprehension, and underlies the law of gravitation. It is Akasa that holds the universe together by its tremendous force, not less potent because unseen. It is Akasa, or ether that enables light and heat to be transmitted from the Sun to the earth. 'It is through ether that the Sun is able to exert its tremendous attraction for the earth. Radiation is not the only thing which the earth receives from the Sun. There is also the gravitative pull—a force of tension exceeding that which a trillion steel pillars each thirty feet in diameter could stand. Ether is the medium which transmits this gigantic force'. Again, take a steel bar. 'When stretched, with how great a tenacity its parts cling together! Yet its particles are not in absolute contact. The substance is composed of countless atoms closely attached to each other by ether, a medium which is competent to bear the greatest stresses which gravitation and cohesion can exert'. Ether may be said to hold the secrets of life and death. Our minds are now associated with both ether and matter. 'In time the material portion wears out and drops away, but the ethereal portion subsists and is what St. Paul had termed a spiritual body' (Sir Oliver Lodge). It is this ethereal or spiritual body which Hindus have styled *sookshma sarira*. The gist of Sir Oliver's new pronouncements is the old, old truth that things visible are temporal but things unseen are eternal.

The reality of Psychic Phenomena is among the most discussed subjects in the world. No field of thought seems so attractive to-day particularly in England, where leaders of Science and Literature are openly and sternly fighting for their beliefs. Edison the 'wizard in the perfecting of inventions which have done so much toward the progress of the world' is perfecting or has perfected an apparatus to 'see if it is possible for personalities which have left this earth to communicate with us'. Edison says.— 'I can no

Edison and Spirit-communication more doubt the existence of an Intelligence that is running things than I do the existence of myself' His thirst for knowledge has impelled him to toil night and day during the last sixty of his seventy-three years on earth. The same thirst has developed into a passion that impels him onward in this latest quest for knowledge of a state of existence outside mortal ken. Mediums have, through their extended vision, been able to see spirits. Through their extended hearing they have been able to hear them. Can it be possible that there may be a development of a spirit telephone which is perfected in such a manner that it will do away with the imperfections in the method of receiving messages through mediums, as at present are often apparent?

THE KALPAKA

Thus, may we not rend asunder the thin veil that divides the mortal man from the immortal 'dead'? If so, what a tremendous sensation!

Announcement of Edison's experiment was recently made in the *American Magazine* by Mr. B. C. Forbes who quoted the inventor at length respecting the super-delicate apparatus designed to effect indisputable spirit-communication. Edison proceeds on the theory

Edison's Theory

that 'in the very nature of things, the degree of material or physical power possessed by those in the next life must be extremely slight and that, therefore, any instrument designed to communicate with us must be super-delicate--as fine and responsive as human ingenuity can make it'. Edison is inclined to believe that 'our personality hereafter will be able to affect matter'. 'If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected or moved or manipulated--whichever term you want to use--by our personality as it survives in the next life, such an instrument, when made available, ought to record something'.

'My apparatus is in the nature of a valve', says Edison. 'The slightest conceivable effort will exert many times its initial power for indicative purposes. It is similar to the modern

Physical Aspect of the New Device

power house, where a man with one-eighth horse-power starts a 50,000 h.p. engine. My apparatus will magnify the slightest efforts which it intercepts and gives us whatever form of record we desire. I do not wish to explain further at this time'.

A collaborator on this work has already passed on to the realms with which Edison expects to communicate. He knows exactly what Edison is after. Edison believes, therefore, that his friend and co-worker might be the first to use the apparatus if able to do so. Edison's assumption of personal survival is based on the

belief that human bodies are composed of myriads of infinitesimal entities, each in itself forming a

Infinitesimal Entities

unit of life. 'They come together and form a human being'. These entities live for ever, says Edison. You cannot destroy them any more than you can destroy matter. We are simply working on the same supply over and over again. We change the combination but not the relative quantities. They are always the same entities. The reason why Edison is Edison and you are somebody else is because each has a different swarm of these entities. Edison holds it conclusively proved that personality resides in that part of brain known as the 'Fold of Broca'. This view reminds us of the doctrine of some of our

NOTES OF THE MONTH

own siddhas that the pilgrim-soul has his head-quarters somewhere in the 'Kapala' or in the mystic 'thousand-petalled lotus' of the brain. Edison supposes that our directing entities are located there. These entities 'give us our mental impressions and personalities'. Death is the departure of all these entities from the body. The question of survival with Edison, is simply the question—what happens to the master entities in the 'Fold of Broca'. He assumes that the other entities from all parts of the body doing routine work disband at death and depart to seek new work. But what of the personality entities? Do they also break up to seek fresh pastures in the universe? If so, how can personality continue to exist? If not, the personality entities in the 'Fold of Broca' must hold together. In other words, personality persists. And Edison claims that his marvellous machine ought to be of some use.

Prof. Albert A. Michelson head of the University of Chicago, Physics Department (Nobel Prize Winner), thinks that Edison, inventing earthly mechanical marvels, has become the genius of the age, but adds that an apparatus to talk with the next world is impossible. Leading Chicago co-workers of Sir Oliver Lodge, however, seem to be more optimistic. The telephone, the wireless

Criticism of telegraph, and now the wireless telephone. Why **Edison's Plan** not the spirit telephone?—they ask. Some Spiritualists seem to believe that nothing is impossible in heaven and earth. They fondly hope and wish that Edison is one of them. The great genius and inventor is only physically in this world, they say, he is spiritually 'treading the next'. Why not such a genius invent such a highly sensitised apparatus as may make possible commerce with the spirit-world? Even the Edison-device can work only with certain persons and under favourable conditions—say others. And yet others exclaim. 'Oh, what a staggering sensation a spirit phone will make on a materialistic world!—whereas your cocksure materialist indulges in sardonic guffaws over a mechanical wizard in the broad daylight of the modern world dabbling with spooks and a 'lot of spiritualistic nonsense'!

Briefly, apart from technical details, Edison's key to spirit-communication consists in a supersensitive instrument so responsive to spirit impulses as to register and to transmit them to mortals. Edison is convinced that electricity will be utilised in thousands of ways yet unknown. He thinks that

Instrumental his super-delicate apparatus will be most readily located, grasped, so to speak, by those possessing expert knowledge of the power and versatility of electric waves. If personality persists after the death or dissolution of the physical body, it means that the same

personality implying mind and memory ought to be able to function in a life beyond death. Edison contends that the right kind of instrument can be operated by this personality in its changed habitation and environment, resulting in the receipt by us of intelligible spirit messages. The mechanical inventor thinks that the 'human element' in mediumship is the unreliable element. Theories are nice; but facts? Yes, experience based upon facts is our best Guru. Our knowledge, especially in spiritual science, must be deep-rooted in experience. What does our experience teach us? It has assured us that between a discarnate spirit and inert matter there is a gulf to be bridged. The spirit does not or cannot influence matter save through a bridge across the gulf. Experience shows that such a bridge so far is only a 'psychic force' (Sookshma Prana Sakti) of the human medium. Particularly sensitive instruments like that of Edison, may be relied on to reduce the amount of such required power to a minimum. But can we dispense with it entirely? That is the question. Upon the answer to this question depends, we believe, the success or failure of Edison's and all others' mechanical attempts at spirit-communication. It may well be that the presence of a medium or some one with required psychic force (consciously or unconsciously developed) will heighten the results, whilst the absence of a suitable person may tend to weaken and even negative them.

The Editor of the *Two Worlds* speaks to have known a planchette placed in a locked cupboard to write a name when no one was nearer to it than in the next room to that which contained the cupboard. And he explains that this is probably merely an extension of the phenomenon of motion without physical contact, or action at a distance. 'It is possible, too, for psychic force to be drawn from a suitable person, stored or accumulated and subsequently used when the said person was not present'. An alternative 'medial substance' has yet to be discovered. Edison's wonderful inventive genius may give us a mechanical marvel which will produce reliable communications with the minimum of human psychic prana or sakti. But does the wizard look for a magic wand—we mean, an instrument—to be acted upon directly by spirits without a psychic 'bridge' or *nexus*? But who is to call up the dead and say—down with

the bridge? Who are you to determine *a priori* how

Editors on spirits ought to communicate? The scientist first

Edison's observes that a given effect is produced. He later

Endeavour determines how it may or does take place. In the

last case, he varies the conditions of experiment to

improve results. The Editor of the *Two Worlds* rightly affirms that

NOTES OF THE MONTH

it is this really scientific method which can facilitate results. And as he believes, the human element may, in future, be reduced in its incidence, so that messages across the void be at least as reliable as our telephonic system! Supposing, however, that our beloved living dead cannot use or affect the apparatus which Edison is kind enough to give them, without the psychic medium, what can it mean? To us, it will only mean that Edison's scientific method is proving, after all, not so very scientific, say, like the methods of his brother-scientists—Sir William Crooks and Sir Oliver Lodge—as to secure good results. It can never mean that there is no Hereafter of the kind that spiritualists know and speak about. As our esteemed brother, Babu Moti Lal Ghose (a veteran Hindu spiritualist and Editor of the *Amrita Bazar Patrika*), points out in the *Patrika* dated 5th November 1920, Edison's alleged reference to the 'occult, mystifying, mysterious and weird means, such as are employed by the so-called mediums' can only be accounted for by the axiom that Edison 'had neither the opportunity nor the inclination to come across some of the best mediums of the day who are as honourable and honest as Mr. Edison himself and who have convinced scientists.....who in scientific attainments are not a jot inferior to Mr. Edison' All the same we concede with Babu Moti Lal that if Edison's instrument can work with even the irreducible minimum of human psychic force, he would confer the greatest blessing upon humanity, which will indeed outweigh the blessings of all his other mechanical inventions. For as the *Patrika* avers:—three-fourths of human misery would disappear, if it could be demonstrated..... that those who die do not die at all but live more vividly than they do here in our planet. It is a fact that a spiritualist with psychic and mediumistic powers, developed consciously or otherwise, can secure communications from discarnate spirits even through crude mechanical devices like Planchette or Ouija. Edison's device will certainly prove better and more accurate than Planchette and Ouija as a recorder of spirit-communications, though we frankly doubt even Edison's capacity to entirely dispense with the psychic bridge or mediumistic element.

While considering the fascinating problem of mechanical

THE KALPAKA

pirit-communications, we must naturally take into consideration the foundation facts and tenets of spiritualism. , Scientific spiritualism, properly speaking, embraces all available means of spirit-communication. Hindu Spiritualism goes further and deeper, as it is as much philosophy, and religion as science and art. To the Hindu

Occultist, spirit influence is but a reflex power from

Edison Supreme Intelligence in Whom even Edison believes as already pointed out. Hindu Spiritualism in the light of Hindu asks you to commence with the sadhanas for true Spiritualism spiritual unfoldment. Then you are taught to look upon spirit influence as but a reflex power from

Surya *Narayana*, as our Occultists call Supreme Spiritual Intelligence which lives and dominates as the central Flame of all life

Then come the lessons which show how one can safely and fearlessly place one's mentality within the range of pure influence, first of the Supreme Spirit (Narayana) and then and then only of angels, *devas* or *pitris*. Thus you will know how to place yourself in a condition of right receptivity or pure mediumship. Indeed it follows as a natural sequence as night follows day. Right receptivity tunes you to close touch with pure, and enlightened spirit entities and with the glorious immortals of the brighter and fairer realms of progress. They will guide you, not by means of mechanical mediums, but preferably by the medium of your own mind and heart and body as well as by higher psychic and spiritual experiences and phenomena. Spirits themselves will reveal to the sadhaka's clear vision just what procedure must be adopted in special cases and in order to perfect any given means of communication. In the light of Hindu Spiritualism, we may say, therefore, that it will be a matter for Edison's spirit friends to decide just what Edison may expect or finally receive from them. It is not for Edison, however great and brilliant he may be on this planet, to dictate how the citizens of the other world ought to communicate, if they are to justify their existence in the eyes of his earthly friends and admirers and fellow-savants! Hindu Spiritualism counsels, above all, humility and purity and self-surrender and true reverence—though not at the cost of an honest and genuine critical and conscientious spirit of a true scientific investigator. Hindu Spiritualism works miracles—not for gratifying idle and profane or sceptical and sensation-loving curiosity, but for the benefit of mankind. So, it is obvious that one can become, without wires and pulleys, a private or public medium in a higher and purer sense than is ordinarily understood in the West—for the receipt of messages from departed relatives and friends in your own homes.

THE VISION OF THE UPANISHADS

PROF. T. L. VASWANI

Writing on this subject I cannot forget that my words are addressed to some of India's children,—to those who, whatever their present condition, are yet the living heirs of an ancient, spiritual civilization.

INDIA'S GLORY

in the days of her greatness was not in her palaces and pleasure gardens, but in her *ashramas*, her temples, her *tiraths*, her homes of culture, her schools of philosophy, her literature, her art, her songs; and they were a witness to a wisdom of life, a vision of the things of the spirit. Forgotten are these things by most of us in the tumults of today,—forgotten but not yet lost; for even, today, our hearts give response to that wisdom when interpreted in terms of modern consciousness; some memory of it yet slumbers in our hearts.

The shaping power of great Ideals—this is what our public life needs piteously, to-day. It was a profound observation which

LORD ACTON

a careful student of history—made when he said:—‘Ideas are the cause, not the result of public events’. Machinery, power, wealth,—these are the things many seek today, following Europe. Shall we not profit by Europe's experiences? If we seek these things only and trample upon the deeper things of the spirit, can we hope to escape the anguish and ruin which assail Europe at this hour? ‘Be hard, O man’,—such has been the dominant idea of European society for over a century. ‘Be divine, O man’,—such the central thought of Aryavarta as reflected in the literature and life of the long ago. Through the rise and fall of many kingdoms the kingdom of spiritual values has persisted; of this Kingdom sing the Upanishads.

• When the history of India is written by some of India's

own children filled with passion for Truth and with faith in the Indian Ideals, an important chapter will bear upon the influence of Upanishads on the development of the Indian people. Buddhism has been wrongly regarded as a rival of Hinduism. It is forgotten that Buddha's teachings are charged through and through with the wisdom of the Upanishads. 'The completely enlightened one' concerning whom Buddha speaks to his disciples, is also the goal of the Upanishads; the subordination of rites and ceremonies and other externals to religion life is an idea expressed, over and over again, in these Songs of the Soul; and when Buddha asked his disciples to 'be lamps to themselves', and taught that religion was

SELF-RELIANCE,

self-realization, he uttered the fundamental conviction of the Upanishads. The Buddhist monks who possessed knowledge and practised meditation and helped in building up the great civilization of the Gupta Age were in a line of spiritual succession to the earlier poet-seers of India who were *practical yet mystical*,—men who loved the whole of life, who felled oaks and renounced riches and served the poor and protected the bird and beast and guarded the great Spiritual Trust of India.

'Aranyakas' is the name given to the Upanishads; the name is significant; it means 'forest-books'; these Scriptures do not smell of coal and engine-oil; they still have nature's freshness; they were taught and studied in the forest-*ashrams*, in India's schools and colleges which were planted not in the conflict and confusion of city-life, but in the heart of nature. They who taught the Upanishads were not arm-chair academicians but men who touched life at the centre; they were *artist-thinkers*; they

SPOKE IN SYMBOLS,

—an effective way of suggesting the profound—saying much in little; they loved nature and realised in deeds of daily life that *unity of thought and emotion* which is a secret of a rich life. The Upanishads are charged with a feeling, a reverence for nature which the commercial, aggressive civil-

sations of today utterly ignore. Modern knowledge is a light afraid of love; the *vidyā* of the Upanishads is a light which glows with love for man and bird and beast.

'The highest aim of knowledge', says the *Chandogya-Upanishad*, 'is the *atman*, the self'. With love and longing in their hearts did they enter upon a study of the Science of the Self in ancient India; and in great assemblies some even of India's princes and kings took interest in this Science, asking questions concerning the mystery of Life, and prizing above all earthly things the knowledge of the deep things of the Spirit. So we read when Yagnavalkya unfolded the 'science of the self' to king Janaka of Videhi, the king was filled with joy and said to the sage Yagnavalkya:—'I give a thousand cows'. And stories are told of kings who gave away their kingdoms, on such occasions. Other interests engage the world's attention today; the *atma-vidya* is become with many a term of reproach, another word for 'superstition' and 'ignorance'; some regard it with Max Nordou as a 'symptom of degeneration:'. What

A BEAUTIFUL STORY

that in one of the Upanishads—the story of the disciple who meditating on the great Mystery says first that Brahman (God) is *anna* (matter), next that Brahman is *prana* (life), next that He is *vignān* (intellect) and at last that Brahman is *Ananda* (love-joy). *Brahman is Joy*. In this bold declaration the sages of the Upanishads have recorded their vision of the world-whole, their conviction concerning the final synthesis of life. The first synthesis, 'Brahman is matter' (*anna*) is so crude, so imperfect; yet there was a time—not so very long ago—when this view of the Universe was regarded as the latest finding of science and reflective consciousness. So Moleschott said:—'Man is the sum of parents and nurses, of place and time, air and weather, light and clothing'. And Cynder wrote a book on 'Man a Machine'. Gradually the idea dawned that 'matter' itself was but a centre of forces, that man was not a machine. Brahman is *prana* is—the next synthesis; but this, too, is incomplete. Spencer was anxious to derive all from an

UNKNOWN ENERGY.

But the Energy of the Universe is not unknown; the World-Will is not blind. Kelvin and Wallace pointed out that one was justified on scientific grounds in believing that Nature had a 'directive intelligence'. Brahman is sensation (manas)—this, too, is an inadequate synthesis. Mill tried to interpret the universe in terms of *sensations* and *groups* of *sensations* linked by *laws of association*: Mill's attempt failed to account for the *synthesis* of experience: he did not grapple with the problem concerning the World-Ground, the Source of sensations. 'Brahman is intellect, understanding' (*Vignan*),—is the next step in the progress of the disciple in the Story. And there is purpose, there is intention in the universe; but is there nothing more in the mighty Striving which strews nature's paths with innumerable forms of beauty everyday?

INTELLECT HAS ITS LIMITS;

it is but one instrument evolved by the Universe for interpreting the phenomenal: to touch reality at the very centre we must develop intuition. The 'rishi' of the Upanishad had an intuition of the World-Whole, an insight into Reality; and so with a profound soul-emotion he declared:—Brahman is Love, Brahman is Joy!

Turn over the pages of Upanishads, and you will find over and again declarations such as the following:—'The Infinite is Joy: there is no joy in anything finite divorced from the Infinite'. 'Even as a grain of rice or the smallest granule of the millet, so is the golden Purusha [Person] in my heart; even as a smokeless light, the Purusha is greater than the sky, greater than ether, greater than the earth, greater than all existing things; that Self is myself; and verily whoever has this trust, for him there is no uncertainty.' 'The Self of selves, the Ancient Purusha, He who is the ear of the ear, the mind of the mind, the speech of the speech, is verily the life of life, the eye of the eye'. This truth of the Antaryamin Purusha, the Indwelling Self, is sung, again and again, by the Upanishads. Man is man because the Eternal Purusha, (Person) dwells in him; God is the deepest Self of man.

Each one is a child of Eternal Joy! Did you read that story in the books? Alexander the Great orders

AN INDIAN YOGI

to follow him to Greece and Rome; the Yogi will not leave India; unafraid of the King, he says:—‘Greece and Rome are within me’; he is threatened with death if he disobeys the mighty Conqueror; but he stands unmoved; none can kill him, he says, for his real self is—is immortal. Such *fearless men* are the Nation’s need today—men who would not be browbeaten into disloyalty to the God within. Well I know you often feel depressed, perplexed, sorrow-smitten: on such occasions, will you remind yourself of the truth that you are a son of Eternal Joy? Your heart, your mind, your hands, your eyes are meant to be His: *make* them His; then stand up in courage and self-respect to declare the divinity in you. Organs of the Eternal are we all! Inheritors of Immortality are we all! Why wander, then, as beggars, as exiles in the Father’s many-mansioned House of life? We need to realise the God within.

Of this training of God-consciousness, the Upanishads speak at length and with wondrous eloquence; and I can but hurriedly refer to some of the methods indicated, some of the disciplines suggested, for realising the God within. One method is that of *controlling desires*. The senses are the reins which must be used but not left uncontrolled; else would the soul—the rider of the body—stumble to a fall. ‘He whose charioteer is wise’, say the Upanishads, ‘and whose reins are used well, he reaches the goal of the life’s journey’. Be loyal to the noblest and purest in you; and though you move in the dark, rest assured the larger light will shine on you and you will rise, step by step, to the mount of Vision. Another method is that of *entering into Silence*.

‘THE EMPIRE OF SILENCE

higher than the stars’, concerning which Carlyle spoke with such eloquence to his generation, is sung, over and over again, in the pages of the Upanishads. India’s teachers never made religion a matter of *controversy*; Religion may be preached publicly but only by him in whose heart it has been born

silently, through meditation, prayer, communion with the God within.

One other method mentioned in the Books is that of *dharma*. They were *practical* men, these poet-singers of the Upanishads; most of the *rishis* were good householders; and they to whom the teachings were given in the old *ashrams* were meant to enter the *grahasthashrama* and do practical work for society and the Aryavarta. It was the men to whom the teaching of the Upanishads became a practical *philosophy of life* who helped in the building of a mighty civilization in the India of long ago. In a recent book on '*India and its Faiths*', an able thinker Dr. Pratt says:—'The Hindu lays small stress upon character'. *Nothing can be further from truth*. To strive to do your *dharma* is to build up your *character*. Again and again is the teaching given that he who would do his *dharma* must do it in a spirit of *tapasya*. 'From the Universal Sacrifice', we read, 'sprang the Universe'. And there is no more vital work than *sacrifice*, no more 'potent action than what is laid on the altar of the Nation as an offering to the Purusha, an offering to the Spirit of Humanity. The neo-Platonic mystic, Plotinus interpreted religious life as 'the retreat of the solitary to the Solitary'. The post-teachers of India realised the truth that religious life is communion of the God-in-soul with the God-in-man. Space fails me; and I cannot but state what there is no time to *prove* that the mysticism of the Upanishads is charged with

A GREAT SOCIAL VISION.

There is a beautiful text in one of the Upanishads on which I have often meditated:—'*The Atman is the Bridge*'. Yes, the Atman is the Bridge; once you understand this, you also know how He links you with your neighbours, your society, your Nation—links you with Humanity, with the Universe. With this knowledge in your heart, there can be no room for exclusiveness, for thoughts of separation, for hate or strife, for sectarianism or narrow nationalism or imperialism. With this knowledge in our hearts we should serve India at this anxious hour in her history—serve her, work to make her *great*, not that she may, like the nations of Europe, *dominate*

others but that she may become a mighty servant of Humanity. *The Wisdom of the Upanishads calls us to the Service of Love.* I do not agree with those who believe that to be modern with moderns, we must import European methods of tumult and strife into our life; those who think that the venerable remedy of vituperation or violence will be the cure of our ills may convert India into a little Europe; they cannot help India to be *herself*; and freedom is, as the old Hindu thinkers realised, *swaraj*, *self*—realisation. For India to be free is to be *her own self*, to express her genius, to be loyal to the Ideal Spiritual. And to be spiritual is to have

A SENSE OF HARMONY IN LIFE.

This sense is seen in India's religions, her philosophies, her art, her scientific and socio-economic wisdom of the long ago. It is a sense of the Universal Spirit, of the Divine Humanity whereof the windows are the Nations.

Shall We forget this vision in the strivings of today? I believe profoundly in India's future, and therefore, I urge that, in our efforts at national emancipation we should maintain loyalty to India's genius. An immoral cult which sets the State or Empire above Humanity has shattered Europe. It cannot help India. We stand, I hope, on the threshold of a new nationhood. Generations have been in search of this significant hour in our history. Shall we not abandon the familiar cry:—'politics is politics', as 'business is business'? Will our nationalism pacify itself by a vision of the Upanishads, a vision of Divine Humanity? If, indeed, our eyes have seen the Star, we will have no thought of hate or pride to strangle the Vision and the Dream; but with songs born in the dust of the roads, and love tuning the *sitar* of our hearts, we shall move on to make the Nation free.

CONCERNING DEFINITENESS

FREDERIC W. BURRY

Definiteness is a very attractive word, suggesting security and truth—but it also suggests danger.

To be definite is often to be dogmatic—that state of ultra-conservatism that refuses to move, that believes not in progress.

This is pre-eminently an age of mental unrest, new thoughts and lines of action appearing fast one on the other, a day of revolution and reform. Yes, the spirit of *change* that is abroad is affecting all things—the fine arts as well as the mechanical. To the very timid and cautious, this time we are living in appears as though all doctrines are going through a sort of earthquake. Where is stability, it is queried. Is there no absolute sure foundation?

It is a day of 'visions', of 'points of view,' of 'relative' standards.

The banner of freedom is being held aloft. Laws and codes and restrictions are tottering—there is confusion everywhere and in everything.

Out of this chaos, no doubt, newer settled theories will be arrived at. Meanwhile, we must be patient, and faithfully willing to alter many of our viewpoints.

It will not do to shut one's eyes to facts, neither will it do to rashly throw over all the old laws just because we see they have now nearly served their time, being clearly of human origin, and thus anything but flawless.

Music, one of the finest of the Fine Arts, is an example and aspect of the universal Change that is now taking place on Mother Earth. Let us contemplate its sphere and mission a little while.

In Music, we feel Time and Space blending, as it were; the vision of a fourth dimension opened, soul materializing in celestial forms.

Ignatius Loyola, in his early days, had a very annoying lively conscience. The most trivial actions appeared to him as great crimes. This was because he possessed an

acute mental vision that perceived the blemishes in the accepted moral codes. Later he founded the Jesuit Order, and dared to set up laws of his own. All great men have such similar features to Ignatius. In their early days they are kept back by a long constraint of a really stupid casuistry—but which prevents their real and lasting work from being born premature; in due time, they break their chains, they become free when they know how to be.

How poor were some of Beethoven's early compositions! What a dullard was Napoleon in his youth! How Leonardo would procrastinate and tinker with his work, 'never finishing anything'!

- Great men at first seek Perfection, but meanwhile they
- simply must have Expression, and at last they discover that Perfection is something of a phantom, they lay down a certain definite line of action of their own, becoming laws unto themselves, 'speaking as one having authority,' they 'found schools', they build empires and kingdoms of thought and action. They do the best they can, and and 'let it go at that'.

The most modern among the schools of musical art are breaking away from the old laws with a vengeance. The construction of some of the new music seems quite grotesque, presenting neither melody nor harmony; consisting rather of a kind of bizarre noise; and yet perhaps a musical message is presented in its way, though not always easily interpreted.

There is no doubt that some of our very modern music is open to the charge of not being altogether sane. Being a sort of hybrid affair—at times suggesting the incomplete and premature, as though born too hastily. Still, it is evident that the new tendency is to break away from old limits; and it is at least probable that our modern composers are simply paving the way for a musical company of the future that will prove the present creations to have been worth while.

To sum up, definiteness and completeness are not to be expected. Music and all the Fine Arts represent messages of a higher order of life and expression. Then we must be prepared to temporize a little, and be willing to live in the present while working for the future—the wondrous hidden Future, with its generations yet unborn, which we are told is the real Meaning of the Earth.

AN OLD WORLD CHRISTMAS STORY

WM. GEO. WHEELER.

It was late on Saturday afternoon, and I was half dreaming of my phrenological clients of the day, previous to locking up our little Consulting Room on the West Peir. It was getting dark, and I had not troubled to turn on the electric light. There had been a slight fall of snow, and the Peir was practically deserted.

It had been a lucky day, for my clients had been unusually numerous, and in the Christmas mood, so that I had rather more money than ordinarily to carry back to West Street.

As I say, I was in a dreamy mood, and inclined to fall asleep. All of a sudden I was roused by a new client; he was the loveliest boy I have ever seen, with a beautiful classic face—not cold, but warm-blooded; the bluest of dark blue eyes, and long golden brown ringlets which however lovely they may have looked in the morning sunshine, looked lovelier still when sprinkled by the wintry snow.

His features were exquisitely formed, as though fresh from the mind of the Divine Artist, and the fine head beautifully shaped and moulded, with a high broad forehead, combined with a nature extremely frank and open. His hands were like two little fairies, long tapering fingers as of an artist or musician.

‘Good evening, dear boy’, I said, smiling in my usual good tempered fashion, ‘May I have the pleasure of reading your character?’

‘I have no money, professor. Pappa is away, but of course he will pay if you would like to read my head.’

‘Good’ I said, ‘The money does not matter, I myself will pay.’

He looked right into my eyes, and we laughed together. ‘You have a splendid head, and a kind heart. I wonder from what source you derived your strong sympathies. You have the physical life of a healthy boy, but the sympathies of a tender hearted girl’.

He smiled: ‘Papa always says my loveable and compas-

sonate nature comes from Mamma, and my other qualities from himself

‘Where then do you come in?’

‘I expect there must be myself as well to make up my character,’ he said playfully.

‘I should just think so,’ I replied. ‘Your Papa is’—

‘A writer, you know, he contributes to ‘The Empire Review’ and a lot of Journals. He writes books’.

‘You, too, will make a clever writer, dear boy.’ I said, taking a mental measurement of the fine frontal lobe, the deep set brilliant eyes, the superior quality of organism.

‘I should love to be an Author and Journalist, like Papa..

‘That is right. You must commence to write little stories. In the meantime, when I have finished reading your head perhaps you will tell me a story—a real Christmassy one.’

‘I have a lovely story,’ he said, ‘but it isn’t mine. Papa says it is impossible to say who wrote it. It’s an old world legend.’

I finished reading his character as much for my own sake as for the boy’s. Then he curled himself up on the carpet, and commenced his story.

‘Long, long ago, in Eastern land there lived a mighty giant whose name was Ophilus. Now Ophilus was a soldier, and wished to fight under the strongest master. So he came to the Emperor, and said:—

‘I am Ophilus, the giant soldier. May I serve in your Army?’

The Emperor was pleased with Ophilus, so Ophilus entered the service of the Emperor, and used to fight in the great Wars.

Now Ophilus rose to a distinguished position, and was frequently riding by the Emperor’s side. One day he was riding with the Emperor and a brother officer, when he noticed the Emperor turn deadly pale. He turned to his brother officer and inquired:

‘What is wrong with the Emperor to-day? He is ill.’

'I think not', replied the officer, 'But do you see yonder valley?'

'Yes', said Ophilus.

'Well, in yonder valley dwells an evil spirit, and the evil spirit is stronger than the Emperor, so that whenever the Emperor comes near to the valley he is afraid'.

'Then', said Ophilus, 'I must leave the service of the Emperor, for I want to fight under the strongest Master.'

So Ophilus left the service of the Emperor, and joined the Army of the evil spirit.

Now as Ophilus journeyed with the spirit, the evil spirit was terrified, and Ophilus said :—

'What troubles you to-day?'

'Do you', said the spirit, 'see yonder hill?'

'Yes'.

'And do you see three crosses on the hill?'

'Yes'.

'Well, on the centre cross was crucified the Son of Man, and the Son of Man is stronger than I am, so that whenever I come near to that hill, I'm afraid'.

'Then', said Ophilus, 'I must leave your Army, for I want to fight under the strongest Master'.

So Ophilus left the service of the Evil Spirit, and went in search of the Son of Man.

Now as Ophilus journeyed he came to a Monastery. He knocked at the Gate, and a monk came.

'What service can I render you?' he said.

'Can I find the Son of Man here?' enquired the giant.

The monk thought for a moment, and said, 'If you will come inside and fast and pray, I think you will find the Son of Man'.

The giant drew himself up to his great height, and replied 'I cannot come in and fast and pray, I want to fight and to work.'

The monk thought again.

'Ophilus, if you would serve the Son of Man, go down to the riverside. On dark nights you will find pilgrims waiting

to cross the riverside. Carry them across, and so you will serve the Son of Man'.

So Ophilus used to carry the pilgrims across the river.

Now, when Ophilus became an old man he built himself a hut by the riverside. And on one dark night, he thought he heard a voice.

'Ophilus, Ophilus, come and help me'.

The giant went outside his hut, and in the dim light perceived a little boy.

'Are you a pilgrim', he said, 'and do you wish to cross the river'?

'Yes'.

'Then get on my shoulders, and I'll carry you across'.

Now as Ophilus commenced to wade through the river with the boy on his shoulders, the weight on his shoulders grew heavier and heavier so that he had to use all his mighty giant strength to keep himself above water. At last he reached the other side in safety; but when he looked at what he thought was a little boy, he saw a strong beautiful Man.

'Who are you?' exclaimed Ophilus, 'I thought I had carried a boy across'.

The strong beautiful man said:—

'Ophilus, I am the Son of Man. You've served me faithfully for many years, your name shall no longer be called Ophilus, but St. Christus because you have carried the Christ.'

Thus ended the story. I opened my eyes. It was a dream. A Father Xmas looking gentleman, covered in snow, was looking in at me in good humoured astonishment. It was Professor Severn, President of the Brighton Phrenological Institution.

HOW TO KEEP YOUNG

P. Ś. ĀCHARYA.

'I become what I see in myself. All that thought suggests to me, I can do, all that thought reveals in me, I can become. This should be man's unshakable faith in himself, because God dwells in him'

Sri Aurobindo Ghose.

The secret of overcoming the infirmity of age and having your youth renewed is unquestionably a science and art of the greatest magnitude. It is the old, old Hindu *Kalai Gnana* [Art-Science] of Kayasiddhi, rejuvenated in the west in a new and fascinating form. It tells you how to grow not old, but young; to grow *minus* the crows-feet on your face; to grow young—younger, day by day, year by year; to make a new man of you by being renewed in spirit, mind and body.

Kayasiddhi is an Art of Arts—the art of Physical Rejuvenation. It is the Alchemy of transmuting age into the gold of Youth—notably by Nature's new-old simple secrets. The Siddha is whole and elastic—always, to all appearances, a young man. His hair is devoid of any trace of grey. His face is unwrinkled and remarkably smooth—mirroring the holy Himalayan calms of the Great Within. His temperament is ever placid and even; his whole appearance, one of wondrous vitality and suppleness. Nothing disturbs him; nothing throws him off his balance. He positively refuses to worry, to be anxious about anything. He enjoys life, quietly and with good humour, as a divine *Leela* [play]. He smiles and laughs like an innocent cherub. Verily, it is *Ananda* that glows in his heart and face and speaks from his eyes—*Ananda* whose vital principle is spiritual beauty and Love!

ELIXIR OF LIFE

Please look at this picture, dear reader mine! Don't you see a lesson for you here? Are you keenly interested in life? Do you feel the joy of living? Do you desire to grow young and fresh and new, in the sweet serenity of the spirit? If so, seek first the eternal spirit of youth within—the Divine lover—the most beautiful—the Ideal Deity of your deepest devotion. Seek Him and give yourself in utter union—in glad

surrender—to be constantly renewed, made over, to be born again. Rest on the Bosom of Peace—undisturbed, happy—amidst the storm and stress of life.

Keep the right spirit—the right mind—the right face—the sunny attitude of robust optimism that stimulates and encourages and always looks up. The right thought, the bright thought, born of self-surrender and Spiritual union refreshes your mind and heart and retains your youthful spirit. Herein lies the prime secret for you of evergreen youth.

MENTAL CHEMISTRY

It is said and said rightly that to keep the wrinkles off your face, you must keep the wrinkles off your mind. 'Worry and wrinkles go together'. The worry thoughts—the fear thoughts—and all violent emotions write the wrinkles deep in the mind and reflect them on the face. The aging process begins in the heart, in the mind, then passes to the cell life of the physical sheath.

Mental Chemistry says that worry, fear, grief, anxiety, and a thousand nameless troubles as well as explosive passions and perverted sex-desires are all poisonous mental conditions which accelerate ill-health and age you rapidly. Spiritual self-surrender [*saranagati*] is the sovereign antidote. It is the breath of Heaven in life—the flood of fulness in the heart—the spring of fresh delight in the mind—the sweet nourishing *Amrita* of the spirit within. It crystallises your golden dreams—your radiant visions: in it you find new hope, new joy, new beauty, new riches, new promise of a glorious future, of a life everlasting! Image God the Beautiful—God the Bountiful—God the Ideal Youth: visualise him in the shrine of your heart. Surrender yourself to Him in love. Cling to him in faith. Be always of good cheer. Harmony with him is Health. Union with Him is youth and ecstasy. By the renewing of your mind and heart in the spirit of *Saranagati*, you renew life, wholeness and youth. This, then, is the sure basis of the whole *Kayasiddhi* system which is essentially a system of *Sadhana* and alternate 'rest-cure' in God the Healer of life.

THE KALPAKA

SCIENCE AND KAYASIDDHI

Science, now joining hands with Occultism, is coming round to the conclusion that old age and death are not inevitable facts, proceeding from laws of the same nature as the laws, say, of gravitation or of sound. In other words, science finds it impossible to say that either old age or death really exists as the outcome of natural laws.

Old age is the bodily deterioration that sets in, as vitality diminishes. A certain amount of Senile decay consequent on the loss of vitality results in death. And it turns out on scientific inquiry that old age and death due to bodily deterioration are not essential to living organisms.

'There is no reason why a man should not enjoy good health up to his 160th birthday'. This is the considered judgment of Dr. Robert Bell, the Glasgow Physician, whose cancer research work and resulting theories have aroused great interest among the medical Fraternity.

Dr. H. W. Wiley holds that old age is a matter of chemical composition and that chemistry will discover some means to stop this decay of the tissues

'Science is already doing a great deal toward prolonging life, and will, doubtless, find some way to eliminate wrinkles and other physical marks of advancing years, but there is one thing that will keep a man for ever young, no matter what his years count—Mind,

Yes, the body follows the mind. And the body is changing all the time. What a chance, what a privilege, then, that you can convert age into youth!

Edison who recently celebrated his seventieth birthday is as youthful and buoyant in spirit to-day as when he was in his twenties. 'His enthusiasm in his work increases rather than diminishes. He says he rarely gets tired and that after long periods of work without sleep or rest he can drop to sleep at a moment's notice wherever he happens to be and get refreshing sleep even in his chair.....He is as responsive to all that is best and most progressive in life to-day as he was when he started on his great career of service to mankind.'

HOW TO KEEP YOUNG

Remember that the body portrays the mind where the drooping form and the dragging gait do first appear. Keep young in heart and spirit. Aim high. Produce. Create. Maintain your zest for life. Feel the thrill and the glory of it. What you think, what you believe, what you feel, that you are. 'Surrender and service' keep you young and fresh and growing.

Man has suggested or hypnotised himself into his present knowledge and experience that both old age and a limit to life are inevitable processes, though they may, perhaps, be modified for his benefit. He must awake from this hallucination before he can conquer age and revivify himself. But this can easily be done, says the *Kayasiddhi Sastra*. For the Desire to live is among the strongest of human instincts. By consciously kindling and renewing this natural and right desire, with great enough continuity, by suggestions [mantras] and sadhanas [exercises] there is no reason why one should not eliminate age and prolong life *ad infinitum*.

EMERSON AND AGE-HEALING

Emerson, one of the most illumined seers of the New World, says:—'Nature abhors the old, and old age seems the only disease, all others run into this one. We call it by many names, fever intemperance, insanity, stupidity, and crime; they are all form of old age; they are rest (meaning inaction and not relaxation) conservatism, appropriation, inertia, not newness, not the way onward. We grizzle every day. I see no need of it. Whilst we converse with what is above us, we do not grow old, but grow young. Infancy, youth, receptive, aspiring, with religious eye looking upward, counts itself nothing and abandons itself to the instruction flowing from all sides. But the man and woman of seventy assume to know all, throw up their hope, renounce aspiration, accept the actual for the necessary and talk down to the young. Let them become organs of the Holy Ghost (i.e. of the Divine Life,) let them behold truth; and their eyes are uplifted, their wrinkles are smoothed, they are perfumed again with hope and power.'

As Emerson says, communion with that which is above us regenerates and rejuvenates. For, it helps you to realise that you are the beloved of the All-loving One—a ray that flashes from the Supreme Lamp of Beauty where you renew the fire and joy of youth over and over again. Remember

that you are not of time but of eternity. Do not say 'I am thirty, forty, sixty, or seventy'. Never despair and say, 'Oh, I have that feeling, I fear I am getting old'. But look up courageously and proclaim, 'There is nothing to fear.' I am a child of eternity, heir to immortal bliss.' The siddha describes himself, not according to his physical body or *sthoola sarira* but according to the eternal truth that governs it as spirit. My life is just what it is, eternal,' says he, 'Fanned by the breeze of Sadhāna, it grows godward—a living flame, but can never, never be diminished, stayed or slain.'

LITERATURE AND LONGEVITY

M. Finot the famous French author said that when man retires from active life, active life begins to retire from him. This is generally true. Retiring from activity is, to most people, retiring from life, from real living. You may retire from business but never from life. You should never enter upon the business of idleness. If you believe that all your work in the world is done, it means that *you are done for!* 'Some work of noble note may yet be done' must ever be the burthen of your song of life.

According to Herbert Spencer, softening of the brain may come from under use as well as from over use. You should use the brain enough. You should practice how to think and how to cease thinking at will. You should be really alive—alive in every limb—your brain cells alive, your interest in life alive. More life and fuller—more and more mental robustness and creative vigour—that is what advancing years should mean to you! Real life, full life, rich life is more than mere animal existence. Real living is high thinking and actual producing. It is, above all, activity of the higher consciousness. To be alive as an animal but not to be alive in mind and in spirit is not life but a living death.

There are remarkable instances of men and women who, defying years and touching life at many points, preserve their vital force and physical energy by virtue of their spiritual or mental vigour. Most of our great Rishis and Acharyas and some of the modern celebrities like Herbert Spencer, Victor Hugo, Goethe, Gladstone, Tennyson and Browning are splendid illustrations. Their lives remind us that it is not the years

so much as mental inactivity and old age thought that causes people to grow old and uninteresting.

WORSHIP THE ETERNAL YOUTH

Drop your old age thoughts and suggestions. Be born again. Grow young in spirit and mind. Be in tune with the Time-Spirit—ever progressive, ever new. Drop ruminating upon age and disease, decay and death. Live in conscious union with your *other self*—the Eternal Bridegroom [Nitya-Kalyana-Purusha].

Go to little children [say the Kayasiddhi teachers] watch them in reverence, worship in them the Wonder-child—the Eternal Love-Babe [Jagan-Mohana-Bala Gopala]. Convert yourself in spirit into a little child. ‘Watch the young and then in spirit be what they are on the outside’. Live like ‘careless-infancy’. Learn like a child as long as you live. Get very interested, always interested, keenly and calmly, in the life that is essentially young and true. Be in touch with the divinity of youth. Worship the eternal youth [Nitya-Yuva] and say to yourself:—I renew my faith, my trust, in the fount of Life and Light—of perfect Love and perpetual youth—in the infinite source of Peace, Power and Plenty.

THE FOUNT OF NEW YOUTH

God is the Fount of New Youth. You are self-renewing to the degree that you realise that the Divine youth within is absolutely your life and light and love. Drink of the divine fount of Amrita freely and heartily, until you get ‘full of love and life and creative forces as in youth’.

Think of yourself as filled with the qualities desired, until you feel them within you. Grow, grow forever young in spirit and truth. Keep a peaceful, balanced, happy, self-renewing mind and heart. Tread Nature’s royal Highway in the Eternal Now. Affirm again and again—‘Now I am the child of infinite peace and joy, now all things are mine, and the Law of the Spirit of youth in God, the spring of life-giving waters, (sacred Theertha) frees me from age and death. All lives in me—now and forever—in me, a part of the beautiful whole that is God.’

MEDITATION-MANTRIC FOR THE MONTH

(To be repeated while falling asleep)

1st Week. The Eternal Love Babe (Jagan Mohana Bala Gopala) lives within me. He loves me and wants me. He creates in me the power to embody my ideals. I surrender myself in peace and have the utmost faith in Him to accomplish that whereunto I set myself. In Him I grow young—*younger—day, by day.* In Him who is the secret Fount of Peace I bathe and rest myself and feel the glorious joy of infancy. *My words are spirit and Truth; they begin to accomplish that whereunto they are sent—while I drop to refreshing sleep and rest.*

2nd Week. God the Beautiful—God the Bountiful—God the Ideal Youth (Nitya-Yuva!) In Him I live and grow forever young and fresh and new! He lives in me—loves me—wants me! To Him I surrender myself in body and mind and spirit. In Him I grow—keep growing forever strong and fresh and young and new! *My words are spirit and Truth; they begin to accomplish that whereunto they are sent—while I drop to refreshing sleep and rest.*

3rd Week. Communion with the Divine Lord and Lover regenerates and rejuvenates. The Eternal Bridegroom (Nitya-Kalyana Purusha) is absolutely my life and light and love. My life is what it is—young and eternal—flaming Godward unto supreme Beauty. Surrender and service keep me young and ever new—progressive, growing. *My words are spirit and truth; they begin to accomplish that whereunto they are sent—while I drop to refreshing sleep and rest.*

4th Week. I worship the supreme spirit of youth—the Ideal Diety of my deepest devotion. In Him I am born again. On his lap I live. In his arms I grow young forever. In constant union with Him I unfold life and love—the creative forces and all the qualities desired by me. He is in me! I am in Him! He wants me more than I want Him. *My words are spirit and truth, they begin to accomplish that whereunto they are sent—while I drop to refreshing sleep and rest.*

Next Month :— We shall consider some practical means and methods for the cure of 'age-disease' and the regeneration of physical body.



CORRESPONDENCE

SIR.

I have been practising automatic writing for some years past. Out of many messages from spirits, both Indian and European, I give below a few recent experiences derived from my communication with a Christian Spirit—Madam Cecile Owen:—

Speaking about 'Death' she wrote:—'Don't be afraid of death, it gives you a passport to eternal life. Live pure lives and you will be surrounded at the last moment by your relatives in their resplendent glory, who will welcome you as they would have done on Earth'.

Of Heaven she spoke thus:—'Here you will hear songs as you have never heard, you will see sights, the like of which you have never seen. Bright colors, soft beauty and grace will encircle you wherever you go and you will enjoy peace such as you had never tasted before'.

When asked by some of my near relatives to predict something about their future life, she went on thus:—'Don't fret about your future. You will not be less happy or fortunate than ordinary mortals. So live that you may climb up to higher regions, when your bodies are crumbled into dust'.

She further revealed that Spirits have different colours according to their tastes and inclinations. 'White brilliance indicates absolute purity due to philosophic contemplation both here and hereafter. Rose-tints indicate purest earthly devotion to relatives, and 'violet' indicates 'too much worldly affection, unpurged by philosophic thoughts'.

With a few more words of consolation, the spirit bade us good night at about 10 p.m.

KATWA,
11TH DECEMBER 1920 }

VIDYARATNA CHANDIDAS
MAJUMDAR, B. A.

SIR,—On 31st October, 1920 at about 9 P. M. after practising as usual my mental exercises I attended to the experiment 'invocation of spirits.' The spirit of my cousin brother K. S. Raju who spoke to us on that occasion informed us in terms quite sorrowful that he has been often haunted upon by an evil spirit in a very ugly and gigantic form and that this spirit itself was the primary being

that caused him untimely death; he requested me to seek a way in consultation with the L. L. O. to redeem his soul from the clutches of this evil one. Struck with surprise and dismay I retired to bed at about 11 P.M. devising plans after plans. Sleep visited my eyes at 12 P.M. and gradually after experiencing many disagreeable but now forgotten dreams for about 2 or more hours, I suddenly saw a light blazing before me. The light appeared to have been moving on at a rapid pace towards sea-shore and I, as if drawn by an electric current followed it with head bent and hands folded. In a remote and mountainous quarter of the sea-coast situated a little more than 12 miles distance from this place I saw a beautiful palace compounded with strong masonry walls. Within the premises there was a big temple decorated with radiant and fragrant wild flowers the like of which I have never seen in this world. Struck with the beauty and novel spectacle of the place and scenery I felt a sort of thrilling sensation throughout my entire frame and unconsciously entered the compound. Without looking to the sides or to the glory and grandeur of the palace I directly entered the temple with some flowers and water in my hand. There on a highly elevated dais, I beheld the idol of the great *Sakti* with four hands each denoting symbols of powers. There was a crown on her head with a diamond glittering in the middle just $2\frac{1}{2}$ inches high over the forehead. I prostrated myself before her lotus feet. By the time I rose up from that posture I thought it was eight in the morning and turning behind saw a Sanyasi in Padmasana practising yoga. He opened his eyes, gazed at me from head to foot and after muttering something inaudible advanced towards me, embraced and began to speak with the preface that the speech to be delivered was only an outcome of Almighty's advice and that I should in no way transgress the divine law and instructions. 181588

‘ My child, the thinking attitude of human soul must be one of love and joy and gratitude. Think you are young, yet an infant, and you preserve your vitality indefinitely. To live long, encourage thoughts of happiness and joy, avoid all persons who talk of disease and decay. They are the crimes of man, outsprings of human deeds and God will never interfere with such. Inhale perfumes of fresh flowers, keep far away from busy centres. Seek no wealth that is not rightly yours. Stick up to your usual exercises and the power of will, if practised undisturbed, proves itself limitless and leads you to success and happiness in this world and *mukti* in the next. Your will if strongly enforced can remove every obstacle that stands on your path to success. You really now live surrounded by the waves

of thoughts flung off from your own brain as well as from that of others with whom you come in contact every day. All these thought-waves fully drag the will to the circumstances implied and gradually plunge into misery and sin. If your mind can resist the impressions set forth from other sources and if it stands alone, clear of obstacle, you can gain mastership over all things. Try your powers now and nothing can resist the radiating energy you hold if you only remember and know how to employ them.

At the time of giving this piece of advice he had a book in hand and he now and then referred to the pages to verify his statement. He then presented that book to me. I had just then no time to look into the title and matter of the book. He then motioned me to a seat hard by at the foot of the dais and seated himself before the Goddess. After muttering some incantations he asked me whether I am not troubled with the thoughts regarding the hold of an evil spirit on my departed cousin brother. I nodded my head in approval and he told me that the heir of the deceased should for 15 days from the full moon everyday practise Gayatri 108 times and pour out water at the end of each time intending that it should redeem the soul of the deceased from evil spirits. At the end of the prescribed time he should go to a holy shrine and there before God pronounce that he did what he was advised by the Sastras and pray that the soul of the deceased may be given a lift to the better regions or lokas.

After receiving these instructions I, as if mesmerised, shut my eyes and when I reopened them found myself in a moment lying in my bed. It was then 6 o'clock in the morning.

This is my dream. I request you will please look into the details and decipher the meaning.

VIZIANAGARAM,

RAYASAM VENKATRAO

PERIÓDICAL LITERATURE

The late Prof. Hyslop, a great logician and authority on matters psychic, said :—‘ Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward.’ Sir A Conan Doyle admits that the words are literally true, though he takes off the sting by asserting that there is really no reproach up to now, as much of the final absolute proof is very recent and is contained in works which have not been translated and which are expensive and difficult to get. The researches of English spiritualists ‘ needed the corroboration and elucidation of the continental observers to bring out their full meaning’. With all the documents before him Sir Arthur, in an article in the *Strand Magazine* shows that Spiritualism is no longer a subject for debate and that ‘ all recent discoveries whether they be of aviation, wireless telegraphy, or other material novelties are insignificant’ beside its recent development. What is this development? Briefly it shows the scientific materialist ‘ a new form of matter with unheard-of properties, lying latent in all probabilities within each of us’. This ‘ matter’ is latent in us and may well be called ‘ *sookshma-jatam*’ or latent matter. It has properties or possibilities which seem extraordinary in the eye of the sceptical moderns. It is this form of matter that accounts for the actual materialisations of spirit, in darkness and in red light.

There are certain people who can form and put forth from their bodies this strange substance [*sookshma-jatam*]. Such people are called in the West ‘ Materializing mediums’. Some of the mediums have this power as a ‘ physical gift’ which, the Mantra Yogi will say, is due to previous Karma or spiritual heredity through the law of rebirth. This ‘ matter’ is ‘ a viscous or gelatinous substance’ and appears to differ from every known form of matter. For ‘ *sookshma-jatam*’ can become *sthoola-jatam*, i.e. it can ‘ solidify and be used for material purposes’ and yet can be ‘ reabsorbed, leaving absolutely no trace even upon the clothes which it has traversed in leaving the body’. It appears to be elastic and sensitive as though it ‘ was really an organic exudation from the medium’s body.’

Truly it is the most singular manifestation of matter, as yet known to science. This *sookshma-jatam* or 'latent matter' is named *ectoplasm* by Charles Richet, the great French physiologist.

It comes from the medium's body as a material, at first semifluid. It has some of the properties of a living substance, notably that of the power of change, of movements and of the assumption of definite forms. One can see this extraordinary gelatinous material oozing from the materializing medium's mouth, nose, eyes, ears and skin—this streaky, viscous stuff hanging from the chin, dripping down on to the body and forming a white apron, or projecting in shapeless lumps from the orifices of the face. 'When touched, or when undue light came upon it, it writhed back into the body as swiftly as the tentacles of a hidden octopus. If seized and pinched, the medium cried aloud. It would protrude through clothes and vanish again, leaving hardly any trace upon them. With the ascent of the medium, a small piece or portion of ectoplasm was amputated. It dissolved in the box in which it was placedleaving moisture and some large cells which might have come from a fungus. The microscope also disclosed epithelial cells from the mucous membrane in which the stuff seemed to originate.' On chemical examination it burned to an ash, leaving a smell of a horn—chloride of soda (common salt) and phosphate of calcium being amongst the constituents.

Usually the materialising medium in the séance room sits in a confined space formed by curtains—called the *cabinet*. The object is that some condensation of material—best described perhaps as a heavy vapour—is necessary before we get the ectoplasm or '*sookshma-jatam*'. In practice, anything that will make an enclosed space and conserve force is found to be important. Sir A. Conan Doyle says in this connection: 'Those curious, curving draperies which are seen round spirit photographs are the means which the control upon the other side adopts for this end, and I have often observed that the spirit lights at a séance are hooded and flanked by some fine, filmy material for the same reason'.

Now let us suppose that the strange ectoplasm [*sookshma-jatam*] is produced and see what may follow. After forming ectoplasm begins in the case of some mediums to curdle into

definite shapes. What are these shapes? They are human faces. At first these are seen in two dimensions upon the flat. Then they mould themselves at the edge until they become detached and complete. These phantoms are often much smaller than life. They take the form of faces, male or female, beautiful or ugly, known or unknown. Some of these may represent thought-forms from the brain of the medium—pictures seen or stored in the memory taking visible form.

Thought-forms or apparitions may be built up of ectoplasm in front of the medium. And thought-forms should be distinguished from the absolute living spirits. When the materialising medium is in the cast, there forms a complete figure moulded to resemble some deceased person. In the course of formation sometimes, you may see the spirit-face with unused ectoplasm attached to it and the cord that binds the form to the medium. When the figure is completely formed, the cord referred to is loosened. Now is the sheath of ectoplasm made ready for some disembodied spirit or personality to take possession of. This may be either [1] a real personality of some dead person or [2] a personality which pretends to be that of some dead person. The student can distinguish between both. Anyhow, when a spirit or disembodied personality takes possession of the ectoplasmic form, the breath of life is breathed into it, so that the materialised form moves and talks and expresses the emotions of the spirit within. And when the entire phantom shows itself it may come out of the cabinet and begin to speak. Thus we have materialisation and direct voice phenomena. In the case of the best mediums, these phenomena occur, though at long intervals, and at some cost to their health and *prana-sakti*. The disembodied spirit can walk with you and talk with you and even embrace and kiss you on the cheek—the very sound of the voice being audible to the persons in the seance room. A German doctor obtained hair from one of these materialised forms and showed by tests [microscopical] that it was different from that of the medium.

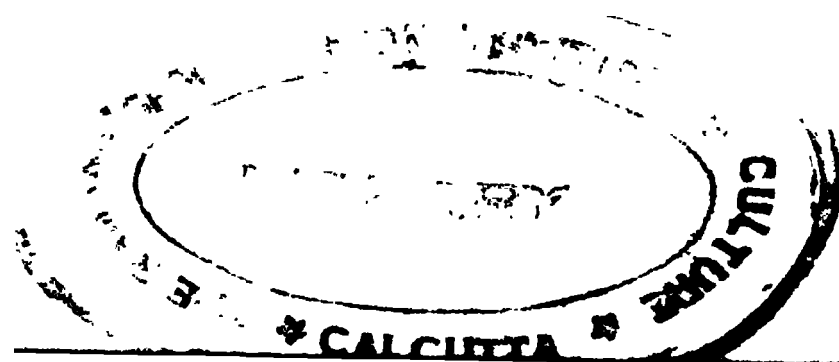
The materialising mediums are those who possess or develop the faculty of materialisation. Experiments should be carefully conducted with them. They should practise *sadhanas* for preserving health and conserving *Prana-sakti*. We request

our readers who may experiment along the lines of Hindu Spiritualism not to be in a hurry about materialisation of their spirit-friends. They should remember that the development of psychic and spiritual phenomena is gradual and much more so the development of materialisation and direct voice.

During the materialisation experiments, the medium may be in some form of samadhi or trance (induced by the spirit-control from the other side.) However the medium may not be inanimate. Speaking of a series of experiments, Conan Doyle says: "A separate personality seemed to possess her which might be explained as one of her own secondary individualities or as an actual obsession from outside. This personality was in the habit of alluding with some severity to the medium, telling Mme. Bisson [the experimenter] that she needed discipline and had to be kept up to her work". Quite so. A medium—especially, a materialising medium—should discipline and develop herself by a well-arranged series of sittings, so that he or she may be kept up to the work. The spirit personality who seems to possess the medium during the experiments occasionally shows signs of clairvoyance or *Gurur-Vidya*. There may also be 'a running accompaniment of groans and protests' from the medium's body. The sitters need not at all be alarmed, but should be always quiet and self-possessed for that may be 'a mere animal outcry apart from intelligence' as pointed out by Conan Doyle.

There is a transition stage in the career of nearly all materialization mediums. In this case, the medium may be covered entirely by a fantastic helmeted garment of ectoplasm. Clad with materialized stuff, the medium may imitate the character of the person concerned. In fact, the medium himself plays the spirit clothed in ectoplasmic drapery. This is sometimes called the state of 'transfiguration'. This seems a stage through which mediums pass while developing the faculty of materialization.

Dr. Geley of Paris held a series of sittings with a remarkable materialising medium. His tests were very strict and he summoned a hundred men of science to witness one or other of them. After his successful experiments, he proclaimed enthusiastically: "What we have seen kills materialism. There



is no longer any room for it in the world". It is certain that such investigators have at least scotched the snake, though not killed it. Nineteenth century materialism asserted that thought was a result of matter. Now the table has been successfully turned. The new evidence points to *matter being the result of thought*. Yes, thought is creative; it makes matter. Thoughts are things. Such is the central thought of Hindu Yogi Psychology, reverified by Spiritualism, a genuine branch of Modern Psychology. Dr. Geley also showed that it is possible for a medium to evolve ectoplasm and that it tends to form human figures tented or not by manifesting spirits. Whether the forms are materialised forms or spirit-faces, whether they come as miniatures or as full size, whether they are beautiful or repulsive (with an unused wisp of ectoplasm hanging from it, they may be seen to have a remarkable appearance of life and demonstrate that matter is a result of Thought.

Prof. Crookes the celebrated chemist experimented for 3 years with a young medium. "She was shut up in the dark, time and again in his small study. Then, after an hour or so there would emerge into the adjoining laboratory an entirely different woman, who moved, spoke, and gave her name as Katie King, saying that she was a spirit who had lived in the reign of Charles II., and was now permitted for a brief visit to inhabit the body moulded from Miss Cook, who could be heard, and on certain occasions seen, in the adjoining room." The new comer was 44 inches taller than the medium. She had beautiful brown hair while the medium (Miss Cook) was a brunette. The pulse rate of the two women was also entirely different. The medium lay with an occasional animal moan upon the sofa. From her drained the vital ectoplasm. It formed a cloud of viscous substance, a pattern, and finally a form. The form disengaged, the cord broke, and Katie King infused her spirit into this reconstruction of what was probably a simulacrum of her earthly body. Thus walked forth the spirit Katie King to spend her strange brief hour upon earth. She conversed with Prof. Crookes. She played with his children. She told the stories of olden days. Finally with the words, 'My mission is finished', Katie left her scientific friend for ever. What was her mission? As Sir

• Arthur puts it, it was to prove the survival of the spirit to an incredulous generation! Now the West is slowly understanding the message of the brave spirit lady. Such is the moral of the famous Crookes episode—the classic case of a materialised living spirit with a celebrated British Scientist! Such stories are by no means unknown among our people, though they cannot be accepted by rational moderns for lack of reliable evidence.

The late lamented Dr. Crawford of Belfast recorded his remarkable experiments in two successive books "The Reality of Psychic Phenomena" and "Experiments in Psychic Science". The main lesson of the Crawford experiments is that *ectoplasm* or 'sokshma-jatam' is a substance which can be used for many purposes by the force which lies behind it. We know that the spirit can use it to build up moulds of the human figure. In the Belfast experiments, the same ectoplasm was used for the making of rods or columns of power, heavy and yet impalpable objects. These protrude from the body of the medium [conscious or not] generally from the extremities. It is these heavy but impalpable rods of power [sokshma sakti] which produce [1] raps, [2] the movement of table or other objects and [3] other results. All these results may be produced by ectoplasmic rods or columns at a distance from the medium. Dr Crawford has demonstrated with his medium Miss Colclough as follows: "Such a rod of power might be applied, with a sucker attachment, under a table and lift it up, causing the weight of table to be added to that of the medium, exactly as if she had produced the effect by a steel bar working as a cantilever and attached to her body. Or it might be placed above the table and hold it down, a loss of weight of thirty, forty or even fifty pounds being registered upon the weighing chair on which Miss Colclough sat. The medium became a mere residuum with a third and more of her own substance outside herself, the difference showing itself rather in a refining of the whole body than in a visible loss of substance." Under such abnormal circumstances, any rough disturbance of the condition like flashing a powerful light causes the external third to fly back with unnatural speed to the medium's body. This sudden elastic recoil of the ectoplasm, due to disturbance in the middle of a seance causes physical suffering to the

medium. The Crawford experiments are at once' an explanation and a justification of the ordinary phenomena of the dark seance. Dr. Crawford makes every detail plain. He has even, by staining with most valuable a cloth in front of the medium, got crimson marks at a distance showing that the column of force as it pushed forward was solid enough to carry some of the staining agent with it. This is a particularly fine and convincing experiment'.

Given the necessary conditions, the results are found to be of the same type, in England or India, Belfast or Tinnevely. For there are fixed laws underlying them. And the uniformity of the laws is the guarantee of success. Even a sceptic feels constrained to admit that Crawford and others have proved the existence of 'physical power of some unknown type'. A fuller knowledge shows that 'at every stage there was a controlling intelligence, raising, directing, and showing its wishes by a code of signals'. Who or what is this operating intelligence, apart from the others? 'I am quite satisfied in my own mind that the operators are discriminate human beings', says Dr. Crawford with a long results before him. 'Material science, which made mock of mesmerism until for very shame it had to change its name to hypnotism before acknowledging it, has a sad reckoning before it in the case of Spiritualism'.

In February Kalpaka

Prof. J. Mead Serrin, F. B. P. S., F. L. L. C. writes on :

"The Selection of a Staff"

Mr. W. George Warren, of the Parnological Institution,
Brighton, writes on :

The Psychology of Phrenology: "VENERATION"

REVIEWS

• **'A Modern Saint of India' A sketch of the religious life of Sevakrta Brahmārshi Sasipada Banerjee.** By SATINDRANATH RAO CHAUDHURY, M. A., B. L. PUBLISHED BY PADHACHARAN SEN, ASST. SECY., DEVAYAYA ASSOCIATION 210-3-2, CORNWALLIS STREET, CALCUTTA. 8 AN AND EIGHTY FIRST BIRTHDAY OF SEVABRATA BRAHMARISHI SASIPADA.

Sevakrta Sasipada Banerjee is the founder of the Devayaya and a pioneer worker in the social cause. His life is a romance of heresayments and persecutions—of calmness and resignation—of faith in God and love of Humanity. He is truly styled a modern saint of India by Mr. Frederic Grubb and richly merits the honourable title of *Brahmarishi* conferred on him by his countrymen headed by Mahamahopadhyaya Satishchandra Vidyabhusan. What strikes a student of the Psychical movement however is Sasipada's belief that 'faith and prayer can do what medicines cannot'. Pandit Tatvabhushan gives some interesting instances of drugless healing, in the family of Prthnarishi Sasipada by the application of a wetted piece of cloth to the head of the patient, by giving hot compress with salt, etc. accompanied, of course, by prayer and meditation and surrender to the divine healer of diseases of body and mind and soul. Two examples of miraculous protection against a serpent and a scorpion are also cited. Sasipada has demonstrated by the brilliant example of a consecrated life, even in these dark materialistic days of *Kali*, that the Lord always supplies all that we really and rightly desire, when we learn to see His *Leela* in life. He celebrated his 81st birthday on the 2nd February. May God send this saintly child of Mother India many more returns of the happy day!

• **The Covenant of Goodness: A WAY OF LIFE FOR THE GREAT RECONSTRUCTION.** PUBLISHED BY MR. I. BROZEL, 77, BLENHEIM CRISTCHURCH, NOTTING HILL, W. II. PRICE ONE SHILLING NET.

This is indeed a 'New way of Life' which is yet not new. For this is a summing up of the leading ideals of diverse *religious and dispensations into the Law of Goodness*. The Covenant of Goodness is and ought to be a world-synthesis in religion. It should embrace all the higher aspirations of Mankind. It is the mainspring of true civilisation and progress, based upon the spiritual life of humanity. Though universal, it should not interfere with 'existing individual and state religions and political citizenship'. The author truly says that no civilisation will be safe for the world as long as national and racial strife and bitterness remain as they are now and that there is only one worthy memorial for the killed, maimed and bereaved of the World-war namely to establish God's Kingdom upon Earth, in the form of an Ideal Human society.

WATCH FOR

February Kalpaka

Stanley Redgrove

writes on

"NEW YEAR CUSTOMS IN EUROPE"

F. W. BURRY

writes:

"LIFE'S PUNCTUATIONS"