

# THE KALPAKA

*The Psychic Review of the East*

T. R. SANJIVI

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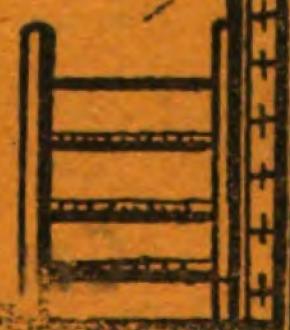
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# THE KALPAKA

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**T. R. SANJIVI**

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## NOTES OF THE MONTH

The *Occult Review* for January 1930 commenting on the book "Sobs and Throbs" \* that originates from the Meher Baba movement says that it is a record of undoubted psychological interest, and the Review gives us gushing detail about the boys in the Meher Ashrama. But in the tropics, one has to be careful against religion finding its overflow on the sexual side and the use of small boys has to be watched with care. If the Meher Baba movement holds the promise of a great future, that future should not deal with adolescence. Such our respectful view.

\* \* \* \*

We are thankful for the following Note (Cf. p. 60 of same Review):

**The Holy Order of Krishna. PRACTICAL INSTRUCTION IN OCCULTISM (YOGA).** Tinnevelly, India: THE LATENT LIGHT CULTURE.

This book consists of twenty-four lessons for probationers of the Holy Order of Krishna and says frankly that—"The lessons are strictly personal and not self-contained. The completion of each lesson will be only for the inquirer and suitable to each individual requirement.

\* SOBS AND THROBS, or *Some Spiritual Sidelights*. Ahmednagar [Deccan—India]. N. N. Sabha. Price Re. 1.

No reasonable person, however, is going to quarrel with a teacher who takes precautions to safeguard his system and his pupils, and subject to the proviso that I have not experimented with the system, nor have been supplied with the missing keys, I will endeavour to express an opinion thereon.

The name of no author is mentioned, but the work is obviously that of a scholar and mystic. The general impression conveyed is that here we have something worthy of serious attention by Western occultists who are desirous of studying that aspect of their philosophy in which India excels..... the etheric double and its practical manipulation by the controlled breath concentrated by meditation.

The employment of a Sanskrit terminology makes the study somewhat difficult for a European, but an excellent glossary gives valuable help. In fact it is well worth the while of any student of esotericism to get the book for the sake of the glossary alone.

The question arises, however, how far is the Eastern Guru able to deal with the Anglo-Saxon temperament and physique? The Anglo-Saxon has an unfortunate knack of apparently getting no results at all from *Yoga* exercises for a considerable time, and then suddenly going all to pieces. Apparently the organisers of the Holy Order of Krishna know what they are about and a very interesting opportunity seems to be offered to Europeans by their school.

There is one point that may be raised, however. The Order appears to have for its slogan the words: "Do what thou wilt shall be the whole of the law". This phrase has somewhat sinister associations in English ears and the organisers of the Holy Order would be wise not to employ it in literature intended for European circulation.—DION FORTUNE".

But we should say that the slogan of DO WHAT THOU WILT is not that of the Holy Order of Krishna but the Holy Order itself of Krishna, Cf. Gita verse 18. 63 *Yatha Ischasi Tatha Ku'u*. The late F. T. Brooks of Theosophic fame has emphasised it and surely he was the first person to protest against Leadbeater. As to the question raised how far the Eastern Guru is able to deal with the Anglo-Saxon or American temperament and physique we may say we have a hundred probationers in the West already, all of them quite satisfied.

# BHAKTI YOGA

## SWAMI ATMANANDA NATHA

(Continued from the last issue)

Says the Bhavana Upanishad

*Nirupadhika Samvideva Kamesvarah.*

The lord of thought is he whose thought sphere is devoid of every trace of disturbance. There should not be any evil and all the cumulative effect of evil thoughts must be eradicated by the philosophy of the beautiful. What is the beautiful then?

*Sadunanda Purnah Svatmaiva Paradevata Lalita.*

The beautiful is our own Anandamaya Kosa, full of joy, and does not exist anywhere else outside of self. In such a theory where is any practice of prayer or Mantras or Tantras, where is there anything else than a calm feeling of joyous being. From Tat Tvam Asi you thus drop the Asi for Tat is Tvam or Sa Aham.

Here then is a process of putting theory into practice, wherein we consciously imagine ourselves living in Our Ananda Maya Kosa breathing out joy, imbibing joy, rolling in joy, and this alone is Bhavana Yoga, the entire practice of Optimism to an extent greater than that of Dr. Pangloss. There is more than humour in it for it is not alone a making virtue of necessity but the exercise of divine patience, divine charity, and the consciousness of eternal being, the resultant of fixed thought maintained.

*Evam Muhurta Tritayam Muhurta Dvitayam Muhurta  
Matram va Bhavana Paro Jivan Mukto Bhavati.*

He who thus practises for three seconds or two or even one is indeed blessed for life, says the Bhavana Upanishad, for the thinker then lives for those seconds in his

Anandamaya Kosa and feeling its pleasures will not forsake them and return to lowlier thoughts and even if the necessity of the world starving does induce him, he goes back again and again to his survey of the beautiful. The seconds that he devotes thereto may be perhaps years in reality, for the Yogi, it is said, transcends time. .

But there are also some ardent students whose power of imagination falls far short of a comparative idea of a beautiful, who cannot reconcile themselves to the fact that Vedanta is anything but dreary, that this philosophy is really the attainment in thought of the sublime and the beautiful and who would seek some extraneous help to steady their thought. With some external help they are sure of steadyng the action of the sense organs, they are sure of conquering their lower centrifugal nature and becoming Creator. To such Glyndons if only they would stick to the thing is vouchsafed the dangerous practice of Taraka Yoga. Dangerous because with external help the mind is ever tied and with external help comes the trouble of external interference also. The troubles against which all neophytes complain begin with the repetitive sub-conscious action of the sense organs, and the philosophical clues taught by Taraka Yoga advise us to take hold of some sense organs as helps and in concentrating the mind do so along with external organs in the exercise of some such sense as hearing or sight. It is thus possible to develop that sense also and to use that development to save ourselves from the dangers of a higher plane whose effects on our senses are sometimes very dangerous.

The secret is again here in the "Tat Tvam Asi" Mantra. Here arises the question whether as some physical object is chosen for concentration, does the mind become the object and the knower an immaterial spirit become merged in the known? What the knower would

become merged in for the time, if the mind were to leave its central position, is the thought form or basis of the object and such a danger or contingency is avoided in taking up a substance or object that does not create in our normal state of consciousness any concrete ideas. A ball (black and round) is chosen and you are asked to fix your eyes and mind upon it. It would not do to look on it and let your mind think on something else ; for that would end in blankness or hypnosis a most dangerous state. But if consciously he looks on the ball never straining his eyes and ever straining his mind, as required in the commands of the Mandala Brahmano Upanishad, he attains better states of perception gradually. He goes irresistibly towards a higher plane and avoiding the colors and sights that appertain to earthly states and experiences it is possible that by the exercise of the mind he attains to full knowledge of the mental plane and goes aye, further and beyond into the realms of joy.

*Bhru Madhyai Sat Chid Ananda Tejah Kuta Rupam  
Tarakam Brahma*

What is it that will save you ? By the practice of the concentration of the eyes on the object, the object will disappear and a sort of pillar of Light will be seen, which if you pursue, you will end in the Infinite. Easily said, but most difficult to put in practice, for students even told distinctly not to strain the eyes will strain them, will destroy their vision unless some remedies are used. Therefore is the practice of Taraka Yoga only hinted at. Saying more here will be only advertisement, forcing worthless would-become-before-you-wink fellows to rush into practice. The Masters will visit the reaction of the harm they come to partly on me too. What I can say is that by the word Bhru Madhyam is meant only "the eyes" and not any part of the space in the forehead, and thus all practices

that have their origin in fixing the sight on the centre of the forehead, or the space in the forehead between the eyebrows have been prohibited. Bhru Madhyam is between the eyelashes, i. e., the eyes and this common sense view must satisfy all.

The kinds of such strain of the eyes or rather concentration are threefold. They are called Pratipat, Purnima and Ama. Purnima is the full opening of the eyes; when the eyes begin to water they may be rolled and after a time Pratipat or half closed eyes may be used. In course of time it will so happen that without any effort the Light seen forces itself upon your moments of half sleep or when your eyes are closed; or you may also when your eyes are closed imagine in its perfection the Light; such a state is called Ama. Thus much only can be vouchsafed in a magazine for there are details that must be explained only in person for they require special adaptation to different students and the dangers are so many. Therefore is the Taraka Yoga the most difficult of all.

When these two, the Light and the Inner Sound have been felt you have advanced far enough in your Yoga and you will find that the physical body is having no attractions for you, for you function consciously in a higher sheath; then do the gross atoms composing it disappear and the subtle atoms rush in to fill their place; then you feel the body lighter, mind freer, thought stronger, emotions grander and life itself really worth living. You do not think that the Philosophy is one of tropical inaction, that its aim is annihilation of self, a vacant nihilism its goal, for you find that you can even release yourself from the gross body and flit about at pleasure, always of course within the sphere of the earth, always at liberty to do good to your fellowmen.

And the finality? That, is for you to work out.

## THE ASTRAL BODY\*

In the literature of occultism frequent reference is made to the power of men to leave the physical form at will in order to travel to distant lands or to explore the realms of the unseen. For the man in the street, *in the West*, this possibility has perforce had to remain a fascinating dream. Nowhere except perhaps in the articles that appeared in the Occult Review for May 1920 by Oliver Fox have practical details been made available and any knowledge that the authors of occult treatises have possessed have been carefully withheld.

The book before us is written under the joint authorship of Mr. Carrington a psychic writer of repute who is best known to us for his fascinating compilation on DEATH, and Mr. Muldoon who is apparently possessed of this extraordinary faculty, and is styled 'Projection of the Astral Body'. As to the descriptions given at first hand one has always to take them as subjective experiences that must stand tests carefully applied, but as to the details of how to leave the body at will and return at will we have to take the liberty of collating the matter given and the practices outlined with the vast record of such experiences available in the East among the elect, stating what we have to say.

It is an ably written and an excellent work; but the details of the practices given are crude; nay, their rationale is imperfect such that we have often questioned whether they were actually the authors' own practices or were mere flimsy theories given at haphazard. For the theory of this astral projection given by Carrington in his Introduction requires to be freed from much of mummery still left after

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\* THE PROJECTION OF THE ASTRAL BODY.—Sylvan J. Muldoon and Hereward Carrington. With 12 specially selected Illustrations. London: Rider and Co., Paternoster House, E. C. 4.

their rightful rejection of worthless information about Akashic records, travel to distant planets, penetration of the future and rending the veil of the Past, to beautiful spirit worlds akin to the houris of Paradise such as can be found in voluminous ponderosity in several Theosophically inclined works. And at the outest we have to protest against the 'broad and general teaching that every human being has an astral body just as he has a heart, brain or liver, that astral body is more truly the real man than the physical body is, that the astral body is the vehicle of the soul and that it constitutes one of the essential connecting links between mind and matter'. Nor do we approve of such paras as: 'To the materialist of course who regards mind as being merely a product of certain brain activities such a theory would appear superfluous and nonsensical'. We have progressed so far in science along the researches of relativity that mind is becoming recognised to be a finer form of matter than we at present can conceive of, a form beyond the range of physical appara*ta* such that we can perfectly create.

Which brings us on to the actual theory that should serve as a preamble to books like the one under review. And the theory is one which has been advanced in Fournier D'Albe's "New Lights on Immortality" and even in Carrington's own work on Death. It is, that the human form instead of being an opaque impermeable solid is but the aggregation of several *mists*, of milliard forms of intensity and density, of varying powers, and tenuosities. Proof thereof is seen in the success of the radium ray or X-ray to penetrate the opaque form and take photos of the inner bone and viscera within the human body just as it can cure the cancerous diseases in man. In the early days of the study of this phenomenon it was called thought but now it has been definitely recognised that from out of this dense mist that is the body, *finer* mists can be extracted repeatedly, and for

short periods with of course the possibility of restoring the extracted mist back to the original form.

That is all that the lay reader need be told about the phenomena that have been voluminously and very carefully dealt with in the book under review as regards the theory of the astral projection so far as it concerns the thing projected. From the standpoint of materialism the projection is a form of matter, is matter that is perceived by those who can perceive it; it doth not improve matters to call it a simulacrum or hallucination, for the current accepted tenet is that all phenomena are but reflections in the mind of the perceiver, hallucinations, quite unrelated to the thing in itself. Matter being a succession of events in the theory of Relativity, all these phenomena of the projection of the astral body are but hallucinations, events that succeeded each other to the perception of the subject.

And we have to state that the Doctrine as stated by Carrington has to be re-expressed in simpler terminology avoiding the use of the term 'astral body'. Nor do we think it necessary to use the phraseology of the Silver Cord, a term taken from Ecclesiastes and itself borrowed from the Sutratma of ancient Indian and Budhist Sautrantika psychology. The facts mentioned by Carrington and Muldoon are such that they correspond with our experiences, here in the East, but the language used in stating the fact seems to us open to revision and better expression. About his Silver Cord itself that investigators who have developed intensity of vision beyond the wave lengths of the spectrum of sunlight have perceived as trailing away off from the body of the cataleptic medium in seances and connecting it with a simulacrum of the physical form of the medium that is termed herein the Astral body, we have to state that the original idea of the Cord came from the Chinese, who held that the body was hung as if by a thread on the Spirit, and

was a drag on the Spirit ; we have dealt with this at length in Comment A on Instruction No. 3 of the Holy Order of Krishna, on the Gita. The fact is that until death the mist that is extracted out of the body in 'astral projection' using Muldoon's term keeps its touch with the physical body and the connexion is *sensed* as a cord. Naught more, we say, and all the descriptive data thereanent are but pseudo science that tries to make up a big book because the writers cannot write a small one ; perhaps for want of time.

Mr. Muldoon states the fundamental law of astral projection thus: 'If the sub-conscious will become possessed of the idea to move the body coinciding bodies and the physical part is incapacitated the sub conscious will moves the astral body independently of the physical.' All of which looks very big and becomes bigger in the voluminous treatment of the theory hereanent throughout the book. Mr. Muldoon brings us to the, (to us) very unnecessary acceptance of various postulates such as the sub-conscious will, conscious will, astral body, incapacity of the physical body and the like. All that was and is necessary is to state that mind being another form of matter, thought can be likened to a mist evolved and formed out from the Human being, capable of reflecting itself and appearing in a form at distances to persons capable of seeing the form. In Sanskrit '*Ischa maatram prabhoh srishtih* :— this is the power of *Ischa*, the Thought that expresses itself as form. In the quietude of the physical body, which means that when the thought does not find itself called to the body itself, thought specially directed can effect itself.

Mr. Muldoon is troubled very much by his own terminology ; having used the term Conscious mind he is not able to explain what its composition is. He says (p. 21)

'the more one probes into the riddle the more probing will become necessary. To dwell upon it for a moment should convince even the most hopeless egotist that he does not know himself very well after all. That the mind *is*, is self-evident (?) ; but what becomes of it during coma remains unfathomable ! He positively gives himself away when he says 'if we could but determine what opens and closes the door of consciousness then we could also determine why some astral projections result in consciousness and some do not'—and what is mind but the door opened by the consciousness itself another term for the mind ?

And again he asks 'How is it that we ever sleep ? Where is the somnambulist's conscious mind ? There can be but one reply 'We do not know'. But hereon hangs all the answer to the theory of what Muldoon calls conscious astral projection. And the question has been fully answered by the Hindu scriptures which treat of the states of Jagrat, waking ; of Svapna sleep ; of Sushupti, deep sleep (and Samadhi, entrancement of the body); of Turya ecstasy ; of Turyaita, rapture ; and of various other states of what we vulgarly called Mind, Brahma, namely Dharana, retention ; pratyabara, re-collection ; Dhyana, concentration and Samadhi. But we are not repeating what the Hindus have said ; we are reviewing Mr. Muldoon's classical work, for to the westerns the book is of paramount importance. And as we read the book through we are unable to find anything more than that the Mind is what sticks through as the link between the ordinary waking state of the medium or subject and his cataleptic state of the body when he is said to astrally project.

Mr. Muldoon gives several experiments for praxis of which the Dream control method given on p. 99 of his book

is interesting. He says that the proper dream would always project the phantom and quotes on pp 102 et seq experiments taken from Carrington's book on Yoga and these experiments take up Chapter 8 of his book. Chapters 8 and 11 give fuller details, some of them again taken from Carrington's book on Yoga regarding the art of inducing 'incapacity' of the physical body which provokes the projection of the astral pp 145 to 150. On page 150 Muldoon tells us how to develop a consciousness of self that reads like an experience of what we in the East call Chaya Upasana. He suggests the meditation of the human form as seen in a mirror which he says should be regarded as the real You and he advises you to go to sleep with this in the mind and with your eyes centered on the mirror. This is where we strenuously *object*; for what we have been aiming at is conscious projection and we ought never to let ourselves go to sleep; on the other hand we ought to keep our mentality transferred to the form seen in the mirror as suggested by Mr. Aleister Crowley. Conscious projection is rare, says Muldoon in his 12" chapter; but we beg to say that it is conscious projection that we have to aim at and that nothing less is of any use. If we are to try to get at projection unconsciously we do not certainly benefit ourselves; if our purpose is the betterment of ourselves, of humanity we ought never to take up any practice that doth not lead consciously to any result. Even in the experiments suggested in the Tibetan Book of the Dead mentioned by Carrington we find that among the Easterns the very process of Death was treated as an Act to be worked out into an ecstasy. Mr. Muldoon has not much to tell us about the conscious astral projection about which we have to refer the earnest to the Scriptures of the East and to Mr. Crowley in the West.

On the whole the book of Muldoon is an extraordinary book that deserves careful study in as much as it tries to bring within its purview the facts relating to phantoms, hallucinations, ghosts, apparitions of the dying and the like. There are 16 chapters in the book and from the standpoint of western educated easterns the book can be called scientific ; and there is of course the genuine desire to be exact in his terms and classifications which are elaborately made. It is a reference book for every library ; a very good book indeed and very modestly priced for its 241 pages of refreshing material at 18 shillings.

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# THE INVISIBLE WORLD

FREDERIC W. BURRY

In the first place, we must remember that it is a very *real* world.

Scientists and philosophers of all shades of opinion now admit and affirm this great fact.

Havelock Ellis gives Freud the credit of especially proving the reality of the spiritual world.

So many have thought about it as a mere vague, shadowy, misty dreamland, a vaporous creature of the imagination.

Not that the world of the imagination is unreal, but we have so long associated reality only with things that are visible, subject to ocular demonstration.

Modern discoveries have done their part in overcoming obstinate materialistic prejudice.

To get away from static and stagnant egotism. To find our life by losing or loosing it. To keep up what the ancients called *flux*, and what we term circulation. For even as the woman of scriptural antiquity continually had her cruse of oil refilled from an invisible or unknown supply as fast as the vessel was emptied, so may we have faith that our wants will be looked after.

Our part is to serve and give. To sow. Harvests and rewards have a curious way of looking after themselves. Or as some declare, are attended to by invisible helpers in the infinite hierarchy of the celestial spheres.

Walt Whitman, as he enthuses over the corporeal functions of man, declares his belief that they have meanings in other higher spheres.

Everyone is aiming for the throne of power. For a seat on the right hand of authority. But in order to gain

the office of dominion, it is necessary to be faithful with the little things.

The selfish stage must be outgrown. This is the period when symbols are mistaken for reality. It is a necessary transitional, conservative, negative attitude that makes one a tool or slave for others more advanced in consciousness.

It is a state of fear, when there is a lack of concentration or living in the Now. Too much looking back into the past, which leads to ossification, when the metabolism of the body may actually be turned into a veritable pillar of deadening acids and salts. Or too much empty wishing and waiting on the future. When there is so much glory, possibility, opportunity Now.

If we can control our thinking, we have the world in our hands. As Rudyard Kipling says: Yours is the earth and everything that's in it, if you can keep your head when all about you are losing theirs and blaming it on you. And if you can meet with triumph or disaster and treat both these impostors just the same.

Then, indeed, we can enjoy every passing moment, realizing that we are here for experience, and that the blessings of life, health, youth are ours, if we just give service, do our work, and not bother much about the outcome.

While it is true that Fear is largely of psychic origin, born of the personal consciousness that must be surpassed, belonging to the realm of vanities and conceits—nevertheless, there is a distinct physical element to reckon with.

How strange that the simple matter of Fasting should be so difficult. And yet how fraught with results is this mastery over the digestive tract. The body is a good servant but a bad master.

A state of health is one when you do not know or feel that you have a body. Thus has pleasure or happiness been spoken of as negative in its nature. Pain and distress accrue from an over positive or intense desire for ambition for inordinate satisfactions. As Elbert Hubbard used to say, trying to get more out of life than there is in it.

The Son of Man hath not where to lay his head. The animals have their nests and holes, but the Son or Offspring or Superman is not wanted.

By faithfully living up to our ideals, we do not lose anything that is of worth in the physical world. The excitements and sensations are so illusory—one hardly knows whether many of them can be classified as pleasure or as pain. The whole thing is largely a matter of habit.

One thing is certain, as Nietzsche would say there is a suspicious look of possible forthcoming trouble when the dice of fate seem for the nonce to be casting something in one's favor. For the law of reaction follows action—periodicity everywhere—cycles and wheels—bitter and sweet, sunshine and shadow, darkness and dawn—and as above so below.

St. Paul says: The flesh lusteth against the spirit, and the spirit against the flesh.

One thing is apparently clear, we may be as sceptical and agnostic as we like, what is popularly known as materialism will hardly stand the searching light of logic.

We cannot escape the realization of what we may reasonably call the spiritual world—unless one is just obstinate and perversely blind.

Perhaps some will say they will acknowledge an invisible world, but the word "spiritual" is unscientific.

That, admittedly, the old definition or testing of reality as being that which is capable of ocular demonstra-

tion is no longer tenable, in the face of microscopic phenomena, radio-activity and such mathematical studies as instituted by the Relativitists, the Einsteinites, etc.

But words are just words. This, however, means much. One has no quarrel with a rational mechanistic or materialistic view of things, as such. But a good deal of so-called modern science would appear to be dangerously near a specious kind of fanaticism and superstition—a sort of idolatry, in its way.

The seeker after Truth cannot be tied or bound by hypotheses of one extreme or the other.

“Keep your head” is the watchword for the thinker.

The word spiritual suggests the essence of things. One gets behind the mental attitude that is associated with dead things, husks, shells, clay, dirt. Spirit is a living word. And intellect proves the illuminations of the intuition. Research, objective analysis endores the faithful discoveries of the truth seeker, the subjective visions of the seers—the ageless, transcendental prophecies—even the teachings of the Christs and Masters of all lands—whose messages are complementary, whose doctrines identical.

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# VEERA VAISHNAVAM OF - - - - - - APOSTLE JOHN

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

With the help of a piece of information furnished by Aristotle regarding the Indian origin of the Jews, I discovered in 1923 that Palestine was originally a S. Indian colony ; that Aramaic the mother tongue of Jesus was Aravam (Tamil) and that Jesus Christ was a Tamilian. Since then I have been contributing articles on the subject to the S. Indian Press. I write about a small matter like the present one now, just to show that, even in minor details, corroboration is to be found to support my discoveries. Before I deal with the subject, I shall digress to relate a personal experience. Some 18 years ago I worked in the C. I. D. at the time of the Ashe-murder and the King's Delhi Durbar. My work then took me once to a small village in Tanjore District bordering the French territory and I put up in the local inn which was a small building. As I sat in the front verandah one day, the cart of a traveller came to the chatram and a very orthodox Vaishnavite gentleman with Dwadasa Namam got down from it. The gentleman, after he made himself sure that I am a Brahman, since my hair is cut in western style, went in to see the accommodation. After he had gone in, another cart came up containing a very orthodox Saivite gentleman with a heavy Rudraksham garland and Vibhuti marks. This gentleman too like the former, after making sure of my Brahmanhood, went in to arrange lodgings. The space inside the chatram was limited and the representatives of the two schools of God met inside the inn and each one enquired of the other whether he proposed to halt in the building. Just at that

time I chaneed to go in and the religious temper of the two was somewhat like the state when positive and negative electricity combine to produce an explosion. As each one manouvreed to get the other to find accomodation elsewhere and was not successful, they both left the place with me soon after. This religious temper is known in S. India as Veera-Vaishnavam or Veera-Saivam. Little did I think at the time that the incident which I witnessed would be of use to me years afterwards in expounding early Christianity.

Since Palestine was a S. Indian colony, Jesus naturally had in that country Vaishnavite and Saivite followers as stated by me in an article published in the Hindu of 29 Dec. 1928. Apostle John was a Vaishnavite follower of Jesus. That is why in a second century fresco of the Last Supper recovered from the Roman catacombs and which fresco is now in the museum of the Vatican in Rome, John is represented with a Vaishnava Namam on his forehead (▲) : that is why he (of the writers of the books of the New Testament) speaks of Paracletos (Paraclata i. e. Prahlada) : that is why again the Fourth Gospel written by him has family likeness to Baghavat Gita and that is why yet again he alone of the Apostles tells us how Jesus surrounded by disciples (like Krishna by Gopis) sang dancing the beautiful hymn referred to in Mark 14, 26. Regarding the manner in which Jesus sang this hymn Apostle John says in paras 94 and 95 of the Apocryphal "Acts of John". "Now before he (Jesus) was taken by the lawless Jews—he gathered us all together and said : before I am delivered up unto them let us sing a hymn to the Father and so go forth to that which lieth before us. He bade us therefore make as it were a ring, holding one another's hand, and himself standing in the midst he said : Answer amen unto me. He began, then, to sing an hymn and to say : Glory be to thee, Father. And we, going about in a

ring, answered him : Amen, etc. After giving the complete hymn sung by Jesus, John says of Jesus as a Gopi would refer to Krishna "Thus, my beloved, having danced with us the Lord went forth". Pages 253 and 254 of M. R. James's "The Apocryphal New Testament" give the full text of this beautiful hymn and pages 296, 297 and 298 of B. H. Streeter's "Primitive Church" give Mr. Gustav Holst's musical version of it. Contemporaneous with Vaishnavite Apostle John was another man called Cerinthus. He was known as heretic Cerinthus for his views. In one of my articles in the Madras Press I had said that Gnostic heresies of early Christianity represented Saivites mode of Indian thought, the ablest exponent of which thought was the great Sankara. Cerinthus belonged to one of these Gnostic heresies. According to Cerinthus, the man Jesus was only an accidental vehicle, of which the redeeming Spirit the Logos made use, in order to be able to reveal himself in humanity. This Gnostic mode of thought reached its culmination in a system called Docetism. Docetic view speaking generally approximates to Sankara's view of Brahman. In the words of Neander, the famous German Church Historian, the Docetic view was that "In place of the real human appearance of Christ, only a semblance, a phantom was substituted, in which the Logos was enshrined. Everything that came under the notice of the senses was explained only as phantom, an optical illusion of which the higher ethereal Being, who from his nature could not be perceptible to the senses, made use, that he might manifest himself to sensuous mortals" (B). Since Christianity was a Tamil Reformer's sect, the Docetic conception is our Maya theory. According to Docetism man Jesus, his sufferings and his death were but Maya, illusion which the great Mayayin God assumed, to win the world to him. Vaishnavism is a religion of Bhakti and Saivism is a religion of Gnanam (Gnostism). And Apostle John and

heretic Cerinthus were representative of these two modes of thought.

### **Saivite Cerinthus.**

Now an ancient story has come down to us regarding John and Cerinthus, Irenaeus, among others, mentions an account given by the aged Polycarp, that on one occasion when John was about to bathe and heard that Cerinthus was in the bathing house, he retired with abhorrence and exclaimed. "Surely the house will fall in ruins as the enemy of the truth is there". Many scholars are not inclined to give credence to the story. Some think that the story (if true) is but an indication of a small weakness of a great man. But since we belong to the same race to which Apostle John belonged, we may well believe the story, for it is only an exhibition for the Veera-Vaishnavam of Apostle John.

In the article of the Hindu of 29 Dec. 1928 referred to before, I had said that European Christianity was Vaishnavite and Asiatic Christianity Saivite. According to my reasonings the Syrian Church of Malabar must have had its origin in Saivite Christianity. The Malabar Church inspite of the later influence of European Christianity retains traces of ancient days. Thurston in his "Castes and Tribes of Southern India" (Vol. VI p. 446) refers to the existence of the division of Northerners and Southerners among Syrian Christians of Malabar. No doubt Syrian Christians explain the division as stated in Thurstan's book. But in the light of all the foregoing facts, I should think that Syrian Christian Northerners correspond to the Saivite Vadamas (northerners) of S. India. European Christianity carried even as far as England some of our customs like the purification of polluted vessels with ashes and sand and the shaving of the front portion of the head (tonsure of Simon Magus). The last customs especially

survived in England till the 7th century A.D. when it was abolished by the Synod of Whitby summoned by Oswy, King of Northumbria (C). Did European Christianity which was Vaishnavite reproduce the Vada-kalai and Ten-kalai of S. Indian Vaishnavism? Here is an interesting field for a gentleman of Conjeevaram to work.

### References

- (A) Sir Wyke Bayliss, *Rex Regum*. Plate opposite p. 38.
- (B) A. Neander. *History of the Planting of Christianity* pp. 393—394.
- (C) J. Baikeiie. *The English Bible and its History*. pp. 63—70.

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# THE BHAGAVAD GITA - - - - - - UPANISHAD

## VOICE OF THE SILENCE

*written down as*

LIBER LXXXI.

*Mukta assane shitah yogi mudrayam sandhayam shambhaveem  
Srunuyad dakshine karne naadam antastham ekadhih*

We doubt very much if Mr. the Rt. Rev. C. W. Leadbeater ever followed the teaching of this verse on which he could have thrown much light, but the translation by Blavatsky of this verse is not true nor exact: "He who would hear the Voice of Nada the Soundless Sound and comprehend it has to learn the nature of Dharana". Nada is not the Soundless Sound nor is it the translation of the Senzar term (which itself is a corruption of Chandas-sar or Zend sara, the music of the Parsi songs of ancient Indo-Iran) but it is the sound heard in the ears as we close them with the tip of the fingers. Nor do we think that Dharana is "the intense and perfect concentration of the mind upon some one interior object accompanied by complete abstraction from everything appertaining to the external universe or the world of the senses" as Blavatsky in her notes on the Voice represents.

Mr. Crowley in his notes is quite correct in every way. He says:

"The voice of Nada is very soon heard by the beginner especially during the practice of Pranayama (control of breath-force). At first it resembles distant surf, though in the adept it is more like the twittering of innumerable nightingales; but this sound is premonitory, as it were, the veil of more distinct and articulate sounds which come later. It corresponds to hearing to that dark veil which is seen when the eyes are closed, although in this case a certain degree of progress is necessary before anything at all is heard".

As this is the starting point of our study and praxis, we shall first translate the original verse of the Sanskrit.

2. SEATED IN THE FREEDOM OF WHAT IS TECHNICALLY AND COMPREHENSIVELY KNOWN AS MUKTASANA, AND HAVING SEALED ONESELF BY THE SHAAMBHAVEE, ONE HEARS THE INNER VOICE OF THE NADA IN THE LEFT EAR IN THE COMPASSIONATE DAKSHINYA OF HEARING, BUT HE SHOULD BE ATTUNED OF WILL.

As Crowley says, the voice of the Nada is heard very soon by the beginner during the practice of real true Pranayama. This is the test of Pranayama, namely that the Nada begins to be heard, *without* the fingers closing the ears, with increasing intensity. The special praxis of Pranayama that is recommended in this Course is the Shaambhavee Mudra and as we are bound to render the fullest explanation possible without the hocus pocus of mystery and reserve, we do so and have to quote elaborately: And we state that what we have written will not profit the idle curious person but only the actual seeker after truth whose questions hereabout the *Kalpaka* will answer after referring to us when necessary. At the start we may say that the Shaambhavee Mudra is a praxis that can be imparted easily only by word of mouth and in person; but we are afraid we are not taking any such pupils *at all*; we are now wanderers on the face of the earth and cannot have drags about us; so that we state what we have to say at length via the kindness of the *Kalpaka*.

Now then, in real Yoga in India there have been four paths open to the neophytes, named Vaishnavee, Shaambhavee, Khecharee and Bhairavee and you can find references to them in all Yogaic works as in the Upanishad with the exception of the Bhairavee which is very sacred and secret. Of these methods while the Holy Order of Krishna follows up the Vaishnavee path so called because one of the Lords Krishna taught it in Zend as the Bhagava-iti-Gatha (vulgarly Bhagavadgita), this text of the

Golden Precepts takes up the Shaambhavee called also Nadanusandbaanam, and it is curious that not only Gotama Budha but also his next body Shankaracharya the First took up the same praxis on which he has written his small treatise called Nadanusandhaanam. We translate his text for our readers who may take his authority on the matter in preference to that of the two unknown people (us) whom perhaps they may not ever see cognisantly in the flesh.

**Thus begins the Raja Yoaga Taravalee of  
Sri Sankaracharya the First**

(no relation we assert to the several people in India claiming that name):

1. Thus do we worship the lotus feet of the Great ones that have been seen for the happiness of oneself, for the calm down of the burning fire of the struggle for existence of all people so struggling
2. There prevail in the world a hundred and twenty five thousand ways of inducing Laya calm down of the mind ; but of them all we prefer the Samadhi the battle of the Nadanusandhanam, the retention or attunement of Nada, the Sound resounding through the soul, as in every way worthy of adoption
3. When by the retention of the breath with due practices of Recha, expiration (both inner and outward, and Poora, filling (inner and outer) all the channels of life (nadee, have been made clean, there arises the spontaneous undying (Anahata) sound in the innerness (antah) in many forms of sound
4. There towards there are people who talk slightly and easily of the Jalandhara, Oddeyana and Moola Bandhas as relating to the Bandha (constriction or binding up, of and at the throat, belly, and anus ends ; but if you acquire proficiency in these where can there be bond that kills you, where the unwilling death? Indeed Death cannot kill you.

In these cryptic verses hath Sri Shankara spoken of the praxis of Yoga that arouses the dormant faculty of the Spiritual Sound as H. P. B. terms it ; not that there is any special necessity to do so. If you have leisure, are curious and care to try, perhaps this will be a diversion that will be useful to you.

In any case it is an experiment, a simple experiment, which first of all excites your curiosity, next provokes inquiry and possibly would make you come into the ranks of our readers. That is why, we ask you to *sit still*—the simplest form of Muktasana—close the eyes (not very necessary by the way), close the ears with the tips of the fore-fingers painlessly, strainlessly and listen. Dont you hear a sound in the ears? Well then, follow this up, friend. This is *Nada* and the following it up is Dharana of Nada or Nadausandhanam. All the effects mentioned in this work will be felt by following up this simple practice, but for the sake of certainty we have to set about it in a scientific manner and in the scientific attitude.

The first then is the Mukta Asana, the posture, the set attention necessary in any practice at the start. Madame Blavatsky ignores it; if the book is a text book for the daily use of Lanoos or disciples, all the preliminaries should have been mentioned; these preliminaries she has given, somewhat in her Practical Lessons in Occultism, in her Instructions Nos. 1 to 3, and elsewhere; but there she mingles and messes up many kinds of teachings and practices together leaving it a matter for personal instruction to train the pupil individually. Thus we have had Leadbeater, Arundale, Krishnamurthi and the rest so many teachers that there was scarcely anything left for the pupil to find out for himself. And it has always been the practice in Budhism to insist on the preliminaries, given in the Three Refugees, the Five Noble Truths of Budhism and the Eightfold precepts of Budhism's Raja Yoga, before teaching any practice. These preliminaries were the ~~Adams~~ in their eschatology. We have occasion to refer to these preliminaries later on in the treatise when we come to the stage where we admit their use in the early stages of Yoga.

First then is the Asana ; there can be no retention of the mind on any subject if its attention is drawn to anything, especially to one's posture which must be, first of all, not *too* pleasant as to draw attention to itself. In the Amrita Nada classification of the accessories (angas) of Yoga, Asana is the first ; and western educated readers would not care much about the practice of the virtues and the like the importance of which is not recognised nowadays and perhaps need not be. But it is important to recognise the need of Asana, the preliminary of Dharana.

We quote from the Equinox :

" At the very commencement of Yoga exercises in such a passionate race as the Asiatics it is absolutely necessary before a Chela can be accepted as a Guru to castrate him spiritually and mentally. This being so we find every master of note from Shankaracharya down to Agamya Guru Paramahansa insisting on the maintenance to the letter of the rules of Niayama and Yama, that is absolute chastity in body and mind among their pupils. We find Christ insisting on this absolute chastity of the body and mind in a similar manner and for similar reasons. The strict letter of the law of chastity has no more to do with the ultimate success of the attainment than refusing to work on the Sabbath had to do with a free pass to the Celestial regions unless every act of chastity was computed and performed in a magical manner, each act becoming as it were a link in one great chain, a formula in one great operation, an operation not leading to Chastity the symbol but beyond Chastity to the essence itself the Atman, the Adonai. Further though absolute chastity might mean salvation to one man inducing in the lecherous a speedy concentration it might be the greatest hindrance to another who was by nature chaste. Discarding Chastity, Brahmacharya a good purgative for the prurient, you have to write

in its place the one word, Health. Do not worry about this code or that law, about the jabber of this crank or the jabber of that faddist. To hell with ethical prigs and pigs alike. DO WHAT YOU LIKE; but in the name of your own Higher Self, DO NO INJURY TO YOUR OWN BODY OR MIND by over indulgence or under indulgence. Discover your normal appetite, satisfy it. Do not become a glutton; do not become a nut cracking skindle wig".

" You easily recognise that the five precepts of Budhism which are its Niyama and Yama have to be broken by an Arhan every time he inhaled a breath of air; they are as absurd as they are valueless, at the start and by discarding the copy book precepts of the Baptistical Budhists you perceive that the Four Noble Truths of Budhism were none other than the complete Yoga. But Asana and Pranayama are quite different. The mere fact of sitting for a time in a certain position of inhaling, exhaling and of holding the breath brings with it even in the case of the most obdurate sceptic a natural concentration an inevitable Pratyahara which develops in the aspirant the seemingly miraculous powers of the Sidhis mentioned in our note on verse 1.

Prater Perdurabo's treatise *Book Four* gives a thorough rationale of Asana and we quote therefrom at length :

i. A man wishes to control his mind, to be able to think one chosen thought for as long as he will without interruption.

The first difficulty arises from the body, which keeps on asserting its presence by causing its victims to itch, and in other ways to be distracted. He wants to stretch, scratch, sneeze. This nuisance is so persistent that the Hindus (in their scientific way) devised a special practice for quieting it.

The word *Asana* means *posture*; but, as with all words which have caused debate, its exact meaning has altered, and it is used in several distinct senses by various authors. The greatest authority on *Yoga* is *Patanjali*. He says, 'Asana is that which is firm and pleasant'. This may be taken as meaning the result of success in the practice. Again, *Sankhya* says, 'Posture is that which is steady and easy'. And again, 'any posture which is steady and easy is an *Asana*; there is no other rule'. Any posture will do.

In a sense this is true, because any posture becomes uncomfortable sooner or later. The steadiness and easiness mark a definite attainment, as will be explained later on. Hindu books, such as the *Shiva Sanhita*, give countless postures; many, perhaps most of them, impossible for the average adult European. Others insist that the head, neck, and spine should be kept vertical and straight, for reasons connected with the subject of *Prana*, which will be dealt with in its proper place.

The extreme of *Asana* is practised by those *Yogis* who remain in one position without moving, except in the case of absolute necessity, during their whole lives. One should not criticise such persons without a thorough knowledge of the subject. Such knowledge has not yet been published.

However, one may safely assert that since the great men previously mentioned did not do this, it will not be necessary for their followers. Let us then choose a suitable position, and consider what happens. There is a sort of happy medium between rigidity and limpness; the muscles are not to be strained; and yet they are not allowed to be altogether slack. It is difficult to find a good descriptive word. *Braced* is perhaps the best. A sense of physical alertness is desirable. Think of the tiger about to spring, or of the oarsman waiting for the gun. After a little there will be cramp and fatigue. The student must now set his teeth and go through with it. The minor sensations of itching, etc. will be found to pass away, if they are resolutely neglected, but the cramp and fatigue may be expected to increase until the end of the practice. One may

begin with half an hour or an hour. The student must not mind if the process of quitting the Asana involves several minutes of the acutest agony.

It will require a good deal of determination to persist day after day, for in most cases it will be found that the discomfort and pain, instead of diminishing, tend to increase.

On the other hand, if the student pay no attention, fail to watch the body, an opposite phenomenon may occur. He shifts to ease himself without knowing that he has done so. To avoid this, choose a position which naturally is rather cramped and awkward, and in which slight changes are not sufficient to bring ease. Otherwise, for the first few days, the student may even imagine that he has conquered the position. In fact, in all these practices their apparent simplicity is such that the beginner is likely to wonder what all the fuss is about, perhaps to think that he is specially gifted. Similarly a man who has never touched a golf club will take his umbrella and carelessly hole a putt which would frighten the best putter alive.

In a few days, however, in all cases, the discomforts will begin. As you go on, they will begin earlier in the course of an hour's exercise. The disinclination to practise at all may become almost unconquerable. One must warn the student against imagining that some other position would be easier to master than the one he has selected. Once you begin to change about you are lost.

Perhaps the reward is not so far distant: It will happen one day that the pain is suddenly forgotten, the fact of the presence of the body is forgotten, and one will realise that during the whole of one's previous life the body was always on the borderland of consciousness, and that consciousness a consciousness of pain; and at this moment one will further realize with an indescribable feeling of relief that not only is this position, which has been so painful, the very ideal of physical comfort, but that all other conceivable positions of the body are uncomfortable. This feeling represents success.

There will be no further difficulty in the practice. One will get into one's Asana with almost the same feeling as that with which a tired man gets into a hot bath; and

while he is in that position, the body may be trusted to send him no message that might disturb his mind.

ii. Before commencing any Yoga practice, according to every Hindu book upon this subject, it is first necessary to find a Guru, or teacher, to whom the disciple (chela) must entirely devote himself as the Shiva Sanhita says:

Only the knowledge imparted by a Guru is powerful and useful; otherwise it becomes fruitless, weak and very painful.

He who attains knowledge by pleasing his Guru with every attention, readily obtains success, therein.

There is not the least doubt that Guru is father, Guru is mother, and Guru is God even; and as such, he should be served by all, with their thought, word and deed.

iii. The place where Yoga is performed should be a beautiful and pleasant place. In the Kshurika Upanishad (2. 21) it states that "a noiseless place" should be chosen; and in S'vetas'vatara, 2. 10:

Let the place be pure, and free from boulders and sand  
Free from fire, smoke, and pools of water,  
Here where nothing distracts the mind or offends the eye,  
In a hollow protected from the wind a man should compose himself.

The dwelling of a Yogi is described as follows:

The practitioner of Hatha Yoga should live alone in a small Matha or monastery situated in a place free from rocks, water and fire; in a yard of the extent of a bow's reach, and in a fertile country ruled over by a virtuous king, where he will not be disturbed.

The Matha should have a small door, and should be without windows; it should be level and without any holes; it should be neither too high nor too long. It should be very clean, being daily smeared over with cow-dung, and should be free from all insects. Outside it should be a small corridor with a raised seat yard and a well, and the whole should be surrounded by a wall.

iv. The hours in which Yoga should be performed vary with the instructions of the Guru, but usually they should be four times a day, at sunrise, mid-day, sunset and midnight.

v. According to the Hatha Yoga Pradipika: Moderate diet is defined to mean taking pleasant and sweet food, leaving one fourth of the stomach free, and offering up the act to Shiva.

Things that have been once cooked and have since grown cold should be avoided, also foods containing an excess of salt and sourness. Wheat, rice, barley, butter, sugar, honey and beans may be eaten, and pure water and milk drunk. The Yogi should partake of one meal a day, usually a little after noon. Yoga should not be practised immediately after a meal, nor when one is very hungry; before beginning the practice, some milk and butter should be taken.

vi. The aspirant to Yoga should study his body as well as his mind, and should cultivate regular habits. He should strictly adhere to the rules of health and sanitation. He should rise an hour before sunrise, and bathe himself daily, in the forenoon, with hot water. His dress should be warm so that he is not distracted by the changes of weather. Cold water is prohibited, during the training of Yoga.

vii. The Yogi should practise kindness to all creatures, he should abandon enmity towards any person, "pride, duplicity, and crookedness" and the "companionship of women". Further, in Chapter 5 of the Shiva Sanhita the hindrances of enjoyment, religion and knowledge are expounded at some considerable length. Above all the Yogi 'should work like a master and not like a slave'.

The next is Pranayama. Pranayama says Crowley acts on the mind just as calomel acts on the bowels. It does not matter if a patient believes in calomel or not. The physician administers it, and even if the patient is a hostile Xian Scientist the result is certain. The same is the case with Pranayama; the Gurur gives the Chela a certain exercise and as surely as calomel voided the noxious matter from the intestines of the sufferer so will the Pranayama void the capricious thoughts of the disciple's mind.

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