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THE KALPAKA

The Psychic Review of the East

Editor:

T. R. SANJIVI

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IV

JANUARY — 1930

No. 1

NOTES OF THE MONTH

The Kalpaka greets its readers and writers with hearty good will on the beginning of its Twenty-fifth volume. We began in 1908 and have had as our programme the presentation of occult truths as taken up by the Latent Light Culture. Finding that the work we were silently doing met with approbation by occult students the world over, we were met some time back by the representatives of the Holy Order of Krishna and with very great diffidence we undertook their work which we have been doing since then. While at the start we did not attempt to impart the elements of the Mental Sciences the Holy Order of Krishna made us take up a heavier burden.

As is now well known the Holy Order of Krishna takes as its base that universal Bible of all Bibles the Bhagavad Gita, not as it is now but *as it was* in its pre-Sanskrit, pre-Aryan Indo-Iranian form as sanskritised later. Without beating about the bush the Holy Order of Krishna took up students, men and women of the work-a-day-world and introduced them effectively to the realities of the immense universe beyond the fringes of sense-perception.

They said close your eyes and you shall be a seer; close your hearing and you shall *Hear* just as Jesus said, Hear the Sound Resounding through the Silence. Instead of education, inference or analogy the Holy Order of Krishna took the student by the way of *Pratyaksh*., perception as by the science of mathematics and physics to the spirit world.

And it was none to soon. Last year 1929 we were told by occult journal contemporaries of the dissolution of very powerful occult organisations, such as The Order of the Star, the Esoteric Section of Theosophy, etc. etc. But those that told the story did not tell us fully of it; they said nothing about the hunger of the spirit, they cared naught about the hundreds that sought the Path to Krishna; and hence the *Kalpaka* was called upon to continue the work left mangled after H. P. B.'s demise. We announced as our programme for 1930 the publication of the original on which the Voice of the Silence was based; and we shall be continuing what we have started from this number.

Yes, there is great danger looming ahead. We quote from the *Occult Digest* for December 1929.

"A young man living in England, a radio engineer by profession, claims that he can destroy distant armies by pressing a button. He is John Morgan Symes, only 24 years old.

Symes made his invention as the result of five years experimenting with sound waves, he says. He points out that science has long known that men and animals can be struck dead by a sound too highly pitched for the human ear to hear.

"Such sound waves would set up vibrations that would shatter the ear drums and the blood corpuscles, yet nobody would hear them. Death would come to them so suddenly that they would know nothing at all about it," Mr. Symes declares.

"I can set up waves that, although they cannot be heard, cause acute discomfort to any one within fifty yards. I am now at work on a high-frequency apparatus which I believe will be absolutely lethal in its effects".

The most important thing is to find the cure for this danger. And we have found it out in the practice of *Akarma*, in so far as we do train our students to get beyond all the possible changes in our notes and rates of vibrations of our senses. As it is special training we shall teach ; and we shall wage war against this inventor and such like him. He says his rays are inaudible ; nay we shall make our students not only hear his rays but also ward them off, *Giri prasravanam yatha*. Our students have to undergo sounds (none of them subjective) like a sudden mountain-earthquake-thunder and remain quite unaffected ; and the inaudibility of the normal westerners will not be such to us. But meanwhile such as have fear still of this inventor can wear a leaden ear cap—we defy the inventor to make his rays pierce this leaden cap-shield.

We quote from the *World Unity* (New York), November, 1929, the obverse of the picture (pp. 84, 85):

“ Our times resemble one of those crucial epochs in history, like that of Alexander, or the fall of the Roman Empire, or the breaking up of the medieval city states, when men live in one dream that is dying and another coming to birth. The “ something new ” presaged by the developments of the nineteenth century turns out to be not *new things*, of which we certainly have a multitude, but a literally *new world*, in which the very structure of society, the very nature of civilization, the whole character of our cultural life, including morals and religion, are being remade.

It is only imaginations fertilized by history that see clearly the real significance of what is taking place. It is to those scholars who, in recent books, have given us such historical perspectives that we are most deeply indebted for our understanding of the present age. The great majority who live in this twentieth century accept the *new things* that are coming, though they are more or less vaguely bewildered by the expression of new ideas, attitudes and habits. But as they look upon the world they see merely a confused coming and going. They conclude that all things are in a flux that is due to the general demoralization caused by the war. They believe that if we can but be patient, we shall in time get back to ‘ normalcy ’. It is only

those fortunate enough to have gained an adequate historical perspective who see clearly that one chapter in human history has ended and a new chapter opened, who are able to distinguish what is going from what is coming, and who are, therefore, the true and authoritative interpreters of this complex age.

Most civilized persons are as yet scarcely conscious of the profound struggle that is going on all about us between two different types of conflicting civilizations. This is why we try to adjust ourselves so readily and unthinkingly to an age of maladjustment."

It is not merely a readjustment to current values that we have to make up for ourselves but we have to get completely *re-educated*. And such education can be given only by *India* not modern India but *Indian Past*.

And we of the *Kalpaka* are doing our little towards the world community that the *Unity* magazine talks of by our rigorously eschewing all politics, all talk of peace and war, all thought about any government other than that of oneself by himself for himself selflessly.

For the world of the West is now governed by Fear, *panic* fear; unmeaning, meaningless fear, a fear whose only result has hitherto been war; one of our best thinkers, Prof. Russel's article has been quoted from by the *Prabuddha Bharata* for December (pp. 618—619).

"In course of an article which Bertrand Russel recently contributed to *The Forum* (New York) and *The Revisist* (London) on his philosophy of life, he arrives at certain conclusions about the ways and means of reaching international and social amity: 'The road to Utopia is clear; it lies partly through politics and partly through changes in the individual. As for politics, for the most important thing is the establishment of an international government—a measure which I expect to be brought about through the world government of the United States. As for the individual, the problem is to make him less prone to hatred and fear, and this is a matter partly physiological, and partly psychological. Much of the hatred in the world springs from bad digestion and inadequate functioning of the glands, which is a result of oppression and thwarting in youth. In a world where the health of the young is adequately cared for and their vital impulses are given the utmost scope compatible with

their own health and that of their companions, men and women will grow up more courageous and less malevolent than they are at present'.

"And Mr. Russel thus explains the presence of fear and hatred in human society: 'In the presence of a new stimulus there may be an impulse of approach or an impulse of retreat. Translated into psychological terms, this may be expressed by saying that there may be an emotion of attraction or an emotion of fear. Both, of course, are necessary to survival, but emotions of fear are very much less necessary for survival in civilized life than they were at earlier stages of human development or among our prehuman ancestors. Before men had adequate weapons, fierce wild beasts must have made life very dangerous, so that men had reason to be as timorous as rabbits are now, and there was an ever-present danger of death by starvation, which has grown enormously less with the creation of modern means of transport. At the present time the fiercest and most dangerous animal with which human beings have to contend is man, and the dangers arising from purely physical causes have been very rapidly reduced. In the present day, therefore, fear finds little scope except in relation to other human beings, and fear itself is one of the main reasons why human beings are formidable to each other. It is a recognized maxim that the best defence is attack; consequently people are continually attacking each other because they expect to be attacked. Our instinctive emotions are those that we have inherited from a much more dangerous world, and contain, therefore, a larger proportion of fear than they should; this fear, since it finds little outlet elsewhere, directs itself against the social environment, producing distrust and hate, envy, malice, and all uncharitableness'."

While we deplore the platitudinous words with which the *Prabuddha Bharata* meets the Professor, we have to state that fear can be cured only by *education* the education by practices such as are taught by the Holy Order of Krishna. When fear assails you, practise the Gita; i. e. either listen to the voice of the Silence heard by closing your ears with the tips of your fingers or better still sing—loudly, till the fear runs away, afraid.



BHAKTI YOGA

SWAMI ATMANANDA NATHA

Yoga through steadfastness or persistence alone—The authority of Tat Tvam Asi--The thrifold aspect of Bhakti Yoga. Bhakti, Bhavana and Taraka--Pure Bhakti is alone the highest—The practice thereof taught by the Kaivalya—Bhavana Yogi the next phase taught in the Bhavana Upanishad—The philosophy of the sublime and the Beautiful in Saham—Taraka Yoga, a short cut; but the longest way home, hinted at in the Mandala Brahmana Upanishad—

TAT TVAM ASI.

“ I do not think ill of anybody, I do not covet anything, I think naught wrong ; Neither do I care to know all places on the route if I can with one straight swoop jump up towards into the Central Sun, Isvara,” ask some the very ardentest. Such want a Path that *begins* as it were at the goal. They wish to build up on the keystone itself, not on the foundations. To such also the Indian Philosophy gives and that gladly, for to such belong the right to know all truths, all secrets of expression. For is it not said among the Masters, that he who seeks shall discover, if his heart be pure ? It is the province of Bhakti Yoga, union of the form with the essence forcibly by one effort fully sustained.

It is expressed in that grand Mantra, that grand condensation of Thought called “ Tat Tvam Asi ”. That art and becomest Thou, *Knowledge is Being*; for how can anything become in Essence what it is not ? Thou art That, and hence wilt thou rebecome that, if thou perceivest that Thou art that. No knowledge of the various teachings of philosophy, no adaptation of himself to the needs and restriction imposed by set practices ; no waste of time in preliminaries ; no thinking out the dangers and difficulties is necessary in the practice of Bhakti Yoga for Bhakti is not a blind faith where

ignorance clinging like a leech obtains impure food, but conscious ferocity of concentration, wilful indifference, and eternal analysis that reveal to the thinker the potency of his-Self. The basis of Bhakti is Gnanam ; it is not the devotion to some personal God existing in our imagination, it is not the wasting time in vain prayer, it is not the practice of hypocrisy at the shrines of idols or Devas, it is never anything but concentrated thought careless of the Past, conscious of the Future and gripping hold tightly of Eternal Present ; it is the philosophy of Thought, the practice of the practical side of the great precept " Knowledge is Being ".

What is the kind of knowledge required of him who wishes to try the path of Bhakti Yoga, who by virtue of his iron, rather golden will is fit to transcend all necessity of preliminary practices. For Bhakti Yoga is the same thing as Samyama (Dharana, Dhyana and Samadhi) and is different only in that the beginning is made in the province of the Manomaya Kosa itself and not in the next higher Vijnanamaya as required in Samyama.

Three are the aspects of Bhakti Yoga, Bhakti, Bhavana, and Taraka and it is proposed to treat of them one by one. The basis of all these is the same thing, the attainment of the end by fierce concentration ever and anon practised. Tat Tvam Asi is translateable as " Knowledge is Being ", knowledge being thus inseparable from conscious consciousness. It further shows that knower and known are verily one and same because known is dependent on the knower and the knowledge as has been said. All this word quibbling could be avoided if we take the more definite phraseology used by the great Samaya teachers. Instead of Gnata, Gnanam and Gneyam they use the trio, Mata Manam Meyam. Says Punyananda the Great:

*Mata Manam Mayam Bindu Traya Bhinna Bhija Rupani
Dhama Traya Pita Traya Shakti Traya Bhavitanyapi cha.*

The whole universe, says his Kama Kala Vidya, is composed of the one Essence divided trifold as Mata, Manam and Meyam and these three are further subdivided by such things as differences of place, time and force. So that on analysis we find that all things are resolved into Mata, Manam and Meyam, measurer or Self, measure and the thing measured owing to the restrictivity of human knowledge. This classification would appear more rational. The measured is always a variable consequent on the measurer as is also the measure. So that it is always the measurer we have to deal with. This is the Self.

So that our knowledge of Bhakti need begin at the Self since it ends at the Self. Says Suresvara the successor of Sri Sankara

*Atma Labhat paro labho nastiti munayo viduh
Tat labharthat kavi Stouti Svatmanam Parameswaram.*

There is nothing on earth greater than the knowledge of Self; for that purpose the sages have called the Self Parameswara. It is thus fools alone that will find an external God when the infinite is ourselves; when the Divine Spark is in Us and is Us. The recognition of this Truth, its practice, is Bhakti proper. Again say the Maunis in derision of those ceremonialists that still perform their Sandhya (twilight) prayers:

*Hrid Akasai Chid Adityah Sadabhuti Mudanvitah
Udayastamano No ched Katham Sandhyam Upasmahai*

In the sphere of the heart is the Shine of the Spiritual Sun, it knows no dimness or twilight; where then can you perform the twilight devotions? And continuing in this strain

*Mrita Moha mayi Mata Jato Bodha Mayah Sutah
Sutaka Dvaya Samyogai Katham Sandhyam Upasmahai.*

Ever in the pursuit of the Truth is the son of knowledge born to me, and my mother, ignorance (for I was born in it) ever dies ; in this double pollution how would I perform the twilight devotions ? So go on the destructive philosophers tearing to shreds every scrap of ceremonialism.

But the earnest student might ask, how about daily practice ? How may I bring into compass from a few minutes a day to hours perhaps, the eternal truths, how know the Flame and the fire and the sun ? To him thus endowed with real earnestness, his heart purified with unselfishness the lessons of the Kaivalya Upanishad

Vivikta Desai Cha Sukhasanasthah Suohi sama griva siras sariram.

No conditions are required for the practice of Bhakti Yoga except that the first beginnings should be in a clean place ; that the person practising should be in his best happiest mood, that his head should be clear, face placid, and body as calm as possible, these conditions are such that any one can fulfil.

And further, going to the inner man,

Atyasramasthah Sakalendriyani Nirudhya.

All his senses and sense organs should be kept from exercise at their will, by any kind of effort.

And,

Sva Gurum Pranamya.

The neophyte should think of his ideal, the Master or Deva he wishes to be. In the imagery all the parts should be thought of and the ideal completed.

Hrid Pundarikam Virajam Visudham

Vichintya Madhyai Visadam Vishokam

In the sphere of the heart is the seat of the Spiritual consciousness in man. By the heart is not meant the region

of the heart on the left side, but the inner man apart from the body, located in space within the body, (but never about the head except above it for reasons of inner physiology). Thus locating should the idea be further thought out by all the texts known about the ideal and each text with its meaning fully brought out into the ideal. But do not think of your ideal having a body and a form for such an imagination is not true Bhakti: for says the Upanishad, you must think of him.

*“ Achintyam Avyaktam Ananta Rupam Shivam
Prasantam Amritam Brahma Yonim ”.*

You might think of your ideal as an abstract quality, think of it as unthinkable, by expanding all thought and stretching it as far upwards as possible till you find an unthinkable object: there let the mind remain and see if not it is possible to see if the object could be grasped by some idea or set of ideas; and in succeeding there, by going further up, till by such an exercise of the memory you reach the unreachable; or think of the infinite as what is not plain to you, taking plain analogies and working up towards the infinite, greater and greater things being brought within the range of perception. Or still further think of the infinite as the peace you are seeking, by defining your ideas about the peace and imagining yourself for a few minutes in that peace and ever and anon returning to this group of ideas. Thus indeed by the power of will thought does become a potency.

Thus is the fiercest outlook of life wherein you make your ideal your Atman, bring your lower self into objectivity by merging the mind in the Atman. But in this stage only the ardent, those that lack imagination to perfect details of form, sound and color, can do anything towards self-improvement. But obviously there are degrees of

ferocity of thought or Bhakti and the next stage, for second rate men is called Bhavana Yoga, the philosophy of expansion by the contemplation of the beautiful. Herein is required a more or less grand imagination and natural grand and artistic perception for the entire working out of the ideal. The rationale of the various misinterpretations of Bhavana Yoga, and true interpretation is conveyed in the meaning of Tat Tvam Asi, the identity of the knower and known. Only here, the medium, the measure or knowledge is dropped. It is then called Soham or Saham. Instead of *becoming* you imagine you *are* That, thus obviating any bridging or knowledge. Your end is to become master of yourself or rather Master of thought, Kamesvarah.

(To be continued)



THE WORLD TEACHER

M. P., (NEW YORK)

There are many points in Mr. J. Krishnamurthi's latest pamphlet "Now" first given as a talk at Ommen 1929, which seem to cry out for elucidation. If one may be forgiven for an honest criticism, it would seem repeatedly apparent that the author has neither kept abreast with modern metaphysical and scientific ideas, nor, perhaps, quite sufficiently studied the ancient wisdom of his own country, with the result that he either announces a great discovery which turns out to be a commonplace to the average modern thinker, or he confuses his definitions rather badly.

For purposes of illustration let me take 3 of the main points of Mr. Krishnamurthi's talk. He opens by stating that "*those who wish to understand my point of view, who have a desire to attain that which I have attained, can in no manner compromise with the unrealities, with the unessentials that surround them*". He goes on to say that such people must impose upon themselves a self discipline of which he is about to speak, and that vast numbers of uncertain, doubtful, compromising people, are of no use.

Let me translate this into the ordinary parlance of an American machine politician: "No deadheads for mine. I want a small compact bunch of live wires on whom I can put my last red cent. And who 'll go the limit".

Why do I thus translate? Because I wish to show that such a phrase, such a demand, is a pure commonplace of everyday organisation, dressed up in pseudo high brow words".

Mr. Krishnamurthi continues: "If there are three who have become a flame of Truth, who are a danger to every-

thing around them that is unessential, those three and I will create a new understanding, a new delight, a new world. I am going to find one or three, or half a dozen who are absolutely certain and determined and who have finished with all compromise. The rest will follow leisurely at their convenience, because they needs must suffer more, learn more".

Again I coarsely translate: "Gimme three single track guys like myself, and I'll swing the show. I'm out for one, or 3 or half a dozen who aint got no use for shilly shally. The rest of the gang'll climb on the band wagon all right."

It is easy for me, who am not habitual frequenter of the tougher circles of New York Society, to translate these phrases because they are heard almost daily in machine political circles, and have been heard for centuries in the different tongues of history. They are quite sound, and they work. But they are not great spiritual discoveries, nor new in any sense of the word. What one finds a little out of focus in Mr. Krishnamurti's phrases is the use of the personal pronoun, giving the effect of belief on the part of the speaker that he claims to be able to do these things by reason of some special qualification, as if they were not almost platitudinous truisms of organisation. I hope the point is quite clear.

A further point strikes the attention in these phrases: Mr. Krishnamurti's claim that given these kindred spirits he will *create a new world*. This is one of the phrases which appear to me old fashioned, and indicative perhaps of what one of my old teachers used to rage about as "sloppy thinking". But to analyse this statement of Mr. Krishnamurti's and get it defined accurately requires a little more care.

It is again a question of accurate meaning. What does "to create" really mean, or imply? It may mean two things

one to make something out of nothing ; the other to bring into existence something that was not previously existent *in that form*. From the context of his pamphlet I take it that Mr. Krishnamurti is using the term in the second sense. So, this being assumed and I trust fairly assumed, Mr. Krishnamurti is going to bring into existence a form of understanding, a form of delight, a form of world, which was not there before, provided he can find at least one of his own temperament and way of thinking. But all these new forms will only exist for the select few who are like unto himself. In other words, Mr. Krishnamurti will do actually less than Christopher Columbus did when, by discovering America, he changed the thought and understanding of the whole world, and, by reason of a new knowledge of his environment so changed the conception a given individual had of the world as literally to create *for that individual* a new world. Because the world exists for each of us merely *as we know it*, that is, it is defined, strictly speaking, by our limitations. To perceive not only one new world, but a new world everyday it is only necessary to overcome certain sensory limitations so that we may become aware of what is actually happening. To change our world, to make a new world, as far as each of us is concerned individually, we have only to change our relation to that series of events in time space which constitutes the world as we know it. It will then literally become a new world, a different world, for the individual who does this. But for no two people is it ever quite the same, identical world. As long as it depends for the individual upon his knowledge of it, which must be limited by his awareness, it must vary for each of us.

So that we arrive thus at two outstanding facts, one is that, as far as we know, the world being a dynamic and not a static affair changes itself and becomes a new world

constantly, a fact which our limitations may make it difficult for us to perceive until we are developed beyond those particular limitations. The other fact is that by simply changing our relation to the world as we know it, we can create a new world for ourselves. And this is constantly taking place for very many of us. It takes place for all of us with the acceptance, for instance, of every great scientific discovery such as the quantum theory, or the theory of relativity, or to take something quite everyday radio. If, therefore, Mr. Krishnamurti has something to show to us which will either allow us to perceive or understand something further of our environment, or if he can change our relation to the series of events in time space which we call the world, then he can claim quite justly, together with prophets, poets, artists, and scientists, to ...assist us to create a new world for ourselves. Therefore it would seem to be more important to ask of Mr. Krishnamurti: "What is this new world? How do you propose to create it for us?"

The ensuing pages of his pamphlet are a little difficult to follow, because they are exceedingly vague. He speaks, in fact, of the "freeing of the self from the self"; of the "I" creating barriers for itself by its very struggle for liberation, of the necessity for self discipline, a self discipline which leads to Liberation, but which he can neither specify nor define, and finally of the search for Truth, and suggests that the individual self, the "I" "must become united to that self which is the creator of all things". "To achieve that union" he says "the individual "I" has to be made perfect." It is very vague, and very reminiscent. Then we come to Mr. Krishnamurti's definitions: "What is the seat of the self, of the "I"? Where is the "I"? What is the "I"?

"The "I" says Mr. Krishnamurti", "is the mind—thought. The "I" is emotion—love."

Let us examine these phrases. Mr. Krishnamurti first asks *where* the "I" is ; and, prudently perhaps, does not answer this question. He changes, to "What is the "I", and defines it as mind and emotion. In this, of course, he flatly contradicts Patanjali who specifically points out, in the first part of his Yoga Sutras, that the mind is controlled by the will, but that there is something yet higher and above the will—a conclusion which is also reached by Dr. Charles E. White, the well known American psychologist in his book on psycho-pathology.

Speaking of Yoga, or the supreme union, the Bhagavad Gita specifies over and over again: "When a man, *renouncing all thoughts* is not attached to sense objects and actions, then he is said to have attained to Yoga"..."*Keeping the mind established in the self*". "By whatever cause the wavering and unsteady mind wanders away, from that let him restrain it and bring it back direct *under the control of the Self*".

It should be needless to speak of emotion since it is accepted that one of the basic features of a civilised human being is his ability to control emotion by means of his mind.

That Mr. Krishnamurthi does actually mean *mind* and *emotion* in the accepted physical sense, his next phrase demonstrates: "In establishing harmony between the mind and the emotions, in creating that eternal poise, lies the acquisition of Truth. Without understanding, the struggle between the mind and the emotions creates fear. Rather than face that struggle, you have all these unrealities—gods, mediators, salvation childish toys—around you to entice you away".... Here Mr. Krishnamurthi is talking quite clearly, on a plane that any psychologist understands. He is talking about "psychoses" and "inhibitions" and "substitutions", just like Dr. Freud, but in mistier language. He is, evidently, of the Freudian school, because he envi-

sages only mind and emotion, not, as Dr. Jung, the "urge to live", not, a Kant, "the unknown psyche", not, as Bergson, "the elan vital", not as Bois, the "subconscious mind, the conscious mind, and the superconscious mind", but just "mind and emotion". But "mind and emotion" are what Gautama Buddha defined as "personality", and "personality" was precisely what Gautama Buddha found must be eliminated in order to reach eternal bliss. What Mr. Krishnamurthi is advocating is that "harmonising of the personality" which every quack psycho analyst advertises about.

That such harmonisation of the personality, of the mind and emotions, does lead to greater happiness, to greater serenity, to greater force, every moderately educated person has known for many a long year. It was realised long before Mr. Krishnamurthi was born. It is a common place of educated conversation today. Putting aside the fact that such harmonisation of the personality is definitely stated by great thinkers and religious leaders of all ages to be but a step towards the realisation of bliss, and not by any means an end in itself, the point that has been exercising the least thoughtful mind since the dawn of thought is: How to harmonise the mind and the emotions?

It is here that Mr. Krishnamurthi rises to his greatest heights and incidentally lets his readers down with a terrific flop. He says: "If you would establish that harmony, you must give up worship, prayers, mediators, seeking of comfort, *everything*, and come to it as naturally as the flower blossoms in the morning". But the flower doesn't blossom in the morning just naturally. That was Jean Jacques Rousseau's prescription, and all his beautiful naturalness ended in the blood bath of the French Revolution. It is the well known prescription of decadence, and, I regret to say, of ignorance. The blossoming of the flower in the morning is, as the meanest gardener can tell

Mr. Krishnamurthi, the result of a terrific will to live struggling against all kinds of conditions and enemies. And further conditioned by beneficent forces, such as rain or the watering pot, entirely out of the flower's control.

It is precisely that struggle we want to know about. What are its factors? How to carry it out? What to struggle for? And there Mr. Krishnamurthi lets us down with the terrific flop. He tells us: "The struggle is purely an individual matter. I cannot tell you how to struggle. I cannot create for you new systems which will guide you in your struggle, nor give you comfort". But if Mr. Krishnamurthi wavers that he can create a new understanding, a new delight, a new world, cannot do more to assist us toward all these creations than to tell us that we must harmonise our physical personality, without being able to give us the slightest indication as to how we should proceed —what is he taking up our time for? This proposition of his has been axiomatic since time was when. It has been stated in every language and in every set of terms, religious, scientific, poetic, philosophic. By the rank materialists the harmonisation of the physical self, the mind and the emotions, is considered the final aim, as it is considered by Mr. Krishnamurthi. By humanity in general it has been found not enough. In response to the cry of humanity great spiritual teachers and leaders have come from time to time in order to indicate to us what lies beyond the mind and the emotions—the purely physical personality which constitutes our limitation; to outline something of the nature of the struggle and the means of carrying it on: the way. And that is exactly what Mr. Krishnamurti admits himself unable to do. He can tell us what we already know, rather less well put than many others can and do put it. He is unable to tell us the vital things we want, we need to know.

BIBLICAL REFERENCE TO THE MAHABHARATHA

M. S. RAMASWAMI AIYAR, B. A., M. R. A. S.

A learned Jew of Coele-Syria informed Aristotle that the Jews had their origin in India. Since theologians have forgotten this information, they find the Bible to be obscure. Here is an example to illustrate my contention.

The Old Testament contains the book of Joshua. This book of Joshua refers to a Book of Jasher that speaks of a war waged by 5 kings. What work was this Book of Jasher? Europe gives us no more information than that it is a lost epic work. But if we cross from Palestine to Palestine's mother-land, as pointed out by the finger of Aristotle's informant, India tells us a different tale of that work. Let me explaiu.

Since (according to Aristotle's Jewish informant) Palestine was an Indian colony, Palestenian literature was a part of Indian literature. The Old Testament therefore is an ancient Colonial Purana. Now church is a variant form of kirk, cheri of keri, surukku of kurukku and Joshua is a Latin form of Jeshua. Jeshua hence is a variant form of Keshua (Kesava). Keshua as every body knows was Krishna. Since the Biblical Joshua was the same personality as the Indian Krishna, Og and the king of Makkedah are mentioned among other names in the book of Joshua. Og was the Rakshasa Ogha and the king of Makkedah was the king of Maghadha (Jarasandha). I could give more examples to prove my identification but these are enough. The book of Joshua embedded in the Old Testament is (as it were) a chapter of the Colonial Purana dealing with the exploits of Krishna. The word Jasher occurring in the Krishna-chapter of the English version of the Colonial Purana is written in Hebrew as Yashar. Names like Venkanna etc. are commonly pronounced in districts like Chittoor, Anantapur etc. as Yenkanna. The Book of

Yashar that speaks of the war of the 5 kings is the Book of Vyasar that speaks of the war of the 5 Pandavas. Very simple is it not? Is the Book of Yashar—the Book of Vyasar a lost work as Europe thinks or is it an existing book as we know?

In my articles published in the Hindn Newspaper of Madras I had said that the Biblical Abram (i. e., Abba-ram) was the Indian Ramappa. When the Jews carried from their mother-land Rama-tale to Palestine, would not they have carried the tale of the other great epic also to it? So there is nothing surprising in the mention of the Book of Vyasar in the Bible. The Jataka version of the Pandava story is much older than that of the Mahabharatha. Biblical version is even older than the old Jataka version. The Biblical tale of seeking shelter in the cave of Bethorn is a variant form of the Mahabharatha version of hiding in the lac-house. Dahlmann (it was I believe) from a study of the Mahabharatha came to the conclusion that its kernel was originally written to glorify the Kauravas and that it was subsequently twisted to glorify the Pandavas after blackening the character of Kauravas. The Biblical version amply supports Dahlmann's conclusions from an unexpected side and enables us to see the alterations made in the Mahabharatha during its growth into its present form.

Before concluding let me add just two more facts to further support my discovery. Judges I.26 mentions the Hittites. Any book on ancient history of W. Asia would tell the reader that the Biblical term Hittite occurs in W. Asian inscriptions in the form of Hatti. Sanscrit Hastin and Hasti are written in Pali as Hattin and Hatti. That the form Hattin also occurs in W. Asia, will be apparent from a perusal of A. E. Cowley's 'The Hittites' and D. G. Hogarth's 'Kings of the Hittites'. Biblical Hittites hence were the same as the people of Hastinapura of Indian

literature. When the people of Hastinapura are mentioned in the Bible, would not the Kurus their great opponents also find a place in it? Looking up four verses before we come to Judges I.22. That verse is as follows "And the house of Joseph, they also went up against Bethel: and the Lord was with them". Rev. C. F. Burney the Biblical scholar in commenting upon the last sentence of this verse says in his Schweich Lectures for 1917 that the common interpretation given to this portion of the verse is uncertain, for certain texts read 'Kurios'. The fact is this. The reading is correct: only scholars have misunderstood the term 'Kurios'. Believing that 'Kurios' is 'Guru', they have translated the word in English as 'Lord' and think that it refers to Jahavah or God. Now 'Kurios' is not 'Guru' but Kuru people or the Kauravas who were the great opponents of the Hittite Pandavas. The correct translation of the last sentence of Judges I.22 would be "and the Kuru (prince) was with them". By the way who were the doomed Perizzites of the Bible: were they not the doomed Parikshits of the Upanishads? Look what brilliant light Indian sky throws upon the Bible, if we but turn in the direction pointed out by the finger of Aristotle's informant. The Old Testament is a very old Indian Colonial Purana that has preserved information concerning ancient India, which has been lost or become obscured in later home-land literature. Palestinian and Indian literature correct and supplement each other. Together they supply valuable information regarding younger colonial Palestine and aged mother India.

Note.—1. Sanscrit "ksha" is non-existent in Tamil. That sound is represented by "chcha". Sanscrit "Parikshit" hence becomes "Parichhit" in Tamil. That is why the Bible writes the name "Parikshits" as Perizzites." 2. In Tamil "Osara (m)" means high. According to my discoveries Hebrew and Aramaic were more ancient and less ancient Tamil respectively spoken in Palestine in olden times. Theologians confounding the name "Yashar" with the said word "Osar" give the meaning of "upright" to "Yashar" in the margin of the Bible. But "Yashar" is not "Osar" but "Vyasar", the name of the author of the Mahabharatha. 3. Since Araba = Arava, the name Vyasar occurs in Arabic also as "Yasar". For the name of the grand-father of Abdulla Mahamad Ibn Ishaq the great authority for the life of the Prophet, was "Yasar".



REVIEWS

Equitable Society and how to Create it. BY WARREN EDWIN BROKAW. *The Equitist League, Phoenix, Arizona (U. S. A.)* 50 cents.

The Equitist Philosophy evolving in the U. S. A. that posses for the practical application of equal freedom, the establishment of Equitable Society finds three pressing problems—the Land, Pure Money, Clean Government—which problems are succinctly and masterfully dealt with by Mr. Brokaw.

We have placed the book in the hands of several of our best reviewers and each and one of them have endorsed our own view of the very great value of Brokaw's work. And the value is in the many suggestions offered against inter-tribal, inter-communal rebellion, anarchy and despotism such as makes men slaves instead of being each a king with the right to rule himself. Against force that organises to dominate the only cure is the establishment of Society on the equitable basis, suited of course to each country's conditions.

The book is one of the many books from the Vanguard Press. 89, Fifth Avenue, New York, a non-profit publishing house and is excellently got up. The mass of matter it contains is far in excess of the slender price of the book.

A New Order Of Meditation BY JAMES PORTER MILLS, M. D. 50c. NEW YORK: *Edw. J. Clode.*

What is this meditation and what is its novelty? The answer is given first in the negative. It is not intellectual, i. e. it is not "mind-concentration on a particular subject in a state of thinking". It is spiritual meditation and

consists "merely in repeating the words of the meditation over slowly, just often enough to keep the mind from wandering.....never heeding the thoughts that may, and will at first, arise involuntarily.....but simply carrying out your purpose of repeating the words, assured that your "Heavenly Father" (your Divine Nature) knows what your purpose is." The object of such meditation is to "lead us straight back to Original Spirit, by which we came into existence".

Bearing this in mind the East will only add that this is not the only method—for each must choose his own way and each must dive into his own soul to find out that which is best suited to himself. This is not to say that these various ways may not be broadly classified. The East has to some extent attempted the same. Pranayam is the choice of those filled with the *Sat* aspect; form is that of those filled with Chit or Jnana; Mantras—this is what is referred to in para one above is the way of those bubbling over with Ananda. Yet the one is not entirely dissociated from the other. These are only primary but of the secondary and more numerous ways their number is legion. Yet we are all agreed as to the necessity of a regular practice of some form at particular hours of the day and night. Perhaps a kind of all-round progress may be most desirable.

What must we then do? We must train ourselves to stay with our meditation. This could only be done by remembering that always we abide in God. It is not mere bringing to our minds but feeling and living in every act of our lives—the highest, i. e., abiding in God. "I am thy Holy Principle of Manhood within thee, abide in me and live. Words of the scriptures beam with a new significance and food for mind and body is afforded in ample measure as the words of meditation sink deeper with our minds".

The Voice of the Silence by H. P. B. REPRINT BY
 ALICE LEIGHTON AND BASIL CRUMP. *Published under
 the auspices of the Chinese Buddhist Research Society, Peking.*

A welcome reprint of a famous masterpiece which Crowley happens to consider a forgery, but nevertheless a masterpiece. The reprinters claim to produce this reprint under the auspices of the Teshu Lama who apparently is not a Sanskritist and who is not an Initiate. We note on page 101 that the Theosophical Society, Esoteric Section and Inner Group on the death of H. P. B. in 1891 being left without guidance from Initiates soon broke up into sects through internecine strife. No doubt, but it still remains that about that time a section of the inner Group continued the good work of H. P. B. under the direction of the Bhikku Kondinna of the Parampara of Kondinna the first disciple of the Lord. There have been given meanings for the Tibetan terms used by Blavatsky but these meanings are merely academic and not informative. But what has struck us is that the reprint should have ignored the trenchant criticisms of Aleister Crowley in the 3rd vol. of the Equinox which contains the only excellent extant edition of the Voice of the Silence. As we ourselves have undertaken the reprint of the original from which the Voice of the Silence was an extract we abate further comments. We invite detailed instructive notes on the same by any one claiming proficiency in the teachings of the Lord Budha.

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THE BHAGAVAD GITA UPANISHAD

Voice of the Silence

written down as

LIBER LXXXI

Excerpts: rendered from the original of the Sensar translation of what is called the Book of the Golden Precepts.

- 1. The Voice of the Silence**
- 2. The Two Paths**
- 3. The Seven Portals**

Not as Englished by Helena Petrovna Blavatsky 8-3

But with a Commentary by Frater O. M. 7-4

Sanskrit restored by Kondinna Bhikku 9-2

and Notes by Karunananda 6-5.

Aum Mani Padme Huum

(Before beginning the study seriously of this treatise, the student is advised to study and master his subject so as to be well coached in the following:

Yogi Ramacharaka's works: 14 lessons in Yogi Philosophy and Oriental Occultism—Advanced Course in Yogi Philosophy and Oriental Occultism—Raja Yoga—Gnana Yoga—Philosophies and Religions of India—Hata Yoga—Science of Psychic Healing; Bhikshu's Karma Yoga; Alice Bailey's Light of the Soul; Shiva Samhita (Sacred Books of the Hindus—Panini Press, Allahabad); Equinox Vol. I, Nos. 1 to 10; Theosophy by Rudolf Steiner; How To Grow and Live Young by Stilwell; Auto-suggestion by Couse; Quatrains of Omar Khayyam; In Tune with the Infinite by Trine; Bhagavad Gita with translation and commentary by Mahadeva Sastry; Dhammapada and Milinda Prasna (Sacred Books of the East); The Bible; The Quran; Tertium Organum by Ouspensky; Shiva Yoaga Deepika; and those who desire to take up any of the practices mentioned herein should have studied

Dr. Sanjivi's Advanced Course in Mental Sciences and Finer Forces. And these can if they like seek admission as Probationers in the Holy Order of Krishna, Krishna that came to be as the Lord Gautama the Budha.

Frater O. M. in his Prefatory Note says :

“ Do what thou wilt shall be the whole of the Law.”

It is not very difficult to write a book, if one chance to possess the necessary degree of Initiation, and the power of expression. It is infernally difficult to comment on such a Book. The principal reason for this is that every statement is true and untrue, alternately, as one advances upon the Path of the Wise. The question always arises: For what grade is this Book meant? To give one simple concrete example, it is stated in the third part of this treatise that Change is the great enemy. This is all very well as meaning that one ought to stick to one's job. But in another sense Change is the Great Friend. As it is marvelous well shewed forth, Love is the Law, and Love is Change, by definition. Short of writing a separate interpretation suited for every grade, therefore, the commentator is in a bog of quandary which makes Flanders Mud seem like polished granite. He can only do his poor best, leaving it very much to the intelligence of each reader to get just what he needs. These remarks are peculiarly applicable to the present treatise; for the issues are presented in so confused a manner. It is astonishing and distressing to notice how the Lanoo, no matter what happens to him, soaring aloft like the phang, and sailing gloriously through innumerable Gates of High Initiation, nevertheless keeps his original Point of View, like a Bourbon. He is always getting rid of illusions, but, like the entourage of the Cardinal Lord Archbishop of Rheims after he cursed the thief, nobody seems one penny the worse—or the better.

Probably the best way to take the whole treatise is to assume that it is written for the absolute tyro, with a good deal between the lines for the more advanced mystic. This will excuse, to the mahatma-snob, a great deal of apparent triviality and crudity of standpoint. It is of course necessary for the commentator to point out just those things which the novice is not expected to see. He will have to shew mysteries in many grades, and each reader must glean his own wheat.

At the same time, the commentator has done a good deal to uproot some of the tares of the mind of the tyro aforesaid, which Madame Blavatsky was apparently content to let grow until the day of judgment. But that day is come since she wrote this Book; the New Æon is here, and its word is Do what thou wilt. It is certainly time to give the order: "Chautauqua est delenda".

Love is the law, love under will".

Now to:—

THE VOICE OF THE SILENCE

(Fragment I "From the Book of the Golden Precepts")

(Madame Blavatsky's Notes were omitted in the Equinox edition as they were thought to be diffuse full of inaccuracies and intended to mislead the presumptuous; but they are given corrected by our notes where necessary).

THE WISE AVOID ALL THE PITFALLS OF THE SIDDHIS ESPECIALLY OF THE 'MOON': THEY ARE THE LOWER AND HAVE THEIR BREVITY OF EXISTENCE.

*Ati maamusha cheshtadi tada saamarthyam udbhavet
Na darshayet sva saamarthyam darshanam veeryavat taram.*

Says Madame H. P. B.:—

"The Pali word Idhhi is the synonym of the Sanskrit Sidhis or psychic faculties the abnormal (?) powers in man. There are two kinds of Sidhis. One group embraces the

lower, coarse psychic and mental energies; the other is one which exacts the highest training of the spiritual powers". You can take her *cum grano Tibetan salis*.

What happens very early in Yogaic training is some sort of a result that happens in such a way that the tyro gets overwhelmed thereby; the caution is against such a danger.

Says O. M. :—

“ Do what thou wilt shall be whole of the Law. Nothing less can satisfy than this Motion in your orbit.

“ It is important to reject any Iddhi of which you may become possessed. Firstly, because of the wasting of energy, which should rather be concentrated on further advance; and secondly, because Iddhi are in many cases so seductive that they lead the unwary to forget altogether the real purpose of their endeavours.

“ The Student must be prepared for temptations of the most extraordinary subtlety; as the Scriptures of the Christians mystically put it, in their queer but often illuminating jargon, the Devil can disguise himself as an Angel of Light.

“ A species of parenthesis is necessary thus early in this Comment. One must warn the reader that he is going to swim in very deep waters. To begin with, it is assumed throughout that the student is already familiar with at least the elements of Mysticism. True, you are supposed to be ignorant of the dangers of the lower Iddhi; but there are really quite a lot of people, who do not know that there are any Iddhi at all, low or high. Too ruddy a cheerfulness on the part of the assiduous one will however be premature, to say the least. For the fact is that this treatise does not contain an intelligible and coherent cosmogony. The unfortunate Lanoo is in the position of a sea-captain who is furnished with the most elaborate and detailed sailing-instructions, but is not allowed to have the slightest idea of

what port he is to make, still less given a chart of the Ocean. One finds oneself accordingly in a sort of "Childe Roland to the Dark Tower came" atmosphere. That poem of Browning owes much of its haunting charm to this very circumstance, that the reader is never told who Childe Roland is, or why he wants to get to the Dark Tower, or what he expects to find when he does get there. There is a skilfully constructed atmosphere of Giants, and Ogres, and Hunchbacks, and the rest of the apparatus of fairy-tales; but there is no trace of the influence of Bædeker in the style. Now this is really very irritating to anybody who happens to be seriously concerned to get to that tower. Steady persistence in practical personal exploration will enable this Voice of the Silence to become a serious guide in some of the subtler obscurities which weigh upon the Eye-lids of the Seeker."

Kondinna Bhikku:—

Says the Yoga Samhita:—

There are two kinds of Sidhis: those that can be induced, *kalpitah*; secondly those that ensue quite easily during training, *akalpitah*. Of the first are the Sidhis, powers, that are induced by mercury treatment, drugs, trainings, tricks, mantras, charms, enchantments and the like. These are temporary, of little value these Sidhis that require external help. Of quite another kind are the Sidhis that ensue by practice of Yoga devotedly attuning oneself to oneself, cultivating the outlook of a God; hereby one doth indeed become God. The true characteristic of the attuned Yoga Sidha is to keep silent and inviolate what he has acquired, not to reveal what he comes to know of. Just as the traveller who goes along guided by the stars in the sky and unaware of anything else than the atmosphere around him attains to various Tirthas, sacred springs, different places and attains to many powers so doth he in the path

of Yoga doth he attain to powers now considered abnormal, quite careless of whether he gets them at all or no.

And these Siddhis are enumerated further: "The excretions become quite little; he gets stronger; he feels his body to be lighter; he smells fragrantly; his voice and complexion are clearer; this is the first result of Yoga. Thorns do not hurt him; he does not get drowned in quicksands or slush; he is able to stand hunger and thirst; this is the second result of Yoga. The ability to eat large quantities of food and drink equally well, to stand heat, to see and hear distantly, this is the third result of Yoga. The power to travel on land as doth the frog; on trees to climb like monkeys and travel in the air flyingly is the fourth result of Yoga. The knowledge of past, present and future, the God-like results of possession of such Siddhis as the Anima, etc., is the fifth stage.

The Eight Siddhis are :

1, 2. *Anima and Mahima*—A chameleon, by merely inspiring air, renders the whole of its body, from the head to the rectum, turgid, round, and plump and merely by a single expiration of air, the whole of the body again assumes a lank and lean appearance. The lean and lank condition of the system is technically named Anima; and the turgid, round, and plump appearance is denoted by the term Mahima.

A Yogi, imitating the chameleon, fills his lungs and the whole of the intestinal canal with inspired air and acquires a plump, round, and turgid appearance (mahima), and becomes lean and lank again (anima) by a single expiration.

3, 4. *Laghima and Garima*—The sturgeon, by swallowing great draughts of the atmosphere, distends not only the stomach, but a large bag that communicates with the

œsophagus, and thereby becomes specifically lighter, and floats above the surface of the sea. A Yogi, by long practice, acquires the power of swallowing large draughts of the air, and thereby produces a diminution of his specific gravity (laghima).

A Yogi acquires an increase of specific gravity (garima) by swallowing great draughts of the air, and compressing the same within the system.

5. *Prapti*:—This is the obtaining of desired objects. A Yogi, in a state of self-trance, acquires the power of predicting the future event, of understanding unknown languages, of curing divers diseases, of divining the unexpressed thoughts of others, of hearing distant sound, of seeing distant objects, of smelling mystical fragrant odours, of embracing mystical beautiful woman, and of understanding the languages of beasts and birds.

6. *Prakamya*:—By Prakamya is meant the power of casting the old skin and maintaining a youth-like appearance for an unusual period of time. By some writers it is defined to be the property of entering into the system of another. Yayati, who was old and decrepit, yet anxious to enjoy sexual appetite, entered into the system of his youngest son, having left his own body. So say the puranas.

7. *Vasitwa*:—This is the power of taming living creatures, or bringing them under control.

Vasitwa may be defined to be the power of mesmerising persons by the exercise of the will, and of making them obedient to one's own wishes and orders.

Some learned Pandits define Vasitwa to be the restraints of passions and emotions.

8. *Ishatwa, or Divine Power* :—When the passions are restrained from their desires, the mind becomes tranquil and the soul is awakened. The Yogi becomes full of Brahma (the Supreme Soul). His eye penetrates all the secrets of nature, he knows the events of the past, present, and future, and when he is not led astray by the temptations of the seven preceding "perfections" his soul, not only holds communion with the invisible, inconceivable, unalterable, omnipresent, omniscient and omnipotent Being, but he becomes absorbed into the essence of the same. It is commonly supposed that a Yogi who acquires this power, can restore the dead to life.

But it is the base of all real occult training to regard even these eight as hindrances on the True Path. Such is the teaching of the Holy Tathagata.

(The student is referred, if he knows Sanskrit to the *Yoga Shikha*, *Yoga Tatva* and other *Yoga Upanishads* for the enumeration of the results of *Yoga*—these results are the inducements for work in this Path and need not be regarded as more).

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