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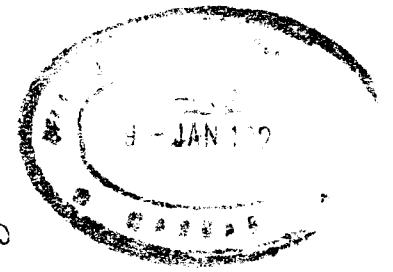
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THE KALPAKA

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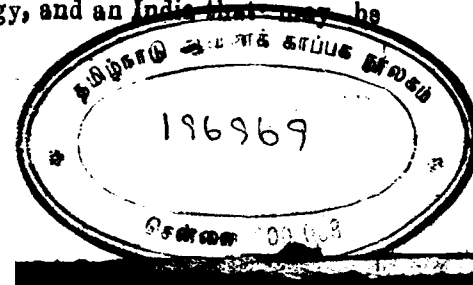
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elements. And I have, sometimes, thought there are five Baths corresponding to the five elements. One of them is earth. And most of the men, earth-bound, delight in what I may call the 'earth-bath'. They are eager to gather gold. What is gold but yellow earth? Another element is air, wind. And there is such a thing as wind-bath! After a man has gathered gold for some time, there comes to him a feeling that life's happiness is not in gold. He craves for something better. But this feeling is as the wind,—inconstant. He is not steady in his quest. A third element is light. And there is such a thing as light-bath. Vidya is light. And the man of 'vidya' comes to understand that the Good is the Real. But mere understanding is not enough. There are men of vidya who turn away from the Good in the hour of testing. Look at several of our educated men,—graduates of Universitites. What are they doing at this hour of the nation's need? A better bath than that of mere vidya is needed. A fourth element is fire. And there is such a thing as fire-bath! It was the bath the Sikhs took in the days of the Gurus. Sikh history is charged with a message of Fire. A message of the Flame! They who would be loyal to truth are tested,—with the bath of Fire. They must suffer. They must be ready to be a sacrifice to the Ideal.

But there is yet another bath. A fifth element is water. And the Great Guru was lifted up to a Vision of Paradise when he had water-bath in the River. This water, Ab-i-Hayat, the Water of Life—is love. From the 11th to the 14th century, India's history was almost a blank in the Realm of Spiritual Culture. In the 15th century, appeared Guru Nanak and proclaimed a message of Synthesis, of Harmony, of Love. 'There is no Hindu, there is no Muslim, for all are children of the One Father',—said this Great Prophet. He preached a religion of Synthesis and Humanity. It is India's need,—the world's need. The Nations have learnt to practise sacrifice. But in many cases, alas! this sacrifice has been poisoned with passion, jealousy, revenge. The nations hate one another; and the great Vision of Humanity lies bleeding. Will India listen, will the nations hearken, to the message of synthesis and Harmony,—the message of Love? One thing I know. In that message is the hope of a world renovated, a civilization re-created, a future infused with fresh energy, and an India that may be young with immortal youth.

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ANCIENT AND - MODERN METHODS OF Psychic Development

A. P. MUKERJI

Several articles have lately appeared in the *Kalpaka* in which modern methods of obtaining psychic knowledge have been declared preferable to ancient methods. The subject is one which interests us, and, without entering into an "argument" thereupon, we should like to express our views. We are not fanatics and believe in viewing everything with an open mind, and since the subject before us is essentially practical any misconception with regard to methods of work would be harmful to the earnest seeker after the Truth. The subject before us might well require a volume for itself, but our time is short and we can only express ourselves briefly and imperfectly—as we always do. There is no doubt that ancient methods are handicapped by obscurity, the want of competent exponents, and modern civilization, where a man must work hard for his daily bread, etc. Also, ancient methods are very very tedious and seldom or never lead to speedy results. They are also dangerous, for instance if a man following ancient Yoga methods earnestly, is not guided by a man of realization and has not very sound physique, we are afraid he will go mad or die a premature death by developing some serious disease of the brain and nervous system. The majority of Sannyasis, Fakirs, Yogis, Mystics etc in India are men whose brains have lost their balance and whose lives have been ruined because they seriously attempted a task which, if successful, would endow a man with supernatural powers and wisdom and make him super-human. The task is most difficult, also the results aimed at are nothing short of miraculous. A successful Yogi is a being above the most intelligent men of the world, he is an angel in communication with forces unknown to us, his life is not the same as ours, nor is he the same as ourselves, although he may appear to be so. He has again and again jumped into the fire

of spiritual initiation and come out successful. He has again and again thrown away his life for the sake of divine knowledge. A single thought from his brain would set into motion forces which may lead to tremendous results. His development has been achieved by following a most strenuous and severe course of training under a Master, who has spared neither himself nor would spare his disciple. He is recognized and watched over by Invisible Masters, who know his development and importance. The results also are lasting and permanent. No cheap bargaining here. No tinkering with seance rooms here. No stage show of Hypnotism, Mesmerism etc. here work lies at deeper levels altogether. It is genuine work and no play, and calls for brains and will. There is still alive a man who humbly followed ancient Yogi methods very earnestly for a period of ten years, all by himself, before his Guru even recognized his efforts or condescended "to speak" to him. And when he left his Guru, he felt greatly relieved and comfortable at the separation. Human nature is naturally averse to pain. We want to achieve mighty results without paying the price for it. He felt that a little more "spiritual training" would have driven him mad and he was glad to escape from the grips of a man who would not let him "run away" from the task for which he had worried him (his Guru) for years. "You have called the tune, now you must pay the piper. You thought it was all fine fun, and you are inclined to run away before you have done anything. Now, you must swallow the whole length of the hog or die. You are not fit for much, but you must do a little." The same individual also recently felt curious about spirit communication, according to modern methods. He held a seance one evening and was quite successful at his first attempt within five minutes. Undoubtedly, modern methods are easy. Who can deny it? Compare fifteen years labour to five minutes. But this is what this individual remarked to his co-sitters "I would a hundred times prefer seeing my dead friends while in a trance or clairvoyantly rather than talk to them through raps and taps and planchets, etc. This is not *spiritual vision* at all. This seems another form of jugglery. And, you do not know whether that damned pot or that stool gave the raps through some force projected

by our hands and wills". "But, can you see a dead man in a trance or clairvoyantly? Can you show us?" was the question asked. "I can, my friends, I can. I have done it hundreds of times not only while in a trance, but while quite awake and busy doing other work. As for showing you, prepare yourselves to submit to the same troubles that I have undergone and you will do so. I have not handled psychic development in a light-headed way and I feel wild with you people when you talk to me calmly and cheerfully on a subject which your brains are not fit to understand. Be satisfied with your monthly income, your little book knowledge, and your such present conceit that you know everything. Self-sufficiency is a most comfortable feeling. One of you here is a very good hypnotist. You, sir, are another misguided man. What do you know of the force which you have learnt to use? First of all, learn mere about the basic workings of this science in a genuine humility of spirit. Believe me, you know nothing yet. The same remarks apply to others'.

We have not exhausted this subject yet. Modern methods are safe and speedy, but they are only meant to awaken an interest in the minds of absolute sceptics who view all spiritistic phenomena with disdain and unbelief. They have their place, but spiritual development has to do with the 'life' of a man. *The methods are in competent hands, but these souls are not easy to approach on the subject and they impart their knowledge only to men of character and high morality, approved for such candidature, namely, men who have fitted themselves, consciously or unconsciously, for such initiation.* A true Yogi is at all times cognisant of the thoughts and feelings of those connected with him, his prophetic vision enables him to see future happenings in connection with himself as well as others; but he is not free to act upon this knowledge except in a prescribed way. Jesus Christ *knew* long before he was crucified, yet he had to go through the ordeal as an example to others. A Yogi may *know* that certain people hate him and curse him, rob him and injure him, yet he is excepted to bear the pain of it all without betraying the fact that he knows it all. Spiritual and prophetic vision is by no means an unmixed

blessing, spiritual development or unfoldment is in a series or gradations, and the power to achieve this knowledge is in proportion to our power to suffer pain, in proportion to our faith in the Supreme and the Invisible, in proportion to our morality and purity of motive. There are millions of spiritual men and women struggling along in life, generally it is the poor man who is truly spiritual; the moment the gates of enjoyment are opened to him as a result of good karma, his spiritual downfall commences. Finally, we admit that modern methods have their value, but there is a special method suited to each individual. It is a method which only a Master can know; methods vary according to the degree of spiritual, mental, moral, and physical development of a student. A single blessing from a Yogi is worth more than years of Yoga practice, study, and psychic training, but the power to get this blessing is developed by all this training. We have to fit ourselves first.

In writing these articles, it is not our object to attract any attention to ourselves. Some readers of the Kalpaka sought the writer out. We assure such people that no one should expect anything from us in particular. We know very little beyond what we write, and even that is for the edification of our earnest students. We advise *Kalpaka* readers to think over what we have to say and be satisfied with that. The man who has not been able to extract any good out of these papers must not expect to extract anything out of us personally.



HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMI RAU.

"Tham Dhrishtva Satru hantharam maharsheenam
Sukhavaham

Babhoova Hrishta Vaidehee Bhartharam parishas-
vajay."

At the sight of her husband who after destroying the enemies brought happiness to the great Rishi, Videha's daughter (Sita) rejoiced and embraced him.

"Sight of her husband".

1. She could not all along identify him as he was entirely lost in the crowd of enemies. But now she was able to see him fully well.

2. She saw before her the victorious hero with the blood stains scattered on his body which indicated the nature of the fight that must have preceded the annihilation of the Rakshasa hosts.

3. She now saw her husband with a smiling countenance that had settled itself at the close of his physical activities in the encounter with the dreadful foes.

4. She had all along only heard of his heroism. She now got a splendid opportunity of seeing it exhibited to the fullest extent.

"Husband who".

1. Who so dexterously bewildered all the fourteen thousand Rakshasas as to create an impression that each and every one of them fancied that he was individually facing a Rama in front ready to give battle.

2. Who was evidently more than human inasmuch as he had performed a deed which not all the Gods could have hoped to carry out.

3. Who was once humorously rebuked by her for want of manliness when he negatived her request to follow him in his exile. Probably she was hasty at the time; but the repentant blush on her face indicated that she made amends for her past conduct.

"Destroying the enemies".

1. The destruction of the enemies was the only thing noticeable on the battle-field; and none could follow the doings of his Kodanda bow.

2. Although there were spectators like Devas and Gandharvas mixed up on the battle-field, the Rakshasas alone were singled out and crushed.
 "Brought happiness".

He removed once for all the discomforts of the ascetics by the total annihilation of the evil ones.
 "Great Rishis".

Although the Rishis possessed powers of pulling down the enemies, they preferred to wait for the deed to be accomplished by the Great Avatar who had vowed to take up their cause.

"Videha's daughter".

The exploits of a hero can be appreciated only by those who possess similar instincts. Videha was a renowned warrior. And was not Sita his offspring?
 "Rejoiced".

1. Her anxieties ceased when she saw him safe after the single-handed fight he had encountered with the thousands of enemies that thickened around him.

2. The resumption of her peace was automatic with the safe return of her Lord.

3. The joy which she experienced when she saw her dear Ram as she was emerging from the cave was similar to the rapture said to be in the enjoyment of Jivatma who is able to behold Paramatma on leaving the mortal coil.

4. Her consciousness had been rudely shaken by her grief at the separation of her Lord. With the substitution of joy consequent on his return, alacrity got once more a strong hold on her intellectual faculties.
 "Embraced him".

1. She was the first to run and embrace him for she loved him intensely.

2. By constant shampooing, she tried to heal the scars that appeared thickly on him.

3. The Mother of the Universe took the Lord of all the worlds in Her arms in token of thanksgiving for restoring the happiness of the suffering children.

PEEPS INTO MANY LANDS

(in the world of Ideas and Ideals)

A. SRINIVASACHARI

Unity of religion and variety of philosophy

True religious experience of whatever religion, country or time has this common element of bliss that is of unearthly origin. So long as this exalted experience is being enjoyed, individual consciousness is nowhere and consequently no expression of the experience or reasoning about it is possible at that plane. Evidently he who is immersed within the ocean of truth and sees it from within cannot be outside. The knower of truth becomes one with it, is the authoritative verdict of Revelation or Sruthi. 'There is transcendental experience where nought else is seen, where nought else is heard'—so sings the seer of the Upanishads, the repository of spiritual experience. But the mind that has come down to the plane of reasoning views the truth from without, looks back on or reflects upon the internal experience and does not rest satisfied until the inner experience that was presented to it is attempted to be represented symbolically by it to the outer world, until it succeeds in interpreting it, as far as it can, however painfully conscious it may be of the imperfections that must attach themselves during the process. But interpretation or explanation of an experience that is really transcendental is a purely personal affair, being conditioned by the intellect of the individual which is made up of his own past experiences, his peculiar habits and idiosyncracies and views on life and things, and as such, is circumscribed by a particular mental horizon and a particular well defined temperament. Thus all impersonal experiences must necessarily suffer personal interpretation, and the light that knows no colour must pass through the veil of intellect and temperament and derive its own peculiar coloring, if at all its existence must be made known to the world at large. True religion is that transcendental experience and philosophy is an attempt at interpretation or explanation of it. Hence

religion is one and one only without a second; while systems of philosophy are different. The truth is one, but the symbols are many. The idea is one but the languages in which it is sought to be correctly expressed are varied. Unity underlies diversity; unity of religious experience is at the back of the diversity of its interpretations or manifestations. *Ekam Sath Bhahutah Vipra Vadanthi*. The Truth is one; sages call it variously. All religions are in reality reconciled at their birth, and for ever.

A Simile.

The Truth that is, or God who is Existence—knowledge—ecstasy condensed, is an effulgent light combining within itself the brilliancy of a thousand suns and the coolness of as many moons. This light is the centre of a circle on the circumference of which lie the various human minds. Even the infinite brilliance of the light cannot penetrate the thick impenetrable opaque wall of egoism that the minds have built between themselves and the light on all sides; and thus the existence of the light remains unsuspected and unnoticed. By dint of inward concentration or philosophical enquiry or annihilation of selfishness through continuous disinterested service or intensity of maddening God-devotion, the wall is made thinner and thinner day by day, and the mind penetrates deeper and deeper till at a certain stage of its thinness the mind goes right through the wall to the other side, there losing its individual consciousness. There within that circle of effulgence, the abode of supreme bliss, it sojourns for a short time and then returns outside as mentioned before. But the ever-present glowing memory of a bliss never felt before transforms it and the thick opaque wall of egoism becomes a thin transparent veil through which the light of truth is always streaming from the other side to this side of the mind where it is awake to the ordinary world. The intellect thus becomes illumined after direct experience and describes or interprets the truth from its own individual standpoint, thus colouring the real spiritual experience. Different explanations are therefore offered for the bliss of realisation from different standpoints of intellectual vision by minds that have proceeded from different points in the circum-

ference, as the same light appears to be coloured differently when viewed through differently-coloured glasses. From a negative standpoint the state of realisation is looked upon as a state in which all pain is destroyed, and as pain is found to be the off-spring of desire, Buddha called that stage Nirvana or extinction of all desires. Again from a positive standpoint the state is characterised as a vision of Truth or the Eternal lover of all human souls, God. Human experience tells us that happiness arises in the mind whenever it forgets itself; and this it does when it is lost in contemplation or when it is conscious of its freedom or when it is whole-heartedly and unselfishly working for another or when it enjoys the sweet presence and communion of a person with whom it is intensely in love. Thus arise four explanations. The psychologist attributes the bliss of realisation to intense concentration and perfect control of the mind; the philosophically-inclined explain it as the joy arising from the consciousness of one's eternal freedom from all bonds of matter; those who are inclined to action interpret it as the happiness that consists in devotion to work for work's sake; and lastly the emotional temperament would regard it only as the inexpressible rapture resulting from close proximity to the Ideal Person who is encircled by and completely enmeshed in his sweet affections. Different systems of philosophy are in this manner built upon the basis of these fundamental differences set up with a view to help the practical realisation of the truths expressed by each; and each system is established on the triple authority of Revelation, Reason and Realisation, and commands its own set of adherents and practitioners. Each proceeds from a different point in the circumference to the common centre and from the centre back to its starting point. "Religion is one in its essence, but different in its forms. The water is one, yet by its different banks it is bounded and preserved for different peoples"—so sings the bard of Shantinikethan.

Usually every saint enjoys a vision of the truth corresponding to a particular point of view which is mainly determined by his peculiar temperament. But there are saints and saints. Ordinarily, every prophet of an age is ushered into

the world with an individual and unique interpretation that would best suit the requirements of the age and the time he is born in. But there are exceptional souls who come as saviours of mankind to proceed to the centre from many points in the circumference and are blessed with a vision corresponding to all of them. When white light, a composite of many colours, nay, of all colours, passes through a glass of one particular colour, all other colours of the light are absorbed by the glass except that colour that pertains to the glass which is admitted freely; but a white glass admits all colours freely, and so doth that almost.....concentrate.....mankind. That almost perfect and myriad-sided mind concentrates within itself the vast experiences of several ages and several prophets of mankind. Their minds are as broad as the sky and as deep as the ocean. Their temperaments and intellects are many-sided and their capacities for spiritual experience of different kinds and for interpretation in a variety of ways are well-nigh exhaustless and unlimited. One such person is Bhagavan Sri Ramakrishna Paramahansa, the avatar of the modern age.

Philosophy and its inherent imperfection.

Every explanation of an impersonal truth is therefore personal and is coloured by the temperament of the individual who attempts to explain it. Herein lies the defect in every system of philosophy under the sun—a defect that no philosophy as such can go free from, in so far as the inherent incongruity of attempting to bring within the domain of reason what lies really beyond its confines and to define what is really indefinable, a defect that is a common trait of all systems of human thought that tries to shoot into transcendental realms where lies the unrevealed and eternal religion. Hence the medley of inconsistencies that present themselves to the critical discerning eye in every philosophy. That which is understood is really unknown and unknowable; that which is spoken of so glibly is in reality beyond the power of words to express; our reasoning is irrational or rather non-rational; our so-called knowledge is no knowledge in the true sense of the term; all truths save the absolute are half-truths and are relative truths

only, images of truth in fact; and all religions and philosophies are true and false, are right and wrong. Doubtless, philosophy is confounding, it is a perpetual intellectual puzzle. To pass on to particulars. The ultimate truths about God, man and the universe and their mutual relationship are transcendental and are far beyond the comprehension of intellect unaided by a belief in a higher authority; yet there is no system of philosophy that does not advance its own ultimate conclusions regarding them, regardless of other systems that seek to establish in their own way doctrines evidently opposed to its own. All this is as it ought to be and as it cannot help being otherwise. The same problem appears in different guises in new garbs or symbols in different systems, and sometimes the argument is in a vicious circle. For instance the problem of creation which defies human intellect and proudly and confidently challenges, its ingenuity is solved by every philosopher in a manner that is most satisfactory from his own standpoint and least so from that of another. The Adwaitin calls creation Maya or illusion but is obliged to add that Maya is neither real, nor unreal, nor partly real and partly unreal, thus involving himself in a series of strange contradictions. The dualist calls creation the work of a personal extra-cosmic God, but fails to explain satisfactorily the workings of Karma which guide Him in His creation or the motive underlying creation. The Saiva Siddhantin admits that Pathi (the Lord), Pasu (the Soul) and Pasam (desires) are all eternal, thereby making imperfection live side by side with perfection. The Shaktas again have their own weak points as also the Christians and others. But that philosophy alone that is not based on a practical discipline that leads to a vision of the highest truth is mere intellectual gymnastics and verbal jugglery.

THE LAW OF SUGGESTION

VICTOR DU BOIS.

Mental Suggestion

Mental Suggestion is to be rarely used in commercial affairs because it is not infallible; it belongs to the domain of Telepathy. If the subject of one's thoughts knows that he is to receive such suggestions, they will doubtless be received, because he will be *en rapport* with the operator of the thought; but this is not practicable for business purposes. If a man suspects that he is going to be influenced to buy an article that he thinks he does not want, he will oppose his will against it, and failure will result.

Mental Suggestions are reproduced in the ether, like wireless messages. They occasionally reach

Application other minds, and influence them, when the voice cannot be heard, and the external organs fail to receive verbal suggestions from any causes, such as intonation, deafness, blindness or "pure cussedness".

Distance is no barrier, if one soul is attuned to another. One need not be in the presence of a person to use suggestion in this way.

I want to sell Mr. A. a set of books. He is a hard man to find in and is naturally opposed to see-

Illustration ing book-agents. I find out what time in the day he is at leisure and therefore relaxed. Then I placed myself in a comfortable, relaxed condition and repeat the following pronouncing each word *verbally or mentally*, but not necessarily with any particular force: 'Mr. A., you will see me when I call. You will see intensely interested in my proposition, and will buy my books at once'.

If we are both relaxed at the time, the thought may reach him. It is well worth trying, but, as I say, it is not certain—he might be having a stormy discussion with his wife over her extravagance, and be in such a mental uproar that he could not hear the explosion of a cannon with his physical ears.

THE LAW OF SUGGESTION

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But, after trying this method on one who is hard to see, find out when he is least busy, and go to him with perfect faith in your proposition, in yourself, and in him as a customer. While waiting to see him, make the same mental exertion as above and, your proximity to him may enable you to reach him with a mental suggestion.

"The race once begun
Go ahead, like an arrow that flies from the bow,
Don't weaken, don't waver, don't wobble, just go!"

Thoughts are vibrations; vibrations travel in circles.

Beware to use this power for anything but

Warning good and honorable purposes! He who sends out evil vibrations will receive the same quality of vibrations in return, and will be destroyed by them eventually. Good suggestions are constructive; evil suggestions are destructive.



THE WAY OF MYSTIC WISDOM

The Magic of spiritual Alchemy

P. S. ACHARYA.

The advanced siddha-student should spend some part of the day and practically the whole of the night in his 'practice-room' which should be located in a solitary and clear place amidst the quiet, silent and majestic splendours of Nature. He should sit or rest there happy and composed studying, observing, experimenting, meditating or serenely enjoying the bliss within and the beauty around.

THE HOLY SEED

'Self, thy name is *Santi*'—say the siddha-scriptures. To the siddha-man and woman, *santi* is Peace *santi* is Beauty, *Santi* is Joy. His sacred study is fragrant with divine peace, bright with divine joy, beautiful with divine love. Early in the morning, he bathes in the holy waters of Peace and Truth and bathes again and again in sunshine and love. With the mind and the brain at rest with himself and the world, with the nerves quiet and muscles relaxed, the siddha repeats and meditates on some 'moola-mantra' which contains the seed of all his aspirations.

TRANSMUTATION

The siddha fasts totally at least on one day—preferably the *Ekadasi-day*—every fortnight. The whole of this day, he meditates on the Mantra with regular intervals for rest and observation of Nature, for walks meditative and walks observant.

Keeping regular fasts, learn to control the avenue of taste by abjuring sweets, salt etc, for a set period—say for a year. After full control of taste, learn to master touch, smell, sound and form, in turn. After sense-control, master the cognate organs—i. e. the organs cognate with, or yoked to the senses.

THE WAY OF MYSTIC WISDOM

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The siddha-schema of will-culture consists in gradually 'bridling' the horses of 'senses and organs correlated' and in transmuting the base metal of passion into the gold of power or *siddhi*.

THE GOLDEN KEY

After mastery of the Taste, the siddha proceeds to the mastery of 'Twin Snares' or 'Pairs of opposites' like heat and cold. The siddha controls his bodily cells and involuntary nerves and muscles so well that his 'physical overcoat' remains unhurt, even if he walks amidst snow or fire.

The siddha controls his thoughts and emotions by mastering the Solar Plexus, a psychical organ at the back of the stomach in the spinal cord which is the seat of emotions and a centre of vital force, prevision etc. In Pranayama (breath-culture) and sankalpa (determination) the siddha finds the key to the mastery of the Solar Plexus. He starts with the *vow of silence and secrecy* beginning with an hour or two *per diem* and working it up to a period of one year.

To the siddha *will* is pure *sakti* synonymous with pure joy or *ananda*. The physical basis of his Will-culture is the solar plexus or the 'second brain' which is exercised and developed slowly and carefully. There are several of these sadhanas, one of which is given below.

A PRICELESS JEWEL

Facing the East, sit erect with folded legs—spine and neck upright, eyes closed and chin slightly bent in. Visualise the body with your 'mind's eye'—imagining it healthy and strong and *steady*—never *stirring*—for half an hour. Thus for a *Man-dalam* or 40 days, *steadiness or stillness* of body is brought about by the balance of the Solar Plexus which makes itself and its 'site' known to the aspirant.

If any violent emotion like anger, care, etc. is on, the siddha-student is taught *first* to squeeze the Plexus by (thoracic) muscular force and then steady it by will-force or determination thus instantly abolishing the motion concerned. Then he says:—
"I have smashed my passion and transmuted it into the priceless jewel of will-power or pure *sakti*".

Then he repeats silently *OM* in the heart (pronouncing it by elongating the sound *M*) for half an hour. This mystic syllable is believed by the siddhas to be a mighty force-its vibration so disposing the solar plexus as to enable it to absorb universal magnetism.

STILL ONWARD

It is only by virtue of sadhanas that the siddha-student pushes onward, explores new regions and demonstrates new truths. Disciplining his faculties, conscious and subconscious, he digs into the mine of his possibilities within, bringing out the untold spiritual treasures for his own benefit and that of humanity.

TELEPATHY

J. C. F. GRUMBINE.

CHAPTER II

Thought Further Elaborated

Thought at first seems to be wholly objective, the product of materiality, the result of sensuous activity, and yet when the origin is perceived, it is but the form of the idea, which is its soul, and inspires to action. Aside from the other inferences growing out of psychical research and a profound understanding of Spiritualism, this one of the origin of thought is the most patent; for the spiritual hypothesis means this and only this, that there can be but one derivation of thought, and that is spiritual. The law by which this correspondence is accomplished may not be understood, but that it is operative is self-evident. How and why life should be thus involved and evolved is a mystery, but that astute men of science should fail to perceive this order of life is perhaps the greater mystery.

This much can be offered as proof of what is here declared. Experience of any kind is induced by an impulsion from within the soul. Why or what this impulsion is, is not always clear. That it exists is evidenced by certain thoughts and feelings which arise in the mind simultaneously with a sensation from the physical world. Some philosophers claim that ideas are casual to thoughts and so relate themselves to thoughts, which are their recognized forms or bodies. Be this as it may, there is no question but that in the sphere of what is nominally termed the consciousness ideas arise from seemingly occult sources, presenting to the mind an inspiration which, to say the least, makes the external sensation or mental impression intelligible. Some go so far as to say that this very inspiration makes sensation possible.

Plato, following Socrates, declared for the inattainability of ideas, that ideas are born not of sensation, but from within the mind, from a reservoir not mind but a source above or within

mind. This might be the subliminal sphere of the ego, in which it functions when in the dream or subjective world, or when it realizes or contemplates itself apart from its experiences or its sensuous life; hence the deeper meanings of the words inspiration (breath, or life or impulsion from within the soul) and intuition, or knowledge, which is a priori.

It is the doing of the doer which inspires thought, and it is that which is done which makes the fact—the experience. That doing begins, as has been hinted, in an impulsion from within. The mind, once a simple and potential function, takes on or assumes the complex and manifests forms of its expressions. The mind itself is virgin until touched by the generative power of ideas. This definition is not inconsistent with the idea that the mind is both an object and subject of evolution because it makes consciousness a uniform state of the spirit, co-extensive with and universal in all forms of life, conditioning all modes which differentiate it, the mind becoming an infinite series of modes, a reservoir of thoughts, to which the consciousness is made to minister as a searchlight is flashed over a large area of dark landscape, illuminating what was hitherto invisible, or when, to be more exact, the light of thought, is the result of a particular sensation. Few philosophers and fewer psychologists entertain this a priori, divine state of consciousness, and for the reason that its evidences cannot be made sensuous.

Of course, the point of view has a great deal to do with an understanding of this arrangement, some men of science ignoring and even repudiating the spiritual hypothesis on a priori grounds of prejudice and ignorance. But now that the facts of the supernormal life are so generally accepted by men of science, the propositions here set forth will not seem unreasonable nor untenable. The time has passed when facts will be winked at. They not only force recognition, but they demand explanation.

Briefly, the spiritual hypothesis relative to the origin of thought is this: there can be no thought which has not its origin in the supernormal man, and the supernormal man is that part of him which is the higher, inner correspondent of his physical nature. It is more than the dream consciousness and the sub-

jective mind. It is not the distinctively spiritual part of man, but the psychic in contra-distinction to the spiritual or exclusively physical. It can be explained by the word potentiality as applicable to the soul's dualistic life,—that which is supernormal but so involved in the soul as to allow either or both to appear, under certain conditions, in the one human life. The exanimate spirit can manifest itself as incarnate, and the incarnate can manifest itself as exanimate because of spirit; that is, spirit by conforming to conditions, can appear in this dualistic form. To manifest at all on the plane of matter, the man must enter the subjective life before he can appear objective, and to transcend that plane of the senses he must pass through the objective to appear on the subjective. The dream consciousness lies between the objective and the subjective mind and life, and this is made evident in sleep. But the supernormal sphere of the man is that part of him that controls the normal. This is saying a good deal, but a careful observation of the facts of life will show that one's education is altogether on this inspirational and progressive scale. A child, a youth, a mature man sees, perceives and understands what is on his plane of experience. It is a geometrical allotment. He cannot transcend it. All that appears within the visible plane his eyes may catch, but he himself does not fully, adequately realize it. It does not enter into himself as an integral part of him and his life. That which leads him on, that is the inspiration of his thought; and it is this thought which becomes the basis of all his experiences. Can the senses become useful at all, except as they become the servant not so much of outward, material excitation, but of the spirit? That is what these supernormal and abnormal phenomena through mediumship and the independent exercise of one's psychical powers imply.

A seer is one who uses the supernormal powers independently of the senses. A medium is one who uses his potential, psychical powers, mis-called mediumship, abnormally. The result is the same, but the use of power is not the same. And it is because of spirit, and not mind, in the segregated sense, it is because of the spirit operating through its supernormal and abnormal use or expression of power that the inference is made that thought is a free agent in so far as it can be made to do

the will of the spirit. As form implies life, as phenomena suggests reality, as the senses hint at powers greater than themselves, so spiritism implies Spiritualism.

If the subtle relation existing between ideality (idea) and imagination (image) be examined, an understanding of this law of correspondence can be had. Very little is known of the resources of both the ideality and the imagination. In fact, very little is known of the subtle relation of these two faculties to the senses and to the spirit; that is, their relation to the objective and subjective life. Ideality seems to lie on the great divide between the normal and supernormal life, and like a torch it casts a light outward and inward. Imagination, the seat of the form of the idea, called the image, holds a dual relation to the ideality, in that it is both creative and representative, manifesting the idea in a form and at the same time invoking the idea as though it were the ideality. The ideality presents the idea and, in a very occult way, affords a negative of the astral or spirit form too elusive and spirituelle to appear before any of the normal faculties. That is why the ideality is the nexus between the normal and the supernormal life and powers. This is not denied by the old-school psychologists, but it is not accepted by them. However, if attention can be called to the fact of the relation, careful and painstaking investigation may prove what is here stated.

The idea, generated in the ideality, is as spiritual as it is possible to conceive thought. It is experience which helps one to realize the sublime correspondence of the divine and human order, between the object (image) and subject (idea). And he who fails to perceive the wisdom in the end which experience subserves, who is ignorant of the uses of experience, who goes through the routine of experience without realizing what it is for, certainly fails to conjoin the two forms of one and the same spirit. Thus evil and good, though opposite in their effects, nevertheless subserve the spirit in this respect and show that in the working out of the problem of life evil, so called, and good become, like electricity, the opposite poles of one and the same force. Experience is the end which both subserve.

The correspondence between the spiritual and the material is shown in the delicate relation which Nature maintains bet-

ween the supernormal and the normal in the use one makes of the ideality and the imagination. But this use and relationship are but hints of the exact and unchanging correspondence which the physical sustains to the mental and the mental sustains to the spiritual in the operation of all of one's powers. Thus it is evident that when it is said that "I" see, one should bear in mind that the eye as a sense and an organ could not and does not see of itself.

These statements have been reiterated again and again, but the average and self-satisfied psychologists who ride the hobby of materialism to death have laughed at the proposition, as though supernormal powers have no relation, in this respect, to normal ones. It will be conceded sooner or later that the "I" of the spirit has the prerogative to express itself on the normal as well as the supernormal planes, and when these facts of telepathy, clairvoyance and Spiritualism are accounted for on a basis which proves what is here declared, the spiritual hypothesis will not seem absurd.

The word education as popularly conceived and taught is a perversion of the original meaning of the word. Education as modernly conceived, is commercial and therefore useful, but the man is no nearer the solution of the problem of life, so far as any such culture solves that problem for himself. The commercial aspects of education are not here disparaged, nor are the uses to which education is put undervalued. Education should do more than merely teach one to be useful; that is, how to make money. To lead out what is in one, to unfold the flower of the soul, is the supreme end of education; but that which grafts on the soul a semblance of development, a culture which is a veneer, is a hindrance rather than a benefit. Such culture often prejudices the worldly man to the higher uses of education—an education which the more serious learn to appreciate and prize. Experimental education is all important, yet the end of it is neither the results which are attained nor the illusive goals which are ever held before the mind. Education should have the spiritual hypothesis as its basis and, without in any sense becoming ecclesiastical or making public schools parochial. The spiritual hypothesis is a scientific one. As such it claims attention. And unless it becomes the inspiration

of the higher education, the supernormal powers will continue to lie dormant, or be entrusted to the few who will labour, as in the past, against the popular prejudices or the legal restraints of society.

Now when it is perceived that telepathy is the exercise of a supernormal power, and that it is not as some psychologists are trying hard to show, the action of the normal mind; that it is wholly subjective and not objective at all; that the brain plays the least part in its expression; that there is in it nothing which depends upon outward stimuli or excitation,—then something scientific can be done to formulate a system of telepathic communication. And so long as the origin of thought remains a mystery or so long as thought itself is traced to a source other than spirit, or at least the higher vehicle of the spirit—the soul—telepathy will remain as the philosopher's stone, a lost science. But if the origin and nature of thought are accepted as telepathic, that is, if thought is found to be of super-physical origin, then psychological science will have a new basis on which the higher education can build an enduring civilization.

The spiritual world impinges on the material. Nay, more than this, the spiritual life permeates the material life and is at the roots of it, although the two seem so opposite to each other. For though the light is not the darkness, yet the darkness could not exist without the light; though the spirit is not matter, matter could not appear without spirit. Thought and feeling, sensational as they seem and are, have their roots in that which is supersensational, that which is essentially not of the senses. Inspiration is to experience what an idea is to a thought, what consciousness is to mind. This mystical hemisphere of being is as real as its more demonstrative shadow and fits into it. To use metaphorical language, the spiritual world swings somewhere within or beyond midnight darkness and our dawn. To prove this, and that 'the highest', as Victor Hugo wrote, 'is only attained through the high', one must not delve in the depths of phenomena, forgetting what is above in the clear light, to find or try to find what is or was never there, but he must ascend the spiral staircase within himself until he finds within himself, above the clouds of the human senses, in the impalpable, superphysical world, the central spirit of his being.

TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAHMANYAM

CHAPTER XIV (Cont.)

The entire world is pervaded like reflections by (17) the mirror, by that CHIT-SHAKTI. To this BHARUPA (Form of light), the attribute of being BHASAKA (18) (illuminator) came about only relatively on account of the objects illuminated by it and it is not an inherent attribute. Like unto a city, etc. that appear within a mirror, all the BHASAKA (the illuminated) are immersed within BHANA (illumination). Just as the city appearing within a mirror is not (19) separate from the mirror, the world that is illuminated by CHIT (consciousness) in the form of a reflection within it is not separate from the CHIT. Just as in a mirror that is perfect, dense, and homogeneous there cannot appear in any way, a city that is altogether separate from the mirror, the existence within the Self of Consciousness that is plenic, dense and homogeneous, of a world that is separate from it is not agreeable to reason.

(20) But with regard to the ether of space, since it is of the nature of a void it gives accommodation everywhere and always to a second substance as the world. The CHIT (con-

(17) Not like the ether of space which pervades the world—
is the impact.

(18) This means that unlike the colour of a pot which is distinct from the pot illuminatorship is not distinct from the form of illumination. Illuminatorship is only a relative attribute caused by the illuminated.

(19) This is in reply to the objection why should it be said that the world appears in consciousness like reflections in a mirror—
and why should it not be stated as being similar to the appearance of the world in the ether of space.

(20) Because the ether of space is the non-existence of earth etc. it is described as void: And because she of consciousness is or ever of the form of Sat (existence) she is stated as being non-

sciousness) who is SATI (existence) who is of the form of ASHUNYA (Non-void) and who is EKARASA (Homogeneous) will not like the mirror illustration suffer the intrusion of a second substance within Herself. Therefore, like, unto a mirror, the Samvit by reason of the might of its freedom and without depending upon any extraneous instrumental or material cause evolves within its own non-dual self a second substance that constituted all heterogeneous, mobile and immobile forms. Just as notwithstanding the appearance of various reflected forms within a mirror remains uniform, unqualified and unaffected notwithstanding the appearance of a heterogeneous world, it is established from the continuity in the perception of phenomena, that an unaffected SWARUPA (own form) continues to exist. O King! think over within yourself the state of affairs when you (21) chimerize in your own mind. Though diversely several forms appear then in your imagination, they are of the nature of intelligence only. Just as the mirror remains uniform (22) whether there be reflections within it or not, that CHIDRUPINI remains uniform only, whether at the time of creation or at the time of dissolution

Though the CHIT is thus uniform, She by means of Her inherent freedom projects and causes to appear within herself, like the reflection of etherial space within a mirror, a substance having the denomination of an 'outside'. - This appearance of an 'outside' is the first creation, and this alone is what is void. *Swatantrya* = Independence, that is self luminosity or self-existing nature.

(21) It must be understood that phantasy is a perfect illustration. It is not necessary for the creations of phantasy that there should be subtle impressions in the mind, as casual agents, unlike a mirror which require images to produce reflections within it.

(22) If it be objected that why should that which is seen within a mirror be called a reflection, why not regard it as the perception of the original image itself, by means of the rays of light reflected by the mirror, the reply is that in that case, our faces should become perceptible to us by the rays of light reflected by a wall. Again, a hand placed near a mirror appears as double. Therefore that which is seen within a mirror is nothing but a reflection.



called AVIDYA (Nescience) or TAMAS (Opacity). The appearance of a semblance of partition in a plenic substance is alone what is described as the appearance of the 'outside'. Because in the Self of plenic I-ness a division has been superimposed, that portion which appeared as the separated is devoid of the sense of I-ness. The appearance within oneself of a portion that is not oneself is alone the appearance of 'an outside' itself is what is called AVYAKTA (Indefinite) and JADASHAKTI (Insentient Energy or Matter).

'The Agamic Tatwas are detailed hereafter'

That divided consciousness which at the time of creation illuminates the object called an 'outside of the (23) Self', is called (24) SHIVA-TATWA. Its illumination is SHAKTI (TATWA).

(23) Shivatatwa = Prakasha = Consciousness = light.
[Shaktitattwa = self consciousness = self-luminousness = the power of consciousness to be aware of itself.]

(24) The Supreme consciousness that is the self, though plenic manifests by its inherent freedom, as severally divided. And it appears divided in the following manner. Just as in a waveless ocean there arise spontaneously multitudes of waves, there rise in the Supreme Consciousness that is the Self, innumerable finitised particles of itself. And the appearance of an 'outside' happens only in relation to and from the aspect of such finitised particles of Consciousness and not for the plenic Paramashiva. And the totality of all the innumerable particles of pure consciousness thus finitised is what is called Shiva Tatwa. This Shivatatwa is not to be construed as the same as the form of Paramashiva; for the latter is of a non-general nature (devoid of any relativity). The generality of finitised uniform consciousness is what is termed as Shiva-tatwa.

The sense of Self-consciousness that rises in this Shiva-tatwa is termed Shakti-tatwa. Self-consciousness rises in the form of 'I am'. The manifestation of I-ness being inherent in consciousness there is no difference between these two tatwas; still from the aspect of uniform consciousness, it is called Shiva-tatwa, and from the aspect of self-consciousness in the form of I, it is called Shakti-tatwa.

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When the form of that 'outside' which is a convention (25) and which is the great void becomes covered by AHAM-BHAVA (sense of I-ness) then that is named (26) SADASHIVA-TATWA. When in this SADASHIVA-TATWA the DHARMA (quality of insentience) predominates, this itself is called MAHESHA-TATWA. A knowledge of these two tatwas i.e., the VIMARSHA or discriminating faculty which grasps the unity and difference between the above mentioned two tatwas is what is called (27) SIDDHA-VIDYA-TATWA. These five are SIDDHA TATWAS (PURE TATWAS). (28) Because in them, the power of differentiation is not predominant and because these tatwas appear non-differentiated, they are pure.

(25) Because the 'outside' otherwise termed Avidya, accommodates the world by remaining as its support and because it resembles the ether of space, it is called the great Void. And because this 'outside' is only an appearance separate from oneself, it has been described as a convention.

(26) The generality of particles of finitised consciousness which senses the 'outside' that is separate as being of the form of consciousness and manifests identified with the 'outside' as that the 'outside' also is of its own nature is what is called Sadashiva tatwa. In Sadashiva-tatwa, the aspect of consciousness is predominant. In Ishwara-tatwa where the predominance of consciousness is removed and when it manifests identified as 'this is I' it is called Mahesha-tatwa. Herein, insentience becomes predominant.

(27) The manifestation of a knowledge of identity and difference between the above mentioned two tatwas as 'I am this' this is I' is called the fifth tatwa termed Suddha Vidya-tatwa (tatwa of pure wisdom).

(28) Because these manifest as non-dual Chinmatra (consciousness alone) and because in these, the differentiating or insentient energy has not evolved into an effective form.

The insentient energy (jada shakti, that is called the 'outside' has got there states as seed, sprout and tree. Just as in the seed the distinctions of the sprout do not appear, since by reason of the non-rise of effective form in the insentient energy of its own accord, consciousness manifests and is predominant, these five tatwas have been described as pure tatwas.

Just as in a sprout, when the differentiation of the subtle activities of the insentient energy rise up, the qualities of sentience and

(29) Then (30) afterwards, because by means of the boundless freedom of Chit, the sense of differentiation predominates, the insentient energy becomes a DHARMI (possessor of quality) and CHIT (consciousness) becomes a DHARMA (quality) of the insentient energy. Therein that insentient energy itself is called MAYA-TATWA. Because the the insentient energy otherwise called differentiating energy attained DHARMIHOOD the totality of this sense of differentiation is termed as MAYA-TATWA.

The CHIT (consciousness which became as it were contracted by being enveloped by a profuse sense of differentiation, after being enwrapped by the undermentioned five (31) KANCHUKAS (garments) got the nature of PURUSHA (individualised soul). KALA VIDYA, RAGA, KALA and NIYATI are the five garments. KALA is little capability, VIDYA means little knowledge, RAGA means TRISHNA (desire or craving), to undergo division by age is KALA, and dependence on another is called NIYATI. By these KANCHUKAS the PURUSHA is enwrapped.

The totality of tendencies of beginningless diverse karmas (actions) of individuals which remain clinging to the energy

insentience become mixed up and balanced, the seven tatwas from Maya downwards to Purusha have been described as Mixed Tatwas.

Like a tree, when when there rises a differentiation of grosser activities, the non-intelligent insentience becomes predominant, and impure tatwas are evolved thereby. And these are the twenty-four tatwas from Prakriti downwards to Prithvi (earth).

(29) Then = when in this manner the Dharmi and Dharma become transposed.

(30) Afterwards=after the creation of the pure tatwas. Because in the five pure tatwas, the insentient energy is merged within consciousness, differentiation is not strong in them. But herein (in the mixed tatwas) since the aspect of consciousness becomes merged, the sense of differentiation becomes strong. In the pure tatwas, the aspect of consciousness was the Dharmi (possessor of quality) and the aspect of insentience was Dharma (quality). Herein it became vice versa.

(31) The five energies of the Supreme Lord, as Almightiness Omniscience, Ever-Satiation, Eternity and Independence become contracted and become the five garments of the Purusha.

of CHIT is what is called PRAKRITI (Nature). By reason of the effects of Karma being of three kinds, this PRAKRITI is threefold. A different condition of this PRAKRITI is what is termed as CHITTA. It must be understood that this lump of VASANAS (tendencies) is in SUSHUPTI (32) (Profound sleep), the PRAKRITI. At the close (33) of the SUSHUPTI, this itself is described as chitta. Consciousness associated with the lump of tendencies is itself the CHITTA. Because this lump of tendencies remains the same in both the states, CHITTA itself is PRAKRITI. By reason of the difference in PURUSHAS Chitta is of severally many kinds. And because in profound sleep the Jivas (34) (individual souls) have no differentiation the Chitta becomes the uniform Prakriti and at the close of sleep becomes Chitta again. From the aspect of predominance of consciousness, the very same CHITTA is called as PURUSHA, and as Prakriti from the predominant aspect of the differentiating insentient energy.

(32) Sushupti—It is a state that occurs when mature karmas have been exhausted by enjoyment and when other karmas have not ripened for yielding result. Sushupti is only a special state devoid of enjoyment, when the consciousness remains without introspection by reason of the nonrise of any mature karma which alone is capable of uniting the cognitional energy of consciousness with phenomena. When any of these immature karmas become ripened, the karmas cause phenomena to appear for the cognitional energy and unites it with them. And the cognitional energy of consciousness that is filled with such karmic impressions which are capable of uniting it with phenomena in this manner, is itself called Chitta.

(33) Finitisation was caused by body, etc.

Since in the waking state and in dreams, the bodies, etc. are distinctly separate, there is differentiation among the Jivas. Since in dreamless sleep, there is no appearance of the bodies, etc. and since in that condition there is not the appearance of any finitisation as in a waveless ocean, there is no differentiation among the Jivas in Sushupti. And because the Jivas have no differentiation in that state, the aggregation of their Karmic impressions fuse into one mixed whole. And this is what is called Prakriti (nature).

(34) Jiva means finitised consciousness—form means individual soul.

This PRAKRITI TATWA, by reason of the difference in its functions becomes the three kinds of ANTAHKARANA (internal organ) (35) of the forms of AHAMKARA (I-ness), BUDDHI (Reason), and MANAS (Mind). Afterwards the five JNANENDRIYAS (sensory organs), (36) the five KARMENDRIYAS (motor organs), the subtle † elements as sound and the rest and the gross ‡ elements as ether and the rest are evolved.

In this manner that SAMVIT (she of pure consciousness) who is supreme and All-witness, by forestalling the manifestation of an 'outside' plays (37) by performing creation, etc. Herein this world has been created (38) by that BRAHMA otherwise called HIRANYAGARBHA who sprang into existence from the BHAVANA of the Prime Energy of TRIPURA, for the purpose of functioning creation. In this creation, all the divided consciousness that appear as 'you' and 'I' are none other than that supreme CHIT-SAKTI. There is no difference among these. Difference appears only by reason of the UPADHIS (adjuncts). And the adjuncts are the products of BRAHMA'S ideation. When that ideation is withdrawn, the apparent difference will not continue to exist.

The power of imagination (Bhavana) that is in Consciousness is in you enveloped by MAYA. When that AVARANA (veil) is destroyed your imagination also will attain perfection (siddhi). In whichever manner, whosoever imagines either time or space or the rest, these will appear correspondingly in their respective places either as lengthy or short. The very same time which was imagined by me as one single day, has been imagined in this world created by BRAHMA to be twelve thousand years. Similarly by reason of difference in

(35) Three kinds of internal organs of the form of Attachment determination and volition.

(36) The sensory organs, etc. evolved out of the Abankara (I-ness) which is of three qualities.

(37) Play—because creation has no other purpose.

(38) This is in reply to the query that how can Almightiness be ascribed to Tripura when it is Brahma who has created the whole world. Just as there is no difference between the space in a pot and the space of the firmament.

† Subtle elements are, Sound, Touch, Form, Taste and Smell

‡ Gross elements are, Ether, Air, Fire, Water and Earth.

imagination the same time will appear as both lengthy and short. Because, within the rock created by BRAHMA which could be crossed over easily by walking on foot, I was able to imagine limitless space, it appeared to you as limitless. In this manner both the dual time and dual space are real and also at the same time unreal. Within your mind you also imagine at first a space as broad as hill and a minute time; then subsequently at that very place imagine again an extensive space of endless leagues and countless time. And you will find that as long as your imagination is steady these will be manifest to you.

Therefore, O King! this world which is of the sole form of imagination (Bhavana) shines in the 'outside' or AVYAKTA which is of the form of the Self of Consciousness. Therefore the world by its being a picture on the wall of *Avyakta* (Indistinct) that is of the nature of an 'outside', has only the nature of AVYAKTA. Again, since this insentient energy otherwise called AVYAKTA is itself a picture on the wall of the Self of Consciousness, it is of the nature of Consciousness only.

It is by reason of this, that even to distant places that have to be reached after a long time, Yogins are able to go in a moment and there see things instantly like an apple in the hollow of the hand. Therefore, whether it be distance or proximity, delay or swiftness, these are caused solely by imagination which has for its stay 'the mirror of Consciousness'.

After determining in this manner, meditate gradually on the pure consciousness and thereby remove your misconceptions. Then you will become free (to create) like me.

On hearing in this manner the words of the sage's son, that eminent king removed all his misconceptions, became a knower of what was essentially to be known, accomplished by training himself in SAMADHI practices, his own BHAVANA, and ultimately reached perfect freedom. After living for a long time he rooted out the appearance of the body and becoming one with the Great Ether, O Bhargava! he attained supreme NIRVANA.

As described herein, the world appears as real, merely by the imagination that it is real. O, son of Bhrigu's race! think over this. If you inquire into this again and again the misconceptions that dwell in your mind will be eradicated.

**Thus ends the fourteenth Chapter of
SHAILALOKAKHYANA in Tripura Rahasya
or A Practical Study in Consciousness.**



PSYCHIC & SPIRITUALISTIC CONFERENCE

ANCIENT RECOGNITION OF SPIRITUALISM.

The belief in the existence of the next world and the possibility of communication with the departed souls is to be found in almost all sacred books of the East and West. Rig Veda, the oldest book, contains reference about the Pitris. Dr. Muir epitomising the beliefs of the Aryans says "Before, however, the unborn part (the etheric body) can complete its course to the third heaven, it has to traverse a vast gulf of darkness leaving behind on earth all that is evil and proceeding by the path the father trod, the spirit soars to the realms of an eternal light, recovers there his body in a glorified form and obtains from God a delectable abode and enters upon a more perfect life which is crowned with the fulfilment of all desires, is passed in the presence of Gods and employed in the fulfilment of their pleasure." There is much in common in this summary with experience of a modern Spiritualist. In Mahabharata and Ramayana we read how the wives of the Kaurvas had the pleasure of an interview with their departed husbands and how King Dasarath manifested himself after death to Sri Ramchandra. The Bible is full of references regarding survival after death and communion between the dead and the living. Swami Vivekanand had the pleasure of having come face to face with his guru Swami Ramkrishna after his demise. To discredit all this testimony about the survival after death is cross and rank materialism.

MODERN HISTORY.

The 18th and 19th centuries of the Christian era were steeped in materialistic ideas denying survival after death in any form. They resembled the Charvakas of the olden times whose maxim of life was 'Eat and drink and be merry'. We are aiming at the refutation of this pernicious doctrine and to spiritualise the world. In the middle of the 19th century

happily for the world commenced an influx of the departed souls to purify humanity. Strange manifestations were observed through remarkable psychic powers of two young girls better known as 'Fox sisters'. The whole scientific world with its critical and resolute mood tried to discredit the phenomena. It was then a moderate beginning, as every movement has in its inception, and no one ever realised that it would assume such dimensions and spread throughout the world within the course of a century. The struggle has been going on for the last 70 years and the victory of Spiritualism is in sight. This is not an overdrawn picture but a statement of facts as is well known to those acquainted with the history of modern Spiritualism. The phenomena of spiritualism have now been thoroughly analysed by scientists of international reputation and by a number of University professors. The man who now denies these phenomena is simply ignorant and behind the times.

PRINCIPLES OF SPIRITUALISM.

The basic principles of modern spiritualism are so simple that even a child can understand them. They do not make any wild speculations or claims about interviews with the matters of humanity. They are capable of demonstration to the reasonable and reverent enquirer. Continuity of life and the possibility of communication with those who have gone over are the fundamental propositions of modern spiritualism. The principles of modern spiritualism as enunciated by the world Congress at Liege are:—

- (1) The existence of God, the supreme author of all whose abstract principle has no anthropomorphic character.
- (2) The existence of soul or spirit attached to the physical body during the life time by some intermediary element the prospirit or fluidic body.
- (3) The immortality of the soul inseparable from its fluidic body.
- (4) Communication between worlds visible and invisible, between living spirits, incarnate and discarnate spirits called 'dead' by means of mediumship.
- (5) The continuous and progressive evolution of spirits towards perfection.

- (6) Personal responsibility with the application of the law of causality.

Once you admit them, and you must, if you have regard for truth and your whole angle of vision regarding the affairs of life would be changed. The proof regarding these propositions is the greatest even in the history of mankind. Some sacred books may contain in these matters but the information therein is very meagre and obscure. As alleged by some one we may be on the fringe of this knowledge which our forefathers in hoary antiquity possessed to a pre-eminent extent but on account of the lapse of ages it has been as good as lost to us. We are exploring a new land which is full of immense possibilities. Our search after this grand truth may not satisfy the taste of the Vedantists and other speculative philosophers but the principles of modern spiritualism are far more convincing and capable of demonstration than the combined speculative philosophies of the East and the West.

IMPORTANCE OF PSYCHIC SCIENCE AND RESEARCH

The domain of Psychic Science is wider than that of spiritualism. It deals with several other subjects which do not come strictly under the view of this all important truth. Its field is both in this world as well as in the next. Etymologically speaking, it means a science pertaining to the faculties of the soul. Mesmerism, hypnotism, Telepathy, psychometry, mental-healing and other allied phenomena, are usually included in psychic science. Spiritualism and Psychic science are connected with each other. The proof regarding survival after death has been mainly obtained through the inherent psychic power of a medium, and hence the phenomena of mediumship have been recognised as the basic factor of modern spiritualism. It is impossible to define or describe this power as it is not possible to define electricity or magnetism, although we all perceive their effects every day. It is no use denying its existence simply because we are not yet able to ascertain its exact nature.

Psychic research affords a very fascinating pursuit to some persons. Indeed it is a very important branch of knowledge particularly because the admission of psychic science

into the category of the recognised orthodox sciences would be a great eye-opener to our materialistic friends and open an infinite field for investigation along entirely different lines. The physical and mental phenomena are the two fields for investigation in this science. Some are attracted by the former and repelled by the latter. The personal tendencies determine their line of study. However, as a matter of fact these fields are so closely connected that you cannot form a true judgment regarding one without considering the other. The work carried on by the students of this psychic science is not confined only to matters *supra temporat*. They utilise this knowledge in tracing out our lost persons and articles, curing certain diseases without the aid of drugs, and other allied mundane matters. No one would deny the value and utility of these efforts. The whole science of Suggestive Therapeutics is based on the existence of the psychic power in the operation. The phenomenal side of the Psychic Science is also very interesting and sure to give a rude shock to hard-headed materialist. Very recently I had an opportunity of witnessing the hypnotic feats of an expert in this science who could hypnotise some persons within a minute and make them unconscious and as rigid as stone. Surely our brethren ought to take note of these things and encourage the pursuit of this fascinating subject.

In Europe and America several scientists have made important discoveries in this Science. Some of you might be aware of discovery of ectoplasm, a white snowy matter emanating from the body of the medium. However much the existence of this matter may be denied by ignorant persons and fraudulent people it is weighed, and analysed by great scientists. Ectoplasm, as summed up by Dr. Geley of Paris who has made special study of these phenomena is a function of a dynamic and sensorial exteriorisation of the medium or of the ideoplastic organisation of the element interiorised. The astonishing consequence of this fact will revolutionise the biology of the future. Both Dr. Geley and Dr. Crawford recognise the importance of ectoplasmic manifestations in which Dr. Geley says he finds a clue to the solution of the enigma of universal life and to the relation of mind and matter. You will hereby perceive the vastness

of this subject and the tremendous issues that are involved in the growth and pursuit of this knowledge. The discoveries of Sir J. C. Bose are hailed by India because he claims to have established the existence of life plants. Far more important is the proof regarding the matters mentioned above.

ADVANTAGES OF SPIRITUALISM

What are the advantages that are likely to be derived by the spread of this knowledge. It is no use denying the fact that death is the greatest mystery in human life. Very few persons have clear conceptions regarding this phenomenon and the fate that awaits a person after passing through the portals of death. Who would like to be ignorant about his destiny after the brief span of life full of multifarious activities and troubles regarding different mundane matters? Who would not like to know what actually happens when the hour strikes that closes a man's career, when leaving all the gathered wealth and land he goes out into the seeming darkness alone? What patriot would not like to be sure about his own condition after rotting in jails and sacrificing his life for the country? Is death the end, the annihilation and forgetfulness or do we awake in some other sphere or condition, where retaining personality we cross towards the infinite? Spiritualism claims to answer such questions beyond any possibility of refutation not by an appeal to faith but by opening up communication between the two worlds for all who sincerely and earnestly desire it. A poet has sung that the spirit world is a place from which no traveller has returned. Spiritualism has proved that this is an erroneous belief and every day we meet and converse with them without their being reborn. A sure knowledge of such facts will bring in its train utter fearlessness of death which will lose all its sting. Mahatma Gandhi once wrote urging the people to discard all fear of death while serving the motherland. His teachings will be immensely fortified if men were to know, and, not merely believe, that there is no death in the sense that is commonly understood. Babu Moti Lal Ghose, the late Editor of the 'Amrit Bazar Patrika', has pointed out that three-fourths of the sorrow in this world is due to the ignorance about the phenomenon of death. Is it not then of

paramount importance to dispel this ignorance from our motherland?

ANSWER TO MATERIALISM.

As pointed out above materialism is the greatest evil of modern times. The modern educated men complacently believe that there is nothing beyond the blood and the brain in man. He distrusts the teachings in the religious texts because they do not stand the rigid test of his analytic mind. Naturally he is led to believe in materialism and deny survival after death. The only answer to materialism is spiritualism. It is based not on any text tradition or intuition, but upon observed facts and phenomena tested in the sacred precincts of a Scientific laboratory. It is not necessary to wipe out this evil which is spreading over the country and which is fraught with such immense dangers?

The next point that I should like to urge is religious significance of this grand truth. Some eminent persons regard this subject merely as an aspect of scientific research and are unaware of its religious import. It is a patent fact that religions solve the problem of death and show in a clear prospective the destiny of man after this great change.

RELIGIOUS ASPECT

From the summary of the principles of spiritualism as given above, it will be clear that spiritualism claims to do the same thing but in a far more convincing way, in as much as it affords some ocular proof regarding this matter of transcendental interest. If this be not religious I fail to understand its legitimate function. It is not based only on the statements of living persons or upon any text, tradition or intuition but also upon the assertions of our dear brothers who are in the next world. It is no exaggeration to say that religions are mostly petrified, overgrown with forms and choked with mysteries. I say this with regard to all faiths without distinction. Shall we not try to reform them by proving that all that is wanted is very simple and very little. We require service and love which are the two watchwords of modern spiritualism.

OTHER ADVANTAGES.

Some of our friends are desirous to know how the pursuit of this knowledge will help them in their mundane affairs. Thy destiny of nations and individuals are several times wonderfully moulded and changed by unseen forces from the next world. These changes cannot be explained by any physical causes nor can we attribute any reasonable agency except the influence of the spiritualistic forces. Our friends on the other side of death being naturally interested in our affairs are several times ready to help us provided we continue to love them and not forget them, erroneously believing that they are no longer with us. There is a dictum of Sir Oliver Lodge that they (spirits) know of things far more than we do, and they can communicate with us from time to time. Shall we not try to be benefited by their greater knowledge by lovingly communicating with them?

We all revere the memory of our greatmen. Large sums are spent in erecting memorials to perpetuate their names; their anniversaries are observed with great pomp and solemnity. Learned lectures are delivered eulogising their virtues and valour; but we are hardly aware of their continued existence and interest in us, apart from the antiquated religious beliefs. Do you know that there is a way by which you can open communication with your departed great men? Would you not try to obtain messages from patriots like Mr. Tilak, Gokhale, Swami Vivekanad and Swami Ram Tirth? I do not say that communication is easy, but it occurs. Our brethren in Europe and America have succeeded in getting messages from Lord Kitchner, Lord Northcliffe and other eminent persons. A few years back I had the pleasure of receiving a message from Swami Ram Tirth. Is it not of paramount interest to let our countrymen know that instead of merely revering the memory of their great men they should try to get into touch with them by modern methods?

SPIRITUALISM AND REINCARNATION

Since the commencement of our vigorous efforts to spread this cause we had met with various sorts of objections from different sets of people. The Orthodox friends would belittle

this knowledge and disbelieve it, as some of the principles of spiritualism are not consistent with their preconceived notions while the modern educated persons would call it humbug, as their tendencies are veering towards materialism. It would not be possible in this address to deal at great length with all their attacks, still it is deemed necessary that some very common misapprehensions should be removed.

To the orthodox Hindus the doctrine of transmigration seems to be great stumbling block, like the Ass's Bridge, in accepting this subject. The theory of reincarnation cannot be so scientifically proved as the fact of survival, still there is strong evidence to support it. The experience of spiritualists is that spirits do not communicate after re-birth, and information regarding their reincarnation is supplied by kindred spirits.

It will thus be clear that the teachings of spiritualism are in no way inconsistent with the idea of rebirth. The text of the Gita or any other sacred books about metempsychosis have been largely misunderstood by the common folk. In fact Lord Shri Krishna never meant that man is immediately reborn after death. There are several verses in the Gita admitting a spirit's stay in the next world. The Mahomedan and Christian brethren would not raise any such objections as their faith is not so much in favour with this doctrine.

SPIRITUALISM AS A JOINING LINK

The attitude of the scientists and orthodox persons is very strange and difficult to understand. The former fight shy of this knowledge on account of their self-inflicted boundaries of materialism; while the latter are amazed at the new methods of spirit intercourse. In fact both these sets of persons ought to join us in our quest; the former because it opens to them a new field for enquiry along strictly scientific lines, while the latter ought to hail our efforts with great enthusiasm as they will find in spiritualism a formidable ally, which will restore religion to its former pedestal, vanquishing materialism, its greatest enemy. Scientific Congresses and Religious Conferences are usually at logger-heads, as both of them cannot find a common

meeting ground in either. Spiritualism will be a joining link for both, and at last bring about the much desired union between science and religion. Happily for us men of science, as pointed out by C. C. Randall, have blazed the trail and led the way. Lombroso of Italy, Dr. Richet of France, Arthur Russel Wallace, co-worker with Darwin, Sir William Crookes, Stead, Sir Oliver Lodge, Sir Arthur Conan Doyle, and others working in the most exacting scientific conditions have discovered and come in touch with the next world peopled with those who had lived in this earth; and with courage of their convictions have given us the result of their research and dignified this philosophy.

INDIAN SPIRITUALISTIC SOCIETY

Some of you might have heard about the Indian Spiritualistic Society which I am organising. Its principal aims are to prove the existence of discarnate spirits, value of intelligent intercourse between spirits embodied and spirits discarnate, to afford full scope for discussion in the spirit to reverent inquirer, to help those who mourn to communicate with their loved ones and to assist the progress of the discarnate spirit on their onward march by diverse helpful methods. In order to carry out these aims the society intends to collect and investigate spiritualistic phenomena, to promote the formation of Home Circles, to afford the public greater opportunity of investigating the claim that they can be communicated with by the so-called dead, to promote the truth of spiritualistic phenomena by approved methods and to combat materialism and agnosticism, to organise and conduct propaganda, missions, lectures, classes, etc., with a view to popularise the subject, to assist the development of the spiritualistic gifts and powers of the members of the Society, to co-operate with other bodies and persons in giving effect to the aims and objects of the Society and to create literature about the subject in different Indian languages. You will find from the above summary that this is far more practical and constructive than any other such bodies in the land. In fact this is the only institution of its kind in India. The launching of the Society has been

hailed with great joy by the spiritualists in other countries and substantial donations have been received from them to help the progress of spiritualism in India.

THE WORK BEFORE US

The work before us is very vast and has many aspects. We propose to work along four lines for the present

(1) A thorough research in our ancient literature about the principles of spiritualism and methods of spirit communication. (2) Extensive propaganda in the country by all methods to spread this knowledge. (3) To create literature about this subject in different Indian languages, and (4) to enlist the sympathy of European and American Spiritualists to our movement. These are the lines along which the Spiritualistic propaganda in India is to be carried on at present. The nature of the work necessarily requires a number of zealous co-workers and a large fund to support the cause. If we tap the resources of the country and organise disintegrated forces in the nation I think it would surely be possible to carry on the movement to a successful end.

MESSAGE OF SPIRITUALISM

The message of spiritualism to India and the whole world is that man is a spirit and is responsible for his actions.

The world is rapidly progressing along these lines as will be clear from the activities of spiritualists in Europe and America. There is going to be held a World Psychic Congress in Italy at Florence in the coming spring. In England alone there are more than 400 Spiritualistic Societies. Lala Lajpat Rai writes in his book about America that nearly every American City has a spiritualistic society where spiritualism is preached and practised. Shall we lag behind them in this knowledge which was once very common in India; or shall we keep abreast of the times and try to spread it, when as a matter of fact it is so necessary for the proper growth of our political and social movements.

Presidential Address delivered by Mr. V. D. Rishi, B.A., L.L.B., at the Psychic and Spiritualistic Conference held at Coochabada, S. India on the 27th December 1928

FLASH-THE FIFTH.

B. NARASIMHAM

1. What is the way to righteousness? Self-sacrifice is the way.
2. Absence of self-sacrifice is self-interest and self-interest is opposed to the interests of humanity.
3. Disinterestedness is righteousness of the second degree.
4. If you are convinced that your being is spiritual, then dissciate yourself from material desires. For Spirit is superior to matter and matter will not help the Spirit; but the desires enslave the spirit to matter.
5. You are spiritual in nature but your outlook is degraded. So when you shun all desires savouring of matter, you are yourself again.
6. Desire is but the sheath of the soul. The innumerable and intense desires are so many sheaths in which the soul lies buried. Self-sacrifice is the sword that cuts asunder the sheaths; the soul then shines. That is realisation.
7. Sacrifice lies in giving away that which you love and need. That which you have in excess of your needs is certainly not yours and you are wrongfully in possession of it. You should use it for others, for it is intended for others.
8. Might is not right, but might is the protection of weakness. If you are of great intellect, if you are powerful, if you are wealthy, there are many who want your aid.

DUTTONISM

PROF. R. E. DUTTON

LESSON III

Hypnotism is a means of producing that peculiar state of subconscious control, as in the mesmerism of old. Braid, the founder of Hypnotism, with his inventive turn of mind, discovered that method and means of overthrowing the balance-wheel in the human mind which would cause a state of mind in which the directing power of the will of the subject was abstracted and unable to bring the most familiar events in comparison with one another. Consequently by suggestions the mind was made a blank and ready to be filled with hallucinations which could not be broken away from by the subject and as it was also rendered lucid every suggestion was received with that faculty which made it appear as a scene in nature.

LESSON IV

Spiritualism is the only true religion that ever existed in the history of man. It is that occult store of charms and wonders and insight into the world hereafter, the veil being rent in operation and in obedience to that natural law which is the only means (so far discovered) whereby facts and phenomena are obtained by the medium who is hypnotised by spirits for their purposes. In spiritualistic seances, mesmeric effects take the form of physical manifestations and healing. Duttonism treats of independent chemical control of the elements in mortals on modern and improved lines and produces every evidence of independent spirit visits, as well as real manifestations.

LESSON V

Psychism is that force similar to Personal Magnetism. It is the refining of one's personal magnetism to that extent where spirits can control and use this force. Thus you feel the spirits touch you, you feel them pulling in your arms as if you caught hold of a galvanic battery. This is followed by independent psychic and statistic electric currents which form, and are controlled by, spirit batteries to have that same snapping and popping atmospheric sound, audible enough, like the spark of

DUTTONISM

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electricity generated from a battery. This force is taken from the person having suitable susceptibilities developed. Such a person is called a psychic.

LESSON VI

Magnetism is that power which manifests itself in nature in divers ways like the electric current in a live wire. In the horse-shoe magnet, there is magnetism, and in man there is personal magnetism. It is also found in the load-stones in the north and attracts the needle of the compass. This law of attraction, although unseen, like the atmosphere of spirit world exists between one planet and another. It binds the universe together. It causes gravitation, while, in another form as electricity passing through the earth to the sun and planets, it is the motor power of the universe whereby worlds revolve in space. This is governed by a higher power, namely thought-power. Thought is governed by a still higher force that we cannot account for, because of our not being able to grasp the things above the power of thought, which alone most of us possess. As soon as we advance and develop ourselves to a condition where we use that higher power, we will use the power of thought in place of electricity in making the engines run and work.

LESSON VII.

The higher psychic attainments are being developed through spirit aid, with a view to use this magnetism in various forms as we mortals can use electricity. The spirits have machinery which they operate with the currents of thought in the same way as we run cars with the currents of electricity. All this is within the power of the higher sense to know and study. This natural law of thought-currents, as we observe ocean currents, controls the effect of that force exerted by the moon on the ocean tide. In Astrology we study the natural play of these laws and their effects on humanity. The weather-prophet studies the effect of this law on the weather; the astronomer, the action between the planets, and the geologist its effect on the earth in times past. None can deny these truths.



NOTES OF THE MONTH

P. S. ACHARYA

In America and even in Great Britain—among the intellectuals as well as among the masses, indeed among all ranks of society in the West, including the clergy—Spiritualism is fast spreading—the secular Press of the countries concerned are publishing reports and significant comments

Ignorance about spiritualist seances and conferences. or But in our own country, the press does not seem

Indifferent! to be so very educative—much less, *spiritually* educative. Spiritualism which is more akin to primitive Hindu religious thought than to Christianity or any other modern sect, has become almost a world-wide movement, and yet the Indian Press with one or two exceptions seems to be perfectly ignorant of or indifferent to the enormous growth of Spiritualism. The other day, a Spiritualist Conference was held at Coarada along with the political Congress under the Presidency of our friend Mr. V. D. Rishi (the presidential address appears elsewhere). The proceedings of this conference have not been published in any of the Indian papers, except in the A. B. PATRIKA of Calcutta and the HINDU of Madras.

Why should our press be so out of touch with the soul-life of the Indian thinkers at a time when the 'soul-force' is so much spoken of on political platforms? We confess we are not a little perplexed by the strange attitude on the part of our publicists.

Mr. F. B. Bond, a well-known archaeologist whose name is wonderfully associated with the discoveries made at Gladstonbury Abbey through information obtained by psychic means has contributed a special article in a journal of his 'the Remarkable Phenomenon at present visible in Oxford Cathedral—the appearance on one of the walls of a life-like reproduction of the face of the late Dean Liddell'. 'It occurs in a vacant space below the window erected to the memory of the deceased prelate's daughter, and immediately above the brass tablet recording his own death while at the same spot is the vault of the Dean, his wife and family.' Again, 'on the right hand side of the head another face is forming and from the appearance of the hair it is appar-

NOTES OF THE MONTH

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ently the head of a woman'. This may eventually present itself as the face of the Dean's daughter whose memory is perpetuated by the beautiful window referred to.

A Cathedral *The Harbinger of Light* pertinently points out Mystery in this connection that a human medium can What A project thought impressions on to a wall and thus impress the likeness of anyone therein. Revenge!

Anyhow the mystery looks to us to be of psychic origin—one of the unmistakable 'signs' challenging a sceptical world unhappily in profound chaos. Such subjects, we are glad to note, are discussed in the English and American Press and the Christian Church is called upon to take stock of its position. Yes, Indian press sleeps on like KUMBHAKARNA with no thought for to-day or tomorrow, when the great scientists hitherto too much engrossed in material things, is beginning to realise the reality of the Invisible and to look upon the scene of the real as the undoubted effects of visible causes. What a revenge Time has brought on us—materialistic knowledge growing from more to more joins hands with the spiritual, while we, merely dreaming of our spiritual past sit looking on with hands folded in philosophical idleness!

We cannot afford to neglect the part played by "though impressions" or mental images of the mediums concerned in spiritualistic experiments. For instance, our readers may remember that Sir A. Conan Doyle's name is associated with the photographs of fairies. An investigator now

Thought comes forward with the suggestion that these Pictures or fairy-pictures may have been merely thought-Fairy Pictures pictures in the minds of the children using the camera, the images being projected on to a plane at a little distance from the eye and registered in the film on exposing the same. The objection to this explanation is that the details revealed by photographs cannot be accounted for until it is postulated that the fairy environment must have been actually seen clairvoyantly by the children concerned. Granting the genuineness of the pictures, the only point—is whether the fairies or the mental images of them were really photographed. We agree with the *Harbinger of Light* that in the

peculiar psychic conditions set up by the children the fairies were able to become partially materialised.

Scientists and thinkers are devoting their lives to the study and investigation of psychism and spiritualists are learning more and more day by day. Asked as to how a real scientist like him could believe in 'ghosts', and Sir Oliver Lodge pointed out that mental force can make dead matter move as it directs and can also work upon the mental force of another person, living or 'dead'. One mind can send thought-waves to another, 'no matter how many miles separate the two'. "And thus it is, also, that a mind without any material body at all, such as the surviving spirit of a dead person, can talk to the mind of a person who still has a living body."

In addition to such new investigations in our country, we have also to collect old manuscripts hitherto unpublished. A writer in the *Amrita Bazar Patrika* speaks to having discovered the various Chaitanya manuscripts some of which have already been rescued from oblivion through private generosity. We also hear of other valuable manuscripts in Hyderabad (Deccan) awaiting the light of day. What will become of such manuscripts without the necessary funds for bringing them out? In this connection we are reminded of the bequest by the late Mr. T. W. Stanford of Melbourne of £80,000 to the Leland Stanford University, San Francisco in the interests of psychic investigation. Some of the professors of the University are opposed to the very subject. What a blessing it might prove if such a munificent gift goes to up-to-date institutions as well as to the search of old manuscripts in our country!

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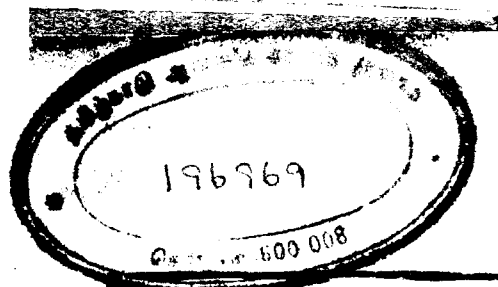
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