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## NOT MERELY POLITICAL

T. L. VASWANI

The problem of *Swaraj* is one of Shakti. There is a will opposing the God-in-the Nation. How may that will be broken down? A Creative power, a *Shakti* is needed.

There is a fine French poem. It sings of a Veiled Dancer. She danced before the king, but there was 'no answering sound in the Palace'. You could see beneath her lifted veil that her head was the head of a corpse. Our mendicant agitation was for many years like the death dance of the 'Veiled Dancer'. There was no 'answering sound'. Tilak and Gandhi lifted politics to a higher plane,—that of *resistance*. It is the power to resist,—not changes in 'rules of the game',—we need to become a Nation of the Free. It is *shakti* the Nation needs.

The Creative Shakti is waiting, I believe, to enter into us and work a new miracle of Freedom. But it may not enter as an unbidden Guest. It waits for our call. This call means discipline, *sadhan*.

Shouts and shows, I have often thought, dissipate strength. Silent Servants of the Nation are needed in every Province. In my picture of Ideal *Swaraj*, Government is by *Rishis*, by Sages, by men who love Silence. The silence I plead for is not inaction. True silence is *concentrated* work. The hour is too holy to be dissipated in talk, in controversies,—in noise. Silent work,—is my constant cry to myself and the Nation's youth. Two European visitors to this country with the best of sympathies with India, said to me recently:— 'Indians are too talkative.' The *yoga* of action grows out of the depths of

Silence When the passenger line 'Egypt' was sinking in the Bay of Biscay, almost everyone seemed to be in panic. But there was one passenger, Sister Rhodes, who was *calm*. She was comforting children and women; and as the ship sank she was praying! Such 'silence' is beautiful,—is fruitful, Silence Groups, meeting once every day to lift up their thoughts to India and the Spirit can, I feel, help much in creating the right atmosphere for the growth of the Nation. Out of such Groups may, also, come silent workers for Freedom.

India? It means a Hope, a Help, a Synthesis,—the hope of a new Humanity, the help towards a new Civilization, the synthesis of religions and Race-experiences. But India to enter upon her mission must accept an *inner* transformation. The problem, to my mind, is not merely political. In a movement of Renaissance, of Reconstruction,—a movement of the Spirit is my hope for the Future.

Therefore I plead for *humility* in our work. If there be passion or pride at the heart of our patriotism, we may make noise, we shall not achieve our quest. Self-surrender to the Creative Spirit,—is what we need to make India great again. There is no self-surrender without *humility*.

And what, after all, are we,—our institutions and organisations,—if the *shakti* of the Spirit be not in us? A little girl stood on the river bank. She had a paper boat. She placed a light within it. She set it out on the waters. She offered a touching prayer:—'Accept this paper-boat: and may the light within it be not put out!'

Committees and Conferences are but as little paper-boats worth little if the Spirit accept them not. And He accepts in the measure we keep within them the light,—of Love. O keep alive Love's light in your activities and organisations! And they will be blessed.

# THE CALL OF - - - - THE OCCULT—I.

A. P. MUKHERJI.

Sir A. Conan Doyle has published messages from the Spirit World that Japan's recent tragic experience is a divine step towards the chastening of humanity. We are of a similar opinion. Material progress, with the consequent hardening of our minds towards our brethren, cruelty to our less fortunate fellow-creatures, brutality towards innocent animals, lust, corruption, and a general deadening of our moral and Spiritual selves, are all responsible for such catastrophes. Material gain being our only shibboleth, and material enjoyment our only goal in life, how can we expect to improve spiritually? One reads sickening accounts of revolutions, international unrest, wars, unemployment, famines, flood, earthquakes, and what not. European races are undoubtedly responsible for this state of things. Their materialism has caught hold of the East—Japan was following their ideals rather than ours—and their stronger wills are hypnotising the weaker Eastern races into the belief that European civilization, European savants, European science and culture, are the only ideals which we are wise to imitate. We do not for a moment deny the good points in European civilization, but we should teach our youth to shun imitation of any kind. Assimilation, not imitation, should be our objective. The fusion of the Western and Eastern races has a divine purpose behind it viz., a rounding out of the two races spiritually, mentally and materially. The Western races came here to help us out of our material shortcomings, to teach us some of their material skill; and, in return, to imbibe some of our spiritual wisdom, our world-old philosophy, our comprehensive religion. While this end has been gained to some extent in so far as we were concerned, the Western races have so far failed to benefit by us spiritually. Their exclusiveness, their strongly conservative nature, their colour prejudice, their dense-headed way of looking at the 'supernatural', their ingrained materialism,

have debarred them from reaping this benefit. We were and are also to blame, we have allowed ourselves to respond to the pull exerted by their practical brains upon our dreamy, idealistic natures a little too much, we have cut loose from our old moorings and have been trying to Europeanize ourselves. Here we have made a slight mistake: 'East is East and West is west, and ne'er the twain shall meet': We can never become Europeans nor is it desirable. We have to learn from Europe a great many things, but there is no justification for our giving up our religion, our philosophy, our ethics, our spiritual realizations and accepting the naive talk of some people about Hindus being a race of 'benighted heathens'. We know this is not the case, but still we allow our weak natures to worship European ideals. I read in October *Kalpaka* an appeal from a certain gentleman for Indian co-operation for founding a spiritualistic society and sufficient funds were called for in order to enable the Society to receive gentlemen like Sir A Conan Doyle, H. J. Osborne, etc when they cared to visit India. We sympathize with the movement, we have every regard for Sir A. Conan Doyle (especially as he is consciously following India), but we do not understand why the visit of any European savant should be looked forward to as a 'great event' deserving of special preparations. How much preparation was made by the Europeans to receive Swami Vivekananda! If a European savant, even of Sir A. Conan Doyle's light and learning, were fortunate enough to come into contact with an Indian mystic of the proper type he would realize that the Western races are just awakening to psychic matters in a superficial way whereas India has got to the 'depths' of the subject and our books make nothing of such things as ordinary psychic phenomena but that they rise to heights of thought and realization quite undreamt of by European savants. We have come across such men ourselves and can speak with authority on the decisive superiority of Indian realization in this respect. We are not drawing attention to ourselves.

The world is slowly awakening to the 'Occult'. What has been called the 'sixth sense' in man is becoming active in Western as well as Eastern brains (which are no longer

Eastern but steeped in Western thought). The psychic world is forcing itself upon our vision, and a little effort reveals psychic phenomena to the human mind. This is a hopeful sign of the times, as the salvation of the entire human race hinges upon a thorough spiritualization thereof. When we realize that there are worlds around us where 'causes' are started into motion for materialization on this plane we shall study the spiritual point of view of all our actions and experiences first. We cannot but have every sympathy with such European savants as are doing their utmost to lift the pall of psychic and spiritual darkness from Western civilization. Who knows but that they are Indians re-incarnated in European bodies for the betterment of that race. Once we were talking to a Englishman on Re-incarnation. He remarked 'I believe in Re-incarnation. I am convinced I had a past life etc.' We remarked 'How would you like those Englishmen who perhaps pass improper legislation for Indians to be re-born as 'Indians' in order to reap what they sowed Indians?' He was staggered: 'I never meant that. Surely, re-incarnation is a terrible thing!'. We said 'Yes, we do not mean to say that Englishmen would deliberately injure us, but they are also fallible and there is such a point of view as ours. Spiritual punishment is ever more to be feared than foolish revolutions. We are believers in Providence which brings about strange adjustments. What we mean is that if a legislator were spiritually enlightened he would do his work better and more conscientiously and so on in all other departments of life'.

# THE WAY OF MYSTIC WISDOM

P. S. ACHARYA

## The Siddha-Culture—VI

The siddha-culture consists, above all, in learning how to dig deep—deeper, deeper still—into the soul of being in the secret depths of silence. Thus digging down, down into the soul of things and the heart of being, the siddha learns to listen to the Voice that is Peace, to realise the Form that is Beauty and to unveil the spirit that is Love and Truth. During the practice he fasts as he feels inclined to—or at least twice a month. Realising God in Nature and in Man, the siddha learns also to look at God through and beyond both. There is no time-limit to this realisation which is indeed an inner illumination.

### Harmonizing with the Higher Self

In the silence of the night (at 12 mid-night) the Siddha meditates upon the following Mantra (looking at the sky above). GOD IS THE HARMONIOUS WHOLE OF BEAUTY AND LOVE—OF WHOM I AM AN INTEGRAL PART. GLIMPSES OF HIM I FIND REVEALED IN MY HEART AND IN THE HEART OF NATURE AROUND ME: (Repeating this 10 or 12 times may be an aid to the subsequent meditation). This mantrik affirmation, meditated upon for a year and a half (over an empty stomach during nights) in your heart of hearts, arms you with Divine Will to Harmony and with a secret power to be one with Beauty and Love wherever found. This meditation may be followed by the recitation of the following sloka of the Bhagavad Gita:—

‘The Divine Lord dwells in the heart of all beings (mounted on machinery), turning them round and round by virtue of His Divine Nature’. (Affirm this also in the presence of men and things at least for a year and a half). Conclude the practice with the repetition (at least 108 times) of the affirmation:— ‘I Am in harmony with the Higher Self within and without. May my body and mind harmonise with the

Inner Master in me and everywhere!' Practise sleeping over it until 3 A. M.

### Face to Face with the Master

Think of the Lord within as the Master that inspires and reveals. Learn to consult Him in silence whenever there is a conflict of duties. Keep still that the voice of God may be heard from within. Knowing the Master within, recognise Him in external nature as well as in the hearts of all. Repeat (at 3 A. M. about 1000 times after bath):— 'I freely give myself up to the Master within me—to the Master within all—to the Master behind Nature, external and internal. Thus surrendering myself in his all-embracing arms I behold Him everywhere'. 'God in Nature (external and internal) is my Teacher,—exclaims the Siddha—every morning as he walks out and the Book of Nature is my Sacred Book. Transcendental love for the Master in Nature and in all beings is the key-note of the Siddha-creed.

'God-Nature is in me and around. The master within and without attracts me and attracts all unto Himself. May I sit at His feet and learn more and more of His Beauty and Love and Harmony and Unity'. This mantra should be repeated times without number and meditated on in silence, by day and night, until the ideal implied therein sinks in your consciousness and colours your whole being from the sub-conscious and superconscious planes of life. Then proceed to study and observe Nature—its laws, forces and phenomena—inner and outer.

### Meditating on the Most Beautiful

That which attracts is beauty. All the beauties of Nature and of the world borrow their attractive powers from God the Most Beautiful. Beauty is God's whether it is apparently found in Nature or in man and woman, whether it is physical or psychical, moral or intellectual or spiritual. And to the Siddha Purusha Beauty is One whether he finds it in an atom or a tiny little flower or a glorious sunset, in the face of a child, a woman or a sadhu or in the majesty of rolling ocean-waves or starry splendours of heavens or of subtler worlds that surround us on all sides.

‘I absorb and assimilate Divine Beauty and glory wherever I find—in man or woman, in body or soul, on earth or in the heavens’. Repeat this a thousand times and meditate thereon for about 2 hours. Whenever the Siddha feels attracted by earthly beauties, he quietly ignores the carnal aspects thereof and concentrates his thought on their essence—e., the Divine Beauty hidden within them. In all the beauties of God’s Nature around, above, below, the Siddha loses himself utterly, to find himself face to face with Beauty Divine and with Beauty Perfect which is the root of all. Veiled behind the beauties of Nature is Beauty Divine. May I absorb it from within and without! May I be one with the concentrated Essence of Beauty behind the beauties of the world! This is the attitude of the Siddha-student of Nature. Contemplating Beauty in its ideal aspects visualising Beauty as the heart and soul of being, the Siddha plunges himself spontaneously into the mystic ‘milk-sea’ of Divine Love and Grace and comes out with the priceless gems of *Siddhis* to be utilised for the service of poor bankrupt world.

### Enjoying Heavenly Music

One Beauty pervades the whole Nature physical and subtle. Inseparable from Divine Beauty is Divine Music latent in Nature and in the heart of man. After 2 years of practice as above retire into the depths of silence—deep, deeper deeper, deep and listen. Practise listening in silence (say at midnight for a few minutes). You can in this way listen to spirit voices and spirit music—ultimately the Divine music in human heart. Then meditate:— ‘The worlds and systems arise and float from the milk-white ocean of love-light and dance on the waves of Akasa (ether), making heavenly music in wisdom’s secret ear. The earth dances round her solar lord in musical harmony of seasons. The night kisses the day, as Death the brow of a mighty hero, in soft solemn music. The sun-beam mingles its song with the songs of birds and flowers—of seas and tempests and mountain-torrents. As worlds sing and dance through ether-space, so do atoms dance and sing in joy and love of the Beauty within. All the world over, I listen to the Master-singer and his Heavenly Flute. I vision His Beauty through Nature’s vast



expanse. In the rapt ecstasy of utter union with the Lord who is at once the Master-singer and the Most Beautiful One, I find myself spontaneously in loving union with all beings, who are the live sparks of His flaming Beauty and with the whole of Nature which is the harmonised note of His Mystic Flute'. Thus meditating, watch and listen to the twinkling stars in the silence of night. Know there are worlds dancing in space. Imagine that as they revolve, they sing of the Love Divine, of the Beauty Divine, of the Harmony Divine, and of the Unity Divine that binds all in one universal bond of life and joy. Affirm that this *Oneness Divine* as the thread that unites all these worlds is one star-garland of glory in the person of the Lord. Imagine and affirm that you are one with them all, bound together by inseparable ties of brotherhood. Think of this, dream of this, vision this and wake up with this sublime thought of unity and universal brotherhood.

### The Siddha and Spirit World

The heavenly mansions open themselves like the leaves of a book before the gaze of a Siddha-student of Spiritualism. He has his spirit-friends and guides and gurus as real as his earthly companions. His angel-friends walk with him and talk with him, and work with him for his success and happiness and salvation.

The Siddha becomes clairvoyant and clairaudient, as he grows more and more spiritual. Hearing spirit-voices and the voice of the Master distinctly he never goes astray. For him is no more pain, no more sorrow, no more death. He has his spirit-attendants ready to carry out his wishes.

With his *sadhana*s the refined subtle and physical bodies of the Siddha become brighter and brighter until they are of a mellowing golden or glisten with purest brilliancy.

Through rigid living and regular sittings (just twice or thrice a week before retiring, light subdued) in a clean well-aired *asrama* or leaf-hut, far from the haunts of the worldly minded, the Siddha mind finds it easy to throw off worldly cares and ambitions and become peaceful and aspirational, fraternal and devotional.

Relaxing the heavy physical overcoat, the Siddha-spirit flies to the Lotus-feet of the Lord of Love and Beauty. In the presence of God, the Siddha calls upon angel-friends and spirit-guides to help him in the unfolding of psychic and spiritual faculties and in the acquisition of Siddhis (psycho-spiritual powers) and *thapo-dhanam* (the wealth of *tapas* or conserved desire-force)—to be used for service to the worlds.

Thus the Siddha can at will open his interior ear and listen or have interior illumination and investigate for himself the unseen worlds of spirits and angels. He sees the heaven-world of Devas as a blaze of purple and gold (which is therefore called the 'Golden World' (*Śukra-loka*) in the Siddha language). To the Siddha-adventurers, when they become pure and worthy, ethereal worlds of inseparable brightness and beauty reveal their vast stretching landscapes with glassy lakes and seas and streams, and groves and gardens of *Kalpaka* and *Parijata*—magnificent ocean-girt isles with their musical moon-lit splendours, and rich ambrosial feasts to ear and tongue and the sweet companionship of shining ones.

# INCARNATION WITH MEMORY OF PAST LIFE

Concrete Instances of—

RAO BAHADUR. SYAM SUNDERLAL, C. I. E.

(Account of a boy named 'Prabha' Brahman son of Khairati Brahman of Salempur (Bharatpur State) aged 4 years, who remembers his past life, whose case was brought to my notice by His Highness the Maharaja of Bharatpur in August 1922 on my visit to Bharatpur).

The boy was examined at his own house in March 1923 by the Naib Tehsildar and made the following statements:—

1. In my past life I was Harbux Brahman of Village Hatyori in Bharatpur.
2. I had 2 sons Ghure and Shyam Lal and 3 daughters Kokila and Bholi who were married respectively to Rambet of Kherli and Gokal of Navar. I had taken some money as consideration for the marriage of the former of the 2 girls but had given away in marriage the latter without any consideration.
3. I had a pukka dwelling house (Haveli at Hatyori).
4. There was Swarupa Jat's house adjoining mine.
5. Swarupa Jat had a son and a daughter.
6. There was a raised pathway paved with stones.
7. There was a pukka tank and in it there stood a pukka house and over the tank there was a Chhatri (Domed cenotaph).
8. There were 2 houses (in the tank) one on the top of the other.
9. In Hatyori there were drinking water wells as follows:
  - (a) Panbariwala which had 2 Pipal trees.
  - (b) Karkarwala which had plumb (ber) tree.
  - (c) Mooliwala which had Mangoe trees.
10. I had a Gujar of village Bhoore as my Yajman.
11. There is an inscription in a fortress in which there is a serpent.

12. In the famine year of Sambat 1934 I was in my village Hatyori and I had a pair of bullocks with which I used to cultivate my fields.

13. I died in my father's life time, in a Bungalow outside my village.

14. After my death I lived in the Spiritual (God's) world.

15. God had moustache and beard.

16. God told me to go to Salempur (my present place of birth).

17. My wife's name was Ganjo (which means bald headed)

18. My father's name was Mudhe.

19. My maternal uncle was in Baragaon.

20. My father-in-law was in Burhwari.

21. Moola Jat was fell into my well when I managed to save his life and brought him out alive.

NOTE:—The Tehsildar remarks that while being examined the boy at times smiled and indulged in childish talk.

On receiving the above statement from the Private Secretary to His Highness the Maharaja of Bharatpur, I asked him to kindly get the statements verified on the spot. The boy was at my suggestion taken over to the village Hatyori by the Naib Tehsildar of Weir on the 23rd April 1923.

The Naib Tehsildar's report is as follows:—

Under instructions from the Private Secretary and Palace Member, I took the child (Prabhu) in a bullock carriage to Hatyori. I arrived there at sunset. I halted at a little distance from the village and asked the child where the Pukka tank was. He replied that the tank was just below the village but could not point out the exact position of it, nor did he offer to walk over to it. It was dark. We accordingly drove to the village and passed the night.

Next day early in the morning I collected the following leading inhabitants of the villages:—

1. Dharam Singh Foujdar aged 60 years.

2. Foujdar Azmat Singh Lambardar of the village aged 50 years.
3. Foujdar Ram Singh aged 72 years.
4. Harkanth Brahman aged 40 years.

The child was then examined in the presence of the above mentioned elders of the village.

1. He said his name was Har Bux and his father's name was Munde. This was verified.
2. Then he said he had 2 brothers viz.
  1. Gilla who was living when he (Har Bux) died.
  2. Chunni who predeceased him.
  3. Name not remembered.

N- B. On enquiry from the villagers it was however found that Harbux had only one brother Sheobux, but Chunni & Gilla were his first cousin's (sons of his uncle Bhole) and of these Chunni had predeceased Harbux as alleged.

3. He said he had 2 sons Shyam Lal (who had predeceased him) and Ghure, and 2 daughters Bheli & Kokila which was found to be true. He repeated his previous statement about the marriages of these girls, and these statements were found to be true in every detail.

4. He said he had a pukka house (Haveli) in Hatyori and Swarna Jat who lived next to his house, had a son and a daughter and that there was a raised pathway paved with stones.

Note:—All these details were verified and found to be quite correct. The Haveli is now in ruins and the pathway is a raised one coming down from the hill at whose foot the village is situated.

5. The Kankarwala well has been dry and in disuse for a long time. It was so even in Harbux's life time. It was found on enquiry that formerly there were bar trees on it but there are none now, there is now a Pipal tree there.

On the Jhasroywala well there are a Mangoe and a Pipal tree as alleged. On the Panhariwala well there are Pipal trees.

There are no trees on the Khara Kuar well. All these details have been found to be quite correct.

6. Har Bux statement that he died in his father's life time and in his thatched bungalow outside the village was found to be incorrect as the Naib Tehsildar's local enquiry

showed that he (Harbux) died at his house in the village and after his father's death.

7. The exact year of Harbux's previous birth could not be ascertained. It is said that he died at 55 or 50 years of age in S. 1962 which would point to his having been born in his previous life in Sambat 1907 or 1908.

His statement about his having a pair of bullocks and cultivating his fields in the famine year of S. 1934 has been found to be quite correct.

8. Harbux stated that his maternal uncle belonged to village Bugaon in Tehsil Hindaun of Jaipur and this was verified by the villagers.

9. His statement about his maternal grandfather's residence and that of his father-in-law were also verified. He could not however remember the names of the members of those families.

10. He said he had himself nicknamed his wife as Ganjo. It was found on enquiry that the real name was Gauran but she was nicknamed Ganjo as she was slightly bald headed.

11. His statement that Moola Jat fell into a well and was rescued by him could not be verified as nobody has any recollection of it.

12. His statement about a big tank and building on it is verified. There is a big tank and there is a house of 3 storeys; two of which are under water. He was shown the tank and he recognised it as the one he had referred to.

13. His statement that he was a Purohit of village Bhond-gaun is found to be correct, and his son Ghure is even now a Pujari (priest) in the temple in that village.

14. In his examination about the fortress at Hatyori he added that there was an inscription and a serpent in it. This was found to be a general belief in the village and Har Bux seems to have relied on what he heard in his lifetime.

15. Regarding hostmp is ortem existence, in his examination he said that he was not aware of it nor did he repeat his statement that God had a beard and Moustache. He said that he himself had a long beard which has been found to be true.

16. In connection with the story of the serpent, he added that he once came across the serpent in the jungle when he hypnotised it and then struck it dead against the trunk of a Gular tree. There is however no corroboration of the story.

17. He was then asked to himself find out his way to his old house. He accordingly advanced four or five paces and then halted and hesitated. I then took him by his hand and we proceeded. He then turned to another street and after a little hesitation, from that point himself took the right way to his house and held his son Ghure by his finger. The way was a long and circuitous one but the child managed to reach his house. There were houses in ruins, on reaching the site of the porch of his house he was in great suspense and could not exactly recognise his house from amongst the ruins of blocks of houses.

The Tehsildar remarks that the child would not have been able to trace his house if he were all alone and he has only a dim recollection of his house.

18. The child did not recognise any of the persons from amongst the Hatyori people whom he had seen in his past life nor could he remember the names of others, excepting those which he has already given.

In conclusion the Naib Tehsildar remarks that in his opinion the child has not been tutored by anybody and that his is a genuine case of remembrance of past life.

Thereafter, at the suggestion of the Hon'ble Mr. C. C. Watson, the Agent to the Governor General in Rajputana in order to make the evidence complete and to make sure that there was no tutoring it was arranged to have the boy's father examined in detail to find how he first came to know that the boy remembered his previous life and if there was anybody in the village Salempur who had any previous connection or knowledge with Hatyori.

The boy's father's statement as taken by the Tehsildar of Weir (Bharatpur) through the courtesy of His Highness the Maharaja of Bharatpur is as follows:—

Statement of Khairati (father of the child Prabhu of Salempur. Paragah Weir, Bharatpur State taken down by RAN SINGH, Naib Tehsildar

1. Prabhu's horoscope was prepared at his birth, I shall send it over on my return home.

2. Prabhu first of all told me of his past incarnation. He all of a sudden exclaimed that his darling little sons were in trouble, and he would bring them over on his shoulders. He repeated this several times and when I asked him who and where his sons were and why he was talking nonsense, and that made him silent.

He then once sitting by his mother's side when she was churning her milk, remarked that she was very stingy in giving him butter and while his former mother used to make him sit by the churning pot and give him large doles of butter.

His mother asked him where his former mother was. He thereon replied saying that his former mother was in Hatyori and that his real name was Har Bux and he should be called by that name and not by 'Prabhu' the present name.

Then again once at midnight when he was sleeping by his mother's side he startled and exclaimed, 'O my Rama, my children are in trouble.' He was then asked to give an account of his past incarnation; reply to which he narrated the facts which he has already repeated to the Naib Tehsildar, and the news spread in the whole village.

I had never been to Hatyori nor had I any connection with it nor is there anybody in the village having any relationship or communication there.

3. I am Prabhu's father. The narration about the past incarnation was first of all made by the child to me and my wife. It became known to others afterwards. The horoscope has been obtained and shows that the child was born on the night of Mah Sudi 2nd S. 1975 so that his age is 4 years 7 months and 18 days.



# THE PASSING OF THE PRINCE

ARTHUR L. DELISLE, PH. D.

The old Prince lay dying. By his couch stood his only son, Zoltan, a child of ten years. There also knelt the Princess convulsed with sobs; and near the wall stood three of the famous seven Chiefs—Lehel, Bolcs and Botond. Twenty years had run their course since the Prince and his sire, the great Almos, had at Lebedia solemnized the Blood covenant\* concluding a perpetual alliance. In the meantime Almos the Patriarch had himself been gathered to his fathers. And behold! now Arpad † the sun was about to set out on the same long journey.

His jewelled sword, his trusted companion in countless dangers, hung from the wall; henceforth he would wield it no more. Beneath his emaciated form was spread a bear-skin. Without, the cold moon of spring shed her pale beams; with in, the yellow flames of the torches flickered mournfully. Three others also stood beside the bed, one holding a torch, with which he illuminated the open scroll in the hands of a priest.

The silence was broken only by the sound of the deep chested Osepet groaning aloud in the corridor. His Prince was dying on *his* island; his because he had been the first to encompass it, and thus to be entitled to call it his own. He it was who had recommended the Prince to build a fort there to afford a safe asylum in war-time for the people who must perforce remain at home.

Hearken to his lament: WHO SHALL PROTECT US WHEN HE IS GONE ?

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\* It was a custom of the ancient Magyars, when concluding an alliance for the parties to the Contract to open a vein of their arms, collect the blood in a goblet and solemnly drink it. In some remote parts of Hungary there remain still traces of custom.

† Arpad, the Magyar 'Joshua', who led his people into the 'promised land' of Pannonia. His death occurred in 907 A. D.

And hear how horsemen come pouring in, in their hundreds and thousands, thundering across the wooden bridge that spanned the Danube!

Scarce a week had passed away the Prince had taken to his bed with fatal ague-fits. The priest physicians did not dare to inform his family, that he might not hear the sound of the morrow's horn. They had despatched an embassy to old Imecs, the high-priest and chief soothsayer, grandson of the great Kama, with the enquiry: **WHAT SAY THE STARS? WILL GOD SPARE US OUR PRINCE? OR IS THE PERIOD OF HIS EARTH-LIFE ENDED?**

The torches crackle. The woman is weeping silently over the dying man's hands. Without, like the roar of the breakers on the seashore, the assembled multitude cry.

**'ARPAD! FORSAKE US NOT! ARPAD! OUR FATHER!'**

And from the corridor comes the wail of the deep-chested O sepel: **'WOE UNTO US MAGYARS!'**

Signs and portents of approaching doom: on the preceding night an owl had screeched in the tree beside the palace—while at midnight the horses had taken fright in their stables. It needed, then, no sooth-sayer to tell that Death was in their midst.

A doleful voice rings through the corridor:

And Osepel answers: **NAY! IMECS COMETH. HAPPY HIS SUPPLICATION WILL UPHOLD THE PRINCE'S STAR\***

The dying Prince lay supine, supported by cushions; a pink silken cloak covered him up to his breast. The Princess refused to permit him to be laid on the ground—that he might lay his head on the bosom of his mother-earth, according to custom.

**'NAY, I WILL NOT BELIEVE IT! HE SHALL NOT DIE NAY, NAY, NAY! GOD WILL NOT LET HIM DIE!'**

Arpad heeded neither the words nor the weeping and lamentation. His countenance was as it were wax; his eyes; half closed, were as though already gazing into the World Beyond.

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\* The allusion is to the ancient pagan belief that to every demigod or hero was allotted a star, which fell to the firmament at his decease.

An eight-horse chariot had been despatched that afternoon for Imecs, who dwelt below Buda on the place of the holy sacrifice, beside the sacred brook and the birch-grove where he had taken up his abode ten years before. His dwelling was a tabernacle of skins; before the entrance to which, stuck on poles, were the bleached skulls of horses, like sentinels guarding the solitary inmate.

In appearance Imecs was like the Frost King. A snowy beard flowed down to his waist; and his bushy eye-brows suggested moss covered with rime.

At length he arrived. Sitting in an arm-chair, he was carried by two young warriors into the chamber of death, and set down near the couch.

'WILL HE LIVE?' questioned the silent tearful eyes of the whole assembly.

And the faithful Consort, kneeling there with clasped hands, moaned in ineffable anguish: 'O SAY THAT HE WILL LIVE—LIVE—LIVE! OR MY HEART WILL BREAK!'

From beneath the prophet's shaggy eye-brows fell glistening pearly drops, which trickled down over his patriarchal beard.

"ARPAD!" he faltered "ARPAD!"

His memory recalled the time when, at Lebedia, as the week-old Prince was held in his arms over the sacred fire on the stone of sacrifice,\* he had foretold that he would attain to the supreme power. Also when he had consecrated with the blood of the victims of Elelksz the glorious sword that was to win the Fatherland; and when at the Feast of Thanksgiving, following the last battle, he had immolated the white horse. For Zoltan's betrothal alone he had failed to come to Osepel's isle. 'FOR', said he, 'HE THAT HATH SEEN A HUNDRED WINTERS IS NO MORE A MAN BUT MERELY A WALKING CORPSE'. Consequently he had remained in his tent, in the vale of Buda, near the sacred grove—whereto no man nor woman might set foot on pain of death—where to break the branches of the trees, pluck the flowers, or take the water was forbidden..... A lovely spot, the haunt

\* The pagan equivalent of the Christian christening ceremony.

of gorgeously tinted butterflies and sweet singing birds of radiant plumage; where the timid deer ran fleet-footed..... After the last Feast of Victory the Prince had said: 'BE HERE MY LAST RESTING—PLACE—HERE UNDER THESE BIRCH-TREES—HERE IN THESE HOLY CALM WOULD I SLEEP AFTER THE STORM AND STRESS OF LIFE!' EVEN then had Arpad scarcely strength; his locks and beard were already grey And now—he was but the white ghost of his former self!

'WILL HE LIVE' enquired in husky accents the Princess PROPHECY! THE MEN OF MEDICINE AND LORE SOOTHE ME WITH FAIR WORDS, BUT THEIR EYES SPEAK ONLY MOURNING AND WOE. O PROPHECY!

The ancient sank back into his chair.

'SHALL I PROPHECY?' he muttered sorrowfully to himself. And his white head shook as doth, in the wintry wind, a chance leaf remaining on a denuded tree.

'PROPHECY LIFE FOR HIM. THOUGH HE BE GREY, YET IS HIS LIFE NOT YET DONE. PROPHECY, THOU WHO HAST EVER PROPHESED TRULY. PROPHECY NOW THE GREATEST SOOTH—LIFE FOR HIM!'

The seer bowed his hoary head in desolation.

'HOW SIMPLE IT WAS TO PROPHECY! COULD NOT WE ALL SEE ON THAT BEAUTIFUL NOBLE FORE-HEAD THE SEAL OF OUR LORD-GOD? WHOM THE ALMIGHTY HIMSELF HAD DESIGNED FOR LEADERSHIP, VICTORY WAS ALREADY INSCRIBED UPON HIS SWORD!'

The old man's glance roved to the weapon suspended from the wall. The flickering light of the torches was flashed back with lurid brilliance from the diamonds and rubies encrusting the scabbard of the golden-bitted blade.

The princess despairingly clutched his arm, as though she would force from his unwilling lips the secret of fate.

"WILL HE LIVE? O SAY THAT HE WILL RECOVER! HEAL HIM! LET HIM LIVE!"

The venerable arch-friend looked on Arpad:

"MY LORD AND MY PRINCE !....."

But Arpad regarded not the speaker; he lay like an image of carven stone.

"ARPAD, MY PRINCE! THE SPIRIT OF ATTLA LOOK-ETH DOWN UPON THEE; AND THE SHADES OF THY FATHER ALMOS AND LEVENTE THY SON ARE AT THY SIDE. THOU ALREADY BEHOLDEST THEM. TO THY SPIRITUAL VISION THE MISTS THAT HIDE THE FUTURE ARE DISPERSED. FOR TWENTY YEARS THIS LAND OF PANNONIA HAS BEEN OUR THIRD HOME. THOU DIDST LEAD US HITHER AMIDST THE CLASH OF ARMS, THY VICTORIOUS STANDARD POINTING THE WAY, AND THE BLOOD OF THE SLAIN REACHING EVEN TO THE FETLOCKS OF OUR STEEDS. THOU HEAVEN-ORDAINED MAN, TELL US, IF THOU CANST, W'EN BE IT WITH THY LAST-DRAWN BREATH: HATH THE SACRED TURL ALREADY FOLDED HER WINGS? DO TH THIS WANDERING PEOPLE REMAIN HERE? IS THIS LAND 'TWIXT TISZA AND DANUBE TO BE THE DWELLING-PLACE OF OUR POSTERITY FOR EVER?"

At these words the princess ceased her sobs and every eye was fixed upon Arpad's waxen visage.

"SHALL THIS BE OUR HEREDITARY FATHERLAND?"

The dying Chief's lips moved; and he answered as in a dream: "Yea!"

The venerable seer, with countenance devout, turned his gaze on high and in ecstatic murmurs chanted: "GLORY BE UNTO THE GOD OF OUR PEOPLE! THE HUNGARIAN MOTHER MAY NOW BRING FORTH. THE JEWEL MAY SHINE ON WOMAN'S BREAST AND THE SHARD MAY RUST IN ITS SHEATH; OUR FLOCKS AND HERDS MAY GRAZE IN TRANQUILITY IN THE BEAUTIFUL MEADOWS OF OUR NATIVE LAND. AROUND OUR DWELLINGS SHALL THE DIN OF MORTAL STRIFE NO MORE BE HEARD. LET PEANS OF PRAISE ASCEND TO THE THRONE OF THE MOST HIGH!"

Then addressing the silent, inert form on the couch: "LOOK AGAIN INTO THE MIRROR OF FUTURITY AND WITH A SINGLE WORD SAY, SHALL A PEACEFUL BLESSED LIFE BE HERE THE MAGYAR'S PORTION?"

And the hoary prophet in the chair bent eagerly forward to catch the word that should rejoice or lacerate their heavy, sore hearts.

Arpad, with marble-like features, lay motionless. The eye-lids alone quivered almost imperceptibly, as a final spark in dying embers. The lips moved not at all.

The voice of the venerable greybeard, with the strength born of despair, again rang out imploringly:

“ARPAD! ELECT OF GOD! ONE WORD! ....BY THY LIPS THE HOLY HEAVENS PRONOUNCE OUR DESTINY. SAY, WHAT IS TO BE OUR PORTION HERE THROUGHOUT THE AGES? WHAT SHALL IT BE TILL THE END OF TIME?.....I CONJURE THEE ON THE BRINK OF ETERNITY, IN THE SACRED NAME OF THE ETERNAL, SPEAK, THOUGH IT BE WITH STIFFENING LIPS .....SPEAK, AS THE ORACLE OF GOD THE OMNISCIENT: WHAT SHALL BE THE MAGYAR'S DESTINY HERE ON EARTH?”

As they listened with bated breath, even the spluttering of the torches ceased. The youth Zoltan's eyes kindled with awed expectation as they watched the death-dews gathering on the pallid face of his father.

The plaintive notes of a bugle echoed from beyond the Danube on the calm evening air, as though joining in the question of the high-priest, chiefs, and nation to their Ruler passing with ghostly company into the world behind the VEIL:

“WHAT SHALL BE THE DESTINY OF THE MAGYARS SO LONG AS THEY DWELL UPON THIS TERRESTRIAL DISC?”

With painful slowness the eyes of the dying Arpad for the last time opened, exposing orbs that now had lost their wonted fire. Faintly raising his palsied hand, he pointed with trembling finger to the wall. And with blanched lips, in a scarcely audible whisper that was more of a hiss, the expiring Prince made answer:

“THE SWORD!”

## THE RAMBLINGS OF A SPIRITUALIST

V. D. RISHI, B.A., L.L.B.

The readers of the 'Kalpaka' are aware of my tour in U. P. and Central India last year in connection with the spread of this knowledge. Since then I could not undertake any long tour on account of the service which hampered my activities in several ways. Being free from its bonds, I started the Indian Spiritualistic Society in Bombay an account regarding which has recently appeared in the *Kalpaka*. Very recently opportunities were offered to me by which I could again pursue this mission as earnestly as I did last year.

Shahupura is a small state in Central India, the prince whereof is very much interested in Spiritualism. Maharaj Kumar Saheb Umedsinghji had intimated me to see him in connection with the subject as early as January last. But owing to various reasons and difficulties the idea did not materialize for a long time. Early in September I received a letter from his Secretary Raghunathsinghji expressing the earnestness of Maharaj Kumar Saheb to see me. Then I was at Poona and the nearest Railway Station to Shahupura being very distant from Poona, I knew it would be a very tiresome journey. Besides the Railway journey, some miles had to be travelled by carriage. In spite of all these considerations I made up my mind to go to Shahupura as I was eager to see a person so keenly interested in the subject. I would not like to give the details of the journey because there was nothing particular to report. The usual inconveniences of a long tourney had to be suffered, but the hospitality of the Prince greatly encouraged me and I thought that I had not undertaken the journey for nothing.

From the second day on my coming there, I commenced my demonstrations in Spirit-communication. In my last year's account, I think, I have already stated that my spirit-friends usually accompany me and help me in all my undertakings. They are generally the first to come in my seances and through them I can invoke other desired spirits whose trace is kindly

found out by the former. The experience was repeated there and through them I invoked two spirits who were known to the Prince and whose invocation was suggested by him. The spirit friend acceded to my request and promised to bring the desired spirits or at least some information thereof next day. One of the spirits whose name was suggested by the Prince was brought there at the seance but he did not give any message at the first sitting. His features were rightly delineated by my kindred spirit and from the description of the features the Prince seemed much satisfied about the genuineness of the message, although he would have been naturally more convinced if he had given any message that day. The communicating spirit stated that the attending spirit promised to write the next night at about 9 P.M. The readers might think that the time would not have been missed by the sitters. But no, the Prince had some other urgent engagement on account of which, we could not sit in time, with the result that the seance was not a success. There were several sittings at Shahupura in the presence of other visitors who were invited by the Prince. They seemed quite convinced about the genuineness of the phenomena they witnessed, but had many misgivings about the messages particularly because he wanted replies which were not consistent with the principles of Spiritualism. He asked the spirit whether it would read the paper which he held out in his hand. If the spirit had been sufficiently clairvoyant perhaps, it would have done that. But as a matter of fact it tried its best to read the contents which clearly indicated its desire to satisfy his curiosity. One must have patience and perseverance to have complete success. If we had not missed the times of the spirit, perhaps we would have had more convincing results.

When the features were accurately described by my kindred spirit, some attributed the accuracy to mere chance. If the delineation had been incorrect, perhaps they would not have been required to resort to this flimsy argument. There may be such a thing as chance in this world but if all the details are accurately described, it is not reasonable to attribute it to mere chance. For instance when a spirit says that some other



spirit which is standing close by has an acquiline nose, fair complexion, brown backish eyes, is of middle height and has a particular bodily peculiarity which is known to its relatives, is it fair to say that the message might have been accurate by mere chance? That is exactly what took place with regard to a certain departed relative of the Prince of Shahupura. The spirit would not write on the first day of its appearance and we could not be punctual. So there was no proof regarding its identity excepting the description of its features as given by other spirits. Human brain being very fertile various explanations were put forward to explain the phenomenon. But the ingenious arguments were of no avail. Owing to the want of time, I had no opportunity to give more demonstrations.

In the last year's report of my tour, the readers might have noticed a reference to the Arya Samaj and the misconception held by its adherents regarding the life after death. They think that man is immediately reborn after death and there is no period during the two lives. I had to meet this argument very forcibly when I had the pleasure of an interview with the Ruling Chief of the State. He is an Arya Samajist and as such would not believe in the possibility of Spirit communication. Much hard work is necessary in this matter and many misconceptions will have to be removed before the Arya Samaj as a body will be converted to the cult of spiritualism. With all these experiences I may say that my trip to Shahupura was much successful on account of the fact that a good deal of interest was created in the subject.

From Shahupura I started with the intention of going straight to Bhopal. I had a mind to halt at Ujjain for a day or two to see my friend Mr. Durga Shankar and also to visit the holy shrine of Mahā Kaleshwar. But owing to a strange coincidence of circumstances, I got down at Rutlam where I found the public keenly interested in this knowledge. My friend Dr. Khot hurriedly arranged a lecture in the Durbar High School Hall and as a result of his zealous efforts the lecture was largely attended. Several grandees of the state were present and they seemed to be much impressed by what I said in the matter. As a result of their earnestness, they requested

me to have one more lecture on the subject. I acceded to their desire. The people wished to have a branch of the Indian Spiritualistic Society established at Rutlam. Some corroborated my statements by their own experiences and greatly urged me to have a branch there. Some persons joined the Indian Spiritualistic Society and helped the progress of Spiritualism in India. I hope the interest of the Rutlam public will not be ephemeral and they will evince the same zeal for the spread of this knowledge.

At Ujjain my stay was only for one day. Still on account of the zeal of my friend Mr. Pustake, Pleader, a lecture was arranged opposite the Madhav College. One notable suggestion was made by Mr. Pustake that I should read the ancient Hindu books side by side with the western books on Spiritualism. I had pointed out during the lecture that the modern methods suited the scientific tests more than the time-worn methods of the East. To some persons this remark may be impalatable, but there is no use gainsaying this fact. The world is quite prepared to follow the old Spiritualistic methods if they are as easy and scientific as the new ones.

# PHRENOLOGICAL FACULTIES

## CHARACTER GROUPS

W. GEORGE WHEELER, L. P. S.

However much some of the faculties of the mind may be related to the material side of life, these mind powers can be always linked up with the purely spiritual, and have a psychic relationship. We propose referring to a group of faculties, which we will call the Character group,\* comprising Firmness, Conscientiousness, Self-esteem, and Concentrativeness.

When the faculties are well developed there is displayed much will-power and determination of purpose, a keen sense of the right and the wrong of things, self-reliance, and powerful application.

Two professional men came to me recently: one with a head twenty-two inches in circumference, and the other with a twenty-four inch measurement, yet the former was the more successful of the two. The twenty-two inch man was extremely well balanced, with the character group mentioned above largely developed, while the big-headed man, large in other respects possessed these cerebral parts in quite a moderate degree. We must not consider circumferential measurement apart from quality and harmony of the brain. These character faculties, however, tend to success, yet for the divinest success they need the spiritual, the more purely psychic faculties to link themselves up with them for fullest advancement.

When in London, I examined a leading member of Parliament. He was not in the Cabinet, but one of those clever and gifted men of law and letters, with powerful organising and mental constructive faculties, who work behind the scenes and keep the vast parliamentary machinery going. He was a distinguished journalist, also having edited some of the leading journals of the country. He had these four qualities, Firmness, Conscientiousness, Concentrativeness and Self-esteem specially marked.

About the same time, I interviewed a notable lady, once famous in the dramatic profession, but long since retired from the stage. This lady had made a name, retained a high moral character, with a true devotional sense, and shown throughout an exceptional balance and strength of mind. She possessed in a remarkable degree the four character faculties, specially down in her cerebral structure.

Wherever great undertakings are concerned, in whatever department of life, it will invariably be found that these mental faculties play a leading and important part. Where men and women have surmounted great obstacles, these faculties have largely, if not exceptionally, displayed themselves. Those who truly command and rule, direct and control, possess a considerable degree of these character faculties.

Character is displayed when a man conquers and controls his body by the strength of his mind, the awakening of his soul. By the soul we mean the higher powers of the mind. Soul-life should uplift and ennoble mind-life. This is sometimes a comparatively late evolutionary process.

Thus J. B. Gough was in early life a drunken entertainer, wasting his years—circumstances, friendly influence, spiritual insight came to him, and his nature was gradually re-directed. He henceforth struggled to marshal his forces, cultivate his mind, control his appetite, and make himself a benefactor of mankind. In his case, soul-life awakened and linked up with the great character faculties, thus evolutionising his life.

This was true also of John Bunyan. Bunyan as a boy was lazy and quarrelsome, a swearer, and a heavy drinker. His life was unprofitable. An inner voice reproved him, arousing his true self, and opening up a new and better way. His character was by degrees transformed, his soul made manifest. He was saved from his animals; self-saved for the divinest. Thus Bunyan was prepared to fulfil his mission as a teacher and a writer.

These are exceptional cases: life is generally much more uniform. History presents numerous illustrations of the character faculties in action, and the triumph of mind over body.

Nelson, 'poor little Horatio', commenced his earthly career with a delicate constitution, a frail body; his early days at sea were rarely free from pain, and in his manhood he never appeared physically strong. His mind commanded. It triumphed over his body, and he knew no fear.

Garfield's parents were extremely poor. The boy lived in the grip of poverty. At eight years of age, capless and shoeless, he gathered sticks for his mother's fire. His youth was beset with difficulties, but his ambition rightly directed never failed him. He kept his ideals in view, and became President of America.

These men were victorious by the culture and discipline of the mind. Character to them was all important. There are inner voices which speak to us and help us, unseen cultivators of the soul. The great poets and preachers, prophets and teachers hear these voices; they know there is an unseen realm, that there are guardian angels waiting and ready to ennoble. The highest character is then attainable by spiritual communication, self-discipline, psychic and mental culture. There must be unflinching effort, concentrated practice toward the divinest.

The character faculties are perceivable in great leader; the organs were large in Gladstone and Salisbury, in Tennyson and Browning, in Herbert Spencer and Darwin. We cannot all rule the nations; we cannot all be in the front rank, but a cultivated will goes for much; linked to the spiritual and ethical instincts it leads on to fortune—not necessarily material, but immaterial. We are not destined. We may reconstruct our own forces, we may redirect our souls. We may modify or develop, as the case may be, our cerebral centres. What we will to be we largely shall be.

Character is warped and marred by disobedience to natural and ethical laws, by neglected self-culture, by the indulgence of the lower faculties at the expense of the higher. This is all expensive, for, in one sense, there is no escape from the punishment connected with wrong-doing. In the very act of breaking nature's laws a just and exact punishment is meted out. The murderer, the criminal, the thief may escape national law, but the laws of the human mind none

can escape. There are impressions of everything left upon the brain and mind; every noble deed increases mobility of mind, every evil deed lessens the beauty of the soul. The reward and punishment is within. When this idea is grasped we perceive no injustice in God or Nature's laws.

Those who feel they have rightly directed moral faculties yet cannot attain any substantial footing, or greatly influence those around them, should cultivate these four character faculties. They should be firm and decided, develop and unfold the will, and thus show the world that they have a mind of their own. They should develop a noble conscientiousness, do right for its own sake, follow the best that is in them; and concentrate their mind on a great end and object. They should learn not to have so many things on hand, to finish their tasks, avoiding careless and wandering thoughts and bring their minds' fully to bear on their studies. Finally, they should place confidence in themselves, and not underrate their intelligence.

# TRIPURA RAHASYA

## Or A Practical Study in Consciousness

V. R. SUBRAMANYAM

### CHAPTER XIII.

Again in the act of Mahasela's making his exit out of the Shaila [hill] world, the sage's son caught hold of his subtle body that was stunned into stupor, came out with it, and caused it to re-enter his former body which was in disintegration and roused the king out of that. Then Mahasena awaking, looked around him and seeing the earth, people, trees, skies, pools, etc. to be new asked the sage's son very much amazed, 'O Highly fortunate one! which is this world that we now see? Does this not appear differently from what we saw before? Please explain to me this wonder'. To this query, the sage's son replied, 'Listen, O King! the very same world where we were standing formerly has undergone transformation owing to the lapse of a very long time, and appears as different. Since while we were having a day's experience in the rock-world, twelve thousand years have rolled on in the outer world, this world has undergone much change. Look at the quite different mode of dealings in the world and look at the different languages that are now spoken. Lengthy time has likewise transformed the condition of humanity. I have seen a good deal of such transformations occurring in the world. Look at this place where my father was seated in Samadhi. And was it not from that place that you praised him standing? Farther there, look at the rock wherein you saw my world. Hundreds of generations have passed away in your brother's race. Your city named Sundara in Bangadesha is now a forest inhabited by hunters. One named Virabahu sprung of your brother's race is now in the town of Vishala on the banks of the Kshipta river ruling the Malwa country. Another by name Susharma sprung of your own race is now ruling the Dravida country in the city of Vardhamana on the banks of the river Tamraparni. Such is the condition of the world for ever. Whereas even within

short time the world appears as new, since in the present case a very long time has passed, mountains, rivers, ditches, and landscapes have taken new forms. Such is the state of the world. Hills are transformed into deeps, deeps become elevations, deserts become arable lands, mountains become stones, dense earth becomes beautiful rocks, beautiful lands become waste lands, waste lands become pastures, and fruitful soils become barren. Gems and rubies become stones, and stones are transformed into gems and rubies. Saltish water becomes sweet and sweet becomes alkaline. In the world it is seen that at certain times human beings are abundant, at others beasts are abundant, and at certain others, reptiles and worms abound the world.

Thus in the world, changes are seen to occur caused by lapse of time. Therefore the very same world that we formerly had appears now in this way". When the sage's son said thus, the king was overcome by grief and fell into a fit. After recovering from his fit by the attentions of the sage's son, Mahasena regained his consciousness and began to weep like a humble man, overcome by immense grief. He was greatly aggrieved on thinking of his brother, his brother's sons, his wives, and his sons and wept much. Then in order to enlighten the king who was very much aggrieved at the thought of his brother and the rest, the sage's son said, "O king! really you are an intelligent man. What is this? For what are you grieving? Those that are intelligent will never attempt into any fruitless affair. It is mere childishness to enter into an affair without having any idea of the goal to be attained thereby. Therefore for whom are you grieving? Tell me why you lament". To the sage's son who questioned him thus, Mahasena replied with continued wailing, "Great Sage! is not the cause of my grief apparent to you? Why do you ask me the cause of my grief when I have lost my all? Whereas in the world it is the cause that one will lament at a single bereavement, I have lost all that were dearest to my heart and yet you are asking in this manner?". When Mahasena replied thus the sage's son continued with a smile,

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(1) For lamentation the nescience about the self is alone the cause. And for nescience, the cause is the freedom of Ishwara called otherwise *Maya*.



“ O King! tell me, is this the eternal Dharma (duty) of your race? Will any blame attach to you if you remain without lamenting? or will you regain what you lost if you lament for them? O King, take courage and think over this. What is the result that you will gain by lamentation? If you consider that it is a duty on your part to lament over the loss of kinsmen, listen to my explanation concerning it. Since you have lost formerly several ancestors and innumerable kinsmen, have you not to lament over them always? And yet before this you did not grieve for your by-gone ancestors and kinsmen. How is that? Besides, who are they that you regard as kinsmen? How had you kinship with them? If it be said that brotherly kinship arose out of being conceived in the same womb, why are not the myriads of foecal worms that originate or are related to your parents' bodies your kins? Why do you not grieve for them? O King! think over and see who and what you are and who are they whom you have lost and who are the objects of your grief. Are you the body or are you different from it?

If you are the body then that is of the form of an aggregation. Is it the destruction of a moiety of an aggregation or is it the destruction of the whole that is considered as destruction? It is seen that destruction of a moiety always takes place in the body. Urine, excreta, mucus, nails, hairs etc. that form part of the body always undergo destruction. The destruction of the entire aggregation is unthinkable, for, it is evident that the earth and other elements that were parts of your brother's body continue to exist. Even if the earth that was part of the body were to undergo destruction it will remain in the end as the indestructible and unmixed ether of space. You are not the body, but then who are you? You are the Dehi (embodied). You consider this as 'my body'. Since you speak of this as you would say 'my dress', how can you be the body? When you are separate from this your own being (having no connection with it) what connection have you with an other body? Since you have not the least connection in any manner with the clothes worn by your brothers, you are not grieved at the loss of such garments that belong to your brothers. Then why do you

grieve at the cloth-like destruction of their bodies? When you say 'my eyes', 'my life' 'my mind', which is your own real form? Tell me this, O King.'

On hearing this Mahasena plunged in thought for an hour and without being able to solve the question of the sage replied in a very meek tone, 'Lord! I do not by any means understand who I am. Except that I am lamenting impelled by nature the cause of the same is not evident to me. I humbly take refuge in you Lord! vouchsafe its cause to me. Everyone laments when any kinaman is dead. How do you account for that? Neither are they who know their selves nor do they grieve for the sake of another. Lord! kindly explain this clearly to me who am your disciple'.

When thus prayed for, the sage's son said to Mahasena, Listen, O king. Overcome by delusion caused by Maya of the supremè Goddess and without knowing their own selves people are (1) always lamenting aimlessly. As long as people do not grasp the essence of their selves, their lamentations continue. Once it is grasped, they do not lament over again. Like unto one (2) who grieves in dream unaware of himself, overcome by the stupor of slumber and like unto one who hypnotised by the willing of a magician laments trembling at the sight of serpents projected into view by him, he who is deluded by Maya laments without knowing his self. Just as he who has awoken from his dream and he who knows the secret of the magician not only will not grieve at any time but will also ridicule at others, those who know the self will, becoming released from the clutches of Maya, not only not grieve at any time but will also ridicule persons like you who grieve deluded by Maya.

Therefore understand the essence of the self, overcome the insuperable Maya, and incessantly meditate upon that Self, O Valiant Prince! and thereby uproot your grief that had its origin in delusion.'

When thus advised, Mahasena continued to question the great sage, 'Lord! Does not the illustration that you now

(2) Just as when a person who forgetting himself while sleeping on a cot dreams that he was waylaid by robbers and robbed of his belongings and laments over his loss.

described appear self-contradictory? Those that are seen in dreams and those that are projected by a magician have no reality as they are of the nature of void. How can this world which is real, which is the fruitful source of all quests and which is immutable and permanent, be likened into a dream? To this the reply of the sage's son was, 'Listen, O King! your idea that the illustration I gave was contradictory is your (3) second delusion, like a delusion, that is caused (4) while one is dreaming. What does a dream-tree not yield while dreaming? Does not a dream-tree by the spreading of its branches, cool down the heat of dream-wayfarers that take shelter beneath it? Do not dream-trees appease the hunger of dream-people by giving fruits? Tell me wherein in dreams are the dream objects found to be impermanent and vanishing? If it be said that all those things that are seen in dreams vanish in the waking state, does not the whole world that constitutes the waking state vanish in the Susupti (profound sleep) state? If it be said that because the waking world appears on the next day in a continuous form, it is not effaced, do not the dream-objects appear in a similar continuous form in the dream of the following day? Answer me. If you say that there is no such continuity of appearance with regard to dreams, listen, O King! wherein is such continuity of appearance (5) in the waking world that appears anew every day? If you say that though there is no such continuity in the renewed every day appearance of the waking state, such a continuity is discernible in (6) certain other objects, that sort of continuity is found also in dreams. If it be said that the continuity found in dreams is the result of delusion, then the very same thing can be said of the continuity found in the waking state.

Inquire with acute discrimination into the nature of objects found in the waking state. How can continuity

(3) Just as one would in one's dream mistake a rope as a snake.

(4) The perception that the cognised is distinct from the cogniser and that it is real is the primary delusion. Among these cognised, to conceive that dream phenomena alone are unreal is the second misconception.

(5) During the waking state, objects appear afresh at every moment.

(6) If it be objected that even though there be no continuity in momentary ideas such as actions etc. there is such a continuity with regard to the earth, mountain and ocean the same is refuted here.

manifest as before, in the body, in trees, in rivers, in light and other objects which undergo metabolism at each and every moment? Even mountains which always undergo change by the flow of rivers do not remain the same in the second moment. Mountains always undergo change by the creeping over them of worms and by the solvent action of water flowing over them. In this manner mountains and oceans which are considered as permanent in the world, are undergoing change at every moment. Therefore I tell you O King! think over minutely. (7) Finite continuity is the same in both dreaming and waking states. Infinite continuity is very rare in effects (phenomena). If it be said that continuity exists always in the (8) form of cause, such a cause always exists in the form of elements as earth, water etc. Because even in dreams, earth etc. appear there (in dreams) also exists the very same kind of causal continuity.

Again, if it be said that the Badha (vanishing) of dream-objects is experienced in the waking state, and that no such Badha (effacement) of waking-objects is manifest to anybody at any time, heed to the answer I give. What is termed as (9) Badha (effacement) is none other than 'non-appearance'. In sushupti (profound sleep) the non-appearance of the entire world is experienced. If you say that (10) Badha cannot mean non-appearance, but means (11) Apramana

(7) A continuity that is finitised by time is similar both in the waking state and in dreams.

(8) If it be said that because those who hold the theory of transmutation accept that there is no effect as distinct from its cause, the world has a continuity in the form of its cause.

(9) The effacement of the contrary perception as 'this is not silver' which occurs when the silver is perceived is alone what is called Badha. Since that which exists must appear, and that which does not appear cannot be said to exist, Badha has been stated to mean non-appearance.

Apramana Dhristi - A perception that an object is not what it appears to be.

(10) If it be said that non-appearance is not Badha, because, the appearance of pot causes the effacement of its non-appearance that existed before.

Drishti, then do not such deluded persons like yourself lack such a Drishti (perception) as 'this is not a verity.' It is only those who know the real nature of phenomena that have the perception (12) as 'this is not a verity.'

Therefore this multitudinous phenomena have the same nature as dream phenomena. Though time appears prolonged (expanded) in dreams it is not extraordinary. Therefore the attributes such as non-effacement, the achievement of objects and actions and permanence exists always in the phenomena of the waking state only in the same manner as they do in dream phenomena. Just as a condition of wakefulness is assumed with regard to the waking state a similar condition of wakefulness is assumed also while in the dreaming state. When matters stand thus, O King! what unusual difference is there between dream and waking state? And further, why do you not lament over the loss of your dream-kinsmen?

By merely thinking incessantly that the world is real, the reality of the world is effected. If it be thought that is is "void" it becomes a hinderless "void". As long as the firm idea as "this is not a verity" is not formed, the former idea will continue with vigour and appear as real in the form of the object imagined. The world that you saw within the rock is an illustration for this. If you entertain any doubts about it, let us go around the rock and verify it".

Saying thus, the wise son of the sage took the king with him, walked round Gandashaila and said to Mehsena, "O King! this hill is only two miles long and it was in its bed that you saw a very vast world. Was that waking or was it dream? And it was experienced by you that a single day of the rock-world became here twelve thousands years.

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(11) Towards objects that were seen in dreams, for everybody there occurs a knowledge after waking that they were not authentic (real). If it be said that this perception that a thing is not authentic is what is called Padha then the reply is:— that Mahasena has not such a perception.

(12) Just as a dream perceiver has no such perception of non-reality those who are not enlightened have no such perception of non-reality in the waking state.

Discern from this and see which is real and which is unreal. But in this, as in the illustration of dream phenomena you will not be able to discriminate. Therefore this world has solely imagination for its essence. If imagination (Bhavana) be removed, the objects that were imagined undergo dissolution and disappear. Therefore consider the world to be like dreams the resultant of Bhavana (imagination) and abandon your grief.

How to abandon grief is thus. Just as, by considering the self of the form of Samvit (Consciousness) on which all are pictured all dream phenomena to be a mirror, you remain without grief at the loss of dream-kinsmen and without exultation at the gain of dream-wealth, consider yourself of the form of Consciousness to be a mirror for all the phenomenal imageries of the waking state and remain unperturbed by pain and pleasure that appear in the waking state and then O King! attain swiftly a highly blissful condition of mind<sup>2</sup>.

**Thus ends the thirteenth chapter called  
The "Vision of Shailalokha" in Tirupura Rahasya  
Or A practical study in Consciousness.**

# HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMI RAU.

The verse that spontaneously flowed from the lips of Sage Valmiki when he sustained a rude shock at the sight of the hunter's heartless deed seldom fails to invite the attention of even a casual reader of the great Epic for pause and reflection. The fact remains that Valmiki cursed the enemy of winged creatures in the following words :

*" Manishadha Prathishtam thvamag amaha Sivasatheeh samaha yath krouncha mithunadhaykam Avadheeh kamamohitham "*.

" Oh wretched fowls! My peace desert thee for ever! (For) thou hast slain one of the two Krounchas (curlews) in the midst of its love' ".

But it was left for the Creator of the Universe to interpret the inadvertent curse into a blessing so as to assuage the sage's repentant heart.

" Oh Lord in whose heart (Goddess) Lakmi dwells! May Thy Glory endure for ages to come! (For) Thou hast slain one (Ravana) out of the two krounchas (Ravana and Mandodhari) in the midst of its (his unlawful) love (towards Sita) ".

This stanza, besides containing a salutation to the Divine Hero of the Epic, is suggestive of the principal events described respectively at length in the several cantos of the Valmiki Ramayana.

1. "Laxmi" alludes to Rama's wedding with Sita occupying a prominent place in Balakanda.

2. "Glory stands for the reputation earned by Rama in obeying the mandates of his parent which forms the main theme of Ayodhyakanda.

3. "Glory" further alludes to the renown obtained by Rama in having fulfilled his promise of saving the Dhanda-karanya Rishis from the molestations of hostile Rakshasas which forms the basis of Aranyakanda!

4. "Slain" indicates Vali's slaughter and consequent separation from his beloved spouse Tazra which is the chief plot laid out in Kishkinda Kanda.

5. "Slain" also alludes to the miseries tantamount to agonies of death sustained at the hands of Ravana by Sita after her forcible separation from her, Lord, as described in Sundarakanda. (Herein lies the justification of Valmiki's sympathetic curse on the wrong-doer Ravana).

6. "Slain" refers, as interpreted by Brahma himself, to the end of Ravana and his separation from Mandodhari for good which forms the gist of Yuddhakanda.

7. "Love" points to Sita's affection towards the Rishipathnies of Dandakaranya; and her desire to pay a visit to them was fulfilled under peculiar circumstances involving her separation from Rama for a second time which event has been faithfully chronicled in the seventh and last canto of Utharakanda.



# APPLIED PSYCHOLOGY

## LESSON XII

### Physiognomy and Pathognomy

'The mind of a man changeth his countenance whether it be for good or for evil, and a merry heart maketh a cheerful countenance'. (*Bible*).

The art of reading character began when people first looked into each others faces and studied the record that the mind made there. This art is physiognomy. The study of the feelings and of the body in action is called pathognomy. The first book on the subject of which we have any record was written by Aristotle, the Greek philosopher. In the Bible there are numerous references to the influence of mind in molding the face.

From the 13<sup>th</sup> to 19<sup>th</sup> century a number of books on physiognomy were written. Near the end of the 18<sup>th</sup> century Lavater, the Swiss minister, made numerous observations on physiognomy and recorded them in four large volumes, illustrated by persons of marked tendencies. Soon after this Doctors Gall and Spurzheim made their wonderful discoveries on the relationship between mind, brain and physiognomy. They laid the foundation for the most scientific system of character analysis and applied psychology that has ever been developed. At the same time that these eminent scientists were making their discoveries, Sir Charles Bell, of England, wrote a book entitled, "The Anatomy and Philosophy of expression connected with the Fine Arts". This book has been widely quoted and is still considered an authority by the most advanced scientists. Large volumes on physiognomy were written by Doctor Simms, Professor Willis, M. C. Stanton and S. R. Wells. The best of these is "New Physiognomy" by Wells, which has 1054 illustrations on all phases of scientific character reading. This is the most complete treatise on character analysis extant.

There is a great difference of opinion among physiognomists regarding the finer shades of character reading from the expression of the face, but on the larger phases there is fairly good agreement, and a brief outline of these is given here.

The square jaw, stiff upper lip, and high crown, are indications of a positive character that can easily degenerate into stubbornness or obstinacy. Compressed lips show that the feelings are kept under control or else are not strong in development. A secretive nature causes compression of lips. When the red of the lips is pronounced in development and color the indication is warm impulses that need to be controlled by the intellectual and moral powers. The Roman nose shows strength; the Greek nose, refinement; Jewish nose shrewdness; and the pug nose, pugnacity. The closed, squinting eyes, show a secretive nature and licentiousness is revealed in the eyes as well as in the lips. The open eye expresses sympathy and fidelity. The over-hanging brow and receding, narrow forehead indicate a practical, observing cast of mind. The full, broad forehead, shows a philosophic cast of mind. When all of the muscles of the face have a downward tendency they indicate pessimism, gloom and despondency. When all the muscles of the face have an upward tendency and the corners of the mouth turn upward the indication is a mirthful, optimistic, hopeful disposition. Hollow cheeks show that the digestive organs are not in good condition and need repairing. High cheek bones show good lung power. The heavy chin is associated with good heart action.

## FLASH-The Second

B. NARASIMHAM.

1. Is God partial? Why does the difference exist between man and man?

2. I say the difference is mostly of your own making both in the present and in the future.

3. Life is spontaneous. The whole universe is filled with life. As conditions permit life expresses itself physically and migrates into the higher existences from the lowest speaks unseen.

4. As you are a man now and have discretion, you are at liberty to choose the right or the wrong path. If you go against the right you will take the conditions that will teach you to act better. When you know well and behave as you should you will rise higher into still nobler conditions.

5. As you develop a conscience from your sense of the world so may you submit to it that you may not turn a slave into the inevitable conditions which are the result of your present making and which turn into your unseen future.

6. But account not all your present conditions as the result of past karma, for you are always free and act every time on your free choice.

7. Know then that when you fail to be good and you use your discretion wrongly then your mind is warped by past karma which presents you circumstances to which you succumb. Your further actions are influenced by the circumstances.

8. It is sad that truth and honesty are lacking in those who profess and preach them.

9. And the world has come to think that adultery is not a vice to be particularly condemned. I say to them "go your ways and you may yet learn".

10. And to those that succumb to their misdeeds, I say "May your names live for ever that your brethren shall take a lesson from you".

11. This age is the most seemingly wise and all men speak of God and the coming of a Messiah. But I know none of them know what they say. They have the Messiah always in the heart of each of them; but they heed him not; they only hope for some one most imposing of all of them.

12. To most teachers of religion I have a word—Stop your teaching; for you must reform.

13. To the scholars of scriptures I have a message Have you gone through them? Now, go through your heart and through the world.

14. O! Governors of people! govern as you would be governed. To all Jesus said! "Do unto others as you would be done by them".

15. You have too much of knowledge to comprehend it.

16. Your mind is a knave. It will learn much of others; teach how others should be, and justly arbitrate for others; but concerning itself it refuses to learn; refuses to believe it has erred and knows to affirm wrong as right.

### Flash-The Third

1. Man! You live in darkness amidst light.

2. You know much that profits you in the material world, you only brag something of the contents of the scriptures and you don't care for them when left alone.

3. You have tasted the gifts of the material world and you cling to them and give away life to defend them. But you have not tasted the gifts of spiritual happiness and so you are content with a half belief in them. You feel you will be a fool to cast off the tangible for the ephemeral.

4. Your ignorance of yourself is appalling and in it you are blissful; but when in truth a thought about yourself disturbs you, your grief will be great, for fear of which you drive the thought away.

5. You are a runaway from true religion. But as every one seems to profess a religion you too are perhaps obliged to be under one for your own sake and for the sake of those you love.

6. Or perhaps being trained to think of God you raise the cry O! God, when in distress and no earthly relief is sufficient, only with a half belief.

7. Or perhaps you believe in God, but do not believe that goodness will bring you enough prosperity.

8. Or perhaps you are originally pious and good by nature or training; but your worldly contact teaches you that both these qualities are ill rewarded.

9. Or perhaps though gifted with an honest nature, you easily succumb to temptations of power or profit or pleasure.

10. Or perhaps you are of evil nature and righteousness ill befits your temperament.

11. Or perhaps you are a creature entirely made of environments and now it is not in your power to change.

12. Or perhaps you are a creature purely guided by circumstances.

13. Or perhaps your parents trained you with a will to a particularly bad calling.

14. Yet those who do not believe in God, believe in humanity and righteousness is as much theirs as others.

15. He is as far away from God and religion who believes in God as he who does not so believe.

16. For some believe in God as an inference, others on the appeal of sentiments. Still others are taught to believe. So some do not believe as an inference. To some it does not appeal. To some it is a wild goose chase.

17. And the conduct of all of them has the same varieties.

18. They that are righteous are at the gates of religion and may enter in if they will.

19. And they that are not righteous ought to be righteous whether they will or not to enjoy the religion.

20. To see God is to have religion. To believe in God, to infer the existence of God is as much religion as not to believe and to infer the non-existence of God.

21. The religion of those who have seen God is only one, that is the bliss. The religions of those that believe or infer the existence of God are many and many things make up the religion of each of them and so they differ and quarrel and die.

22. Religion is a fact, not a theory. Is there God or no God? see, and there is God. If you cannot see do not say there is no God or do not add more things to your belief and create misery where there ought to be none.

23. And you quarrel on the laws to which this man is subject to and to which this universe is subject to. Why speculate on these. What you say must be facts or no facts but not beliefs. Stop not with mere inferences. If they are facts there can be no disagreement. If they are beliefs be silent. If they are inference discuss but not disagree to separate the society.

# CORRESPONDENCE

## Mediumship

### To the Editor of the *Kalpaka*

SIR:—I have noticed in the course of conversation with many people on spiritualism, some of those being mediums themselves, a lack of knowledge of the principles underlying mediumship, especially with regard to spiritualistic writing.

I venture to distinguish difference between two forms of spiritualistic writing with which I am familiar, in the hope that it might be of interest to some of your readers.

There is inspirational or impressional writing, and automatic writing, in which the methods employed by the responding spirit to convey a message are different.

For inspirational writing the medium holds the pencil in the attitude of writing and asks a question, the reply comes in the form of an idea, either word by word, or as whole sentences to the mind of the medium, who writes it down. In this case the style of hand writing will be that of the medium. The spirit can only make use of the passivity of the medium's mind on which it impresses the idea, word or sentence. Unless developed to a high degree this method of communication is not a reliable one, as there is always the danger of the ideas of the spirit being confused with those of the medium, and being distorted thereby.

With a few cases of exception I have also noticed that with inspirational writing the spirit is limited to the medium's vocabulary for the expression of its ideas.

In automatic writing the pencil is held in the usual way, but the mind of the medium takes no part in the operation of writing, the whole hand is controlled and propelled by the spirit, and the medium is unconscious of what is being written. If the hand moves slowly the message may be read while being written, but often it is impossible for the medium's mind to keep pace with the rapidity with which the words follow one another. The style of hand-writing will not be that of the medium but that of the spirit when on earth; and it often happens that words or phrases might be used which are unfamiliar to the medium. There is there-

fore no chance of the message being distorted which often is the case when it comes through the mind of the medium who subconsciously turns and twists ideas to suit his own way of thinking.

A feature of automatic writing, and one to be guarded against is the after effect. In writing inspirationally the effect on the medium's nervous system is practically nil, whereas in automatic writing, there is a constant drain on the store of psychic power and if the medium and the controlling spirit are both ignorant as to when the limit of the store is nearly reached, the result will surely be to the detriment of the medium's health.

The medium should cease even if in the middle of a message, no sooner he feels the slightest faintness or exhaustion. This precaution should be strictly adhered to by all who are new to the subject and who may be trying to develop automatic writing; once having developed and obtained a good control there will be no fear of danger.

It is only in the early stages that one must be careful, and let it be remembered that it is essential the subject be approached with purity of heart and purpose, let no one fall under the delusion that the development of the powers will serve to satisfy one's idle curiosity, if this be the aim and object then better to leave the thing alone, for the snares and evils to which one would thus be exposing oneself is very great indeed.

I will be glad to give any further advice to readers if they communicate with:

TORUS'

C/o Editor.