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संकल्पाः कल्पतरवः, तेजः कल्पकोद्यानम्

अनेक संकल्प ही कल्पतरु हैं, और तेज (मन) 'कल्पक' का उद्यान है।

ARISE !

Every ardent seeker after Truth, everyone who wishes to enter into the Empire of *KRISHNA*, has to realise it fully well that *KRISHNA*, is not the name of any known God, but that of the God most cherished by you; yes, you have to know Him—any how, any way, any where, *not any when, but now itself.*

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From THE EDITOR,

It has been practically observed that most of us come into the spiritual world due to some kind of stress and a few with the intent of getting money and objects to their physical well-being. Those, who wish a spiritual unfoldment they should not try to bring things up into the thought realm because our whole purpose of meditation will be then defeated. In spiritual life you have to gain a particular end unlike the use of spirituality for the purpose of mere physical well-being. We work to gain the knowledge of God here and now, in this life, instead of trusting that if we do our best to keep the law we shall know God hereafter. The teaching of our ancestors was practical, to be applied to the life here on earth with the sole thought that teaching was meant to be carried out in everyday matters. But such pious teachings are usually looked on rather in a pessimistic way by the wordlings of the world. Although we know our humble submission will go waste, still we cannot budge from the truth, truth that is eternal. Lay not up for yourself treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal but lay up for yourself treasure, in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal, for where your treasure is there will your heart be also.' It is quite likely that you might not be feeling comfortable having gone through above statement, not because statement is not true, but because the understanding is not clear.

Very Rich men must be surrounded with costly objects, or they cannot realize that they are rich. Its true that we, the sons of God, have been brought down to this planet to evolve by making use of the objects and material supplied to us; we should always take care that we do not gorge ourselves with things practically not of any value and use to us because accumulation of unnecessary things here now will be reckoned against you hereafter, so the way to be happy hereafter will be possible, when you are considerat, just and God-loving. No unjust man, doing all the time unjust karm, can ever hope to win heaven. Others are content to know that they have a large amount in stocks and bonds. They realise this fact in their brains, without the accumulation of objects surrounding him to show to their eyes. By their experience they know how to make money, they know that their losses can be made good; still they are taken up with their treasures of objective wealth.

Another man finds that money comes to him without much effort on his part and without taxing his brain to do unjust karm. It comes as a wise dealing on his part. Such do not case much whether the money comes or goes because they know that they can be happy without it, but it does not go generally with such an one. All these, as a matter of fact, are laying up treasure on earth and getting involved in it so much so that the purpose for which they have been sent on this planet is totally forgotten. The last kind of man way enjoy life, as compared to others, but it will notbring him any nearer to God.

Seek Ye First the kingdom of God within—Now, not in the future. Never for a moment think that kingdom is not to be found in this life. You need not deprive yourself of the good things provided by the Creator but only free your mind from the clutch of the objects. Free yourself from the glammers of the objects by realizing the truth that these objects do not bring happiness of themselves. There is something else which will give happiness.

Now, we must begin at the beginning. The first step is that there is something better, then something which can in true sense give us joy and happiness, something though unseen is permeating the whole universe, something to which we have not attained, something which we call God. God loving self controlled man can turn everything that comes to him into good. This means that he can be happy in the same situations in which the uncontrolled man suffers. Self-control is your birth-right, be righteous in your thoughts and actions. Lay up for yourself treature of right feeling. Do Ancient Yog Practices to achieve this end, evolve yourself to get to God.

The Casket Of The Soul

J.P. Blackford, F.L.L.C.

The connection between the mental and physical natures of man is so intimate that for every spiritual and mental expression there is a material counterpart. The knowledge of this connection and of the actual physical signs, or bodily formations, which correspond to the invisible life-forces, is a necessary part of the student's psychical outfit, and he who would fully qualify for entering upon the study of the highest philosophies must see to it that the foundation knowledge of man's physical endowments, especially those which subserve mental and spiritual processes, should be completely mastered, ere he seeks to pass on to greater themes.

Science, that revealer of material mysteries, had opened paths along which all may pass, but none of greater value or attractiveness to the student of life than that which has been given to the world under the name of Phrenology.

It is evident that the ordinary man can know nothing of his fellowmen except that which reaches him through one of his senses—sight, hearing, taste, touch or smell. That which appeals to these senses must of necessity be material—for neither of the senses can cognize the spiritual. A soul cannot be seen, or heard, or felt, and all that we have to guide us in our estimate of its capacity for love or hate, for learning or imagination, for benevolence or cruelty, is the impression conveyed to our minds by the manifestations of the bodily organs, or the visible appearance of the person we are analysing.

We know that ordinary observer is often misled in his judgment. It is imagined that a particular person is honest, kind, and clever, but the manifestation of his personality shows him to be dishonest and foolish ; proving that it is unwise to rely upon an impression forced from the mere appearance of a person, unless by necessary study the knowledge of how to judge has been acquired.

I wonder if my contemplative readers have ever thought of the marvels of the human brain. I do not now refer to its structure, which in itself is wonderful, but to its use of function. If not, let me direct attention to it. Reader, are you aware that it is the seat of the senses? Do you know that it is not the eye that sees, but the brain? The retina of the eye receive the impression of the scene to which it is directed, but cannot perceive it. The impression so created is passed on, through the optic nerve, to the brain which lies behind, and then comes the consciousness of the view. It is the brain which delights in the scene of beauty and not eye. And so with sound. It is not the ear which is charmed with delectable music, but the brain, which is reached through the auditory nerves.

Eye and ear may be perfect, but if the brain with which they communicate be disordered the owner is blind to the delights of beauty, and deaf to the wonderful charms of music. No sensation of any kind can be conceived by any part of the body except the brain ; and no sensation, whatever its nature, whether of pain or pleasure, can possibly be experienced, which has, not only its origin, but its entire existence in the brain.

These functions, however, are only a small part of the duty of the brain, for not only is it concerned with these, but it is at the same time the home of the intellectual powers, of the passions, the affections, and the sentiments. It is also the physical location of the man's moral and spiritual self. Here then we have the physical repository of our highest nature. The brain is the material casket in which dwells the Jewel of the Soul or Spirit. This dwelling has been especially adapted by nature, in the case of every man, to meet the exact and special needs of that man's individuality.

Some men have greater needs than others, have nobler ambitions, higher standards of justice and truth, purer thoughts of virtue and gentleness, and here nature has expanded the brain in particular parts to give place to these greater souls. Others again are mentally stolid, dogmatic, selfish, contentious, or cruel, and these have the special parts of the brain, which act as the instruments of these forces, so formed, that they too may have the means of acting, or manifesting, their fell designs. The phrenologist knows the location and size of the brain which are the special agents of the powers enumerated, and of the parts all others good or evil, and when he sees the development of any brain and its parts, he recognizes at once the spirit of the man which dwell within. For instance, when he sees a man the upper part of whose front head is large, he knows that there is located that attribute of the spirit we call Benevolence, and that the man is a generous, charitable and sympathetic person, and so, right through the whole list of virtues and attributes. Where the brain is ill-proportioned vices exist.

My readers will please not that the head as we see it is almost an exact model of the brain which lies within it, so that by looking at the head we can rightly gauge the brain form and size. There are a few variations, which the student can readily master so as to be quite accurate, though they cannot be dealt with in a brief articles like the present.

Every student of human nature will agree that it is not only desirable, but necessary, to know all that can be known of man's inner being, and self-examination does not reveal this. We are not the right judges of our own acts and thoughts ; we cannot be impartial if we would ; and it is therefore expedient that we adopt some system of study, which shall enable us to examine man from a standpoint apart from ourselves. Now our means of investigation on scientific lines are limited to the exercise of our senses, and the precision with which these can be brought to bear upon the object under examination.

We cannot see, or measure, or weigh the spirit ; but we can see, and measure, and gauge the brain—its physical counterpart, which has been made for it, made to suit absolutely as to size, shape and quality of structure, in the exact proportion of the spirit's capacity, and needs.

Here then we have a reliable guide in which nature has given us the necessary measure of the soul, and it is ours to apply the knowledge which is so freely placed at our disposal. Let me urge every reader of this journal to apply himself diligently to the study of Phrenology, so that by means of the knowledge acquired, the material casket of the spiritual self shall be opened to him and its inmost treasure revealed in all its simplicity and truth.

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Psychic Faculty in Hypnotism

James Coates, F.L.L.C.

During an early visit to London, among others I became acquainted with Mr. E.W. Wallis, then a psychic who was hesitating whether to remain one of the reputable, orderly members of society or obey the promptings of his spirit inspirers, and forsake the then conventional ways of respectability and become a public lecturer and medium. I remember the meeting and the advice which was given the young aspirant. It was indicated as a career of hard labour, calumny and little of this world's goods which is the usual reward of those who had the temerity to advocate Spiritualism thirty years ago. In sympathy with him and willing to accompany him through that journey of life was one Miss Eagar, a young and sensitive lady who had shown signs then that she was a "Psychic." They made their choice, and ultimately gave themselves up to the cause. No doubt they had their share of obloquy, ostracism from that class which views all professed spiritualists with suspicion, and of spiritualist mediums in particular. Since my first acquaintance with these young people, Miss Eagar become Mrs. M.H. Wallis, an inspirational medium, of marked ability, whose gifts have been well tested, and for moral, spiritual and intellectual worth is highly esteemed by all who know her personally. To spiritualists of Great Britain and the United States this lady needs no introduction. Mr. E.W. Wallis, her husband, published "The Story of my Life," some ten years subsequent to my first interview of him. The story in some detail bears out the forecast made of his career. He cast the die. With the exception of Mr. J.J. Morse, Editor of The Two Worlds, no lecturer, medium or psychic is better known in this country and abroad. Mr. E.W. Wallis add to his other duties that of Editor of Light. As a lecturer, debater, and advocate of Spiritualism, his probity, personal character, needs no defence. This by the way.

From "The Story of My Life", published by James Burns, London, 1885, I take the following :—

"Being interested in Mesmerism, I tried an experiment once which was very successful. Visiting Miss Eagar (then living at Kingsland, N) one day, I suggested to her that we should visit our friend Cotterell, at Briston. She rather objected on the grounds that he might not be at home. 'Then I will mesmerise you, and send you to see first', I exclaimed. She doubted if I could do so, but agreed to my trying. After making passes she went into the sleep. I asked her to go and see him. She then stated that he was not at home but would be by the time we got there. We started at once ; arriving at the coner of the Street we alighted from the bus and turned the corner when I exclaimed :—'There he is!' Mr. Cotterell was standing at the gate in front of the house. He was laughing when we got up to him and in reply to my inquiring why? he said 'I was in the city intending to call to see my friend, P, when a Briston 'bus passed me. I was irresistibly impelled to hail it and get inside. When seated, I asked myself; Why am I here? I felt that I must go home as some once wanted to see me. I had just walked up the street, got inside the gate, thinking to myself all the time that of course there would be no one in the house and I should find that I had come on a wild-goose chase, but turned to look up the street as a forlorn hope to see any one was there, when you turned the corner? He laughed still more when we narrated to him our little experiment."

The points of interest in this incident do not require to be enlarged on. There is the hypnotic experiment with a purpose. The sensitive in the state induced is able to make a statement, not only of what is, but what will be, viz., "Mr. Cotterell is not at home but will be by the time we get there."

The sudden resolve of Mr. Cotterell to go home, not knowing why he thus acted on a vague impulse, which had popped into his mind. The incident is trivial but most interesting as illustrating the play of Psychic Faculty. Credit might be given to some unknown spirit, accommodating enough to carry the message to Mr. Cotterell in his unknown whereabouts and having done so, return and impress Miss Eager that gentleman was away from home, but—having seen on the bust *en route*—he would be there by the time we arrived.

I do not think calling in a spirit and crediting it with carrying the message, makes the incident any more effective. If spirit there be, Miss Eager's own psychic self, in the exercise of her own psychic faculties, acting on Mr. Cotterell and leaning information of his state develop psychic faculty in this lady; his assistance in inducing a state of trance helped the play on the sensitive's psychic faculties.

Mrs. Wallis has since then proved herself to be one who has exercised clairvoyance, clairaudience, impressionability, prevision, etc., etc., in similar states, induced by those intelligences recognized by Spiritualists as her guides.

(Reproduced from the Kalpaka)

In The Presence of Duty

S. Narayanasami Iyer

Life is a bundle of duties, and its routine is done almost unconsciously. Habits render service easy and we feel alacrity in hardness. But once we question about duty, and all possible temptations spring up to lure us from duty. Sloth comes, fear starts, pity shakes us. Then we talk of fitness and propriety, we are puzzled by conflicts and relations, we look to possible ends, we think of impediments and crosses. Like ill-mated lovers, we wonder at our unworthiness. Like dull, imperfect actors, we are put beside our part. It is because we do not cultivate a true sense of duty these difficulties are encountered. Duty looks stern and chides for our hypocrisy, that we are not its mates but its victims. To woo is not to win. Duty will not admit of questions and excuses. Commodity and compromise have no place.

In Henry IV, York asks : "Shall tender mercy makes me suffer wrong?" In King Lear, Kent asks : "Do you think that duty shall dread to speak when peace to flattery bows?" To serve but to serve our turn is false service. To serve even in the teeth of death is true service. Duty is its own reward. The satisfaction of doing it alone belongs to us. The end of duty is with God. The course of duty will be moved according to the divine will. He sets the works ; let us have the grace to do it without complaining.

Merit attaches not to our work. The acceptance of our work is the only merit. It is impudent to set any value on our work. Duty demands all our patience and we must wait and do our work under all condition whatsoever. Just think what will become of you but for endless services on which your well-being is dependent. Then fret not that you are set to task. The soldier at his post, the dove over its egg at the gates of ruined Pompeii, are quoted as examples of duty and devotion ; the lava poured, but the soldier moved not ; the dove did not falter. Duty is the beauty of life and the glory of self is to subjugate the self to service. Place before you duty as the aim and the end of life. Rise to it, realize it.

Will is the Lord's name. His will will be done. We have will too, but it must be willed unto the Higher Will. Make not the flesh your duty, render not Worship more than the God. Work in the flesh, but work it out. Dedicate yourself to your work and render it unto the Lord.

Mental Dyspepsia

Graham Hood

Years ago, when prentice Mulford and other pioneers in the study of what we might term philosophical psychology began to talk about the effect of the mind upon the body, people who prided themselves upon their conservative orthodoxy laughed at them, and while some few individuals are so far behind the times that they are still making merry at the expression of this theory the world's great scientists are one by one admitting facts that show conclusively that the old-time theorists were pretty nearly right after all.

Ask almost any reputable physician to-day, and he will admit that the mind has fully as much to do with the cures he performs as the medicines that he gives. Let the physician be confronted with a condition that defies his knowledge—especially if that condition be a mental one—and he will, if he is thoroughly up to date, have recourse to the treatment that he has denoted as psycho-therapy—the strange force that we commonly term hypnotism is used to day in many a first-class hospital, while pure suggestion without the hypnotic accompaniment, is being introduced successfully from one end of the land to the other.

In view of these facts it is interesting to note an article which appeared in the British Medical Journal from the pen of Dr. David Drummond, a distinguished English physician, for in this paper he frankly admits that "digestion is carried on at a high rate of excellence only so long as mental equanimity is maintained."

In other words, we are told by this eminent authority that there is no longer any doubt that Prentice Mulford was correct in the assumption that the emotions were responsible for much of the ill health of the human race.

According to Dr. Drummond, extreme emotional states are capable of bringing on severe and stubborn attacks of dyspepsia, even in a perfectly healthy person, and he adds that "depression is often the cause as well as the effect of dyspepsia," and that "grief, and that kind of self-torment that we call fretting, may produce it."

While there is nothing really new in Dr. Drummond's statements, those who have long maintained the truth of these theories will be glad to know that they have been scientifically demonstrated, not that such evidence will tend to increase their faith, but for the reason that it is only by such scientific verification that many doubting Thomases can be persuaded that the mind and the body have such an intimate relationship.

The trouble with many of these persons is that, while they know practically nothing about Christian Science, their knowledge of that faith is sufficient to tell them that it is in some way based upon the effect of mind over matter, and they fear that, if they permit themselves to be drawn into the acceptance of any such theories, they will, before they know it, be enlisted as disciples of Mrs. Eddy.

As a matter of fact, however, the relation of the mind to the body does not depend upon the assertion of any religious or philosophical body. That some of these faiths have embodied this fact in their tenets is quite another matter. The principle itself is a fact that needs no support from any religious society. It is not matter of religious belief that a man who allows his affairs to harass him is certain to become a victim to dyspepsia ; that the man who gives way to anger and who gets into states of irritability is morally bound to become a dyspeptic, and that worry and other exhibitions of an ever-present fear of consequences are equally as bad for the digestion. It is a scientific fact.

And if these facts are true it is just as true that it is to the mind that we must turn for the remedy to relieve such condition. To the conclusion Dr. Drummond also agrees, for he advocates as a mode of treatment a stay in bed under circumstances of such tranquility that the evenness of temper may once more be restored. What is this but mental healing?

Life

J.A. Soory

Life is persistent personality, either active, as under ordinary circumstances, or passive, as in trance. It ceases when that which we call the soul departs, leaving inanimate clay.

Though the highest form known exists in man, there are many stages of development, in so much that it is difficult to distinguish the superiority of the plane occupied by the lower types of men from the higher of animals.

Life is a series of sensations, which result from consciousness. The apparently unconscious often experience sensations in the mind.

The quality of these sensations supplies the atmosphere, and the circumstances produce both sensations and atmosphere.

The circumstances are environment, education, temperament, and opportunity.

Many people never live. Much of the cause of this lies at the door of those who do hard work. The true measure of life is intensity, not extensity.

A day in the life of one man is the whole life of another, calculated from this standpoint.

The value of a life lies in its usefulness, and the purpose to which it is directed. What should be the true standard of measuring this value is a profound question. The theologian, the humanitarian, the sociologist and the philosopher, all have their answers. The first, the saviour of souls; the second, the reliever of suffering; the third, the improver of social conditions; the fourth, the teacher of true thought.

Perhaps the answer is contained in the sum of these. Some of them are impossible without the others.

Most thinkers agree that the present life is incomplete. Death often ensures at the highest stage of earthly development. Wrongs are not righted. Problems are left unsolved. The facts of life point to compensation as a measure of bare justice. The theory of annihilation seems untenable. One asks, with Judas; "Wherece all this waste?" Theology, logic and philosophy unite in assuming that in the future life must continue on the lines followed here.

To make the best of life with the material available is the task of all. A poor job some of us make of it. Like most things in the world, we just get the true perspective when we are about to lose it.

What is the perfect life? Opportunity used rightly. Ability used properly. Authority used justly. Charity given freely. Humanity served faithfully. Reverence tendered dutifully. Love to the Creator and the created the highest expression.

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THE LATENT LIGHT CULTURE

Some Lessons From The Bhagvad Gita

P.S. Charya

Lesson One. "On the Threshold."

*"Just on the threshold! Oh! why not come in,
Leaving the mazes of darkness and sin?
Forward,—the light and the glory divine :
Backward—the dangers and woes that were thine ;"*

"Wherever is Krishn, the Lord of Yog, or wherever is Parth, the Archer, assured are there prosperity, victory, happiness and firm morality."

Verse 78, Chap. XVIII, Gita.

The Bhagvad Gita is the book of books,—Bible of Humanity. It is the loveliest flower in the whole enchanted garden of the Hindu sacred literature. The Gita is, indeed, the sacred scripture of India, the text book, as it were, the Eternal religion of the Aryan sages and saints and seers. It is admitted on all hands that the song celestial contains the "milk" of the Upanishads, the very essence of the Vedas, the life and soul of all Divine knowledge or Brahm Vidya. To day, when there is conflict between reason and authority, when there is a struggle going on between modern science and the religious based upon mere blind, unreasoning faith, this Divine Poem is fast becoming a world scripture, in as much as it contains the rational philosophy of the vedantin in a nutshell, whose essence, both in the root of it and the fruit of it, is Yog, in its most concentrated form, which leadeth to our God vision or the state of Exaltation, known as Samadhi, i.e., just the sense of a spiritual union so intense as to supersede all that is commonly called consciousness—which stage of super consciousness or cosmic consciousness may be actuated by a slowly and steadily developed spiritual intuition. Hence, the Gita is properly called Yog Shastr, the Scripture of Yog, par excellence ; and Sri Krishna, its Divine author, Yogeswar, the Lord of Yog. (Verse 75, Chap. XVIII).

The Gita alone, of all the spiritual scriptures, proclaims a true world philosophy, i.e., a philosophy common to all races, ranks and intellects, embracing the whole phenomena of humanity—a philosophy capable of being understood and practiced in daily life by every man, woman and child, irrespective of caste, creed, color or position in life (Verse 23, Chap. IX).

You may be a Karm Yogee, the practical mystic who gently lays the helping hand of love and sympathy on other beings ; or you may become an ideal Bhakt, the lover of his kind, who passionately identifies himself with the object of his love; or a Gyani, the true sage who, rising on the wings of philosophy and analysis, soars into the pure ether of the free spiritual consciousness of the Eternal. Or, you may work out your salvation by assuming the rule of a Raj Yogee who always lives in the Ideal or some beautiful thought-form of the Eternal, ever on the border of that exalted feeling known as Samadhi, which rightly viewed, ushers the aspirant into the very presence of the Deity.

But, above all and beyond all, you must never forget that the "Kingdom of God" is within you—that God can be seen in your own essential being. 'Closer is He than breathing and nearer than hands and feet'—thus sings the poet. "Seek refuge in the soul; find there thy heaven." Find in the soul full comfort for thy soul." "Unto pure devotion, devote thy self." (Second Chap. of the Gita : Sir Edwin Arnold's edition.)

Such are the Divine commands. Concentrate, therefore, your thought and will, upon the eternal spirit of Beauty and Light to be found in your own heart of hearts, that is, in the innermost secret place of your own nature—to the exclusion of every

other thought. Such strong mental concentration abolishes all immediate sense of time and space, and Jivatma—the Human spirit, merges itself in Paramatma, the object of its desire,—in the unparalleled charm and dominating influence of the Divine Ideal. The self-absorption is swift and the whole nature seems absorbed in the Divine. And by communion with a spirit, greater, stronger, purer and more beautiful than your own, until a more or less complete assimilation of that larger spirit results and until the Ideal seems absorbed into your very nature, you feel that you are enriched beyond all previous experience, and the more you pass into self-forgetfulness, the more intense becomes the joy. With the passage towards self-forgetfulness there appears to be associated an indefinable sweetness, peculiar moral and spiritual satisfaction, and a strange indescribable pleasure—that are quite marked. Increased this joy to necessitate faith in the One Which is the Inspector of it as well as its direct object—until you feel the nearness of God to the heart in thy heart, until you recognize his indwelling and inspiring presence, until you realise the actual kinship with the Divine. Live, thus, in conscious union with God. Wherever you may be and whatever your hands may be employed in doing, always be in true with the Infinite ; respond to the Divine Monitor within the Inner Voice of conscience ; act, act in the living present, here and now, in harmony with the All-Loving Ishwar as revealed in nature and man. It is true that God is beyond the intellect beyond reason. To the mere rationalist, He is the Unknown and the Unknowable, as the Upanishads say. Therefore, look within, and perceive by the lamp of your own self the Eternal presence of Paramatman, the supreme self—"the Light that lighteth every man that cometh into the world." Unity in variety is the plan of the Universe ; Philosophy declares it ; Science acknowledges it. The junction of Pure Reason or Spiritual Intuition is to detect the One in the Many, to find the Unity amidst the Multiplicity—to come face to face, as it were, with the one Reality, hidden beneath the "magic veil of shows" or yog-maya, as the Gita puts it. (Verse 25, Chap. VII).

With the patient Exercise of your Spirit, discern the Divine Krishn, in that brooding spirit of yours; and prepare your self by "quiet and detachment"—by constant prayer and meditation for an access to Him who is Love. Such or nearly such, is perhaps, as I take it, the central lesson of the Immortal, the incomparable teaching of Sri Krishn,—the Revelation of the Gita, in a nutshell ; such, indeed, the culminating point of the Upanishadic thought—the all-embracing conception of Religion and Philosophy.

Do you understand this, reader? If you do, I hope and I wish that the sooner you make it your conscious possession, the better. Meditate deeply upon it. Realize it. Act up to it ; practise it in your daily life; live by it ; live the inner spiritual life, as painted for you by the Divine Painter in the immortal texts of the Gita. You will become, ere long, keenly conscious of the throbbing living spirit of God, in your heart of hearts,—which you will naturally and instinctively learn to recognise as the key that unlocks to you, such a world of spiritual treasure as will satisfy your highest aims and aspirations. Well hath the Bible said, "Seek ye first the kingdom of God and all these things shall be added unto you."

- *If we could know what we have is the result of what we have thought, it is a product of our thought, it is made up of our thought, it is only then that we might feel content with what we have. It is always the thought which manifests as physical actions called Karm. Change your thoughts to get control over your actions – good or bad.*

Life And Love

S. Narayanasami Aiyer

What do we know of life? What language do we employ? Life is heavy with me, I cannot endure it. Life runs smooth with me, I love it. Ans so we talk, as if we are not life, and life is independent of us.

Ourselves we do not owe. We originate, we end. Our little life is rounded with a sleep. End and beginning are dreams. Yet born in spite of us, removed in spite of us, we discourse of origin and destiny. Ourselves the only subject we do not and care not to know.

A foolish compounded clay, man! But how infinite his faculty, how divine his discourse, in form and moving, how grand and beautiful! Still his end is dust and ashes. He dies of the fears he evokes, he is blasted by the ecstasy he created. Man is a jest of fate's contriving, or he is the maker of his destiny. To true man, life is earnest, to others life is a dream.

What is truth in life? Life as it is embodies in the flesh is nourished, grows, decay and dies. Of it death is the destiny. Unto it is journeys on. In the flesh, life is uncomfortable; all its experience are crosses cares and woe.

But there is a life within life, a life which informs and guides. We call this conscience, God. An unquenchable fire, an unextinguishable light. We smother it, we could it. But struggling against our utmost efforts, it burns and glows. This is the "I," the Will, the Spirit ; and if once it will stand for itself, destiny is in its control and sway.

The most puzzling of problems since man was born in Man. He has solved and is prepared to solve all problems. He writes the history of the Universe, prognosticates its fate, and directs its destiny. He passes his writ upon its end and beginning. But his logic avails him not. He is ruined out. Death he argues out palls on him. Conscience makes a coward of man.

It is good as it is. The great God has drawn the veil ; the darkness out of which we emerge and the darkness into which we are to be absorbed, will and must remain dark; else knowledge will prove but the rotten apple, and wisdom which should guide knowledge will be mocked by it.

Knowledge is humble and reverential, is handmaid of wisdom. "Let knowledge grow from more to more, but more of reverence in us dwell, that mind and soul alluding well, may make one music as before" but vaster. Faith saves, life builded on it is truly built. A faithless soul is wrecked and lost.

In Shakespeare's *Measure for Measure*, Claudio says : "To sue for life, I seek death ; and seeking death, I find life." In one of his poems it is written : "And now I lived and life was death's annoy ; and now I died, and death is living joy." This is life's secret. Death once dead, there is no dying then.

We live, but must surrender life. To life ill belong. We speculate and are mocked out. We have desires, but they cloy. We get but enjoy not. We lose and repent. One lesson is true ; the greatest need is the necessity, have only to enjoy, to wish is to waste, to be content is to be filled.

Life comes and parts like shadow. And all that belongs to life does so. Life is a long account of nothings paid with loss; and we are but the puppet shows of Fate. But life in life is real and the living will is dateless and uncompassed. The source of life is an immaculate and fresh, pure fountain, and it courses on to pay its tribute to its original cause.

It becomes man to know that his body is not nothing. It beams and glows. It can work. It is God's temple. It should be put to proper work. Once started in honest work, flesh becomes ennobled, and it works out and triumphs in Love.

Love develops into Conscience. And Conscience is God.

How inapt and deluding is the human tongue, yet what have we but the human speech to render us? Love is paraphrased as passion, the tumult is taken for the depth. Conscience is translated as the coward's thought, the doubt that hangs on fear and pride ; and our humour is exalted into worship, and ignorance and superstition are ennobled beyond simple Faith and Piety.

Life is simple and life is lovely. We do not have more power to pollute life than it has power to be ransomed. Vis, inertia, the vitality of life, as well in the flesh, as in the soul, is life's true vigour, more holy than physic can make it, more holy than sin can corrupt it. A little rest of body brings it round from ailments, a little patience of the soul restores it to its haven of Calm.

Unrest is life's breach; excitement is not activity ; the brain demands no over-taxation ; the passions cannot stand strain to break. Moderation is the rule of life, it rests on concord. One touch of Nature makes the whole world kin.

Love is the basis and the end of life. Life is love. Love is life. Each man is dependent on some others. Service is life's law. For life is a loan, and it is lent to those who are free.

With no capital, we may do infinite good. A look of sympathy is sometimes capital enough for endless blessings. With much we may achieve nothing, but often do great harm. We many smother the God within us, and tremble and rot in the hell we make ; we may realize the light within us, and chase all shadows of hell and death.

Talk not of Fate, though Fate has brought you in. Triumph over Fate, for your will is free, the fated-sky gives free scope ; work in the flesh, for it must work, but work it out to deliverance unto Love. Then are you realized, flesh in burnt, love is developed, conscience is born, and you are gathered unto your Lord.

The beauty of life is in us and surrounds us. But we see no beauty till we have it. The clownish nature belongs to us as well as the royal. And our realisation of each in our endeavour is the best witness of what humour we are in. Let us ever sink the beast and elevate the God.

We are our own true friends. No external help is necessary nor can be trusted. Man's true friend or enemy is Man. "To thine own self be true, it follows as night the day, thou canst not then be false to any man."

Life is full of beauty. It beams with Love. The discord we think springs of our ignorance. With more knowing we discover more harmony. Differences, the birth of our ignorance, flow into harmony, and in better wisdom we learnt them better. The one, the only, the such, the so, are the terms by which we learn to consecrate the Creator's name.

Learn wisdom by annihilating ignorance, peace by annihilating discord ; cast off pride by learning humility, jealousy by knowing true love, pray to be pardoned ; judge in charity, let charity fulfil the law. Appeal to mercy. Show mercy. Then are you redeemed and you redeem.

Never fear to be lost. In our worst sins, our true penance cleanses and saves us. And ruined Love, when it is built anew, grows stronger, in fairer far than before.

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Refuge of Protecting Powers

D.P. Saxena

In the course of one of my evening rambles along a rather sequestered road in the outskirts of the town, I once met a little boy, some ten years old, pursuing the same direction I was following and chanting a merry carol. He had a bright and fearless countenance, and his light movements betokened a happy frame of mind. He evidently belonged to those good folks that lead a village life and support themselves mainly by tillage. Feeling strongly inclined to speak to him I stopped up and put him a question, which, he courteously replying, made us fall readily in conversation with each other.

We talked freely on a variety of topics, and the observations made by my young companion proved him possession of the average understanding and wisdom.

We had by this time left the populous parts behind and gained a desolate plain, close to which, as the boy informed me, his lovely cottage lay. This led me to admire his courage and the more in having ventured so far after dusk, when the boy told me he had passed that lonely way still later and could find nothing to be afraid of in moving about the place. I asked him if he could meet any wild beasts in the way, especially if those tracts were the haunts of the tiger. "The tiger" he quickly responded. "Oh yes! the tiger infests these parts, and nothing can be more natural than to expect him at night roaming on the plain in search of prey, but we care not much for him, and are ever prepared to meet him boldly, and beat him back. And then, there is a Baba. High on the mound, under the branching tree, stands His little dome, and the tiger dares not approach its sacred precincts. All Powerful, is He ; we lie under His protection, and He guards us night and day against all possibility of harm."

True! An Athen was indispensable in day of yore to safeguard Athens, and so so long as the Palladium remained standing there, Troy could not fall. From the remotest times in the past the human mind has been seeking the refuge of a great protecting powers and following, under varying names, the "Father of all in every age and every clime adored." What gives strength to the spirit and thereby to the bodily powers and keeps the heart from drooping midst trials and dangers is the sense of protection by the Almighty. It was Bhakti, this devotion to the Supreme, this merging of Individual in the Infinity of the God-head, that made the old Saints of India aim at gigantic spiritual power.

The instances of Prahlad facing torture and pain rather than renounce God's name he so fondly cherished, of Miran swallowing poison rather than forego her worship and her prayers, of how they faced the perils and did not come to grief by virtue of the earnestness of their conviction in the power of the Supreme, go to illustrate the potency of the Divine Hand to succour all placed under Its protection. Man's heart is feeble, and wants an invigorating influence from on high to brace up its nerves and strengthen its powers for notable deeds. When I surrender myself to the care of the Almighty all sense of danger leaves me, and I push on my work with a calm assurance in the realisation of my hopes and aims.

In the battle of the lake Regillus, in a fierce and bloody struggle with the Latins who had espoused the cause of the banished Tarquins and made an attempt to have them restored, the Romans imagined supernatural powers coming to their aid, "gained this battle by the assistance of the 'Great Twin Brethren,' Castor and Pollux, who were seen charging the Latins at the head to the Roman cavalry, and who afterwards carried to Rome the tidings of victory. A temple was built in the forum

on the spot where they appeared, and their festival was celebrated yearly."—(Dr. Smith : *Smaller History of Rome*).

It may have been their fancy, but the thought of the Divine help enabled them to pluck up courage, rush on their foes, and subdue them in the end.

When I find myself engaged in a worthy and righteous cause, and the Lord of Heaven smiling on my endeavour ; it is ten to one I would succeed.

Marmion, though a redoubtable warrior, is obliged to confess after his ill-fated fight with the Scots :

While Sir Galahad, the saintly knight of King Arthur's Round Table, who is entitled to a vision of the Holy Grail, says :

"My strength is as the strength of ten, Because my heart is pure"—(Tennyson).

What I desire to impress on my readers, then, is the importance of the cultivation of a religious spirit. The most trying difficulties have been smoothed by relying on this spirit.

"All-Powerful is Baba,' or by whatever other name indeed you may prefer to call Him, for the light of the true God shines in all these forms of devotion, and the element of worship that calls forth adoration of the Supreme is akin in all such instances.

Under His strong protection no evil can befall me, and under His guiding hand I can never go astray, I have found out how great, good, and benevolent He is, and though the future is hidden from my gaze, I believe it can be in no wise but in accordance with the gracious plan. He has in view. Relying on the strength of this spirit I can make my existence joyous and secure, and derive a calm satisfaction when life's drama would be drawing to a close.

The Holy Order of Krishn

All those members who may be interested in procuring a copy of 'New Avtâr' of The Order of Krishn Grade-I and Grade II—which consists of roughly 300 pages in size 10" × 7½" can do so by returning their old copies along with a payment of Rs. 1000/- (in India) or US\$ 50/- (outside India) in favour of The Latent Light Culture. We have embellished Grade-I and Grade-II by adding coloured plates of the organs of the human body which contribute in reaching the God-head.

असंतोष में संतोष

—एक साधक

महर्षि पतंजलि कहते हैं कि संतोष से बड़े उत्तम सुख का लाभ प्राप्त होगा—**संतोषात् अनुत्तम सुखलाभः**। लौकिक जगत् में आसक्त लोग भी ऐसा कहते हुये सुने जाते हैं कि संतोष सुख का ही पर्याय है अर्थात् संतोष सुख का दाता है। ऐसे लोगों से यदि पूछा जाये कि संतोष कब और कैसे सुख प्रदान करता है तो वे झुंझला जायेंगे। कारण कही—सुनी बात उन्होंने भी कह दी। जगत् में रहकर जगत् की अनेकानेक आवश्यक वस्तुओं को ग्रहण करके ही हम सुखी होते हैं। केवल शारीरिक सुख देने वाली वस्तुओं का ही त्याग करके हम दुःखी हो जायेंगे, आगे की क्या कहें। फिर कहते हैं संतोष त्याग का पर्याय है, किस त्याग की बात करते हैं, समझ में नहीं आता।

गोधन गजधन बाजिधन, और रतनधन खान।

जब आवे संतोषधन, सब धन धूरि समान।।

गायें, हाथी, घोड़े एवं रत्नों का धन मनुष्य को मिट्टी की तरह लगने लगता है जब उसमें संतोषरूपी धन आ जाता है। गौर करें उपर्युक्त सभी धन पृथ्वी की वस्तुयें ही हैं। तुलसीदास जी ने बड़ी सूक्ष्मता से विषय का अध्ययन करके लिखा है—**बिनु संतोष न काम नसाहीं, काम अक्षत सुख सपनेहु नाहीं**—बिना संतोष के कामनाओं का नाश नहीं होगा और काम के रहते स्वप्न में भी सुख प्राप्त नहीं होगा। अनेक लेखकों ने यह तो लिखा है कि संतोष की जीवन में परम आवश्यकता है परन्तु क्यों यह किसी ने नहीं लिखा है। तुलसीदास कहते हैं कि कामनाओं के रहते सुख की प्राप्ति असम्भव है। अब बात ठीक आई क्योंकि यह मानसिक स्तर की बात हो गई। काम और सुख दोनों का मन से सम्बन्ध है, संतोष भी मन का ही लक्षण है। अतः प्रथम यह जानना है कि मन में परिवर्तन आने पर ही जगत के साथ हमारे व्यवहार में परिवर्तन प्राप्त होगा, अन्यथा नहीं।

परन्तु यह जानना आवश्यक है कि क्या सृष्टि में सब लोगों में संतोष आ जानें पर, सृष्टि के चलते रहने एवं उत्तरोत्तर विकसित होते रहने में बाधा नहीं पड़ेगी। अवश्यमेव बाधा उत्पन्न होगी, इसलिये भगवान ने ऐसी व्यवस्था की है कि चन्द विकसित लोगों के अतिरिक्त अन्य सभी प्राणी असंतोष में रहें। असंतोष ही विकास को अग्रसित करेगा। असंतोष को बड़ी गालियाँ मिलती हैं। असंतोष पीड़ा का पर्याय है, असंतोष अज्ञान का अग्रज है, असंतोष तृष्णा का भी पर्याय है तथा असंतोष की सीमा असीमित है। परन्तु सत्य यह है कि असंतोष ही इस जगत् में सर्वव्यापी है, असंतोष ही अनेकानेक नये निर्माणों का जन्मदाता है, असंतोष ही विश्व को लुभावना एवं रमणीक बनाने के लिये मनुष्य को उपहार है। जिससे इतना कुछ हो रहा है उसको गाली देने से मनुष्य नहीं चूकते। कहते हैं संतोष की परिधि सीमित है, असंतोष की असीमित। बहुत अच्छा है क्योंकि सीमित परिधि वाला सीमित कार्य ही करेगा, असीमित परिधि वाला भगवान की तरह असीमित कार्य करेगा। संतोष के पक्ष में एक बात अच्छी है—पूर्व में साधन सीमित थे, अपेक्षायें सीमित थीं, कष्ट एवं रोग सीमित थे तथा परेशानियाँ भी सीमित थीं। अब सुविधायें बढ़ी तो उनके अनुपात में हजारों—हजार गुणा असुविधायें बढ़ीं। इनके निपटने के लिये मर्यादा की लक्ष्मण रेखा तोड़नी पड़ी जिससे अनैतिकता बढ़ी, इससे आदर्श व मूल्यों का देव भ्रष्टाचार के दैत्य के रूप में परिवर्तित हो गया। कहते हैं असंतोष ने मानव को दानव बना दिया—एक और गाली। जरा इतिहास पर नजर डालें—मानव किस युग में दानव नहीं था। बात अचम्भे की यह थी, और आज भी है, कि मानव से बना दानव अपने को उत्कृष्ट मानव के रूप में समझने लगा, नहीं समझाने भी लगा। भाषा को उदण्ड बना दिया। शब्दों के माधुर्य को जानने के बजाय उनमें प्रचण्डता उत्पन्न करके लड़ने—लड़ाने का काम करने लगा। गलती न करें, इस बात से प्रसन्न हों कि ये दानव ही तीव्रगति से कार्य करने की सामर्थ्य रखते हैं, अतः मानव को चाहिये कि अपनी बुद्धि का प्रयोग करके इन दानवों को उनके रुचि के कार्य में प्रेरित करें जिससे वे पलटकर आपका अहित न करें।

संतोष एवं असंतोष दोनों का ही अपना विशिष्ट स्थान है। दोनों मानव जीवन के उत्तरोत्तर विकास में सहायक हैं। डा. संजीवी का कथन है कि '**असंतोष दैवी गुण है।**' असंतोष न हो तो आप संतोष कभी प्राप्त नहीं कर सकेंगे, असंतोष न हो तो आप अध्यात्म में भी आगे न बढ़ सकेंगे। यह हमारे अन्दर गुप्तरूप से कार्य करता है परन्तु इसे अपने अन्दर जाना व समझा जा सकता है। जैसे भगवान् को प्राप्त किया जा सकता है, वैसे ही इसे भी जाना जा सकता है। मनुष्य को इतनी छोटी सी बात क्यों नहीं समझ आती है कि यदि भगवान अनेकानेक कष्टों को झेलकर कालकूट

कोठरी मानवदेह में अवस्थित है तो क्यों है? केवल आपके हित एवं उद्धार के लिये। आप उन्हें सहजता से प्राप्त कर सकें। यदि जीवन से यह दैवी असंतोष हटा दिया जाये तो आप अक्रिय हो जायेंगे, गतिशून्य हो जायेंगे। यही असंतोष भगवत दर्शन कराता है एवं पृथ्वी पर अनेक वांछनीय पदार्थों को प्राप्त कराने में सहायक होता है। जैसे जगत् की अनेक वस्तुओं का सदुपयोग करें या दुरुपयोग करें, उनसे लाभ प्राप्त करें या हानि प्राप्त करें, यह मनुष्य के ऊपर आश्रित है, ठीक वैसे ही साधारण मनुष्यों को सुखमय जीवन यापन के लिये यह सोचना होगा कि संतोष एवं असंतोष का जीवन में क्या स्थान होना चाहिये। संतोष एवं असंतोष मानव जीवन के सुचारु रूप से चलते रहने के लिये आवश्यक हैं, परन्तु आध्यात्मिक व्यक्ति के लिये असंतोष ही जीवन है। जो संतुष्ट हो गया उसकी साधना आगे नहीं बढ़ेगी, इसका अर्थ है कि वह साधना द्वारा अपने लक्ष्य की पूर्ति से वंचित रह जायेगा।

जीवन में जिन लोगों को संतोषी होने को कहा जाता है उनका जीवन कैसा होगा? एक अतिक्रियाशील व्यक्ति निःसंदेह अक्रिय हो जायेगा यदि उसमें संतोष आ जाये। क्रिया युक्त रहना मनुष्य के लिये अत्यंत लाभकारी है क्योंकि उसके द्वारा ही वह जगत् में लौकिक चेष्टायें करेगा, शारीरिक सुख—सुविधा के लिये सतत प्रयत्नशील रहेगा। जगत् में इतनी सुभावनी वस्तुयें हैं कि जीव एक के बाद एक इन्हीं को प्राप्त करने की चेष्टा में निमग्न हो जाता है परन्तु उसका पेट कभी भरता नहीं है। एक आध्यात्मिक राजा ने एक बार राज्य में यह घोषणा कराई कि जो व्यक्ति हमारे बकरे को भर पेट घास खिलाकर तृप्त कर देगा उसे राज्य—सभा में पुरस्कृत कर सम्मानित किया जायेगा। इस घोषण II को सुनकर कई लोग बकरे को सुबह से शाम तक घास खिलाकर जब शाम को राजा के सम्मुख लाते और राजा बकरे के सामने घास रखवाते तो वह घास खाने के लिये लपक पड़ता। कई दिनों तक यह क्रम चलता रहा। एक धर्मज्ञ व्यक्ति ने राजा की इस घोषणा के मर्म को समझ लिया और उसने बकरे को ले लिया। बकरे को वह घास के खेत में ले गया और बकरे को घास खाने के लिये छोड़ दिया। बकरे को घास की ओर लपकते देखकर वह उसके मुंह पर छड़ी से चोट कर देता था। दिन भर उसने बकरे को छड़ी से प्रहार करके घास नहीं खाने दिया। शाम को वह राजा के राज्य के राज्य में बकरे को लेकर पहुंचा। राजा ने बकरे के सामने घास रखी परन्तु धर्मज्ञ व्यक्ति के हाथ में छड़ी देखकर, दिन भर की छड़ी की मार से डरा हुआ वह उस घास की ओर न लपका न घास ही खाई। राजा ने उस धर्मज्ञ व्यक्ति को सम्मानित किया। इस कथा से तात्पर्य यह है कि मनुष्य के मन को संयम एवं विवेक रूपी छड़ी द्वारा नियंत्रित किया जा सकता है।

संतोष से भी मन पर नियंत्रण का अर्थ लिया जाना चाहिये। पूर्णरूपेण संतुष्ट व्यक्ति पृथ्वी घर सम्भव ही नहीं है, वह अकेला ईश्वर ही है। संतोष यदि नहीं होगा तो दुःख की अनुभूति होगी क्योंकि लौकिक वस्तुयें अनित्य हैं उनमें सुख भी अनित्य होगा अर्थात् जब सुख नहीं प्राप्त होगा तो अवश्यमेव दुःख की ही अनुभूति होगी। अल्प य अधिक मात्रा में संतोष आ भी जाये तो अज्ञान जनित राग, मोह, लोभ, मत्सर के घेरे में पड़कर संतोष को इस घेरे से बहिष्कृत होना पड़ता है। जो ज्यादा बलवान है वही जीतता है। मनुष्य के आत्मतत्त्व में अनित्य एवं नित्य दोनों की पहले से ही स्थापना है। आत्मा में जब अज्ञान जनित राग, मोहादि भावों की प्रबलता होगी तब मनुष्य का मन अनियंत्रित हुआ रात—दिन अनित्य वस्तुओं की ओर ही मागता रहेगा तथा कभी भी स्थिर न होने के कारण शान्ति, सुख एवं संतोष का अनुभव प्राप्त नहीं करेगा क्योंकि जगत् की वस्तुओं को प्रचुर मात्रा में प्राप्त करने के लिये अपने समस्त अच्छे विचारों को त्यागना पड़ेगा, इसलिये परिणामतः दुःख, असहनीय दुःख भोगना पड़ेगा जो अन्ततोगत्वा हमारे देह में रोगों की उत्पत्ति का कारण भी बनेगा। आत्मतत्त्व नित्य है, चैतन्य है। इसे आकाश के सदृश व्यापक माना गया है, इसलिये यह मन से ज्यादा वेगवान एवं सामर्थ्यमान माना गया है। अतः देवगण भी इसे पा न सकें। विषयों का प्रकाश होने से चक्षु आदि इन्द्रियां ही 'देव' हैं—इन्द्रिय द्वार झरोखा नाना, तहं तहं सुर बैठे करि थाना। इन्द्रियों से मन, मन से आत्मा अधिक शक्तिवान एवं वेगवान हैं। यदि किसी प्रकार से संतोष का भाव मनुष्य की आत्मा में प्रतिष्ठित हो जाये तो मनुष्य अनित्य पदार्थों की ओर स्वभावतः उन्मुख नहीं होगा, इसलिये संतोष के साथ सुख की प्राप्ति करेगा।

संतोष—लाभ प्राप्त करना अति दुष्कर कार्य है। कतिपय सिद्ध लोगों के अतिरिक्त पृथ्वी पर संतोषी व्यक्ति की प्राप्ति दुर्लभ है, और इसीलिये 99.9% मनुष्यों के लिये सुख की प्राप्ति भी दुर्लभ है। यह सुलभ भी है यदि मन—आत्मा में स्थित वर्तमान विचारों को प्राणायाम की क्रिया द्वारा हटाकर, नवीन उत्तम कोटि के विचारों को स्थापित कर दिया जाये। श्री कृष्णोक्त पुरातन योग का आश्रय लेकर उचित अभ्यासों को व्यवहार में लाकर आप अपने आत्मा—मन को शुद्ध करने की क्षमता रखते हैं। असंतोष को दैवी मानकर, साधना में अग्रगति प्राप्त करके, लक्ष्य की प्राप्ति करना पुरातन योग से सीखें।