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SOME CONTEMPORARY  
SPIRITUAL CULTS

**GOD IS MY ADVENTURE:** By Rem Landau. (426 pp. London. Ivor Nicholson and Watson. Price, 10sh. 6d net.)

Mr. Landau presents here a briskly-painted picture of contemporary spiritual cults and their Western founders, together with two that have strong Indian associations. Two or three of his subjects are completely unknown to the average Westerner, but the majority of the prophets with whom he deals have achieved some fame among searching unorthodox souls who yearn enthusiastically for Deity in religion or for Truth in philosophy. All these chapters, however, are markedly significant of the increasing reaction against and restless discontent with the long-prevailing materialism which has weighed down like a fog upon Europe and America.

The facile biographer of Paderewski and Pilsudski gives us ten stimulating studies of strange men and their stranger teachings—Count Keyserling, Stefan George, Rudolf Steiner, Krishnamurti, Meher Baba, Principal Jeffreys, Frank Buchman, Ouspensky, Schneiderfranken and Gurdjieff. The accompanying photographic portraits are run without a margin right up to the very edges of the pages and form an attractive feature of an attractive book.

The author's attitude in approaching these men for interviews is well defined in his own words: "I had not a scholar's interest in metaphysical subjects. And yet I was asking myself constantly the same questions that most younger people around me seemed to be asking themselves and to which our ordinary knowledge could supply no satisfactory answers. Was our earthly life a complete whole or was it merely a stage in a much longer journey? Ought we to follow the conventional ethics of our day or try to discover ethics that might have a more spiritual significance?" These prophets of his acquaintance supplied him with their answers.

Count Hermann Keyserling's narrow-eyed, high-checked, Tartar face appears among the photographs in the first chapter, and immediately impresses one by its air of commanding intellectuality. He is the founder of the "School of Wisdom" in Darmstadt, where, during the short idealistic period that followed the War, young Germans flocked eagerly to listen to lectures by the Count and his brilliant collaborators. This sleepy little town in south-west Germany became a hive of discussions about spiritual problems and schemes of reconstruction, propounded by astute thinkers. The aim of the School was to show its pupils the eternal values which lie behind worldly appearances, as well as to mould them spiritually by personal influence rather than by merely academic teaching. To-day the School is unable to thrive in the atmosphere of Nazi restrictions.

I have met several of the teachers described in this volume and the one whose name will outlive all the others, in my opinion, is Dr. Rudolf Steiner. The cold logic of his thinking and the mathematical precision of his expression were brought to bear in an earnest endeavour to turn the foggy study of occultism into an exact and applied science. Steiner did an immense amount of research, wrote books by the dozen, delivered lectures by the hundred, taught pupils by the thousand, in a life of constant travel all over Europe. He was gifted with uncanny powers, yet used them



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PAT REFERRED: By W. H. Lane  
Crawford. (Ward, Lock & Co.).

Kenneth Blaxland, the son of a rich butcher and Brian Langley, an orphan nephew of Lord Langley, both receive their University education at Cambridge. Both quarrel with their people and go through various adventures which provide the matter of the bulk of the book.

Lane Crawford tells an interesting story of human life and succeeds in showing that the acquiring of University education does not after all make the educated man unfit for his father's profession, and that the profession of a butcher—the supplying of wholesome food—is as honourable as any other.

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THE RIDDLE OF JOHN ROWE: By  
Winston Graham. Published by  
Ward, Lock and Co.

Sir Andrew Gresham is rescued from drowning by his game keeper, John Rowe; and when Rowe dies leaving a son of 5 years, the baronet shows his gratitude by adopting the boy, and treats young Rowe and his own son, Andrew, exactly alike. Andrew is engaged to Marguerite Staines of Australia but, when she gets acquainted with Rowe, she discards Andrew and marries Rowe. That sets the stage for a tale of jealousy which has a curious aftermath. Gratitude, love, human passions, crime and remorse are all portrayed in this interesting novel, but youthful love triumphs in the end.

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THE LAST DOOR: By Ottwell  
Binns. (Ward, Lock and Co.)

Princess Anne Ramanov entrusts a family heirloom, to the custody of a faithful retainer, before escaping from Russia during the Revolution. Seven years later, the retainer comes to Paris to restore the necklace to the Princess who is now employed as a waitress. Dickvan Slyck murders the servant, steals the necklace and manages to foist the crime on Basil Shenstone, a British Secret Service agent, who has gathered evidence to denounce Slyck as an international spy. His accomplice in this crime is another trader in international secrets Spencer Dashwood, a cousin of Shenstone, who for personal reasons is interested in getting Shenstone out of the way. Shenstone is reported dead and, in the name of Dashwood, he is incarcerated in the worst jail in Cayenne along with a Dutchman Schouten, the brother of Lisbeth who had been abducted by Slyck. Schouten sends a letter to his sister asking her to get the help of Jeff Terrance, Shenstone's friend, in England. The letter is stolen by Slyck, Terrance is shadowed on his way to meet Lisbeth, and the latter is shot by Slyck. Terrance jumps into a canal and escapes. Shenstone and Schouten meanwhile escape from jail and join their friends. Terrance by a clever piece of reasoning guesses where the heirloom is hid, finds it and restores it as a bridal present to the Princess who marries him. The numerous plots and counter-plots are ingeniously interwoven.

M. R. R.

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AN ENGLISH COURSE FOR  
SCHOOLS, FIRST BOOK: By  
M. Alderton Pink, M.A. Pub-  
lished by Messrs. Macmillan and  
Co. Price 2s. 6d

This is a good book. It is intended for English children, and, as is stated in the Preface, 'provides an essential part of the English work of pupils in the first and second years of the normal secondary school course'. Teachers of English and pupils in our secondary schools are sure to profit by going through it. Part I dealing with 'Practice in Expression' and Part II treating of

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S.

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NASAL DRINKING: By Narayan  
Das Bhatia (Messrs. Swamp  
D...)





Paul Brunton took this photograph of the Maharishee

# I Interview An INDIAN YOGI!

My Meeting with the most  
Famous Occultist in all India

By PAUL BRUNTON

The distinguished author of "A Search in Secret India"  
and "A Search in Secret Egypt."

SO many readers have written to me expressing an interest in the Sage whom I had the privilege of first bringing to the notice of the West — and now, I find, practically to that of India also—that some further impressions of him, coming from his hermitage where I have been living for the last few months, may satisfy their curiosity.

The Maharishee is indeed one of the last of India's vanishing race of spiritual supermen called *Rishees*. There are others, I know, but they are not so easily accessible and they veil their existence in mystery, whereas the Maharishee does not deny anyone access to himself, although he will not go out of his way to visit other parts of India. In fact, he has not left his hermitage for many years, not even to visit the nearest village. He welcomes everyone, although always maintaining the reserve and dignity to be expected from one who has surpassed all Western attainment.

## Man of Great Psychic Development

He enjoys perpetually the state which all intelligent Yogis seek, the state called *samadhi* or continuous super-consciousness. Whereas most Yogis have to enter into profound trance in order to experience this unique condition, the Maharishee has now this great good fortune without appearing in any way abnormal and without the necessity of entering trance.

He is now rising rapidly to fame throughout South India—a matter which makes not the slightest difference to his personal modesty—and so this once quiet hermitage under Arunachala, the Hill of the Holy Beacon, has now become a noted place of pilgrimage. Incidentally, the eastern tower of the Temple of Arunachala is the loftiest in all India.

When I first came here more than five years ago, I had the privilege of having many private chats with the Sage, wherein many problems were solved, but since my return to him last November, our communication has been almost entirely silent and telepathic. I am content to leave my tiny cottage nearby and visit him twice daily, sitting for a couple of hours in meditation

each time to contact his mind more closely. He has himself said that it is no use clinging to the physical presence of a Master. One must find him internally and then it will not matter where one goes.

I have seen him perfectly clearly, in what people would call astral or clairvoyant vision, on several occasions during my travels in the West—and on each occasion he manifested in order to give me an important message or guidance at some critical period, and this is an experience which many of his Indian disciples can duplicate.

## His Astral Body Seen

Even some of my mediumistic and occult friends in England, who have never travelled to India, but who have become interested in the Maharishee, claim that he has appeared most clearly to them and done the same thing. One among them is "Billy" Parish, the healer, who tells me of many such astral visits.

The ability of the Maharishee to manifest these powers is due to the fact that he has completely and permanently freed his spirit from his body, thus achieving death in the midst of life.

Yet he takes care to place emphasis on the fact that occult powers are side-issues, that they are incidental to this spirit liberation and not to be made ends in themselves. Spiritual rebirth is to be the aim and the occult powers can be left to come of their own accord. They are apt to prove too fascinating for most minds and therein lies their danger. We must keep a sane proportion between these powers and the quest of enduring varieties.

His peaceful hermitage near the Temple of Arunachala, is situated at the foot of that strange hill which is described in the oldest South Indian sacred text, the *Skanda Puranam*, as the secret and sacred heart-centre of the god-Shiva, and as a holy place and the spiritual hub of the world. But he lived for several years in a gloomy, solitary cavern high up on that hill, plunging his mind deeply into profound concentration upon the divine element which hides in man. He sought for the real Self, that infinite Being which invisibly and intangibly supports the lives of all creatures. And he found it.



# We All Possess

SINCE the War much that was poooh-pooohed and regarded as superstition is now looked upon in a different light. The rapid studies of science have gone far to strengthen the conviction in most minds that if

"mere man" can by wireless experiments defy distance and space, and communicate with those situated at the far ends of the earth, how much more can personal communication take place by mental and spiritual means.

If it is natural to be able to sit in one's own room, receiver in hand, and talk quietly and intimately with someone thousands of miles away, in some distant outpost of Empire, surely it is still more natural to be able to hold communication through simple love, mental force, or mental sympathy with that person?

PEOPLE who are termed psychic are believed to be far more susceptible to unseen influences than those who are more material-minded. It is only natural that some, more than others, may be more naturally gifted to receive, and make use of unseen influences, but this does not mean that those others cannot also, in a lesser degree, make use of them.

As an example: practically everyone is born with a voice and hearing, but not everyone can become an operatic singer. However, each can use his or her voice when taught to speak, and can, through that voice and hearing, be heard, and heard enough to be *au fait* with all going on around.

So in all psychic matters, training, education and development are needed.

TO the Eastern mind, psychic phenomena are perfectly natural, because from childhood Eastern teaching does not denounce and ridicule everything which is not cut and dry. Eastern teaching denies that space and distance are insurmountable obstacles to the powerful bridging of love and will-power in telepathy.

In Eastern countries telepathy is an undisputed fact, as it eliminates all the drawbacks of parting and distance.

Those who have studied the subject know that it is as easy to practise telepathy for a long-distance call, as for a short one.

How many people in our own country are conscious of presentiments and premon-

itions, and yet fail to be guided by them, for fear perhaps of being ridiculed by others for being fanciful and superstitious? And yet there is always that "still small voice," which, if only

listened to, can guide and assist far more than all the expert advice in the world.

It is a mistake to imagine, that to be in touch with the Unseen, it is necessary to be superstitious and abnormal. Second-sight is not so

abnormal as people sometimes think, and I feel sure that most of us are born with it.

Some of us are naturally more richly endowed with it—are more "fey"—than others. Birth, ancestry, surroundings, upbringing and country, all tend to affect the gift. But it is there, dormant or active.

A CHILD born, shall we say, of Highland parents, in an atmosphere closely allied to nature and its infinite peace, is more likely to be susceptible to all psychic influences than the child of parents whose sordid lives have had no outlook but the vilest slums, and where the peace and love of Nature was a myth. That child's nature, stunted and hardened by ignorance and evil surroundings, cannot generally be as susceptible to the beauty of the Unseen. But given a chance that child, too, has the ability to develop psychic powers which can echo the influences of the Unseen world and so experience the joy of feeling the opening beauty of a vast expanse whose furthest outpost is still quite close, through the power of telepathy and communion of spirit and thought. Second-sight, a gift God-given,

helps to see just round the black corner of despair, to give the encouragement to those whose sight is dim, that only a little more patience is needed to reach the turning in the long lane—that turning which so many need, and yet, if only they had the psychic power to see, lies often close at hand.

MANY heart-broken people would be helped, if only they could see—or someone could see for them—just a little beyond the hopeless blackness.

In illness, as well as trouble and difficulty, psychic power can help enormously in the discovery and diagnosis of obscure or unsuspected maladies. And many doctors have found the possession of a gift of second-sight, of great assistance to their scientific knowledge, when combatting disease.

How often we hear of people being intuitive. But often intuition is just a form of second-sight.

## PSYCHIC POWER

By NELL ST. JOHN MONTAGUE

*The Famous Society Clairvoyante*



Miss Nell St. John Montague, the world famous seeress.





*A venomous snake bisiting at the author. Mr. Brunton was able to befriend it with the aid of the talisman illustrated below. This talisman was given him by one of Egypt's most famed snake charmers, who declared that it would protect him from attack by scorpion or snake.*

You may discover him to-day in a long tiled hall, set down on the jungle's edge, giving audience to numerous Tamil visitors who flock to see him from nearly every part of South India. The poor and the rich, the illiterate, and the educated, the silken-garbed and the rag-clothed—all prostrate themselves before him and then sit for a few minutes or a few hours with eyes closely watching his every movement. Scarcely a word passes ever between them, for the Maharishee is a taciturn man. They may drop into silent meditation, or chant Tamil scriptures, or just content themselves with watching him. And then, prostrating themselves once more, they depart.

**WHAT** do these Hindu devotees find in the presence of the Maharishee, who speaks so little and who has no earthly goods to bestow on them?

They find, first of all, Peace. Coming from a worldly life that is harassed by the cares, troubles and misfortunes that none can escape, tortured often by economic woes, they feel their burdens slipping off their shoulders in his own care-free presence.

Their racked minds are stilled and their unhappy hearts are soothed. Thus they return homewards with a serene memory that will recur again and again.

They find, secondly, Wisdom. The Maharishee has conquered the deepest problems by his irresistible faculty of inward-turned concentration. As a result, he knows the mystic laws which govern human life and directly perceives the spiritual basis upon which our entire panoram of existence is stretched. He knows why men suffer, what is Truth, where is God and what we really are—whether mere mortal creatures who perish into dust, or divine entities capable of becoming gods ourselves. Intellectual minds receive hints from uttered replies or teachings which enable them to solve problems whose solutions have eluded them for years. All visitors, however, carry away some fragment of his wisdom, however tiny it be, culled from his words, awakened by his glance, or felt in his powerful mental atmosphere.



scholarly books: the real meaning of these volumes have been overlaid. Scarcely one of those who granted me audience could speak from personal experience; more could only quote the opinions of others. But the Maharishee's teachings flow out of his own original realisation of truth, and to that extent he stands almost as solitary as the Hill of the Holy Beacon itself. He illustrates perfectly those words of the great Yogi master, Patanjali, "The Seer abides within himself," for he ever dwells within that sacred centre wherein the gods speak to man.

His doctrine is as old as the Lemurian Hill of Arunachala itself; yet, it is self-found as the result of his overwhelming youthful spiritual illumination and not as the result of studying other men's books. It comes to us as

This remarkable photograph shows Paul Brunton handling a live but deadly snake. He learnt the secret of snake-charming while travelling among the adepts in Egypt. In his book *A Search in Secret India*, Mr. Brunton tells how one of the Eastern fakirs held out a venomous cobra and exclaimed "Now begins your first lesson. Hold this snake." Naturally, he hesitated, but being assured by the snake-charming wonders he had seen and having confidence in the adept, he did as commanded. With the aid of the talisman illustrated above, he not only found that he could soon handle snakes without harm, but they even obeyed his commands to go to sleep! Mr. Brunton tells in this article some of the philosophy which lies behind these marvels of mind control.



# How To ENTER THE SILENCE

(Continued from previous page)

fresh in presentation as the latest words of the pundits of Western science. If you can plumb the mind's depths, he teaches, you will eventually arrive at a point where both the thinking intellect and personal self seem to disappear, becoming re-absorbed by the hidden element out of which they were created. That element is none other than the Absolute Being, the Partless Reality, the One Self, and the Underlying Spirit which subsists eternally amid births and deaths of mortal men and material worlds.

The Maharishee's practical course of effort for discovering this reality is extremely simple — so simple that our modern, over-active minds may turn away unsatisfied and seek complicated and elaborate Yoga disciplines—and yet extremely simple. It is as effective for the devotional type of person as for the intellectual.

Set up a mental current of self-questioning, teaches the Sage, attempting to ferret out what you really are, and to trace the living being who thinks and feels within your body. Watch your thoughts in the process and then endeavour to pin them down to the Stillness out of which they arise. If you persist and apply yourself rightly to frequent meditation on this topic, you will ultimately track thought to its origin, self to its lair, and consciousness to its primal partless state. The personal sense of "I" will collapse and disappear, being replaced by the impersonal sense of That, the Absolute Spirit which breathes life into us all, which not only maintains the existence of your mind and body but also the minds

This technique of self-enquiry is really simpler than the ancient systems of Yoga, and should therefore be easy to practise. But because of its subtle nature and of our numerous tendencies towards excessive mental and material activity, it becomes difficult. Hence the need of personal contact with an adept or with one of his channels, i.e., one of his disciples.

The Maharishee has made it possible to many of us to understand what seems to exist to-day only as a mere echo of the words of the great spiritual Teachers of former ages — the blessed Nirvana of Buddha, the Kingdom of Heaven of Jesus, the Liberation of Sri Krishna, and the Supreme Good of the early philosophers. The Maharishee enjoys that divine condition and demonstrates in his own person this unique attainment. While metaphysicians argue vainly about the reality of the world, while scientists throw wet blankets around the order of the religionists, and while the average man meekly looks on, this serene sage knows the eternal Reality, experiences the everlasting bliss and expresses the highest truth in his teachings. Withal, he radiates these things to every sensitive person who comes within his orbit, to every humble and teachable soul entering his sanctified presence.

This intrepid investigator of the soul's domain has solved stubborn questions which have puzzled the thinkers amongst men since reason first evolved. Western scientific psychology is heading straight for the explanation which he gives of that apparent mixture of beast and angel called man. The Maharishee's method of psycho-analysis is far removed from the queer muddled method of Freud, whose materialistic and sexual emphases caused him to miss the divine.

The rewards which wait for those who practise the former is nothing less than Nirvana itself, at the most, and ~~mental~~ tranquility at the least. Those that think that the Nirvana of the Sage is a kind of never-ending boredom should spend a few months in his society. The experience will correct their mistake and make good their ignorance.

## AGES—III.

### FIRST PSYCHIC RESEARCHER

Psychical Researcher  
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brief accounts—are

an Apparition; Being  
returned no answer

but disappeared with a curious Perfume and a most melodious Twang."

Aubrey was, for all the humour of this illustration, a singularly level-headed and learned man for his times. Lytton Strachey, who knew nothing about occult study, said of him "He was clever enough to understand the Newtonian system, but he was not clever enough to understand that a horoscope was an absurdity; and so, in his crowded curiosity shop of a brain, astronomy and astrology both found a place and were given equal values." Strachey did not, of course, realise that Astronomy grew out of Astrology, but he was sufficiently open-minded to recall that Aubrey was well versed in many of the sciences.

Indeed, he was made one of the first Fellows of the Royal Society—no mean distinction for a "curiosity-shop brain"—and he was distinguished in natural history, geology, Gothic architecture, mineralogy, painting and heraldry.

It was not until he had lost all his worldly wealth that Aubrey learned peace of mind. "I had never quiett, nor anything of happiness till divested of all," he wrote. "I was in as much affliction as a mortall could bee, and never quiett till all was gone, and I wholly caste mysele on God's providence."

In his later years Aubrey was in great demand for his learned and fascinating conversation, but his glimpse of the need for scientific investigation of the Unknown was perhaps the greatest accomplishment of his life.



What sort of a man is Paul Brunton, author of "A Search In Secret India," the latest best-seller? Below, he relates his early psychic experiences.

By PAUL BRUNTON

own accord. Let me explain how these faculties operated in my case.

Whenever I sat down quietly, or reclined upon a bed with closed eyes, with the full force of my attention placed upon an imaginary spot in the frontal brain, clairvoyance usually began to manifest itself. This spot was roughly midway between the eye sockets.

I know now that it was no imaginary point but a real thing, being none other than the pineal gland, which is the physical organ of psychic vision, the atrophied "third eye" of the ancients.

The next thing of which I became aware was a long dark tube which seemed to project itself forward from this spot. By concentrating my attention at the far end of this "psychic telescope," where there was a tiny circle of white light, I found that the light came gradually nearer and grew in size.

#### THE ETHERIC TUBE

Then the tube would disappear. One saw clearly the forms of beings in the spirit world, or else one saw persons and scenes afar off but belonging to our own physical world. At first, one could only discern faces, but later on it was possible to see the full forms.

Thus both spirit clairvoyance and long or short distance physical clairvoyance were both working. In the latter case, I frequently experimented by projecting my vision to the far side of the room. Then, by means of an effort of greater will power, piercing the wall until objects which were outside the room being plainly visible.

The clairaudience worked in the following manner. At first there came an intense buzzing within the ear. It was something like the loud humming of a bee. It seemed to be just inside the ear drum. The sound swiftly increased in tone until it seemed to fill the whole of one's head.

#### "STRANGE VOICES"

When it reached its crescendo, something snapped within the ear—in fact there was a most audible click—and the buzzing stopped at once. One almost forgot one's physical surroundings because strange voices would immediately break in upon one's attention, which was concentrated within the ears.

The process was not dissimilar to listening through a telephone receiver. Anyway the spirit voices sounded perfectly real. They were not mere mental impressions. One heard them as plainly as one hears a living person speak.

Although these two faculties opened up many interesting and informative hours for me, I must candidly confess that they also brought new miseries of an unforeseen nature. This was the period of the great war and the sights and sounds of souls who had been violently flung into the corridors of death sickened my heart and frightened my youthful mind.

Apparently, I had chiefly contacted the earth-bound spheres. My inability to have any really effective control over these faculties caused me to become the victim of some extremely unpleasant experiences.

The climax came, one day, when a spirit unexpectedly arrived as I was reclining on a couch. He approached with slow tread and stood at my side,

(Turn to page 8.)

## AUTHOR SEES SPIRIT MURDERER

### AFTER THAT, HE LOST HIS CLAIRVOYANCE

(Continued from page 5.)

presenting a sight which sent cold shivers down my spine. His ashen face wore the most haggard look of misery I had ever seen; worse than that, it carried an intense bitterness, a diabolic expression of hatred.

I intuitively knew at once that he had been both a murderer and suicide on the earth. Moreover, he carried a blood-stained dagger in his hand. But the most ghastly thing about him was his throat. It was slit and bloodied.

He looked at me with grim menace in his eyes and held the dagger in a threatening attitude. It seemed that in another minute or two he would attack me. In a brief while, I lived through one of those ordeals which leave their memory behind for all time.

Had the incident occurred on the earth, I could not have suffered less, so real did it seem to me, so intensely felt was this psychic experience. Of course, he was only a spirit and could not really injure my body. But in those days, the spirit world meant no less to me than the physical world.

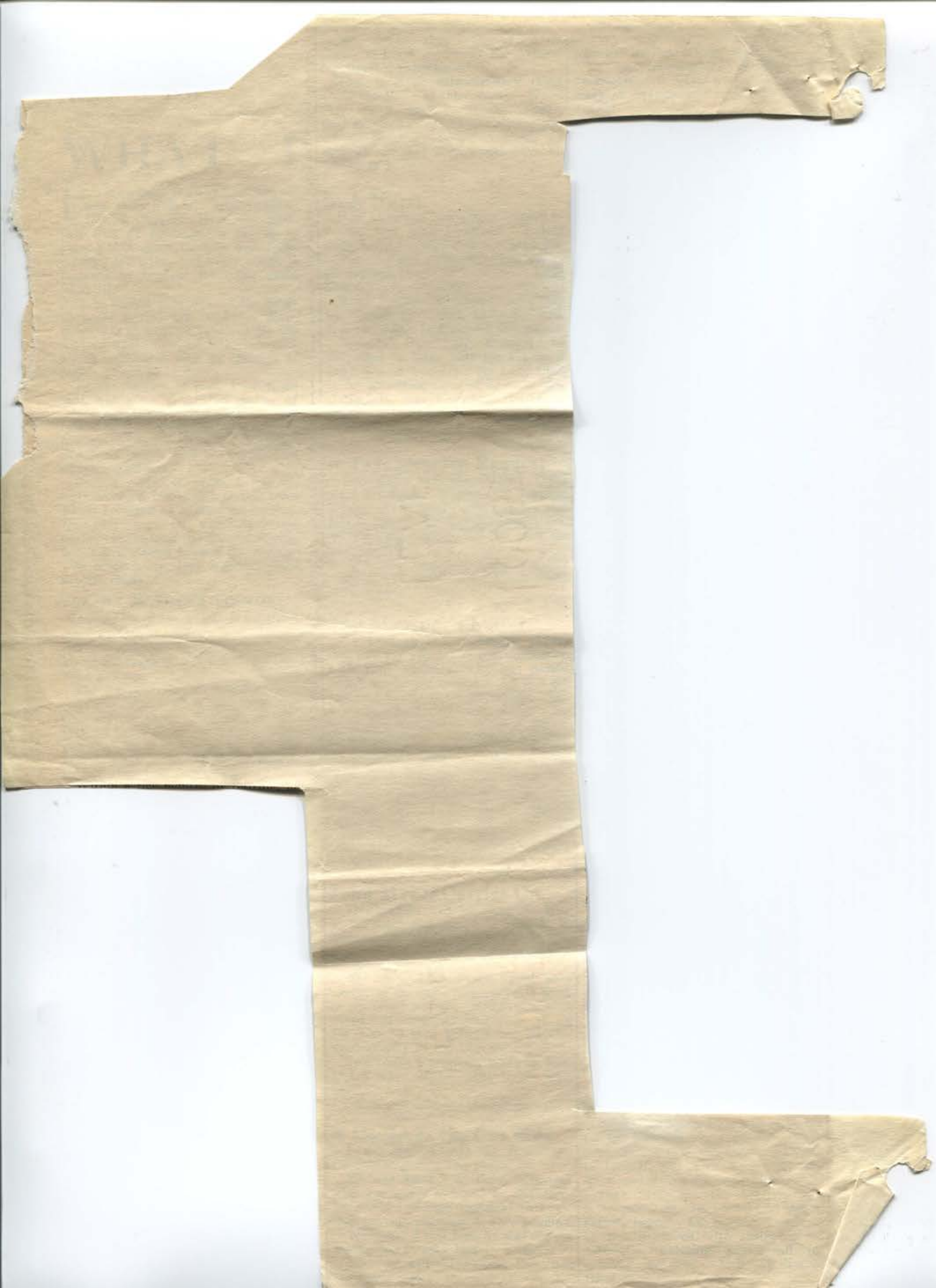
#### THE ANSWERED PRAYER

I went off into a swoon. Next day, I prayed to the gods to take away the gift of psychic sight and sense from one who was too young and inexperienced to bear it. The prayer was answered. I lost my clairvoyance and clairaudience though I could never lose my sensitivity.

However, I learnt the rudiments of Spiritualism doctrine from him, and so I am grateful. The fringe of the curtain began to move slowly; I was coming to a comprehension of the mystery of existence.

My clairvoyance was sometimes sporadic and uninvited. At other times, it was under the complete control of my will. But my clairaudience was quite beyond my control, being something which came and went of its







Frank Buchman, who was responsible for the birth of the Oxford Groups, comes in for a good deal of criticism at Mr. Landau's hands. Members of his Groups make a feature of publicly confessing their sins before audiences. They call this "sharing". Landau witnessed one of these meetings in a packed hall at the Hotel Metropole, London. "I asked myself constantly whether I hadn't come to the wrong place," he writes. "The flavour of the whole performance was one of amateur theatricals." Nevertheless, the Oxford Groups have done some good by awakening frivolous under-graduates to the more serious issues of life, and by presenting religion as a happiness-bringer.

Meher Baba, the Parsee Indian whose periodical peregrinations to the West have gained him a number of adherents there, receives better treatment in these pages than he deserves.

Krishnamurti—so well known here too—is highly praised for his courage in destroying, at a single blow, the Order of the Star in the East, which had been built up by the Theosophical leaders on his behalf. He is obviously the author's hero, while his teaching of complete independence and self-reliance receives constant endorsement.

Stefan George is a highbrow, exclusive, mystical poet who purified and beautified literary German; Joseph Schneiderfranken has written several little books about the constructive power of right thinking which have had a wide circulation on the Continent; Principal George Jeffreys takes London's largest hall every year to give demonstrations of spiritual healing applied to bodily ailments, and to baptise "sinners" in a water tank; Ouspensky is a Russian intellectual genius, whose efforts to prove the existence of spirit by means of mathematics engage the interest of Western highbrows; Gurdjieff is a somewhat sinister figure about whom one hears frightful tales. All these teachers took a chronological place in the author's life. In his epilogue he returns, as all of us must finally return, to an almost Biblical self-surrender unto the will of God, and to a realization that mere intellectual abstractions are not enough: we must accept the existence of this Higher Power as the greatest fact of our daily lives and regulate our actions accordingly. My friend Landau's own spiritual wanderings are typical and symbolical of the wanderings of many other young educated men in the West.

Paul Brunton.



# நீதமிழ் வாரப்

வ, யுவ (ஸ்) பங்குனி மீ கந வ

... at is

... with great rapidity  
 ... all the master-craft of  
 a ... in the art of story-telling.  
 We get vivid descriptions of the family  
 life and social environment of the old  
 days in Bengal, interspersed with  
 clever character sketches, brilliant dia-  
 logues and stirring incidents. The  
 novel may be said to illustrate the fol-  
 lowing observations of the author:  
 "Sensibility and refinement of the  
 heart lend to the passion of love the  
 form of a fervent and etherialised feel-  
 ing which finds its gratification in the  
 communings of heart with heart;  
 while, in grosser natures, it degener-  
 ates into the yearnings of desire, or  
 perhaps into a blind obedience to the  
 mystic power of female loveliness; but  
 the strength of the passion can be  
 equally great in either case."

**THE CALL OF VASANTHA:** By  
 M. A. Masilamani, Advocate of  
 the Supreme Court of Ceylon.  
 Printed by the Saiva Prakasa  
 Press, Jaffna.

The author loves Jaffna with an  
 ardent devotion and clings to an old  
 world life with its ... habits and  
 genuine emotion ... would challenge  
 bitterly the ... civil-  
 isation ...





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WHAT AM I, THE SHORT PATH

1. What is meditation?
2. What misconceptions do people have about meditation?
3. What are the best times to practice meditation?
4. Are you the physical body?
5. Are you your feelings?
6. Are you your thoughts?
7. How should one deal with the tendency of thought to wonder?
8. What is the use of breathcontrol practices?
9. What is a glimpse of the Overself?
10. Discuss the meaning of the long and short path.

Commentary:

Most people who start the short path have usually had a glimpse of the Overself, because otherwise they find it too difficult to understand what the short path is about. The long path, through its studies and practices is the period of preparation for the advanced quest. It is called the long path because there is much work to be done on it and much development of character and emotions to go through. After some measure of this preparation the aspirants enter the short path to complete this work. This takes a comparatively much shorter time and as it has the possibility of yielding the full self-enlightenment at any moment it ends suddenly. What they are trying to do on the ~~short~~ long path continues by itself once they have entered fully on the short path. On the long path they are concerned with the personal ego and as a result give the negative thoughts their attention. On the short path they refuse to accept these negatives and instead look to the Overself. Thus the struggles will disappear. This change of attitude is called "voiding" them. The moment such negative ideas and feelings appear then instead of using the long path- method of concentrating on the opposite kind of thought, such as calmness instead of anger, the short path way simply drops the negative idea into the Void, the Nothingness and forgets it. Now such a change can only be brought about by doing it fastly and firmly and turning to the Overself. Constant remembrance of the Overself has to be done all the way through the short path. The long path works on the ego; but the short path uses the result of that work, which prepared them to come into communion with the Overself, and become receptive to its presence, which includes its grace.



1870

Dear Mother  
I received your letter of the 10th and was  
glad to hear from you. I am well and hope  
these few lines will find you the same.  
I have not much news to write at present.  
The weather here is very warm and the  
crops are doing well. I have not time  
to write you more at present. Give my  
love to all the folks. I will write you  
again soon.

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In order to understand the short path it might be helpful to compare it to the long path which consists of a series of exercises and efforts which gradually develops concentration and character and knowledge. But the long path does not lead to the goal. On the long path you often measure your own progress. It is an endless path because there will always be new circumstances which bring new temptations and trials and confronts the aspirant with new challenges. No matter how spiritual the ego becomes it does not enter the whitest light, but remains in the greyish light. On the long path you must deal with the urges of interference arising from the lower self and the negativity which enters from the surrounding environment. But the efforts on the long path will at last invoke the grace, which opens the perspective of the short path.

The short path is not an exercise but an inner standpoint to invoke, a state of consciousness where one comes closer or finds peace in the Overself. There are however two exercises which can be of help to lead to the short path, but they have quite a different character than the exercises on the long path. The short path takes less time because the aspirant turns around and faces the goal directly. The short path means that you begin to try to remember to live in the rarefied atmosphere of the Overself instead of worrying about the ego and measuring its <sup>spiritual</sup> development. You learn to trust more and more in the Higher Power. On the short path you ignore negativity and turn around 180 degrees, from the ego to the Overself. The visitations of the Overself are heralded through devotional feeling, but also through intuitive thought and action. Often the two paths can be treaded simultaneously, but not necessarily equally.

Often the aspirant is not ready to start these two exercises until after one or several glimpses of the Overself.

"The remembrance exercise" consists of trying to recall the glimpse of the Overself, not only during the set meditation periods but also in each moment during the whole working span of the day - "in the same way as a mother who has lost her child can not let go of the thought of it no matter what she is doing outwardly - or as a lover who constantly holds the vivid image of the beloved in the back of his mind. In a similar way you keep the memory of the Overself alive during this exercise and let it shine in the background while you go about your daily work. But the spirit of the exercise is not to be lost. It must not be mechanical and cold. The time may come later when the remembrance will cease ~~xxx~~ <sup>as</sup> a consciously and deliberately willed exercise and pass by itself into a state which will be maintained without the help of ~~the ego's~~ the ego's will.

The remembrance is a necessary preparation for the second exercise where



In order to understand the exact nature of the problem it is necessary to consider the various factors which enter into the development of the embryo and the various stages of its growth. It is an interesting fact that the various stages of development are not strictly sequential, but that they overlap to a certain extent. This is particularly true of the early stages of development, when the various organs and tissues are first formed. The development of the embryo is a complex process, and it is necessary to consider the various factors which enter into it.

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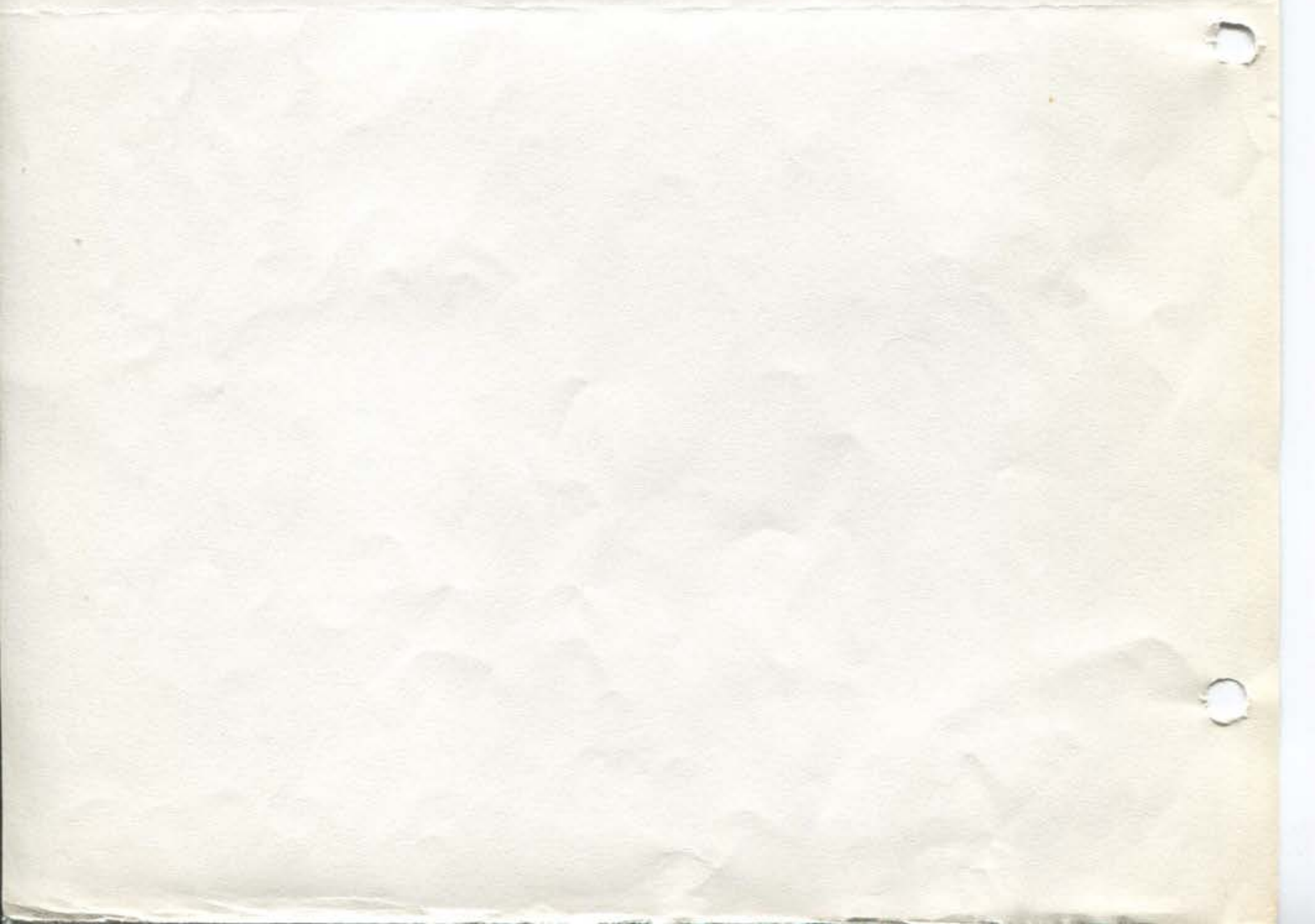
10. 10. 10. 10. 10.

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you try to obtain an immediate identification with the Overself. Just as an actor identifies with the role he plays on the stage you act think and live during the daily life " as if" you were the Overself. This exercise is not merely intellectual but also includes feeling and intuitive action. It is an act of creative imagination where by turning directly to playing the part of the Overself you make it possible for its grace to come more and more into your life.



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( ) This is not to say that the higher condition of meditation should never be used for any other idea than God alone. For when God has been served in this world instead of leaving the finished meditation and returning to the ordinary activities, the thoughts can be restirred to serve and help enlighten or simply touch others.

( ) There are those today as never before whose deep but unconscous spiritual loneliness remains unsatisfied by religions.

( ) There are important lessons to be learned from questions like "Why did Sarira die so quickly when <sup>hearing</sup> the prediction of inability to attain the goal?"

( ) Even such an authority as Mrs. Indira Gandhi, India's own Prime Minister admitted that "the old society with its narrow confines, made all the more oppressive in India by the divisions and taboos, did deny the freedom to think and to develop". Is it surprising that with all the challenges of our era there is need of new attitudes, original thinking and free search?

( ) There are mystics who show in their sayings a contempt for books about mysticism. They would be better advised to point out that it is only when a certain development is reached that the quester should turn aside from his books in order to practice what he learned from them, should stop reading and start meditating. Certainly reading is not enough and the work should not stop with it, there is need to go inwards by way of meditation and thus turn theory into practice. But this is far away from the total rejection of religious, mystical and philosphic literature those esthetic minded anti-intellectual fanatics urge upon their followers. The very fact that texts were composed thousands of years ago and that they have been written continuously ever since shows that there is a real need for them. They can and do help seekers.

( ) They harbor the belief that India is becoming the spiritual guru of all the western nations and especially the american nations. This is certainly true with reference to the small minorities who eagerly greet each fresh swami.



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( ) The forms taken by consciousness when it appears within time can be quite variable. Each variation seems a real experience while the others seem dream-like or even illusory.

( ) Communal life attracts beginners but to say that it is necessary is to reject the lessons recorded in history and biography. A community is good or helpful to those who like it, who feel helped by its useful features, but it is not so good for the more advanced persons. After spending seven years in monastic life Thomas Merton called out silently but vehemently to God for solitude.

( ) How precarious is the human position on this revolving globe, itself the sufferer of flood, eruption and earthquake.

( ) A teaching today must express its sensitivity to the conditions of today and not only those of earlier generations hence the need of not being afraid to touch what we have inherited from oriental texts and tenets from the ancient past.

( ) From the ultimate point of view all is either a void or a passing dream, then those seers who have attained insight are rare in number. Is it not unhelpful to hold up such insights as a goal for living? Is not their destiny a special one?

( ) My lifelong reluctance to be put in a false position cannot be abandoned at this point of time. I do not wish P.B.'s name or person to be put forward whenever this can be avoided. I myself cannot avoid having it put on the books. Please help me to protect my privacy.



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( ) When they come out of their dreams and studies these pedantic dismissers of the universe and of their own selves still find the world and the body waiting for them and still confronting them with problems and cares.

( ) To scorn material values in the name of a spiritual faith, to denounce them as delusory in the name of a metaphysical reality is unwise. Ask famished refugees in asiatic and african countries what they think about them.

( ) The Seven Wisemen of ancient Greece once visited the sacred oracle at Delphi and left two offerings in the temple. Both were maxims and were subsequently carved on the building. The first is famous: "Know Thyself". The second is "Nothing too much". The first points to the peaks of human experience. The second warns us against the dangers of the quest (as well as of life) and how to avoid them by keeping our efforts in balance.

( ) By these negative moods the man afflicts himself and adversely affects other persons if he sustains them.

( ) A way of life which belongs to ancient pasts and far off lands is not necessarily to be copied in its entirety merely because it has a few good features and ideas. Those young men and women and youths who lack balance in themselves or in their confused search for a better existance naively believe and fanatically behave otherwise.

( ) If we are to steep ourselves in texts from the ancient world we should also maintain a proper equilibrium by reasonable contact with the modern world.

( ) The gang of youthful delinquents who defy honorable society and reject moral conformity are merely and pathologically sick in mind and probably in body. Their failure to appreciate good character and good manners, their disdain for any form or form of idealism, their belligerent adolescense are serious symptoms of their malady, their sneers at the suggestions of becoming better human beings, are significant. All this emerges from the promptings of their lower nature.



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( ) The sudden revelation of correct understanding whether in certain situations or about uncertain problems may come unexpectedly or abruptly anytime during the day. It springs up of its own accord or it appears in a dream as a message.

( ) When the old worn-out phrases are parroted from Sankara about Brahman and maya it is better to answer simply "so what:". For still things remain the same as before, all the denunciation of the world has been merely maya and do not change its very real presence and actuality to us. The same applies to the other persons and individuals. Is it not better to say that the ego with its body, emotion and intellect, is part of the person's experience than to deny it all together?

( ) The differences between persons are differences of bodily and mental tendencies. In their totality these belong to the ego. Even the spiritually enlightened man has them still although they no longer tyrannize over him. It is not correct to say to an aspirant that they must be gotten rid of, killed and destroyed. Rather they have to be transcended. For even the enlightened person still uses the ego to direct his body's activities whether simple ones such as taking a meal or complicated ones such as solving a problem. His ego having become a channel because it is transcended does not get in the way. The ordinary man and his activities are ruled by it.

( ) Despite all the repetitious assertions that there is no ego, that the person is a fiction, that the goal is pure being unsullied by the self-illusion. Here, in the various manifested signs of an individual character in a separate body, is evidence to the contrary.

( ) Body is part of ego: that vital body (etheric double) and astral emotional body are also a part of it; that mental body of thoughts is part of ego too. All these bodies continue to exist even after realisation since necessary to human life; to say there is then no ego is NONSENSE, that these bodies are to be purified and surrendered.



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( ) Despite all the talk disparaging the ego, it is not wrong but praiseworthy to develop the best personality one can and then use it. Its character can be purified, its passions controlled, its weaknesses overcome, its ignorance dispelled. New virtues can be introduced and new power developed. One can then make better use of such a personality -- for one's own advantage and for service of others -- and one should.

( ) Yes, the ego as individuality, a separate identity remains. But it becomes reborn, purified, humbled before the higher power, no longer narrow in interests, no longer tyrannizing over the man, no longer selfish in the sense of the word. For as an enlightened being it may remain, harmless to all beings, benevolent to all creatures, respondent to a tuneless consciousness enfolding its ordinary personality. The smaller circle can continue to exist within the larger one until the liberation of death. It is no longer the source of ignorance and evil, that ego is dissolved and obliterated. The new being is simply separate in body, thought feeling from others but not from the universal, mass being behind them. There all are one.

( ) Carlyle "In the eyes of the Pure Reason man is a soul but in the eyes of logic only a biped."

( ) Fanaticism and intolerance are twin evils as history all too clearly shows. Both are begotten by ignorance.

( ) In dealing with troublesome problems make this your first resort and final defense. In between practice fact-finding and use common sense.

( ) (Tea) The Santa Monica research doctor's criticism of black tea in order to put forth the value of green tea is unfair. He implied that black tea belonged to the list of carcinogens that is cancer causing substances. But the fact is it is not roasted as they are nor blackened or charred by being exposed to flame, instead it is put into metal drums and slowly warmed at some height over a mildly glowing charcoal. The drums are then made to revolve gradually. The heat causes the sap contained in the tea leaves to become very mildly stewed and darkened in color until it gradually moves from green to black.



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( ) Great or small there are certain differences between all persons. They cannot all pursue the same ways, therefore we should let others take a different view in religion from ourselves. They vary so widely that it is an adventure to society if there exists as great a diversity of approaches as possible, they are thus better able to suit their particular need. Why should anyone be afraid of diversity in religious views, of variety in religious practices? Let heresies multiply! Let the sects flourish! For out of all this free competition, the seeker has a better chance to find truth.

( ) (TMP) The longer you remain in this particular meditation the closer you will understand what the eternal Now means.

( ) How many fall into desperation instead of finding inspiration?

( ) The time comes when the seeker must sift out all the doctrines he has received and let those go which lack reasonableness, the sound of truth, the lofty tone of impersonality. And even after he has sieved away the ideas born of narrowness, pettiness, bigotry, prejudice and false sentimentality he has still to choose those which he can usefully work with.

( ) Whether it be in the forms of art , music, poetry, literature or those of living, dress, behavior, manners or speech the quality of a person reveals himself in his coarseness or refinement. By that I mean whether he is or is not on the quest which is after all an attempt to refine ourselves from materialism to spirituality and therefore from low quality thoughts and feelings to higher and nobler ones.

( ) Physical sensations are experienced inside us. Thoughts appear within our consciousness. How then can anyone justly assert that anything is outside us.

( ) If this leaves a seeker only faith at least it will not be a blind faith.



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( ) Freed by the fullest knowledge and understanding of atomic physics from the belief in any real substance called "matter" men like Heisenberg and Von Welszacker -- the first a Nobel prizewinner in science, the other both a physicist and professor of philosophy -- a unique combination -- comprehended mentalism's truth.

( ) Let us not be bewitched by oriental futility and deny what is palpably factual. It does not benefit truth, reason or experience to deny the world's existance. It does not help the spiritual life to do so. It is a waste of time and an unnecessary cause of bewilderment or confusion to western students, setting vain problems for them which they need never have had. This does not mean that they should desert the idea of non-duality and fall back into dualism. It means only that they should not repeat like parrots, what others teach them without having first got a satisfactory understanding of the teaching and tested its truth or falsity. To say that the world does not exist is either a clumsy semantic error or one of those incomplete truths which, unless fitted to its other half, misleads others and leads him into a labyrinthine maze from which he either never gets out or takes years in the process. By deep enough meditation he may get into a half trance which tricks consciousness, so that he wriggles out of his five senses and loses his awareness of what they normally tell him. The world is gone. But is it really lost? For after his meditation he must come back to his senses when the world reappears like a faithful dog. Instead of rejecting its claim to exist, the honest thing is to accept it and make a proper appraisal of it. For the world is a phenomenon: as an appearance it certainly does exist. But it appears in the mind, not in matter. In the decade after the first world war great scientific research was made. Einstein's formulations on relativity are justly praised. Heisenberg's work on the structure of the atom with its ions, electrons and quatoms brought him the Nobel prize. The most advanced workers in nuclear physics know the mentalist position if they have the willingness to reflect deeply enough upon their observed facts and the mathematical capacity to support this reflection. Few possess both. Most refuse to go so far because they dare not abandon the last remnants of materialism which got so intertwined with science during the past two hundred



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( ) How strong is the influence of environment! The young tibetan refugee children brought here to Switzerland about a thousand in number and now grown to teenage and early adulthood are attracted by the benefits of our industrial civilization. They admire its machines and gadgets and are generating the same desires for them for its clothes, motorcycles, watches and other worldly possessions as do the european counterparts, this despite the priestly lama teachers appointed by the Dalai Lama to maintain their religion and its codes. Even these teachers are eager to immigrate from their refugees in northern India to the USA!

( ) For youngsters under twenty years of age to undertake the risks of emotional romantic marriage without consultation with, and respect for, older and more experienced persons, is somewhat improvident. To do so with little acquaintance and knowledge of one another is still more improvident. And without accurate horoscopes plus their spiritual status the risks keep increasing. Too often the young fall victim to lust which is taken to be sufficient basis for marrying a girl.

( ) That there is a connection between romantic delusions and subsequent neuroses (usually after marriage) can often be seen. This was also seen by ancient classical philosophical writers. Marriage can become a monotony perhaps a boredom. Where has the romantic love gone? How much better all would have been if both had looked at the realities from the beginning? If the facts of life are looked at the romances change their appearance: they are mostly not eternal, often changeable: the beauties fade away, the ecstasies turn to pain or worry, the attractions to repulsion in short the end is disappointment. The deification of the allegedly loved one may be changed to its opposite--vilification--so self-deceptive is the whole experience in many cases, so misunderstood are the physical symptoms and so adolescent are the emotional ones.

( ) Sex is an animal urge. How to deal with it is an individual matter. This depends on the person concerned and upon his age, ideals, knowledge, character, circumstances, strength and condition. Most notions about it both in ordinary and spiritual circles are mixed-up, confused.



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## T H E T M M O V E M E N T

Several interviewees have mentioned their experience with the practice of Transcendental Meditation. They had joined Maharishi Mahesh Yogi's organization and been given a mantram by the appointed local teacher. After mildly satisfying experiences, mostly of quieting down the thoughts, and of mild peace, in each case for a duration varying from a few months to a couple of years, the mantram seemed to lose its effect or else they felt very bored with it and could not bring themselves to continue. There was one solitary case where the practitioner continued membership for a period of five years, largely in the hope that there would be an improvement in his condition, but again nothing happened, since the earlier success. On reporting their results to their teacher, the various persons mentioned found that he was at a loss to know what to do. A couple felt that they had little faith in their teacher, who did not impress them in any way. The question arises, what is the cause of this situation? The same results were reported to me in 1974 by the leader of the Zurich group of TM who asked me to explain how this came about and what she could do in the matter. Although she and her husband were friends, I refused to interfere and said that this was a matter between her and her guru, Maharishi Mahesh Yogi, who had himself initiated her several years earlier, and that she should seek out an interview with him. She replied that he had since become such a famous man and was training so many hundreds of new teachers every year on the usual two to three months course, that he had no time to accept personal contacts with the early trainees. I suggested that she write a letter explaining what had happened and asking for his advice, but when I saw her again the following year, she had not received any reply.



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Recently, advertisements have appeared in the newspapers from two different cities here (USA) featuring instruction in the art of levitating the body by means of Transcendental Meditation. Furthermore, a photograph shows a woman sitting with crossed legs about six or seven inches above the ground and in open space. This too was issued by the Transcendental Meditation organization.

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## A Second Opinion from Jensen

Psychologist Arthur Jensen is not widely admired among liberal intellectuals. Last winter a number of prominent professors, including Anthropologist Margaret Mead, displayed some remarkably illiberal behavior by protesting Jensen's election as a fellow of the American Association for the Advancement of Science. The reason: he believes heredity accounts for most of the difference in average IQ scores between blacks and whites.

Jensen's now famous—or notorious—article appeared in a 1969 issue of the *Harvard Educational Review* under the title "How Much Can We Boost IQ and Scholastic Achievement?" His answer: Not much. His own later study of black and white children in Berkeley (where he teaches at the University of California) confirmed his conclusion that IQ scores are 60% to 90% determined by genetics. IQ tests show blacks in the U.S. scoring, on the average, 15 points lower than whites.

Now, however, Jensen has produced an IQ study to delight his critics. As reported in the journal *Developmental Psychology*, Jensen studied 1,479 children, both black and white, in a dirt-poor town in southeastern Georgia. He compared the scores of pairs of siblings in order to test the thesis that environmental factors can produce a decline in IQ scores. His finding: unlike the blacks in relatively affluent Berkeley whose IQs remained stable with increasing age, the rural Georgia blacks

on the average showed a decrease of one IQ point each year between ages five and 18. There was no significant decrease with age in the scores of whites, who were generally from less impoverished families.

Though Jensen does not believe these results undermine his genetic theory, he thinks it proves the case for some environmental damage to black children. Says he: "You have to conclude that something is happening to those kids while they are growing up." Jensen, in fact, claims he has done a better job proving environmental damage than the environmentalists themselves. Says he: "This is one of the first rigorous studies of IQ deficit. The environmentalists just took it for granted. They never did a really careful study."

Many of Jensen's critics believe he has only discovered the obvious. But they are pleased because they think the study will discourage the political use of Jensen's work by racists. "It is an interesting methodology, though not an important contribution to knowledge," says Harvard Psychologist Jerome Kagan, a dyed-in-the-wool environmentalist. "But from a political point of view it's probably important. For Jensen to say this has political implications that are good and positive."

### Seer of Flying

What is a maharishi to do when sales start to grow sluggish? One answer: announce a shiny new product. Maharishi Mahesh Yogi, the founder and guru of Transcendental Meditation (TIME cover, Oct. 13, 1975), has done just that. TM monthly enrollment slid from its 1975 peak of 40,000 trainees a month to a low of 4,000 this year, partly because the Maharishi invited several thousand of his teachers to TM headquarters in Switzerland to acquaint them with the organization's new wares. The teachers have now brought those wares to the American market: lessons that will lead trainees to the Siddhis, or supernatural powers. These include the ability to walk through walls, feel infinite compassion, become invisible. But the most controversial of the Siddhis is levitation—the ability to hover in mid-air and fly around the room, as one TM teacher puts it, "like Peter Pan."

So far the new courses, which can cost up to \$5,000, have produced more levity than levitation—so much so, in fact, that the Maharishi's movement could be laughed out of existence. But the 450 "executive governors" who teach the Siddhis remain undaunted and seem grimly determined to spread the new (and expensive) gospel. As Balti-



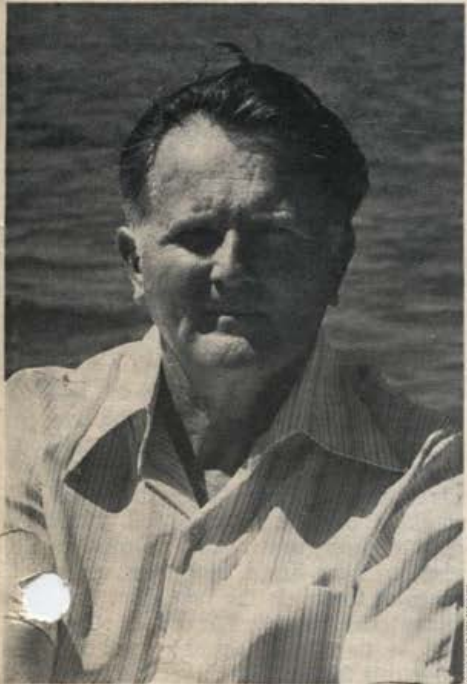
TM "LEVITATION" PHOTO  
Like enjoying a toy.

*TM-LEVITATION*

more Lawyer and TM Teacher David Sykes, 28, explains it, levitation comes in three stages—hopping, or lifting off the ground a foot or two; then floating or hovering; and last, "actual mastery of the sky, flying at will." Adds Rashi Glazer, 27, a New Yorker who has started the new course but is not yet airborne: "Once you have experienced the absolute—even for a few minutes—flying is not a very big deal. I guess I will eventually walk through a wall, but the technique I want most is omniscience and knowledge of other planets."

What reporters want most is a clear view of a soaring meditator. Indeed, the press does have a picture—from a TM brochure—but some cynics think the levitator may in fact have been bouncing, not flying. For a while, TM's executive governors offered to arrange live demonstrations for the cynics if ten observers would pay a total of \$1,000 for the privilege. When those conditions were accepted in at least two cities, Toronto and Montreal, headquarters sent word that demonstrations are forbidden because they are undignified. Says John Konhaus, who represents the Maharishi's team of governors in the U.S.: "No one wants to become a circus performer. Our people are at a delicate stage of growing. We aren't out to teach flying. We are teaching full development of consciousness, and flying is a byproduct. It is like enjoying a toy."

The Siddhis are taught in two stages. Phase I—ranging from four weeks for advanced meditators to eight weeks for beginners—costs \$245 a week, including room and board. Phase II, which took its first American trainees last month, consists of four two-week packages and costs \$3,000. TM has revealed few details about the flying lessons, but it does offer a suggestion or two: it may be less distracting to fly with someone of your own sex, and it is best to fly only over a mattress because landings are usually bumpy.



PSYCHOLOGIST ARTHUR JENSEN  
Delighting the critics.



## The Fernwood and the Gall

For a minute or so it might almost be Merv Griffin or the *Tonight* show. The host is professionally affable, the guests are the usuals: a loathsome child star and a piano player, a pompous research scientist, a frizzy-haired health-food nut. Then comes the perception that something is terribly awry—the piano player is in an iron lung. *Fernwood 2 Night*, the talk show to end all talk shows, is on and running muck. Something like a televised cross between radio's Bob and Ray and print's *Mad Magazine*, it is Norman Lear's newest and, so far, funniest invention.

In Fernwood, Ohio, the home town of Mary Hartman, Mary Hartman, the studio of WZAZ-TV is almost painfully tacky. Guests sit on a tattered pea-green sofa, plumped with lavender pillows held together by safety pins. In front of them are gumdrops, a plate of carrot slices and celery sticks stuffed with cream cheese.

Barth Gimble, the host, is a preternatural populist. Under a blond tuft of mustache, he sports the same smug smile for everyone, turning it off only when his sidekick, Jerry Hubbard, ventures beyond the bounds of propriety, Fernwood-style. Gimble, played by Martin Mull, 33, is the best Lear character since Archie Bunker, and Hubbard (Fred Willard, 33), the dumber-than-dumb Edith Bunker of this most odd couple, is not far behind. Any comparison to Johnny Carson and Ed McMahon is, of course, purely intentional.

Now in only its fifth week, *Fernwood* has yet managed to offend almost everybody. A rawhide sampler:

► Mr. and Mrs. Tom Case appeared and demanded that their son be "de-

programmed" and his mind washed free of "all that silly mumbo jumbo" some weird religious group had pumped into it. "He's 37 years old and he's still not married," wailed Mrs. Case. "They've just made a zombie out of him, kneeling down all the time, speaking in a foreign tongue." The son turns out, of course, to be a Catholic priest.

► Following an exhaustive, two-year study, Dr. Richard Osgood came on to announce some unsettling news: leisure suits cause cancer. It seems that perspiration causes the synthetic fiber of leisure suits to release a carcinogenic gas. Children who cling to Daddy's trousers may also be in trouble—but only if Daddy has sweaty legs. How did Dr. Osgood know? Why, he experimented with rats, of course, and to prove it he brought the rats out in their rat-size leisure suits. Unfortunately, Dr. Osgood had no solution, but he was testing leisure suits mixed with Laetrile.

► After being stopped for speeding down Main Street, Morton Rose was brought on the show to further the spirit of ecumenism. The producers figured no one in tiny, inbred Fernwood had ever seen a Jew and that seeing one would erase unfortunate stereotypes. "What tribe are you from?" asked Hubbard. "I'm originally from Toledo," answered Rose, eager to help. At that point Garth turned the program over to "Talk-to-a-Jew" and let the viewing audience into the act. "I'd like to know why Mr. Rose isn't wearing a beanie," said one woman sweetly.

► Susan Cloud, who runs Fernwood's Butterfly Deli, flounced on to talk about vegetarianism. "I don't like to eat anything that under different cir-

cumstances might eat me," she explained matter-of-factly. Except for hamburgers, naturally, because, as everyone knows, "the human body requires burgers."

Along the way there was also a Vietnamese refugee, Mian Co Tiam, Saigon's former Minister of Parks and Playgrounds, who was plugging his new book, a hymn to America entitled *Yankee-Doodle Gook*. And a prim woman who reported that a blue man from outer space "had his way with me," stepping from a flying saucer and using a biblical beam of light. Quipped Garth: "The course he took with you, ma'am, would have to be called outercourse."

Outrageous? Not according to Norman Lear, who has grown rich and famous by turning cultural clichés upside down with his hits *All in the Family*, *Maude* and *Mary Hartman, Mary Hartman*. "Others perceive satire, lunacy, hilarity, idiocy, what they will in the show," he says, "but our intention is only to make people laugh." Adds Producer Alan Thicke: "When we deal with any kind of trouble area, it must be apparent that the people we are making fun of are not the people in the group but the people who have narrow-minded attitudes toward that group."

*Fernwood's* material is as close as the 7 o'clock news or the talk show or the next channel. Johnny Carson had a woman guest who worked for the San Diego Zoo; not to be outdone, Barth Gimble had one from the Fernwood Pet Control Center. Other talk shows have consumer advocates; *Fernwood* has one who starts out warning about rip-offs and ends up plugging the Wonderblender, which just happens to be made by Gimble's own company. But does art imitate life, or does life imitate art? Lear is not certain. After taping a sketch involving "hearing-ear" dogs, he discovered that such beasts actually exist.

If Lear is confused, pity the viewers. When Garth asked viewers to "Talk-to-a-Jew" by dialing 555-5624, many people did just that. (In Cincinnati, that turned out to be a non-operative number.) In Los Angeles, a man was so intrigued by the Fernwood coroner's "no-frills burial plan" that he called KTTV for more details.

There are moments when the line between low-key satire of a boring subject and sheer ennui is too fine by half and *Fernwood* snores dangerously. But the show has a target as big as that blimp in *Black Sunday*. And in Mull, a student of history and a painter turned comedian, Lear has a funnyman whose sense of timing is the best since Jar Jar Benny passed age 39. The ratings, which will decide whether the show will continue this fall, are not in yet, but *Fernwood* is choice glazed ham among the summer leftovers.

CHILD STAR, HOST BARTH GIMBLE, JERRY HUBBARD & PIANO PLAYER IN IRON LUNG





( ) Henry Miller on Writing

- 1- My article had come without effort. Why? Because instead of forcing it out, I had gone to sleep - after due surrender of the ego. It was a lesson in the futility of struggle... The more afternoon snoozes I take the more work I do. It pays off.
- 2- Write first - all else comes afterwards.
- 3- I write without thought. I take down dictation as it were. If there are flaws and contradictions they iron out eventually. Writing is compulsive, delectable.
- 4- There is no getting at Reality. I learn less and realize more. I learn in some different more subterranean way. I acquire more and more the gift of immediacy.
- 5- Whatever I do is done out of joy. I am not establishing values. This is a condition of sublime indifference, of making a life in accord with the deep-centered rhythm of the cosmos.
- 6- A man is revealed in his style.
- 7- Understanding is not a piercing of the mystery but an acceptance of it, a living with it, in it, by it. . . It does not bother me, cease to struggle, abandon the will.
- 8- One has to pass beyond art. In becoming an end it defeats itself. It is not in itself the life more abundant. It is only a substitute for something which can be seized directly.
- 9- In the process of writing experiences are lived through again, differently.
- 10- It was unthinkable for me to follow the blind alleys represented by the various literary movements.
- 11- I did not have to think up so much as a comma or a semicolon; it was all given. - straight from the celestial recording room. . . sentence by sentence I wrote it down, having not the slightest idea what was to come next.
- 12- I never seem capable of the discipline demanded of an author.

( ) Tai Chi

This is a system of slow, gentle, graceful movements combined with meditation. It can be used either for self-defense, health or aesthetics. Breath control is a vital element of this practice. Weight and pressure are made to sink down to what is called in Zen the Hara Center. (near the solar plexus) This system belongs to Chinese Taoism.

( ) T M P

July 1970

(a) Get yourself away from the self. Let go all desires - this is the teaching of the Buddha to those who want to make the present one their last re-embodiment here. He says that life here is not worth what it costs in suffering, frustration, and troubles; that it is better to end the series of reappearances under such conditions.

(b) yoga is merely to gain enough control of the self, its thoughts and emotions to free the mind from cravings of egoism, to achieve a harmonious, calm equilibrium, thus enabling this

determination of ending the reembodiment to be fulfilled. <sup>RE BY Buddhism</sup>  
(c) Vedanta must be counted, otherwise the approach is incomplete. The Vedantic reiteration of bliss is not the whole story. What about the human predicament, the Yin Yang, to-and-fro course of human affairs, the physical body's illnesses and malfunctions?





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( ) The question whether art alone is enough may be answered affirmatively by the artist only until one of two things happens. Either he is confronted by a shattering event in his personal life or by an uncommon one in his inner life. By the latter, I mean a descent of grace with no external cause or with one in human or nature form. This confrontation with an enlightened person may act as a catalyst; or this blessed gift of mountain- sea immensity or forest peace may touch him more deeply than earlier experiences. It is then that he understands that the importance of art can be exaggerated, that there is another level of being for which it can prepare him, or else lead to, but which it cannot touch because it is derivative - not direct, not immediate.

(P.B.) Glossary

Atma = higher Self }  
 Paramatma = Mind }  
 Isvara = World Mind }  
 Jiva = individual }  
 } Overself -  
 } all three  
 } generalized  
 } (preferred by  
 } Hiriyanna)

(Tonyo Center) "souls... behind the physico-mental complex commonly called the individual" . . . "the eternal consciousness (Atman) as limited by the organism" . . . "the sense-organ, the manas, and the antahkarana"

( )

"So named absorption in God, regarded as the goal of the Sufi seeker, is in fact only the beginning," warned AL GHAZALI, the Persian whose writings were known and studied throughout Europe in the Middle Ages by Christian and Jews as well as his co-religionists, Mohammedans, whose title was, "The Authority of Islam," <sup>he</sup> who spent 14 years investigating all available teachings during wide travels throughout Oriental lands; <sup>he</sup> who went <sup>to</sup> in the desert for solitary meditation for twelve years, and ~~who~~ is honored as a great Master in those lands.



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*Insert paragraph written July '71 concerning the Tao of nuclear physics.*

( ) Non-duality = non-individuality  
= no entity to enjoy = no universe  
= no guru and disciple;  
no place, no time, no existence,  
the disappearance of everything  
into the Brahman-filled Void  
= the extinction of all worlds  
= Nirvana = the dewdrop into the  
sea.

BUT note that it is dying  
only by becoming Brahman. This  
is not the same as total annihil-  
ation. The drop of life remains  
as Brahman.

( ) When Shankaracharya wrote his  
brilliant texts and commentaries  
more than 1,000 years ago, he was  
compelled to quote the example  
(now so well known) of the rope  
mistaken for a snake. Today we  
have a better and more convincing  
example which nuclear physical  
science has produced by showing  
that almost invisible energies  
were being mistaken for solid  
material substances before the  
invention of highly subtle, high  
magnifying apparatus and instru-  
ments which however were unable  
to omit the investigator's  
consciousness from the energies  
discovered.

~~That~~ mentalism as the key to the  
understanding of the nature of the  
universe dissolves materialism.  
In this way it restores real religion  
to its rightful place and importance,  
but it does not restore the hollow  
semi-materialistic theatrical  
performance which passes for it.  
It restores a truer concept of God  
and brings back a solidly based faith  
in God.

( ) Chandrakirti, a Mahayana Buddhist  
Guru, said "we teach the illusion of  
existence only as an antidote to the  
obstinate belief of common mankind in  
the existence of this world"

What he means by this is that the  
world is only relatively existant in  
relation to the physical senses, and the  
physical brain. The senses report its  
existence quite correctly and Mentalism  
agrees with mankind in the factuality  
of this experience. But, it says this  
is only a relative truth, that the  
basic or real truth is that both world  
and self exist in consciousness,  
that they are nothing else than  
Consciousness itself.



*Handwritten notes at the top of the page, partially obscured and difficult to read.*

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## RESPONSE TO EVELYN PLATEK

### THERE ARE FOUR EXERCISES YOU COULD DO:

1. Auto-suggestion on the basis of a mantram. You can formulate the wording for yourself, but it should be not more than three or four words, such as "My will grows stronger", and you go on repeating it the way any mantram is repeated, constantly. At first you utter the mantram aloud in a clear commanding voice. Then after two or three weeks, you can reduce it to a whisper and then after another two or three weeks, use it silently only, mentally. Repeat it as many times as you like -- the more, the sooner the mantram reaches maturity, that is, when it becomes automatic. However, a mantram by itself is a help, an elementary and temporary one, and not sufficient by itself.
2. The second method is a breathing exercise, built also around a similar phrase, any phrase that appeals to you, such as "My will grows stronger". The breath is to be diaphragmic, that is, inhaled from the diaphragm muscle and not merely from the chest alone, and the time should be about a second or two longer than your normal average time. The idea or formula is to be concentrated on before and after the breathing exercise with as much determination and forcefulness as you can put into it. The breath is to be held for a couple of moments in between inhalation and exhalation and then let go.
3. Form a mental picture of yourself actually using the will with strength while attending to whatever duty or work you would ordinarily have to perform in the home and family. Make the picture as realistic as you can and dwell on it from time to time.
4. You can finally assume the attitude of humbly turning the problem over to the higher power, confessing your own inability to cope with it.



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3. Form a mental picture of yourself actually using the will with strength while attending to whatever duty or work you would ordinarily have to perform in the home and family. Take the picture as realistic as you can and dwell on it for five to ten minutes.

4. You can finally assume the attitude of humbly turning the problem over to the higher power, confessing your own inability to cope with it.



## Mysticism Is A Stop--Not A Goal

Point out it is the seeking of experiences exclusively that I criticize, making them central and not the value of experience itself. It is necessary and important. But the young devaluing the other components of the quest are going to extremes in seeking them alone that is faulted. For in the end any means will do, so--drugs and sex. It is another manifestation of the impatient desire for quick results, results any cost, results here meaning getting experiences, which has become such a mania today. Even in foods, where instant processing robs them of nourishment and ruins their flavor.

Whirling, as practised so artistically by the Mevlevi Dervishes is another way of losing the everyday consciousness and gaining the mystic experience. It is comparable to the more elementary forms of yoga like mantram-muttering. But its value is as limited as the latter's. It gives no wisdom.

Balance requires all the other quest components; experience is then put in its proper place as their associate. It then becomes healthy, being kept in equilibrium by them. Otherwise there is no discrimination between good experiences and evil ones, no protection against the misleading, the dangerous or the insane. Since "The Hidden Teaching Beyond Yoga," in 36 years no contemporary voice except one, a professor of psychology in America, was raised in supporting criticism. On the contrary cults appearing in that period emphasized experience. Hence bemused by the raptures of drugs and sex Gerald Heard starting Trabujo Monastery its collapse-- D. Goddard tried to start the first Buddhist Monastery in Vermont and



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failed. His friend and near disciple Aldous Huxley wrote on Mescaline--  
all seek experience.

In non-mystic circles among the youth and younger adults, the same  
over concentration on experience occurred. In this case experience of  
sex led to explosion of having sex continuously and promiscuously. If  
bare walls and a monastic cell appear to him he may find peace there.  
If celibate single existence appeals without experience in the world,  
there too he may find it.



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there too he may find it.



Voorburg 12 septembre 1968

Dear P.B.,

Now it is my turn to congratulate you. I am very happy with the result of Arthur's stay with you. I feel that he has a closer and more stable contact with the Overself and I try to help him in his effort to bring his personal emotions in harmony with It. For it is my opinion and experience that it is possible to transform the ego to such a degree that it becomes like a sponge, sucking up and letting through the Overself's "Water of Life". Perhaps it is better to call it "personality" than "ego", because I mean all the timebound aspects of this one inkarnation. Of course I know that this "work" takes a lifetime and in most cases is not finished at the time of passing over. But we both try hard to become as much "integrated" as possible.

In a book about "Artzt und Seelssorge" I found a printed lecture by Prof. Dürkheim about the dangers involving transcendental experience. I will here translate from German a part wherein he mentioned you.

"A second danger is the invalidate, infertile inner quiet. Paul Brunton told me once, his experience in India gave him the impression that many Yogi's are giving people what they are seeking, but oversee the fact that they are seeking something for the ego. They are looking for a way out of their personal difficulties. A thick-skinned undisturbed peace. This has nothing to do with the genuine, living inner Peace which means a real relationship with the Godhead. This real Peace has genuine creative power to change the personality".

This change of personality towards full "maturity" is the centre of all Dürkheim's talks and books. For him the only function of contact with the Overself is this growth towards full maturity. To make his point clear and because I agree with him I give you another translation from the above mentioned talk.

"Trancendental experience is conditional for growth towards full maturity. But experience of "The Absolute" alone is not yet a change towards this maturity. Experience of "pure Being" should be followed by insight in its function, and exercise. Exercise in meditation, to keep contact with the Overself constant, is very important but not enough."

Dürkheim gives than a sort of formula for daily life to use on the way towards maturity wherewith "The wheel of inner change keeps rolling".

"Vigilance towards everything that can disturb the contact with the Overself.

Let go everything that imprisons us.

Regular return towards inner Peace.

Listen to anything that comes from the depth of our Selves.

Obedience to this inner "voice".

Set-oneself-in unconditioned to do whatever our inner growth imposes.

Be faithful to ones task."

(on us.)

(Except the term Overself I tried to give you his own words.)

A few weeks ago I had a dream wherein I was told that after 6 x 7 there would occur a change in my inner attitude towards spirituality. I did not understand the numbers (I have some feeling for symbols but most numbers tell me nothing). At the evening of my 41<sup>th</sup> birthday I suddenly realised that from now on I was in my 42<sup>th</sup> year. (6 x 7 makes 42!) Next day the change was apparent. Meditation and talks with Arthur involved a lot of deep thinking and careful formulating about metaphysical phylosophy. Since then the mystical element in meditation is much less than I was used to. Centre of experience is now in or above the head. Arthur is glad about this because it is right in line with your teaching. In this I am like the duckling, following the first living being in sight after coming out of the egg. As I came out of the egg of my ego in Zürich, Federerstrasse, fate keeps me bound to you and I am lucky to say I like it. Wishing you everything you need,

with love,

Angelina



Engelina Letter

Now it is my turn to congratulate you. I am very happy  
with the result of Arthur's essay with you. I feel that he has a  
clear and more stable contact with the Overself and I try to help  
him in his effort to bring his personal emotions in harmony with  
for it is an opinion and experience that it is possible to transcend  
the ego to such a degree that it becomes like a sponge, soaking up  
living through the Overself's "water of life". Perhaps it is better  
call it "personality" than "ego", because I mean all the time  
aspects of this one incarnation. Of course I know that this "work" takes  
a lifetime and in most cases is not finished at the time of passing  
over. But we both try hard to become as much "assimilated" as possible.  
in a book about "Water and Consciousness" I found a printed lecture  
by Prof. Burkhardt about the dangers involving transcendental experience.  
I will have to refer to that book a day or two as mentioned you.  
A second danger is the intellect, the inner quiet. Paul Hanson  
told me once, his experience in India gave him the impression that  
many people are giving people what they are seeking, but overuse the  
fact that they are seeking something for the ego. They are looking for  
way out of their personal difficulties. A quick-learned undisturbed  
peace. This has nothing to do with the genuine, living inner peace  
which means a real relationship with the Godhead. This real peace has  
genuine creative power to change the personality."  
This change of personality towards full "activity" is the center of  
all Burkhardt's talks and books. For him the only function of contact  
with the Overself is this growth towards full activity. To make his  
point clear and because I agree with him I give you another translation  
from the above mentioned text.

"Transcendental experience is conditional for growth towards full  
activity and awareness of 'The Overself' alone is not a change  
of anything. It is the ego, and exercises, which in itself is not  
by itself in the location, and exercises, which in itself is not  
keep contact with the Overself constant is very important but not  
enough."  
The Overself gives then a sort of formula for daily life to use on the way  
towards maturity whereby "The wheel of inner change keeps rolling."  
"Vigilance towards everything that can disturb the contact with the  
Overself."

I forgot to ask you to regard  
Arthur and me as two separate  
persons as we have to go our own  
way and need help at different  
times and of a different nature.  
I do not know if the question will  
arise, but whenever you feel you  
should meet only one of us it  
is quit alright to both of us.

Engelina

living being in right order coming out of the egg. As I came out of the  
egg of my egg in which, Federatedness, late keeps me bound to you  
and I am lucky to say I live it.  
Wishing you everything you need,  
with love,



NH

We went to Germany for a weekend as Engelina wanted to see mr. Bozenhard (der Erhabene). We had a talk with him on Saturday evening in Spalt near Nürnberg, and I saw him again on the Sunday afternoon. One of his tenets is: the visible world is always the same. Every day of Brahman is exactly the duplicate of all the others and we are therefore eternally living the same lives over again. According to him the most important exercise is to realise this truth as it helps to loose interest in the world and to turn to the spiritual world. Spiritual experiences are always different.

From this tenet Engelina ~~concludes~~ <sup>believes</sup> that ~~he~~ <sup>she</sup> must be a sick ~~man~~ <sup>condition myself</sup> and the right person to instruct students. I am inclined to agree with her.

During the same trip we visited the Pleier family. They know him also and do not think much of him. I am afraid therefore that I have to revise the ~~information~~ <sup>information</sup> expressed in my previous letter.

NH

Do you know Roberto Assagioli, an Italian who has laid down his thoughts in a book "Psychosynthesis" (1965) ? The aim of Psychosynthesis is to foster and accelerate inner growth and self actualization. He believes in the existence of a permanent center, the true Self beyond the I and discusses the ways by means of which the reality of the Self can be realized. "Psychosynthesis utilizes many techniques of psychological action aiming first at the development and perfection of the personality and then at its harmonious co-ordination and increasing unification with the Self". When you are interested I can send you the book.



W/17

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Voorburg 19-2-69

Dear P.B., N&D

I hope that you receive this letter in a country where our snow, ice and freezing weather cannot reach you. We are both in good physical condition, so it does not bother us too much. I hope you recovered from your illness of last summer. Arthur is in very good mental and spiritual condition. He can meditate with some good results now and in his social contacts he is free and peaceful. He started weekly talks with Netty van Ewijk who told him lately that she feels it does her some good.

At the office I am working with a girl, 24 years old, she talked about some experiences she had 3 years ago (after an operation she felt herself suddenly outside her body and up in the air. She could see her body in bed and some of her friends beside it. At the time she was neither asleep nor drugged!). Since that time she started meditation without knowing anything about it. She had never talked or read anything about the subject, but is now eagerly reading your books. I meditated twice with her and got the impression of an open and eager soul and a strong mind. Not at all the mystic type. Quite early in life she got the feeling that she had a task to fulfil and she sees character development as part of this task. All with all a very promising soul and we are very happy to have her around.

I have some difficulty in telling you about my own spiritual development. I feel now that experiences as such are of no importance, Occult experiences have ceased to such a degree, that even the feeling of contact with a more developed soul has gone. I am entirely on my own now, I pray only if there are specific ego-problems to deal with. At all other times I do not feel the need to verbalise my feelings. I just sit still and let myself sink down and down and down.... There is always some of the kundalini flow (mostly in front and top of the skull) but I pay no attention to it, as you advised me. It is a pleasant feeling and never too strong. Looking back on these meditative hours (never more than one hour a day) I get the impression that the moments of total freedom or absolute bliss are scarce and short. But I come very near to it most of the time. The most difficult exercise for me at the moment is "non-attachment to total Unity" ! I found out that wanting it too much makes it less likely to happen.

Hoping that all this gives you an impression of my spiritual stage at this moment I end this letter with love and my good wishes for your



RHM

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ON SO-CALLED "EVIL"

~~by S. Wesselman~~ BY SHERRY WESSELMAN

Low MAG

Even when considered from the most exalted relative point of view, "evil" can only be regarded as the cornerstone of good, the seed of moral and ethical development and the point of departure and beginning of learning. For however injurious or disasterous an "evil" may appear to be, some good is bound to arise as a direct or indirect result of it. No matter how long it takes for this good to arise--and to spread in ever-widening ripples--sooner or later it will do so because it has to. If this weren't true, the world about us--that is, our world of higher ideals, hopes and aspirations as well as the world of nature's wonders--would have disappeared long ago--swept into oblivion by its own downward path. In that case, degradation would have led to further degradation; more and worse forms of evil would have emerged until the whole apparent world would have been consumed and finally obliterated by its own destructive tendencies.

That some of these tendencies are still alive and manifesting today is obvious--a quick look at the newspaper headlines will suffice as proof. But these tendencies are also being fought. The degree of horror we experience at the thought of them forces us into action. They must be controlled. Rational thinking minds will not tolerate the idea of a mass return to prehistoric principles. We have outgrown our ignorance of the higher laws. We are repulsed by displays of animal-like violence and bloodshed (in whatever forms they may appear). We are earnestly and ardently concerned with trying to build better lives in a better world--not worse lives in a worse world. We refuse to accept the "evil" in any given situation--it is unthinkable and unbearable. And, in this way, we are actively denying "evil", perhaps even preventing it (to some extent) from gaining the upper hand and spreading. Others who hold public offices can do more, and will do more, as their understanding grows and matures.

Whatever the unthinking few--or, in some cases, many--may attempt, there will always be more who will work to eradicate "evil"--at least in its recognizable forms. Nor do we consider this effort on our parts as more than our immediate duty. Indeed, we have practised it for so long that we think of it as "second nature". In reality, it is our True Nature, and it is also the highest discipline. So slowly and so gradually have we grown into this "frame of mind" that we are often unaware of the transition in thinking that has taken place. We accept this way of thought in the same fashion that we accept good, reject "evil" and apply ourselves wholeheartedly to wide-scale, as well as individual, improvement. Good ideas multiply. This is evolution at work--and we are the forces behind and within it.

If many people prefer to consider it God's work--which is simply another name for evolution, or, whatever constitutes the unfolding of good--let them do so. Whatever it is called, the meaning is apparent. Good, like God, is beginningless and endless and, in reality, there is nothing else--although it is true that understanding of it varies with the individual, and sometimes racial, concept of what good is. For example, certain primitive tribes consider head-shrinking perfectly permissible; we don't. Another example lies in the matter of diet: cannibals eat each other (when they can't get missionaries) with no sense of wrongdoing; at another stage of development, the large majority of people eat animals and birds and fish with no apparent concern for the innocent lives that are being snuffed out; at still another level, compassion and aestheticism (which have evolved from theory into practice) dictate a non-flesh diet based on what is both natural and plentiful, as well as nourishing. Each diet seems good at its own stage of development--yet it is also seen to be not as good as the one succeeding it. It would be interesting to know what the beings on more highly evolved planets than our own have to say on the matter! Still--to most intents and purposes--we have to live on this earth and so must do what seems good for us. But we should never forget, nor stop trying to make, that next step upward--that is, if we are interested in making progress. To each of us, his own concept of good is good (while it lasts) but there is always a better one. There has to be--otherwise evolution, God's work, our work, would be finished, and the whole of the manifested universe would disappear as abruptly as some religionists claim it appeared. This can't happen of course. Goodness is eternal. We know this to be true. Why, then, can't we also know that our misnamed



BY SWAMY VEDANANDA

Even when considered from the most axiomatic point of view, "evil" can only be regarded as the counterpart of good, the seed of evil and ethical development and the point of departure and beginning of learning. For however injurious or disastrous an "evil" may appear to be, some good is bound to arise as a direct or indirect result of it. We never know how long it takes for this good to arise and to spread in ever-widening circles--sooner or later it will do so because it has to. In this present time, the world about us--that is, our world of higher ideals, hopes and aspirations as well as the world of nature's wonders--would have passed long ago--swayed into oblivion by its own downward path. In that case, as evolution would have led to further deterioration; more and worse forms of evil would have emerged until the whole apparatus would have been exhausted and finally obliterated by its own destructive tendencies.

That some of these tendencies are still alive and manifesting today is obvious--a quick look at the newspaper headlines will testify as proof. But these tendencies are also being fought. The degree of horror or excitement at the thought of their spread is also being fought. They must be controlled. We have overcome not tolerate the idea of a mass return to prehistoric principles. We have overcome our ignorance of the higher laws. We are regulated by the laws of natural-like violence and discipline (whatever forms they may appear). We are energetically and not only concerned with trying to build better lives in a better world--not worse lives in a worse world. We refuse to accept the "evil" in any given situation. It is unthinkable and unacceptable. And, in this way, we are actively fighting "evil" by means of spreading it (to some extent) from within the upper hand and spreading it. Others and political offices can do more, but will do more, as their understanding grows and widens.

However the underlying law--or, in some cases, laws--may change, there will always be more who will work to eradicate "evil"--at least in the immediate future. How do we consider this effort on our part as more than our immediate duty? Indeed, we have questioned it for so long that we think of it as "good nature" in reality. It is our true nature, and it is also the highest discipline. So actively and conscientiously have we grown into this "fight of with" that we are often unaware of the transition in thinking that has taken place. We accept this way of thought in the same fashion that we accept good, reject "evil" and apply ourselves wholeheartedly to wide-scale, as well as individual, improvement. Good ideas naturally lift to evolution at work--and we are the forces behind and within it.

It may be well to consider it God's work--which is simply another name for evolution or whatever constitutes the unfolding of good--let them do so. What ever it is called, the meaning is apparent. Good, like God, is beginningless and endless and its nature is eternal. There is no time when it is not and no place where it is not. It is the nature of the individual, and somewhat total, concept of what good is. For certain certain principles which consider each individual perfectly perfect in himself. Another example lies in the matter of diet: omnivores eat each other when they can't get vegetables (with no sense of knowledge of another stage of development, the large majority of people eat animals and birds and fish with no regard for the innocent lives that are being snuffed out; at still another level, cannibalism and bestiality which have evolved from their into plants) indicate a non-ethical basis on what is both natural and beautiful, as well as necessary. Each that seems good at the beginning of development--yet it is also good to be not so good as the one succeeding it. It would be interesting to know what the beings on more highly evolved planets than our own have to say on the matter! Difficult--to most intents and purposes--we have to live on this earth and so must do what seems good for us. But we should never forget, nor stop trying to make, that our step upward--that is, if we are interested in making progress, to get out of our present concept of good is good (while it lasts) but there is always a better one. Therefore, to be--to evolve--God's work, our work, would be to understand and the whole of the material universe would suggest as strongly as possible that this is apparent. This can't be of course. Goodness is eternal. We know that to be true. Why then can't we also know that our standard



friend, "evil", is none other than that which appears in each individual mind to be "not so good" as something else? Who knows, it might, if permitted, lead to that something else!

Above all, what is the overall outlook--insight--on the matter? The One Overself is Pure Essence of Being. From here, there is nothing to question because there is nothing that can be seen, heard, touched, smelled or tasted. Even the Perfect Goodness that the Overself is cannot be known by man as such. And, when known from and through its Source, the World-Idea Itself is wholly good and wholly perfect. (The words "Holy God" and "Holy Perfection" can be used interchangeably with these if preferred.) So, it is only in Its own thoughts--which, in turn, mistakenly assume their One Self to be individual entities (thus imposing separation on Self) and, <sup>which</sup> then expand this error by following it up with the equally mistaken belief that they have to "return to" and "reunite with" what they already are--that "evils", "imperfections" or even "parts" can be imagined at all! None of these could possibly exist in reality, but solely in their own misconception of that Whole, which--whether viewed from the Overself, or from the underself, aspect of Being--"we" are.



... "evil" is none other than that which appears in each individual mind to be "not so good" as something else? Who knows, it might, it permitted, lead to that something else!

Above all, what is the overall outlook--fairly--on the matter? The One Himself is pure essence of being. From here there is nothing to question because there is nothing that can be seen, heard, touched, smelled or tasted. Even the perfect goodness that the One is cannot be known by any means. And, when known from and through its source, the world-as-is itself is wholly good and wholly perfect. (The words "Holy God" and "Holy perfection" can be used interchangeably with those it preferred). So, it is only in the one's own thoughts, in fact, that there is any evil. One fails to be individual entities (thus having some-whatly aware that one fails to be individual entities) it is with the quality of them on earth) and, therefore, this error is followed by "return to" and "return to" what they already mistake belief that they have to "return to" and "return to" what they already are--that "evil", "imperfections" or even "good" can be found at all! None of these could possibly exist in reality, but solely in their own misconception of some thing, which, when viewed from the One's point of view, is the wayward aspect of being--"not so good".





~~SECRET~~  
D

INDIA HOUSE,  
ALDWYCH,  
LONDON, W.C.2.

JANUARY 15, 1970.

My dear Mr. Paul Brunton

It is long since we met: it was in 1942 in Mysore that we stayed together in the House of the Rector of the Mysore University. Perhaps, you have forgotten that incident.

.....

2. I send you herewith a letter written to me by Shri Sunder Kabadi, which speaks for itself. May I request you to send us a contribution for publication in the small brochure that is proposed to be published on the 14th April.

3. It would be a great pleasure to meet you again and establish the "old contacts".

My very best wishes for a Happy New Year.

  
(A. B. PANT)

Mr. Paul Brunton,  
C/o. Messrs Rider & Co.,  
178/202 Great Portland Street,  
LONDON W.1.

ENCLOSURE: ONE





UNITED STATES DEPARTMENT OF JUSTICE  
OFFICE OF THE ATTORNEY GENERAL  
WASHINGTON, D. C.

MEMORANDUM FOR THE ATTORNEY GENERAL  
DATE: 1964  
SUBJECT: [Illegible]

1964



# sunder kabadi

LONDON CORRESPONDENT

Cables: Chronpat London

Amrita Bazar Patrika  
Calcutta & Allahabad

2-4 Brittons Ct.  
Whitefriars Street,  
Fleet Street EC4

Navhind Times, Panjim  
Sakai, Poona

5th August 1970

Telephone: FLEet Street 2789

Paul Brunton Esquire,  
C/O National & Grindlay's Bank,  
13, St. James's Square,  
London W.1.

Dear Mr. Paul Brunton,

Your very interesting contribution meant for publication in the Souvenir Number that we brought out on 14th April did not arrive, unfortunately, in time for inclusion in the publication. But I was thrilled that it reached me on the morning of 14th April. So I did the next best.

I went to the nearest <sup>e</sup>Xerox establishment in Fleet Street and had 500 copies ready for that evening. They were distributed to over 400 people who attended the meeting. Apa Pant was delighted to read it.

I have a few copies of the Souveni Number and of your contribution. If you let me have a list of friends to whom we should send this literature I shall be happy to do so. Do not hesitate to send me as many names ~~x~~ with their addresses as possible.

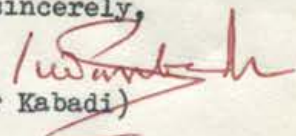
*reserve* I have been wanting to write to you earlier. But I did not know which was your banking address. Fortunately Dr. Godwin came to my ~~desk~~ some time ago to suggest that I should communicate with you care of National & Grindlay's Bank.

Along with this I send you a copy of the Souvenir Number and a few copies of your valuable contribution.

I am glad to know from Dr. Godwin that you are keeping good health. Mr. Pant was also delighted when I passed this good news to him. I hope if you happen to come to London I will have the pleasure of meeting you.

With all good wishes,

Yours sincerely,

  
(Sunder Kabadi)



Arvita Bazar Patna  
Calcutta & Aligarh

London Correspondent  
2-4 Britton St  
Whitehall Street  
East Street 204

Navhind Times, Patna  
Sanskrit, Patna

28 August 1970

Paul Harrison Esquire,  
110 National & Grindley's Bank,  
15, St. James's Square,  
London W.1.

Dear Mr. Paul Harrison,

Your very interesting contribution went for publication in the November Number but we brought out on 15th April did not arrive unfortunately, in time for inclusion in the publication. But I was thrilled that it reached me on the morning of 15th April. So I did the next best.

I want to thank you for your contribution to the November Number. It was very interesting and I have a few copies of the November Number and of your contribution. If you let me have a list of friends to whom we should send this literature I shall be happy to do so. Do not hesitate to send me as many names as with their addresses as possible.

I have been wanting to write to you earlier, but I did not know which was your banking address. Fortunately Dr. Gobain came to my office and I thought I should communicate with you.

I am glad to hear from Dr. Gobain that you are looking good health. Dr. Gobain was also delighted when I passed this good news to him. I hope if you happen to come to London I will have the pleasure of meeting you.

Kind regards I send you a copy of the November Number and a few copies of your valuable contribution.

With all good wishes,

Yours sincerely,  
(Arvita Bazar)



( Note : Mr. Paul Brunton's contribution was received too late for inclusion in the Souvenir.)

SRI RAMANA WAS A PURE CHANNEL FOR A HIGHER POWER

By PAUL BRUNTON

The organisers of this meeting to commemorate Shri Ramana Maharshi's anniversary have asked me to take part in it. I have no official connection with the movement associated with his name, and for many years have preferred to remain silent. But their kindly insistence has overcome this reluctance.

Forty years have passed since I walked into his abode and saw the Maharshi half-reclining, half-sitting on a tigerskin-covered couch. After such a long period most memories of the past become somewhat faded, if they do not lose their existence altogether. But I can truthfully declare that, in his case, nothing of the kind has happened. On the contrary, his face, expression, figure and surroundings are as vivid now as they were then. What is even more important to me is that - at least during my daily periods of meditation - the feeling of his radiant presence is as actual and as immediate today as it was on that first day.

So powerful an impression could not have been made, nor continued through the numerous vicissitudes of an incarnation which has taken me around the world, if the Maharshi had been an ordinary yogi - much less an ordinary man. I have met dozens of yogis, in their Eastern and Western varieties, and many exceptional persons. Whatever status is assigned to him by his followers, or whatever indifference is shown to him by others, my own position is independent and unbiassed. It is based upon our private talks in those early days when such things were still possible, before fame brought crowds; upon observations of, and conversations with, those who were around him; upon his historical record; and finally upon my own personal experiences, whatever they are worth.

Upon all this evidence one fact is incontrovertibly clear - that he was a pure channel for a Higher Power.

This capacity of his to put his own self-consciousness aside and to let himself be suffused by this Power, is not to be confounded with what is commonly called, in the West, spiritualistic mediumship. For no spirit of a departed person ever spoke through him: on the contrary, the silence which fell upon us at such times was both extraordinary and exquisite. No physical phenomena of an occult kind was ever witnessed then; nothing at all happened outwardly. But those who were not steeped too far in materialism to recognise what was happening within him and within themselves at the time, or those who were not congealed too stiffly in suspicion or criticism to be passive and sensitive intuitively, felt a distinct and strange change in the mental atmosphere. It was uplifting and inspiring: for the time being it pushed them out of their little selves, even if only partially.

This change came every day, and mostly during the evening periods when the Maharshi fell into a deep contemplation. No one dared to speak then and all conversations were brought to an end. A grave sacredness permeated the entire scene and evoked homage, reverence, even awe. But before the sun's departure brought about this remarkable transformation, and for most of the day, the Maharshi behaved, ate and spoke like a perfectly normal human being.

That there was some kind of a participation in a worldless divine play during those evenings - each to the extent of his own



THE UNIVERSITY OF CHICAGO LIBRARY

THE UNIVERSITY OF CHICAGO LIBRARY

The committee of this meeting to commemorate the  
University's anniversary have asked us to take part in it. I have  
as a result of my conversation with the committee and the  
and the way we have been invited to take part in it. The  
kindly assistance has overcome the resistance.

Forty years have passed since I walked into his study and saw  
the beautiful half-rotten, half-rotten, on a leather-covered  
couch. After such a long period most members of the last  
generation, if they do not lose their existence altogether,  
but I can truthfully declare that, in his case, nothing of the  
kind has happened. In the contrary, his face, expression, figure  
and surroundings are as vivid now as they were then. That is even  
more important to me in that - at least during my daily periods of  
meditation - the feeling of his radiant presence is as actual and  
as immediate today as it was on that first day.

It is possible as a reaction to this not have been made, but  
continued through the numerous visitations of an illumination which  
has been on around the world. If the present had been an ordinary  
day - such as an ordinary day. I have not done a year in  
this world and history repeats, and many exceptional periods.  
The first time in response to his by his followers, or at least  
entirely in view of his by others, or even in his  
independent and independent. It is hard upon our nature like in  
those early days when things were still possible, before time  
troughs came - a world of operations of our conversation with  
him who was personal experience, wherever he was working.

Upon all this evidence one fact is incontrovertibly  
clear - that he was a great genius for a higher power.

This quality of his to put his own self-consciousness aside  
and to let himself be utilized by this power, is not to be  
contemplated with what is normally called, in the West, spiritualistic  
mediumship. For no spirit of a departed person ever spoke through  
him. On the contrary, the witness which fell upon us at such times  
was both extraordinary and magical. The physical presence of  
his body was ever witnessed then, and nothing at all happened  
externally. But those who were not adapted too far to spiritualistic  
mediumship were not happy with him and with his presence  
at the time. Of those who were not adapted too  
far to spiritualistic mediumship to be granted an intuitive intuitively, left  
a history and strange change in the local atmosphere. It was  
gathering and inspiring. For the time being it pushed them out  
of their little selves, even in their hearts.

This change came every day, and usually during the evening periods  
when the Maharshi fell into a deep contemplation. We had heard of  
such things and all conversations were brought to an end. A great  
silence pervaded the entire room and worked around the  
Maharshi. For the time being it pushed them out  
of their little selves, even in their hearts.

That there was some kind of a participation in a world  
of spiritualistic mediumship - such as the extent of it in the



This change came every day, and mostly during the evening periods when the Maharshi fell into a deep contemplation. No one dared to speak then and all conversations were brought to an end. A grave sacredness permeated the entire scene and evoked homage, reverence, even awe. But before the sun's departure brought about this remarkable transformation, and for most of the day, the Maharshi behaved, ate and spoke like a perfectly normal human being.

That there was some kind of a participation in a worldless divine play during those evenings - each to the extent of his own



When the manuscript fell into a deep contemplation. How one dated to  
spoke first and all conversations were brought to an end. A grave  
attribution presented the entire scene and which became the

was very. The entire day was spent in a  
restless frustration, and for most of the day, the manuscript  
lapsed, and again like a patient - never again better.

That there was the kind of a justification in a world  
and the entire situation - each to the extent of his own



response - was the feeling with which some of us arose when it all ended. That the Maharashi was the principal actor was true enough on the visible plane. But there was something more....

In his own teachings Shri Ramana Maharshi often quoted, whether in association or confirmation, the writings of the first Shankara Acharya, who lived more than a thousand years ago. He considered them unquestionably authoritative. He even translated some of them from one Indian language to another.

In the temple of Chingleput I interviewed His Holiness the Shankara Acharya of Kamakoti Peetam, a linear successor of the first Guru. When the meeting was concluded but before I left, I took the chance to ask a personal question. A disciple of the Maharshi had come to me and wanted to take me to his Guru. None of those I asked could tell me anything about him, nor had even heard of him. I was undecided whether to make the journey or not.

His Holiness immediately urged me to go, and promised satisfaction. He is still alive and still active in the religious world of Southern India. In my humble belief, he embodies the same high quality of Consciousness which the Maharshi did. This belief is shared by Professor T.M.P. Mahadevan, who was present as an eighteen year old student during my first meeting with the Maharshi, and who has ever since remained a devotee. He is now Head of the Department of Philosophy at the University of Madras.

of both  
mahatmas.

Sometimes, as I looked at the figure on the couch, I wondered if he would ever come to England. If so, how would he be dressed, how would he behave in those teeming London streets, how eat, live and work? But he was uninterested in travelling and so he never came, not in the physical body: what did come was his spirit and mind, which have awakened sufficient interest among the English to make this meeting possible.

Again and again he gave us this teaching, that the real Maharashi was not the body which people saw; it was the inner being. Those who never made the journey to India during his lifetime may take comfort in this thought: that it is possible to invoke his presence wherever they are, and to feel its reality in the heart.

.....



... saw the feeling with which some of us arose when it all  
ended. That the technical was the principal actor was true enough on  
the whole. But there was something more....

In the very beginning there were several things which  
were considered as essential to the success of the first  
subject, who lived more than a thousand years ago. He considered them  
especially important. He even translated some of them into  
the Indian language of another.

In the temple of Chintamani I interviewed His Holiness the  
Maharaja of Mysore, a Hindu successor of the line  
of the Peshwas. When the meeting was concluded, just before I took the  
train to go to a personal appointment. A disciple of the Maharaja had  
come to me and wanted to take me to his house. But of course I could  
not do so. He was very kind and had even heard of me. I was  
pleased to say the journey on my...

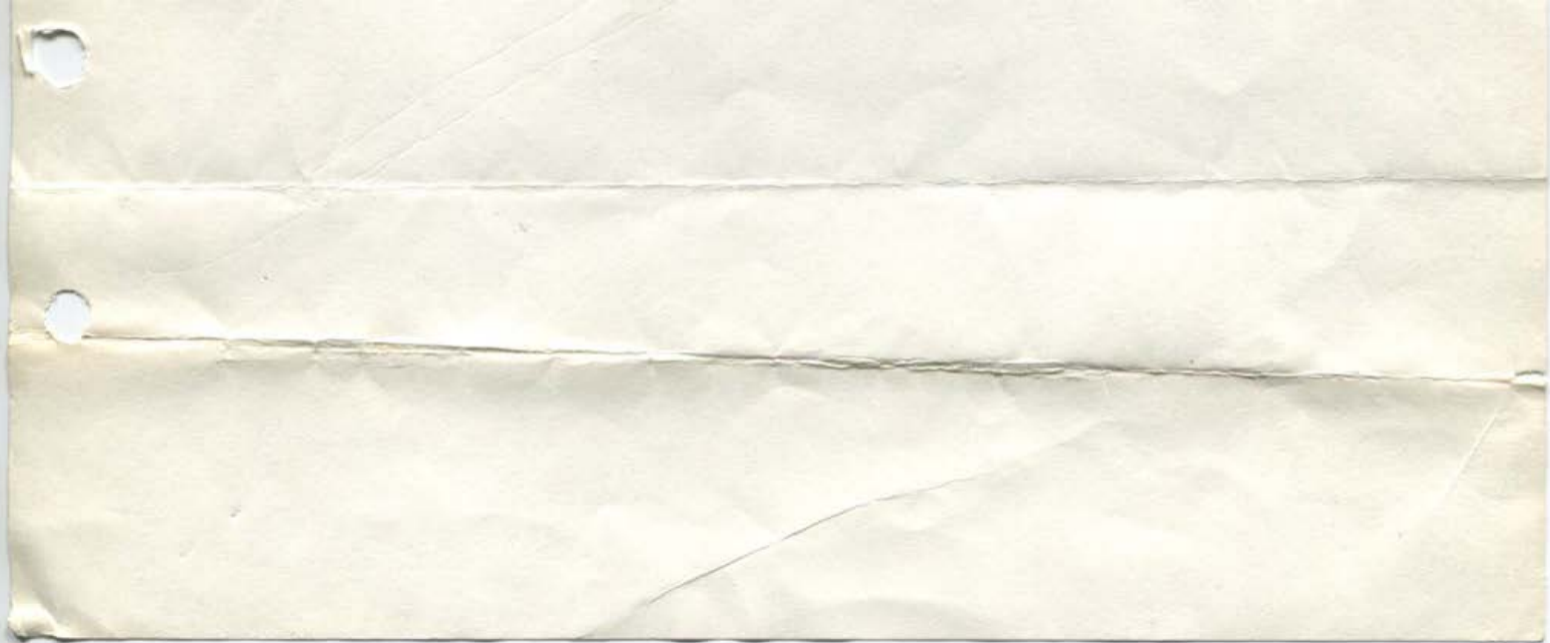
His Holiness immediately agreed to go, and promised to  
do so. He is still alive and still active in the religious world of  
Southern India. In my humble belief, he embodies the most high quality  
of consciousness which the Maharaja had. This belief is shared by  
many of the Peshwas, who are present as an official guest of  
the Maharaja. I have met with the Maharaja, and his two  
sons, who are present at the Maharaja's. He is now head of the Department of  
Philosophy at the University of Madras.

*Handwritten note:*  
The Maharaja of Mysore

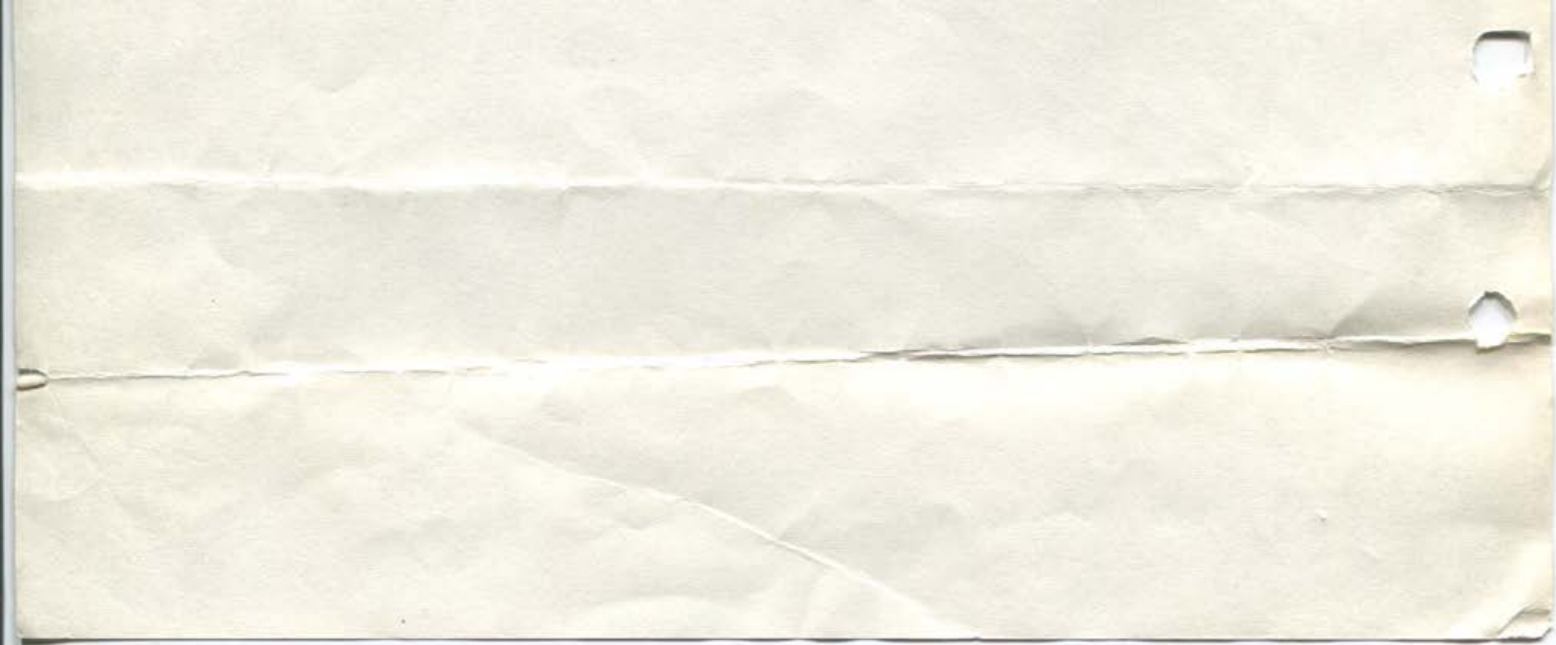
Sometimes, as I looked at the Maharaja on the ground, I wondered  
if he would ever come to England. If so, how would he be received, how  
would he behave. In those days, when the Maharaja was still a  
young man, he was interested in the sciences and so he never came, but  
in the physical body, what the Maharaja was like, and what  
have we known sufficient interest among the English to make this  
meeting possible.

Again and again he gave us this feeling, that the Maharaja  
was not the only person who was in the most belief. Those who  
never made the journey to India during his lifetime may have  
in this thought: that it is possible to involve his presence  
wherever they are, and to feel the reality in the heart.











Hitherto, developments naturally tended to centralize industry in huge establishments. This was absolutely necessary to heavy industries such as steel manufacture. It was done to reduce cost, but it was also done irrespective of the human factor involved. It promotes neither mental nor physical health to live dreary diurnal lives under a smoky sky and work in factories where giant machines pound at their nerves. The owner-worker, that is the little capitalist who labours for himself, the workman who prefers independence and the peasant with a small land-holding, -- each of these has a right to exist. Under a wiser arrangement he could still do so without having to compete with the owners of factories, for he could collaborate with them.

A nation ought not to abandon itself to the hypnotic glamour of gigantic factories for the mass machine production of huge quantities of goods. On the other hand, it need not abandon such factories for the medieval notion of making everything by hand. It could make in factories whatever is best



...development naturally tends to ...  
...in such circumstances. This was ...  
...to every industry such as steel ...  
...to reduce cost, but it was also ...  
...involved. It produced neither ...  
...to live decent dignified lives ...  
...in factories where their ...  
...owner-employee, that is the ...  
...himself, the woman who ...  
...with a well-earning, -- each of ...  
...exists. Under a ...  
...to compete with the ...  
...collaborate with them.

I believe ought not to ...  
...of ...  
...of large quantities of goods. On the other hand, it ...  
...to the ...  
...it could mean in factories whatever is ...



made there, such as automobiles and pencils, but it ought to encourage hand manufacture wherever that will serve best. A balanced industrial economy is ideal and will require both the big manufacturing, assembling and distributing units in cities and the decentralized cottage crafts in villages. Small parts, components and accessories can be made in the village workshops and larger articles, heavy goods and mass productions in the former. If the old idea was to take the worker to a machine in the factory, the new idea will be to take the machine to a worker in his home. The principle of mass production can still be employed, the most modern machinery may still be used and yet the worker may have his freedom and retain his individuality, by making part or all of an article in surroundings and under conditions where he can still be himself. This has indeed been done for many years in Switzerland, where village workshops carry out many of the processes needed in that country's famous watch and clock making industry. Such a scheme of course could be applicable only where the worker lived in a cottage or house of his own and not where he lived in an apartment or tenement situated in a building housing several other apartments or tenements. It would be ideal for "garden cities" which ought in any case to represent the type preferred in future town planning. Small scale industries should be regarded as complementary and not contradictory to large-scale ones. The value and practicability of this arrangement have been well demonstrated by wartime expedience, when a great diffusion of sub-contracting enabled stupendous programs to be completed on time.



made there, such as automobiles and radios, but it ought  
to encourage local manufacturers wherever that will arrive best.  
A balanced industrial economy is ideal and will require both  
the big manufacturing, assembling and distributing units in  
cities and the decentralized cottage units in villages. Small  
plants, components and accessories can be made in the village  
workshops and larger articles, heavy tools and mass produc-  
tion in the town. If the idea was to take the water  
to a machine in the factory, the new idea will be to take the  
machine to a worker in his home. The principle of mass pro-  
duction can still be employed, the most modern machinery may  
still be used and yet the worker may have his freedom and  
retain his individuality, by making part or all of an article  
in circumstances and under conditions which he can still be  
himself. This has indeed been done for many years in Britain  
and, where village workshops carry out many of the processes  
needed in that country's famous watch and clock making industry.  
Such a scheme of course could be applied to any other  
worker if he is a craftsman or lover of his own handiwork  
made in an atmosphere of responsibility and individuality  
forming several small apartments or tenements. It would be  
ideal for "green cities" which would in any case be responsible  
the type preferred in future town planning. Small units  
should be regarded as complementary to big units  
which are for mass production. The new industrial



Why should not the towns themselves be converted into "garden cities", where every family has its own little house and its own little garden surrounding that house? In the "garden city" beauty and use have demonstrated under the test of time a happy and successful marriage. Nobody who has seen Letchworth and Welwyn in England, understood their significance and appreciated their worth would again be satisfied with disorderly drift. There should be a feeling of space and air, a presence of green grass and leafy trees in the modern town. The garden city idea, which balances industrial residential and aesthetic needs is the best for dealing with the problem of placing manufacturing plants and housing their



The spirit of the town...  
converted into "garden cities", where every family has its own  
little house and its own little garden surrounding it as neatly  
in the "garden city" beauty and use have demonstrated under  
the best of line a large and successful business, which  
who has seen Letchworth and Selwyn in England, understood their  
significance and appreciated their worth and in America  
find with a ready spirit. Their should be a feeling of spirit  
and all, a presence of green grass and leafy trees in the  
whole town. The garden city idea, which combines industrial  
twentieth and aesthetic needs is the best for dealing with  
the problem of high density, better living and housing with



When the size of towns is kept within a moderate size, their streets will be quieter and the outlook of their inhabitants better

health happiness and

workers. The Lever Brothers at Port Sunlight and the Cadburys at Bournville have shown how clean artistic individuality-preserving and kindly the factory system can be made when those who administer it have taste and heart as well as a mind.

Metropolitan towns exist already however and have become too indispensable a part of each nation's economy to be eliminated. The solution of the problem they pose is to turn part of them into a group of connected garden-city units, arranged like concentric circles around a common centre.

A metropolis like London or New York needs at least half its population transferred to a dozen different newly-built garden cities set in the clean healthy spaciousness of the green countryside. ←



...the first ... of ... and ...  
...the ... of ...  
...the ... of ...

...the ... of ...  
...the ... of ...  
...the ... of ...  
...the ... of ...

...the ... of ...  
...the ... of ...



"You know that we measure the world's history in great epochs, each divided into four successive lesser epochs and each endlessly departing and returning on itself like a wheel.

for full two minutes, for he had been wedded by long habit to silence. Then, without turning his head, he said slowly:

"My son, among our people it is otherwise. We are not, like the Westerners, afraid of truth's sadness, while welcoming its joy. We know that the scenes of this world come and pass like a dream of the night. And this is true of all the events and fortunes of a people's life also, -- more especially now that we live in the Iron Age, which is ruled by frequent death and covered by spiritual darkness.

Do not blame us, then, if our minds fall quickly into despondency and if our music reflects this sadness. We accept it resignedly, and through such resignation find contentment. We know that karma is always active and we try to accommodate ourselves to it.

"Once I brooded for long over the strange prophecies to be found in an ancient Sanskrit book, a Purana. In it I found this passage: 'When the earth is bound by iron chains (are they not your railways?), when men speak to each other across immense spaces (is this not your telephone without wires?), and when materialism rules supreme (has history shown a less spiritual age than ours?), in that time there will incarnate Kalki, the Slayer of Men, who, it is written symbolically, will carry a flaming sword in his hand.' H



The first and foremost, for the best part of the last half  
of the century, there has been a steady and almost  
uninterrupted flow of people to the coast. The  
reasons for this are many, and of them I shall  
say a few words. The first is the fact that the  
coast is a more fertile and more healthy region  
than the interior. The second is the fact that  
the coast is a more accessible region than the  
interior. The third is the fact that the coast  
is a more pleasant region than the interior.  
The fourth is the fact that the coast is a  
more progressive region than the interior.  
The fifth is the fact that the coast is a  
more modern region than the interior.  
The sixth is the fact that the coast is a  
more advanced region than the interior.  
The seventh is the fact that the coast is a  
more developed region than the interior.  
The eighth is the fact that the coast is a  
more civilized region than the interior.  
The ninth is the fact that the coast is a  
more enlightened region than the interior.  
The tenth is the fact that the coast is a  
more refined region than the interior.

There is a great deal more to be said on this  
subject, but I must leave it to others to  
expand upon. I shall only add that the  
coast is a region of great promise and  
great potential. It is a region that  
is destined to become a great center  
of civilization and progress. It is a  
region that is destined to become a  
great center of culture and art. It is  
a region that is destined to become a  
great center of science and industry.  
It is a region that is destined to  
become a great center of power and  
influence. It is a region that is  
destined to become a great center of  
wealth and prosperity. It is a region  
that is destined to become a great  
center of joy and happiness. It is a  
region that is destined to become a  
great center of peace and harmony.  
It is a region that is destined to  
become a great center of love and  
kindness. It is a region that is  
destined to become a great center of  
truth and justice. It is a region that  
is destined to become a great center  
of wisdom and understanding. It is a  
region that is destined to become a  
great center of hope and faith. It is  
a region that is destined to become a  
great center of courage and strength.  
It is a region that is destined to  
become a great center of honor and  
dignity. It is a region that is  
destined to become a great center of  
respect and esteem. It is a region  
that is destined to become a great  
center of admiration and awe. It is a  
region that is destined to become a  
great center of reverence and devotion.  
It is a region that is destined to  
become a great center of worship and  
prayer. It is a region that is  
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worship and prayer. It is a region  
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center of worship and prayer. It is a  
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great center of worship and prayer.



A proper relation must be found between town and country life, between existence in the large factories and in the little workshops. A healthy modern society will be neither excessively industrial nor exclusively agricultural. A well-balanced society will enable its members to choose their work from a wider set of activities than merely industrial or solely agricultural ones. The worth of a sane equilibrium between such antithetical factors of life as machine toil and hand toil needs remembering. The decentralization of advanced countries is only part of the answer to the evils associated with their present industrial economy. We must think out an economic structure which will still make use of men as human beings, even whilst they themselves are making use of machines.

Both the protagonists in our contemporary international scene have really fallen into the same soul-sickness; the chief difference is only in the way <sup>and the extent</sup> they fell into it. Both have sold their spiritual birth-right for a mess of materialistic pottage, the one through temptation and freedom and the other through blindness and compulsion.



...between existence in the large ...  
...and in the ...  
...will be neither ...  
...a well-balanced ...  
...to ...  
...merely industrial or ...  
...a ...  
...and ...  
...of advanced ...  
...with their ...  
...an ...  
...of human beings, ...  
...of ...

...the ...  
...have ...  
...the ...  
...the ...  
...and ...



(48a.)

The goals of both civilizations are similar, only their methods and atmosphere differ, and differ widely. Both seek the mechanistic and materialistic life, but one only partially, the other wholly. Hence the real struggle is between two varieties of materialism. The only correct conclusion is that this is not so much a conflict of clashing ideologies as of two different variants of the same ideology -- a good variant and an evil one. This leads to a confused rather than a clear issue. The clean-cut difference in ethical values, aims and ideals which made the war against the previous incarnation of the aggressive spirit a defensive struggle against obvious evil is still present today, but the metaphysical issues are somewhat chaotically distributed on both sides.



The roots of both idealisms are similar, only their ends are  
and consequently different, and their objects, still more so.  
Scientific and aesthetic idealism, but not only scientific,  
the other wholly. Hence the first premise is common to  
varieties of idealism. The only correct conclusion is that  
this is not so much a conflict of abstract idealisms as of  
two different varieties of the same idealism -- a good variety  
and a bad one. This leads to a confused belief that there  
exists a difference between idealism in ethical values, and  
idealism which holds the good against the practical demands of  
the universe and the relative standards which govern  
the ethical idealism, and the practical issues are  
consequently determined on both sides.



But how far is it enough from the point of view of higher culture? Will they learn to appreciate the values of truth, goodness and beauty or despise and trample on them? For the juncture of social justice with mechanical development could provide them for the first time with more freedom every day. What use will they make of this enlarged or even new freedom? We may not let such questions hinder us from creating the opportunity to think about higher matters. What use or abuse will be made of it is history's concern.

If, as we believe, it be true that history moves in cycles, the world is now entering <sup>a new</sup> ~~the~~ cycle ~~of the~~ ~~manuscript~~ ~~manuscript~~. The old Chinese culture featured this theory of collective fortunes moving through a series of phases, whilst a similar doctrine has long been held in India. We well remember one evening many years ago listening at a riverside village near Gaya, where Buddha attained Nirvana, to one of those melancholy Hindu melodies whose monotonous repetition of the same low wailing notes depresses most Westerners. We complained about this to our cultured companion. He was an extremely old man and sat twice a day in the yogi posture of intertwined ankles -- so pleasing to behold, so difficult to perform -- with his gaze fixed into space and the fading sunlight playing in quivering undulating waves around his figure. The sacred chord of the twice-born, the white triple thread of the Brahmin, hung around his neck. He did not answer







But this said, it must also be said that philosophical mysticism does not desire to nullify our human joys with a lugubrious and somber asceticism. There is an unfortunate tendency among ordinary mystics to become so enthused about the way of asceticism as to regard it not as it should be, that is, only as a means to an end, but as a complete end in itself. The original purpose of ascetic discipline was threefold: first

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second, the solar plexus, the spinal nerve ganglions and the brain nerve-centers were not only recharged with essential life-force but both the cerebro-spinal and sympathetic nervous systems were stopped from obstructing, and made to promote, the new and high ideals implanted in the subconscious mind by the conscious one.



The first of these is the fact that the  
specimens have not been found in any  
other localities. There is no doubt  
that they are entirely new to science and  
are of great value as to their  
origin as well as to their  
the general nature of their distribution.

It is also true that the  
specimens are entirely new to science  
and are of great value as to their  
origin as well as to their  
the general nature of their distribution.



the victory of mind over body as a preliminary to the victory of mind over itself. This involved taming passions and disciplining appetites. Second, the nerve ganglions in the spine, nerve centers in the brain (insert)

Third, the stimulation of the pituitary and pineal glands. Fourth, to straighten and strengthen the spinal column. This gave a clear unhindered path for and helped to evoke the currents of a mystically illuminating force fully evoked by *SPECIAL* meditation exercises. Asceticism was like a remedy taken to cure a sickness. But in their unbalanced reaction against worldly life, its followers turned it into a permanent way of life. Medicine is most valuable as medicine but not as food. Because quinine has cured someone of fever, he does not incorporate it in his diet for the remainder of his lifetime. Yet this is just what most ascetics did. They succumbed to intolerant manias with fanatical exaggeration and without understood purpose, and thus lost the balance of their psyche.

Clearly, the way of sanity lies between the two extremes of self-indulgent worldliness and that of body-crushing mortification. Philosophy highly values asceticism when used with adequate reason, when sane, temperate and balanced. It knows how necessary such a regime is to cleanse the body of poisonous

The object of this work is to provide a comprehensive and authoritative account of the history of the United States from the time of its discovery to the present. The work is divided into two main parts: the first part deals with the early history of the country, and the second part deals with the more recent history. The first part covers the period from the time of the first European discovery of the continent to the time of the American Revolution. The second part covers the period from the American Revolution to the present. The work is written in a clear and concise style, and is intended for the general reader. It is a valuable source of information for anyone interested in the history of the United States.



toxins and keep it strong and healthy. But it despises the unnecessary misery and useless struggles with which the ordinary ascetic obsesses himself. It sympathizes with the modern seeker when he is not as attracted by the rigours of a forbidding asceticism as his medieval forbear was. It respects, indeed includes and advocates, an occasional and limited asceticism but it rejects a permanent and excessive asceticism. It very definitely makes use of abstinence at a certain stage of the aspirant's career but then only as far as necessary, and for a limited time, and with the knowledge got from experience. It certainly bids its votary to practice some austerities, submit to some disciplines, but not to make a fetish of them, to use them only so far and so long as they are helpful to achieve self-mastery and bodily health and thus treat them as means, not ends. Lastly, it affirms that self-restraint and sense-discipline are always necessary, even though harsh asceticism is not.

The limitation of a merely physical asceticism is demonstrated by the fact that bodily habits are really mental habits. Desire, being but a strong thought, can be effaced only by an equally powerful thought, that is, by a mental process. No merely external discipline or physical renunciation can have the same effect, although it does help to bring about that effect and therefore should be used. Asceticism pronounces

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Faint, illegible text, likely bleed-through from the reverse side of the page. The text is mirrored and difficult to decipher.



the pleasure we take in the experience of the senses to be evil in itself. Philosophy replies that it is the being carried away from reason and intuition by the pleasures, the being attached to them to the point of utter dependence upon them, that is evil. The fanatical and dogmatical kind of asceticism declares the physical things we touch and taste to be evil, but philosophy says touch and taste are really mental experiences and that their mental discipline will be more effective than abstaining altogether from their physical exercise. Hence, it leaves us free to enjoy the good things of this world, so long as we do not get too attached to them nor inwardly enslaved by them. Living in inward detachment from the world is much more important than practising outward contempt for the world.





(1936)

From the spiritual point of view the recent world war was God's challenge to humanity to wake up and realise that there is a higher purpose in living than the merely human one of satisfying the bodily needs or even than the intellectual curiosity. These lower purposes are quite proper in their place but by themselves they do not constitute a complete human existence. The third and higher purpose for which we are placed upon this earth is to find our true Self or Soul .

The sufferings and pressures of the war were of course karmic in their origin to a large degree but they were also caused by the evolutionary necessity of going beyond the present state reached in human development. The neglect of the higher purpose has brought humanity to a deplorable and dangerous situation. Millions of people do not believe that there is anything higher than themselves. They do not believe in God, they do not believe in a Soul, they do not believe that wrong doing is eventually punished and they do not believe in the necessity of religion or mysticism or philosophy. They do believe in materialism, selfishness cruelty greed jealousy and sensuality. Such a negative attitude towards life cannot hold human society together in a proper way and must lead both to its moral destruction and physical suicide.

After the war the number of people who could be found seeking to know the higher purpose of life was certainly more than the number which were seeking before the war. These individuals who had been aroused by the terrible ordeals of 1939 - 1945 were however in a great



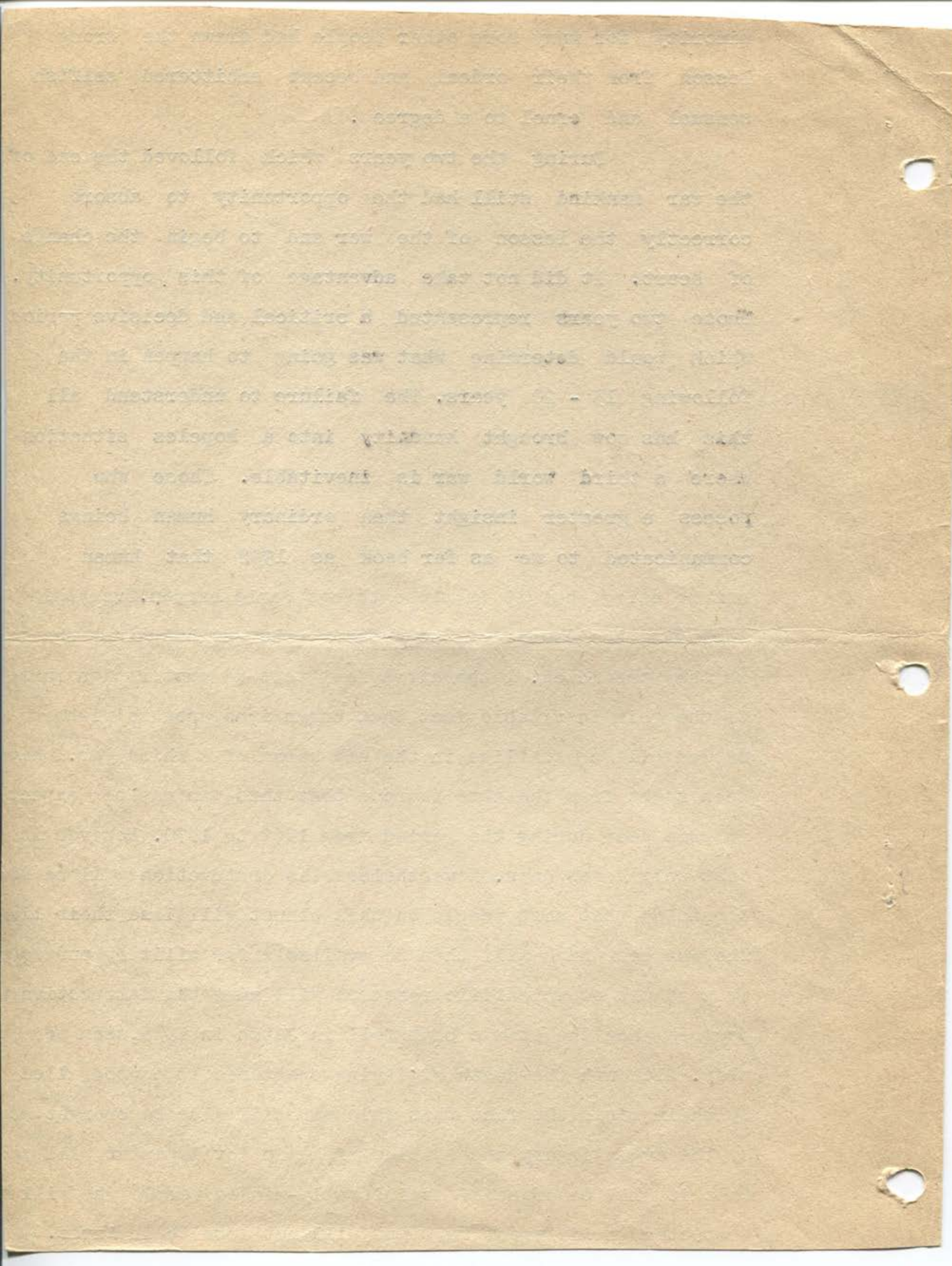




minority for many more other people had drawn the wrong lesson from their ordeal and became embittered selfish sensual and cruel to a degree .

During the two years which followed the end of the war mankind still had the opportunity to absorb correctly the lesson of the war and to begin the change of heart. It did not take advantage of this opportunity. Those two years represented a critical and decisive period which would determine what was going to happen in the following 15 - 20 years. The failure to understand all this has now brought humanity into a hopeless situation where a third world war is inevitable. Those who possess a greater insight than ordinary human beings communicated to me as far back as 1942 that human nature being what it is these things would happen. Everything including the course of the second world war has since occurred as they predicted. I therefore feel that we must resign ourselves to the grim inevitable fact that human ignorance selfishness and hatred will crystallise in the bad karma of a third world war. I have been taught from the same sources that this war may be expected in some year during the period from 1962 to 1970. However it will last only a few days. Nevertheless the destruction will be so terrible that most people on this planet will lose their lives. The weapons which will then be available for military purposes as a result of scientific research will make the destruction which occurred when the atomic bomb fell in Japan in 1945, seem mere play. Although the death of living creatures is controlled by their karma the fact that this war will also be brought about by the evolutionary necessities of human development will mean that it will be especially spiritually-minded people who will be protected in different ways and will not lose their lives.







his case. He should concentrate on the center until in the stillness which envelops him he can feel, or believe he can feel, the impact or pressure of the current touching the center. He is not however to concoct an imaginary experience although he may suggest it to himself. As soon as, he feels this happening he is to draw in and then send the currents flowing right through his body by stages. Let it visit first of all the sick or diseased parts and then permeate the rest of the body. This should be done for about a couple of minutes. Then there should be a rest from it for about 1 minute. Then a repetition, until it is done 3 times in all. The whole exercise should be done 2 or 3 times a day.

#### THE WAY OF PSYCHOTHERAPY .

However it should be understood that in many cases if not in most cases the origin of a bodily sickness whether it be caused by bad karma or by bad physical habits of living is really psychological mental moral or emotional. Thus a fault in character may in time reflect itself in a faulty body. The influence of the mind over the body can easily be seen if we take the case of a person who suddenly receives very bad news. Such a person feels a severe shock and the hair on his head may turn completely white in a few minutes. The mind's influence is not so easy to trace in other cases but nevertheless it is there. A person who often expresses anger against other persons is unconsciously thereby creating some future sickness for himself, when the karma has accumulated to a sufficient degree. This may happen either in the same reincarnation or a future one. In the same way other faults of character, like hatred



in case the blood circulation in the lower part of the  
william which develops in the lower part of the  
feet, the impact or pressure of the current towards the center  
is not however to be considered as necessarily exaggerated  
it should be my object to prevent it from being too  
this happens as it is to draw in and then send the current  
flowing right through the body of the animal, let it visit  
first of all the sick or diseased parts and then proceed  
the rest of the body, this should be done for about a couple  
of minutes, when there should be a rest first for about  
1 minute, then a repetition, until it is done 3 times in all.  
The whole exercise should be done 2 or 3 times a day.

THE USE OF THE MIND

It is not in most cases the origin of a bodily ailment  
whether it be caused by bad habits or by bad physical habits  
of living is really pathological mental error or error  
in a fault in character, say in the belief itself is  
that the mind is the influence of the mind over the body and  
it is to be seen in the case of a person who is  
nervous very bad news, from a person who is nervous  
and the work of the mind may turn completely white in a  
moment, the mind's influence is not so easy to control in  
other cases, but nevertheless it is there, a person who is  
nervous must control his mind as well as his body  
the mind is controlled to a certain extent, but the  
larger extent in the case of a person who is nervous  
in the ordinary course of nature, this is done



jealousy fearfulness greediness and gluttony and excessive sexual lust will eventually bring their reflexion in the body in the form of sicknesses whose nature will correspond to the origin.

To make this clearer, take the case of a person who suffers from excessive biliousness of the liver. Such a person feels as a result melancholy depression despondence and irritability. This is what the medical students are taught in the medical colleges. But the philosophical truth is that the possession of these negative qualities of character themselves create an excess of the black Bile in the body.

It is therefore necessary not to depend alone on the ways of fasting and the way of relaxing for <sup>ments</sup> treatment. One must also add the way of psychotherapy. The faults in <sup>the</sup> patient's character should be sought out and an effort made to correct them, the bad passions and negative emotions should be brought under control, otherwise even though the patient is apparantly cured, whether by orthodox medicine or by unorthodox methods, the hidden causes of his sickness <sup>will</sup> will still be active and may one day bring about a second appearance of the sickness. That is why in ancient Egypt the medical physicians were also priests and psychologists. They combine the three activities in a single profession. Man is a combination of body and mind and the whole man usually <sup>to</sup> has to be treated to make a total cure.



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... in the form of ...  
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... to make this ...  
... and ...  
... person ...  
... and ...  
... in the ...  
... the ...  
... themselves ...  
... it is ...  
... in the ...  
... and ...  
... to correct ...  
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... is ...  
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... still ...  
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... physicians ...  
... the ...  
... combination ...  
... be ...



After that war there will be a few years of confusion, chaos and anarchy. Gradually the remnants of human population will reorganise themselves again. Then only will there be for these unhappy planet a new era without war and with complete peace for then only will there begin a real world-government, to which the governments, of the federal regions will be subordinated. Only the world government will possess an army, which will thus become a kind of international police force.

The interval from now until 1962/70 will be a period of strain tension and conflict. There will even seem moments when war appears about to break out but nevertheless it will not do so. During this interval the various problems which trouble the nations will be patched up but will find no real or permanent solution. This is because few people wish to face the main problem - which is themselves. They do not want to wake up from their materialistic dream and find out the higher reason why they are living at all. Only by a tremendous shock to the nervous system is there any possibility for awakening some of them from this dream. Only those who can be thus aroused and benefit by the shock will also be among the survivors who are to become the living pioneers of the new era.

The existing orthodox religions both in the Orient and Occident have lost a great part of their inner vitality and exist largely as a collection of conventional mechanical forms. It is the duty of religions to guide mankind correctly and uplift them morally. When they can no longer fulfill this function sufficiently they slowly die off or are destroyed by their own karma. In 600 years all the existing orthodox religions will have disappeared from this planet and new ones will have arisen to replace them. This means that new prophets will appear among mankind in different parts of the world, of whom there will be one







who will be the greatest of all. From him there will start a new religion which will spread in all the continents side by side with the other religions of more limited influence. In this world religion, the prophet will appeal to the combined intellect feelings intuition and the will of human beings.

This new worlder religion will include some simple elementary meditation as well as prayer. It will state some of the laws which govern the universe as well as human life.

In the situation which now faces us and will continue to face us for several years what is the best way in which we can help humanity and also help ourselves? It is to remember that we can help mankind only to the extent to which we develop ourselves. In that way only can we become a channel through which spiritual forces can flow to others and it that way only can we find the true protection against the dangers that menace the World. Therefore each student should work on himself and especially on his character harder then ever before.

During the eleven years which passed between my visit to Czechoslovakia before and after the war I travelled ~~am~~ around the whole world, although most of the time was spent in India. What I saw and studied in the Orient and especially in China, Siam, Tibet and Egypt, what I lived through during my travels through every part of India, what I observed in the U.S.A., Canada, England and the European Continent - all this has given me the deep conviction that the presentation of Truth for our age should be entirely sat free from racial and the historical favountism or prejudices, that it should be entirely universal and global, that it should have no direct conection with any of the existing orthodox religions and that it should be a product of 20th century developments' needs and mentality. Everywhere I found men shackling their feet in the search of Truth with old customs and dogmas,



... will be the greatest of all. When his work will last  
... which will spread in all the continents and in  
... side with the other nations of the world. In  
... this world religion, the people will reveal to the nations  
... intellect and the nations will be the first to know  
... This new world religion will bring the world into  
... world as all the people. It will make new of the laws  
... which govern the universe as well as human life.  
... In the situation which now faces us and will continue  
... to face us for several years and in the year '41 in which we  
... are being brought to the help of the world it is in  
... that we can help working only to the extent to which we develop  
... ourselves. In that we can be better a channel through  
... which the world can be brought to the help of the world  
... we find the true religion and of the world. We find the  
... world. Therefore we should be the work of himself and especially  
... on his own side rather than any other.  
... During the eleven years which passed between my visit  
... to Constantinople before and after the war I travelled as usual  
... the world and, 150,000 miles of the time was spent in India,  
... that I was and returned in the United States especially in China,  
... China, Tibet and Egypt, and I lived through some of the  
... through the war of India, and I observed in the U.S.A., Canada,  
... India and the European continent - all this has given me the  
... deep conviction that the organization of truth for the world  
... be achieved only by the world and the historical foundation of  
... religion, that it should be a truly universal and local, that  
... it should have as its goal the world and the world.  
... other nations and the world. It should be the result of the world  
... development - and the world. I found and observing  
... that in the world of the world with the world and the world.



with ideas and forms which were no longer servicable or meaningful in the present times.

The tremendous events which have been happening to this generation should have an effect, if they have any at all, and that is to force us to realize that because the past way of thinking and living has brought mankind to its present dreadful conditions, a new and better way must be quickly found. The old ways were often been good in their own times, but they have deteriorated since then.

Human life is like a river which must keep over flowing onwards and not become a stagnant pool. Our era needs and must find a new inspiration, a new hope and a new life. There was a time when it could have done these things quite peacably but because it did not understand its own situation it is being made to do them in pain and suffering. Those who will not wake up to the hard facts of the situation will be awakend later by the terrific crash of atomic bombs, and worse.

But for that small minority which is able to feel something of the significance of these days in which we live, even where they cannot understand it with sufficient clearness, there is the need and duty of finding within themselves the only sure refuge from the troubles of the outside world. The pressures of modern life, the opposition of modern materialism and the strains of personal problems today made it harder to satisfy this need and to fulfill this duty.

It is much harder than ever before for the modern aspirant either to find the time for meditation or to obtain the proper circumstances for it. He should not yeild to despair for there is still open another and effective way - the way of prayer. For those to whom meditation has become impossible or to be done only at long intervals there is still a good possibility of keeping open a channel of communication with the heavenly <sup>Soul</sup> ~~Soul~~ through prayer. For them







... people come to us with questions either personal or questions on the content of the book ; they ask explanation. What have we got to say ?

ANSWER : Tell them that they can bring their questions into the end of their prayers. in the form of a request for enlightenment, and also into the end of their meditation . But they may have to wait patiently days, weeks or months for the answer. In the end the Higher Self or their own development will bring them the answer. Where intellectual questions arise which it is not possible to succeed in getting answers from P.B. himself quickly enough, it is not advisable for any one person here to be considered as able to give a fully authoritative answer to questions. For nobody here has yet had the chance to undergo the full training. The best way to deal with this situation is for those who have had many years of contact with P.B. to meet occasionally and discuss such questions by their common understanding. Even so, the answers they arrive at should be regarded as tentative working ones and not necessarily completely authoritative ones.

QU. 2: What should we do with those, whose questions touch their private life ?

ANSW. 2: It is better not to meddle with the affairs of others as rule but there may be exceptions, which must be left to your discretion to decide .

QU. 3: What do you think of the fact that we talk about the book to make it clearer to ourselves ?

ANSW. 3: That is right.

QU. 4: How should we meditate ?

ANSW. 4: It is not wise to meditate in groups. Meditation in groups could be harmful if the Guru is not present. If the Guru is not present weaknesses of character might be transferred from one person to the other or magnified in oneself.

QU. 5: If anyone asks how to meditate and how to concentrate what should we say ?



people come with questions either personal or questions on the content of the book; they ask explanation.

What have we got to say?

ANSWER: Tell them that they can bring their questions into the end of their prayers in the form of a request for enlightenment, and also into the end of their meditation. But they may have to wait patiently days, weeks or months for the answer. In the end the Higher Self or their own development will bring them the answer. Where intellectual questions arise which it is not possible to succeed in getting answers from P.H. himself quickly enough, it is not advisable for any one person here to be considered as able to give a fully authoritative answer to questions. For nobody here has yet had the chance to undergo the full training. The best way to deal with this situation is for those who have had many years of contact with P.H. to meet occasionally and discuss such questions by their common understanding. Even so, the answers they give should be regarded as tentative working ones and not necessarily completely authoritative ones.

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ANS: It is better not to meddle with the affairs of others as a rule but there may be exceptions, which must be left to your discretion to decide.

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ANS: It is not wise to meditate in groups. Meditation in groups could be harmful if the Guru is not present. If the Guru is not present weaknesses of character might be transferred from one person to the other or magnified in oneself.

Q: If anyone asks how to meditate and how to concentrate what should we say?



ANSW. 5.

That is not the same as being in a group. You may meditate with him alone.

If anyone knows somebody who is more developed than he is he may meditate with him. But do not meditate indiscriminately with everybody. Not everyone is prepared to it. Meditation can help but it can also harm. It is necessary to understand the person who asks for meditation. One part of the character might be bettered by the meditation but another worsened. It is necessary to distinguish who is ready and who is not. If you are not certain about it refuse. Follow your critical judgement and intuition and wait until you see clearly what sort of person it is who asks for meditation.



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your disposal and will assist you to make a VOLUME ITEM  
resources of our nation will be at  
with these charms.

was previously connected with the HOUSE OF CHARMS, but  
about



WRITE BIOGRAPHY "MR JACOB of SIMLA"

"Even in the wildest moment of his imaginative conception, the author of Mr. Isaacs failed to present a single incident that for wonder & interest cannot be easily eclipsed by an authenticated fact of Mr Jacobs life, for in the case of Mr Jacob the actual incidents of his life are more remarkable than any fiction that could be written around them. That is why, when THE REAL STORY OF THE REAL MR. ISAACS COMES TO BE WRITTEN WE SHALL POSSESS A LIVING ROMANCE NOT COINED FROM THE GOLD OF SOME GREAT IMAGINATION BUT FASHIONED OUT OF THE PLAIN METAL OF FACT--A ROMANCE WHICH WILL ROB FICTION OF ONE OF ITS GREATEST POWERS AND INVEST ACTUAL LIFE WITH A WONDER AND MYSTERY THAT EVEN IN OUR STRANGEST DREAMS WE NEVER IMAGINED IT COULD POSSESS.....Mr. Isaacs gives but a faint idea of Mr. Jacob's remarkable character and very few real facts of his life. F Marion Crawford saw very little of Jacob and he was not able to obtain a clear view of the man."

--from "The Story of Mr. Isaacs Life" by Frederick W. Heath, in Occult Review October 1912. ~~Also in June 1912 O.R.~~

*W. Gilbert  
Frankau  
who knew  
Mr Jacob  
personally  
in  
India*

SO WHY NOT WRITE A BOOK ABOUT A.M. JACOB OF SIMLA CALLED THE FAKIR-JEWELLER OF SIMLA IT WOULD BE FASCINATING TO WRITE AND READ. THE MATERIAL IS AVAILABLE IN THE DIARIES WHICH JACOB KEPT FOR THE LAST FORTY YEARS OF HIS LIFE? IN WHICH HE WROTE DOWN EVERY INCIDENT OF INTEREST. THE DIARIES CONTAIN ACCOUNTS OF ALL THE WEIRD & WONDERFUL THINGS HE DID IN SIMLA --FIND OUT WHO HAS THEM? BY AN ADVT IN TIMES OF INDIA. JACOB DIED IN BOMBAY AFTER WAR HE HAD FLAT IN WATSONS ANNEXE THEN

Other material: Edmund Russels art in Occult Review. 1918 ["The Voice of Mystic India" By "Autobiography of a Magician" by Alice E. Dracott  
Tantriadelta, *presently deceased*

RE HIS DEATH INQUIRE Mrs Alice E Dracott Burnside, Simla West, India



1870

1871

1872

1873

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was stopped. Lord Lansdowne had been very friendly with Jacob for several years and as a result of this action, the friendship was broken and Jacob quarrelled with him. The result of the matter was that the ex-Prime Minister urged the Nizam to sue for the return of the money already paid. The former was a bitter enemy of Jacob's for the following reason.

When Jacob as a young man was employed as an Arabic scribe with a noble of the Nizam's Court, ~~A~~ Bikar-i-mia, a brother of the ex Prime Minister had killed a Hindu who had stolen some gold ornaments in a brutal manner. The unfortunate wretch was stripped naked and boiling oil was poured over him until death ended his tortures. Some years after this Mr Jacob was at lunch with Colonel Marshall, then private Secretary to the Nizam. Jacob was then on a visit to Hyderabad and was now a successful jeweller. During the conversation he described the murder in detail and the Colonel, referring to the murderer, asked "Who was this brute of a man?" Jacob then gave the name and mentioned ~~that~~ his relationship to Sir Asman Jah, Spies who hung around the Court carried an account of this to the ex Prime Minister, who was filled with anger, because the incident of the murder was not a credit to his family reputation. From that time he became a bitter enemy to Jacob and therefore interfered to stop the diamond sale and to urge the Nizam to proceed to law and recover his deposit.

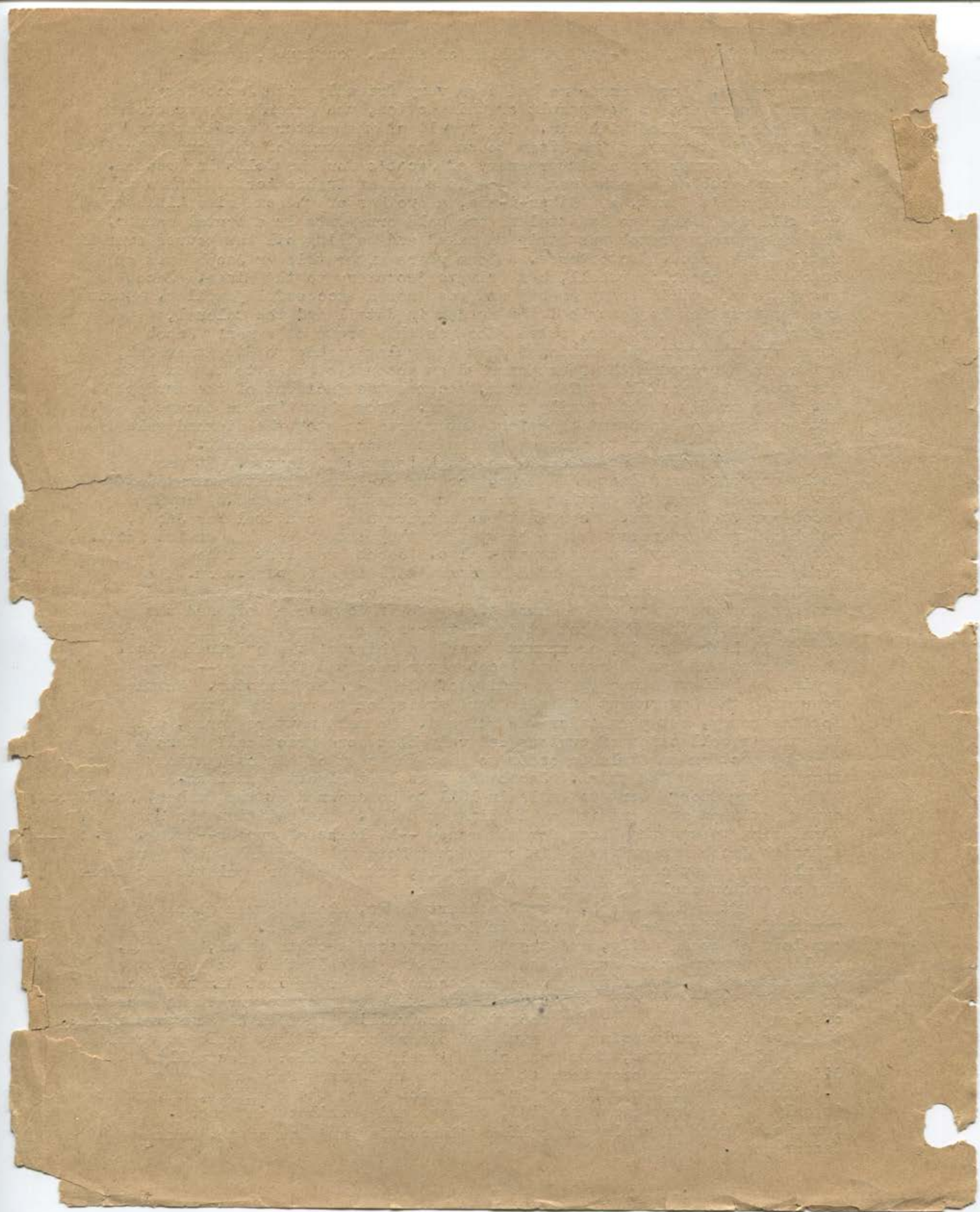
The case was tried in the High Court of Calcutta. It was hotly contested and lasted 57 days, for the ex-Prime Minister managed to have it made worse by getting a charge of cheating added and by having Jacob arrested for it. The result was a triumphant acquittal for Jacob, but his legal expenses were so heavy that they swept away his entire fortune, for the Nizam recovered his deposit also. Jacob was left without ready money but had the Imperial Diamond still in his possession. As the Nizam was the wealthiest Maharajah in India, Jacob could not find another purchaser for the diamond easily so in despair he offered the stone again to the Nizam but at the latter's own figure. The Nizam agreed to pay 17 lakhs for it, or ~~about~~ nearly a third of the original price. The diamond was handed over but Jacob never received the money-- again, he believed through the enmity of the ex-Prime Minister. He then requested the Government of India for permission to sue the Nizam for the money, but permission was refused. To make matters worse, his lifetime's collection of curious and valuables were practically thrown away by auction in Simla in order to meet the rest of his obligations incurred through the trial. Jacob was thus left almost penniless.

When King George went to India in 1911 to be crowned at the Durbar, Jacob wrote out a petition and sent it to the King at Delhi. The petition was for permission to sue the Nizam for the money --17 lakhs of rupees--owing. It failed although Jacob was privately informed that both the King and Queen were keenly sympathetic with him in his trouble, but there were political reasons why no action could be taken in the matter.

After this Jacob, a broken hearted man, whose former glories has vanished, retired to a tiny flat in Bombay, with his dogs. He made his own loaf of bread daily, and though he possessed secrets which, he said, could bring him great sums if he were willing to sell them to people who wanted them, he refused to do so because it was against his religion to accept money for such a purpose. Some of these secrets were: The secret of always looking young: the secret of controlling the sex of unborn child: the secret of influencing the minds of others so that they would be unable to see him for a time, thus rendering himself invisible: He actually did this on certain occasions at his house in Simla before some guests.

7. Jacob was wellknown figure in Simla Society of the eighties, though it is only a few years since he died, obscure and penniless in Bombay. His luxurious house in Simla was called "Winscottie" and was on the Lukkar Bazaar Road.



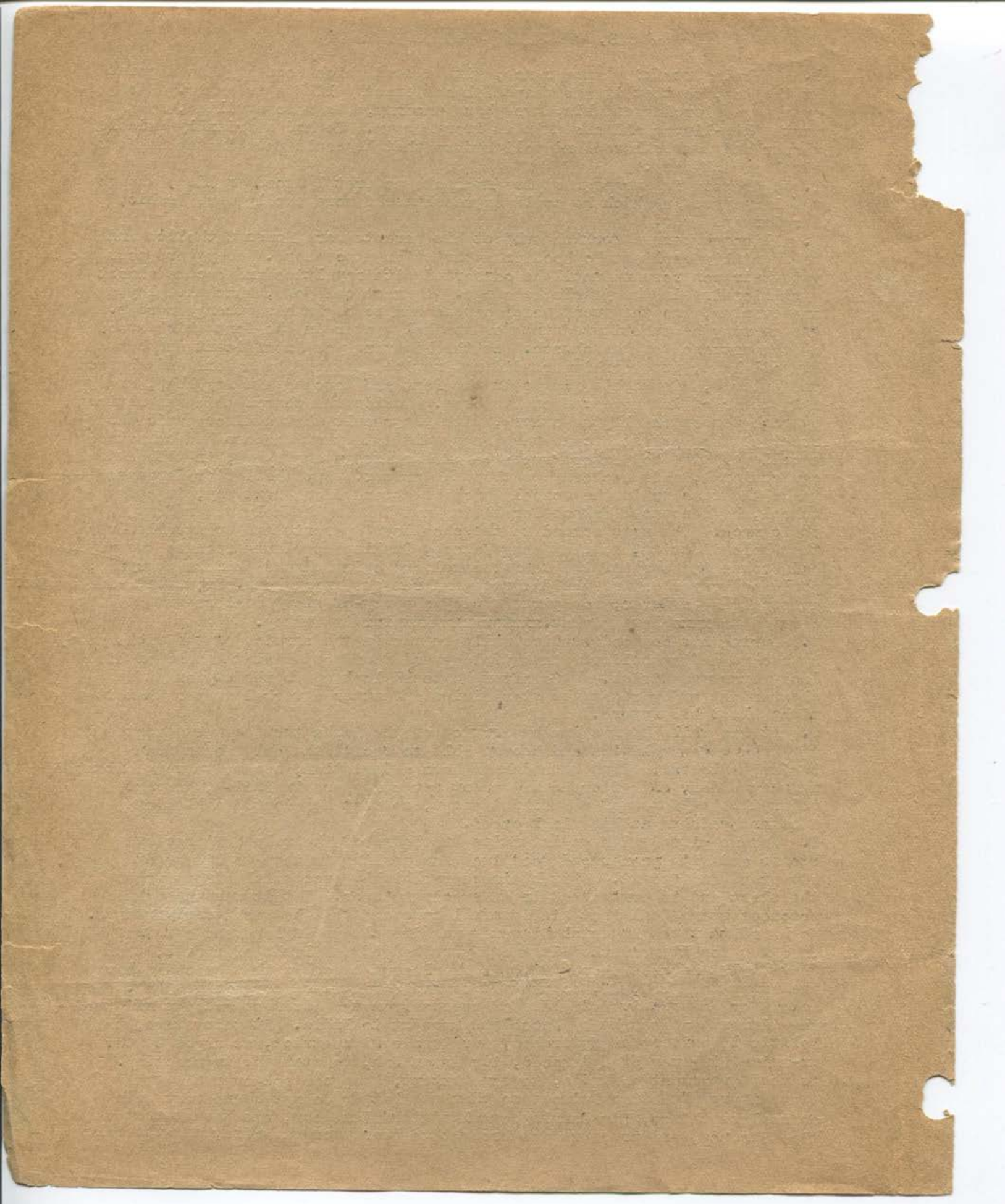




FURTHER NOTES ON JACOB, THE FAKIR (JEWELER OF SIMLA)

1. He had a striking appearance, with a head which rose high to a point at the top, so that it was shaped almost exactly like a triangle. His eyes were piercing and his atmosphere uncanny, his nose aquiline, his mouth thin-lipped and his skin an ivory brown. He had a friendly amiable manner and was wellbred and polished so that he could move in the highest circles with ease.
2. He dressed in European style and spoke moderately good English, though the languages in which he could express himself more easily were Arabic, Persian and Urdu.
3. Although born a Turkish subject his parents were Roman Catholics and he spent his earliest boyhood in a Christian atmosphere. They were poor people yet their son rose up until he consorted with royalties and became almost a millionaire in the jewels he owned. A practical joke, which he played one evening, was the event which caused him to begin his strange career. One evening he substituted ink for the holy water in the font which stood at the entrance of the church. As the lighting was insufficient and but a dim oil lamp, the worshippers did not notice what had been done and as each one entered, dipped his finger in the font and touched his forehead, an ugly smear of ink appeared on his brow. Inside the church this was noticed by each person on all the others, with the result that a minor panic was created! The priest became very angry and said that someone had committed sacrilege. The boy Yakoob repented of his misdemeanour and, in the confessional, made a clean breast to the priest. But the latter happened also to be the teacher in the school which he attended and next day, in open school, he denounced Yakoob for having put ink in the holy water font of the church. The news spread to the schoolboys' parents and eventually over the whole district, so that young Yakoob, feeling aggrieved because the priest had broken the seal of the Confessional and being shamed before everyone, could no longer endure the disgrace and ran away from home. From that time he became a wanderer, was picked up by a party of slave dealers and carried to ~~the~~ slave market ~~at Constantinople~~ in Turkey.
4. During his boyhood studies while he was in the service of the rich Pasha, he became a firm believer in astrology and found out that the name of his lucky star was Sirius. So often he would look up to the sky on a clear night and gaze at the star Sirius and utter a verbal prayer that it might bless his future.
5. It was while he was in the service of the Pasha that he was educated in the Muhammedan religion and became able to recite the Holy Koran from beginning to end. Thus he had been born a Christian, became to some extent a Muhammedan, and after he had spent several years in India, he came under the influence of a Buddhist adept, so that he adopted a kind of Tibetan Buddhism as his final creed.
6. He was gifted with an intuitive knowledge of the value of precious stones and with pronounced good luck for dealing in them to his great advantage and profit. His business was highly successful almost from the start and it went ahead in an amazing manner. Yet it was through a precious stone deal that his downfall came and that he was utterly ruined. He heard that the "Imperial Diamond" was in sale in England and obtained an offer for it from the Nizam of Hyderabad of 46 lakhs of rupees, then about a little more than £300,000. He learnt by cable that he could have the stone for £150,000, so that it seemed a very good bargain for him. He asked for and received 20 laks of rupees from the Nizam on account and the diamond was bought by Jacob and brought to India. At this stage, the Political Resident of Hyderabad, Sir Dennis Fitzpatrick, was urged by the ex-Prime Minister of Hyderabad, Sir Asman Jah, to stop the transaction. As the Government of India, to some extent, keep control over the expenditure of Indian Princes so that the latter do not spend vast sums on useless things, Sir Dennis consulted Lord Lansdown, who was at that time Viceroy, and pressure was brought to bear upon the Nizam and the sale







A Turk, born near Constantinople, sold as a slave in the market at the age of ten to a rich Pasha, the boy Yakoob was destined to an amazing career. The Pasha perceived that the boy possessed exceptional mental gifts and so let him become a student instead of a mere bearer of hookahs and coffee cups. The boy keenly studied magic, occultism and the arts of the fakirs. On the death of the Pasha, the youth made a pilgrimage to Mecca and then, out for adventure, worked his way to Bombay. After a few weeks of vicissitudes he obtained a post of scribe to a nobleman at the Nizam's Court in Hyderabad. Knowing something of precious stones, he was able to buy one there for a mere trifle and then sold it at 100% profit.

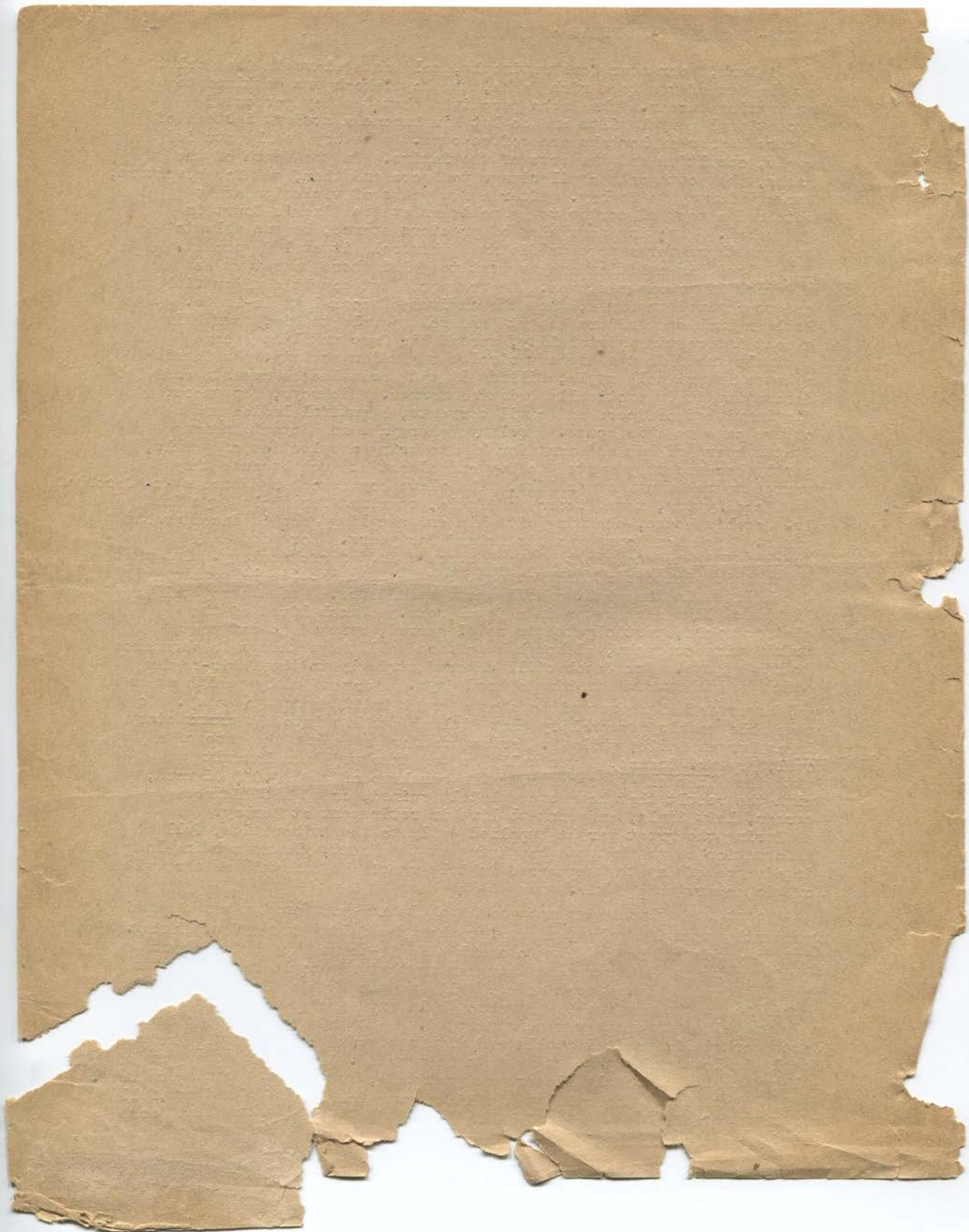
This fired his ambition and he went to Delhi where he set up as a dealer in precious stones. He prospered but sought a wider field and so removed to Simla, then the capital of social Anglo-India. Both English and Indians bought and sold jewels to him, found him a most interesting personality, spread his fame until he became widely known in the highest circles of Indian society. He furnished a house in princely style, filling it with priceless ornaments and decorating it in exotically Oriental manner. Viceroys, Governors, distinguished officers and civil servants, beautiful ladies and others came to this house. Wealthy Maharajahs in distant Indian States heard of him and sent for him to bring a selection of jewels, partly because they wanted to buy and almost as much because they wanted to see what he was like. The slave boy Yakoob had become Mr. Jacob of

Simla. Lord Lytton, then Viceroy of India, remained for whole days in Mr. Jacob's house, chatting with him and sampling Jacob's incomparable wines. Lord Lansdowne was his friend for years. Lord and Lady Curzon delighted to visit him and discuss Indian archaeology. But what amazed his visitors as much as anything was the ascetic life which Jacob lived in the midst of all these splendours. One Viceroy called his life "like a skeleton in a jewel room." Jacob lived on the plainest food, participated in no pleasures, refused to eat meat, drink wine or smoke, although he offered all these things in abundance to his guests. For Jacob still adhered strictly to the fakir-regime which he had studied in his boyhood days. Surrounded by wealth as he was, he nevertheless seemed to show a great indifference to money. So remarkable was his personality that Kipling put him into his ~~novel~~ story Kim as Lurgan Sahib, while F. Marion Crawford made him the hero of a novel, ~~///~~ Mr. Isaacs. Eventually he was involved in a lawsuit with the Nizam of Hyderabad over the purchase of a \$300,000 diamond, with the result that he was completely ruined, ended his business career, left Simla, and went to live in retirement at Bombay.

During the great war he supplied daily to the Authorities, full information as to what was happening at the Front, the news being long in advance of any that appeared in telegrams! He did this as a result of his powers as a fakir.

A certain Englishwoman once came to him and mentioned a man she had frequently seen in Bombay, a man for whom she felt a tremendous liking. She went to Jacob and begged him to use his fakir-powers to bring about a meeting between the woman and this man so that she could become better acquainted with him. Jacob asked: "Tell me two things first? Are you married? Is the man free? I cannot help any married woman or man towards a friendship with another who is married." In this case both were free. Jacob worked his magical spells and within a week the two had met, fell deeply in love and became engaged to be married. The woman sent Jacob a large basket of costly flowers on gratitude, but he refused to take them, saying that it was the rule of his life never to accept any payment or offering for anything he did or any service he rendered which involved the use of his fakir powers.





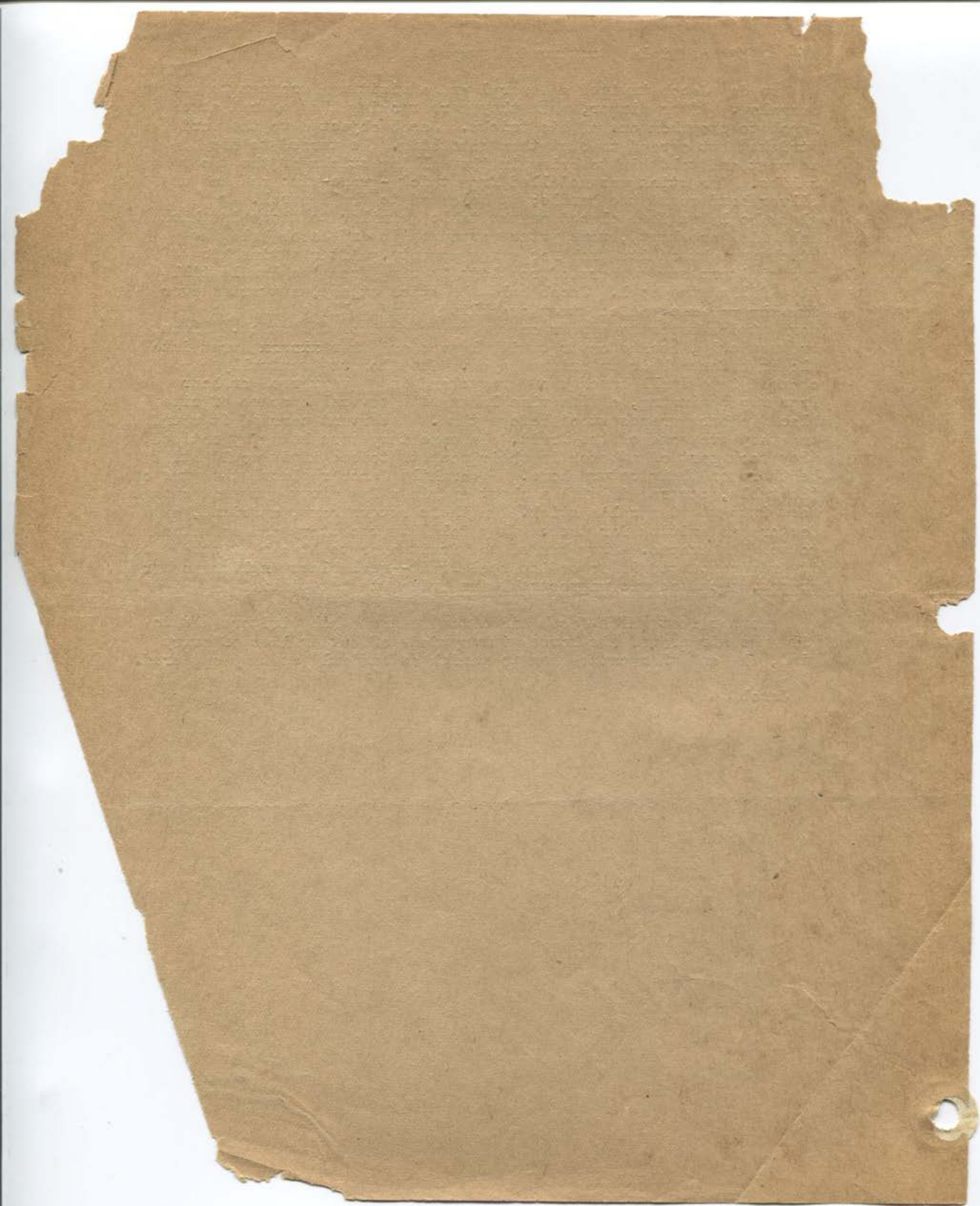


One day Jacob invited a General and a visiting European to his bungalow. After dinner, when they were smoking the General asked Jacob to show them one of his tricks. Jacob objected to the word "tricks" but agreed to show them something. He turned to his servant and told him to bring in the walking sticks of the two sahibs. One stick was modelled from thick ~~grape-vine~~ and had a silver band round the handle; it belonged to the General. A glass bowl was then placed on the table (similar to those in which gold fish are kept), some water was poured in and Jacob held the stick upright on its knob for a few moments. After a time his two visitors saw numbers of rootlets issuing from the handle till they filled the bowl. Jacob held the stick steady, muttering over it all the time. A constant crackling sound followed and the young twigs began to appear on the upper part of the stick. These grew quickly, became covered with leaves and then ~~flowers~~ burst into flower before their astonished eyes. The flowers eventually changed into small bunches of grapes and in a quarter of an hour from the beginning, a fine vine laden with several bunches of ripe black Homburg grapes stood before them. A servant carried it round and they ate some of the fruit. In case they were being hypnotised, they took part of a bunch in their pockets to see if it would still be there on their return home. Meanwhile Jacob replaced the vine on the table, covered it with a sheet and in a few minutes it was changed back into the General's stick. On their return home, a friend, a doctor was waiting for them. They told him the story and he asked to see the grapes. They handed the fruit over to him; he tasted it and pronounced it to be the real fruit--real black English Homburg grapes, such ~~as~~ was unprocurable in India at that time!

Another feat which Jacob did often to amuse his visitors was to fill the air around his house with myriads of butterflies of every kind, ~~and~~ and then cause them to vanish as suddenly as they appeared.

Jacob







THE COLONEL AND THE BRAHMIN: A TRUE PREDICTION

(14)

Colonel Meadows-Taylor, while in the Indian service, was visited one day in his office-tent by a Brahmin seer, who said: "I hear you speak Mahratti. I am struck with your face," and then offered to read his future. He told the Colonel that he was not yet married but soon would be, that great sums of money would pass through his hands, that he would not stay in India long but would go back to England, but that after several years he would return and become a Rajah, ruling over a tract of territory in the South. The Colonel thought the affair so curious that he sent a record of the prophecies home to England.

Long after he was revisiting the place when an old Brahmin came up to him and peered closely into his face. "Are you the Taylor Sahib who came here many years ago?" he asked. When the Colonel replied that he was, the old man reminded him of the prediction he had made. It was quite true in every respect, except the reference to being a Rajah. "Not quite a Rajah," he said laughing, "only Administrator of the State while the Rajah was yet a child." "It was all the same," returned the Seer, "you were all-powerful and just like a Rajah, and you governed the people. Laks of rupees have passed through your hands. And yet you are not rich. Did I not tell you that too?" The Colonel had to admit that the other man was right. Soon after the old Brahmin went on a pilgrimage to Nasik and there died.







CRIME DETECTION

6

There were two partners in a butchers business, named Taha Ali and Ahmad Hamad. Taha Ali told his partner that ~~xxx~~ a sum of money belonging to the business had been stolen, but Hamad did not believe him and thereupon accused him of being the thief. They argued hotly over the matter but could reach no agreement so in the end, to settle the affair, both agreed to go to a ~~fakir~~ fakir to have the matter decided. After the partners had stated their case, the fakir wrote some magical signs in charcoal on a piece of board, then washed off the writing and poured the water into a small coconut-shell bowl. After dipping a piece of bread in the water, he divided it in two and gave it to both partners to eat. Shortly afterwards, Taha Ali was taken ill and, returning to the fakir, told him that he had really stolen the money. After this confession his condition became worse and within a few hours he was dead! His family suspected poisoning and brought the matter before the authorities but, despite a medical examination, no poison whatever was found.

(The above happened in 1903 and the case was in the hands of Mr. Bonham-Carter, who was then Legal Secretary and Judicial Adviser to the Government of Sudan.) Mr. Carter made a report to the Government embodying the above facts)

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THE DERVISH'S PROPHECY

15

Baron Hellenbach told of a Turkish friend of his, the Emir G.S., who was travelling from his estate one day to Agram, in very bad weather. On the road he overtook a Dervish going in the same direction. He drew up and spoke to him but the Dervish seemed unable to understand any language he could speak, so he invited him by a gesture to take a seat in his carriage. Having arrived at Agram he drove the man to the house of a German Orientalist, ~~Bar~~ Hiller, then living at Agram and went away. Later he received a letter addressed to himself but written in an Oriental language with which he was unacquainted. He put it aside but afterwards, on his return home, he sent the letter to Hiller, asking him to be good enough to translate it. It turned out to be a letter from the Dervish he had given a lift on the road to Agram and it took the form of a prophecy:

"Before the Star of Day shall have run three times the full course of the four seasons, there will be blood and fire in the West. Following this you yourself will run great danger but you will escape. May security be your lot and may the flower of happiness never cease to flourish."

Baron Hellenbach comments on this prediction that his friend, Emir G.S. actually found himself in great danger when he was arrested during the Turkish Revolution as an opponent of the National Party and on account of some correspondence of his which had been found. Nevertheless he emerged unharmed from this danger.

19<sup>th</sup> century  
anecdote







## YOGI'S POWER TO SUPPRESS PAIN

There was a member of the warrior caste who was very fond of tiger hunting. In his younger days he had spent some period of training under a teacher of Yoga and, being endowed with great force and determination, had developed some exceptional faculties.

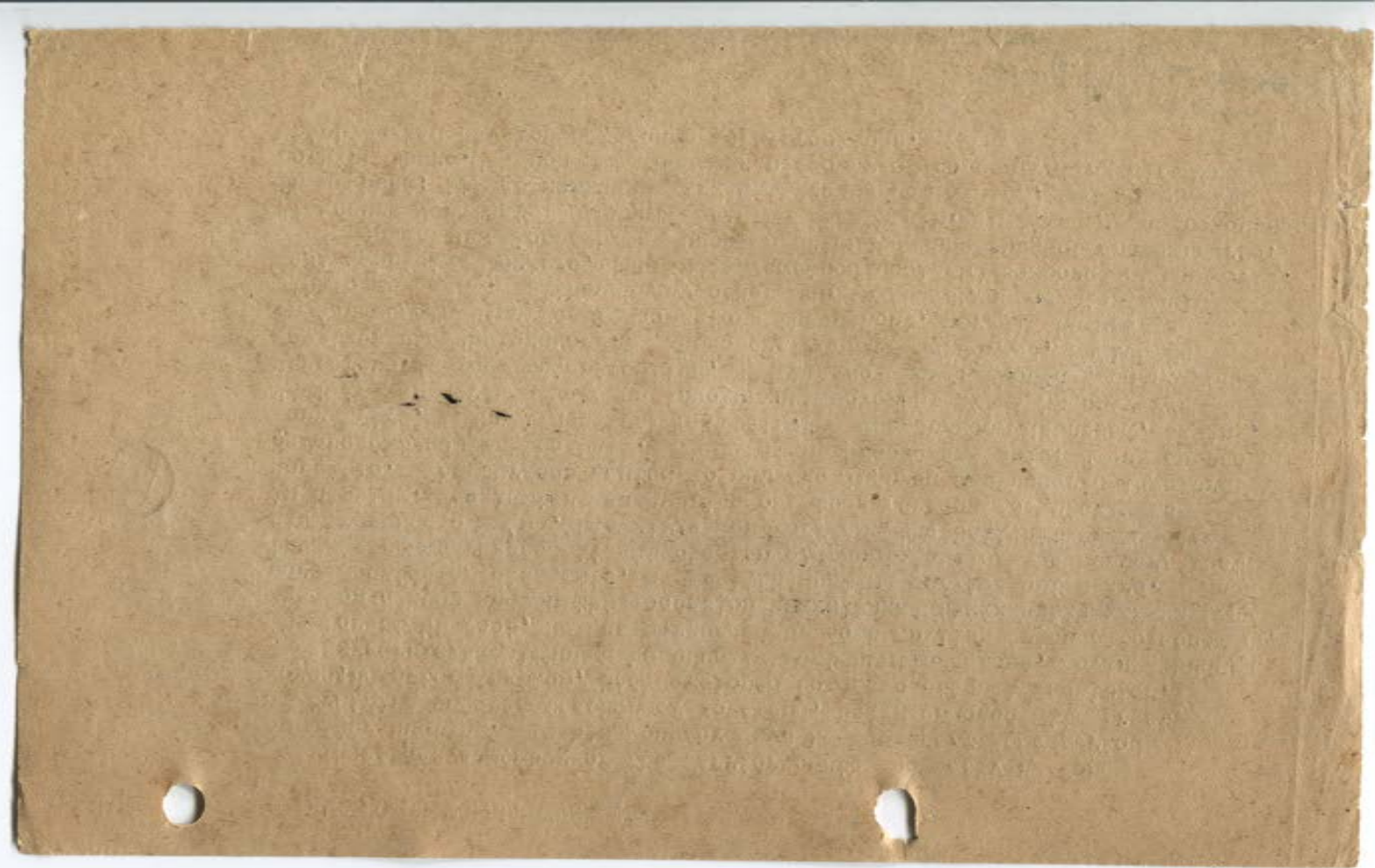
~~xxxxxxx~~ Although he usually went hunting alone, moving through the forest on foot, he was persuaded by some English friends to accompany them on a hunt and on this occasion ~~he followed their custom of~~ they were mounted on elephants, as English hunting parties often are. When the tiger was reached it attacked an elephant; one of the hunters lost his presence of mind, his rifle went off and the ball hit the Indian in his leg. The latter was hurried off to a surgeon as quickly as possible. The surgeon wanted to put the injured man under chloroform before extracting the ball. The Indian refused and said: "You may use your knife, I shall not feel any pain." The surgeon demurred, saying, "But if you were to make an involuntary movement it might be very dangerous." The Indian replied, "I will not move: Should I do so you may then use chloroform." The operation was performed, while the Indian remained perfectly conscious throughout, nor did he make a single movement. Although any other man in the same position would feel agonising torture, the Indian remained cool and composed and unmoved.

He was questioned by a European friend on the subject and answered: "I assure you that I did not feel the least pain. I fixed my consciousness in my head; it was ~~not in my leg~~ withdrawn from my leg, and so I felt nothing there." Such was the amazing power of concentrating his mind which he had developed through Yoga practices.

7

Story told me when travelling in India







YOGIC HEALING: DRIVING EVIL SPIRIT OUT OF GIRL'S BODY

At Andambar, a large village in the Southern Mahratta province of India there is a place famous in the locality for the wonderful cures which have been performed there by the holy atmosphere generated in the place through the efforts of fifty Yoginis, or female Yogis, who sit in constant meditation in a mysterious temple built underground. The river Krishna flows over the roof of this temple and the Yoginis remain in rapt oblivion of the waters which roll over their heads. ~~xxxxxxx at Bombay business xxxxx~~ An amazing case of the removal of obsession occurred at Andambar. The daughter of a rich man was brought there in the hope of a cure of her madness. Her parents were Brahmins of exceptionally high caste. The madness came upon the girl at the early age of fifteen, soon after she lost her husband. Since she lost her reason the girl shouted vile and filthy abuse at the top of her abuse, to the horror of her parents. She was taken to the temple at Andambar which is devoted to the god Dattatreya. Here a young Brahmin Yogi undertook her case. He said that only the previous night his Master had appeared to him in a dream and told him the girl would be coming. He was directed to watch her and then, when she began to utter abuse, to strike her gently in the face three times with a small handbroom dipped in the temple water tank.

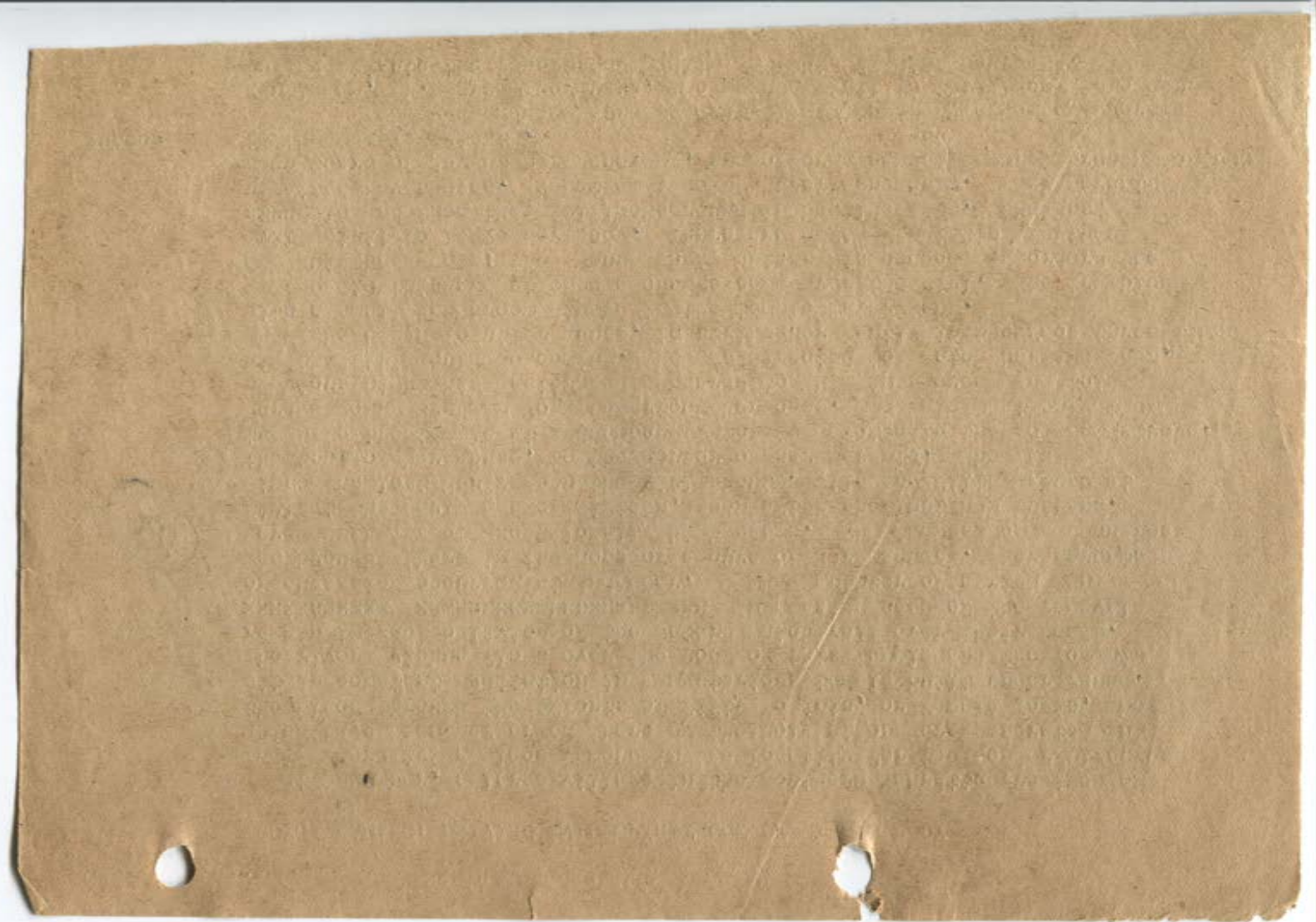
He did this and at once a change came over the girl. She trembled and quietened down; the young Yogi seizes his chance and orders the evil spirit to leave her body. There are a few minutes of further struggle and then the girl looks round in bewilderment. She has regained her senses. "What am I doing here?" she asks. Her parents weep tears of joy at her recovery, and offer a handsome money present of 300 rupees to the temple priests.

-ed

--The above cure was actually witness by a Bombay Parsee gentleman, Mr. Byram Hormusji, who paid a visit to the place in order to investigate the reports of healing at this "Indian Lourdes".

20







THE FIRE JOGI OF THE TERAJ JUNGLES.

27

Far away in the unknown mysteries of the Terai jungles two European shikaris, one a forest officer and the other a Scotch planter strayed their way. They had to sleep under a tree at night having missed their way among the bushes. They were glad to be led away safely in the morning by a Tharoo native. Later on they discovered that not very far from the place where they spent the night a mysterious human being sits at night in the company of a large ferocious, looking tiger and a leopard and that the man has great powers over the life and death of people. The Tharoos worship him like God. And that once it so happened, the Tharoo told them, a divisional officer when told about this fire Jogi, laughed at him and promised to arrest him for leading such a wild life. He was advised by the natives not to risk doing so, but the fanatically minded young man sallied forth alone with a rifle to bring back the Jogi and strictly deal with him in accordance with law. The man was seen approaching the place with his rifle ready for shooting by the spying Tharoos, till when within a few yards of the Jogi, the man seemed to totter. He was also seen making efforts to aim at the Jogi, but his magazine fell with a crash and his corpse lay to be picked up the next morning. The Forest Officer and the Planter decided to verify the existence of the Yogi. They were led to the spot by a Tharoo. After a few minutes march they saw a naked Sadhu, ask smeared meditating in front of a camp fire. The two men thought they were concealing their presence when they were suddenly called into his presence by the Sadhu. They were astonished to hear their names uttered but they went to him. "Why have you come here?" asked the Sadhu to which the Forest Officer replied that "for the sake of paying respects". The Planter was suspicious. To him the Sadhu asked what brought him there. He hesitated to which he said "Why not be frank and say it is



curiosity. The Planter was genuinely shocked to see his mind so correctly read. The Sadhu said "Some years ago a young man was inquisitive why I selected this part of the Terais for my residence. I loath human company, where jealousies and envy and distrust exist. I want to be away. I now live in the company of animals who are much more faithful. For instance I am always attended by a tiger and a leopard and I can summon the whole jungle if I mean to except the elephant."

And so he whistled and to the surprise of the visitors they saw a real live leopard and tiger sitting on both sides of the Sadhu. The planter almost swooned when he was assured that no harm would be done. H--

This Fire Jogi was seen by many men with beasts, though of late little is known about him. But people still pray at the spot where he used to sit.



## YOGI'S POWER OVER WILD ANIMALS

S. Bardley-Wilmot, who was once Inspector-General of Forests to the Government of India, had the following experience many years ago. He organized a small shooting party into Nepal with another companion and four beaters, all mounted on elephants. Crossing the border they encamped near a village eight miles in Nepal. His orderlies visited the village and returned with the news that the villagers knew of no tigers in the vicinity; nevertheless they had discovered an old man who made his living by selling charms to protect the cattle against any tiger. Mr Wilmot saw that the two statements contradicted each other and rightly guessed that the villagers were refusing information, partly because they did not wish to have strangers in camp near them and partly because they had a superstitious fear that the tiger would learn of their treachery and might make matters very disagreeable in future. He therefore sent for the charm vendor -- a wizened old man -- and by means of gifts persuaded him to join them in the hunt. The old man demanded to be placed on the largest elephant, explaining that the tigers would specially resent his appearance as their enemy. Next he drew a small bell from his robe and tinkled it for a little while, at the same time muttering some unintelligible sentences. After apparently receiving some whispered instructions he stopped and silently led the way through the forest, followed by the sportsmen who had mixed feelings about him. He halted at length on the edge of a small patch of jungle grass and said, "The tiger is there." At first Mr Wilmot refused to believe him because there did not seem enough cover for more than a pig or deer, but eventually he discovered that a large tiger

was lying crouched in the grass. It arose on being discovered but the hunters brought it down with a bullet in the shoulder, although it made no attempt to spring on them but just looked calmly at them. The old man tinkled his bell again and then led them on to another tiger, which allowed itself to be slaughtered without attempting to attack them. In five days they bagged no less than six tigers in this manner, the ease with which the old man discovered the tigers and the way they quietly submitted impressing the hunters as being distinctly uncanny. The old man then explained that he would not assist them any more, as if they killed all the tigers his trade in charms would be ruined. Mr. Wilmot tried to persuade the old man to accompany him back to the forest headquarters, to help him catch tigers who had eluded capture so far, but he said that he was too old to travel. He relented, however, on receiving a handsome present and consented to teach W.'s native orderly a ~~magic~~ magical spell which would deliver the tigers into their hands. So he placed rice and spices in little rows and circles, lighted tiny oil lamps and taught certain incantations to the orderly. He refused to part with his bell, which he said he would give at death to his son.

The spell was tried some time later and was successful, as the tiger they were hunting appeared and walked calmly out of the bush and waded slowly across a river. Mr. W. let his companion have this tiger as his "bag" but his friend fired ~~at~~ four shots at close range yet each failed to hit the tiger, with the result that the latter reached dense jungle and disappeared un hurt!







THE YOGI WHO DEFIED DEATH

A sorry looking young man, evidently a resident of the jungles, showing few signs of civilisation, appeared in Lahore. His grotesque appearance became embarrassing to the Police who took him into custody suspecting him to be highwayman. But his resigned behaviour made an impression upon the Police who were later on told by their prisoners that he was a Yogi who had returned to human habitation after years of stay in the forests in the company of wild beasts. To testify what he said a public demonstration was arranged which was attended by prominent citizens of Lahore including the head of the Criminal Investigation Department of the Punjab Province. The first trick was that of burying the man. All precautions were taken to ensure his safe burial and not a hole was left for escape. After the ceremony was performed the party went over to the neighbouring terrace to have refreshments. It was nearly an hour when they returned to the hall and after careful inspection of the spot of the burial the place was dug. The Yogi was pulled out of it his face wreathed in smiles, assuring the audience that Yogic powers can defy death. He even challenged that he would remain in that position for a fortnight. But the judges refused to undertake the job on the plea that there was no time. He then prepared to sleep on a bed made of sharp nails specially sharpened on that occasion, he not only slept on it but had a huge stone broken on his chest when in that posture with no less than a heavy sledge hammer. On seeing his back there was not a mark of injury by the nails, neither by the breaking of the stone. Then they pricked his arm with a pointed long needle, which went right through. The doctors present and the audience were surprised to find no blood trickling out and the Yogi perfectly happy. The judges then tied a stone to the end of the needle. The audience was astonished to find the needle and the stone suddenly fling out.

His name  
is Swami  
Hirananda





Yogi Hirananda, the author of these most amazing and sensational feats which have defied science and medical knowledge of our experts, confesses that he has learnt the art at the hands of a Yogi whom he met in the jungles. His Guru the Yogi he says is at least three hundred years old and shows no signs of ageing. He himself does not know his own age, because he says there are no callenders or almanacs in the jungles. He last saw the Yogi, his Guru, some thirteen months ago, when the two parted ~~on~~ at the spot where the Godavari river leaves the Vindhya mountains. He does not know whether he will be able to see him, because he wanders all over the jungles of India and has no fixed Ashram. Yogi Hirananda says that Yogic powers can be acquired by any man provided he is prepared to practise strictly in accordance with its tenets. He started when he was a young man. Once while on a visit to the Mardas Zoological Gardens he saw a lion being ill-treated by the keeper. He was so much touched by the ill-treatment that he leapt forward to the cage and called the lion whom he petted with his hand. The onlookers stood aghast at the sight some of them shrieking to firebrigade and the police. But the Yogi stood there unperturbed and the lion licked his hand with great tenderness and affection. There are people who still remember this incident. Yogi Hirananda claims that he can even tame wild beasts today. That there are Yogis who can draw water out of stone and who can fell a large tree with the touch of their finger.



ARAB'S PREDICTIONS FULFILLED and GREAT WAR FORETOLD

19

Mr. R.T.M. Scott, an engineer and author of "The Mad Monk," was in Aden, Arabia, during January 1908. An Arab approached him and ~~offered~~ after some conversation made a prediction about his future. He began talking about military matters and Mr. Scott thought that the Arab had mistaken him for an Indian Army officer. The man said: "Ha, sahib, will fight in great war of 1914." Mr Scott asked if he would be killed, and the Arab said he would be wounded and sent away from the fighting. The prediction of war service and wound turned out correct. The Arab also said that Mr Scott would have a son born in May 1909. He asked where the birth would take place and named every country he could think of, but the man should his head to all of them. His son was actually born in May 1909, in Ceylon, a country which Mr Scott did not expect to visit and failed to mention.

A third prediction made by the man was in answer to the question as to the first thing Mr Scott would do when eventually he returned to England. The Arab replied that he would give a dinner to one of the highest-ranked generals in the world. At the time the thing seemed utterly ridiculous as Mr Scott was not personally acquainted with any such high officers, but years afterwards, on arriving in England, he found that the officers of his regiment were giving a dinner to the Duke of Connaught, a Field Marshal in the British Army.

In 1910, the editor of the Ceylon Times mentioned to Mr Scott that a strange rumour was circulating through Indian bazaars that there would be a great war in 1914, and that there was just one chance of avoiding the war. That chance could come only by two men joining their efforts in a determined effort to stop the threatened war straightway. Those two were Teddy Roosevelt and King Edward 7th. These two men had an appointment to meet, and the Indian rumoursaw in this meeting the only chance of escape from war. But King Edward died on May 7th, 1910 while Roosevelt was journeying to keep his appointment!







The TASHI LAMA of TIBET who was recently reported to have left Peking with an army of 30,000 Chinese soldiers who are heading for Lhasa, and who is trying to obtain control of Tibet in succession to the recently deceased Dalai Lama, is credited with remarkable powers. From a lama whom I met while he was on pilgrimage to Buddha-Gaya, the sacred Buddhist site in India, I learned about these powers the following stories:

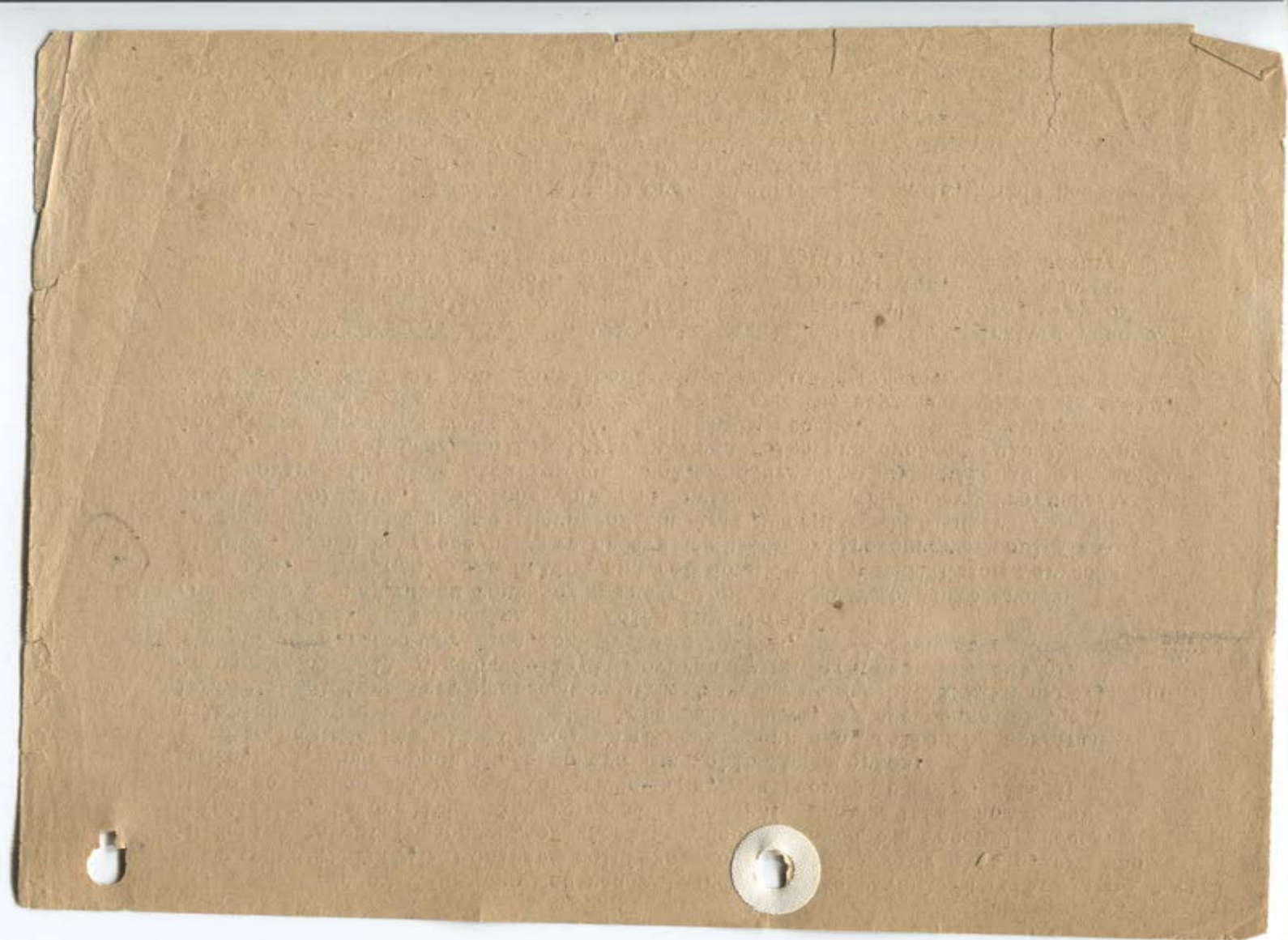
When he made his flight\* from Tibet some years ago, following strained relations between himself and the late Dalai Lama, on one occasion the latter's soldiers from Lhasa were almost upon him and his ~~little~~ party, when a sudden downfall of snow fell with overpowering heaviness and cut off his pursuers... Another time, on the same flight, he arrived at a lake in large the mountains. His enemies were following closely and the only ~~xxxxxxx~~ route open was a long fatiguing circuit around the lake. The Tashi Lama halted and sat down in deep meditation for some minutes. When he arose he gave orders that the entire caravan would have to spend the night on the shores of the lake, despite the danger from the pursuing soldiers. This was done and during the night a heavy frost fell and covered the lake with ice and snow. Before dawn and while it was still dark, the Tashi Lama and his three hundred followers crossed quickly over the ice by the shortest route and thus made their escape. When the enemy arrived the sun was already high in the sky and its rays had melted the ice. They had to take the long roundabout route around the lake.

13

\* This flight took place in 1923. The Tashi Lama is the Spiritual Head of Tibet. He was followed on his flight by three hundred riders, many of them being cultured Abbots and Lamas of the monasteries. They escaped through the wild and impenetrable Chantang country, pursued by several military detachments.

Another story of the Tashi Lama's powers is current in India, which he visited many years ago. He was asked by an English officer whether he possessed any supernatural powers but he only smiled and remained silent. A little later, however, he completely disappeared. Everyone wondered what had become of him. A new guest happened to enter and saw the Tashi Lama sitting in his chair, while all the others were rushing about searching for him!







## LAMAS WHO COULD STOP RAIN

Mrs. Alice Elizabeth Dracott travelled with her husband, who was prospecting for manganese, into the hill State of Sikkim, which lies between Tibet and India and is little visited by Europeans. It was during the rainy season and His Highness the Maharajah invited them to witness a Lama Dance, which was to take place in the open and when resplendent silken robes are worn by the lamas. Mrs. Dracott asked the Maharajah whether the lama's robes would not be spoilt by the rains but he answered: "I do not think so because my lamas will chant the mantram (magical invocation) to keep off the rain."

On the day of the Dance there was a heavy downpour and the Dracotts started out wearing waterproofs and carrying umbrellas, yet when they reached the Palace courtyard where the dance was about to begin, there was no rain, and throughout the ceremony the courtyard was quite free of rains!

**SEER WHO TRACED MISSING PET DOG:** Another time Mrs Dracott, when she was back in India, lost her favourite dog while they were in camp. The dog had chased a deer and thus lost ~~her~~ way, for ~~she~~ had been absent all day and darkness came without its return. its it

Mrs. Dracott walked alone along the road for some miles calling out to the dog without response until she arrived at a travellers' ~~huts~~ rest-house where

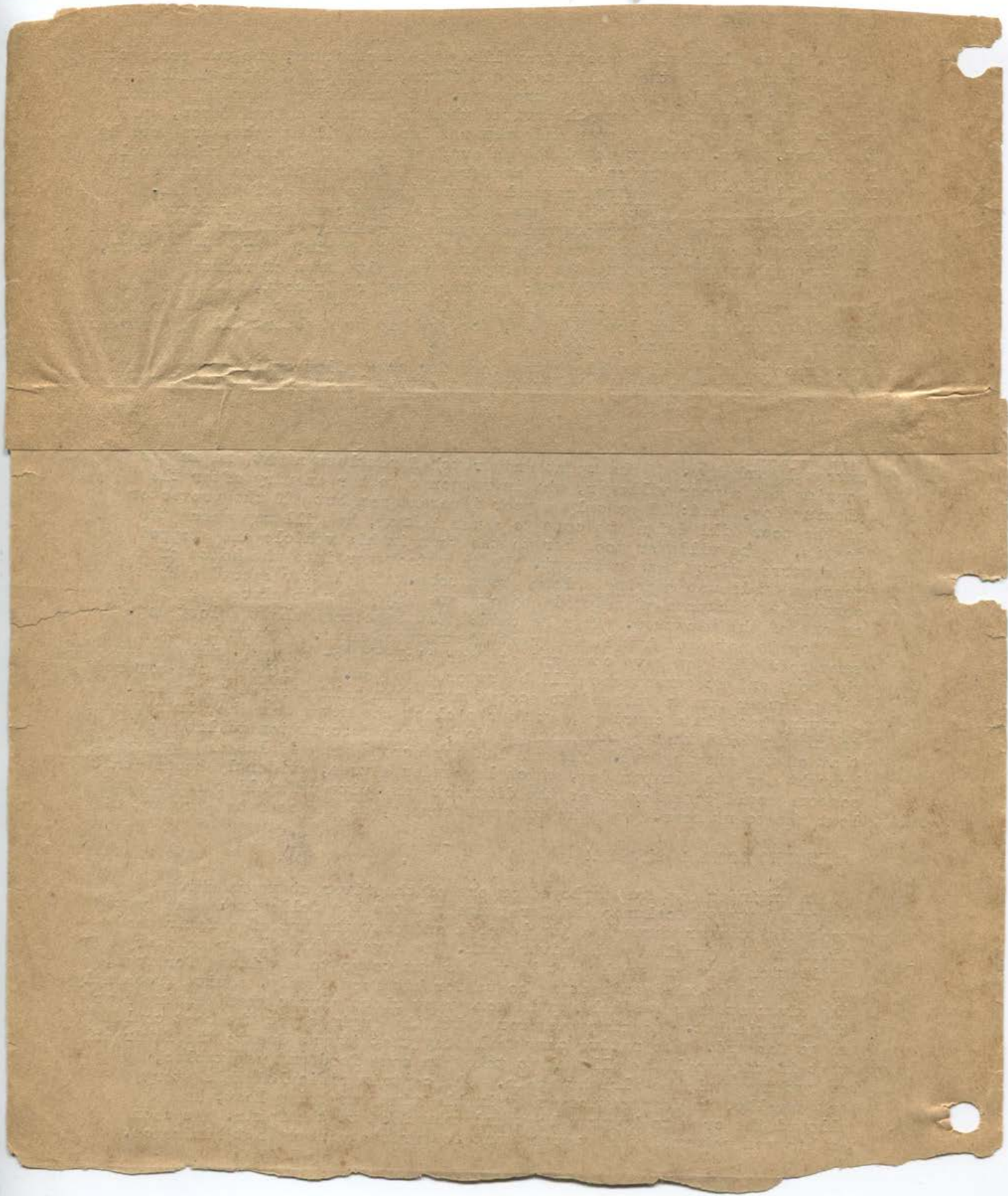
she took shelter for the night. She had come to the conclusion that some wild animal had made prey of her beloved dog and consequently she was extremely unhappy. She spent a wretched restless night and in the morning met a poor villager, who in response to her enquiry after the missing dog, said: "I am only a poor ignorant man but if the protector of the poor will deign to come to a man I know, he will say where the dog is." The villager took her to the town in his vehicle and stopped in a narrow dirty bazaar street. He then took her into the house of a seer, a tall man wearing a long green robe. The latter opened a book containing pictures of natural objects and asked her to place her finger on one of the pictures. Then he said: "You have come about a lost dog. The dog is not dead but is in great distress of mind. Return by the same road that you have come and at four o'clock to-day you will get news of the dog, and at sunset she will be restored to you." Although she offered him a larger sum he refused to accept more than half a rupee in reward.

Driving back in a carriage, at four o'clock she met a man who, in response to enquiry said that he had found a dog, whose description tallied with that of the missing one. The man led her across many fields and eventually brought her to her own dog, which lay under a tree, evidently hoping that someone would come for it as the district was quite unfamiliar and it had lost the scent home. And the time was sunset, as the seer had predicted!

## FAKIR WHO STOPPED STEAMER!

An engineer who was employed on one of the river steamers which operate between Goalundo and Seragunge relates the following. The route took his steamer through a jungle area and past the hut of a fakir who lived in the jungle by the river bank. He devoted himself to solitary meditation here and would not leave his hut to go to a village for food, so that he depended on passing boats for his food supply. Quite frequently the river steamer was held up in some mysterious manner when passing near the fakir's hut. Nothing was wrong with the engines yet the boat could no go forward. The native crew would say that it was due to the fakir and that if they would be allowed to take him some food and vegetables, everything would be alright again. The captain ridiculed this story but usually, in desperation as valuable time was being lost, he allowed the crew to lower a boat and take food to the fakir. As soon as his men returned the steamer went forwards again without hindrance.







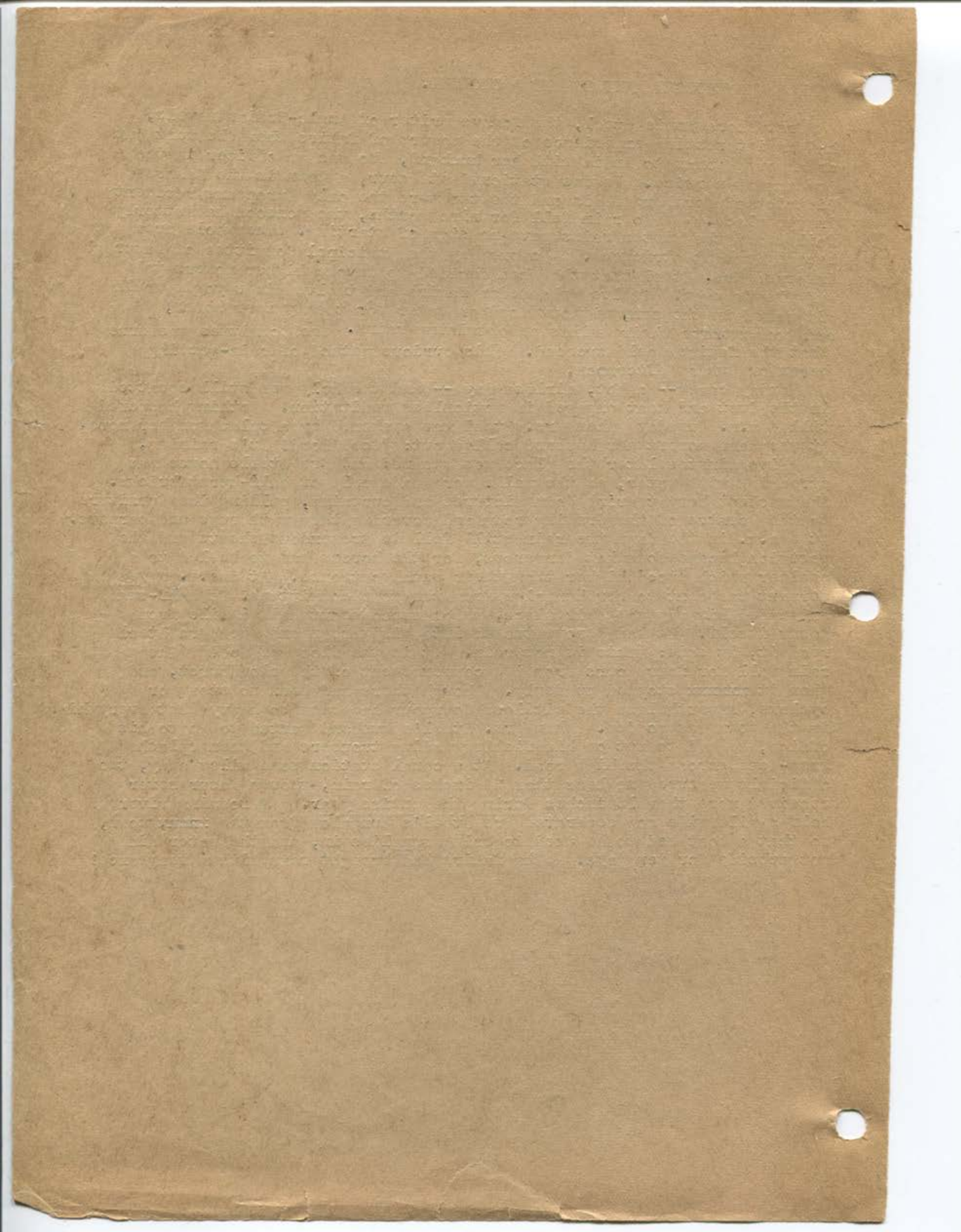
17  
FAKIRS WHO BROUGHT RAIN TO END A DROUGHT.

Mrs. Flora Annie Steel, the famous writer of Anglo-Indian novels, had an interesting experience of the powers of fakirs when she went out as a young woman to India with her husband, who was an officer in the Government service. He was stationed at Kasur, a town in the Lahore district of Northern India and the two were the only Europeans resident in the place. No rain fell for nine months, the monsoon had utterly failed and the winter rains gave no sign of starting. The whole area became drought stricken. So one day the Municipal Committee of Kasur informed Mrs. Steel that they had decided to invoke higher powers to end the drought. Twelve Muhammedan fakirs and twelve Hindu yogis would sit naked in the sun, without food or water for twenty four hours, and concentrate their minds on obtaining rain. The Committee was sure that the fakirs would succeed. This curious method of rain-getting began on Sunday afternoon.

Monday came -- a hot, airless day -- and the holy men still squatted in the dust and heat engaged in motionless meditation. Nothing happened till 4 a.m. Tuesday when Mrs. Steel was awakened by a splash on her nose. At the same moment her husband called out: "Good Lord! It's raining."

Five minutes later the place was swamped and Mrs Steel's house was streaming with water, as the walls were made only of half-burnt bricks. She was kept busy tearing down pictures and curtains, pulling the furniture to the centre of the drawing room and covering them with rugs and carpets. At 5 a.m. in the dawn the rain still fell in tremendous sheets and the position became somewhat dangerous, for the horses had to be led to a shelter which stood higher than their usual outhouse. At 6 a.m. a ~~servant~~ servant was sent to her bungalow from the town committee. He half-swam and waded his way to their place, which stood about half a mile from Kasur itself. He had a note tucked into his turban and when Mrs Steel read it, it said: "This is not rain. It is the flood of God!" The rain fell for four hours from its commencement of the cloudburst, and then it ~~ceased~~ stopped suddenly. Though there had been no storm or cyclone, nevertheless the pitiless downpour had been so heavy that everything in the town was sudden. When Mrs. Steel's husband wanted to go to his office, he had to put on his fishing wading trousers and then splash knee-deep across the high road. At a canal station some miles away, two officials measured no less than 24 inches of rain, though Kasur never received more than 13 inches during the entire year. A foaming river half a mile wide now separated Mrs Steel's bungalow from the ~~town~~ town, so that a boat had to be used to bring supplies in, and the water did not subside for ten days. The fakirs had brought rain with a vengeance!







DANGER OF TRYING TO ROB A HOLY MAN

16

Sadhu SUNDAR SINGH is a young holy man who travelled a good deal in Northern India and Tibet to instruct villagers in spiritual matters. He disappeared in 1929 while crossing the mountain passes into Tibet and has not been heard of since. One day while he was travelling on the Northern frontier of India towards a village, he noticed two men who were some distance in front of him when one of them seemed to disappear suddenly. After a little while he came up with the second man who pointed to the recumbent figure of a man lying on the ground covered with a cotton sheet. "My companion has died while journeying with me," he said. "I am a stranger in these parts so will you please assist me with money for his burial?" The Sadhu invariably carried little or no money with him, depending on chance hospitality for his sustenance. At the time he had only a farthing on him, which had been given him to pay the toll of a bridge he had to cross on his own journey, and also a blanket. Out of the goodness of his heart, he gave both the farthing and the blanket to the man, and continued on his way. He had not travelled very far, however, when the man came running along the road and overtook him, falling at the feet of the saffron-robed holy Sadhu, and ~~saying~~ crying out, "My friend is really dead!" The Sadhu looked in non-comprehending surprise at him. The man then explained that he and his companion made it a practice to exploit travellers by pretending that one of them had just died. This had been their means of livelihood for years, he said, but that day when he returned to call his friend, there was no reply and no movement; on lifting the cotton sheet he was horror struck to discover that the man was really dead. "I am glad it was not my turn to play the dead man to-day," he added. However, the wretch ascribed the death to the fact that they had robbed a great Sadhu and he had come to beg forgiveness from Sundar Singh. In return the Sadhu freely forgave him and then spoke to him of spiritual matters. The upshot of the conversation was that the former thief asked him to make him his disciple and thereafter, for some time, he accompanied Sadhu Sundar Singh on his ~~wander~~ travels as a disciple.

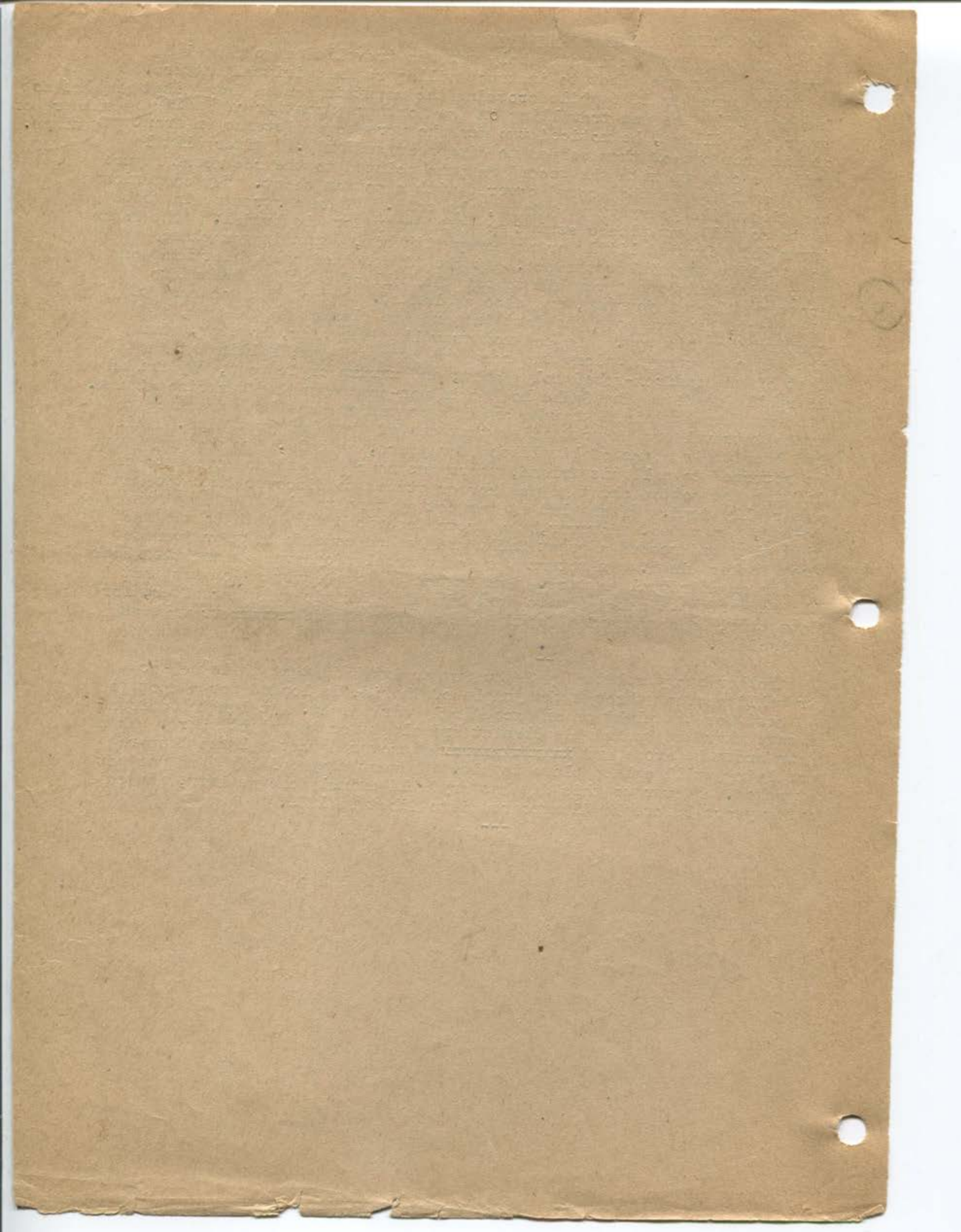
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Another story related by Sadhu Sundar Singh is that while he was travelling afoot through the jungle of Thoria, he looked for a spot to rest for the night on an exceedingly dark night. At length he found a cave where he spread his blanket and slept for the night there. When dawn broke he arose and ~~to his horror~~ discovered that a large leopard was lying still asleep close to him. He went away quietly and was not attacked. "Never to this day has any wild animal done me harm," he said a few years before he disappeared into Tibet in 1929.

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ANOTHER PROPHECY by SAME BRAHMIN; DEATH.

(2)

The same Brahmin who foretold Mr Hodges rise to the Governorship of Bombay is concerned in the following. A young man and his wife arrived in India from England, he having been appointed to a lucrative position at Surat. They had an only child with them and were very much attached to each other. He left her and the child with English people at Bombay, while he went on to Surat to rent a house engage servants and make every thing ready for her arrival. This took two or three weeks. The evening before the young wife had arranged to leave Bombay for Surat she was sitting in a mixed circle of ladies and gentlemen, when the Brahmin was brought to the verandah by their host, who introduced the former to the company and in a joking spirit asked him to tell the destiny of the lady. To the surprise of every one he looked very penetratingly at her and said to the host in Hindustani: "Her cup of felicity is full but will soon disappear; a bitter drink awaits her for which she must prepare."

Her husband had written that he would meet her boat at Surat on arrival but he did not appear when she got there. Instead an English friend of his took his place and informed her that he was dangerously ill. By the time she got to him he died in a paroxysm of fever.

(cc)



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2



THE BRAHMIN'S PROPHECY re GOVERNOR of BOMBAY 111 10

Many years ago Mr. Crommelin was Governor of Bombay but was ~~undertaken~~ preparing to relinquish his Governorship at the beginning of the following year and return to England. Although Mr. Hodges, who was in command at Surat considered the succession to Governorship to be his right, the post was offered to Mr. Spencer, who was second in the Council.

It happened that when Mr. Hodges had been serving his probation as a younger man in the Indian Service, he had become acquainted with a Brahmin who was well known in Bombay and Surat as possessing extraordinary prophetic gifts. The Brahmin made predictions long before events happened and they were always fulfilled. He was well known among the Hindus but little known to the English, and he became very friendly with Mr. Hodges, so much so that an affectionate regard developed between them, which was reciprocal. The Brahmin was also noted as a pious and good man and Mr. Hodges was always kindly and considerate towards the natives.

When they met Mr. H was probationer at Cambay but the Brahmin informed him that he would be gradually promoted and go to other stations in the service; that he would rise to be in command first at Tellicherry and then at Surat, while he would close his career by becoming Governor of Bombay. Mr. Hodges had spoken of these Brahminical predictions to his English friends so often that the native became known to them as "Mr. Hodges' Brahmin."

When however Mr. Spencer was appointed to succeed the departing Governor of Bombay, Mr. Hodges was dismissed from his post at Surat and suspended from the Service. He sent for the Brahmin who was then living at Pulparra, told him what had happened, how all his hopes had been bitterly disappointed, and then reproached the Brahmin for his failure and for holding out false promises. The Brahmin coolly replied: "You see how I stand on this verandah but the apartment to which it leads is inside? Mr. Spencer has reached the verandah but he will not enter the palace of the Governor. He has set his foot upon the threshold but he shall not pass within. Despite all appearances to the contrary you shall attain the honours I foretold and will fill the high post to which he has been appointed. A dark cloud is before him."

This strange prediction became known to the circle of Mr. Hodges friends and through them it became a topic of discussion in English houses at Surat and Bombay. Suddenly an express messenger arrived from England with the annulment of Mr. Spencer's appointment and with the appointment of Mr. Hodges to the post of Governorship. Mr. Spencer thereupon embarked for England and a month later he was followed by Mr. Crommelin, leaving Mr. Hodges in full charge as Governor of Bombay.



THE BRAHMIN'S PROPHECY TO GOVERNOR OF BOMBAY

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Then however Mr. Spencer was appointed to succeed the departing Governor of Bombay, Mr. Hodges was dismissed from his post at Surat and suspended from the service. He sent for the Brahmin whose then living at Rajpore, told him what had happened. Now all his hopes had been bitterly disappointed, and then reproached the Brahmin for his failure and for holding out false promises. The Brahmin coolly replied: "You see how I stand on this veranda but the apartment to which it leads is inside? Mr. Spencer has reached the veranda but he will not enter the palace of the Governor. He has set his foot upon the threshold but he shall not pass within. Despite all appearances to the contrary you shall attain the honours I foretold and will fill the high post to which he has been appointed. A dark cloud is before him."

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from my father's

1) The Reverend W.A. Wigram, D.D. lived for ten years among the ~~wiki~~ tribes of Eastern Kurdistan, and learned to speak their language and understand their superstitions. He ~~was~~ knew one tribe which employed a seer or holy man, who was consulted on all matters of importance. Once when they contemplated making a certain raid on (They were a Muhammedan tribe, he warned them that disaster would befall them. Kurdish Christians) "If you go out to battle now," the seer said, "you will flee seven ways before the Muhammedans, and though our Chief will be saved by a willow tree, death will be my portion." Despite his advice, the raid took place and the tribe was routed by the Muhammedans and scattered. A stray ~~xxxxxx~~ shot put an end to the life of the holy man, whom the enemy had intended to spare. The chief of the tribe took to flight, his own life being save by clinging to a projecting branch of a willow which overhung the river Zab which he was attempting to swim. Thus the prediction was fulfilled.

## TRACING MISSING CHILD

2) Another case which Dr. Wigram observed in Kurdistan is the following. In the village of Amadia a child was lost and after a vain search its parents went in despair to an old priest, who was renowned for his knowledge of magic. The latter took a pebble from a running stream and ground it to powder, muttering invocations over it meanwhile. He then wrote a long series of names of different localities on slips of paper; these and the powdered pebble-dust were strewn on a basin of water taken from the running stream. Invocations were again chanted and the slip of paper which floated first to the side of the basin was taken out. It named a certain place, a pass high up between two mountains. The parents went there and sure enough found the dead body of their child, who had climbed up the mountain pass as far as it could go ~~xxxx~~ until it sank exhausted and died.

## CURSE FULFILLED

Herr J.A. Sauter a German who lived for 15 years in India as a teacher, up till the War, came across a solitary hermit named Kurumba who had a sinister reputation. It appeared that five years before, he had lived in another district where he was well known as a kind of wonderworker and faqueer, often being called to heal those who were ill by means of his magic. One day he walked into an ~~open~~ garden through an open gate and held out his begging bowl. It happened that this was the house of an inspector of police, who was a Muhammedan. The inspector's servant was about to give the man some alms when the inspector himself appeared and harshly ordered the servant back, ordering the wizard to be off or else he would be arrested. The latter gave the inspector a fixed sinister look and uttered a curse, "Cursed be thee and thy house! May the earth swallow thee and thine. Never again shall sleep descend on them." With that he gathered some dust and threw it up in the air. The inspector laughed at the threat and, going into the house, returned with a stick, but the man had disappeared. Next morning his ten-year old son was found in bed, groaning and writhing in pain. His power of speech was gone and he was unable to answer his parents questions. In despair the inspector sought out the hermit and asked for mercy, but the latter refused to be moved. The boy died in a week. Every night the father went out to the cemetery and wept. He was unable to sleep and the insomnia eventually drove him insane, so that he had to be taken to an asylum. Thereupon the authorities took the matter up, and the wizard disappeared from the district suddenly.



70

Emily Hope Laulein :



## YOGIC HEALING

fifteen-year old

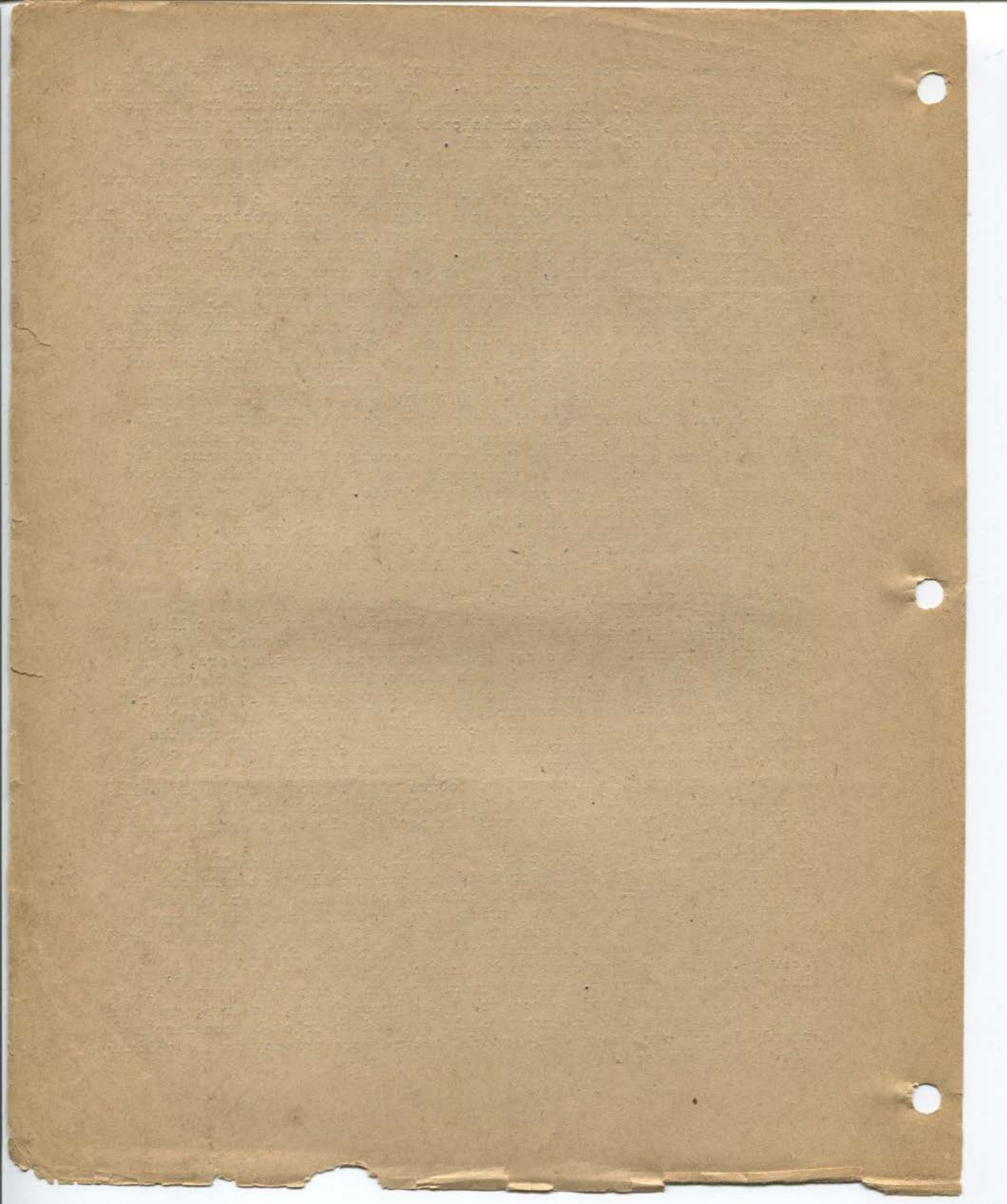
The sister of Prince Pratinidhi Pant of Gaganbawada, a South Indian State, was suffering from tuberculosis. The doctors had tried their best but failed to cure her. It was considered a bad omen because if a princess dies unmarried in India, the death is considered as signifying coming misfortune to the whole dynastic family. Her condition grew worse and it was obvious that she was nearing her end. Now with the approach of the summer season, the Governor of Bombay and most of the nobility adjourn for the hottest months to Mahableshwar, a hill station. So the prince took his sister there, where they met a friend who said, "Doctors have failed, so let us try a Yogi." He recommended a Yogi who lived in a little village in the Deccan, whither they journeyed. The Yogi instructed her to adopt a perfectly simple life, asked her to have complete faith in his spiritual power to heal her, and to take no more medicines. The prince was somewhat sceptical and disbelieved in the Yogi but the girl trusted him. She returned home with the prince and he kept on securing medicines for her in a last hope of helping her. She followed the Yogi's instructions however and in time was completely cured. The prince was delighted and attributed the cure to the doctors' treatment eventually having proved successful. He told his sister that he would give a banquet in honour of the doctors. The girl said the honour was not theirs but the Yogi's. "Do you know," she said, "what I have been doing with the medicines you supplied? I have been throwing them away secretly!" This convinced the prince that he was wrong and he generously went to the Yogi and offered him the sum of five thousand rupees in gratitude. But the Yogi merely said: "You had better throw those rupees away like the medicines. It is not money that brings a cure but faith in spiritual powers." He refused to accept the money. The prince now has a great esteem for the Yogi and pays him a visit from time to time to show his respects.

## ANOTHER YOGIC HEALING BY A YOGI WHO HAS NOT SPOKEN FOR TEN YEARS

Near Madras there lives in a lonely bungalow a man who is called "The Silent Swami (holy man)" and who spends nearly the whole of each day sunk in trance. He has not spoken to anyone for ten years, being under a vow of silence. Once he was a sepoy in the army but after his service he became a pupil of the famous Muhammedan fakir, Marakayar. Once he was attacked by a drunkard, who pulled his beard and shouted disgusting epithets at him. A mob collected and wanted to lynch the ruffian but the Yogi intervened and wrote with charcoal on a piece of paper: "If you beat this man, it is the same as beating me! Please let him go." Through this incident he became known to some people of wealth in Madras and thus this bungalow was built for him; up to that time he had lived on a piece of waste ground exposed to all the changing seasons without shelter.

There was a lady at the court of Gadwal, which is a small State tributary to the Nizam of Hyderabad, who had a child that suffered from some severe ailment. By some odd coincidence the lady heard of the "Silent Swami". Such was her anxiety for her child that she journeyed to Madras and begged the hermit to grant his blessing and heal her little boy. The blessing was given and from that date the child made a marvellous recovery. The incident came to the notice of the Queen of Gadwal, who also visited the hermit. Her Highness presented him with a purse of 600 rupees, which he refused to accept. She pressed him, however, and then he wrote a message saying the money could be used to erect bamboo fencing around his compound so that he should secure more privacy in his solitary life. This was done.







THE PATHAN'S GHOST

-Colonel

Lieutenant ~~A~~ Ralph W. Nicholson relates a story which he heard when he was stationed in the North West Province of India. A young man who came to dinner told of a terrible experience he had had with a Pathan's ghost when he was sharing a large bungalow with two other men, all of them being employed on the Bombay, Baroda and Central India Railway at Surat. The rent was remarkably low and they thought themselves lucky to have secured such a cheap bungalow. The first night two of the men retired to their respective rooms, while the third man, named ~~Woodburn~~ Woodburn remained downstairs to put out the lamps. He was bending down in a corner of the drawing room when he felt someone near him. Looking up he was surprised to see a tall Pathan dressed in white robes and glaring at him. Woodburn asked what he was doing there. The intruder made no answer but hissed through his teeth. Woodburn hit out at him but to his horror his fist passed right through the man, who still remained there. Woodburn spoke again and then the Pathan faded out of sight. All the doors and windows having previously been fastened, Woodburn knew that no one could have entered from outside. White and trembling he hurried upstairs and told his friends what had happened. He also said that he ~~the~~ the Pathan had threatened his life and said he would not spend another night in the bungalow. After much remonstrance during which his friends pointed out that they could not afford to throw away the money paid for a month's advance rent, he agreed to complete the month provided they all three slept in one room and kept a light burning all night. During the month the other two men also saw the Pathan while the most blood-curdling screams, accompanied by hissing, would frequently come at night from the drawing room. Further, several times stones were thrown at them from outside and they were often struck.

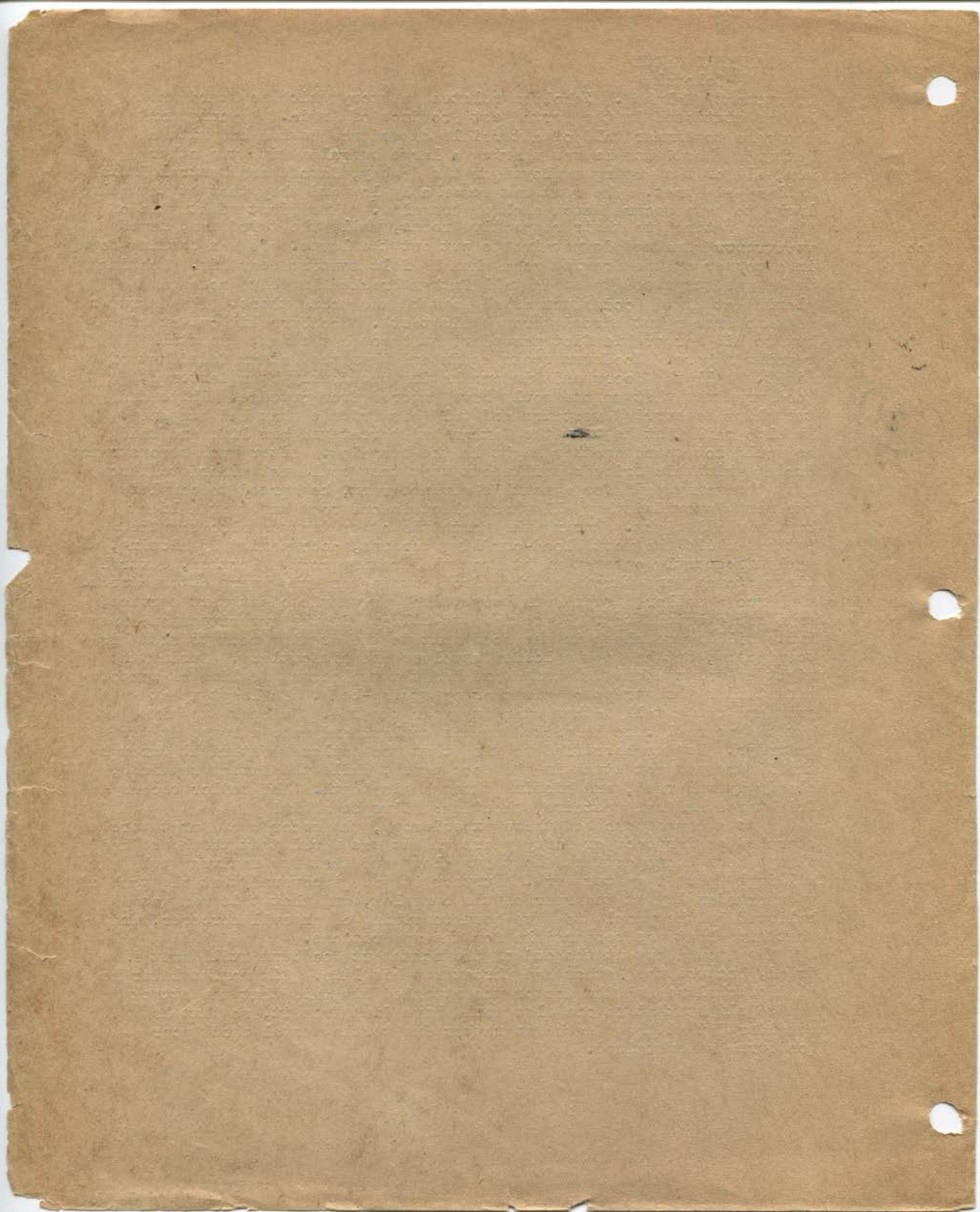
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Once a sailor, friend of theirs, who was in the coastguard service, came for a brief stay. He refused to believe in the apparition and was quite willing to sleep in the room next to the drawing room to show his scepticism, but he took a loaded revolver and his cutlass. During the night he was suddenly awakened and had the unpleasant feeling of someone unfastening the straps of his charpoy (string-bed). He leapt up at once and saw a tall Pathan standing near the bed. He spoke to him but had no reply. so he picked up his cutlass and made a lunge at the intruder. He was horrified to find that the cutlass went right through the figure and got stuck in the door panel, while the Pathan remained, seemingly unharmed, and hissing through his teeth. The sailor became frightened and ran upstairs, shouting: "I've seen him!"

As a consequence of these experiences, the records of Surat were searched as far back as fifty years and it was found that the house had always been known as "The Ghost Bungalow" and that few natives would willingly pass it after dark. Further it was discovered that the tomb of a Muhammedan lay at the rear of the bungalow, and that this man was believed by the people to have been something of an evil sorcerer, and that his ghost was responsible for the apparitions.

They moved out at the end of the month but Woodburn still went in dread, because the Pathan had threatened his life. Six months later he died of cholera and the doctor who attended him said that the attack was so slight that no one else would have died from it, so that he considered that the death was rather due to the mental shock poor Woodburn had sustained.







## THE FAKIR AND THE NOVELIST

Mrs. L. Adams Beck, who is well known as a novelist, historical biographies and philosophical works, under the name E. Barrington had very remarkable experiences in India which she visited in her youth. At Benares where this young impressionable woman was staying, an ugly fakir came to her hotel, and squatted before her without being asked to do so. Mrs. Beck was rather alarmed at the uncomely behaviour of the Indian ascetic and asked him the explanation of the unwarranted arrival. "Don't be frightened" he said "I have been ordained by the Almighty to tell you your future. You are destined to be great." Miss Beck, amused by the fakir's remark offered her her hand for reading, but the man refused saying that true yogi's do not require hands to read the future. They can see the images of future before the imagination and-as-sueh-he-eeu. "This mem-sahib (European lady) writing."

screen

Mrs. Beck replied laughingly "All memsahibs write" meaning letters and receipts.

"Yes but this memsahib write books".

At that time Mrs. Beck had never written even as much as a line in any paper neither did she intend taking up the pen for the purpose. When his prediction was ridiculed he soberly remarked that the mysteries of the future were as clear to him as daylight and that every word of what he said would come true. He also gave a correct account of her past life, including what had happened in England and other foreign countries where he could never have travelled. The Yogic powers possessed by the fakirs did enable him to foretell accurately what the future held out for the young English lady, as later on Mrs. Beck wrote no less than twenty books some of which have become famous.

## ASTOUNDING FEAT OF MAGIC

British

Mrs. Beck relates a story told her by a Naval officer. When his ship was stationed at Bombay a Fakir came on board the ship and offered to show the officers some ~~tricks~~ feats of his magic Yogic powers. The Officers were not inclined to listen to the prank of the pretender and were about to throw him overboard than a senior officer induced them to just have a look for fun's sake. The fakir stood a large brass jug filled with water on the deck: then went a long distance on the deck from the jug. In the presence of the officers he beckoned the ~~water-to-rise-up~~ jug with his finger. The water in the jug rose up like coiled like a snake, crept over the edge and then slipped down the sides in perfect order as if it was live reptile obeying the



commands of the fakir. The water continued to flow along the deck to the great astonishment of the officers who began looking at each other in great bewilderment; till the fakir still at the farthest end of the deck beckoned with his fingers to stop. It then halted. He assuredly asked the officers if they still doubted the powers of Yoga to which an officer replied "Yes, I remain still unconvinced perhaps you have a trick." Hardly had his sentence finished than the Fakir's finger went up to command the water which began flowing out on the deck from the spot where it had acquired immobility. This process continued till the jug was emptied, ALL IN THE PRESENCE OF THE OFFICERS WHO LATER ON TESTIFIED TO IT.



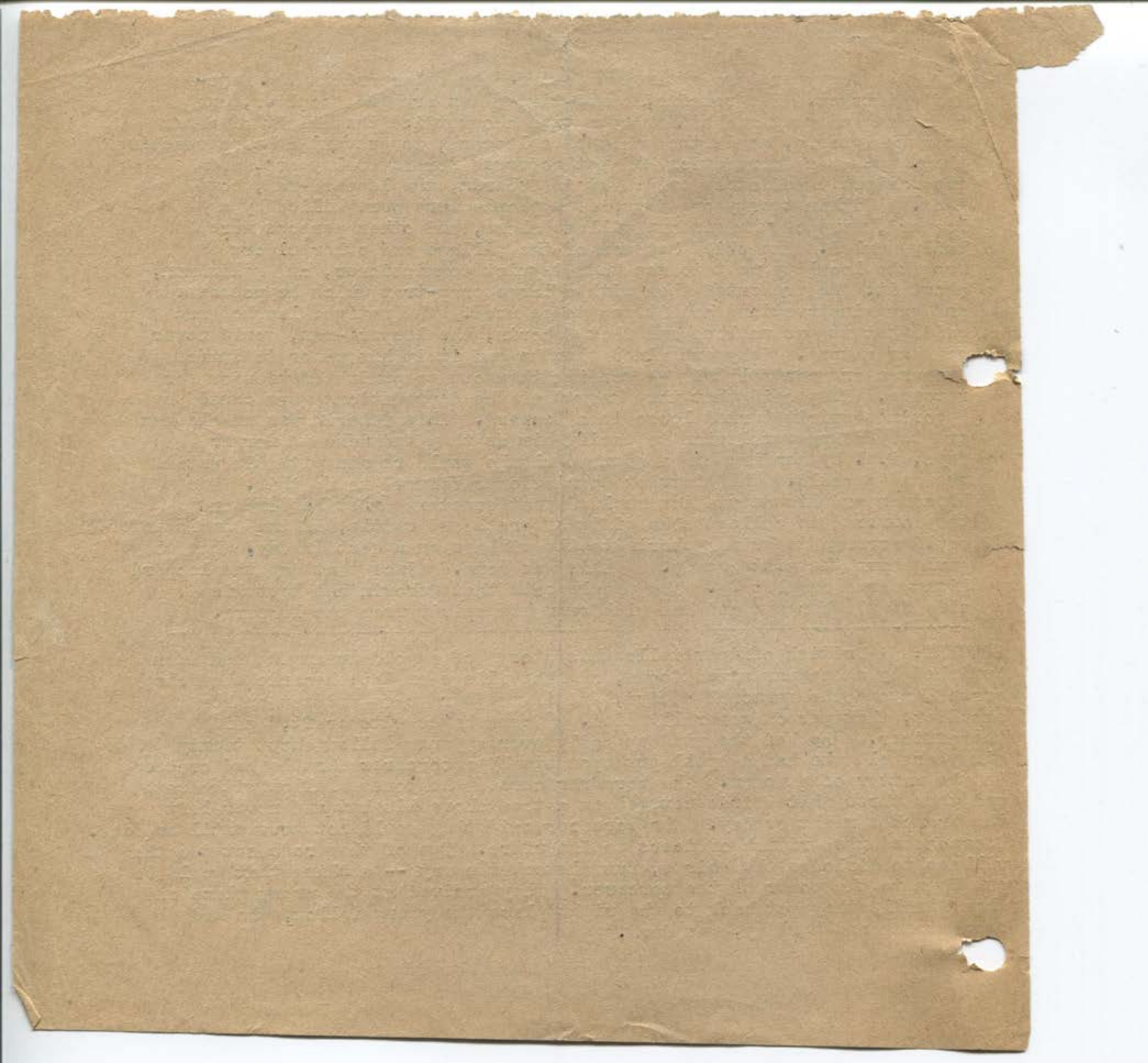
SORCERY-- THE LEOPARD-MAN  
in 1924

A few years ago a man was devoured by a leopard in the Kajo-kaji district. His remains, consisting of an arm and shoulder, had been dragged away and hidden up a tree about twice the height of a man from the ground, as is the habit of a leopard, to prevent a hyena reaching them. Such a depredation had not occurred for several years, and the natives immediately said: "It is Geborin, the leopard-man, come back." Within twenty one days seven people more were killed by a leopard, five of them in one village alone, and other persons were badly mauled. The ~~chief~~ headman of the village and other elders from the locality went to see the District Commissioner, an Englishman, about it. He presented them with a large snap-trap which he possessed and gave instructions how it was to be used. The natives laughed and said that it was useless and that Geborin, the leopard-man, would never go near a trap. They explained that he had it in his power to summon leopards and control them -- sending them out to punish enemies or for revenge. They said that they knew that the depredations were caused by Geborin's spirit turned loose in a leopard. This Geborin was an old man and they asked permission to pacify him as they had done in former days, i.e. by sending him a young girl who would remain with him until she had a child. The District Commissioner refused to do this. The headman and his deputation replied that something must be done and they offered to collect some gifts of goats and cattle, if the Commissioner would arrange to bring Geborin to the village on a certain day, when they would have the gifts ready. This was done. Since that day the leopard disappeared completely. The people said that Geborin had kept his side of the bargain and had withdrawn his spirit from the leopard.

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SORCERY: A British officer tells this story of an old woman who had been punished by a headman named Gooma, of the village of Wau, because when she cursed anyone she summoned a bird, and if the bird came and sat on her shoulder, that person generally died. "Gooma hates witchcraft," said the officer. "He had the wind up badly over a young fellow about twenty six years old who had a spell put upon him by a sorcerer whom he had crossed in the matter of a woman. The sorcerer cursed the young fellow with death and then three white birds settled on a tree above his hut and never left the branches night or day. The sorcerer said they would not move until he died. Gooma asked the British officers to interfere. Two of them rode out to the village to dislodge the birds, but mistook the way -- a thing that would be put down to the power of the sorcerer. They arrived at the wrong place and when finally they got back to the right place the young fellow, who had been strong and healthy, was dead."







Colonel FAWCETT'S MYSTERIOUS EXPERIENCE WITH FAKIR WHO BECAME  
 Colonel P.H.Fawcett, the famous explorer who has been missing for some years in the South American jungle, told a friend about a mysterious experience he had many years ago while serving in the Army. He was stationed at Trincomalie, on the north-east coast of Ceylon. About seven miles away there are the Hot Wells of Komniar, which is a spot of traditional holiness whose origin is connected with legends from the most ancient days of Ceylon. ~~There~~ Col. Fawcett heard of a local belief that at certain dates invisible beings gathered at the wells in assembly, so he went on a visit to the place to investigate. There are seven wells surrounded by a low stone wall, with a small Buddhist temple near by, while the place is surrounded by dense tropical vegetation--palm and coconut trees. A dilapidated one-roomed bungalow, which served as a shelter for pilgrims during the rainy season, stood about a hundred yards away from the temple. After spending a night, sleeping in a corner of the stone wall, Col. Fawcett arose at dawn and went off to bathe. After that he walked a little way round the place and reached the dilapidated bungalow. He noticed a fakir squatting in the doorway-- a tall man, of middle age, with long matted hair and a benevolent expression on his face. He was dressed in a white cotton waist cloth and wore a string of beads around his neck. Two companions -- followers or disciples-- were with him and preparing a fire for cooking food. Col Fawcett tried to get into conversation with the man but received no reply to his question.

During the following weeks Fawcett visited the wells several times. The fakir was still staying there. F. kept on approaching him. Finally the fakir broke his reserve and became conversational. He discussed matters of religion and philosophy but nothing else interested him. He rarely spoke even to his attendants, who kept a little way apart. Fawcett was anxious to test the power of the Fakirs, of which he had heard much, and invited the man to come to Trincomalie and visit him in his bungalow.

One morning the colonel sat in his bungalow, in the Fort. It was before midday and extremely hot and the rest of the officers were asleep, writing except for a sentry who was ~~standing guard~~ on guard at the entrance gate to the Fort and who marched in the shade of trees around the Fort green back to the gate, thus guarding the officers bungalows which were built on to the green. Suddenly the bark of a dog drew Col.F's attention to the door, where he saw the Fakir of the Hot Wells salaaming, together with his two disciples. This ~~time~~ time the man wore a white turban and a cotton cloth thrown over one shoulder. The fakir and the men seated themselves upon the floor and stayed for an hour, talking with F., who pressed him to perform some Yoga feat. Eventually the man yielded to the request and, from where he sat, opened and shut an inner door which was five yards away. ~~or six~~ Then the fakir invited him to be at the local mosque at half past seven that evening, when he would give him a powder which was to be swallowed and which would produce a dream at night, conditionally on Fawcett returning to the mosque the following day at noon and relating his dream to the fakir.

At 7.30 F. went to the mosque and was admitted by an old priest, who however said he did not know anything of the fakir. As the priest knew Fawcett and the latter mentioned his appointment he invited F. to come inside and search the mosque. There was no one else in the place. Fawcett left the mosque disappointed and inquired of a passing native but he too had not seen any fakir. F. was about to go home when the gate of the Mosque opened and the fakir came out. He held out his hand silently, gave F. some powder, shut the gate and was gone. F swallowed the powder which looked and tasted like tobacco ash. That night he had a vivid dream. At noon next day he returned to the mosque, according to arrangement. The fakir was not there and no one at the



mosque had ever seen him. Fawcett enquired in the district, through which the fakir must have passed to get to the mosque, but no person had seen him pass, the day before or that day. On his return to the Fort, he examined the Guard Book, but no mention of the three natives was in it, as it should have been. The corporal of the guard and the sentry who had been on duty the day before had never seen the Fakir and his two disciples. F. went to

the Hot Wells again but nothing was ever heard of the fakir there again.



In French Indo-China, there is a journal called Revue ~~de~~ Cao-daiste published in the capital city, Annam. On several occasions during the past few years the editor had heard rumours concerning the strange powers of a child who was said to be able to remember former ~~existen~~ existences on this earth and in the same country. At last, in August 1930, the editor made a special journey to the village where the child lived in order to investigate the rumours. He discovered that the little boy's name was Pham-Van-Non and that he was seven years old. When he began to investigate, the editor was unable to secure any information of value because the child became frightened at the presence of one who was a stranger to the village. Nevertheless, as the case seemed to be of special interest, the editor made a different arrangement for the inquiry. He arranged for the child to be taken to the nearest village where there was a resident teacher, with whom the child could live while undergoing education and with whose help the inquiry could be conducted. The village was called Tan-Phu-Thuong. Soon after this the following extraordinary things happened.

One day little Non was playing beside the road, when he met his grand-uncle going out into the fields, leading an ox.

"Where are you going uncle?" he asked.

"I am going to cut some wood to build a new house," replied the old man.

"Give up your plan," said the boy, "it will be useless to you because I can tell you now that you will be dead in ten days."

The old villager laughed at the prediction, considering it as childish prattle, and went on his way. However, when he returned home in the evening he repeated the prophecy in a joking manner, both to the child's parents and to some of his friends in the village. Exactly ten days later the old man suddenly died. This fulfilment of the prediction created a great stir in the village and soon many people came to visit the boy to ask questions concerning the future. To those who spoke to him concerning affairs of greed or immorality, the boy gave brusque or irritable answers, but he spoke gently to others. It was in the course of these talks that he made several references to his own previous reincarnations on earth. Among other statements he said: "I was formerly in a woman's body and the mother of a very important man, M--C-- who lived at Song-Tra. In front of the house where I used to live in my last life, there still stands a grove of trees. I can remember very well having driven a long nail into an areca tree, which is still standing in the same place. What is really curious is that this very day, in that house, they are now celebrating the anniversary of my last death. What a pity it is that I cannot be there to take part in it!"

This revelation excited tremendous curiosity in the locality, and several people set off immediately for the village of Song-Tra, which was some distance off, to find out whether or not the boy's words were true. They were amazed to find that every detail tallied exactly with the facts. It was actually the anniversary of the death of the woman he had named, a fact which little Non could not possibly have been aware of. Moreover the nail was found in the tree, embedded in the bark. The village was many miles distant and it was certain that the boy had never been taken there.

More interesting still was his statement, on another occasion, that he had been the lover or betrothed in previous lives, and several times, of a little girl who had been born on the same day as he had. He added that the little girl's mother was an actress named Tang-On and gave the name of the village where the latter was living. The investigator took Non in a river boat and eventually arrived at the village where the theatrical troupe was playing. The boy pointed out immediately a little girl dancer. On inquiry from

Love  
Romance

over



the latter's mother, it was learned that the child had been born on the same day as Non.

( Details of this case were published in Revue Caodaiste, issue of February 1931, Annam, French Indo-China. )



YOGI WHO IS MARVEL WITH FIGURES

Bajrajogini,

He is now 44 years old.

At Dacca, in Bengal, there lives a Yogi named Somesh Chandra Bose. He is a quiet modest man, apparently of frail physique but really possesses great powers of endurance. He is a prodigy with figures and numbers, can do any sum in his head instantly, even huge mathematical calculations. He can work out a multiplication of 100 digits by 100 digits, extract the square root, cube root, fourth or fiftieth root of any number, and do it within his head. To understand the value of his feat let three men take three different numbers of, ~~three, four, or~~ say ~~xxxx~~ digits and then raise those numbers, say to the 109th power. The maximum will then be 327 digits. To prepare the result may take those men anything from one to several hours, ~~xxxxxxx~~ working on paper. Somesh Bose, when presented with the result, will then instantaneously extract the 109th root - and do it correctly!

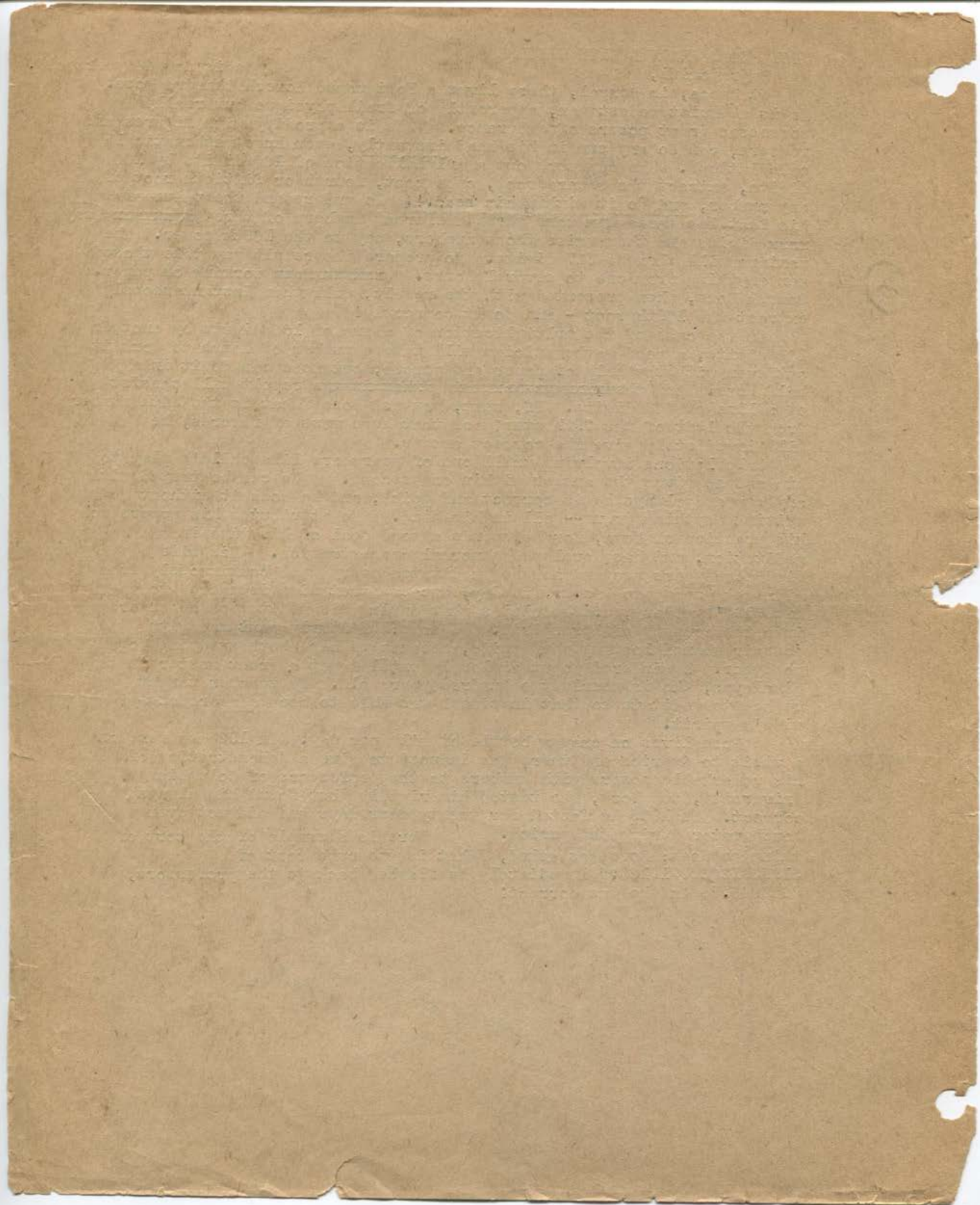
In the case of the multiplication of a sum of 100 digits by another 100 digits, a good mathematician will take a number of hours to work it out even with the help of paper and pencil, but Bose can do it in a half hour. And ~~they~~ if you ask him ~~what is the~~ result will consist of a line of 200 digits. If, next, you ask Bose "What is the 34th number from the left of the 79th step?" of that huge mass of figures, he will immediately give the correct answer.

Calculations involving trillions of years are like child's play to him and he gives the answer within one second. He can be tested with any sum and always he is correct and quick, and he does it without writing anything down -- all in his head. He attributes his powers to his practice of Yoga, for he spends a good deal of his time in meditation, and has developed abnormal concentration. His wife died some years ago and now he meditates every week continuously from midnight Sunday to 7 a.m. Tuesday, because that time is sacred to his wife's memory, and he claims that during his meditation he enters into the company of her spirit. He says: "I nearly went mad with despair when I lost my young wife, because we were both studying Yoga together. I wandered about aimlessly until I met a great master in the Himalayas, who is nearly two hundred years old. My teacher taught me how to meditate so that in time I was able to become aware of my wife's spirit."

Bose lives on only a bottle of milk per day. In 1923 he went on a visit to America and there was induced to give a demonstration of his remarkable powers with numbers to the professors of Columbia University, New York, who tested him rigidly but found him always correct. In 1929 he fasted for twenty four days and did not even touch water during the period. Here is a sample of the sort of thing he does: Bose was asked, "What is the cube root of 3199391206599191232?" Immediately he flashed back to the professors, "683946." And he was correct!

*I interviewed him in Calcutta*







## YOGI WHO ATE NOTHING FOR THREE YEARS

At Trivandrum, the chief town in the State of Travancore, in South India, there one day appeared a mysterious Yogi who took up his seat under a banyan tree on the northern bank of a pool. He took a little milk or a banana as his food about twice a week for a few months but, gradually extending his fasting intervals, he eventually stopped taking all food. He sat, crouching day and night before his sacred wood fire, ignoring all persons and refusing to answer any questions, not even looking anyone in the face. When the Maharajah of Travancore, on one occasion, stopped near the Yogi and addressed him, the latter however made no response. And so, without shelter other than the tree afforded him, exposed to blazing sun by day and chills by night, to monsoon rains and endless dust, he lived for three years without touching any food, a spectacle of wonder to the orthodox Hindus of the town, who came morning and evening in numbers to pay homage, which was ignored. At the end of the three years he died, and his death as reported in the English-edited newspaper, Civil and Military Gazette of Lahore.

\* \* \*

## FAKIR WHO SET SHOP ON FIRE BY MAGIC

One June evening there came to the bazaar at Amritsar a fakir, who went from shop to shop asking alms. He drew blank, however, for the shopkeepers repelled him, while one of them rebuked him sharply, saying: "You are dressed in fine style. Why should you bother me for farthings?"

Now the fakir was wearing a fine new muslin robe and the merchant's remarks made him angry, so he took off his robe and, having obtained a burning charcoal, burnt the sheet in the open street right in front of the shopkeeper, destroying it completely. Then he went away. Not long after flames broke out inside the shop of the merchant who had taunted him. As soon as they were put out they broke out afresh in another part of the shop, and when these were extinguished they flamed up somewhere else. Thus all efforts proved in vain and the shop was burnt down, while ~~the~~ the neighbouring shops were also burnt or seriously damaged. The merchant realized that the calamity was due to some black magic on the fakir's part, and so sent servants to find him in order to remove his displeasure, but the fakir could nowhere be found.

\* \* \*

## LAMAS WHO COULD STOP RAIN

--from "The voice of Mystic India" by Alice E. Dracott

Mrs. Alice Elizabeth Dracott travelled with her husband, who was prospecting for manganese, into the hill State of Sikkim, which lies between Tibet and India and is little visited by Europeans. It was during the rainy season and His Highness the Maharajah invited them to witness a Lama Dance, which was to take place in the open and when resplendent silken robes are worn by the lamas. Mrs. Dracott asked the Maharajah whether the lama's robes would not be spoilt by the rains but he answered: "I do not think so because my lamas will chant the mantram (magical invocation) to keep off the rain."

On the day of the Dance there was a heavy downpour and the Dracotts started out wearing waterproofs and carrying umbrellas, yet when they reached the Palace courtyard where the dance was about to begin, there was no rain, and throughout the ceremony the courtyard was quite free of rains!

SEER WHO TRACED MISSING PET DOG: Another time Mrs Dracott, when she was back in India, lost her favourite dog while they were in camp. The dog had chased a deer and thus lost ~~his~~ way, for ~~she~~ had been absent all day and darkness came without its return. its it  
Mrs. Dracott walked alone along the road for some miles calling out to the dog without response until she arrived at a travellers' ~~place~~ rest-house where



character. His scholastic ambitions have utterly gone, his desires for worldly success have disappeared, his interest in games, sports and other youthful diversions has collapsed. But something new has replaced them. It is nothing less than a sublime thirst for the higher life of the soul, a continuous aspiration for spiritual realities.

Because all these changes have their root in the kiss which Hazrat Babajan, the Muhamed<sup>a</sup>an woman faqueer, has bestowed on him eighteen months earlier, the young man approaches the old lay<sup>a</sup> and asks her about his future. What is he to do? She directs him to find a spiritual teacher. He inquires as to where this boon is to be obtained. She waves her hand vaguely into space.

Meher ventures forth in search of a master. He visits several holy men in the locality, whose repute is well known. Later, he goes farther afield to the villages and up-country districts within a hundred miles or so of his native Poona. One day he walks into a little stone temple near Sakori. It is a poor, humble shrine but it is the abode of a very holy man, or so the villagers say. Here he comes face to face with Upasani Maharaj. Meher has found his master.

The young aspirant after holiness makes periodic excursions from home to visit his teacher. Sometimes he stays with him for a few days; once he remains for four months. He is being perfected, made ready for his mission, is his later assertion. One evening he collects about thirty of his former schoolmates and boyhood friends in Poona, utters some dark hints of an important meeting, and brings them to the little temple in Sakori. The doors are locked. Upasani Maharaj rises and addresses the gathering. He talks to them of the necessity of spiritualising their lives, informs them that he has made Meher the spiritual inheritor of his own mystic powers, and announces to