

# THE KALPAKA

*The Psychic Review of the East*

T. R. SANJIVI

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**HINDU YOGA SOCIETY**

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# THE KALPAKA

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T. R. SANJIVI

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## NOTES OF THE MONTH

“Call no man your Master” is the slogan of the Independent Theosophical Society of America who declare that we need no Masters, no more hierarchies inside and outside the church to strangle our spiritual development. As addendum to an article on the Great Master, Your Own Higher Self, in the *Divine Life* Magazine published at 536, South Clark Street, Chicago, Ill. (U. S. A.), is stated: “Do not read or get your head into Madame Blavatsky’s *Secret Doctrine*, *Isis Unveiled*, *Practical Occultism*, for I have seen many, many cases of bright, promising students come to a standstill in their spiritual development once they got their minds into these works, for it magnetises your aura, captures your vibration and henceforward you fail to do your own thinking but think as others, would have you think, a prisoner in their hands, an accepted pupil of the Masters and a slave thereafter in the house of these evil spirits”. But in India here there is the fault that most of us not only do not do our own thinking but get it done for us by our ‘political leaders’ and our mothers and other relations at law. But none the less it is a fact that these Books *Secret Doctrine* and *Isis Unveiled* have to be re-edited to be rendered useful to the modern scientist.

The increasing volume of occult literature has amplified the difficulties for an earnest student. We would refer in this connection to the literature of occultism of the school of Foster Bailey and Alice Bailey which for volume surpasses the Secret Doctrine in rhombosity. Along with Mrs. Elizabeth Towne's New Thought publications we have got a literature to fill up a public library, but it still leaves us in the dark as to whether we want all of this. Whatever our view we cannot deny that the number of occult students all over the world is increasing rapidly and all this literature is the expression of the ideas that are attempting to express themselves out. We find that it is very true that people are refusing to think things and thoughts out but it is truer to say that people are refusing to know, refusing to be roused out of their prejudices and half knowledges.

Asks the *Occult Digest* for March 1930: "Is Numerology the new Bible for this age? Reviving the sciences taught by the ancient masters may uncover greater treasures than those revealed by the explorers of ancient tombs. Astrology is gaining a victory over its enemies, Palmistry is defeating its critics, Psychic Science has captured the whirlwinds and forced them to obey the command *Be still* and so on down the line of forgotten lore". Yes, Astrology especially in South India is finding innumerable new adherents, especially in the last five years. Resorted to originally on the occasions of marriage and in adversity it is now the craze for most of us to explain the position of Mandi and Rahu in each others horoscope and to attribute the great part of our national mediocrity to the individual mischief of the above mentioned *Ikons*. If it had been within the province of occultism or of any Indian system of religion to deify the planets of one's horoscope, if these Horoscope inhabitants did but express themselves as open



to prayer, offerings and sacrifice we would have had a new religion. So far there is provision to make us contribute to existing Ikons via the teaching that each planet represents an Ikon.

The moral behind the above is the fact that each one of us has decided for himself that he is to be king in the state and what he wants is to know when he will be so actually and why he is not one, i. e. to say recognised actually as king by the rest around him, as king. For this there is recourse made to Astrology and Palmistry and in a lesser degree to Psychic Science, New Thought and Occultism. Of course the astrologer has to explain away why the consultant is not God; and Rahu and Ketu, Mars and Saturn, mostly the last are found to be at fault. What therefore we want is a new orientation to Astrology and Palmistry; we want a new basic idea namely the recognition of the fact that what at most astrology can tell us about the future is what that future will be if each had been a plodder and animal instead of being what he is, *Man*.

This is what we hope all can recognise, each of us is above all a Human, in every sense of the word. Each of us carries with him his Government, the government not only of his state but also of his world. If the modern movements of pacificism have any lesson to teach it is that of the value of the Individual to himself. In a world that is clamoring for Peace, peace under any name, albeit that name be the myth of passive resistance, the slogan of the cry of each man is His own king, His own Government stands paramount. Yes it has been so from the earliest times. We have the Taittiriya Upanishad telling us "But if doubt as to deed or conduct enters thee what Brahmans (thinkers) may be there who thoughtful are, self controlled, zealous and mild, lovers of the Law,—as they would in such case conduct themselves, thus in that opportunity shouldst

thou thyself conduct". The same rule of trying above all things to be human applies to judgment for the Taittiriya. Thus then would we wean the weak-minded from attributing to the stars and planets their own weaknesses but use the knowledge obtainable via Astrology just to keep oneself wary. When Astrology says that the times are bad and that you *will* suffer, why then yield to what happens to you.

Not that anything less can be done. The *World Unity* Magazine for February 1930 giving us as Frontispiece the picture of Mustapha Kemal jots down: "His greatest significance to a watching west is the demonstration in his personality and accomplishment that Asia sterile as she may seem carries within herself the seeds of her own salvation and that these at times when the world least expects receive unexpected recundation from the violating west to be brought into the travail of the East's indignation". Here then is the value of Man, the value of God the Invisible King incarnated in Man, almost a conqueror during life itself. We do not think that Asia is sterile; no scientist ever thinks that even putrid matter is sterile; when every atom is a vortex of intense intra etheric activity carrying within itself power enough to run a railway train several times right round the earth, no one can say when from any aggregation of atoms any unexpected result may not rise up.

We regret we cannot subscribe to S. G. Pandit's statement in the *World Unity* Magazine above quoted: "Religion to the Hindu mind is not essentially a matter of the dead bones of formulated beliefs but it is preeminently a living and dynamic process of fundamental growth leading to ever greater heights of self unfoldment and mellowness of spirit". It is *not* as stated; though it may very well be so in another millenium. Religion for modernity can only be the recognition of the work of God the Invisible King in



his incarnation as Man and modern' Hinduism by which we term the hotch potch of 'vaguely assorted' beliefs under which the Hindu, especially the learned (in occidental lore) Hindu is suffering has yet to recognise the existence of God as God.

The *Cherag* Magazine of Navsari (India) has an interesting article on the monotheism as compared with that of the Veda and it is very satisfactory to note that the article tries to bring about a rapprochement between the ancient Indian and Iranian forms of religion. There is no more interesting study in comparative religion than that of the Iranian form thereof in its pristine purity and the study will no doubt lead to many changes, in the rules of interpretation of Indian and Iranian Books. But above all we think that in this comparative study of the Iranian religion with other religions, the work done by Mr. Ramaswami Iyer in tracing out the Tamil of ancient days as far as Syria deserves recognition.

One point in the article is worthy of note namely how very much Zoroastrianism has been faithfully followed out by the Mahommedanism that succeeded it. There are no religions so opposed as the Koran and Parsism's—there is nowhere evidence of common concepts so much as in these two. In practical religion all these, the Gita, Gatha, the Koran, Jainism have a common Text Book of Yoga. When thou art alone, says Jesus, retire into thy closet for prayer; nay go at five times of the day, say Koran and Islamism, just as the Indian asked you to go at the silence and calm of the twilights. Nay even as regards the formula of the prayer in such silence these religions are alike, not only alike but identical. So that Kwaja Kamaluddin's statement that if you accept Zoroaster (Dhritarashtra) you must accept Muhammad.

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# KARMA YOGA

SWAMI ATMANANDA NATHA

*(Continued from the last issue)*

It is in this light that we are going to view the subject. In the first Adyaya you have the Yogi surveying the world, doubting if amidst all the tangle of creed, the jarring opinions, the apparently conflicting interests he might interpose his will also, if he by interfering might do good, if he might also be a fighter with millions. A shade of diffidence passes across him and he turns to his higher self for guidance. The various persons mentioned in the first chapter have their analogues in life and we may waste some time not in this book surely, but elsewhere, in studying these characters along with their analogues.

In the second Adhyaya the Lord expounds the potencies of the Kshetra or Anandamaya Kosa, asks the Yogi to look into the base of all these world fights, the basic harmony that is perceptible to the Yogi alone. Incidentally he teaches about how to impart to masses (Sankhya) the *philosophy* for them and that for the select (Yoga) and how after teaching these philosophies and in so doing he is to look also at himself and that he in no way transgresses the Law.

In the third Adhyaya the Lord says that the many that have had just a touch of knowledge content themselves with the knowledge and a sort of lazy optimism without ever practising in life their knowledge. But the real Yogi exhibits himself in Karma also. All actions of such a great man have their rise from Brahma his inner greatness and these ideals that constitute the greatness being in themselves centripetal the actions so generated from them create no reaction. The motive power or the intention of their action is Yajna, self sacrifice and as such there can be no reaction, for the process of Yajna is one wherein the knower grasps or goes outward towards an object that does



not attract him. He goes consciously, he can return consciously and in his march it is the object that is improved, not he himself. He is for the time a loser in that he cannot then live in his Anandamaya Kosa, but the duty of the Yogi in the world, his actions and other thoughts have their origin in Self Sacrifice.

Witness then the Spirit of the Earth himself, says the Lord, for He in various ways, descended in all ages to the level of informing a fit vehicle, a great Man, an Avatar thereafter, for the rooting out of permanent evil or the establishment of a lasting good. The Puranas supplement this information and speak of Vamana in the times of the Devamen, Sri Rama in the times of the Rakshasa, Sri Krishna in the times of the mixed Aryo-Rakshasan races (and finally as Bhagvan Budha in our own times). Sri Krishna also hints that when such great men appear who it would seem have no need for further physical experience, they are of the very essence of the Earth Spirit, because they manifest themselves by the power of Self-sacrifice.

Nor despair then continues Krishna therein that it is not possible for you to do all the good you wish to because art is long and time is fleeting and the object of your wishes has no existence on the physical plane. No fear of that, because all of us were, are and shall be, and nothing is lost in this world not even a mere thought. Much less then one good wish which is one more stone in the giant wall of Karma protecting humanity from self.

Remember however, says the Lord in the fifth chapter, that end of the many (Sankhya) is verily the goal that the few (Yogis) attain, both being self consciousness in the Supreme. It is simply the before and the after. The many do actions at haphazard; the few regularly and synthetically with due regard to the effects or reaction and since every action of the latter kind is grounded in Brah-

man (or greatness) the Yogi does not taste pain consequent on decentralised action.

And why does not the Yogi alone taste the reaction which has been propounded to be an universal law? The answer is the gist of the various explanations that constitute the 6th Chapter. The motor guiding the Yogi's actions is a perfect carelessness as to the personal ill or good by the result. Unaffected by heat or cold, praise or blame the Yogi follows duty and the wheel of life nor does leave it because he is far above the normal.

Nor in all this unselfish sacrifice for the good of humanity, nor in the thinking out of the several ways and means of benefitting it does the Yogi ever lose his central position, propounds the Lord in the Seventh Chapter. Self sacrifice is the key note to evolution itself. The only reason that we can vouchsafe for the various lives in the one life Isvara is that the one Life separated itself from the All-life as a result of sacrifice that the many also might attain self consciousness in the All. And but for the Isvara of each stellar system all the aeons of Atoms, Monads and Gods would as yet have had no conscious existence. Thus is Isvara the Adhi Yajna, Lord of Sacrifice; thus is he Adhibhuta, lord and protector of all the mindless simple atoms.

And when the Yogi wishes to leave the physical envelope and live in higher spheres or in the Infinite itself he is free to do so. He is not caught by the trammels of re-incarnation. Thus escaping from the forced re-incarnation of normal human evolution, the 8th Chapter would tell us, the Yogi has two ways open before him, the Gnana Marga of further evolutionary schemes of higher planes wherein he can perfect himself, called the bright or Sukla; and the Karma Marga of voluntary incarnation or existence in the earth sphere to benefit humanity and to go along with it. This is called also the Dark Path wherein humanity's cry in wilderness is responded to.



Whatever work then in the Karma Yoga or Yoga that the Yogi intends to do whether he sits still, whether he oblates in fire, whether he gives charity or whether he performs his Yogaic processes, he must keep the ideal of Isvara the Adhiyajna or the Great Sacrifice in mind, for then only is he safe, says the 9th chapter of the Gita. It emphasises all the more the strengthening of the ground on which he rests and should rest. He should ever remember therefore to keep in unison with the Spirit of Life, to work consciously therewith and never there against. In every step taken thus he would be advancing his own cause further.

To distinguish the traits and ways of Isvara would be difficult but how Isvara while pervading all things remains at the nucleole of all things is the burden of the 10th Chapter which tells us the best in all things. In the Universe he is Vishnu, the Manifested Life, in our solar system Isvara is in the Solar Logos; in knowledge the best aspect is the least hurtful; and in all creatures Isvara is the consciousness of some kind or another that we recognise, whether latent or potent. Thus knowing the highest phases of each thing and its beneficent uses, the Yogi draws his life from the Moon, radiance from the Sun, and sustenance from the ether for what is still left him as a body is a gross appearance round the radiant Thought sheaths.

In the Eleventh Chapter the Yogi is made to understand, feel and to see that the whole universe is a glorious manifestation of the Spirit of Isvara, Infinite, profound, all pervading and harmonious. It is this latter aspect that strikes the Yogi alone in his view of the heterogeneity and by repetition keeps up his mental calm.

At this stage he is drifting consciously out of the concerns of the terrestrial sphere. They bind him naught;

he wants nothing, he is pure; he is charitable even on the mental plane; he begins nothing; he works out nothing separate, because it is the Spirit of Evolution that he consciously aids. He is not elated for he is already living in Ananda; he is never sorry or angry for he has risen far above those bass short tones; and thus regardless of pleasure and pain the Yogi fortifies himself. This is the lesson of the 12th Chapter.

For the real seat of all activity in him even though he takes on a physical envelope, is the Kshetra, the Ananda-maya Kosa. The physical envelope is simply a reflex thereof. He is fit to be called Kshetra Jna for he is consciously in the Kshetra, actively emanating radiations. Thus says the Lord in the 13th Chapter. And continuing:

By the exercise of this last or highest body the Anandamaya Kosa or Kshetra which says the fourteenth chapter is a direct radiation from the primordial element Aditi, the Yogi radiates a faint shadow of the Divine Light all around him. Like as leaves in giant trees spread forth far out all around showering a radiance on all under them, so indeed doth the Yogi shed a halo on his surroundings.

But why should he not care about the physical body? Yes, he must, says the 15th Chapter. It behoves the Yogi to keep his nervous system complete to direct the currents of life in proper channels, to keep them pure and do general repair work, lest by some sudden mistake or accident he lose his physical envelope. There is no harm; but his ideas of benefitting humanity will receive a temporary check till he has formed again another body; which may take perhaps many years.

The Sixteenth Chapter gives some common rules of virtue for practice, for the Yogi in his altered conditions. The Yogi will test for himself how with the drag of a physical body he is still able to fight fear, pessimism, unchari-



tableteness, uncontrollability, and the like. How he will bring out his immense potencies without calling in the reaction of the Karma is the experiment that he must undergo.

Let the Yogi in his intercourse with humanity abandon all the varied and conflicting teaching of existing creeds, let him give all the good in each, and stick to the exposition of the good alone for that alone would bring peace. Three are the ways in which the Yogi might give the necessary instruction; firstly by Satvika or mental unobtrusive benevolence; Rajasi or by showing himself and his kingly qualities out, or by Tamas by lowly disguise among the poor. And any step he may pursue so long as the resultant is final good.

Duty, then, before all, duty unflinching, careless of injuring set evil practices or uprooting of ceremonial foolery. The path of wisdom is the path of duty says the 18th Chapter and thus did the lesson of Gita find an ending at the hands of the interpolators for

If left indeed to themselves if the texts continued there was grave danger to Brahminism; therefore did the clever Brahmans of a later age stop the teaching here and drop the curtain and transfer the Uttara Gita to a later epoch when Arjuna did forget all the splendid teaching here given. As if Arjuna could forget! But without remarking further on the interpolation we will go on to the first chapter of the Uttara Gita as the nineteenth chapter of the Bhagavad Gita.

The Lord analyses Sukha, pleasure, Dukha, pain, as simply the good and bad or positive and negative states of the same thing Akasa, the universal element, *Kham*. It is this Akasa too as the Yogi knows that is manifested as the objective universe. In his leisure moments and as a practice the Yogi is advised to think of the wide expanse of

Space which is neither a Shunyam (void) nor a fullness. The mind must be concentrated upon this apparent vacancy and when effects of a nontransient kind are perceived, viz. the glorious bodies of the Devas, or higher beings he is advised to follow them as a matter of course. Thus may he gain knowledge of other worlds than ours and interfere with other systems if he chooses to do so. This is one phase of the use he puts his Yogaic attainment to.

The Twentieth chapter brings home the truth that a Yogi beyond a stage does not die. "Death" of the physical body may occur by some accident not foreseen by the Yogi, but when such occurs the Manas does not merge into unconsciousness, but leaves the Yogi free to concrete around his inner body of Pure Akasa the effects that form another physical body. Therefore does the Yogi not stand in need of solid food nor can he sleep nor knows any fear. From the Akasa form the elements that constitute the physical body and they undergo very little change. The change that goes on is so slow that he needs no food to sustain any waste, for there is very little. Sleep that should restore the original bodily harmony does not come to him for he never disturbs the harmony. And fear, that last vestige of a personality does not exist in him. So does the Yogi become a Deva.

Thus thinking and acting the Yogi gets above the rules of the Sastras, recognises that the Sastras can never impart knowledge even by a study of a hundred years; recognises that all idols are made only of stone or earth; that the real God exists for sages in their hearts and for those who have finished all the ordinary Yogaic practices, God the infinite Harmony exists everywhere. And imbibing this he is tranquil in outflowing joy. And thus he attains peace. Thus saith the Lord Sri Krishna.

OM TAT SAT.



# UNFOLDMENT OF MEMORY

FREDERIC W. BURRY

Which is really self-unfoldment. Samuel Butler says the body is memory. Or we may use the term "sub-conscious mind", instead of body.

Some have astonishing memories. It was said of Julius Caesar that he could name every man in his army of a million. And that Gautama Buddha traced back every incident, moment by moment, through many incarnations.

Some will say such stories are exaggerated legends.

Nevertheless, by concentration, it is possible to unfold the locked-up hidden things of the past—by self-examination, delve into the depths of the body, the subconscious mind, and bring to the surface many forgotten "experiences".

Nothing is really lost. No incident, no thought even, is wiped out. Therefore, nothing dies. Even a shadow leaves an eternal impress on the palimpsest of time.

Since there is a conservation of all energy, and a time-space continuum recognized as the matrix of existence—what we call death is only change, transition.

It is well to trust one's memory. Not depending altogether on notes and "reminders". So much depends here on faith, as in all else. The magic power of suggestion. Of association of ideas. One thought leads to another.

And the brain must not be over-taxed. Not only too much thinking, but eating and other physical indulgence affects the memory.

Greed, even inordinate spiritual striving have deleterious results.

So many start and begin without finishing. The Ideal outbalances the Real. This way lies the road of insanity. There is too much excitement, a desire for thrills and even terrors.

An intoxicated mentality prevents it from being a free channel for thought.

The pores of the brain, so to speak, must be kept unclogged. The open mind. Freedom of thought. No prejudices or inhibitions. An attitude of non-resistance.

Many things are "forgotten" because we do not want to recollect them. Sometimes even this forgetting is unconscious. One develops a convenient memory.

It is, of course, right to check and control the wandering or surging day—dreams and thought forms. But too much repression often leads to a habit of deadening the memory. So that one "ignores" a great deal, shutting the

eyes to certain things. This may lead to very deficient powers of observation, or a distorted viewpoint in general.

Yes, it is equally essential to be able to "forget". To put out of the mind what may be at least for the time only a source of distraction. Some talk of killing quite dead any thought that may be undesirable. At least it is often expedient to push some thoughts right in the background.

Concentration wins the day. To handle the mind like a servant. Our health, our success depend on the right use of memory.

The past, the future are contained in the Now. Some say there is no Present, that all is fleeting—but the Now represents the Infinite-transcending finite time - and space.

What a mass of treasure we have stored within the book of life or record of all experiences. Not only our own, but we are in touch with others' secrets.

We rise and unfold as we live up to our highest ideals. It is a case of survival of the fittest. Power gravitates to the one who is willing to accept its dangers and responsibilities, as well as its privileges—for there is due payment given to those in high position. What scientists call the law of attraction looks after that. Sow the seeds, and the harvest will take care of itself.

We can get a great deal of our pleasure by proxy. And so there is a vicarious atonement. We bear one another's burdens. Justice must be tempered with mercy, and our trespasses will be forgiven, as we forgive those who trespass against us. The universe has its clearing houses. There is re-adjustment, and finally order is brought out of chaos. We develop courage by doing what we are afraid to do—not being rash, foolhardy or unnecessarily intrepid, for there is plenty of opportunity for a better exercise of one's daring—but being equal to the occasion, and ready when we are "called". Napoleon used to speak of "three o'clock in the morning courage". And we have heard of brave soldiers being afraid of the dentist or a little rainy and muddy weather.

On the other hand, there have been sensitive souls who have unflinchingly "faced the music", enduring torture for their convictions. And we may well believe that in the hour of need, there have been angels (messengers) who have come to the assistance of the elected and faithful.

"For he shall give his angels charge over thee, to keep thee in all thy ways."

Our personalities are mercifully insulated. But some have tried to take the kingdom of heaven by storm. They have dared to "look at the sun, and they have burnt out their brains". In other words, they have overtaken their mental capacity and madness has ensued.

Some lay great stress on "memorizing", others on "forgetting". The positive or centrifugal attitude *versus* the negative or centripetal.



A *via media* seems difficult. One rushes to extremes. How much better to exercise control, and be able to, at least a certain extent, remember or forget at will, to dig into the submerged thoughts, or to shelve them for service as required. A haphazard chaotic and vagrant thinking only leads to that devastating condition called worry.

All control is most essential for health and for success—particularly thought control. Memory represents our fount of energy, since knowledge spells power, and we learn by experience. How much better this scientific philosophical attitude than the ordinary superstitious traditional habit, when one is led by every wind and wave of doctrine.

Not that the scriptures in themselves are to blame for the false standards, but they are wrested and distorted until they become a veritable means of destruction—the letter that kills, like dynamite.

So that we have a source of mighty energy in the ocean of memory.

Age thus becomes a means of mellowing and pruning, when the immature childish fancies are laid aside.

We are channels of energy, rather than receptacles. Let the circuits be kept free. Circulation is life. Stagnation is death. The more you waste, the more you make. But one should hesitate in making cages or imprisoning chambers for the soul.

Action is followed by reaction. The aftermath is reckoned with by the discerning one. Coming events cast their shadows before. Seership and the gift of prophecy are not rare. All may dip into the future to some degree and thus be saved many painful experiences.

Sir Oliver Lodge speaks of an illuminating view of existence that sees events as already existing—that we arrive at them rather than that they arrive.

So that Past, Present and Future are enshrined in the Eternal Now. Our language is lame. It has been said that words really disguise thought. So is the tongue an unruly member. Men are jealous of their theories and dogmas. And yet how we change our views.

As we keep the open mind, we become worthy media for untold wisdom, the personality sweeping even into realms eonian, universal. Uncovering the hidden spiritual treasures that belong particularly to the personal, the family, the tribe, reaching out further, further into realms of wide extent, national, racial, world-wide, coming in touch with cosmic light—and we learn to lead—that humanity may be enlightened—for man is saved and redeemed even through his own progeny—the Son of Man—the Teacher, the Master, the Superman.

# THE SKELETON BONES OF JESUS CHRIST'S LIFE-STORY

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

## From Darkness to Light

The moment (as I said before) one views Jesus as an Indian, his life becomes luminously clear. Let me illustrate the truth of my statement by grouping the twenty examples cited by me before around the skeleton-bones of Jesus's life-story to explain them. (1) Jesus according to the Canonical Matthew was on the paternal side a carpenter's son and according to the Apocryphal Matthew was on the maternal side the great grandson of "Achar"—Biblical "Achar" is the sanskrit Acharya. It is taken as a title by carpenters in South India. As a Tamil carpenter therefore, Jesus was a Dwija (twice born). According to Hindu shastras Vaisya Dwijas have their Upanayanam at their 12th year. Jesus's visit to the temple at the 12th year was for his Upanayanam. Now Upanayanam is a very important event in a Dwija's life. That was why Luke took care to mention that particular visit to the temple. (2) Jesus's putting on phylacteries then was his donning Yagnopavitam (sacred-thread). (3) Strictly speaking a Dwija boy should stay at his guru's house after Upanayanam for spiritual apprenticeship. Jesus was an earnest lad and he looked not upon his Upanayanam, as many of us do—a formal ceremony. He did not therefore leave Jerusalem with his parents, as he wished to do Gurukulavasam to undergo spiritual training. (4) Jesus must have lodged in the house of one of the gurus during the period. Since his parents did not know who that guru was, they searched for and found him at last in the temple-patasala. (5) After Upanayanam a Dwija



boy should do Adhyayanam. Jesus's hearing, asking and answering the doctors of sacred lore at the temple was his doing Adhyayanam at the temple pata-sala. (6) In Tamil land a guru is styled Ayya or father. Jesus was one to whom spirit was more than the form. Young though he was, he was surprised that his parents should search for and take him away home instead of leaving him at his guru's house after Upanayanam. So he tells his mother in Luke II. 49 "How is it that ye sought me. Wist ye not that I must be in my (guru's) house". The word "father" occurring in Jesus's reply recorded in Luke II. 49. R. V. refers to guru and not to God, as theologians think. (7) Upanayanam may be a feast and a farce now in India. But it was not so in ancient days. It was then a great spiritual training, for Upanayanam is the leading into the secret path of spirituality. The Hindu conception is that a man has a spiritual rebirth after Upanayanam. And it was about this punar-jananam that Jesus spoke to Nicodemus. (8) John's baptism of Jesus on the banks of the Jordon at his 30th year was the bestowal of Sanyasam on him. That was why Jesus was at times represented in ancient pictures in red clothing (Kashaya vastram). And that was why again Tertulian in subsequent times advised people to defer baptism till they had made up their mind not to marry. (9) Jesus became a "Son of the Law" after he donned phylacteries at the temple in his 12th year. "Son of the Law" means Brahmachari. Jesus did not marry. So he must have lead the life of a Brahmachary from his 12th to 30th year. (10) Jesus's visit to the wilderness soon after baptism was his departure to Tapovanam for the performance of Tapas for further self purification. (11) Since Jesus turned a Sanyasin at his 30th year, he had no more family bonds. They then snapped. That was why he called his mother "woman" and not mother at the marriage at Cana and from

the Cross even in the agony of death. (12) Study of the political side of Jesus's activities had been wholly neglected by the West. It is only of late that men like the Rt. Rev. A. C. Headlam, Karl Kloutsky and Professor Vladmir. G. Simkovitch have begun to deal with it. The theological training of the first had mislead him to wrong conclusions in his "W. B. Noble Lectures" of 1924. Though the latter two come near the truth in their "Foundations of Christianity" and "Toward the Understanding of Jesus", yet since they have not grasped clearly what the Jewish Messianic Hope really was, they have not made much progress in the subject. When they understand Messianic Hope truly, they will know why the Publicans were hated and socially boycotted: why Jesus on his way to Jerusalem was refused lodgings in a samaritan village even though he had sent men to arrange for it as recorded in Luke IX 51-56: how the royal robe mentioned in Matt XXVII. 28, Mark XV, 17 and Luke XIII, 11 came into existence: Why Luke XXIII, 12 states that Pilate and Herod became friends: who the widows of Acts VI, 1 were: why Gamaliel spoke as he did in Acts V, 34-42: why the early Christians refused to serve in the army: why the Roman Government disfavoured and penalised Christian gatherings and why Romans Celsus fervently appealed to the followers of Christ (in the words of Foakes-Jackson) "to rally round the Emperor and no longer refuse to serve the state in public offices"

To proceed with my interpretation. Said Jesus "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also".- "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you" (Matt V. 39 and 44). Now Galilee was the province of Palestine



that supplied the largest number of armed revolutionaries against Roman dominance. And those armed revolutions were put down with a heavy hand by the Romans. Jesus was an out and out believer in Ahimsa and he saw the futility of a handful of patriotic men fighting against the organised might of mighty Rome. So he toured much more often in armed Galilee to impress there his cardinal principle of Ahimsa and won as a result of it Simon the Zealot as a disciple. It was with reference to his principle of Ahimsa that Jesus rebuked one of his followers in Matt XXVI, 52 by saying that "all they that take the sword shall perish with the sword" and asked the Captain of the Host why he came to arrest him with swords and staves (Matt XXVI, 55, Luke XXII. 52), when he would offer him no resistance. (13) Words are compressed tabloids of history and to those that will examine them carefully they reveal the forces that moulded them in the past. The present day ass is but a degenerate scion of a noble and hardy ancient breed. And it seems to have been an ancient practice and privilege of Tamil kings to ride upon asses. That is why a mule is still called in South India, koverukaluthai, i. e. ass—that-king—rides.

According to Hindu conceptions an Avatar comes, when evil stalks the land to punish the evil doer and many of the Avatars have been kings who were thought to have been born to destroy evil doers. Palestine groaned under the tyranny of Roman rule in the beginning of the Christian era and Jerusalem its chief city lay under the heel of the hated foreigner. Since Palestine was a South Indian colony, its people eagerly expected an Avatar in the shape of a king to come and relieve them from the bondage of foreign yoke and win back their sacred city and destroy the evil doer (Rome). This Avatar-expectation is named in western books Messianic Hope. The Jews expected their

national salvation through the Messiah. Messianic Hope was a religiously political expectation. Many in Palestine then thought that Jesus was the expected saviour and his disciples looked upon him as an Avatar of Mahesiah (Messiah) and of Krishna (Christ) and the populace consequently hailed and proclaimed him as King (Mushugiah). Since the populace proclaimed Jesus as King, he called for an ass and rode into Roman Jerusalem with royal honors like the spreading of cloths (Viri-pavada) as the successor of King David mounted upon a (king-riding) ass. (14) Luke XXIII, 2 and John XIX, 21 when read with Matt XVII 24-27 and XXII 16-21 and again with Matt XXVII. 11. 27. 31: Mark XV. 2. 16-20, 26: Luke XXIII 3. 5. 11. 12. 38 and John XVIII. 33, XIX 12-15-19 clearly show that Jesus styled himself King of the Jews, though he took his own time for certain reasons to demonstrate the Kingship. (Matt XVII, 27: John VI, 15). Since Jesus not only called himself King of the Jews but also publicly demonstrated that statement by triumphantly entering Roman Jerusalem, as the rival of Ceaser by riding upon an animal (ass) that was symbolic of royalty, the Roman Government wrote "King of the Jews" on the superscription put upon his Cross to notify the accusation for which that Government crucified him (Matt XXVII. 37: Mark XV 26). And it was to this earlier proclamation of Jesus's kingship that Acts XVII, 6 and 7 refer. (15) Paracletos is not a Greek word. It is the sanskrit name Prahlada written in Tamil as Paraklata. The sanskrit word meaning gladdener. It is rightly translated as "conforter" in John XIV, 16 and wrongly as "advocate" in I. John II. 1. As a matter of fact the term should not be translated at all. Let the reader substitute Prahlada in John XIV, 16 and in I, John II, 1 etc. and see for himself whether my interpretation gives better sense or not. (16) The action of Jesus mentioned in Matt XXVI, 39 was his



performance of Sashtanga namaskaram to God, when he made that touching prayer to him to give him strength to bear the trials of the morrow. (17) In India the annual feast held in memory of a Grihasta is called Sraddha and that held in memory of a Guru is called Aradhana. "Yet a little and the world seeth me no more" said Jesus (John XVI 19). Jesus as a Siddhar knew through Arudam that his hour was nigh and that he should quit the world soon. Only one thing remained untaught yet to his beloved disciples whom he looked upon more as his children than as his followers. The supper that he taught them to hold after his death was Sraddha for the passover of his own soul. Since the Apostles were viewed as children, the ceremony was more in the nature of a loving family Sraddha than a formal religious Aradhana. It would bind him to earth and his disciples to heaven in one family bond. That was why Jesus said "This do in remembrance of me" (I. Cor. XI. 24), "He that dippeth his hand with me in the dish" (Matt XXVI. 23) and performed Padaprakshalanam at that Supper (John XIII, 5). Because the Last Supper was Jesus's Srad-dah, Christians hold it once a year, call it the Lord's Supper and eat of it (Pithru sesham). (18) Since Jesus was looked upon as an Avatar, he was deified. His ascent to Heaven means his return to Vaikuntam from earth as Vishnu-avata-ram. That was why Sonnerat noticed in the basso-relievo at the entrance of the choir of Bordeaux cathedral France representation of Jesus as ascending to heaven mounted upon an eagle (i. e. Garuda). Let me answer all the ques-tions that I raised. (19) Why did Jesus select Nicodemus of all persons to discourse upon the doctrine of rebirth to him. Brahman call themselves twice-born par excellance. Nico-demus was a Pharisee. Pharisees according to my discoveries were actually the Brahmans of Palestine and the term "Pherishuth" applied to them in the philosophical Hebrew

of the Middle Ages (Herford. The Pharisses. P. 34) means Parisuddam or (men of) purity. Scholars are aware that sometime before and after the birth of Christ, it became the fashion in Palestine to speak Greek, to imitate Greek manners and to take Greek personal names. Nicodemus therefore was actually a westernised Brahman of Palestine. Now the initiatory ceremony is but the door and not the real Upanayanam. Jesus selected Brahman Nicodemus, a twice-born par excellence to discourse to him that the formal re-birth ceremony that his community performed was the husk and not the grain. He bearded the lion as it were in its den through a westernised product. (20) Westerners are unable to fix with reasons the chronological order of some of the events mentioned in the Gospels. When did the marriage at Cana take place? Earthly bonds fall asunder to a man only after he takes sanyasam. Jesus should have called his mother "Woman" only after receiving sanyasam. The marriage at Cana therefore should have taken place after John's baptism of Jesus. I could cite more examples to illustrate my contentions but these are enough. The reader will see that it is only by turning from Europe to this holy land of ours, that Jesus's life gets the human touch and becomes intelligible: for as a Tamil Siddhar, he was flesh of our own flesh and bone of our own bone.

### **The Suffering Avatar.**

"Yet I doubt not through the Ages one increasing  
purpose runs  
And the thoughts of men are widened by the processes  
of the Suns " sang a poet.

Great souls incarnate again and again in this world to advance it by pointing out to us what that increasing purpose is. Ancient Christu (Krishna) riding his chariot on the field of Kurukshetra in India taught a mighty Hittite



(Arjuna) and through him the world centuries ago that evil must be met and quelled by the sword. But this modern Christu (Christ) hanging on the Cross on the Golgotha in Palestine taught his humble disciples and through them the world, that evil must be met and quelled, not by the sword but by self suffering, for torn flesh and broken heart are temple-steps that lead to God. The ancient idea was that the Avatar was the conquering hero. But Jesus struck a deeper chord and taught a newer principle. He showed that the Avatar could also be the suffering hero. "Tat twam asi" rings the voice of sages from the groves of Mother India and daughter Palestine echoes back the voice pointing to Jesus as a concrete example of the doctrine. "Follow me" said Jesus : for the prophet is the revealer of what men are to do. Man is God's shadow : God is man's reality. The building is not the dweller. Soul has its own age independent of the body in which it dwells ; for there is such a thing called the age of the soul. The story of Jesus is the story of human soul that has reached its climax. By his life and death 1900 years ago, Jesus showed us his fellowmen how through non-violence and service, man is God's shadow and God is man's reality and how by following those principles men can make this earthy earth the Kingdom of God—Dharmarajyam. Dharmarajyam on earth through Ahimsa and Sevana—that was the vision that Jesus beheld as the one increasing purpose that runs through ages. And it was for that vision that he laboured in armed Galilee and died in Roman Jerusalem midway between East and West. "Follow me" said Jesus and the valley of Time reverberates still his words. But the world is deaf to the call.

To write well the life of Alexander the Great and tell the secret of his success, one must be a soldier who has fought like him. Jesus's life was earth's holy hymn. To

write well the life of Jesus Christ and point the meaning of his vision one must be a sanyasi who has lived like him. Did Pontius Pilate understand Jesus? Did Tacitus understand him afterwards? Has Europe understood him subsequently? Christianity will be judged by the standard of its adherence to the teachings of Christ. When theologians have not understood the meaning of simple facts connected with his life, could they be said to have grasped the sublime truth of his philosophy? There is not the warmth of realised Gnanam in western lives of Jesus: they are cold story books. Cold Europe will never realise him: for it is heat not cold that ripens a soul as it ripens a fruit. O! West, Why crucify Jesus upon the Cross of Ice and crown him with a crown of thorns. Some day some great Sanyasi in India will speak to us truly of Kesava Krishna, his mission and his vision. I am but a Biblical Kangani who is out to gather workers to labour in the colonial heritage of our forefathers and to collect materials to clothe the skeleton-bones of Jesus Christ's life-story with flesh and blood for that end.

### Notes

(1) Koverkaluthai = Ko - en - kaluthai = King - mounting - ass. i. e. ass - that King - rides.

(2) The Western form Messiah is a confounding in one expression of two different Indian words—Mahesiah and Mushugiah. The former is Mahesa-Ayya meaning Great God and that Indian word (Mahesiah) occurs as Messiah in the Old Testament and as Mahseiah in the Aramic papyri of Assuan of the 5th Cent. B. C. discovered in 1894 (Driver's Modern Research P. 28). Mushugiah (முசுஹியர் = முசுஹியர்) is one who had a bath i. e. patta - anishekam i. e. anointed king.

(3) Golgotha on which Jesus was crucified is the Tamil Kol - katta (கல்கட்டா) i. e. place of execution.

(4) Gabbatha on which Pilate took his seat before condemning Jesus is the Tamil Kar - pecta = Kappeta i. e. stone - seat. Cf. Carpar — Pepper for disappearance of the letter "r" in Sandhi.



# THE BHAGAVAD GITA - - - UPANISHAD

## VOICE OF THE SILENCE

*written down as*  
LIBER LXXXI

4. *Chanchalam hi manah kṛishna  
Ramaathi balavaan dridham  
Tasya aham nigraham manye  
Vayou iva su duṣhkaram. Gita 6. 34.*

This is the query of Arjuna which the Tibetan of the Voice omits—and the query implies its answer in itself. Translated :

YES, THE MIND IS IN ITS FLIT HARD TO CONQUER; SO HARD THAT AS IMAGINATION IT TURNS BACK THE GUNS OF THE WILL IT OPPOSES, HAVING CAPTURED THEM EASILY.

It is hard to kill out the mind—the bug-bear of all pseudo—philosophers, Indian Vedantees.— As hard indeed is it to kill or restrain the Mind (*Nigraha* means both killing and restraint) as it is to kill the air, or restrain the mind.

But why kill the air or mind, why restrain the mind at all. That is a query which has not been taken up by these vedantees. We may very well do so and understand the work before us.

But what is the Mind first?

“The Mind” says H. P. B.’s translation of the Voice, “is the Great slayer of the Real”. Commenting on this says Frater O. M.: “In the word *Mind* we should include all phenomena of the Mind including Samadhi itself. Any

phenomena has causes and produces results and all these things are below the REAL. By the REAL is here meant the NIBBANA DHATU".

*Nibbanadhatu* is that state of matter and mind which conveys its lustlessness, *Nir-vana*; its freedom, *Moksha*, inherent in itself. Here it is not the Mind that is conquered but the mind that conquers-itself.

And the *modus operandi* is suggested by the Lord " *Vayou Iva su dushkaram* " as hard to conquer as the air; as hard to conquer as (Prana) Vayu and hence you can conquer it by conquest of Prana or Pranayama.

The next verse of the Gita gives us the answer

*Asamshayam maha baho  
Mano dur nigraham chalam  
Abhyaasena tu kounteya  
Vairagyena cha grihyatai      Gita, 6. 35.*

which verse though quaintly transcribed in the Senzar has been abbreviated by H. P. B. in her translation

*" Let the Disciple slay the slayer—For—".*

This is a transcription of the Maha Upanishad's *Mano maaraya nih shankam*—without hesitancy slay the mind. This is not exactly that of the Bhagavad Gita's text " *Jahi shatroom kama roopam* " (3.43); kill thine enemies of the forms of vain phantasies.

Frater O. M. clears the ground for us of many misconcepts. He says that verse 5 is a corollary of verse 4; and that these texts may be interpreted in a quite elementary sense. " It is of course the object of even the beginner to suppress the mind and all its manifestations, but only as he advances will he discover what Mind means ".

Yes, you have to discover what exactly or more or less the term " Mind " means. And how difficult the task is means can be learnt from the book *Mystery of the Mind*



by Troland. What mind is not has been stated by every known or unknown philosopher, what the Mind is has to be discovered by the Yogi.

And the way thereto is *via* the Prana or breath, *Asu*. Says the ancient Dictionary of the Nirukta "*Asuh iti prajna naama*"; by the term Asu, Ruach or Pneuma is meant consciousness, Prajna. Was not Spirit breath even to the occidental? Says Bloomfield "In the seething cauldron of vedic speculation recur two conceptions which have become pretty well crystallised even before the time of the Upanishads. The first of these is the Atman which meant at first the *Breath* (Vayu) and then the Self (Anatman, Nama Rupa). In some of the earlier (?) poetry it is familiarly correlated with the wind from which it was supposed to have come".

Both in the Buddhist tradition and in the Hindu heresy which supplanted it we find the extreme importance of Pranayama iterated, as conducive of that stage of Buddhahood marked by the mastery of Mind. But meanwhile students will do well to study the Amrita Bindu Upanishad: Cf. K. Narayanaswami Aiyar's translation or A. Mahadeva Sastry's translation with Sankara's commentary.

The Latent Light Culture have taken this up in their *Advanced Course in Mental Science and Finer Forces*. Students can take up this exercise therefrom and address us about their difficulties as experienced.

"The object of meditation is threefold :

1. The study of our lower nature in the light of the Higher for the Theurgy has to be preceded by a training of our senses and the knowledge of the human-self in relation to the Divine self. This is the genuine concentration, conscious and cautious upon one's lesser self in the light of the inner Divine Man.

2. To attain Concentration : Yoga (Concentration, *Dharana*) Patanjali tells us 'is the hindering of the modifications of the thinking

principle. The mind is ever running from one thing to another or drifting idly before every wind. Such a mind is useless for any occult purpose, and it must be brought wholly under control; trained to fix itself 'without wobbling' on a single point for any desired time, before it can subserve the student of occultism. This is a necessary preliminary to successful study. 'The hindering of the modifications of the mind already referred to' proceeds Patanjali, 'is to be affected by means of exercise and Dispassion. Exercise is the uninterrupted or repeated effort that the mind shall remain in its unmoved state' (I 12, 13). Many are the obstacles in the way of the student such as langour, doubt, carelessness, laziness, and for the prevention of these one truth should be dwelt upon (I. 30-32). How this concentration may be obtained, and the result of obtaining it, are thus given:

'A means of attainment of steadiness of the mind may be found in immediate cognition; or, immediate cognition of a spiritual object which may also serve to an end; or, the thought taking as its object some one devoid of passion—as, for instance, an ideally pure character may find what will serve as a means; or, by dwelling on knowledge that presents itself as in a dream, steadiness of mind may be procured, or it may be affected by pondering upon anything that one approves.

The student whose mind is thus steadied obtains mastery which extends from the Atomic to the Infinite.

The mind that has been so trained that the ordinary variations of its action are not present, but only those which occur upon the conscious taking up of an object for contemplation, is changed into the image of that which is pondered upon, and enters into full comprehension of the being thereof. Patanjali (I. 35-41).

This is the final end of concentration; it is a means of acquiring knowledge—the 'hand' by which the mind lays hold. Without the attainment of concentration, no useful meditation can be reached. Once more when the mind has overcome and fully governed its habitual inclination to consider diverse objects, and begins to become intent upon a single one, meditation is said to have been reached. (II 1-11).

3. *Contemplations (Dhyana).* To reach the higher planes of one's own being, and thus to come into contact with Gods, until freedom of communication is obtained. To rise to the Logos of the Soul, by whatever name it be called, to Buddha, to Krishna, to Mahadeva, to Brahman, in a word to reach union with God, the supreme Self. Thus may we rise above the things of the Senses, and gradually learn to live in the true sense of the term; for our life is in the Spiritual consciousness of that God life in a conscious



existence in spirit (life) and not (sleep) matter. For to the Yogi, the life of the body, narrow and petty, is not life; real death is limited perception of life, this impossibility of sensing conscious or even individual existence outside of form, or at least of some form of matter. To rise above the world as we know it, to live a conscious life out of the body, to know by our own experience that we are not dependant on the body for conscious existence, this is the glorious end attained by meditation, this is the triumphant certainty that puts an end to the fear of Death. Without passing through the gateway of Death, we tread the realms beyond his portal, and thus the life which is normally 'after Death' becomes familiar and loses all the terrors of the unknown.

*(Kriya) The Method of Meditation:* Those who, before coming into the school, have been in the habit of practising meditation as part of their spiritual life, will do well to continue their method, if they have found it useful and only introduce into the familiar framework such new practices as may render it more effective. In no case the following suggestions to be considered authoritative for a paper on this subject meant for all students can contain only general rules, while meditation is an individual thing; the method to be modified in each case according to the needs and idiosyncracies of the individual. Further some of the most important parts of meditation cannot be given except by word of mouth, and need to be added to the written suggestions when opportunity offers. But beginners will find the following practices useful in commencing this difficult work.

*Exercise 58* The beginner will do well to divide his 1/3 hour of meditation into 3 parts, each directed to one of the divisions given above. He will very likely ask at starting: What about posture. Patanjali answers him; a posture assumed by a Yogi must be steady (siddha) and pleasant (sukha). Let him choose any posture which can be maintained without effort but which does not tend to laziness or sleep. It is best that the spine should be upright, not sloped, the head a little but slightly bent, the breathing easy and regular. The body thus disposed of, no further attention need be paid to it. The first stage is self-study Pratyahara:— To this the westerner train the student to pass slowly backward in thought over the events of the preceding 24 hours; notice his acts, his thoughts, his motives, his environment. This is the minutest examination of one's lesser self and its walk in life. Let his review be calm and judicial, as of another let him note mistakes for instruction and future guidance; but let him not waste time in remorse. Remorse deepens the impression and so lends it unmasked life. Let him cold-bloodedly mark his blunder that he may not make it

again, and then pass on; it is necessary to waste time and strength in a superfluous payment of sorrow. Let it be observed that his review is to be made backwards. The disciple should call up event after event in the reverse order of their happening giving effects to causes. A moment's thought will give the reason for this method. If in the evening we start from the morning and work onwards through the day we come to a full-stop when we reach the hour at which we then are. If we begin from the time at which we are and work backwards, each preceding event is called up by association and we gradually acquire the power of running backwards to the day before, to the week, month, year before without any break, and finally in this way may be recovered memories of past incarnations. It is like following a chain link backwards till you reach its beginning and so Patanjali says:

'A knowledge of the occurrence experienced in former incarnations arises in the ascetic from holding before his mind, the trains of self reproductive thought and concentrating himself upon them (III, 18). Notice the 'sel-reproductive'; each link calls up the link beyond it, and this can never be gained by beginning a little way back and working forward'.

The student will find some slight difficulty at first in the practice, but the difficulty will disappear before a little steadiness and determination and the habit of thinking backwards will become easy and pleasant. But we *do not* recommend this.

*Exercise 59.* The 2nd stage is the attainment of Concentration (Dharana) To this end the beginner should not devote at first more than five minutes; for the fatigue it arises, is considerable if real effort is made. Five minutes of strenuous effort is more useful than  $\frac{1}{4}$  an hour of slipshod dawdling. Let him choose any object, say a watch. Let him fix his eye and mind on it and its characteristics; at first on its form, material, and color but he must think of nothing else. At first as he begins to think of it, he will remember that so and so called an hour ago; he will hear a sound and think what it was; the memory of an interesting conversation will enter the field of his thought. His mind will dart here, there and everywhere. He must *gradually* bring it back each time and fix it again. Over and over again the same thing will happen. Over and over again he must lead it back. There is no other way of learning concentration. When he is able to think steadily of the characteristics of the watch for five minutes without any other thought coming in, he will cautiously drop the characteristics, and posture of the idea 'watch' apart from characteristics, of a particular size, or form, or material. Let him hold on steadily to this idea. When he can do this



without effort, let him try to form an image of a 'Watch' on the mental plane, by concentrated imagination, till it becomes objective to him. When he has reached the stage of doing this, his lower mind will have become a powerful *instrument*.

*But* only as you advance along the path will you discover what the term mind means. You will find that it includes all phenomena, has causes, produces results and that all these are below the Real.

You must understand, says Krishna in the Gita, that the force of the Imagination is as great as that of Air; nay it is in direct ratio opposite to the square of the will. As fast as the will brings up its big guns the Imagination captures them and turns them away, against the will.

Away then with *all* strain, all effort. Effort wakes us up and so suppresses the tide of the unconscious; secondly it causes conflict between the will and the Imagination. You have to inhibit thought and to persevere, to reach the Kingdom behind thought.

You have therefore to train yourself to an ignoring or suppressing of the will and to an exercising of the Imagination by adopting a sort of free effortless mental attitude, a relaxation not by changing the object of attention but by a complete suspension of strain in attention".

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# AT THY LOTUS-FEET

T. L. VASWANI

Clothed with poverty, covered with dust, I come,—  
to Thee, my Love!

Rites and forms and creeds I leave behind: Thou  
callest me: I come!

I bring with me a little light. The light of aspiration.  
It has waned,—it has flickered, sometimes; it has not died.  
I bring it to lay at Thy lotus-feet.

And some flowers, too. The blue flowers of *bhakti*.  
They have not faded. I lay them at Thy lotus-feet.

And I bring with me a little flute. I have played  
upon it in the danger and the dark. I have played upon it  
too, in sunshine,—in moonlight and starlight. Oft it would  
not sound the notes I wanted. Oft would it wander to a  
vision and a Voice I did not understand.

I bring the little long-forsaken flute. I lay it at Thy  
lotus-feet.

Touch it with Thy lips. Breathe Thou within it the  
breath of Thy Love that it may burst out into melody.

---

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