

# THE KALPAKA

*The Psychic Review of the East*

Editor:

T. R. SANJIVI

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# THE KALPAKA

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**T. R. SANJIVI**

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## NOTES OF THE MONTH

The *Prabuddha Bharata* for August 1929 has a note and comment on Occult Quacks in the Occident which seems to be full thereof. And the lamentable conditions it hopes to cure by a "theoretical understanding (which India alone can impart) of the ways of mind and spirit" which alone will protect many against deception. If the conditions in the West are lamentable the state here is worse. Here has theory been dinned into us for years by published letters, undelivered speeches, unuttered writings, imaginary lectures of all the Swamis that beef and cigarettes have attracted into the 'Swami'-caste and yet nor India nor the West have come together—at all. We have not here in India as yet understood the exact meanings of the words used in Indian Ancient Scriptures like the Vedas and Puranas, but we continue our legislation via public lectures and bleat forth theory, theory, theory.

"What we want", said Frater O. M. several years ago in the Equinox. "is a Master of some occidental language to obtain the experiences of the East by undertaking the practices of the East. His own experience put into words would then form a better translation of oriental works on the same subject than any translation

which a scholar might furnish". We would convey this note to the Members of the Order of Ramakrishna-Vivekananda and ask them to give their *experiences in detail*, their daily diary while undergoing the hundreds of esoteric Yoga practices mentioned in the Upanishads. They could give us (1) the practice taken up exactly and in detail and then state the difficulties they experienced and overcame for the information of the starving spiritual orphans that India too is very full of.

The *Theosophical Messenger* the official organ of the American Theosophical Society asks in the August issue "Are we to have a new Theosophy and an old Theosophy?" and states that we shall soon see what we shall see. Such highly metaphysical statements should be given with great reserve. Obviously there is to be another washing day in the Theosophical movement, and fearing that day the Order of the Star in the East has been disbanded and the E. S. T. discontinued. Mrs. Jinarajadasa and Bishop Wedgewood are fighting the gentleman seeming to use language a bit less judicial and less impersonal than the lady. We have already taken courage to suggest to the Teachers in the T. S. the need of responding to the spiritual hunger in the ranks of Theosophists.

It is difficult to conceive of greater bathos and if we may state it greater callousness than the Editorial of the *Occult Review* of September. At the request of numerous correspondents who had written to the Editor asking that simple and practical advice on various points of difficulty in regard to the inner life might occasionally be dealt with in the columns of the Review, the Editor after a long litany about everything in general and nothing in particular advises the readers to cultivate the childlike spirit

on the "Path beset with snares for the unwary". This is the fiftieth volume of the Review, look you. No, it is better not to go through the Editorial for it betrays the utter poverty of the West, at least of England, of Occult Teachers at present or rather of Teachers who are willing to teach. Platitude, Platitude, Platitude—naught more alas !

We note that a Mahometan boy Abdulla Ruknuddin Awazi who is only fifteen years of age has already become a saint, manufactured by His Holiness Meher Baba at Meher Ashram where some of the pupils are converted into saints. With the utmost respect we have to say that the Ashram should be careful. All those who have dealt with boys while pursuing the Occult life have had to be careful (e. g. the Krishnamoorti episode of the T. S. years agone). The intimate connection between puberty the sexual life and occultism are things just now beyond the elementary student—and we do not deal with boys. Nor do we at all encourage the meeting of Guru and Sishya in these days, just as we discourage all kinds of association of occult students.

And the reason is obvious. Experience, the experience of ages has told us that wherever men congregate they tend to form governments, force, organise to dominate and one will seek to dominate the rest. The result is chaos—for living as we do under some government or other, any association must naturally be another government—and be viewed as Rebellion. We cannot for instance mix up, at least in India with ideas such as find expression in the *World Unity* of New York for August which says that material statutes are only valid when they exist as local applications of "laws and

principles controlling the development of humanity as a whole". It is very true that we in India have from a long time ago framed such laws and principles but we have never been able to bring them into working practice under modern conditions. And in our inability the Elders among us have taught the need of renunciation of concerns with the world outside us so long as we leave the universe within us in chaos. And so long as this universe is in chaos there must be not only one spiritual crisis in the West as stated by Paul Richard in the *World Unity* but several crises. The way out is by the Holy Order of Krishna or its analogue.

"Behaviourism" the modern name for a return to Kapila Sankhya is undergoing torture; it is being unmasked (cf. the article under that heading in the *Open Court*, July 1929). Concludes the writer "in spite of behaviourism the value of everything and of life itself will continue to be determined by human desires, feelings, purposes and strivings. Not only psychologists but all men will continue to introspect their desires, feelings, ambitions and destinies". We regretfully differ. The tendency of men, women and children who are slaves to their circumstances is to do what each one wills, and to act on the spur of the moment. None can behave otherwise than as he is. This is the Eastern teaching and in the Kapila Sankhya each *ion, atom, cell*, or *Purusha* is a "Behaviour", a *guna*, in itself whether the "it" be one or many. We think the problem before us is to understand what the "Behaviour" was or is behind each moment, beyond each event. Matter is a succession of events, and each event, say we, is a Mind, which in turn may turn out to be another succession of events. To understand this would be the duty of the Occident and we recommend the Kapila Sankhya to all students of Behaviourism—and after

such understanding we would be grateful for an expression of the results of such collated study.

Quoting Eddington in an article on 'Some of the inabilities of modern thinking' T. B. Stork in the *Open Court* for August 1929 says that "Mind is the first and most direct thing in our experience and all else is remote inference— inference either intuitive or deliberate". Or to put it better, all else than mind is—well—Mind. This is the statement not of the dreamers of the East but of the most practical scientists of the West. How magnificent! It beats us Occultists hollow! We have only to eat our hats, churn our boots into butter and make hay out of cucumber and cigarette smoke. This is the (Western) Religion of Western Science, and is to be basis of the Religious Parliament Idea—which after all *thus* need not meet for what will there be but Mind meeting Mind, talking and getting talked to by Mind, of Mind—so it has been in time out of mind.

And herein comes the well-considered suggestion of the late Allan Bennett (Ananda Metteyya Bhikku) in a letter published in the *Buddhist Annual of Ceylon*. "We want a good literature which shall peptonise the Dhamma to suit the dyspeptic modern mind.....The Dhamma, best for the deeper student in actual translations, is too archaic for the modern average man to start on. It needs *interpreting* into our ways of thought, rather than translating into verbal likeness". And Bennet's most intimate friend Aleister Crowley actually peptonised the Dharma into Rabelias' famous Thelema "Do what thou wilt shalt be the whole of the Law"—just as Krishna gave it, as in *Yatha Ischasi Tatha Kuru*. We are afraid that this peptone has been very badly, very crudely considered. Crowley has been forced to leave country after country all the while each country become utterly *Thelemite*. We continue to quote the Bhikku

**Ananda Metteyya** : “ *You cannot save another man* :—not even the Tathagata can do it; that is the Law, and like all real Laws it has no exception, knows no diminution of its simple force.....A man can (for instance by his own life’s example) *wrongfully influence* another and so do him harm,—as also by teaching him bad ways of life, or by inducing him to take up a Path for which his Kamma does not fit him ”. And to avoid this is the first duty of all occult teachers—they ought to avoid coming into personal contact with their students. *This* our view. We think that students have to be put into touch with Realities and we are afraid that the Person of the Teacher will turn out to be not identical with the Reality he is thought to have become by the practice of what he preaches. We do not say that any should do what the Teacher suggests—none need; each may as the Lord Krishna said “ Do what he wilt ”, but first let him have understood it all—*Vimrsya Etad Asheshena*. Perhaps we of the Order of Krishna can help to salvage the Lord’s dictum from the misinterpretation of the wrong done by translations. Any way may we not try ?

## RAJA YOGA

### SWAMI ATMANANDA

*(Continued from the last issue)*

From Mauna we proceed to the consideration of the usual injunction to conduct all practices of Yoga in Vijana places or in solitude, according to literal translators. The Upanishad combats all wrong interpretation of Vijana as solitude, all injunctions to neophytes to practise in the forest and away from the world. No doubt such practices lead to good, and are every way beneficent helps, but arguing as before, if you have mastered yourself in solitude, if you have made yourself virtuous because there was no temptation to become vicious where is the prospect of your faring well when you return to the world? How can you seek silence and solitude when there is no vacancy even in Stellar interspaces. Every place is full of the All-life and where can solitude exist? You can best go away from active interference with crowds, by retiring into the solitude of your heart; nothing else can protect you if your heart will not afford protection for the mind, if you have not mastered the lesson of the Amrita Bindu and Gnana Yoga. By men are meant not only their bodies but their thoughts and their reach of thought. If you can go to a place beyond the reach of human thoughts, not only of thoughts of other people but of thoughts of yourself, if you can escape from the power of your Thoughts, that unbridled had been left to become entities, you can understand Vijana and its real significance; never else. Says the Upanishad on this subject:

*Ada Vantai cha madhyai cha janο yasmin navidyatai  
Yenedam Satatam Vyaptam Sa deso Vijana Smritah.*

That indeed is solitude which is neither perceptible in its beginning nor in its end nor in any place interior;

because it pervades everything objective and mental. Solitude you cannot have in the physical world; there will be always the accident of company; it cannot be had on the etherial plane as there too life-forms exist which crowd around us; nor indeed on the thought plane where all kinds of thoughts are flitting about disturbing us if we attend to them; nor on the plane of the mind which is peopled with greater beings nor on the plane where indeed is bliss because *there* is no variety of motion and no separate solitary individuality. There is no solitude; therefore, neophyte, fly not away from the world. It is useless. For the world that you would fly away from extends to Brahman.

But at last is not there any force in the restriction as to time? Has Yogaic practice the same effect in different hours? Are not you asked in many books to have recourse to all these practices at certain hours of the day or night to devote at least a certain amount of time to each separate practice? No, the advocates of such practice are not in the right with the ancient sages through whom alone they got the proprietary right to this philosophy and they cannot convey more than were empowered to. The secret about time is fully dealt with in the Tejo Bindu

*Kalpana Sarvabutanam Brahmadinam Nimeshatah  
Kala Sabdena Vikhyatam Akhandanadam Advayam.*

Time is a fiction created by us creatures; while for greater than we, time is measured by seconds only; for what to us is years is only seconds to the higher beings; while Time itself is only a limited view of infinite duration. Such being the case who can place any restrictions as to time?

All these preliminaries being settled we next proceed in right earnest to sit in a place and begin any practice. This posture of the body is called Asana and 64 postures of

various kinds are advised in Hata books which are unnecessary from the point of view of Raja-Yoga. This Kingly science does not require that to become king you need sacrifice your comfort and torture the body. The Tejo Bindu gives the clue to the real Asana ?

*Sukhainaiva Bhaved yasmin Ajasram Brahma chintanam Asanam Tad Vijaniyat Anyatra Sukha nashanam.*

That posture alone is advised where in the body finds rest and feels no torture, wherein seated the body is not a drag on the mind, that posture which does not drag the mind to itself and require attention to keep up, that posture is the real Asana and all others are conducive only of trouble. This kind of Asana not only helps those who have some physical deformity preventing their following Hata Yoga postures, helps also all that have been enervated by western civilisation, helps those that cannot devote attention, time and mind to other postures advised in the attainment of the state of trance called Yoga Nidra, but also informs us that when the word Asana was used in the schools of Practical Philosophy long before Govinda Yogi wrote his Sutras, it was with the signification employed in the Tejo Bindu.

After posture, the Hata Yogins and certain others, quasi-Hata Yogins practise what are called Bandas, exertions of ties to prevent the outflow of nervous fluid and help the mind. Such are mistaken practices though they have ancient origin, and are not countenanced by the Tejo Bindu. While bringing to us notice of the fact that Mula Bandha does mean only absolute abstention from sexual intercourse for those that would perfect their body, it says that it has also another meaning in the case of others who do not want perfect control over the body, Mula Bandham being one of three Bandhas generally advised, and Jalandhara and Odhyana being the next two. These are really processes of control of the life fluid in its trifold aspect of sexual

fluid, breath in the body, and excretion in the whole system. Their significance in a complete system of physical culture life is enormous and the literature devoted to the complete exposition of the subject is so great that no dream exists in the mind of the writer of this essay to incompletely describe it, for it must lead to misunderstanding of the husk for the essence, and the result if followed in that spirit will be fatal. It is enough if for all practical purposes the body is kept in a state of sexual purity and of total abstinence if it is desired to "live" for a long time. But for those who cannot be sure of promise to attempt any such restraint of the senses, the Upanishads give the higher meaning of Mula Bandha leaving it to time and the strength of will that must follow the practices it advises, later on, to make the individual, completely free of sexual desires. It says

*Yat Mulam Sarva Lokanam yan Mulam chitta Bhandanai  
Mulam Bandhah Sada sevyo yogyosou raja yoginam*

The origin of the whole universe is in life and the origin of the waste of thought is in the fact that each thought wastes a portion of life energy; this being known there should result conservation of thought-energy in the Raja Yogi—there is no other course.

Several, however, there are, who spend hours, days and months in trying to torture their eyes by gazing on the tip of the nose, or on the root of the nose following what they believe is an explicit direction of the Gita and of earlier and Vedic texts. But such after vain attempts at getting out anything better than tears in their eyes retire with sorrow in their minds to the fold of nihilism. Such indeed have not had the benefit of the direction of the Tejo Bindu of which take one dose three times daily, *adhibitum*.

*Drishtim Jnanmayim kritya pasyaid brahma mayam Jagad  
Sa drishtih paramodara na nasagravalokini*

Look at all things not in a dreamy hurried way as if art is long and time fleeting, but look with the eye of knowledge that this philosophy gives you, look into the greatness of the value in each thing, and thus only will you develop the faculty of discriminate perception; never else. This is the best practice of Drishti not that wherein you look at the tip of your nose; that is prohibited.

And after each particular is arranged you are still asked by some texts to keep your body erect and stiff like a dead tree not like a living man, pliable and willowy. This is called Deha Samyam and is construed into keeping the chin, the bottom of the chest and the navel all in one line. We have naught to do with such straight lines is the lesson of the Tejo Bindhu which says

*Anganam Samatam Vidyat Samas Brahmanis Liyatai.*

The members or requisites are all in perfect concord when they are all merged in the Greatness. The real members of the composite man are the various Kosas and they are attuned in the Infinite only when they reach the Infinite, not as they are but in their essence. This is Deha Samyam, none other practice.

Speaking of mistakes we all know that the gravest is the collection that has arisen about Pranayama. Translating Prana as the breath of Oxygen and Carbonic acid, how many treatises are there, how many people have failed, how many become mad, how many died? Go everywhere you will find a majority still practising absurd practices of spoil-  
ation of their lungs thinking this would lead to the Sound-  
less Endless Brahman, the Glorious Light. It arose from mistranslation of the word Prana in this text. "Prana Nishchalatam yatai chittai bhavati mishchala" a breath. For such mistranslators our pity and may Isa help them!

(To be continued)

# THE DYNAMIC ATTITUDE

## FREDERIC W. BURRY

As contrasted with or distinguished from the static attitude.

It is a truism that life is motion—vibration. As the ancients would say, All is flux.

Though as one grows "older" there is a tendency not to manufacture spiritual dynamite in one's individual physical laboratory—but rather to become settled, conservative, static. Yes, one gets *set*, mentally and materially, in every way.

A measure of conservatism is reasonable enough; but there is danger of one thus becoming a mere brake on the wheel of progress, of developing a spiritual *arteriosclerosis*.

This is a mortal malady, and such a state is a menace to all. To be a mere negative barrier is indeed a slavish attitude.

Laziness or indulgence cannot win out. Service and true charity represent the aim and object of existence, and the fittest reach the heights.

Some call this just "natural selection". Taken broadly, this is as good a term as any. For the word "natural" really includes much of what we have been calling supernatural, since nature is not limited by three dimensions or what is capable of ordinary ocular demonstration.

The dynamic attitude means a release of energy. The body is a laboratory, the brain is a dynamo; power is thus generated, through motion, emotion; and streams of force are let loose in the world, for extension of life and evolution.

Great minds, executives represent central stations of power. Man is situated at a strategic point in the hierarchy of life—for from lowest depths to unimaginable heights there are strata of personal forces ever active, more or less consciously, some more positive, some more negative in the mighty labors of manifestation or existence.

The incarnation is a universal truth and factor. All men are potentially what the masters are actually.

Greater works can be done than even the miracles of the past. So have the teachers prophesied. And so easily. Even by non-action, or the spoken word. Faith is the key.

Each man to his special work. All are needed. To lose oneself in the task in hand. Thus to forget the fretful personal self. To be immersed in one's work—this is not difficult, if "fine art" represents our toil—if beauty as well as utility is assiduously kept before one's vision. For any kind of work can be an art.

The dynamic attitude is not mere enthusiasm—though this helps. And though one may just go ahead with whatever for the time is the work at hand, a degree of preparation and asking oneself is the labor worth while will save time, or possibly give one pause for a better outlet and outlook.

The dynamic attitude means that one's very presence or being is a momentum of distinct power.

This is an alluring word. We do everything for power. But it only gravitates to the fit. Any misused power soon dissipates itself. Yes, the fittest survive.

"That thy days may be long upon the land". This promise in the ten commandments goes to the one who honors his father and mother. Then one draws on a hereditary storehouse that stretches back through the ages, and we become channels for mighty resources that are to be passed along.

"I can of mine own self do nothing": We pipe the streams of life for the future.

The pioneers, the leaders—how much we have to thank them for. They were proud to venture forth, to dig a better way, that their children may truly inherit a yoke that is easy and a burden that is light.

Great men have always valued power above all—for this is the main thing. Just as Julius Caesar ordered the ships to be burned, so that his men could not turn back, possessions and "scrip" have been pushed aside as impediments to progress, a hindrance rather than a help. Unless wealth is of use and for passing service it may be so much lumber, only keeping back one's happiness and health and retarding any just ambition.

Old worn out tools, mere junk, are only in the way. They are not worth the trouble of the continual dusting.

Saving is oftentimes just a bad habit—especially with youth. This may apply to money, which is not wealth.

Money occupies a large place in the present-day consciousness. It means miserliness—that is misery.

It is not in itself evil, but becomes "filthy", according to the scriptures, when its office is misunderstood, and one becomes a slave to its blandishments.

So that real dynamic content rests with one's mental attitude.

As Ingersoll says, If its your last dollar, spend it, as though it were a dry leaf, and you the owner of a boundless forest.

Cast your bread on the waters. Keep sowing the seed. The irritating personal consciousness must be overcome. The fretful self must be controlled. Thoughts can

be either powerful and useful servants, or a source of disturbance.

It all depends whether one "preys" without or within—and in a "battle" that is beautiful, a game, unselfish, with noble and progressive motives in view.

Every sixty seconds count. There is no time to waste; yet there is no call for hurry. Recreation has its place too—and this can be made very serviceable and of an uplifting nature.

One may become a veritable momentum of great spiritual force. But guard must be made against displays or the evoking of inordinate emotions.

Let all currents of energy be rationalized. When the awakened will and the tempered reason are at the helm of affairs, time passes smoothly and profitably.

Life's school then becomes an interesting course, with a minimum of distress and a maximum of real happiness.

And the first lesson to be learned is the value and importance of the unselfish attitude.

Letting the circulation of one's life, time, money—everything have free play—for further expression and evolution.

This is the dynamic attitude—the source and resources of all power, and the finding, through loving kindness of the one supernal universal Self.



# SHRI KRISHNA AND CREATIVE SHAKTI\*

T. L. VASWANI

This blessed day must not pass without our devoting a few moments at least to him to whom it is sacred. Sacred to Shri Krishna is the day. And I have been asking myself:—How many realise the meaning of the word Krishna? What is the meaning of this ancient mystic word,—Krishna? The more I think of it the more I feel sorry that the name and message of Shri Krishna have not travelled far enough to the world; and for this we of India are mainly responsible. The blessed name of Jesus has travelled over the five continents. The name of Buddha is familiar to the world. But we have been indolent, lazy; we have wandered in *bhoga*; we have not carried far and wide the name and message of Shri Krishna.

Sometime ago one great writer of today H. G. Wells prepared a list of the world's greatest men. Wells is a great scholar. He has written a "History of the World". In this "History" he reviews the course of human civilizations and points out how from small beginning man has climbed his way upward,—how man has built up arts and sciences,—how conflicts have arisen in history and how from time to time some mighty souls have appeared to help forward human evolution. And Wells gives a list of these great ones,—the great teachers and helpers and healers of humanity. He gives the list of six greatest men in history; and three of them belong to East and three to West. They are Jesus, Buddha, Asoka, Aristotle, Bacon and Abraham Lincoln!

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\* From the Address given on the Janmashtami Day at the Shakti Ashram, Model Town, LAHORE.

How strange that in this list we do not find the names of Shri Rama and Shri Krishna, Bhagwan Mahavir and Guru Nanak and several others.

Aristotle was great. He taught the one great truth that you must have the scientific spirit in philosophy. You must be critical and have respect for facts. Aristotle was great but surely Shri Krishna was greater and yet his name does not appear.

Bacon was learned. Bacon's admirers have called him the "wisest of mankind". The "wisest" but, also, the meanest of mankind. Bacon did not translate his great thoughts into action. His mind was bright, but his heart was blind. His mind was great but his life was shrunken. Surely Shri Krishna was greater than Lord Bacon, but Shri Krishna's name does not appear in the list.

Abraham Lincoln has been rightly called "the father of the United States", and the millions of America have reason to revere his memory. The greatest figure in the history of modern world, to my mind, is Abraham Lincoln. Yet Shri Krishna was greater.

The word Krishna literally means "the attractor". "Krishna" means one who has the *shakti* of attraction. "Krishna" represents the law of spiritual gravitation. And in a most wonderful way, Krishna has been attracting men and women of different ages and climes and creeds to himself. This to my mind is a significant fact of history.

There was a time when I did not confess the name of Shri Krishna, when I read certain books concerning Krishna's character written by Christian missionaries and they, alas! understood not the message of the Lord Krishna nor the truth which has grown upon me that to speak ill of Shri Krishna was to sin against the very Christ of God. There was a time when I under wrong influences felt shy of the name of Shri Krishna. And then in a most marvellous and wonderful way, my heart was drawn to the Lord.

As a fruit gravitates to the earth, even so I felt attracted to the Lotus-Feet of the Lord. Today some of the highest and purest aspirations of my life cluster round the name,—the consecrated name,—of Shri Krishna. The experience which linked my heart in love to the Lord of Love is too deep to put in words, too personal to translate. But the fact is there,—what I did not believe then, I believe profoundly now.

Krishna is the attractor of human hearts. Krishna has been attracting men and women in different religions, climes and countries.

In the Jain scriptures a wonderful tribute is paid to Shri Krishna. He is called a Tirthankar. Now "Tirthankar" in Jain literature is a "perfect one." The Jains believe that certain men have appeared who have touched the very top of the ladder of evolution. They are the perfect ones, and one of them was Shri Krishna!

In the Buddhist books Shri Krishna is referred to as Kanha. And Krishna has attracted some Moselms too. A Muslim singer loved the Lord and even called himself *Krishna Dass*.

Krishna today is entering into the consciousness of Christians in Europe and America. Not a few Christians rejoice in the name of Shri Krishna.

Has not Krishna proved true to his name? He has been attracting men and women all over the world. There is no time to tell of the wonders Shri Krishna's Influence has performed in the history of Hindu Religion. Think for a moment of what Chaitanya achieved. Chaitanya the scholar, the debator, Chaitanya was taken up with the study of philosophy and the scriptures. One day he came to Gaya. Suddenly a change comes over him. He goes through a mystical experience. He is a changed man. Krishna the Great Attractor draws Chaitanya to His Lotus-Feet; and when Chaitanya goes back to Bengal, he is a new man. No longer does he speak of logic. He speaks

of only the Lord. And through Chaitanya what a mighty change came over Bengal !

Has he attracted you ? Is he attracting you ? Do your hearts gravitate to him ? Do you feel drawn to his Creative Shakti ? There is one mark of the man who feels attracted to Shri Krishna ; such a man grows in the wisdom of love. The test of a man's evolution is his continually increasing power to *respond*. Responsiveness, love is the test of a man's true evolution. To be drawn towards Shri Krishna is to grow in the spirit of love. This is the supreme shakti of life,—Love. This is the *prasad* which Shri Krishna gives to his *bhaktas*. In life there is no higher privilege than His Love. Your silver and gold will pass away but Love abideth for ever. Your scholarship, renown, fame,—your position and power will perish one day but Love endures.

Love is God and God is Love. There is no higher religion than the religion of Love. There is a longing in human hearts for Love. I have looked into the hearts of people and I know that what they need piteously is :—Love. I have looked into the hearts of rich prosperous people and in their hearts is a longing for Love. I have looked into the hearts of scholars; their learning and scholarship satisfy them not; and in their hearts is a craving for Love. I have looked into the hearts of poor women and wealthy women, and I know in their hearts is a longing for love. Fettered is the world; and many hearts cry :—“ We shall be free,—free and happy ! ” And to be free is to conquer desire, to conquer selfishness. To be free is to give the world the service of love. But you cannot give what you have not got yourselves. Therefore breathe out an aspiration every day that you may grow in the *shakti* of love. Then you will have a new birth even in this birth. For Love is light, Love is *shakti*, Love is true spirituality, Love is life, the new life, life in the Spirit. Love is God of gods. And may the blessings of the Lord of Love abide with us all !



# SECRETS OF THE AGES

## URIEL BUCHANAN

Silence continually every desire except the one desire to achieve mastery over yourself. There are three transmutations. First, we must transmute the body into mind. Second, the mind into soul. Third, the soul into spirit. To transmute the body into mind, raise the vibrations by intense desire to know the truth. Sit in contemplation to raise the vibrations and rid yourself of all anger or wrong emotion. If there is one quality in your body that does not belong to the divine and you want to transmute it, you must apply the same process as when you apply heat to water to produce steam. Intensity of desire is represented by fire; the moment that is aflame in you, begin to desire truth. That is the aspiration of the mind first. That brings you a step higher, and helps you to transmute the body into mind. Take this on the physical plane where you live. You must begin there. Understand the laws controlling that plane and work up from that to the mind, to the soul, and into the spiritual. It is only step by step that you can gain the summit. Do not be discouraged if progress seems slow. If you become angry, you can by a purely mental process bring that up and conquer it. At first it may be a purely mental action; but the effort strengthens the will, and finally you can rise above the physical. Try to get the idea clearly fixed in your mind, that there is but One Life; there is but One Mind; there is but One Spirit. This thought will bring you in direct communication with the creative forces. You must train yourself until you attain this universal consciousness.

The turning point in the history of the Ego is where it turns from one life and begins to live a new life, or when it

distinguishes itself from the body of mere physical things and places its independence in a region where no mortal eye can penetrate. There is a vegetable man who responds to only a few of his possibilities. There is the animal man who knows mentally. And there is the divine man who turns to the universal.

If we seek rightly we shall have the answer; not in voice or sound, not in a visible light or guide, but in a calm revealing to the silent soul, when in a peaceful vacancy of self, where the soul only acts and is acted upon by spirit, and will say to each in spirit, "This is the way, walk ye in it."

This guidance is through intuition, which is a pillar of cloud by day and a pillar of fire by night, going before us to conduct our march to the realization of our supreme good.

We must seek to unlock divine truth from the inner consciousness, as it is all there, waiting to be freed from bondage and limitation of body to the demonstration of the mind's supremacy. Can you dwell upon this theme of infinity of power and love? Can you analyze it? Can you seek to understand it? Can you watch the lilies as they grow, or the birds as they fly and then contemplate this wondrous life-giving essence, pervading all and bestowing upon all the power to act its nature, without realizing that this power is your life, that it permeates each vital function of your being, without realizing your entire dependence upon this power for every breath you draw, for every act you perform? And ought not that breath be in harmony with the Divine breath and that act in perfect love?

If you desire to live in harmony and peace with the world, to be just and kind, to be progressive, prosperous and happy, keep yourself in sympathetic touch with the Universal Mind. Its hidden light will make your pathway

clear to the realization of all that is true and good. Can you not realize the wonderful possibilities at your command, patiently awaiting recognition? Within your being are sympathetic chords which should vibrate in response to all the symphonies of nature. If there are visions of beauty to which you are blind, and joyous harmonies you have not heard, and depths of feeling you have not fathomed, know this for a certainty, that as you open your mind and heart to the higher and better influences and place yourself in a childlike attitude to receive, you will draw nearer to the bright and beautiful unseen world, and the finer forces of that world will draw nearer to you.

Keep your mind in the thought of truth and purity, of health and vigor, and become as a magnet in the proper attitude of aspiration to attract the element of finer material. Every thought or desire to be better, more noble, more refined, every determination to rise above all that is selfish and sordid, arouses an element of strength which works in you and through you as a magnetic current of ever increasing power. You will gradually cut off the undesirable thought currents from inferior minds and will bring yourself in closer communication with the higher realm of thought and intelligence where all things needful will come to you. The mind should be trained persistently to shut out all morbid, depressing, fear currents of thought, and be ever receptive to the positive, inspiring thought currents coming from helpful sources.

Though the unwelcome duties of the hour may cause unrest, and the barren outlook of the future discourage, have faith in your power to triumph over all things which would wrest from your grasp the glorious heritage. Have faith in the harmony, the love and the goodness of the immutable laws which govern life and destiny and change.

Though there are times when we ignore the monitions of the higher self and grope in the darkness where we hear but a faint echo of the voice of truth and catch only a gleam of the light, yet if we look more deeply and listen intently, there will come to our vision a glimpse of the beckoning ideal and a foregleam of noble achievements. In the most trivial occurrences of daily existence there will come to those who have faith a whispering of the voice which calls out in the wilderness and leads through life's turmoils to the final awakening and deliverance.

Journeying with the swift-fleeting years toward that horizon where the evening shadows forebode the coming night, the degree of man's happiness and worth will not be measured alone by the hoarded productions of wealth, and the broad lands he may claim, but by the treasures of knowledge and the stores of wisdom, by the strength and beauty of his mind, and by the purity and glory of the light which burns on the altar of the heart's sanctuary. To thirst for knowledge and yearn for the true and beautiful, to enrich the mind, to feast on the wonders of nature and the beauties of art, is to awaken in man a knowledge of his rightful inheritance and endow him with that priceless possession which fire cannot consume nor time obliterate. A noble character evolved from the imperishable principle of truth is the white flower of the mind, whose beauty and fragrance will fill the heart with peace and love.



# THE DEVIL: His Origin and Redemption as per - - - - - Hindu Mythology

K. R. RAMASUBBA SASTRY

(Continued from the last issue)

Mind and matter are thus successive vehicles for imprisoning or producing an impression of imprisonment individual or microcosmic consciousness. The macrocosmic consciousness cannot be controlled by its own creations or the mechanical contrivances of mind and body. Matter in Hindu religious books is subdivided into five each being created by the preceding one. They are (1) space (Akasa) (2) Ether (Vayu) (3) Fire (Agni) (4) liquid or water (5) earth. The first three are called all pervading and indivisible while the last two are called as they appear real.

The whole Universe of manifestation is caused by two factors. Intelligent energy (Brahmam) and mechanical energy (Nature). The mechanical energy might be either potential as in the stage of non-manifestation or kinetic as in the stage of the manifestation. The Nirguna Brahman of non-manifestation becomes the Saguna Hiranyagarbha or triune Gods, Easwaras of manifestation. Before manifestation can come into play, the sphere of feeling or consciousness has to get separated from the sphere of non-feeling or matter. The Saguna Easwara has to define the space and delimit the time within which the activities of manifestation (of our Brahma Anda) are to be played out. It is this play of Indriyas or perceptive feelings on Arthas or sphere of matter, which react on such Indriyas provoking action and creating experience or Vasanas, the difference in which, account for the diversity in forms of life in the Universe. The angels and demons are only forces created by the wave of life, for

the conversion of perceptive energy into efficient motor energy. Matter is the final goal or extreme outer manifestation in the universe for consciousness while mind is the starting point for the imprisoned spark of consciousness or the ego. No man can say when he began to feel separate from the particle of Nature that forms his mental and material bodies and the consciousness that makes him evolve along such mental and material bodies. This consciousness of separatism or egoism according to Hindu Philosophy begins with creation or the formation of the mind. The angel and the devil come into play only at the second stage of creation or the wave of life. Evil and misery are the results of the wave of life into the current of which the ego or jiva takes the plunge of his own free choice. The Gita says "God never created good and bad or evil and misery. Because neiscence or darkness envelopes knowledge or Light as a necessary result of manifestation, jivas in their delusion accuse me as causing evil or misery". The Angels and Devils are beings of a lower or secondary stage of consciousness and are necessary for the further manifestation of the material universe and the various jivas of such material universe as I shall describe later on.

I would therefore answer the questions of Mr. East as follows ; (1) Ignorance, evil and misery are not portions of God, but are forces of manifestation, while the ego, in his search for outward pleasure, (ignoring the ecstatic bliss by touch with the immanent God or Witness in his heart, which touch he risks or loses by such search) necessarily encounters. He has to overcome the same by his intelligence and faith in God but very often fails to do so, by the restrictions of his mind and body. (2) The Angel and Devil are portions of consciousness lower than the ego, brought into existence by the wave of life. The Angel is the power

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that drives your feelings outward along the lines of Dharma or righteousness, while the Devil is the power that makes your exercise the option of free choice, in the pursuit of Dharma or Adharma. Devils in Hindu Mythology (Rakshasa) are even greater devotees of God than the Angels as I shall show by the stories and parables of Hindu Sacred Literature. (3) The Angels mark racial progress while the devils mark individual progress or emancipation. Difficulties, obstacles and defeats in life which are sometimes the work of angels and sometimes the work of the devils are real blessings if they (1) by stiffening our perseverance or grit (2) sharpening our intelligence, (3) enlarging our sympathies and feelings and (4) strengthening our faith enable us to draw nearer to God than we would otherwise.

Just as the sun in a solar system, God pours out his rays and effulgence in all directions throughout the whole universe. Like the moon and stars, the Creator Brahma (the first Jiva) and the various egos begin their separate activities or records of separate evolutions. Like the clouds that obscure the sun, moon and stars, the angels, devils and other Gods of the Pantheon help in the formation of the mental body (Sukshma Sarira) which is the substratum of the physical body. The earth is at present the place for the manifestation of the physical activities of the Jivas. The above represent the four stages of consciousness.

Each of the four Vedas of the Hindu Religion contains one or two Maha Vakyas or aphorisms which emphasise the central truth of such Veda. The Rigveda says or 'that consciousness is God.' This is the starting point in creation. The final goal of creation is given in the Adbarva Veda as 'this consciousness is soul or God.' The interim aphorisms in the three Vedas Rig, Yajur, and Sama show the progress of the Jiva in the evolution of the ego (superimposed on consciousness by the mind) in the four spheres before mentioned. The mentality "I am God" if steadily kept in

view throughout life or series of lives enable you to realise the infinite love and grace of God and to reach back God. The two other mentalities are 'I live again in my son or children' 'the body is the summum bonum of existence.' The first mentality leads to race consciousness and exclusive spheres of love and hate while the second leads you gradually to unconsciousness or matter, which might be called the outer-shell of the liberated spirit.

Now according to Hindu Philosophy and Religion, the Jivas have receded from God, because of their mentality during the phase of manifestation; and the purpose of life (or the evolution of the Prana or wave of life) of such Jivas, in manifestation is to enable them to reach God again or at least be in ecstatic touch with Him. The questions for consideration and decision are [1] How did the Jiva recede from God because of the equipment of mentality [2] How is He [Jiva] to reach God again. It is in this connection that we have to ask for the [1] origin and [2] the redemption or end of the Devil. The formation of the ego is the first step in the process of receding or being separate from God. The exercise of the power of choice in continuing or perpetuating the separate existence of such ego is the beginning of the formation of the Desire body. It is by the risk of the loss of the ecstatic touch with God, by the formation and the perpetuation of the Desire body that the origin of the Devil or Rakshasa in Hindu Mythology began. The Rakshasas have themselves three subdivisions Viz: (1) the Gods of the Pantheon or Rakshasas who rise to be office-bearers during the period of one manifestation (Devas) (2) The Rakshasas who retain their race consciousness, in the perpetuation of the dynasties (Pitrus) (3) the Rakshasas or Yakshas, who obey only the principles of self-expansion in the law of life and competition. The Yakshas cannot be fully blamed for they only follow the instinct implanted in all of us by

Nature, that necessity knows no law. They only do not care to enquire whether the necessity has not been brought about by our ignorance and disobedience to the laws of God, which have always been promulgated as the elementary precepts in all religions. The fact that many of the Jivas have lost touch with God, even though such God is immanent in the heart of each of us, is a factum valet which cannot be gain-said. The questions to be solved are (1) How we lost touch with God, and (2) How we can reach Him again. Hindu Religion says God is (1) Sat (2) Chit (3) Ananda. (1) Immutable reality (2) Ommiscience (3) Bliss. The Vedantin says (a) The Jiva (You or I) never loses touch with God. Even the worst of us cannot banish God from our heart. The highest Jiva is one capable of the power of speech, which in this Kaliyuga is allowed only to human beings. The Vak (tongue or power of speech) is the highest among the organs of action. Just as the highest function of the mind is to realise the glory of God in manifestation, so also the highest function of the tongue is to sing the glory of God. The whole universe has been created by the play and re-action between the organs of perception and the organs of action. By such play and reaction matter has been created and the play and reaction between the Indriyas [feelings of perception and action] and Arthas [or Bhutas] began. The desire body got thus perpetuated and the material body was formed next. The ego thus plays on the tune-strings of the mind [1] the stored-up experience or Vasanas [2] the present feelings which cloud the intellect and [3] the Environments. Items 1 and 2 form the sub-consciousness while the environments shape and get shaped by the mental angle of vision of the ego. The Gunas, perception [sub-consciousness] and action get interwoven with the equation of the ego and lead to the

perpetuality or bondage on the one hand and the emancipation or Moksha on the other. The Satwaguna is in tune with nature and sees God, Jivas and Nature as one. It is the mental angle of vision in which the Jiva says "I am God" the Rajoguna tempered with an admixture of the other two Gunas perpetuates the race-consciousness. The Tamo guna leads us into the perpetual prison-house of matter or body. With this preface and the genealogy, I will begin the next chapter on the formation of the mental body or the ego for the spark of the soul. It is by the realisation of the glory of God and the essential unity of God, Jiva and Nature which is summed up in the Sanskrit word "Vidya" (or knowledge), that a separate unit Jiva can attain Moksha or liberation. There are three ways by which we attain knowledge and reach God, (1) by realising Him in our mind (2) the intense love or hate of Him in our desire to reach Him. Love is conscious and leads to joy but hate is invariably unconsciousness and leads to evil, dirt and misery, (3) by fear of God and obedience to His laws.

Re-action began with the desire of the One to be many. The Hindu Philosopher says that the appearance of the One as many is a mathematical illusion.

*West* ;—Is not mathematical illusion a jumble of words resulting from a confusion of ideas?

*I* :—No. True mathematics according to modern science is based on terms that have no real concrete existence. A point, a line, (straight or curved) and a plane are factors that exist only in imagination or theory. They can never be said to be real. The problems of pure mathematics are based on imaginary factors. But all the same dynamics, mechanics or applied mathematics are all based on the solutions arrived at in pure mathematics, verified by facts or observations on matter. Similarly the whole Universe was built by ancient Hindu Philosophers on Soul, Time and Space. The mental body is created by the divisions of time while the material body is created by the further sub-divisions of space.

## MANTRIK HEALING-IV.

P. S. ACHARYA

*The use of Mantras in Healing:* The reader should for the sake of convenience, remember that two absolutely distinct selves exist within us. One is the conscious self and the other is the unconscious self. For the present, you need not think of the supraliminal consciousness as such or as separate from the subconscious. This two-fold classification of the self serves our purpose and simplifies an otherwise complex and complicated problem. Both the selves cover the several streams of consciousness referred to by us in Lesson One. The unconscious self includes both the sub-conscious and the super-conscious streams of consciousness. Both the conscious and the unconscious selves are intelligent and intended to supplement the work and functions of each other.

The unconscious self registers the smallest acts and events without our knowledge. It is provided with a marvellous memory. Further it is credulous and believes all that it is told. It is responsible for the functioning of all our organs. Suppose it believes that a certain organ does not function properly. The organ in question does indeed function well or ill, even according to the belief of the unconscious self.

Besides presiding over our organism the unconscious self presides also over all our actions. If, therefore, the sub-conscious self believes that we feel such and such an impression, we do find we actually feel that impression. It is therefore which we call *imagination*. It is a force that makes us act even against our Will and wins invariably when there is antagonism between the two forces. The more violent or excited your will-efforts, the quicker appears the very opposite to the desired result.

**Will and Imagination:** If you desire to control your sleep, you must learn to fall asleep or wake up at will. To bring about this control, don't use the *Will* but use the *Imagination*. You know that there is no good trying to force yourself to sleep by will. Even so you can't wake up at some particular time by the exercise of your will-power. The more efforts, the more restlessness, the more sleeplessness, the more defeat and despair. Practise lying quietly in bed and imagining sleep or go to sleep simply with the suggestion before you to wake up at some particular hour or minute.

Realise and control the enormous power of the unconscious or imaginative being by the use of appropriate auto-suggestions or Mantras. Think that what you have to do is easy, if possible. Spend no more of your *Sakti* (Energy) than is absolutely necessary. Let there be no unnecessary waste or leakage of energy or will-power. That is the golden rule. To make apt suggestions, to repeat proper Mantras, effort must be entirely put aside and *imagination* must be exclusively appealed to.

Truly speaking, suggestion must be converted into an auto-suggestion, before it can impress itself on the unconscious or the imaginative self. The suggestion or Mantra that I may give you will have to be transmuted into your own suggestion, that is, an auto-suggestion before it can be accepted by your unconscious self so as to produce actual results. Scientifically looking at the subject, we can truly say that we, constantly, but unconsciously, give ourselves auto-suggestions. The science of Mantrik Healing says to you:—Give yourself auto-suggestions or Mantras consciously auto-suggested to the imaginative self.

***The Process (Some factors):*** 1. Weigh carefully in mind before hand what should be the object of the Mantrik formula or auto-suggestion.

2. The formula should be simple and according as it requires the answer yes or no. It should be something like this :— ‘This is coming’ or ‘this is going’, ‘this will be’ or ‘this will not be’, ‘this will pass’ or ‘this will come to pass’. Of course the thing desired must be in your power and within reason.

3. Remember that the Mantrik suggestion is transformed into an auto suggestion and accepted by the unconscious or imaginative self. This acceptance means the realization of the thing itself.

4. Auto-suggestion implies in a way the hypnotic action of the unconscious or the imaginative self upon physical and moral being. The process requires that you should shut yourself up alone in a room—preferably a room kept sacred by you for the sake of practising Mantrik Healing.

5. In the room you should have a pleasant posture (asana). Those accustomed to the western method of living can seat themselves in an arm-chair which may also be kept sacred for the purpose exclusively.

6. To avoid distraction and facilitate concentration, you have to close your eyes. Learn to concentrate just for a few minutes on some Mantra or on some idea or on the name of your favourite Ideal or Deity like Christ, Krishna or Rama. This concentration is not to be violent and should be as effortless as possible so that the unconscious may assimilate the suggested Mantram. The Mantra, auto-suggested remains within the unconscious self unrecognised. But it is sure to make itself felt by its effects or *Siddhis*.

7. Remember that to get the Mantric effects, will-efforts must cease—must never be brought into play.

8. Prof. Coue gives the following auto-suggestion as a panacea for all ills :—“Day by day, in every way, I am getting better and better”. Any Mantra in any language framed similarly will suit the beginner *very well*.

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