

# THE KALPAKA

THE QUARTERLY JOURNAL OF PSYCHIC AND SPIRITUAL  
SCIENCES, YOGA AND TANTRA SHASTRA

Jan. - Mar. 2017

Vol. 96 No. 1

संकल्पाः कल्पतरवः, तेजः कल्पकोद्यानम्  
अनेक संकल्प ही कल्पतरु हैं, और तेज (मन) 'कल्पक' का उद्यान है।

## ARISE !

Every ardent seeker after Truth, everyone who wishes to enter into the Empire of *KRISHNA*, has to realise it fully well that *KRISHNA*, is not the name of any known God, but that of the God most cherished by you; yes, you have to know Him—any how, any way, any where, *not any when, but now itself.*

## CONTENTS

From the Editor	2		Editor
The Power of the Mind	3-5		<b>Ashok Kumar</b>
Life	6	J. A. Thomas	
The Emancipation of the Individual	7-8	Swami Mukerji	Subscription Rates
Psychic Faculty in Hypnotism	9-12	James Coates	<i>Annual</i>
Angels	13-14	Henry Proctor	Rs. 100/- £15 or Doll. 20
योग एवं तंत्र का घनिष्ठ सम्बन्ध	15-16	एक साधक	<i>Single Copy</i>
			Rs. 25.00 in India

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**From THE EDITOR,**

Never take in too much of pungent curry, never do anything in a hurry, do it in an efficient way; never worry over things for they are always imaginary. Imagination is a big creator of many unwanted circumstances and happenings. What we mean by pungent curry may surprise you. It is life-spoiling burning feelings like hatred, envy, jealousy, anger and egoism. There are many more but space does not permit us to mention all. How do these thoughts which make a pungent curry debase our life. Development of these feelings is very slow but permanent because they are the outburst of one whom you may call 'self-centred'. It is really a matter of great concern that people are utterly unconcerned about the values of human life and in their attempt to hoard more and more wealth and objects are unconsciously getting close to being 'self-centred'. Television, cinema, computers, mobiles and other similar gadgets show you shows and pass on information to make you self-centred. A mother waiting for her son to return from school thinks about her son's safe return and never bothers about many more sons travelling in the same bus, is an example of mobile phone talk which binds her to her son only. Had there been no mobile she would have never engaged to her son alone but would have thought about the safe return of all the children and bus too. Once you become self-centred, you know its outpourings will push you to enter into more competition so that you unwittingly grab which is not yours and do injustice to people around you and society as a whole. When you confine yourself to your requirements and necessities, you will never enter into competition with others, never will have thoughts of jealousy and like, with the result that you will be saved from being totally self-centred, although to some extent everyone has to be and is self-centred. All your development, be it mental, physical, material or spiritual depends upon the extent you tax yourself to achieve your goal.

Hurry up is the call of those who cannot plan or manage the things and therefore are always impatient. Such impatient persons can never do anything in an efficient way. They are always agitated in mind and body both. When will and imagination are in conflict, people wish to finish their jobs hurriedly. You do certain things hurriedly because you do not find any interest in them, or because you did not plan them in an efficient and proper way, although in all respects you wanted to do them in a proper way because they were matters of your interest and value. If you wish to do justice to your undertakings, you want to be judicious in your actions, you must plan things properly so that patience may substitute hurry. As per Gita, behaviours (गुण) are resultants from the character (प्रकृति सम्भवाः), therefore it becomes imperative on our part that we build our character so as to make our lives full of peace and patience.

Worry is the third most important factor surrounding our lives by which any and everybody is enveloped, howsoever intelligent, pious, judicious and clever one is thought to be. The main cause of worry is the unseen clouds which obstruct your vision. To clear away all the clouds obstructing your vision you have to grow accustomed to the light of wisdom and adjust your mind to receive it. The main cause of worry is the thoughts which always bemuse us because they always take us to the dark side of our lives - the future. We always worry for our future although we do so by living in the present. We never understand that we are not comfortable in the present and therefore we think that we owe it to future. Did you ever try to understand that future has no existence of its own. It's a man-made lie. And whatever we call future is only the effect of our Karmas (thoughts, acts) done in the present. The forward motion of life, on which so called future is based, must be based on true standards and true principles. Ideas may clarify your future, but without the stones to pave it you cannot blaze a new trail with any degree of success. When you acquire some understanding of spiritual truth, by eliminating those which are false, the real string of jewels, called wisdom, is greatly enhanced. Wisdom is yours when you have evolved your soul and its powers sufficiently through ancient Yog practices as taught and practised by the Latent Light Culture.

# The Power of The Mind

Mind different from the Soul.  
Mind a material product.

Science shifting ground.  
Indian view comes out true.

## The Will Power in Man.

We all pride ourselves, says a contemporary, upon our strong will power. We all feel that we can make a man sitting ahead of us in the street car turn around if we look at the back of his neck long enough and will him to turn. "See that pretty girl sitting three seats ahead of us? Watch me make her turn around!" we have all heard, possibly, and we thought nothing of it when the young lady in question did turn around in response to the silent will. Yet, if true, this fact is far more scientifically extraordinary, as Mr. C. J. Balfour indicated, than the crash of worlds and the end of our earth in space. For the latter events have analogies, the former none.

If, then, the human will can be exerted in the manner described, it is a remarkably important event, and still more important if it could be proved that the human will is a definite physical energy, capable of moving certain material objects, or of being registered by means of a moving needle or a scale. Yet this is what has been accomplished, and will, thereby proved to be a physical energy a new force, just as new as electricity or magnetism, but a thousand times more interesting, since we all possess it within ourselves.

That the human will is a physical energy can be proved by means of a specially constructed instrument. The instrument in question was invented by Professor Alrutz, of the University of Upsala, Sweden, known as a careful observer and for his works upon psychology. These instruments are not sold. Only two of them exist in the world.

One of these is in Professor Alrutz's laboratory and the other is in the possession of Mr. Hereward Carrington, a well known psychic investigator, who brought Eusapia Palladino for investigation several years ago. Ever since that time Mr. Carrington has been quietly carrying on a series of experiments in an endeavour to prove the reality of the Italian medium's manifestations by analogous methods; and he believes that he has at last found an instrument which will demonstrate beyond all doubt that the will of a certain percentage of persons can be proved to exert a definite physical pressure, and he hopes to prove this to the sceptical world.

The appliance is simple enough, and lacks all the elaborate and delicate contrivance which one would expect in an instrument of the kind. It consists simply of two boards, one placed flat on the table and the other balanced on two wooden pins which project from the lower board. The long end of the upper board is supported by a string attached to a spring balance. In this position the upper board weighs five ounces. It cannot be made to weigh more. The hands are placed on the short end of the board. If any physical pressure be exerted on this end of the board it will have the effect of making the long end of the board go upward, which is precisely what is not wanted, for it will make the board weigh less. The greater the pressure of the hands the board will weigh. If the hands be taken off altogether the board weighs 5 ounces. It cannot be made to weigh six seven or more ounces.

If at any time the scale register a pressure of six or more ounces it must be due either to a pull upward by the ingress of a pressure exerted at the long end of the board. The fingers cannot pull upward by reason of their position on the board; the hands were always examined carefully to see they contained nothing sticky. It was always light enough to see that no threads or hairs were employed. Besides, these experiments were not conducted upon professional mediums, but with person who were interested in the subject from a scientific point of view, who possessed the suitable temperament. Everyone cannot move the board; only a certain percentage of those who try possess the peculiar power, whatever it may be, to cause a definite deflection of the spring balance in obedience to their silent will.

Professor Alrutz tried the board with several of his friends and among them found three or four who could cause definite movements of the balance. He then tried several women of good families and again he found a certain percentage who could move it. He then took the board with him to the Psychological Congress, at Geneva.

Of those who tried he found one in particular who could cause a continuous depression of several grammes, purely by an effort of will. She would look at the board, wait sometime to "change it up," so to say, and finally look at the far end of the board and cause it to descend, as though invisible rays emanated from her eyes and pressed the board downward in response to her silent will; if she did not look at the board it was not depressed.

The following is an account of one of these trials with two women as subjects. Both placed their hands on the board together, and the depressions were of very long duration. In these experiments sooted paper was placed upon the hands of the experimenters. It was noted that better results were obtained if one of them cried "Now" when the board was to be depressed. The desire to sleep was strong after these trials, often noted in psychic experiments. In one instance the subject really did fall asleep during the experiment. An old fact which should be noted in this connection is that no results were obtained unless the subject looked at the long end of the boards while the will was being operated.

Mr. Carrington believes the movements noted in connection with this board are extremely important scientifically and that the proof that the human will is a physical energy throws a new light on many obscure psychological and physical phenomena. He hopes to elaborate his theories at length and publish them in an exhaustive treatise later.

"I believe it is now proved beyond all doubt that certain human organisms can move material objects at a distance by the exercise of their will power", he said. This has been established scientifically and on a firm basis by means of this little instrument, where all possibility of fraud and deception is absent. This new proof that the will is a physical energy is of great importance, for a variety of reasons. In the first place, it throws a new light on the nature of the human will which is not to-day considered to be an energy by psychologists, but rather an effort of attention coupled with choice.

"In the second place, we have here a new force, just as new as the other force, and the discovery of this energy will prove just as certain. Proof that the human will is a physical energy is also important as affecting the doctrine of the conservation of energy, for we should have here a new energy which must apparently be included in the law of conservation; yet it would be hard to see how this could be so, or how it is derived from other energies, or how transmuted in them, as the law says it must be.

"It also throws an entirely new light on the much disputed problem of free will; and seems to settle the question in favour of free will; for one of the chief objections to the theory always has been the apparent impossibility of conceiving the will, considered as an immaterial thing, affecting the brain, or altering the arrangements of its molecules or delicate nerve centres. But if the will be a physical energy it might thus affect them and the chief scientific objection to free will would have been abolished.

"Further the connection of mind and matter, brain and thought, would receive a new interpretation. This is one of the most disputed questions in the whole history of philosophy; but if analysed it would be found the objection is that the will, being a non-physical energy, cannot affect the brain. But if it is a physical energy this objection is at once removed. Finally the question of the origin of forces and the origin of our world receives a new interpretation.

"For the present, I would say that this fact that the human will is a definite force is one of the most important in the whole history of science; and it is a truth which will, I am persuaded, be proved before many months have passed by means of the little instrument which I have in my possession".

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# Life

J. A. Thomas

Life is persistent personality, either active, as under ordinary circumstances, or passive, as in trance. It ceases when that which we call the soul departs, leaving inanimate clay.

Though the highest form known exist in man, there are many stages of development, in so much that it is difficult to distinguish the superiority of the plane occupied by the lower types of men from the higher of animals.

Life is a series of sensations, which result from consciousness. The apparently unconscious often experience sensations in the mind.

The quality of these sensations supplies the atmosphere, and the circumstances produce both sensations and atmosphere.

The circumstances are environment, education, temperament, and opportunity.

Many people never live. Much of the cause of this lies at the door of those who do. The true measure of life is intensity, not extensity.

A day in the life of one man is the whole life of another, calculated from this standpoint.

The value of a life lies in its usefulness, and the purpose to which it is directed. What should be the true standard of measuring this value is a profound question. The theologian, the humanitarian, the sociologist and the philosopher, all have their answers. The first, the saviour of souls; the second, the reliever of suffering; the third, the improver of social conditions; the fourth the teacher of true thought.

Perhaps the answer is contained in the sum of these. Some of them are impossible without the others.

Most thinkers agree that the present life is incomplete. Death often ensues at the highest stage of earthly development. Wrongs are not righted. Problems are left unsolved. The facts of life point to compensation as a measure of bare justice. The theory of annihilation seems untenable. One asks, with Judas : "Whence all this waste?" Theology, logic and philosophy unite in assuming that in the future life must continue on the lines followed here.

To make the best of life with the material available is the task of all. A poor job some of us make of it. Like most things in the world, we just get the true perspective when we are about to lose it.

What is the perfect life? Opportunity used rightly. Ability used properly. Authority used justly. Charity given freely. Humanity served faithfully. Reverence tendered dutifully. Love to the creator and the created the highest expression.

## **SHAKTA TANTRA**

**(Secret of Power)**

Lesson I - For Success in all Work

Lesson II - For Mastery Over Environment

*These lessons are issued by :*

**THE LATENT LIGHT CULTURE**

# The Emancipation of the Individual

Swami Mukerji

At the extreme poles we come across two special types of human development: (1) the extremely material and (2) the extremely spiritual.

No.1 may appreciate "culture" in so far as it bears upon his "creature comforts" without undue meddling with the inner man. No.1 shall not care to go back a century and be deprived of all such comforts and enjoyments as could only be provided by the power of steam, electricity and navigation. No.1 shall declare war against all such self restraint, submission or religion as may have for their aim the scraping, polishing, reducing and so forth, of natural proclivities and hence the ultimate destruction of robust individualism. There ! No. 1 really stands for the Emancipation of the Individual. He will not think, act, breathe and move as part of "one whole" nor be bound with and hedged about with forced responsibilities and forced duties. He will not feel himself bound to follow the beaten track. He will not carry on his back every old man of the Mountain who may choose to fasten on to his neck. He will rebel against all sorts of forced obligations, social, religious, moral and what not, imposed upon him by any and every self-constituted authority. With him self must be free to follow its own will wherever it may lead, free to strike out into any new path it may choose. No.1 will insist upon camaraderie, co-operation and equality. He will not easily submit to authority. He will be "his own boss" as an American would put it, because he sees that only such are happy as work, however hard, for self. Self therefore is his guide and prompter. This is the feature of the new civilization. We shall expose and criticise its vulnerable points later. Now let us view No.2.

No.2 is the spiritual type, aiming at high refinement of mind, manners, body, soul, everything **on principle**, thus sublimating human nature to an essence, as it were, and striving to maintain his balance above the sordid atmosphere of material life and so live in the more rarefied regions of high culture, moral exaltation and lofty intellection. With No.2 self comes last, if at all. No.2 regards duty to an almost painful extent; attaches serious importance and value to all such moral strivings as aim to elevate and unite rather than to lower and disrupt; is highly conscientious, God-fearing, and recognises the existence of a "Spiritual Government" in nature. No.1 typifies the New World, No.2 the Old. No.1 is the reaction of nature upon the old attempt to altogether annihilate the individual by giving prominence to the well-being and interests of the body corporate. We see clearly how these counter principles of thought are at work in different parts of the globe. We note how the individual is trying to level down every resistance to his Will to live as a unit, his refusal to be wrought upon by the social machinery for its communal well-being. We also note the Old Idea - it belongs to India - at death-grips with this new view of molten, fiery, iconoclastic, twentieth century individualism. The former has not quite lost its vitality, as some may think. The latter is not quite free to work its way all along the line, as it may find out by experimentation. Then, which shall survive the struggle? Would this new spirit,

operating vertically, shatter the horizontal, superincumbent old lines of ethics (which we take to be the concentration of ages of wisdom and experience) or would it be itself subjected to a gradual and radical metamorphosis? Will the clash of these two opposite forces, by leading to a modification and alteration, produce a resultant altogether different from either and **partaking of the spirit of both?** We incline to this latter conclusion. We consider a new social departure imminent, specially in India. Nature does not seem to favour the old idea of self-sacrifice, self-suppression or anything tending to negate and nullify the individual **its special handi-work**. Nature has equally distributed its gifts. Let each human unit try to appreciate and avail itself of this fact. Let each human plant take root in Mother Earth and grow, physically, mentally and morally. Let every soul realize that it is against nature to lean or to be a leaning post. If you want a prop, try to find it **within**, in God. Let every man recognize the Brotherhood of Man and the Fatherhood of God, not in the old sense of fusion and sacrifice but from the individual view point of co-operation, **detachment** and self-help. Love, sympathy and generosity; self-control and moral elevation; reverence and obedience - **by all means**. But not because of external compulsion and fear but because of the **inner recognition**, hence voluntary. Man has ceased, to some extent, from being acted upon by nature. He can now co-operate with nature. Nature has changed its aspect of the stern taskmistress. With your recognition of the soul-sense you have ceased being a cat's paw. You see how everything, even spirituality, is in order that you may use it to the furtherance of personal weal, and, but nothing is too great to use you. We say therefore, emancipate the individual by all means but take timely heed that he does not degenerate into mean selfishness and gross materialism. On the other hand refine and spiritualize by all means but take care not to pass human nature through retorts and sublimate it till it is not, for that kind of highly-crystallized culture is sure to develop reaction. Do not stifle and mummify human nature to the point of annihilation nor condense and solidify to the extent of extreme grossness and narrow selfism.

Then there seems to be the psychological problem : the finding out of the *via media* between the utterly material on the one hand and the utterly spiritual on the other. Is this so very new then? You might well ask. Has not the attempt been made ever since humanity appeared on this sphere? We think it has been made but with partial success. We think we have come to a point in human evolution when the Idea seems to have a fuller chance of being worked out. The transition stage is some where in the middle where the ascending and descending currents of evolution meet, giving rise to a new type. India, please note that your spirituality unless balanced by the sound material sense will surely lead to your mummification. Europe, your materialism shall surely be your undoing unless you acquire the direct spiritual sense and you and your imitator shall be like blindmen groping in the dark and clutching spasmodically at shadows. We need an interchange of ideas if we are to round out our angularities.

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We regret to inform you that due to unavoidable circumstances the Oct.-Dec. 2016 issue could not be brought out.

# Psychic Faculty in Hypnotism

James Coates, PH.D.

As a lecturer on and a demonstrator of various phases of Hypnotism, I naturally had many opportunities of testing degrees of sensitiveness in subjects and of proving in private and public not only the value of Hypnotism - then called Mesmerism or Animal-Magnetism - as a Therapeutic agent, but as a means of developing and liberating the play of psychic faculty possessed by the sensitives.

It is true that for one good sensitive, manifesting genuine acuteness of the senses, community of senses, susceptibility to thought transmissions and higher still of the possession of Psychic Faculty, such as psychometrical impression-ability, lucid vision, clair-audience, etc., I came across hundreds who were only good enough for platform work. They were susceptible to suggestions, obeyed commands, "did what they were told"; their autics, poses, imitations and susceptibility up to a certain point, amusing and interesting enough but proved nothing of a psychic nature. However, it must in fairness be pointed out that these performances were neither better nor worse than those which are put forward now-a-days by certain medical experts - at home and abroad - as evidences for Hypnotism.

Be this as it may, evidence then as now for the reality of Psychic Faculty, was rare and a good sensitive exhibiting the same was to be appreciated. There was no society for psychical research in those days and the person who ventured to prove that man possessed supernormal faculties, came in for some hard knocks. I suppose I had my share of them, but I was never a penny the worse for it and I have lived to see that much which was ridiculed then, is acknowledged and bowed to with becoming respect now. What is called telepathy is now accepted everywhere, rapped up in pedantic jargon, recognised as the nomenclature of the science of Psychical Research.

On taking up my residence in Glasgow, I gave many public expositions of Hypnotism, and privately I had a large practice, in the course of which I came across the sensitive whom I will designate M. C. and her husband who were temporary residents there. Both were remarkably good sensitives, but for the exhibition of psychic faculty, M. C. was more reliable and satisfactory than her husband. After many private tests in Glasgow, before select circle of enquirers I determined to test her ability in the presence of one or other of those large public audiences, which were sure to come, when I proposed to give a course of lectures.

An opportunity occurred at Rothesay, and I was able to introduce Clairvoyance to public notice in a course of lectures delivered in the New Public Hall there. It was a risky experiment; psychic phenomenon is mostly fugitive in character, facile perhaps in private and under suitable conditions, and nowhere to be found, in promiscuous and public audiences. In Rothesay in the year 1881, I found large and thoroughly representative audiences and for a fortnight the New Public Hall was filled - sometimes uncomfortably so owing to the great interest all members of the community took in those lectures and the entertainment provided by them. It was during this course that I was able to submit Clairvoyance to public experiment. As the Clairvoyante described **material things** by some supernormal means, this exhibition of Psychic Faculty created a profound impression.

M. C., the Clairvoyante, possessed many phases and all the experiments with her, whether conducted before small and select numbers or before the public, were more satisfactory.

On the day of our first experiment there - as reported in the *Buteman* - M. C., the sensitive, with her husband arrived in Rothesay about four hours before the opening of the Hall and of taking her place on the platform. But, even although she had been resident there for years and intimately acquainted with the inhabitants, that would not account for what actually took place on the evening when her psychic gifts were demonstrated before audiences to which both the writer and herself were strangers.

To summarise what took place I will record here some instances to which the Press and many persons now living can bear testimony. When the sensitive was hypnotised or passed into the somnambulistic state, and a brief statement made of the nature of the phenomena to be expected, the first thing done was to collect a number of articles from the audience and these were one by one silently held over the forehead of the blind-folded sensitive and were accurately described, such as a trinket, handkerchief, pencil or watch, telling the time, number and the appearance of the watch. While I knew and those on the platform knew how wonderfully correct and at the same time the abnormal nature of the performance, could not be esteemed convincing, as very much more interesting performances have before and since been given by "thought-readers" and conjurers, by means of pre-arranged codes. These experiments in objective clairvoyance were not only genuine, but the sensitive exhibited powers not explainable by what has since been labelled "Telepathy," such as, when telling the time on a watch, when the experimenter had not looked and did not know it himself.

Experiments in what is called "Travelling Clairvoyance" were next attempted and proved most satisfactory and verified on the spot.

In these experiments there was no room for romance, soaring into ethereal regions of the unseen, and giving description of spirits and spirit life, to be received on faith and wholly unsubstantiated, but sober matter-of-fact description of material things, and easily verifiable by those present and they were.

Rothesay was then a well-known and fashionable sea-side resort and at this time there were many visitors in the Hall and these with others desired - if the sensitive could do as I had claimed-that she should visit other homes, describe their state, some room therein and tell what it was like, etc. It mattered little whether their homes were in England, Jersey, Isle of Man or in Scotland, every description was acknowledged to be correct. The sensitive was a miner's daughter and not educated, and her descriptions given in homely and somewhat uncultured language, with the accent of the East Coast of the Tyne, certainly excited attention.

Among the well-known residents in Rothesay at that time were Dr. Maddever, M. D., M.R.C.S., and his sons Dr. John Maddever, and Mr. Maddever, the late Procurator Fiscal. These gentlemen were in the Hall and Dr. Maddever, rose and said "if I would send the sensitive to his house and describe a certain room in it, that would be a conclusive test".

Having ascertained where the house was and the room from the Doctor, the following directions were given to the sensitive as she sat upon the platform :

"You are to go out of the Hall, down the front steps; when out, turn to the right and proceed till you come to an iron-railed gate, on which there is a small brass-plate, with the Doctor's name on it. Go up to the door, enter the house, pass the first door to the left, and then turn into a passage to the left and enter the first door on the left of that passage and describe that room".

After a silence of a few minutes the sensitive gave her description which was to the following effect : "I am at the gate - at the door - now in the Hall. I have found the room. I am now inside and stand with my back to the door." From this position, she fully and in homely phrases described the room. She said she stood with her back to the door of the room, and from this position she indicated where the fire and mantel piece were, the position of the window, and from this to the description of the contents of the room. "It was a queer room" and at first seemed very puzzled at what seemed to her "glass-walls," but on inspection, she found the glass-walls to be the doors of extensive book-cases, which covered nearly three sides of the room. The clock on mantel piece, with its three faces, was well described, although she could not make out what the two additional faces were. They were not to tell the time like the centre one. The ornaments, the centre table, with its cover, books and oddments thereon were described. "A queer stand" in the window and flower vase and a variety of other particulars were given.

During the description the face of the doctor was a study, and the manliness of the man, showed itself at the conclusion of the experiment. He arose and said : - "Ladies and Gentlemen, Professor Coates is a stranger to me. I only know of him by report. The young lady on the platform I do not know. I have not seen either till this evening, and they have never been in my house. The experiment we have had is most remarkable, and should be of deep and profound interest to all. The young lady has described the room as far as I can remember, most correctly. In fact very much better than I could have done myself."

This statement was received with applause. As there were eleven hundred-the bulk of whom were Rothesay residents - the announcement of Dr. Maddever was not only calculated to arrest more thoughtful attention but further insured increased audiences during my stay.

There were a few more cases given that night but as the persons concerned were visitors their approval did not bear as much weight as did the statement of Dr. Maddever. After the lecture was over the two medical men introduced themselves and invited me to call at their residence, in Battery Place, next morning. I did so, and must record my own surprise, at the thoroughness with which this unique room was described. From that day till the day of his death, this old and honoured physician was a friend and supporter and sent me many cases for treatment.

I will now take another instance which occurred during these lectures, and quote it because of the circumstances and local testimony. Ex-Provost Millory, who is still to the front as a well-known public man, was at that time Senior Bailie of the Royal Burgh and at that time testified to a description, not of a house or a room, but of persons. The incident is as follows :

A young gentleman, who from his manner suggested what he thought of the whole business, wanted the sensitive sent to a house situated in the Ardbeg Road near Marine Place. Directions were given to the psychic, and she was asked to find the house and describe it. In a little while she announced that she had found the house, but she shivered and appeared to draw back, and in reply to enquiries, emphatically declined to proceed further. At first she would give no reason and said "I won't go in".

The young gentleman, who asked that she might be sent, averred:- "The whole thing is a swindle," and many in the audience laughed. But considering the success of the experiments that night, and the enthusiasm created, this opinion was not entertained. I counselled "patience" and told the young gentleman, we would try and get at the reason, and proceeded then and there to interrogate the sensitive.

When after some delay she did reply, her answer was to the effect : "The house was not one any respectable female would enter, and she would not" - a statement which was received with mixed feelings by the audience and created a sensation. This was intensified, when the Senior Magistrate of the Burgh, now Provost Millory, rose and declared :-

"The young woman is quite right, perfectly right. This house had been inadvertently let to persons of ill-fame, and I for one of the Magistrates, have had recently the facts of the case placed before me. I am most anxious that these people should be put out, and out they will be put, as soon as the proper steps can be taken."

To say that the young gentleman was sorry he spoke, is more than I can tell. He was glad to rise hastily and leave the hall amid the discomfiting remarks, and the excitement and applause of the audience. I could relate many other instance of the play of Psychic Faculty, but these will suffice; a few well-attested facts are worth hundreds about which there is something lacking of evidential value. To the members, both medical and lay, of the community I am well-known. For ten years I was a regular summer visitor and since retiral I have resided here for eighteen years, and I think there will be no difficulty presented in the way of verification of the foregoing facts.

Before leaving them I wish to mention that the sensitive was not a spiritualist; she neither pretended nor believed that she was controlled or directed by spirits, or that her Clairvoyance and Psychical sensitiveness was due to them. In her normal state she did not exercise supernormal faculty; of education she had none to speak of; was some what dull, and in no sense was she spiritually minded or remarkable in any way beyond her class. When hypnotised, she woke up as it were, and was more sprightly, mentally alert, and in this phase of Clairvoyance I never met her equal. Although a hypnotic sensitive, both before and after coming into my hands, I can aver most emphatically that neither Hypnotiser nor Hypnotism conferred these gifts upon her. They were as all Psychic Faculty are, innate, and in this case, Hypnotism the means by which they were educed. There are many phases of Clairvoyance, much of which is not demonstrable as this was. I will not say how far Thought-Transference, Mind-Reading entered into these experiments, but I do know this, that the sensitive was in no way influenced by me to see, what she described, simply because I did not know of their existence. The Doctor, in his test, did not for the simple reason that she described the room better than he could himself. No amount of trickery or collusion will explain. I do not pretend to explain; I know these and other facts occurred as stated. I also know that other phases of Psychic Faculty are exercised by many of my fellow creatures daily. Whether the reader of these pages believes in what is written or not, must be left to conjecture. I believe, therefore I have written, and further state my sincere conviction that the Play of Psychic Faculty in Hypnosis, being experimented and demonstrable, is evidence for its exercise in and out of mediumship. It seems clear to me those supernormal faculties are innate in all, latent in most of us, exercised spontaneously in many proved cases of Telepathy, more or less naturally by many people, and largely among sensitives called mediums or psychics, who are influenced thereto, in passive, receptive, trance and semitranced states, allied to sleep. Sleep-states and hypnosis - whether caused by expectancy or as claimed in many cases by spirit - is a matter of little consequence; spiritualistic sight, hearing, sensation and awareness of that which happens beyond the range or play of the ordinary sense faculties, can no longer be regarded as fairy-tales, Mal-Observation, or evidence for human stupidity and credulity. *(Reproduced from the Kalpaka).*

# Angels

Henry Proctor, M.R.A.S., F.R.S.L., F.L.L.C.

Believers who are "risen with Christ" and seated with Him in Heavenly places, know what it means to enjoy "days of heaven upon earth"; for there is a very literal sense in which it can be said that "Heaven is nearer to us than hands and feet" - for where God is, that is heaven, and while we dwell in love, we abide in God, and God in us.

We are come, therefore, unto Mount Zion, the heavenly Jerusalem, and we are already compassed about with innumerable hosts of angels - for are they not

## ALL MINISTERING SPIRITS

sent forth to minister to the heirs of salvation? We must accept it as a comforting fact, that the hosts of God encamp around the dwellings of the just, and that our kind, loving Father still gives "His angels charge over us to keep us in all our ways." So that in this real, literal sense, heaven is all around and about us and touches us on every side. How wonderful this is exemplified in the case of Elisha.

The king of Syria, having heard that Elisha told the King of Israel what he said in his own bed chamber, sent a large army to take Elisha, which when the servant of Elisha saw HE WAS GREATLY ALARMED.

But Elisha said : "Fear not, for they that be with us are more than they which be with them." And Elisha prayed that the Lord would open the young man's eyes that he might see the heavenly host "round about Elisha".

Elisha had spiritual sight and he himself could see the army of God, and he had therefore no fear of the Syrian army. Now if God does not permit us to see, we may all have, by faith, "the proof of things not seen", the assurance that the heavenly host, the great cloud of witnesses, does continually encompass us, so that we need have

## NO FEAR OF THE ENEMY

in the heavenly places, the principalities and powers, the world-rulers of the darkness of this age, because just as the Syrians were smitten with blindness at the prayer of Elisha, so is the angelic host close at hand, ready to help in every emergency, and effectually to answer every prayer (*Matt. XXVI, 53*) for they are never absent from us, and although God does not usually permit them to become manifest, we can still rejoice in their certain presence, and the thought that we live and move among hosts of ministering angels will help to

## MAKE OUR LIVES SUBLIME

and heavenly. Throughout the whole Bible period, from *Genesis to Revelation*, they were ministering to God's people, and from time to time they were permitted to become manifest, as to Abraham, Lot, Hagar, Moses (*Exodus III*), Baalam, Gideon and Manoah.

To Elijah, when he had given up all hope for Israel, so that he wished to die, angels appeared and prepared his food (*I Kings XIX, 7*). To Daniel appeared Gabriel and other mighty messengers, and showed him great and wondrous truths and gave him knowledge of the world's future for thousands of years to come.

Nor did this ministry cease with the Old Testament for the Angel Gabriel appeared to Zacharias and to Mary; and to the shepherds a multitude of the heavenly host announcing the fulfilment of

## THE HOPE OF ALL MANKIND.

Twice they opened the prison doors to Peter (*Acts, V, 19; XII, 7*) in answer to prayer. We ought therefore to believe and rejoice in the fact of their presence with us.

Man, as he originally came from God in His image and likeness was fitted to see and to converse with the holy angels, yea, and even with God himself, as a man speaketh with his friend face to face. To the friends of God, such as Abraham and Moses, the glory of this privilege was in a great measure restored, so that we see Abraham in *Genesis* (Chap. XVIII) conversing in this blessedly free and open manner with the blessed Jehovah.

The voice of God was audible to Moses as any human voice. He continually speaks to Him as from

#### A PERPETUAL PRESENCE.

So we read in *Exodus* XIX, 3: "God called to him out of the mountain," and Moses went up into the mountain, into the thick darkness, where God was, and continued there in His presence, "face to face" forty days and forty nights. The Lord also "talked with Moses" at the door of the tabernacle (*Exodus* XXXIII, 9). At another time he heard the voice speaking to him from the mercy-seat, from between the two cherubim. And this blessed communion will be restored to men upon earth in the times of the

#### "RESTITUTION OF ALL THINGS"

which man has lost "in the dispensation of the fullness of times" (plenitudinous temporium), when all things shall be reconciled to God through Jesus Christ (*Col.* I, 29).

In a nature sense, even now, all mankind "live and move and have their being" IN God, seeing that He gives them life and breath and all things, and He is so near to "every one of us" that any and every one might find Him, by feeling after Him. But in a spiritual sense, "the whole world (except the regenerate) lieth in the evil one," and are energized by the prince of the power of the air,

#### LED CAPTIVE BY THE DEVIL

at His will, for He hath blinded their eyes. If they knew that they were His slaves, they would endeavour to escape, but they think they are free, because of this very blindness, and the veil lying on their hearts. But when any heart shall turn to the Lord and veil is taken away from it, and the blindness removed.

To the ungenerate death is still death, for after death, as spirits, "they walk naked," and the believer likewise is exhorted to watch and to keep his garments, "lest he walk naked and they see his shame" (*Rev.* XVI, 15). For to him it will be a shame if he walks naked, though it be only for a time.

Even the partakers of the First Resurrection have to wait until the coming of the Lord for the resurrection of the body (*I. Cor.* XV, 1; *Thes.* IV, 16, 17).

This is called the "anastasis ton nekron," but there is also an "exanastasis," or

#### EXTRA - RESURRECTION

to which we may attain by conformity to the death of Christ by sharing His sufferings (*Phil.* III, 10, 11), so that the power of His death energizes us and His life is manifested in our mortal body (*II. Cor.* IV, 19, 12). This means the losing of our life for His sake, that we may keep it unto life eternal, but though our outward man be destroyed, yet our inward man is renewed day by day, and we know that if our earthly house, or bodily frame which is no more than a tent, be dissolved, we have a spiritual body awaiting us, a house not made with hands, ETERNAL in the heavens. In other words, we shall be

#### CLOTHED UPON AT ONCE

with our celestial body, our habitation which is from heaven, and so being clothed, we shall not be found naked (*II. Cor.* V, 1-5, French ver. and R. V. marg.).

(Reproduced from the Kalpaka).

## योग एवं तन्त्र का घनिष्ठ सम्बन्ध

—एक साधक

भवानी और शंकर की पूजा योगी इस देह में माता एवं पिता के सदृश जन्म जन्मान्तर से करते आ रहे हैं। योग ईश्वर प्रधान है जबकि तंत्र शक्ति प्रधान है। जगत् शिव-शक्त्यात्मकम् कहा जाता है अर्थात् शिव एवं शक्ति दोनों के संयोग से निर्मित माना जाता है। शिव शक्ति के बिना तथा शक्ति शिव के बिना कोई निर्माण कर नहीं सकती। योग में ईश्वर की प्रधानता है जबकि तंत्र में शक्ति की। भगवद्गीता में भगवत् कथन है :

**ईश्वरः सर्वभूतानां हृद्देशे अर्जुन तिष्ठति।**

**भ्रामयन् सर्वभूतानि यंत्रारूढानि मायया॥ ( गीता 18.61 )**

ईश्वर समस्त भूतों के हृदय देश में निवास करता है। तमेव शरणं गच्छ - उसी की शरण में योगी को जाने का निर्देश है। सर्वस्य चाहं हृदि संनिविष्टो - मैं समस्त भूतों के हृदय में स्थित हूँ। अहमात्मा गुडाकेश सर्वभूताशयस्थितः - समस्त भूतों में अन्तर्यामी रूप से स्थित मैं ही सबका आत्मा हूँ। तंत्र शास्त्र शक्ति की उपासना में शक्ति को निम्नवत् प्रस्तुत करता है :

**नमामि त्वां महादेवीं महाभयविनाशिनीम्।**

**महादुर्गं प्रशमनीं महाकारुण्यरूपिणीम् ॥**

“मृत्युरूप महाभय का नाश करने वाली, अति दुश्तर विघ्नों को शांत करने वाली तथा महान् करुणामयी आप महादेवी की मैं वन्दना करता हूँ।”

**तन्त्रकृत्तन्त्रसम्पूज्या तन्त्रेशी तन्त्रसम्मता ।**

**तन्त्रेशा तन्त्रवित्तन्त्रसाध्या तन्त्रस्वरूपिणी ॥ ( ब्रह्मयामल )**

“देवी तंत्र को रचने वाली, तंत्र के द्वारा अर्चनीय, तंत्र की स्वामिनी, तंत्र को मान्य, तंत्र को जानने वाली, तंत्र के द्वारा साध्य और तंत्र स्वरूपिणी है।”

जीवात्मा का विकास (उत्थान) जीव (प्राण) के उत्कर्ष पर निर्भर करता है। जीवनी शक्ति की वृद्धि बाह्यरूप से उचित आहार-विहार, यथायुक्त विषयों का प्रयोग, संयमित जीवन, राग-द्वेषादि से मुक्ति के उपाय का अनुसरण करके सम्भव होती है। इस जीवनी शक्ति की सही मायने में वृद्धि तब होगी जब योग की क्रियाओं का आश्रय लिया जाये क्योंकि योग की समस्त क्रियायें अन्तरंग होने से प्राण (जीवनी शक्ति) के उत्कर्ष का मार्ग प्रशस्त करती हैं। योग एवं तंत्र दोनों ही गुरु-उपदिष्ट मार्ग का अनुसरण करके साधना अभ्यसित करने की बात कहते हैं। तप, ज्ञान एवं कर्म का अनुसरण करके योगी होने की बात श्री कृष्ण कहते हैं।

**तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।**

**कर्मिभ्यश्चाधिको योगी तस्मात् योगी भवार्जुन ॥ ( गीता 6.46 )**

“यहाँ बतला रहे हैं कि योगी, तपस्वी, ज्ञानी एवं कर्म करने वालों से श्रेष्ठ हैं अर्थात् योगी तप, ज्ञान एवं कर्म के अतिरिक्त कुछ अधिक करता है।” योग पूर्णार्ग-मार्ग है और इसकी श्रेष्ठता इसमें है कि यह न किसी का त्याग बतलाता है न किसी का ग्रहण। योगमार्ग गृहस्थ के लिए है अतएव हमें मुक्ति एवं मुक्तों को प्राप्त कराता है। तांत्रिक साधना का जन्म योगियों द्वारा है अतः योग मार्ग में सिद्ध व्यक्ति तंत्र के गूढ़ रहस्यों को जानने की क्षमता रखता है। तंत्र का ‘कौल मार्ग’ या ‘वाम मार्ग’ योगियों के समाज में भी उच्चासीन है क्योंकि योगी भी इसी कुण्डलिनी शक्ति के जागरण की बात करते हैं जिसे तांत्रिक अनिवार्य मानते हैं।

**यत्रास्ति भोगो न च तत्र मोक्षो,**

**यत्रास्ति मोक्षो न च तत्र भोगः।**

**श्री सुन्दरी सेवन तत्पराणां,**

**भोगश्च मोक्षश्च करस्थ एव॥**

“जहाँ भोग है वहाँ मोक्ष नहीं और जहाँ मोक्ष है वहाँ भोग नहीं। (यह सर्वविदित सत्य है)। किन्तु जो त्रिपुर सुन्दरी कुण्डलिनी की आराधना में संलग्न हैं उनके लिए भोग और मोक्ष दोनों ही करतलगत हैं। कौल किसे कहते हैं यह निम्न श्लोक में वर्णित है :

**कुलं शक्तिरिति प्रोक्तं अकुलं शिव उच्यते।**

**कुलाकुलस्य सम्बन्धः कौलं इति अभिधीयते॥**

“कुल शब्द शक्ति का वाचक है, अकुल से शिव का बोध होता है; कुल और अकुल के सम्बन्ध को स्थापित करने वाले को कौल कहते हैं।”

साधारणतः प्रत्येक जीव की विषयभोग द्वारा अधोगति होती है। अधोगति को ऊर्ध्वगति में परिवर्तित करना योग एवं तंत्र दोनों की साधना का लक्ष्य है। दोनों में ऊर्ध्वगति का संचरण कुण्डलिनी जागरण द्वारा सम्पादित होता है। ऊर्ध्वगति प्राप्त करने वाले को 'वाम मार्गी' कहते हैं, वह योगाभ्यास द्वारा हो अथवा तंत्र साधना द्वारा। वाम मार्ग की साधना अति गोपनीय है, प्रकट करने से शक्ति का क्षय होता है।

**प्रकाशात् सिद्धिहानिः स्यात् वामाचार गतौ प्रिये ।**

**अतो वामपथं गोपयेत् मातृजारवत् ॥**

“हे प्रिये ! वामाचार मार्ग में साधना को प्रकाशित करने से सिद्धि हानि होती है। अतः वाममार्ग को माता के जार के समान गुप्त रखना चाहिये।”

कुल कुण्डलिनी का ऊर्ध्व संचालन अन्यान्य योग के अभ्यासों द्वारा सम्भव होता है परन्तु इसमें 'भावना' का विशेष स्थान है। भावविहीन साधक कभी भी सिद्धि नहीं प्राप्त कर सकता है क्योंकि 'भाव' के द्वारा ही निर्माण सम्भव है।

**भावेन लभते सर्वं भावेन देव दर्शनम् ।**

**भावेन परमज्ञानं तस्माद् भावावलम्बनम् ॥**

“भाव से ही सब कुछ प्राप्त होता है, भाव से ही देव दर्शन होता है। भाव से ही भगवद् प्राप्ति होती है इसलिए भाव का अवलम्बन कर।” वाममार्ग में अधिकारी होने के लिए निम्न बातों का होना आवश्यक है :

**परद्रव्येषु योऽन्धश्च परापवादे यो मूकः ।**

**सर्वदा विजितेन्द्रियः वामे स्यात् अधिकारिता ॥**

“दूसरे के धन के लिए अन्धा हो, दूसरे की निन्दा के लिए मूक हो, जो इन्द्रियों के आकर्षण से मुक्त हो चुका है, वही वाममार्ग का अधिकारी होता है।” वही योगी होता है। योग के बिना देवता भी मुक्ति-लाभ नहीं प्राप्त कर सकते हैं।

**ज्ञाननिष्ठो विरक्तोऽपि धर्मज्ञोऽपि जितेन्द्रियः।**

**बिना योगेन देवोऽपि न मुक्तिं लभते प्रिये ॥**

“हे प्रिये ! ज्ञानवान्, संसार विरक्त, धर्मज्ञ, जितेन्द्रिय अथवा कोई देवता भी योग के बिना मुक्ति-लाभ नहीं प्राप्त कर सकेगा।”

योग अनेकों प्रकार से परिभाषित हैं, परन्तु सबके मूल में आत्मा का परम आत्मा के साथ प्रकर्ष संयोग है। **संयोगो योग इत्युक्तो जीवात्म परमात्मनोः** - जीवात्मा के साथ परमात्मा का मेल ही योग है। **सर्वचिन्ता परित्यागो निश्चिन्तो योग उच्यते** - समस्त मनः स्थित विचारों का त्यागकर अर्थात् मन की निश्चित अवस्था में योग होता है। योग के अङ्गों को पतंजलि की तरह निम्न श्लोक में योगियाज्ञवल्क्य में विभाजित किया है।

**यमश्च नियमश्चैव आसनश्च तथैव च।**

**प्राणायामस्तथा गार्गी प्रत्याहारश्च धारणा।**

**ध्यानं समाधिरेतानि योगाङ्गानि वरानने ॥**

योग के आठ अंग हैं - यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान एवं समाधि। यम नियम के सम्बन्ध में पतंजलि से अधिक स्पष्ट निम्न श्लोक में उद्धृत है।

**देहेन्द्रियेषु वैराग्यं यम इत्युच्यते बुधैः।**

**अनुरक्ति परे तत्त्वे सततं नियमः स्मृतः॥**

“देहादि में वैराग्य यम है। निरन्तर पर तत्त्व अर्थात् ईश्वर भाव में अनुरक्ति का नाम नियम है।” **यमो हि नियमः त्यागो मौनं देशश्च कालतः** (तेजोनिन्द्र उपनिषद्)।

**सर्वं ब्रह्मेति विज्ञानाद् इन्द्रियग्राम संयमः।**

**यमः अयं इति सम्प्रोक्तोऽभ्यसनीयो मुहुर्मुहुः॥**

“सम्पूर्ण ब्रह्म ही है - इस ज्ञान से जो इन्द्रियग्राम का संयम है वही यम है।”

**सजातीय प्रवाहश्च विजातीय तिरस्कृतः।**

**नियमो हि परानन्दो नियमात्क्रियते बुधैः॥**

“योग में चित्त का प्रवाह चलता रहे तथा इससे इतर अन्य विचार प्रवाह का तिरस्कार नियम है।”