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The Factor of Renunciation in Spiritual Life

A. P. MUKHERJI

Renunciation is synonymous with non-attachment. Its great spiritual value lies in its potency to free the mind and soul from the thrall of material attachments. As long as the mind labours in the toils of manifold desires for temporary sense pleasures it will be constantly reaching out towards those objects which minister to those pleasures and the loftier ideals are bound to be missed out, not only that but these latter will suffer total eclipse. Hence, in order to induce 'One-pointedness' of mind, Renunciation was insisted on by the great teachers of spirituality, so that the soul might shine in its pristine splendour and lucidity of spiritual perception might be attained with its consequent peace-giving influence and resultant powers; they did not stop short even here but took the

spiritual aspirant to a vision of the Highest. Many things have been misconstrued and misapplied in India and this is one of them. By renunciation of the lower attachments a man is free to soar aloft, his brain is clear of material cobwebs and see things in their right relations but there is not much gained when a man throws overboard all his responsibilities, all his possessions, and wanders about from place to place, a mendicant dependent upon others for his support, a burden upon society, a wasted life in creation. There are exceptional cases where a man risen to a very high degree of spirituality may be justified in discarding *everything* but we doubt if this is applicable to the majority of Sanyasis one comes across in India. They are just students of philosophy or what is worse either deliberate humbugs or self-deluded men. They have not *lived*, they are dreamers or too lazy to shoulder life's responsibilities and worries. We repeat that it is our firm conviction that no one can cheat his self which insists upon sounding everything to its depths before it leaves it for something else. We must go through everything yet be attached to nothing. How simple! Everyone knows it! Yet, no one can live the spiritual life unless he has taught himself the principle of mental renunciation. We say 'Mental renunciation' as the whole training is a mental process after all is said and done. No one can escape evolution or Karma, yet the true philosopher knows it all for what it is worth and does not allow anything to bind his soul down to itself. Under existing conditions of life the Spiritual Life will have to be lived in one's own home, in one's daily life, and not in jungles or mountain caves. The human mind has lost that power of concentration where absolute loneliness was welcomed as a means for 'meditativeness'; it can only remain in a state of concentration for a very limited period, after which it craves for action, diversion, whatever one might call it. We have to take ourselves as we find ourselves and do our best right where we are.

IS CIVILIZATION DYING ?

PROF. VASWANL.

Looking out sadly on the Nations smitten with unrest, an Indian lover of the West is constrained to ask: What is the malady of modern Europe? We witness at this how a world-breakdown such as history does not record unless we go back in imagination to the days of the Aryavarta as she was after the Kurus had fought the patriot Pandavas, in the long ago.

IS THE CIVILIZATION OF EUROPE DYING?

Here is suggested one of these vital questions to which not sufficient attention seems to be paid today except by a few with a world-vision and a world-message. The world-war now over is a sad commentary on the life and Kultur of nations of the West. The modern nations—the French writers use the expressive term *nation polices* (*police nations*)—have equipped themselves with commerce, with military and naval strength; have they built up a *human* society? Or is it true that this civilization rests on competition, conflict, suspicious antipathy? So great a soldier as

MARSHAL FOCH

said the other day:—‘Our peace should be a peace of victors, 70 million Germans will always be a menace to France and if to France then to the world at large.’ But can a peace of victors make the world’s future safe?

SEPERATISM

has been the sin of this civilization: the very socialism of Europe is *hunger-born*. The ‘League of Nations’ is a League practically of White Nations, a league of the great governments and powers of the West, *not* as it should be, not as

KESHUB CHANDRA

of blessed memory dreamt it would be a ‘Family of Nations’; Fraternity of the world-peoples including all African Nations, all Asian nations. Europe is undoubtedly great in many things. She is great in Science, in commerce, in powers of organisation, in traditions of national freedom. But this greatness, this culture, this love of freedom itself when not controlled by a

Higher Ideal can only develop strife and hatred. The Higher Ideal is *maitrya* - the vision of the 'man' universal. For lack of *maitrya*, the

VISION OF MAN AS MAN

the history of modern nations has been a struggle as sustained by Clamenceau in one of his books 'Facing'.

It will be showing scant respect to facts to deny the deeper values of Europe's life. Europe has worshipped before the shrine of progress; and the science and organisation of Europe have still a value for us; we have got to re-make our national manhood; and we have yet to achieve our national freedom. But Europe has yet to rise to a conception of Humanity as the In-dwelling-spirit of all Nations.

THE PRINCIPLE OF NATIONALITY

has long been a source of strife and warfare; the cult of power and national egoism is the very superlative of vulgarity, and this is what has tainted modern civilization. *Nationality* becomes *vulgarity* if it antagonises other nations with a view to expansion or exploitation or domination. A nation is on the right path when it strives after greatness not for aggrandisement or earth-hunger but in order to serve Humanity greatly. Nothing human is alien to me; this is the *mantra* of the true servant of his nation. Is he an Indian? He knows he is not *merely* an Indian; he appreciates and assimilates all that is good in the culture and life of the Englishman; he has a genuine human feeling for the Englishman: Is he an Englishman? He knows he is not *merely* an Englishman; he appreciates the value of Indian culture; he stands beyond the limit-line of color and creed; he has genuine sympathy with India's struggle for Freedom. Such men, no matter what their native land, realise that they belong to the one Brotherhood of Man. They are

WORLD CITIZENS;

they have a consciousness of being citizens of an eternal kingdom of Humanity. They have what the Budha called *ma tri*—the friendship and fellowship with man, with the universe.

In the forest he sits, the teacher of Aryavarta,—yet not cut off from communication with men and women; they come to him from far and near; they come to listen to him, to gaze a

• the beauty of his face and carry with them some strength for life. One mother tells her little boy to be quiet as they approach him,—‘hush! make no noise,’ she says, ‘the Buddha is speaking holy words’. And his holy words have but one dominating thought—the Peace of life through the Service of Love. It is the thought we need to re-mould modern civilization on lines of Brotherhood,

THE MELADY OF MODERN LIFE

is its egoism, its greed of gold, its gospel of race, its cult of power. Is it a wonder at the heart of it is a deep unrest? One recalls the words put by a Russian novelist in the mouth of a doctor who feels the dulness of life and who, therefore, *enormously* whenever he gets a chance. ‘Yes’, says the doctor, “if we think about it, you know, look into it and analyse this hotch-potch, if you will allow me to call it so, it is *not life* but *more like a fire in a theatre*.” Modern life is like a fire in a theatre; the Buddhas who have looked at it directly as Seers know that the remedy is the Service of Love. India’s sons are restless too—restless with the struggle for freedom. But •

THE TRUE ROAD TO FREEDOM

is not *egoism* or *power*; but *tapasya*. India to be free must build her life in the inmost depths of the Soul. *Maitri* is a sense of oneness with all our fellows, with all the Universe; and as long as our civilization is not controlled by this sense, we cannot honestly say it is democratic. •

It is the dream of the Kingdom of Souls, the modern nations have torn from their hearts. Hence our nationalisms are exclusive, our cities centres of confusion, not *cities of friends*; hence the orgy of industrialism and the chaos of Kultur which cannot see the Kingdom of Heaven beyond the State nor the Brotherhood of Man beyond the Nations. The Nations glory in

WORLD CONSCIOUSNESS

• but have forgotten God consciousness; and what avails it for a Nation to gain the earth but lose its own Soul? It is this *soul-forgetfulness* which has made modern life restless; and the solution of the problems of freedom and progress and peace, of the organisation of diverse interests and cultures and races—the solution of the problems of today will not come without a conviction that there is the One Eternal Self, living and moving and

growing in all. Once in the life of India this conviction was strong—the conviction of the Eternal *Purusha* in all, India *then* was great and strong; this conviction passed away; the Sudra was trampled upon by the superior man; race-friction appeared. India's political unity was sundered and she fell. Is India, much better today? or is the old problem of race-union still unsolved and the old sin of denying to the depressed classes their human rights still on India's head?

The New Awakening in India will not unfold its issues if we will still indulge in the old sin of separatism. India's hope, and the hope of the Nations is in the ancient Aryan teaching:—*The Eternal is one; He hath no caste.* A Brotherly civilization is the world's need; the Nations need the inspiration of the old teaching that man is not a fighting animal but a citizen of the Kingdom of the Souls; the dominating civilizations are external, commercial, placing utility above truth, nations above Humanity, diplomacy above morality, the interests of the actual above the demands of the Ideal. The only chance for a world-reconciliation, for a new civilization is in a *change of heart*. A civilization may expand ever so much, but if there be emptiness at its centre, if it obstructs the truth of the inner life, it will be no better than a

SOAP BUBBLE

which is bound to break. Europe has studied phenomenal nature; Europe has given prominent value to national interests but its science and nation-cults when uncontrolled by a vision of Humanity, a vision of the Kingdom of the Soul, a sense of the *maitri*, of man's spiritual unity become only the cult of Power and Pride. To this vision of man's spiritual unity, the vision of the Eternal *Purusha* in all,

INDIA'S PROPHETS

have borne witness from the Vedic age of the Aryan rishes down to the modern age of India's greatness passed away in the day India trampled on this vision; India has awakened and several silent centuries look upon us today eager to know if we shall win our pride or shame in the coming days. Is India anxious to vindicate Herself? Then must she not forget the lesson of her history but through all her strivings for political greatness and material efficiency, she must express the truth of her heart—the truth of the freedom of the Spirit. Ages back, this truth was taught by the rishis and the Buddhas and the baktas of India. They spoke of the kingdom within, and in the service of that Truth is the hope of modern civilization and the healing of the Nations.

THE GHOST OF A SUIT OF CLOTHES

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

There does seem something incredible about it at first sight, does there not?—‘the ghost of a suit of clothes’. And the objection to the reality of apparitions on the ground that they are invariably reported as wearing clothes is one that is constantly being met with. A moment’s consideration, however, shows the cogency of this argument against ghosts to be very much less than appears at first sight. For let us suppose that ghosts appeared unclothed, wherein would the difference lie? • The observer would now witness what would appear to him to be flesh, whereas in the case of the ordinary decently clad visitant from the beyond, he sees what appears to be linen, or cloth, or silk. In either case, what is seen is seemingly matter—all, forms of which, are theoretically convertible into one another and the particular forms of which concerned in the present discussion are closely related in a chemical sense. There seems therefore, to be nothing more difficult in the concept of a clothed ghost than in that of an unclothed one, and the fact that an apparition is reported as having appeared to be clad, provides in itself no argument whatever against the credibility of the account.

There is no game more precarious than the game of *a priori* argument. Whether ghosts do appear, whether they correspond to some reality outside of us, and whether this reality is the reality of the dead—these are matters of fact to be determined only by observation and experiment. Ghosts are proof against argument. The records of observation and experiment relative thereto are available to all in *The Proceedings of the Society for Psychical Research* and similar publications. For my own part I am inclined to think that a fairly satisfactory case for a belief in the reality of ghosts has been thereby established; and it is because of this that I think it worth while to indulge in a few speculations as to the possible modes in which

• ghosts—and their clothing—may be produced. I say ‘modes’ because I think it probable that there are at least two—and possibly more—sorts of ghosts produced by entirely different methods.

Physical science, in its valiant efforts to account for the existence of matter, has succeeded in resolving it into what, if not spiritual, certainly seems deserving of the designation of im. material. Philosophy, more venturesome than science, is surely not unjustified in seeking the origin of matter in spirit and envisaging matter as a spiritual phenomenon. ‘Matter,’ wrote Carlyle, ‘exists only spiritually, and to represent some idea, and *boay* it forth’.* If God ‘created the heavens and the earth,’ spirit must be related to matter as cause is to effect. And is it too much to suppose that the creative power of the Divine Spirit is shared to a finite extent by lesser spirits? I do not think so. I think it possible that out of spirit matter may be formed—an idea that will be very acceptable to those who have been convinced in the reality of the phenomena of materialization as produced at certain spiritualistic seances. It is true that in such phenomena there does not seem to be an actual creation of matter, but only the moulding of some peculiar substance derived from and pre-existing in the medium’s body; but too little is really known concerning such phenomena to dogmatize. In either case the possibility of a disembodied spirit forming for itself, whether out of spirit, or from some peculiarly plastic form of matter, a temporary material vehicle of expression is one that must be allowed. Some ghosts may be of this nature. The forming of material clothing, one would think, should not be more difficult than the forming of flesh (possibly both processes are very difficult); and, from the point of view of establishing identity, the first alternative would certainly be preferable. Apart from our faces, we are recognized by our friends (and enemies) far more by means of our clothes than by means of our bodies. Smith nude might be a very surprising figure to Jones whereas Smith in his usual clothing is a very well known one.

I do not think, however, that the majority of ghosts are of the nature just suggested. Some, as I have said, may be. Most

* Sartor Resartus, Book I, Ch. xi.

no doubt, are hallucinations pure and simple. Others, it seems certain, are hallucinations of a type that almost renders this term inapplicable.

We see a material object either because it is opaque to light, or because it reflects light, or for both reasons. Spirits, presumably, possess neither of these properties, for otherwise we should always be seeing them. It may be asked, however, whether the physical senses exhaust all the possible modes whereby the mind may acquire information. The established facts of Telepathy render only a negative reply possible. There is a telepathic seeing and hearing, which is not seeing with the eye and hearing with the ear. There are, we must assume, modes whereby spirit may impress itself on spirit independent of the organs of physical sense, which can only be described as spiritual sight and spiritual hearing, or clairvoyance and clairaudience. If we are embodied spirits, we are all, presumably, potential clairvoyants and clairaudients. Suppose that our spiritual sight is opened for a moment and we beheld a spirit spiritually. How can we describe that experience to others, or to our ordinary consciousness, whose sight is limited to things of earth? Only by making use of the essential analogy—or correspondence—that relates matter to spirit. We see a spirit—we describe such as a man, and man, as we civilized persons know him, is a clothed being.

Two friends find that they are in telepathic rapport. Any idea can be conveyed from one to the other, appearing as a picture in the latter's mind. It needs only intensity to cause the picture to take on, for the percipient, all the characteristics of objectivity. Let the picture sent be that of the communicator's self, or, rather, his body (it would naturally be his clothed body, as known to his friend)—the result may be an apparition of the living. The fact of this phenomenon is well established. If the dead are not dead, shall we deny them a like power. The extraordinary thing is rather the paucity of well-authenticated ghosts. There must be extraordinary difficulties in the way of the dead appearing to us*. Do they, perhaps, Forget us, as we, so often, forget them?

* One of my women-students had a friend from whom she frequently received telepathic communications. The friend died where upon all such messages ceased. This fact greatly shook her belief in survival. But a nugatory case, such as this, cannot overthrow the mass of positive evidence.

One interesting point about the telepathic theory of ghosts is that it explains the traditional transparency of spirits. A telepathic impression of a visual kind, if strong enough to become objectified, must by the percipient be placed somewhere in his visual space. If however, his eyes are open, this portion of space will also be occupied by some material object; the result will appear as though the ghost were formed of transparent matter, interposed between the observer and this object.

A telepathic ghost, of course, could not be photographed, it is an hallucination, in as much as it exists only for the percipient. But it is a *veridical* hallucination—that is to say, a truth-informing one, corresponding to some reality existing outside of the percipient's mind.

Other possibilities remain, such as are suggested by the hypotheses of the astral body and the etheric double. But we venture here into a region where as yet no light shines and the darkness of doubt is profound. It is as well, perhaps, to cry a halt, and patiently to await the results of further observation and experiment.

THE PSYCHOLOGY OF PHRENOLOGY Ideality

W. GEO. WHEELER

Ideality is the poetic faculty, and as such Dr. Gall originally thought it; Dr. Vimont, another great authority, referred to it as the "sense of taste in the arts"; "poetical genius." Combe, and other Phrenologists, described it as Ideality. The organ was discovered and classified, its meaning being the same to the Masters of the Science.

Ideality is a faculty which gives tone and beauty to the mind as a whole. It tends to refinement and artistic taste, and is perceived in artists like Gustave Dore and Burne Jones; in writers like Dean Farrar and Bulwer Lytton; in poets like Elizabeth, Barret, Browning and Keats.

Mrs. Browning had a wonderful type of face and head. Her small classic features, her magnificent dreamy eyes, her high moral qualities, were peculiarly added to by a psychic tendency, noticeable from the shape of the head. We have seldom seen a writer with so large an organ of Ideality. Her biography shows she was deeply interested in the psychic.

Ideality when acting in conjunction with the moral faculties, gives a pure and invigorating influence; it expands the mind, touches it with light and colour, lifts it out of the common place. It is found in the best musicians, in the noblest religionists, in the choicest speakers.

Stackpool E. O'Dell, founder of 'The London Phrenological Institution,' said:—'This organ enables a man to be a Seer, and gives him admittance into worlds of thought unexplored by ordinary minds. It is the organ of the prophet that sees visions and foretells future events. If Ideality, Spirituality, Casualty and Comparison are combined as faculties of strength and activity, we will have the prophesier of events, many of which

we may expect to come true, for the outlook will be in conjunction with the reason, and the future anticipation will be built upon knowledge.'

This fine quotation, however, must be taken with some reserve, as no mention is made of the faculty of Human Nature which has really more to do with insight into future events, prophetic vision, than has Ideality.

There are clever musicians, able preachers, gifted orators, with but moderate Ideality; but they never rise to the sublime heights of those who possess the faculty at a full degree of development. When it tends to the highest refinement it acts in harmony with the moral powers.

Rabindranath Tagore 'whose songs are sung from the West of India into Burmah, wherever Bengali is spoken, by travellers, boatmen, and wayside loiterers' is a magnificent specimen of the Master-poet and psychic seer. The fine, dreamy face and mystic deep set eyes, full of thought, full of prophetic vision, is only equalled by the superior tone of mind, the fine quality of organism, and the massive frontal lobes. Ideality plays a large part, the organ being noticeably large, combined with that of Constructiveness and Language, giving poetic thought and noble ideas. Tagore's picture shows a very fine development also of the faculty of Human Nature, giving true psychic insight.

When Ideality is active apart from the ethical instincts, apart from Conscientiousness, we have what may be described as Vulgar art; the selfish and animal working in conjunction with the Idealistic. There are pictures presenting poetic thought and movement seemingly appealing to the best in us, yet intermixed with something quite different, and connected with the lower forces of the mind. There have been orators, presumably idealists, who have yielded to the lowest passions, who have intertwined their lives with good and evil, the true and the vulgarly real. Thus men sometimes appear a contradiction, an enigma, owing to a lack of harmony of the mental faculties.

It is the duty of Phrenologists to help men and women to, the best of their abilities, to set them going along the right lines

to reveal to them the secrets of the faculties' unfolding. Those who have neglected the cultivation of the idealistic within themselves should learn to study the beautiful in nature, literature in art. As beautiful thoughts are desired and longed for, so the individual will grow into the beautiful. If the idealistic has been developed overmuch at the expense of the practical, a juster balance should be aimed at, thus bringing greater prosperity and useableness.

Modern life demands the practical combined with the idealistic, and fortunately this type exists both in professions and trades. Take the professional man. Here is perhaps an exceptional one:—

He was a fine looking personality, nobly proportional, with a massive frontal lobe. A distinguished lecturer, teacher, and author, who had studied human nature under many aspects in this and other lands. He possessed the Idealistic faculties in a large degree, and revealed poetic gifts in his literary productions. These combined with the intellectual; he was at once poet and philosopher. His views were interesting; his lecture room filled, for he was an eloquent speaker. This gentleman was developed on both the idealistic and the practical side.

The writer, when in London, visited a superior type of business man, Managing Director of an Art Furnishing Establishment. His temperament was Mental-Vital, and his quality of organism superior. The forehead broad and high, showed intellectuality and human nature. He had a natural insight into character. His business abilities combined with artistic taste. His idealistic side extended to literature and music.

This gentleman had large Agreeableness; he was genial. His Acquisitive organ was well marked, but he did not live merely to acquire. Although he was not a great talker, he could express himself in flowery language, exercising Ideality. His temper was well controlled. He had a constructive and organizing type of brain. With hopeful views, he showed also tact and judgment. Herein may be perceived the faculty of Ideality revealed in the life of a superior businessman.

Modern life in England allows too little leisure to the thinker; too little meditation to the religionist; too little richness

and beauty of environment to the struggler after the ideal. There is a vast realm of commonplace. It is, however, possible for the individual to rise above the mere matter of fact, to become a law unto himself. He is not necessarily destined to fall beneath the iron heel of competition, of amassed wealth, or an inartistic environment. Still, man is subject to many influences and cannot always rise on stepping stones to higher things. Therefore the Governments of countries should study the faculties of the mind, and thus seek to bring out all that is noblest and best in the people.

Ideality tones the character; it beautifies and enriches the soul; it opens up to men and women the realm of poetic thought giving a desire for the ideal and perfect; combined with the intellectual and moral faculties it helps them to appreciate great literary and artistic productions. This mind power plays upon the physical organism, slowly but surely refining and giving to it a higher tone.

There is a vast difference between the musician with Ideality large, and the musician with Ideality small. The former will be noted for quality, for perfection of production, for exquisite refinement; the latter, however, may display wonderful Time, Tune, Construction, and Execution, yet be minus the soul of music.

The shop-keeper with Ideality large has a different method of display than the shop-keeper with Ideality small. The former surpasses for artistic arrangement, the latter perhaps winning on the practical side.

The author and publisher who brings out a finely bound production, magnificently illustrated, containing the highest literary art, will sometimes suffer financial loss; while the smartly written, sensational novel, produced in common place binding, may have a long run and meet the popular demand. Thus there is an idealistic as well as a practical side.

It is the higher development of the faculties of the mind that tend to create a more refined physical organism, and in this Ideality plays a large part. Though peculiarly the faculty of the poet and artist, it yet belongs to every single individual. Those who develop it in harmony with the other mind powers will find themselves in possession of an improved tone of the physical organism, and a more ennobling upward tendency of the soul. Like a magnificent sunset it casts a richer splendour over all its realm.



SELF REALIZATION

AMULYA CHARAN MITRA, B. Sc. O.,

The 'I' is not the physical body; that is simply an instrument which carries out our purpose. The 'I' cannot be the mind, for the mind is simply another instrument which the 'I' uses with which to think, reason and plan. The 'I' must be something which controls and directs both the body and the mind; something which determines what they shall do and how they shall act. When one comes into realization of the true nature of this 'I' he or she will enjoy a sense of power never known before.

Human personality is composed of innumerable characteristics, habits and traits of character, these are the results of our former methods of thinking, but they have nothing to do with the real 'I'. When you say 'I think' then 'I' tells the mind what it shall think; when you say 'I go' the 'I' tells the physical body where it shall go; the real nature of this 'I' is spiritual, and is the fountain of the real power which comes to men and women when they come into full realisation of their true nature. The miraculous power which this 'I' wields is the power to think but it is to be regretted that most of us do not know how to think correctly; and as a consequence of this they achieve but indifferent results. Most people allow their thoughts to dwell on selfish purposes. On attaining real maturity the mind understands that the germ of defect or failure is to be found in every selfish thought. The mind which has been trained constructively knows full well that every transaction must benefit every person who is in any way connected with the same and any attempt to gain by the weakness and ignorance of another will obviously operate to their disadvantage. This is because the individual is a part of the Universal. A part cannot antagonise any other part, but, on the other hand the welfare of each part depends upon the recognition of the interest of the whole.

Those who understand this principle have a great advantage over the affairs of life. They can discard vagrant thoughts

with ease and can readily concentrate to the highest possible degree on any desired subject. They do not waste time or money upon things which can be of no possible benefit to them. If anybody fails to do this it is because he has thus far failed to put forth the necessary effort. The result will be exactly in proportion to the efforts expended.

One of the strongest affirmations which you can use for the purpose of strengthening the will and realising your power to accomplish, is 'I' can be what 'I' will to be. Every time you repeat it, realise who and what this 'I' is; try to come into a thorough understanding of the true nature of the 'I'; if you do, you will become invincible, provided that your objects and purposes are constructive and are therefore in harmony with the created principle of the universe. If you make use of this affirmation, use it continuously night and morning and as often during the day as you think of it and continue to do so until it becomes a part of you; form the habit.

Modern psychology tells us that when you start something and do not finish it or make a resolution and do not keep it, we are forming the habit of failure; absolute, ignominious failure. If you do not intend to do a thing, do not start; if you do start, see it through even if the heavens fall. If you make up your mind to do something, do it; let nothing, no one interfere; the 'I' in you has determined, the thing is settled; the die is cast, there is no longer any argument.

If you carry out this idea, beginning with small things which you know you can control and gradually increase the effort, but under any circumstances allowing your 'I' to be overruled, you will find that you can in the long run control yourself, and many men and women have found to their sorrow that it is easier to control a kingdom than to control themselves. But when you have learnt to control yourself you will have found the "World Within" which controls the 'World Without'; you will have become irresistible; men and things will respond to your every wish without any apparent effort on your part. This is not so strange or impossible as it may appear when you remember that the 'World Within' is controlled by the 'I' and this 'I' is a part or one with the Infinite 'I' which is the Universal Energy or Spirit, usually called God

SOME SECRETS OF SELF-TREATMENT

P. S. ACHARYA.

Whether you strive to build your body or your mind, to recreate or renew your circumstances or to develop your latent faculties, you must know how to treat yourself for success. We begin with a treatment for you—which you may give yourself—the first thing at every morning and the last thing at night. If, at intervals of your business during the day, you *happen* to think of it, treat yourself over again. But, as a rule, don't strive to think of it save as the last thing at night and as the first thing in the morning.

Here are the Mantras for self-treatment:—

1. Success I *desire* rightly and wisely is mine *now* in spirit and truth. Success desires me, wants me rightly and loyally—is mine now and forever in spirit and in truth.

I affirm it! I believe it! I know it! I feel it!

I have it in spirit and in truth!

2. Circumstance opens its magic gateway into the very kingdom of success I love and desire! I see the golden gateway around the next corner! I am ready to enter the enchanted castle of success!

I affirm it! I believe it! I know it! I feel it!

I have it in spirit and in truth!

3. Every day—every hour—I am preparing—preparing for the success that is dawning upon me—preparing for the New Dawn in my life with peace and joy—preparing for the dawn of success by beautifying everything I touch and do!

I affirm it! I believe it! I know it! I feel it!

I have it in spirit and in truth!

4. I do each work in His Name and as His Worship! I do it with joy, in the light of His Gracious smile! I beautify it with loving kindness! I make of it a success by doing it with goodwill—by doing it in the spirit of loving service, of pure enjoyment!

I affirm it! I believe it! I know it! I feel it!

I have it in spirit and in truth!

5. *I shake off the coward-fit—the paltry, faint-heartedness and put my heart—my good will—my right desire—my conserved energy—my soul-force into doing this thing before me in the most beautiful way possible, in the light of His gracious smile and loving Glance! I love to do it—I love to do it in conscious union with God! He works and I work! He the Divine Lord and Lover works in and through me, His Beloved, His instrument of love and sakti divine! For I am one with God—the spirit of success—who works in me, through me and by me, a soldier, a warrior, a hero armed with His terrors and decrees!*

I affirm it! I believe it! I know it! I feel it!

I have it in spirit and in truth!

6. As I work in conscious Union With God, affirming ‘Victory unto Him’ (Jaya Kali or Jaya Krishna), I become filled with the spirit of success and power—I become so radiant, so attractive that I am quickly drawn to my proper place or position in the happy surroundings that match my loving success—Spirit—and—Ideal!

Picture the above Mantrik Suggestions in mind over and over again. They by repeated affirmation, mind-picturing and meditation, transmute you into a tremendous Sakti and Success. Learn to use them every night, every morning—every night, before falling asleep—every morning before going out into the world. Emphasise them in every word, phrase and sentence. Take the treatment regularly and keep at it until success crowns you and your efforts, until you find yourself face to face with that which you have desired and created in your heart.

Recognise no failure, no defeat. Never say, ‘impossible’! Believe in the Divinity of Success and in the miracle of right desire. Recognise the sovereign power of the soul to cure evil or to kill it. Think success, affirm success, feel success and you manifest success and success alone. Be strong in your native strength of the spirit of Love and success. Visualise your ideal—yourself in union with the All-prevading spirit. See only, the real man of success in you, day and night. Sooner or later, you will be the soul of success—sakti incarnate!

Powerful and *live* Mantrik affirmations and suggestions, build You a new heaven and a new earth. They build you a glorious

future—a new body—a marvellous spiritual power, to be a hero on the *Kurukshetra* of life.

Success-magnetism is everywhere present, like God Himself who is the very spirit or sakti of success. Think it over. Speak it out to yourself in silence. Body it forth in imagination and in life. Just try it. Close the Mantrik self-treatment for success (already given) with the following affirmations:—

I am filled with Sakti!

I express my Sakti in Success!

I express more of my sakti today than I did yesterday and will still express more and more of it day by day!

I conserve Sakti to be expressed and utilised by my winning personality—my tremendous self-confidence and success-magnetism!

I am a Success-Magnet. I attract Sakti *now*, consciously to execute my greatest desire!

I Am well—perfectly well—sakti-inspired—success-magnetised. Success wants me, wooes me! I Am Success. Success is mine.

I generate, utilise and transmit success-magnetism, born of soul-force, of Divine omnipotent sakti! *I generate, utilise and transmit sakti and success-magnetism.*

When you chant the last sentence, imagine that you send the river of life rushing through blood-vessels to notify every part and every cell of the body, of your firm resolve (sankalpa) to manifest sakti and success-magnetism. Then stiffen out, clench your hands, stretch out your arms and limbs, throw back your shoulders, tighten every muscle, and then relax, to demonstrate the might of your will.

RENTS IN THE VEIL

R. VENKATROW.

I lost my beloved brother, R. Satyanarayana on 31st July 1918, and my cousin K. Sanyasi Raju on 9th April 1919, the former aged about 18, and the latter about 22. Both of these loved their ancient literature and sastras. Ever since their passing away we had an unquenchable longing to speak to them. At first we thought it is beyond the power of any human being to speak with the departed. But fortunately this apprehension vanished ever since I began psychic study. Very recently an interview that took place between my cousin, the departed Sanyasi Raju, and some of his friends at Guntur had been published in a Telugu Weekly.

I and my cousin the brother of my departed cousin Sanyasi Raju, have an equal share of interest in this affair. For the present both of us are sitting for the experiments. Sometime lapses before I perceive a shadowy form. I bid it go and rest on a small, light tripod which I have made specially for this purpose. I place one of my hands on it which just touches the surface and when the spirit alights on it, the tripod begins to shake. The conversation then begins and it is done in English only. We may question the spirit, either in English or Telugu, just as we do any living person. The reply comes in English and through the medium of one of the legs of the tripod. To denote a certain letter the leg strikes as many times as the number of the letter in the alphabet. We note the number and afterwards refer to the corresponding letter. In the same manner words intended as replies to our questions are made out by us afterwards. The whole conversation goes on in this manner. This is indeed a tedious process but the best that can be had under present conditions.

When first I succeeded in my attempts, I invoked the spirit of my cousin K. Sanyasi Raju. It was on 16th October 1920. We asked him his name and the reply was K. S. R. We put some other questions but I regret to say that my cousin failed to note down carefully the numbers denoted. This

necessarily involved the failure to make out any of the words constituting the replies.

On the 23rd of the same month I invoked my dear brother. On questioning who he was he replied R. S. N. My cousin proposed to him twelve questions altogether on that night but we succeeded in noting only six of the replies, some of which are given below.

Q. Who are you?

A. R. S. N.

Q. Where are you?

A. Here.

Q. Did you ever appear to us in a dream?

A. No.

Q. How you seen any of our departed friends or relatives?
If so whom?

A. Yes Raju.

(Sanyasi Raju was familiarly called Raju)

Again I began the usual practise intending that my brother should come. But I am sorry to note that some evil spirit came. One the 24th night as soon as it came my cousin was seized with an instinctive fear but it no way affected him. It assumed a pseudonym and personality and wanted to impose upon us as my brother Satyanarayana. At first my cousin believed and proceeded with his question. Instead of giving any satisfactory, relevant or polite answers it began to use terms like 'idiot' and the like which are unworthy of publication. Just then, it seems, my cousin had a passing thought that the spirit would fling the tripod on his face. No sooner had he thought so than it actually happened. But at the nick of the moment he receded and fortunately he escaped uninjured. The same spirit appeared again and my cousin, as usual, asked the name. It used abusive language and from former experience he suspected it, and exclaimed 'I suspect'. I found out the fraud and inflicted a slight punishment.

I then invoked my brother and though the questions we put are few in number, yet the success which has attended us is more satisfactory than ever. Here are given some of the questions and answers.

- Q. How long do you remain in this form?
 A. One year.
 Q. Can we do anything helpful to you tomorrow.
 (There is an eclipse of the moon on 27th—10—20)
 A. Yes, bathe night.
 Q. Does the spirit feel any pain when the body is burned?
 A. No.
 Q. Where does the spirit remain till the Karma is Over?
 A. Air.
 Q. Is it a fact that the spirit loves the spot where it is disembodied better than anything else?
 A. Yes.
 Q. What is your present occupation or pursuit?
 A. Devotion.

We intended to ask some more questions but it bade 'good night' and departed.

* * * *

The two spirits that attend our sittings, as we informed you in our previous communication are those of my brother R. Satyanarayana and my cousin K. Sanyasi Raju. We hold sittings almost everyday with one or the other of the two.

From the 28th October night the questions proposed deal with Karma, relation between husband and wife, etc., and a few materialistic questions also. But we give you some of the questions excluding the latter for they are unnecessary and unimportant.

General Questions:—

- Q. Is there caste system in your regions?
 A. No. Purity.
 Q. Do spirits of all sects exist side by side?
 A. Yes.
 Q. Are they conscious of the arbitrary names of God there also?
 A. Yes; depends on tendency.
 Q. What is the object of spirit meditation?
 A. Almighty.
 Q. Is your meditation the same as sages on earth do?

A. Yes. Mental.

Questions dealing with Karma:—

Q. Where does the spirit of a woman go after death?
Does she unite with or separate from her husband in spiritual life?

A. Akasa. Karma.

Q. Suppost she is righteous.

A. Union.

Q. Suppose she is not.

A. Separation.

Q. Are men and animals responsible for their Karma?

A. Men (mankind) only.

Q. How do you reconcile the two theories that man is the architect of his fortune (spiritual and material) and that Providence guides humanity?

A. Man makes Karma, God gives fruit according.

Q. Are Karma and Janma interdependent?

A. Yes.

Relation between husband and wife:—

Q. Is it a fact that husband and wife invariably stand in the same relationship throughout the several *jhanms*?

A. Yes.

Q. Is the theory of husband and wife applicable in the case of lower animals also?

A. Yes in some. Dove.

Q. How do you reconcile the theory that husband and wife are inseparable and the implication that they are separable?

A. Karma is inevitable in such cases.

Q. Does she unite with her lord at any time in spirit of separation?

A. Yes, in the end.

Q. Are mankind given a chance of reforming Karma?

A. Yes.

Q. Are husband and wife one?

A. Yes.

Q. Both physically and spiritually?

A. Yes.

Q. Is widow marriage permissible according to Scriptures?

A. No.

Q. In laws of Manu it is permitted!

A. Only for earthly conveniences.

Q. Is a widower permitted to remarry?

A. Yes, if he has no children (of any sex).

Q. What punishment is inflicted on breakers of these laws?

A. Transmigration according to Karma.

(There are some other questions, but I think these are the most important of all).

Whenever we hold sittings with good spirits, the countenance of the audience glows with cheerfulness and becomes radiant. The spirit feels disgust to be pestered with any materialistic questions and if at all he answers, he does it in the most reluctant manner imaginable. But the case is otherwise if evil spirits come. Their presence itself inspires us with fear and casts a gloom over the audience. Sometimes the spirit assumes a pseudonym, the name of one of the two whom we love and require. But even then it can be detected. For there is difference in the methods of tilting by different spirits. The tilts produced by the good one are gentle, and cheer-inspiring. But those of the evil one are violent, indistinct and fear-inspiring. Under no circumstances, will the good spirit spare to us more than 30 minutes. An evil one does not leave us even if we bid it good-night.

To make the work easy for the spirits we have adopted the code suggested by you in the November issue of the *Kalpaka*. Curiously one night, all on a sudden, it seems my cousin proposed to the spirit the code, even before we received the magazine. We also use abbreviations.

HELPFUL HINTS ON

UPASANA

P. S. ACHARYA

A proper study of Mantra Sastra and practice of its sadhanas must awaken the spirit or real man to his natural inheritance as an immortal co-worker with the immanent inner Ruler of all. This spiritual awakening gives the aspirant dominion over earth and heaven—says the Sastra.

By self-surrender, it is that the mind becomes one with the Divine, armed with omnipotent power to dare and do. Thus speaks one of the great of Vaishnava saints whose beautiful hymns have won all hearts.

It means that the sadhaka should have a vivid mind-picture of the Divine Lord of his devotion or *Upasana Moorthi*. Think of Sri Krishna or Christ, for instance. Think of the spiritual strength and splendour of the Divine Man. An ideal picture of your Favourite Deity (Ishta Devata or *Upasana Murthi*) is found to be essential to *Dharma* and *Dhyana*, i. e., to thought-concentration and spiritual meditation. ‘God loves the form or image that His lovers and devotees love best’ says one of the earliest of the Alvars.

Let the sadhaka look upon the pictured representation of his *Upasana Murti* as a symbol; let him visualise in it a beautiful vision or thought-form of his Divine Friend and Lover. Let him simply use the image or symbol before him as a means to bring about a more perfect sense of the Divine Presence.

Imprint the image on your heart. Recall your wandering mind to the living God, always in and near you. Let the mind-picture recur at frequent intervals—especially at night before going to sleep and early in the morning immediately after you are awake and at midnight when the whole world is fast asleep.

Contemplate the picture of your ideal Lord in the right spirit of *Upasana*. Vividly portray in imagination the glorious Divine Face sweetly smiling upon you—the mighty deep blue

• eyes expressing an ocean of tenderness and grace! Think of the Lord of Beauty and Love, of sympathy and compassion—the Lover that is the same, yesterday, to-day and forever—the God of gods and yet the servant of His servants! Truly, this is a very effective and wholesome and uplifting means to spiritual thought-concentration.

Hold the sub-conscious mind at attention to the Spirit of Beauty and Wisdom and Compassion in its ideal form—to the Image of Divine Love and Power and Perfection—to God personified in Krishna or Christ, in Siva or Subramanya. Through this means, your Ideal becomes to you, the way, the truth and the life.

The *Upasaka* or devotee begins to realise, more or less rapidly, the Spirit of Divine Beauty in his 'Upasana Moorthi'. He begins to feel also the currents of healing love and power, growing more and more like that which he contemplates. The beauty of the concrete Divine Image impresses and educates the creative imagination and concentration and meditation are at once made easy and simple. Remember that it is concrete images rather the abstract metaphysical thoughts that influence the creative image-making faculty of man and, through it, his mind and body, his inner and outer worlds.

'Even an idea of the formless is a formed conception which is not the formless, but a mental symbol of it'. None can think of God without clothing Him in his own image or ideal. The *Upasamoorti* is God expressed; in His radiating sun-like influence, the *sadhaka* pictures to himself the idea of Divine omnipresent *Sakti*.

The Upasaka says to his 'other self',—the Upasanamoorti, in the language of the great *Devār m* hymner:

'Thou enterest this frame of flesh and standest rooted like the *Divine Kalpaka* in my heart of hearts which, though apparently constant, is yet ever changing. Never to lose hold of Thee, my Lord, is my one firm resolve!'

Standing rooted in the Great Within of our being like the Divine Tree of Plenty, the Lord of hearts showers His blessings—His celestial healing powers—radiating light and love to

every faculty of the mind and every cell of the body of the aspirant.

• Love for your Ideal Deity is the very secret of concentration. Love without effort concentrates itself on the Ideal. The lover can never take his mind's eye off the face of the Beloved.

The Divine Lord or God-man is the ideal Beloved of the spirit. Divine Love is born of Ideal Beauty; it mellows *Gnana* or wisdom and glorifies the sadhana or effort.

Upasana Mantras are mystical words of mighty power wherewith to direct the living healing dynamics within you, that you may heal yourself and others. Take the Mantras; hold to it persistently with faith in its power.

There is no *siddhi* (excellence) without sadhana. You understand your divine possibilities as you evolve in the image of your Almighty Lover—in the character of your Ideal Lord.

‘Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthfulEvery good emotion makes a life-promoting change’.

Thus wrote Prof. Elmer Gates about the power of thought and emotion. This explains at least some aspects of the devotional sadhanas, for truly we rejoice in the knowledge of the Power and Presence of the Divine Lord and Lover within us—from Whom flow the streams of joyous vitality.

A Cure for Worry and depression of mind.

Affirm thus: An Immortal co-worker with God, I shake off the paltry coward-fit that limits my thought-power and darkens my atmosphere.

I dissolve all the mental discord of the day. My mind rises into the positive state of joyous freedom and brightness.

My heart-lotus is filled with the fragrance of *Santi*—the peace and harmony of Divine Love and Beauty. My mind rises into the peaceful glory of the Divine Will and is radiant with the joy-giving effulgence of the infinite, all-pervading, all-loving spirit. In my heart of hearts dwells the Master radiant with the peace and joy of eternity. ‘Come unto Me alone for refuge, says He, ‘Be of good cheer and I’ll save you’.

I surrender myself unto Thee, O Lord of Love, in faith sublime, and I praise Thee, for the spiritual strength that now renews and enlivens my soul. Contemplate in imagination the glorified presence of the Divine Lord who gives you of His peace, power and plenty. Imagine that you partake of His *Ananda* (joyous life) and *sakti* (might).

Deny fear and mental weakness!

Take your stand on your immortal, divine spirit-force and dissolve away all the limiting, weakening, ignorance-born thoughts of the past.

Affirm: I am a spirit in unity with the all-pervading life divine! I dissolve all fear-thoughts of ignorance from my mind, and dissolve all fearful memories of the past. I am powerful with the power of the spirit—bright with the light of heaven, the light of divine Love. In union with Perfect Love, I know no fear—absolutely none. Race thoughts of fear, hereditary thoughts of fear, born of ignorance, I dissolve in the light of Love. I command my subconscious mind to drive out all haunting fear-thoughts. The fearless spirit of the Lord is radiating from within me.

The Lord is my life and soul. Divine sakti is all about me; Divine peace and harmony surround me!

Sleep in the peace of God and build up in soul-force every night. Develop your will by continual use. Exercise your will to work and win—to conquer for the glory of the Lord!

My vital organs are generating, vitality healing, harmonising. Repeat this suggestion just before falling asleep and the first thing in the morning.

Affirm: I am centred in the protecting power of God who is my defence. My enemies cannot stand against me. He that is for me is mightier than he that is against me. My soul wins; my sakti, in union with the Divine, gains the victory. All is well, all is good!

Thought attracts success. Test yourself and find your lack of power to win. Resolve to change your every thought motive and effort to accomplish a new task desired.

Place your thoughts wholly on the one purpose of success. Never doubt. Follow the thought-created inner consciousness. Convince yourself, by concentrated thought, of your fitness for a given calling. Hold strictly to success-consciousness. Never arouse antagonism. Always keep sweet, bright, positive, self-poised. Play the master of your calling.

Energise the following affirmations in your mind by repetition:

I am living the life of eternal peace, for my life is one with the One Life Divine which is peace and beauty and joy.

I am life. I am power. I am joy. I am success. I am prosperity.

There is only one life—the life of God—immortal and ever-young—only one Will, the Will of God, full of divine life, overflowing with healing love and uplifting light.

After your daily duties are over, retire in imagination from the world that is too much with you and contemplate the power in the Holy Name of your *Upasana-murti*. Repeat:

All is Infinite peace; all is eternal harmony.

THE NEW ERA

FLORENCE BELLE ANDERSON.

I HEARD a Voice above the world's commotion
‘ Carry a message to the hearts of men ’
‘ Write ye of truths as boundless as the ocean
Things ye shall know beyond all mortal's ken

Say to the world ‘ From God ye have departed ’
See the destruction ‘ See the Nation's plight
Your sons are dead and ye are broken-hearted
Mens hearts are failing, Aye ‘ ‘ tis dark, ‘tis *night*

You have sought gold, unmindful of God's treasures
Things of the spirit, you have thrown aside
Blood has been spilled—how much? but *God* can measure
For greed, for *haste*, for *those* your Sons have died

Wars guns have swept the innocent—the lowly
They who would worship as their hearts seemed best
Think ye that God will not protect his Holy?
Aye ‘ but He will—He'll guard his sore oppressed

PEACE has been *said*, but Oh' an awful thunder
Shakes all the earth—Your God would have you learn
Malice and hate and greed, you *must* put *under*
For God has said—that He would *overturn*

Learn ye a lesson, Look on History's pages
Nations have flourished and fallen to decay
Know ye the reason? They in by-gone ages
Flouted *their* God, as ye have done to-day

But, I would tell of Hope amid the sorrow
Ye are approaching wondrous things—An Era New
From out this night shall rise the Fairest Morrow
Men will be nearer God and hearts be true

Men will have learned that Love alone lives Ever
And men will see, and know God's way is Good
LOVE'S tie will bind with cords that Naught can sever
Grief Bearded—its coming' Eternal Brotherhood.

CORRESPONDENCE

DEAR SIR,

It was my birth-day; that night after taking the 'memory' and other exercises I went to bed at about 10-30 p. m. I had put the light out and was on my bed in an attitude of prayer with my eyes closed and my two palms together when suddenly I saw, although my eyes were closed, a circular light about the size of an Indian rupee. At first when I saw the light it was very feeble and of a deep red colour, but gradually it became brighter and at the same time began to turn round and round very fast. After about 5 or 6 seconds it disappeared; then I opened my eyes to see whether there was any light in the room; but there was no light. When I closed my eyes again and was in the same attitude of prayer the circular light began to appear as before. Then after a short time it again disappeared and appeared a third time, but this time it seemed to be intensely bright. After the third appearance it disappeared and I have never been able to see it again, although I have tried my best to be in the same position as I was on the first night; but I find that it is of no avail. By the way I should like to mention that when I saw the light with my mind's eye I was by no means in a sleeping mood, but was on the contrary wide awake although my eyes were closed.

Will you, Mr. Editor, or any of the readers of the *Kalpaka*, be kind enough to explain what all this may mean.

D. D. MUNAWEERA.

PERIODICAL LITERATURE

A translation from the French of M. Gaston Denys Perier on 'Rabindranath Tagore' and his message entitled the 'Meeting of the East and the West' appears in the January *Modern Review*. In the language of the French scholar, Tagore's 'movements were rare, but each one had a touch of character'—the right hand alone being used for giving expression. At times tightly closed, the fingers of his hand would softly move in front of the speaker; again they would open, slowly describing an image in the air—such solemn movements reminding one of the sacred 'dance music of Hindustan'. Tagore's courtesy was almost religiously refined. His command over the language he uttered was marvellous. As he chanted his songs, the listeners seemed transported into the open air and sky of Nature herself—to the very threshold of the Poet's own far-off retreat at Bolpur. Tagore's voice, clear and distinct like Truth, would be raised high, only to become soft once more with a cadence full of pathos—at the close of each succession of long limpid sentences starting afresh another series. Tagore is doubtless a member of that glorious company of immortal, incomparable singers to whom the Tamil Alwars and Nayanmars and the best Maratha and Bengali hymnners belonged. Verily, to his French admirer, the new poet seemed a new Christ—the Christ of India tracing, with his mystic wand, the course of the two civilisations—eastern and western—flowing like the Ganga and the Jumna. But the two rivers are still flowing side by side without union or communion. The aggressive West knows not, nor cares to know, the age-along untouched beauties. The West speaks to the East of the East, by the circulars—the East knows them not. For, officialism and militarism, capitalism and imperialism do not appeal to the heart, cannot capture the goodwill and confidence, of humanity. There is no sincerity in the Gospel of mechanism which proclaims.—'Blessed are the exploiters; for theirs is the Kingdom of Bread and Butter!' Sincerity is a potent influence from within. It cannot co-exist with hypocrisy. Heart speaks to

heart, soul understands soul, spirit communes with spirit. The only creative work is the work of Love. Such is the outline of the doctrine which Tagore spreads everywhere. Such is the surest means to bind humanity into a union of freedom and brotherhood. It is the idea of the 'child-spirit' in man which has been the perennial theme of song among the greatest and purest of world-poets. It is this spirit of childlike sincerity and humility and love which should inspire even the practical war-sick machine-man of today, if he is to cure himself of all the ills to which a material civilisation is heir. Such is the message of Tagore to the modern West—a message, pregnant, indeed, with the celestial fire of the Veda and the Vedanta—the message of one whose heart is ever-green and young like that of a true Rishi-poet! Learn to know yourself and your 'other self' the Inner Ruler eternal. Love others as yourself or as your 'other self'; i.e., God: Be sincere; sympathise with all and sundry. Laugh unreservedly at your hypocrisy, lack of sincerity and other weaknesses as the saint *Thodoradi-ppoli* advises you to do, in his unique 'Garland of Psalms'. It is the Gospel of Salvation for all—of Salvation here and hereafter—that the Humanity awaits—the Gospel of Salvation through God's Grace and our self-surrender and selfless service! Thus and thus alone can the joys of science and progress meet and mingle with the living waters of *Santa* and *Sadhana*!

Peace and pleasantness shine upon us through the New Year number of the New Thought Magazine 'Nautilus'. *Lighten life's burden and push ahead to victory!* that is the keystone struck in it. It consists in the Leisurely Enjoyment in silence and surrender—in the secret of living more, loving more and serving more! Joy in the thought of service, love in the form of life—such is the way of Happiness, Loving understanding, loving sympathy, loving service, such is the secret of a truly successful life!

REVIEW

Realms of the Living Dead. A 'BRIEF DESCRIPTION OF LIFE AFTER DEATH TRANSMITTED FROM THE TEACHER OF THE O. M. C. BY HARRIETTE AUGUSTA CURTISS F. O. 15 IN COLLABORATION WITH F. HOMER CURTISS, B. S., M. D., F. O. 15. NEW YORK: E. P. DUTTON & COMPANY, 681, FIFTH AVENUE. \$ 2. 00 NET.

This book deals with after-death states—not from a purely scientific standpoint like that of Sir Oliver Lodge, for instance, nor from a merely spiritualistic standpoint like that of many others—but from a philosophical or rather 'theosophical' standpoint which differs from that of many of recent writers on mediumistic spiritualism. Does the consciousness (personal and individual) survive death? If so, is communication possible? And, if so, are there safe and legitimate methods? To these important questions which are just taxing the thought of the thoughtful and stirring the feelings of the sensitive, the author gives answers which deserve to be considered carefully by the earnest students of Spiritualism all the world over. If the great teachers and Avatars of the world are not false, it follows truly that man is intended even on earth to realise the fact of the immortality of life. It is true Spiritualism that leads to such a realisation. But modern Spiritualism or Spiritism, as it may more appropriately be styled, can lead the student only to a realisation of the truth that death does not end all and that the spirit dies not with, but survive, the dead body. The author, however, assumes that those to whom his teachings may appeal have long since been convinced of the truth of spiritism, namely, of the survival of the personal consciousness after death and is further desirous of information relating to true religious spiritualism embracing the varied conditions in which the surrounding personality functions as an imperishable spirit.

The sookshma-loka next to our plane of life into which the departed souls pass immediately after death is called the *Astral World* by our author who evidently borrows that name from the Theosophical Literature. Whatever name we may choose to

give that *Loka*, it is a *material world*, although composed of matter in much finer and far more ethereal states than we find it in the physical world; in fact so ethereal that even in its densest expression, the physical senses are scarcely able to respond to its vibrations. It exists above, in the sense of being higher in rate of vibration as well as extending far above and beyond the earth's surface—interpenetrating our physical world.

In Chapter 3 the author speaks of the seven realms or Lokas, which the Hindu occultists have known for long centuries. Detailed information about these realms is given in the chapters that follow. (Chap. X & XI contain among other things some useful information about the obsessing entities which the aspirant will have to deal with in the course of his experiments and experiences.

Ch. XVI deals with what the author calls the 'Independent Methods of Communion'. In the next chapter, some information appears on 'Subjective Methods'. The advanced student will find in the 'Telephonic method' the most advantageous way which is referred to in Ch. XVIII. Since the publication of his First Edition, the author says that he has been asked by readers for further examples of Independent communications. The specimens accordingly given in the last four chapters show the range and possibilities of such communications—all given practically in the wording received by Mrs. Curtiss White in full consciousness and often while busy with household or other affairs. In advanced stages, it means, therefore, that, after all, it is the state of consciousness that is essential, not the time nor place, though these may be necessary to give the mind *Santi* or peace that it may respond to higher consciousness and intelligence.

NOTES OF THE MONTH

‘The wise give up likes and dislikes and examine facts’ says the ancient Tamil poet. Yes. The wise one feels that he is a child of Nature. Even as a little child, he follows humbly where Nature leads. • Nature shows that all our knowledge is based upon experience. Nature is at once our mother and teacher. Nature shows by experience the things that actually exist. Nature guides us by facts and invites us to closely look into her wonders with reverence and courage.,

Telepathy is now being generally admitted as a fact in Nature. What does Telepathy prove? It proves that mind can act directly on mind. Mind can communicate with

Telepathic mind without the medium of bodily organs. **Communication:** Ideas may be communicated from mind to mind by other than physical or material means. ‘Can the physical body restrain the flood of love-laden ideas that overstep the bounds of consciousness?’ asks the author of *Manomayakosam*. Thoughts are things yet they are not of the material region. Thought influences matter generally through mechanism (Annamayakosa) provided by vitality (prana). Matter is an indirect medium of communication between mind and mind. Without the intermediate physical mechanism telepathic intercourse directly occurs mind to mind, heart to heart and spirit to spirit. But most people are

Means of ignorant of such direct mental and spiritual **Communication:** intercourse. However, you can specially awaken yourself by practice. In some cases a state of samadhi or trance seems to rouse the latent faculties and to facilitate direct telepathic Intercourse. Or in a rather exceptional state, you may withdraw the customary limitation of the physical body and brain. Remember that your mind is essentially one with ‘Chittakasa’ or ‘mental space’. It need not be isolated as it now appears to be. Your consciousness is part of Cosmic Consciousness. You can, by practice, certainly make the mind (*manomayakosa*) accessible to more direct influences. For, there is super-consciousness as well as sub-consciousness. You can develop your-

self by quiet and meditation (Santi and Dhyana) and by various *sadhana*s calculated to bring them about. Think of your loved ones, in this world or the next. Spiritualise your thoughts and wire or 'wireless' them on; thus you commune or communicate, in spirit with those whom you love well and truly. Still the senses, retire into silence and as Tennyson says (*In Memoriam*): — 'the Spirit himself may come, where all the nerve of sense is numb'.

Spirit communication does occur. It occurs especially through mediums or those who possess or develop the faculty of *mediumship*. Mediums act as intermediaries. The faculty of mediumship should be exercised reverently. It should be used for the legitimate purpose of 'comforting the sorrowful, helping the bereaved and restoring some portion of the broken link between souls united in affection but separated for a time by an apparently impossible barrier. But, to the spiritualist, the barrier is no real barrier. Neither distance nor death can break the true bond of love and affection. Our departed friends, in their early efforts at communication, generally assure us of the fact of continued personal existence. They help us to realise that they are still leading active and happy and useful lives in regions of love and beauty and hope; and that changed surroundings have in no way changed or weakened their memory or affection. They help us to understand that our earthly duty and happiness need not be affected for the worse by bereavement. How do the spirits teach us these and other lessons? They teach us sometimes directly, at other times indirectly, by recalling various incidents of a trivial nature. Such messages

convince intimate friends and close relatives immediately of the identity of the communicating spirit. 'If often happens that little personal touches incommunicable to others in their full persuasiveness, sooner or later, break down the last vestiges of legitimate scepticism'. With a well developed medium, more instructive information may be forthcoming. But this implies two necessary conditions. The *sadhaka* should awaken in the spirit-friend a genuine desire to give new information. At the same time, there should be adequate receptivity on the part of the aspirant. When more important mess

ages (than mere emotional or commonplace interchange of ideas, begin to flow, the student may ask for information regarding the methods of communication as seen from the spirit-side of life. This information may help you to bridge the gulf between the living and the so-called dead in a more satisfactory manner. Thus bridging or striving to bridge the 'Chasm' which the Hindu occultists called the River *Avartani*, using the pictorial language of the Puranas, you may proceed to get more useful information respecting (1) the manner of spirit life, (2) religious, spiritual and psychic conceptions of truth and (3) the darker problems of life and death, of free-will and Karma and of microcosm and macrocosm. After all, you should not forget the fact that the spirits are but our brethren, their *gnana* little greater than ours and that they are no nearer than we to the Almighty, Infinite *Purusha*. And yet information of the higher and the more useful kind can be received and tested by (1) inherent probability, (2) internal consistency and (3) external evidence obtained by critical and comparative study and collation of various Psychic communications. While attaching naturally more importance to such studies and investigations, you should never ignore the value of 'trivial reminiscences and characteristic personal touches and of references to be remembered or verifiable facts which alone are proof positive of personal identity. For these relate generally to either family affairs or some humorous details which may survive in the memory often connected with affectionate recollections. Indeed, they are important trifles which convincingly prove the presence of some 'departed' personality bubbling over with happy characteristic jokes and fun. .

Communications concerning deeper and more important matters generally come through automatic writings which can be practised at a regular short time each day. Such communications can come to you from helpful and informing spirits. Some of the old Rishis and siddhas could write super-consciously as well as sub-consciously and were in touch with advanced intelligences. Their teachings have been handed down to us through Sastras and Puranas, though they may be criticised as unsatisfying and imperfect in the light of fuller

Nature of inspiration. The truths of spiritualism should

Psychic be learnt not only from the pages of the old

Communication books of wisdom, but above all, from one's own

Psychic and Spiritual experience. Thus alone

you can rationalise your belief and believe your reason is a

measure of revelation. Thus alone you can have a first-hand knowledge of the truth of the spirit-world and the ministry of Devas and Pitris who, living in the Higher Lokas as we live on earth, minister to us with the same love and affection that they had whilst yet in the flesh.

Higher Communications are often above and beyond the known powers of the medium, being characteristic on the advanced spirits from whom they emanate. Yet they are coloured more or less by the human channels—through which they flow. ‘Like attracts like’ is a well-known law in the inner psychic as well as in the outer physical world. Each spiritualist attracts the congenial spirits to himself. Evil-minded students attract evil spirits, hovering nearest earth. The pure in heart invite purer spirits living in fairer realms of love and joy. Evil spirits have abandoned the body but not the lust or *Kama* that enslaves the spirit. Such spirits are doomed to foul *Narakas* or purgatories where, in the flames of hopeless passion, they have to burn out their dead selves and be purged and purified by *Tapas*. It is evil spirits which annoy the student by their shameless frivolity and false pretensions.

Automatic writing is a some-what common method of communication. It is performed through the agency of sub-conscious intelligence. You learn now to rely and devitalise your hand at will and learn to leave it at rest and at liberty to open whatever comes. You should not consciously control your hand or the pen and need not necessarily attend, what-ever may be written through you at the time. At the outset you may get nothing at all. Then you get some

Manner of Communi- kind of scribbling. Then Comes, it may be, mere nonsense. By and by you may get some sense out of it all. Then you know you have tapped supernatural sources of information.

A rudiment of this power or faculty may be cultivated with wisdom and care. But the aspirant should have or develop three characteristics before developing the faculty. That is he should be (1) occupied wholesomely with intellectual and other subsidiary activities, (2) critical and rational in his outlook on life. (3) well balanced, with the ideal before him of

a harmonious development of various faculties and powers. Such an automatist is safe beyond harm.

In his fully-developed state, he reads what comes, and makes suitable oral replies or comments to the sentences as appear; so that the whole has then the effect of a straight forward conversation of which one side is spoken and the other written.....the speaking side being usually rather silent and reserved, the writing side free and expansive. In such cases, the subliminal self of the experimenter is in touch, telepathically or otherwise, with intelligences, living or 'departed'. Sometimes the automatist goes into a kind of samadhi or trance and becomes more amenable to spirit-control. In this state speech becomes commoner than writing.

Regular communication generally involves a double medium of communication and the activity of several people'. The spirit communicator originates messages on the other side. The spirit control transmits the messages through the medium. The recipient or 'sitter' reads or hears the messages. The note-taker records the proceedings. The experimenter-in-charge is usually an experienced spiritualist. He looks after the health and safety of the medium. A circle should consist only of persons intimately concerned. Many mediums find it extraordinarily difficult to convey names. For a proper name is a conventional thing. 'It has very few links to connect it with other items in memory'. Hence the difficulty. Sir Oliver Lodge supposes that in the case of a medium the name is often in the mind of the communicator but will not or cannot come through the control. 'Any device whereby mental activity translate itself into movements of matter will serve for subliminal as well as conscious action'. A table or other piece of furniture can move at the expense of the energy of the medium or of people present. When you employ a table, spirit communicators seem to be more directly in touch

Psycho-physical with the sitters than when they operate through

Methods an intermediary or 'control' on their side.

Thus through tables spirits can give with more facility names and private messages. This is a slow but sure process for the beginner, guaranteeing steady progress. Table-tilting is an old form of psychic instruction and amusement. It is an elementary form of psychic activity which requires a distinctly less amount of mediumistic energy or *sakti* than other methods.