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Vol. XIV

JANUARY—1919

No. 1

THE KALPAKA

An Indian Psychic Review

Published Monthly

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7-JAN-1919

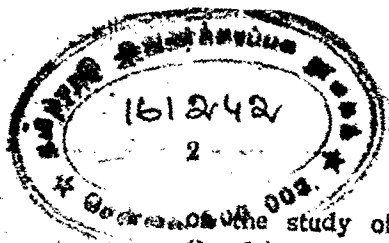
EDITOR

NOTES OF THE MONTH

The new-old problems of Psychical Research with their startling results in certain directions are taxing the attention of the thoughtful men—whether they are believers or not—all over the civilised world. These phenomena are being 'OURSELVES' widely discussed and substantiated by the 'sublime patience' of the investigators like Myers, C. L. Tuckey, Mr. Bramwell, D. H. Tuke, Sir Oliver Lodge, W. F. Barrett, Mrs A. De Morgan, H. Mayo and a host of others in the West. But there are also sceptics and rationalists like J. McCabe, Sir B. Donkin, Edward Clodd, J. M. Robertson and others who summarily dismiss them.

The average man, whether mentally lazy or busy, having no time or inclination for patient study or critical research, follows (like a sheep) the so-called rationalist who sees nothing in psychic phenomena save 'waxing and pernicious superstitions', blindly, joins the orthodox religionist who sees nothing therein but manifestations of the devil or devils, or, again, lightly loses himself in the rank and file of believers of the 'occult' professing to find, everywhere, evidence of the 'supernatural'.

It was with a view to enabling our readers to approach the 'borderland' in a spirit, at once rational and religious, sane and practical, that we have been long striving. The subjects considered throughout last year ran over a vast range from Concentration: Its Use and Misuse to Helpful hints



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the study of Mantra Yoga and other branches of Hindu Occultism; from the Choice Maxims of a saintly Prince to the Rules of Yogic realisation formulated by the siddhas and mystic philosophers like Auvayar; from Mental-physical exercises for body-building to the Sadhanas designed for the advanced student to energise the psychic centres; from Practical Memory Training to Psychic Photography; from Telepathy and the psychic aspect of thought-projection of the Philosophy of Happiness of a Jivan-Mukta; from the Secret of Prosperity and the Law of Attraction to Strange psychic experiences; from the Secret of Karma Yoga and the true nature of Death to the Planes of existence beyond ours like Kama Loka and Rupa Loka.

These subjects, though most of them were necessarily theoretical, must have revealed to the thoughtful reader a marvelous extension of human faculty above and beyond that of reasoning based upon trained human intelligence. Our purpose, hereafter, will be to help forward such students in their study, research and practice, and to interest beginners and guide them safely in the enchanted fields of psychic and occult knowledge. To an enlightened Hindu acquainted with 'ancient wisdom' and 'modern', 'Gupta Vidya' embraces not only the regions of psychic and spiritistic research of to-day, but the whole science of the soul (Atma Vidya) with its higher

MANTRAS AND THE ATHARVA-VEDA

P. S. ACHARYA.

The Hindus believe that the Veda consists of sounds—those sounds which God ‘preserves with Him with the rest of the Universe in Pralaya and which he conveys—when creation—begins again—to the Rishis who are qualified to receive them and transmit them to others’. The Vedic truths, it is said, can be realised by *sadhana* (effort) and *sraddha* (faith) under the guidance of a properly qualified Guru, if the *sadhaka* starts in the right manner and proceeds correctly and cautiously. According to Jaimini the Vedas are *eternal* because sound is eternal, the eternity of sounds being laid down in the *Mimamsa* as the principal basis of the eternity of the Veda.

Such is the view of the orthodox theologians who believe that the whole Veda is in some way or other the work of the Deity (*Easwara*). The Rishis or inspired Seers—did not simply receive the revelation, but actually saw the ‘Mantra, or the Truth, revealed in sounds, which is held to have existed in the all-knowing mind of God who is ‘Supreme Intelligence, before the beginning of time.

As Monier Williams says, the inspiration of the Veda is regarded as so self-evident and self-con

Portions of the Atharva-Veda are entirely in prose, though as Prof. Whitney points out, we cannot possibly draw always a sharp line between prose and verse, 'as they sometimes slide with one another and even get mixed up even in one and the same passage.

Books I-XIII consist chiefly of prayers, formulas and charms for protection against evil spirits of all sorts and kinds, against sorcerers and sorceresses, diseases, snakes and other noxious creatures, of benedictions and imprecations, invocations of magical herbs, prayers for children and long life, for general and special protections and prosperity, success in love, trade and gambling, together with formulas to be employed in all kinds of domestic occurrences. Book XIV refers to marriage ceremonies. Book XV-XVII refer to the mendicant and speak of certain conjurations. Book XVIII deals with the so-called dead. The remaining books contain miscellaneous hymns and those borrowed from the Rig-Veda, etc. The first hymn of the Atharva-Veda is addressed to *Vachaspati*, the Lord of speech for 'divine help, favour and illumination'. The sadhaka concentrates his *Atma-sakti* on the 'Genius of human life' presiding over the power of speech, and prays for the strength and power of the gods ingeneral or of the *Maruts* with their golden weapons, golden ornaments, cars of gold, so that his head and face may shine with 'Divine Intelligence' and that he may be able to throw around and above himself 'continual lightnings of thought', amidst a 'shining rain of fancies'. Then the aspirant thinks upon

ARUPALOKA

BY BUDDHI CAKKHU DAPPANA

Arupaloka may be termed the Loka where beings have no body but mind only. These beings are peculiar to Arupaloka only as all other worlds have beings with bodies, material or etheric. An *Arupaloka* being is one who is born there by a very high order of merit. The attenuation of sense affections by strenuous Dhyanic Meditations has formed the mind which is the form of life in Arupaloka.

The material body composed of hands, feet, head, eyes, nose, ears, etc., is the structure of sense affections. An Arupaloka being has no such structure. One sense which animated a desire for wisdom has left a modicum of matter in the Arupaloka being, called the mind. This matter too is very attenuated in form, and it is fed with the etheric wave; a similarity of this form of existence is to be found nowhere else. The force of desires which gathers matter forms a being. When the desires are infinitesimal there is hardly any force to gather matter to form a being. The Arupaloka being with the mind only

of Arupaloka. A wide expanse of space surrounded by the aura of Arupaloka beings is the main light of that Loka. Magnificent columns of Auric light illumine the whole loka and there is no darkness in it. The presence of ether makes Arupaloka wholly transparent, so that the Arupaloka beings can see through all other worlds without any hindrance. They can not only see other worlds but also can see and read the minds of all beings inhabiting other worlds with a little concentration of mind. They are not in anyway prevented from possessing accurate knowledge or information of other things in the Universe as they see all things in the etheric light.

Pure in thought and righteous in actions, the Arupaloka beings go into a supernormal trance in their Dhyanic meditations. In this trance they commune with higher 'Majesty' of their mind to which are presented the marvellous revelations of nature in their naked purity. Such lofty thoughts are thereby absorbed into the Arupaloka being and form part of his structure.

Consciousness springs in him and the law of nature gives him the knowledge which he desires to know. Potent as such knowledge may appear to be, yet it is the knowledge which is the result of his making. As man progresses in wisdom and becomes conscious that that knowledge can be attained by merit, the mystery of such states as those of Arupaloka beings must disappear. The Arupaloka

difference between Buddhism and Hinduism.* Now centuries and centuries have passed over the renunciation of this doctrine of deliverance, yet the full effect of such a truth has not been realised by man. Unique as the doctrine of Buddha the single-handed advocate of a truth cannot have many supporters, but it did have the support of mankind in the majority. The truth is not, however, brought home to their minds owing to its subtle nature but those who follow the doctrine of Buddha do so with a very meagre knowledge of its truths. No man however sees the depth in which the truth lies unless he arranges the paraphernalia of his mind to look at it—not through the sense doors, but through the mind-door. The vision of the mind is only possible if the vision of the sense doors is closed. Man cannot see with his mind if the object he wishes to see is obstructed by sense mountains. Sense cognition is as vast as the consciousness of the infinity of space. To that the ignorance of man regarding the truth taught by Buddha is not a matter for surprise.

Hindu Rishis are on the threshold of the *Lokotra* path as the *Loukika* attachments are still dear to them. As time rolls on the eye of wisdom will see the truth that Buddha taught which will be adopted by all the the worlds as the Universal Law of Nature.

* We have to note here that in the Bhagwad Gita whose doctrine forms the apex of a long

'Giver of blessings, glowing, all heroic, may He the Wise
and Watchful go before us!'

He works incessantly using body and mind—the double
instrument—in duty and service praying all the while with the
ancient Rishi.—

'From out the distance, far and wide, may Pushan
stretch his right hand forth!'

The mystics of old did not despise or torture or starve the
body.

Worship to Thee Whom all behold! Regard me,
Thou Whom all regard,
*With food and fame and vigour, with the splendour of a
Brahman's rank!*

They address their hymns to Agni, Indra, Yama and other
gods that they may have health, strength, long life and prosp-
erity, here below and happiness and the Life Eternal on the
other side of death.

'V

All energy off elephant and panther, all energy of gold
 (god ?), men, kine and waters,
 Might in car, axles, in the strong bull's courage, in
 Varuna's breath, in Vata, in Parjanya,
 In warrior, in the war-drum stretched for battle, in
 the man's roar and in the horse's mettle.

The hymner concentrates his soul-force on the universal sakti resident in man, beast and God and in the so-called non-living, but to the scientist and occultist, living matter. Thus he absorbs and assimilates the essence of universal strength which 'sees in front', 'sees behind', and 'sees afar away' 'the sky, the firmament and earth.' Sometimes, the hymner may also wear an amulet with the following *Mantra Vakyas* uttered in concentrated faith.

Power art thou, give me power. All hail !
 Mighty art thou, give me might. All hail !
 Strength art thou, give me strength. All hail !
 Life art thou, give me life. All hail !
 Ear art thou, give me hearing. All hail !
 Eye art thou, give me eyes. All hail !
 Shield art thou, shield me

phraseology, the spirit and body? On the other hand—and we are ignorant of which might be correct—suppose we treat this influence as a positive quantity, actively opposed to the union of spirit and matter as represented by human beings; then one might ask, is not this one of Nature's great subterfuges for the purpose of causing death?

To proceed further, and probably to entangle hypotheses more hopelessly, a variety of theories have been put forward that the 'Closed Door' is merely another form of an existing, active potentiality of malignant power. To particularise, it is considered possible that this 'Closed Door' is a form of weak endeavour on the part of the malignant potency to occupy the body of a subject with the advantage of that body having temporarily released its *astral self*. The return of the *astral self* to the physical body is then opposed to this power, being sometimes permanently with hell from re-entering the body till the latter expires in its state of trance. In another instance, where the will power of the medium has been sufficiently strong to surmount this barrier, the human spirit has been constrained to share its physical tenement with the malignant spirit, overwhelmed and swamped by the superior forcefulness of the demoniac influence, in a state of semi-consciousness. In such cases the subjects have immediately developed insanity, becoming vicious and evil caricatures of their former selves. Probably one of the most incontrovertible instances of the kind is that given us in the New Testament of the man who lived among the tombs in the country of the Gadoreness,—'And Jesus asked him, saying, What

'Early on the morning of the 7th of November I dreamt I was on a battlefield. It was evidently just after a battle, for there were many lying about recently wounded. I saw various uniforms that I did not know. When I described them to my husband he identified them as the uniforms of certain regiments.

"YOUR BABY WILL WAKE AT THREE."

'As I looked at the wounded men I saw that many were bleeding. Then I noticed a female form walking among them. I recognised her as Miss Dorothy Kerin, and I went to offer my services to her. She was laying her hand very tenderly on the bad wound of a soldier. I said, 'Can I help you?' She said, 'Oh, you have come too!' Then she went on 'My time here is short, but yours is shorter, for your baby will wake at three o'clock and will need you. Will you look over the field and come back and tell me who are the men who are in greatest pain, and I will lay my hands on them and try to relieve them.'

'Then I went about the field and found several men who seemed to be in more pain than the others. I went back again to Dorothy and indicated where they were. I had only just time to do that when I woke up. My baby was sleeping in the cradle at the side of my bed. He woke up and cried, and that had awakened

people. After explaining the first principles of Yoga, he speaks of the higher grades of Pratyahara and Dharana where the aspirant rises above the conventional and credal stage of spiritual evolution and strives to win the kingship of the worlds upon worlds revolving in the Chittakasa (mental space). Dhyana is begun when the sadhaka has won steadiness and composure of *manas*, at least to some extent, and after, in some cases, he has correctly understood the practice of Prana-yama. The last and the highest stage is samadhi, a state of profound contemplation. After the state the Yogi can perform 'miracles', one of which is his internment in air-tight coffins for periods varying from 7 to 40 days.....The question of 'Psycho-Analysis' is discussed in the *Azoth* for November 'from the occult or spiritual side of matter'. It deals among other things, with cases of spiritual obsession, actual, partial and absolute, treating under this heading of 'all cases of persistent domination over the patient by another or dual personality'. Two cases have herein been given as illustrating the main principles involved. In the first of these, a man actually sees a devil or a spiritual man, as the writer says, but saved himself from being 'possessed' by controlling the spirit-man by his own will or Chitta-sakti in about 3 weeks. The other case that of a partial obsession by a discarnate drunkard who induced the person possessed to drink for 4 days every sixth week. This was cured by suggesting to the patient 'the cause of this debauch and his lack of memory under the influence. Such interesting instances of obsession are by no means rare in our country where cases are treated and cured by

He may construct [it as he pleases and according to his needs and right desires and feelings. Let him prove it by reason or inference or authority *first* and *then* by experience. Thought registers itself in the brain and body more or less permanently.—The structure of the bodily cells may be changed thereby—regenerated or rejuvenated. Thoughts of beauty build up beautiful structures of bodily cells. The Mantra Yogi, well-versed in psycho-physics and psycho-physiology can transform the physical man in a 'mandalam' (i. e., about 40 days), by putting him through a course of *Upadēsas*. One hour's *Upasana* may be necessary to start with including *sadhanas* and *Dhyanas*. The enthusiast may devote more time to these. More blood and better nourishment can come to the *Mantrika* through his *Mantras* than through pure and nourishing foods. Always and systematically remember the above 'proposition' emphasizing the spiritual aspect of body-building, in all that you say and do.

THE PRAYER OF GOD

BY HENRY PROCTOR, F. R. S. L., M. R. A. S. (London)

be first considered. If good do it, if bad, do not do it. Very harmful consequences flow from acts done without right-mindfulness. It gives trouble in this life and greater trouble in a life hereafter. Merits and demerits are the result of actions done with right and wrong mindfulness. As a man in a state of intoxication, is unmindful of his acts, so a man who does not think rightly is liable to make the same mistake. These wasteful actions can be prevented by right mindfulness.

Right Concentration:—Concentration is focussing the mind on one subject without allowing it to stray. Think on one subject only at a time. This is the principle in concentration. The success in a man's life is his right concentration. Concentration is right when the mind is chained to one thing at a time, and that thing must be a right one which is known to the man as right. Concentration on matters which are known to be wrong is not right concentration. The acidity of the concentrated matter is not lost if the matter which is concentrated is of a sour kind. Therefore concentration on vicious or unholy matters produce the same result and much more as this acidity will spread to the concentrated atom of his next, becoming and make it also sour. Right concentration on subjects which are good and holy makes the concentrated atom of the next becoming both pure and holy. Therefore right concentration will give good results in this and in the next life.

Mantrika achieves by Will. So does the student of *Kayasiddhi*. He has an ideal for his Kaya-siddhi sadhanas—an 'Upasana-murti'. In his consciousness (including the subconscious and the superconscious) he thinks of his Ideal—lives in union with the Ideal—identifies himself with the Ideal by love and devotion, day by day, month by month and year after year, until finally he becomes what he desired in his heart to be.

To sum up.—(1) The student of *Kayasiddhi* never forgets but always remembers the One Life Divine, here, there and everywhere. He knows that behind or at the back of each living cell and atom of the physical body lies the unexplored Ocean of Prana-sakti. (2) He cultivates *santi* (Rest) and knows how to relax himself, body and soul. (3) Again, he knows whence he has to derive *sakti* so that he may work wonders even through his body. (4) He never minds the fall, knowing that it helps him to rise and that 'failures are the pillars of success.' (5) Without an attractive Ideal of Perfect Health and strength (say, Hanuman, Bhima etc), no practice in *Kayasiddhi* is likely to be crowned with complete success. A rigorous course of sadhanas, cheerfully pursued, with the Ideal always before you, is sure to lead you to success

