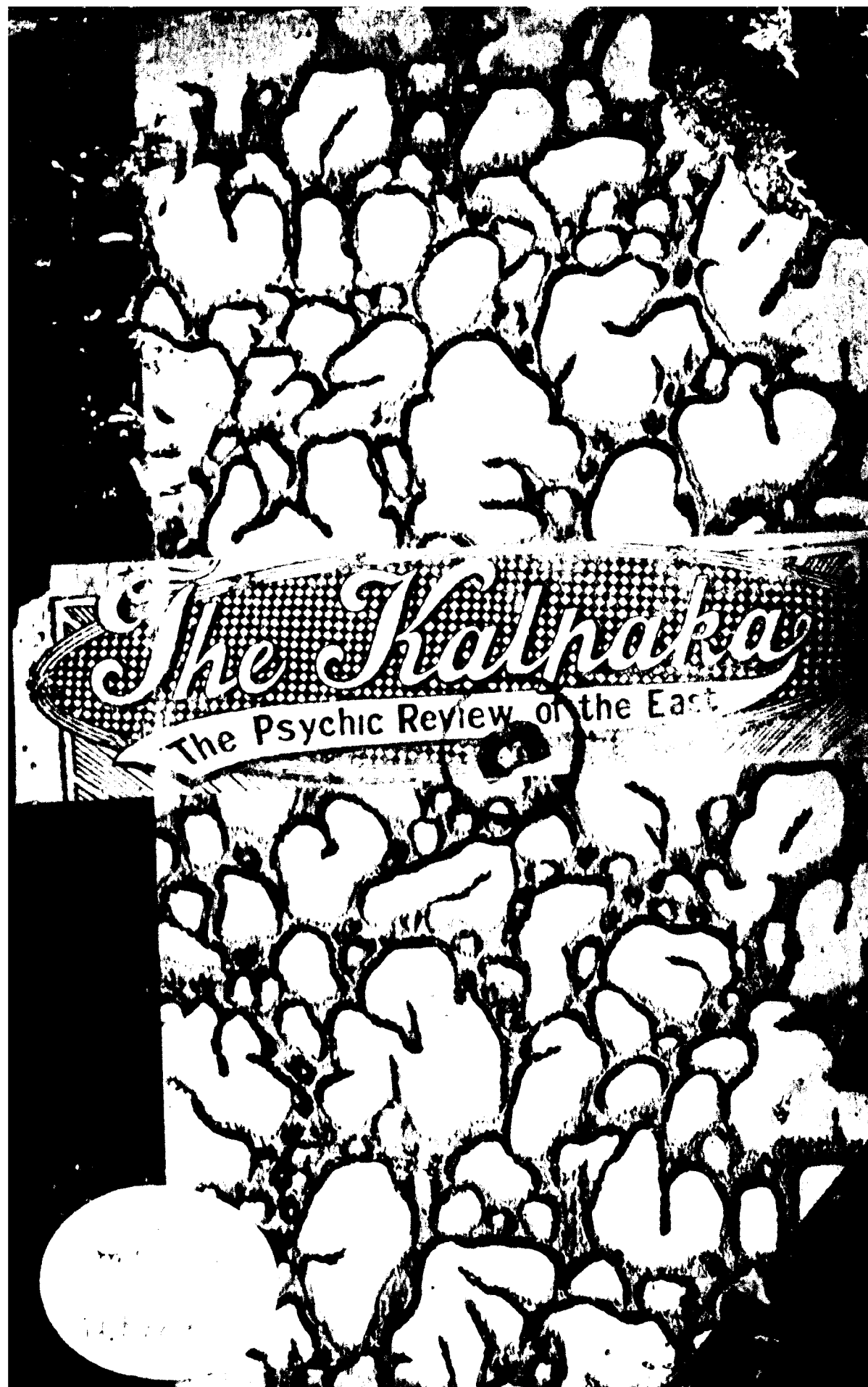




The Kalhaka

The Psychic Review of the East

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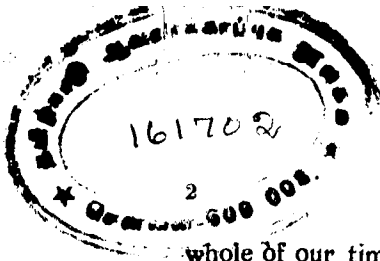
No. 1

SPIRITUAL LIFE

SWAMI A. P. MUKERJEE

Introduction

After a lapse of several years we meet once more. Let us hope that the small circle of our friends and students have utilised this interval in trying to digest and realise what little good we were able to convey through the *Kalpaka* in the past. Let us also hope that this special series which we are going to attempt will be even more successful in benefiting you in every department of your life. We say 'every department' because we hold that spirituality in the right sense of the word ought to be a boon and blessing to us all round, else indeed we have fallen short of the goal. We hold this life on earth as a sacred thing to be valued and cultured on every plane, physical, mental and spiritual. Of course, our opportunities are extremely circumscribed, the bread-problem seeming to absorb the



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whole of our time and attention; still, if we have the will, the sincere urge of the soul will pierce through material difficulties and create for us better circumstances and wider opportunities.

In this series 'Simplicity' will be our watchword. Our readers will not be confused by useless metaphysical talk. They will not be told to do things beyond their present capacity. If the more learned section of our readers feel disgusted with our simplicity we would politely ask them to 'skip' this series and go elsewhere. If we succeed in giving the least little help to even one soul in its upward ascent in life our task will have been accomplished and we will consider ourselves amply rewarded. We are but humble instruments in the hands of the Almighty and as such are prepared to be supremely contented with humble results. Our words may be nothing more than faint echoes of the utterances of wiser souls, yet our earnestness will carry its peculiar magnetism and, if meant for your special use, will appeal to your understanding and stir up your soul. Our humble words, if meant for you, will ring in your ears and bring you peace and strength everlasting. Should this sympathy exist, you may take it that the rapport conditions are well established and only good can reach you through us in the measure created by your receptivity and good faith.

Where is the need for the Spiritual life? Need we answer this question? This physical life is so short, so full of varied struggles, that it ends before we know that it began. There may be a few amongst you who would like to bring a new element into your lives, the leaven of the Spirit. The usual round of activity for the fulfilment of physical necessities in connection with food, shelter, and clothing is quite all right in its place but this activity does not seem to carry us one step beyond the grave. We are like so many automatons being moved about here and there, submitting our necks like cattle to the yoke of Life unable to claim our Divine Heritage, which, expressed in one word, is—Freedom or Spiritual Emancipation.

Our readers know well that mere physical plane existence consisting of the care of the body and sense enjoyment leaves much to be desired. We need therefore only to mention this point at present to open their eyes to the absolute necessity for something beyond it. The culture of the intellect through education and subsequent mental efforts is a step which has

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brought us not one stage nearer to our goal. We have looked for peace, brotherhood, happiness, only to find ourselves face to face with war, massacres, starvation, poverty, disease, suffering such as the world never witnessed before. Why? Because we have neglected, nay, led by our mischievous brains we have deliberately turned our backs upon, the spiritual self. The man who talks of anything except what refers to the life of the flesh is a lunatic, deserving of our contempt and derision. Alas! our conceit has led to our being dashed to pieces and will, if persisted in, lead to worse experiences. The pain of life is being felt by almost every grown-up man and woman and the prospect before us is not promising. Thanks to the light of Western education we Indians have cut loose from the old moorings of our superstitions, customs and beliefs; we have thrown overboard all the 'bad things' handed down from our older civilization and are running about for the 'good things' which the modern civilisation of the West has to offer us only to find that these so-called good things are but Dead Sea Fruits which turn to ashes when we open their interior. In this good world there is plenty to eat for every living creature, space enough for every one, clothes and comforts *ditto*—yet we are for ever in want. Why? Because we are blind and deaf to the Spiritual Life.

We Indians are no better than others. We have lost our old landmarks and really do not know where to stand. We have lost faith in our god and goddess, we have ceased to believe in our religious ceremonies and forms of worship, we have no caste among our kind—the true, conservative Hindu regards the modernised Indian as an undesirable growth, something as worse than a 'half-caste', deserving of social ostracism and Eternal Hell. Curiously enough he is more tolerant towards the European whose civilisation has wrought the so-called Evil. We Indians are nowhere, our last state is worse than our first. Our conceptions of social polity, of racial and individual progress, materially and spiritually, are of a nebulous character. If we could jump out of our black skin and exchange it for the white, perhaps we would be better off. Then at least we could be part of the Western civilization which we are striving to understand and assimilate and, for good or evil, our fate would be the same as theirs. We could then safely

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kick aside the holy Vedas and the Upanishads of the Hindus and find refuge in the Bible. Unfortunately, this is not possible. The white races are turning to these despised Vedas and Upanishads for a little more light, we mean those of them who consider such studies worth while. Then what are we Indians to do? In the first place we do not set ourselves up as leaders of the Indian race. We are only striving to improve matters a little for our small circle of students in the *Kalpaka*. It is not possible for every Indian to delve into the sacred teachings of the Vedas and to thus form his own concepts on religion and psychic questions. The task is a stupendous one, quite beyond the average man. Our Pandits and learned teachers know little or nothing about what they preach. The Man who talks of man's seven sheaths will in a moment of personal confidence tell you that the Soul is nothing, that the life of man ceases after death. 'The vital air of breath which animated the frame has gone out and become mixed with the atmospheric elements!' We daresay our readers would smile assent and tell us that these men, learned in theories, can tell us little of practical spirituality. We hold that Spirituality has no meaning except in so far as we realise it. We hold that there is a body of simple truths in connection with Occultism and religion which when grasped and practised will give you a hold upon the ladder which leads to peace and strength. We hold that the whole world is a temple for the worship of the Supreme Spirit and no special places of worship are necessary. We hold that the Spiritual Life is the only way out of the present morass of troubles in which we lie floundering. Aye, it will do more for us. It will follow us beyond the grave and give us peace and strength there. Spiritual Life properly lived will brighten our lives and bring us success in whatever direction we try to use our capacities. While there is chance let us take hold of it and turn our lives into a new channel through which man can touch the secret springs of being and understand their workings. Such understanding will not be complete nor will it help you to work miracles but it will give you faith in your God, faith in life, strength to endure suffering and to relieve suffering in others. By 'faith' we mean conviction based upon experience. The man who has tasted sugar knows that it is sweet and no amount of specious

reasoning will convince him that sugar tastes saltish; similarly, the man who has experience however little in Spiritual Life will not be convinced that physical life is the whole thing and the rest so much rubbish and frothy talk. If you will be quite frank you will agree with us that you are at present no better than an atheist or agnostic. What do you know of the Spiritual Life? Nothing. You believe in religion because you cannot reason sufficiently clearly. We mean no offence; we are stating a fact to which you are perhaps blind. Is your present belief in religion based on experience of some sort? If so, it is worth its weight in gold, aye more, infinitely more! If not, then it is mere self-deception. Modern spiritualism is one of the most significant experiences which the European world is trying to understand. At least the West has that to prove that life continues after death but what about the East, what about India, the vaunted home of religion? It is rather saddening to think that we have not a single well-organised Psychological Research Society.

The facts of spiritualism are beyond question, even when we make every possible allowance for exaggeration, charlatanism, ingenious deceptions, etc. There is a substratum of truth although we cannot help thinking that some of our most learned friends have not escaped delusion of some sort.

To our mind the present mental condition of the modernised Indian is woeful in the extreme. He is rushing after a chimera, a Will O'the Wisp. We do not say this in a spirit of criticism, we have no time to waste in useless talk. It is absolutely necessary that we know our defects so that we may set about their eradication. We are hugging ourselves with the delusion that we are all-wise when we are really as blind as bats. That is the point we wish to drive home. We know nothing of Spiritual Life and must enter the Hall of Learning with the attitude of obedient children willing to be taught our A. B. C.'s. This is rather hard but it is the only way. One of the greatest stumbling blocks in the way of Spiritual Progress is the conceited self-sufficiency of our egotistical turn of mind. Modern education and modern life both tend to develop the critical faculty to an extraordinary degree. Because we are too great to enter the Kingdom of Heaven as little children

we never enter it at all. This sounds like some missionary teachings but it is quite true all the same. Conceit is the offspring of ignorance. Even now among our readers ninety per cent are suffering from this deadly mental disease.

Finally we would point out that we are addressing ourselves to the humblest and lowliest, the weakest and most sorrow-stricken among our students. The greatest measure of our sympathy is for such. In the series which is to follow we will try to explain in clear language some of the principles of Occultism which if held in mind and lived up to will bring peace and strength to our students. Let no one look for wonderful things in our writings. The wonders, if any, will be revealed to the practical students perhaps years after work. Earnestness and sincerity of mind are necessary in the beginning, in the middle, and the end.

THE COMING MAN: A PROPHECY

DR. ALEXANDER JAMES MCIVOR-TYNDALL.

It may be that what I am about to say may sound to some of you as merely SENSATIONAL.

But, I can assure you that every occult initiate today shares in this belief, namely:

This earth is being prepared for a higher civilization, a more advanced order of beings, than we can at this moment even conceive.

Materialists and metaphysicians, physicists and psychists agree absolutely in point of declaration that there is a great cosmic action underlying life-manifestation.

The difference in point of view of the metaphysician and the materialist lies almost wholly in the name given to the results of this cosmic action.

The Materialist calls it 'Evolution', and the Metaphysician calls it 'Uncovering of Consciousness'.

The former conveys the impression that we are creatures of this law—that we are acted UPON, from a power outside and beyond us—in fact Materialism teaches duality in nature.

The metaphysician claims that every apparent step in advance is but the unfolding of the knowledge and power inherent within us—the uncovering of a vast area of consciousness which remains unchanged, throughout all the cycles of action—even though we are during many of these cycles unconscious of this fact.

For example, it must be apparent that the force of electricity which has so changed our civilization, has always existed.

It is only recently that our out-reaching consciousness has been able to cognize the possibilities of this force.

In the same way, all the apparent discoveries of our modern twentieth century life, are not NEW forces, new powers, or new growths—they are but NEW to us, because

we have not hitherto been sufficiently awake to the possibilities in this vast Universe.

The human mind has been like a seed buried in the earth.

As long as there is not within it that inner urge toward expansion, so long is the seed limited to the very small space in which it is composed.

But, when under the action of rain and dew and sun and storm, the seed expands, bursting its covering that held it within the limited space,—then it became the plant, the flower.

The most alert minds of this century have come to the conclusion that the race is about to burst the bonds of our limited concepts—that inner urge toward a broader, freer, fuller life—a life above the sod that we see alike in seed and in man, has unquestionably brought us to the point where we must expand into a happier, larger civilization.

Perhaps some of you may have read the story by H. G. Wells called 'In The Days of The Comet'.

In this story, Wells describes the new order of life, the great change that comes over the world, after a catastrophe caused by the earth's surface coming in contact with a comet. The chapter of vital interest to the world is called 'The Awakening', and is afterwards alluded to as 'The Change'. Wells is called 'the scientific prophet'. I believe that he has no idea himself that he is a metaphysician. He regards himself as a materialistic scientist, and is so regarded by the world.

Probably the word 'metaphysics' would convey to his mind something very different from its real meaning, which is simply higher physics—nothing more than HIGHER PHYSICS.

You know the world at large has still got the idea that metaphysics is forever opposed to what the materialist calls 'common sense'.

As a matter of fact, it is simply the very heart and essence of common sense, because the metaphysician knows that the results manifest in the visible are from invisible causes—he knows that the human mind has but BEGUN to know its own capacity.

May we not see this in the merely physical life?

The child has within it all the possibilities which later are manifested in manhood or womanhood.

He cannot ACQUIRE this power.

He can but unfold it, come into a recognition of it.

Growth then, is not something outside and beyond us—something external and phenomenal—something that a power that we may call God, or Evolution CONFERS upon us—Assuredly NOT.

Growth is from within—like the seed that expands into a flower.

And, so, I claim, and every one who seeks below the surface of human events and experiences asserts that this embryonic God, Man, is about to unfold into a consciousness producing a civilization as different from ours of to-day as the full-blown flower is apparently different from the seed.

I know that there are many, very many perhaps, who will not grant this truth.

From the purely superficial viewpoint, it would almost seem that the race is becoming conscienceless.

We daily hear of dishonesty among our trusted officials, the clergy deplore the growing tendency to skepticism of the old faiths, or rather I would say, of the old beliefs.

The alleged sanctity of the home, of marriage, of the family, is, from the surface viewpoint, becoming invaded.

We find less and less disposition toward exclusiveness.

We find more and more disposition toward amusement.

Church

And we find less and less fear of an avenging god, which has been denominated in many quarters, 'Godlessness', indecency, infidelity, and other names with which the master 'Fear', has so long lashed the race into unwilling submission.

Now I am going to tell you that these so-called evidences of human depravity are evidences of Growth,—every one of them.

Does this seem inconsistent?

Let us then go back to the seed, for our lesson.

During a certain stage of the development of this seed into the beautiful flower, we may observe ugly growths attached to the bursting bulb.

There are worm-like tentacles, sprouting from it, and if we did not KNOW that these are a part of the process of growth we would say: This seed is spoiled. It is assuredly going to the dogs.

And if one doubted us, *we would but need to point to the ugly worm-like growths emanating from it, despoiling its hitherto smooth, shell incrustated surface.*

Would not that be the conclusive evidence of the seed's depravity? Indeed, yes.

So, there are those who see in these growing-pains of the race, nothing but evidences of our total depravity and our inclination to go over irrevocably to the devil.

But, the person of insight may also discern in all these seeming evidences of our lack of conscience, a reaching out after the soul's end and aim—Freedom.

For the first time in our world's history, the world at large is hurling defiance in the face of our great taskmaster FEAR.

It is dethroning this monster of autocratic, unmerciful, vain-glorious, Heartless Power, that has been presented to the mind as God—an external Power, who could do with us as he willed.

The uncovering of all the evidences of dishonesty point to two important facts in our growth, namely:

The demand of the soul for Truth. The uncovering of any unhealthy condition, whether social or economic is an

assurance of the inward urge of the sub-consciousness of the Universe toward Truth.

Another object is to prove to us the nothingness of position, of power, and wealth.

The S. F. (Titanic) disaster brought to us forcibly the truth that the only real wealth, is the wealth of character, of charity, of brotherly love, and altruism. That which makes for world betterment is service to each other.

We need these lessons.

If we did not need them, rest assured we would not have them. The Universe is grounded in wisdom and integrity.

There are entities in charge of the re-generation of this old earth, who will not nor can make a mistake.

Don't believe for one moment that we are not miles and centuries in advance of the old puritanical civilization if consciousness could be measured by centuries or miles.

And I say this, in face of the fact that the churches are becoming empty, in face of the fact that political graft is apparently rampant, in face of the fact that divorce, and so-called immorality may be pointed out in so-called 'high' places and low places.

The man of the future—and not so far distant future either—will stand upon free ground.

He will create, evolve, and develop the cosmic power within him, into beautiful happiness producing conditions.

All work will be a pleasure—a labour of love—not a necessity.

That is the only thing that makes work (manual labour) either a grind or a degradation—is the Necessity for it.

True, if we had not imagined that there was a necessity—we would not have produced what we have in the way of improved conditions.

But when the apparent necessity is passed—and it is rapidly passing, we will find a joy in work, that has never yet been found.

Measured by the limited compass of one man's life-time, the millenium has seemed long coming—and indeed, it may yet seem to such limited view—still a long way off—but be sure that it is here at our very hand.

The unhappiness of Kings, the degeneracy of the very rich, the unreliability of those in positions of so-called 'honor', are but the signposts that point to us the real way of honor, of power, of kingship. They are, but the cry of the larger consciousness that says: Can't you see the nothingness of externality—can you not see that honor lies only in Truth, that every man may be a king in his soul, that happiness lies not in wealth or material power, but within?

I tell you, dear friends, Man is beginning to find God, because he is learning that he himself is this omnipotent, omniscient Being; which has been presented to his mind, as God.



KAYASIDDHI:

Its Philosophy and Practice

P. S. ACHARYA

In these lessons we place before the reader some helpful hints for building the body and developing its vigour and magnetism from a point of view different from that of the ordinary *physical culturist*.

In the study and practice of Kayasiddhi, no blind faith or belief is essential for success. You need not believe anything without reason. You can prove all things for yourself by your study and experience. The practice is partly psychophysical, especially in the beginning, but it is mainly psychic and, at times and in advanced stages, even purely mental and spiritual. In the course of your practice, you will find how closely your body and mind are related to each other.

According to the *siddhas*, man is a spirit—immortal like God Himself of Whom he forms a vital part. Man is a spirit enshrined in *kosas* or sheaths including the physical body. Indeed, he is not to be identified with his body or mind, but it should be remembered that both mind and body are the holy shrine or Temple reflecting the real man and flaming unto the Eternal. The *siddha* has to realise the favourite Deity of his devotion, above and beyond all, as the Inner Ruler of this marvellous Temple.

Again, the *siddha* of the 'Kaya-siddhi' school looks upon the mind as but a finer part of the 'body' and the body as a materialised product of the mind. Hence the mind is often spoken of as 'Manomayakosa'—literally the 'mind-body'. The mind acts on the body and *vice versa*. Nay, the habitual mental state makes the body its pictured representation. Man the thinker can renew and rejuvenate his body by renewing and regenerating his latent mental processes by virtue of the philosophy and practice of 'Spiritual body-building'.

The position taken by the students of Kaya-siddhi in regard to the power of Mind over the body has just found its

all. And experiments show that emotion and thought can improve or impair the cell-life of the body. One secret of Kaya-siddhi or of psycho-physical culture is to know how to apply 'mental chemistry' and overcome weakening thought-currents by the appropriate kind of thought-forces.

Thought Builds Body.

Yogi Philosophy has said that thoughts are things and can make and mar anything and everything. The Philosophy of Kaya-siddhi lays stress on the fact that thought and emotion can build and nourish the bodily cells. It is this position, which, we think, has been attempted to be scientifically demonstrated by Dr. Anderson. 'Eleven young men were selected and the strength of the right and the left arms registered. At the beginning of the tests, the average strength of the right hand, as shown by the grip machine, was 111 lbs. that of the left 97 lbs. After one week of special practice with the right hand only, tests were made and it was found that the right hand had gained 6 lbs. in strength while the left, *which had not been exercised at all*, had gained 7 lbs. The thought without exercise had developed strength. **Think strength and you are strong**'.

This truth is well-known to the sadhakas of the Kaya-siddhi school. Most of their advanced sadhanas are purely mental and psycho-spiritual practices. They, by their sadhanas, can make their best thoughts, emotions and ideals react and form the glorious Temple of the Immortal One here below.

The Reality of The Ideal.

The student of Kaya-siddhi knows that mind and body are the two aspects of the same thing and that there is no real separateness between both. Knowing this, he affirms that which he desires as 'a present reality' and lives 'as it were already manifest'. His ideal is to him the sure prophecy of what he can truly unveil. Therefore he has always before him—especially, during his practices—an enthalling ideal of physical vigour and personal magnetism, imaginary or real. Several sadhakas love to enshrine in their hearts the ancient ideals of gigantic strength and power like Hanuman or Bhima.

Anyhow, the student needs a vigorous spiritual conception of the necessity of rejuvenating the body. Let him resolve to begin to pattern his life after some glorious Ideal which he contemplates as his Health and Strength. Let him know and rejoice that the Ideal lives in him and that he is true to the Ideal. It is by ever visioning the beautiful 'image' in thought and consciousness that one realises it as 'a living, vitalised expression'.

The grand science of Kaya-siddhi teaches you step by step how to work out your ideal in practice and how to constantly renew and rejuvenate the cell-life so that the human form divine may share in the Universal beauty and magnetism. You may take up this science for study and practice, just as you may do with any other science or art. Every science, you know, has certain methods and requires certain preparations. So in the study of the Philosophy of Kaya-siddhi and its practice, you will have to prepare yourself by understanding and following the hints and methods which may be detailed in the course of our instructions.

