

## Guru Poornima Issue

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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,**

Be it success of the inner world or the outer world that is spiritual or material success respectively, the first and foremost is that clearly visualise what is desired by you and then fully concentrate on it to achieve it. You know, the first essential for concentration is the selection of a definite purpose. You cannot concentrate on nothing, or on everything at one point of time. Next is the perseverance on your part meaning that the task must be continued for quite a definite time to produce an effect. Majority of people who fail in their mission are those who long for too many things at a time and do not make effort in any one direction continuous enough. A small stream of water may demolish a mountain if the stream is continuously made to flow over the mountain and be not turned a moment here and a moment there. So it is with the concentration on your work. If it is brought to bear on one purpose, be sure, you will accomplish the desired result. But, you may say, that a belief in our success so powerful as to produce the desired effect has not been founded for the lack of training from the early childhood. Right you are, but you have to bear in mind that there are a few who have a smooth sailing in their lives, that is whatever they desire they easily achieve. But there are others who keep on struggling throughout their lives, but meet only failure. Do you know why is it so? It is because of the universal principle of evolution, evolution that is going on in the universe. These less evolved find little opportunity in their present life because of the environment and the circumstances they are born with. Vice versa, those much evolved find congenial circumstances and being better evolved possess a mind and a body fit for concentrating their minds on the purpose fully thereby attracting things that they desire.

Those less evolved should never, for a moment, lose heart because they have been granted the present body-mind for their evolution. Evolution does not mean the better outer-clothing of the soul, but rather a better inner world of thoughts and deeds to improve the lustre of soul. The first realisation towards evolution is to realise that you are not body, that you can never die, that nothing can touch you to malign you. You are spark of God and the correct development of the latent light within, per se, will set you on the path of evolution.

How terrible is the bondage of the material world and its consciousness is realised by one and all, sooner or later, in this life or in the lives to come. For any type of evolution what we need is liberation from the material dream, woven in ignorance. The power to free ourselves from the mirage of the senses and live more truly in the spirit is here and now. Ask and it shall be given to you; knock and the door shall be opened unto you. The science has also demonstrated that all things evolve after the same road and manner. The worlds in the infinite abyss of space are in all respects similar to the cells in the vegetable and in the animal tissues.

Know that you are yourself an universe and millions and millions of cells dwell in the rivers of your blood. Our bodies are composed of thousands of little worlds and centres of individual life, of bacteria and microbes. There is but one law in the nature; natural laws and spiritual laws are the same. Creations by evolution is therefore taken to be the universal law, equally applicable to cell as to planet, and to the man as to the microbe.

Evolution by revelation (God's will) is what we see on this planet. Every scientific investigation, invention and discovery is not the result of ones own devotion and hard work but in the process of his invention he dedically so prepares himself mentally that God's will filters into his mind and lo! revelation does the wonder; he has given something new to the world to evolve it further. It is how the evolution goes on and God sends geniuses to continue the work of evolution. With a turban of spirituality on your head you too can become a hero, a messenger of God, a thoroughly evolved man.

## Psychic Faculty in Hypnotism.

James Coat, F.L.L.C.

Hypnotism is employed mainly as a Therapeutic agent, and that most successfully in many so-called mental disease and nervous derangements in which Medicinal treatment has been weighed in the balance and found wanting. An increasing number of medical men are employing Hypnotism in the cure of disease. As the majority of men and women are hypnotisable it would be a folly, if not a crime, not to employ hypnotic modes of procedure for their benefit. But on this I do not propose to dwell. Hypnotism had been employed in experimentation and many fantastic tricks played therewith, but in the main has been rightly employed in scientific research, cerebral exploration, and in human psychology, generally. It has also been employed as a means of entertainment, and many claims which are made in its name, cannot always be substantiated. The general public is not the best judge, and as it goes in for amusement for which it is willing to pay, it gets it in the form of graceful Magdalens in mystic dream dances, emotional expressionists who pose or abandon to the streams of music play instruments and other who play the buffoon, as may be deemed most necessary to excite and gratify the sense of the wonderful and love of tricks. These are served as an indiscriminatory music hall public demands and pass into oblivion with the changing freak to make room for other sensations. To these three phases of Hypnotism, the therapeutic, the experimentalic and the less important but always interesting phase of entertainment, there remains to be noted a fourth, vis., the development and observance of Psychic Faculty [with the exception of a class of experimentators in Paris, of whom De Rochas is representative], this has been either ignored or neglected. The majority of modern Hypnotists plead for and go in for what they call "a purely mental basis, or for suggestion"; and while this is now esteemed fashionable and correct, it is not without its limitation ; and the greatest fault is that it ignores the very foundation fo the mental basis in man, vis., the Psychic Self.

The older experimenters were not so fashionable, pedantic and correct, but for all that the discovery of clairvoyance in artificial somnambulism was a notable advance on anything attempted by Mesmer, and subsequent investigation demonstrated man's possession of Psychic Faculties, and made it intensely credible ; in sacred or profane history the recorded instances of the spontaneous play of these faculties in seer-ship, in visions and corresponding telepathic phenomena are numerous. Of innumerable recorded instances of the play of Psychic Faculty in Hypnotism, I can only furnish a few by way of illustration, but these few will be of service.

I had been lecturing in Blackburn, Bacup, Bury and other Lancashire towns in the seventies, and found many good sensitives and large audiences favourable for the expositions. I occasionally come across subjects who were sensitive to thought transmission, but the first important case which came under my notice was presented to my attention by Mr. Lea of Bacup. This gentleman had been a pupil of one Moses Regg, a successfu Mesmerist, and was himself a Healer of no mean ability. The clairvoyante was a relative of his good lady and resident in his house. When he put her into "the state," she at once became lucid. Her lucidity was shown in a practical way. She was able for a time to read and paragraph selected by me, at random, from any book available in the house. The reading was as facile when I was not looking at the page as when knowing the contents myself. I was satisfied by numerous tests of this, and this accompanied by the united testimony of Mr. and

Mrs. Lea fully convinced me of this lady's psychical powers. It was not necessary to call in telepathy, much less that of spirits, to account for her lucidity, her capacity for diagnosis, her prevision, and for material demonstration of reading a book or other scrap of printed matter. The Psychic Faculty exercised was her own, Mr. Lea being merely the agent or magnetiser, who helped to place her in a suitable condition. That condition (of trance, semitrance, hypnosis, akin to sleep and waking dream states) owing to the more or less partial inhibition of the senses, is favourable in the manifestation of the Psychic Faculty.

Mr. Desmond Fitzgerald, M.S.T.E, at one time a member of the B.N.A.S., London, and who apart from his well-known scientific abilities was an experienced and convinced spiritualist, tells of an experience with H.F. Lewis, the Negro Mesmerist who has been referred to by Professor Gregory in his 'Letters on Animal Magnetism', as a powerful Mesmerist.

To summarise Mr. Fitzgerald's communication, I will omit references to all the ordinary experiments which took place both at the hotel where Lewis was stopping and those which occurred subsequently which took place in the hall next evening and give the following :—

"After the more ordinary experiments had been successfully exhibited, Lewis proceeded to illustrate some of the phenomena of clairvoyance and somnambulism, in the person of a young woman, a perfect stranger to him, who, with others had come upon the platform from amongst the audience. Whilst in the 'deep sleep' he ordered her to 'go home,' and described what she saw there. She desired a kitchen in which were two persons, occupied with some domestic duties. 'Do you think you could touch the person nearest you?' inquired Lewis. The only answer, I think, was an indistinct murmur. Placing one hand on her head, and the other over the region of *solar plexus*, he then said, "I *will* you to touch her on the shoulder, you must do so, you shall do so!" Presently the girl laughed, and said, "I have touched her, they are so frightened!" Turning to the audience, Lewis asked whetehr any one in the hall knew the young woman, and, on receiving an answer in affirmative, requested that a "deputation" should proceed to her abode, and ascertain the truth or falsity of her statement. The persons who went on this errand afterwards returned to the hall, and stated that everything described by the girl had actually taken place, and that the household in question was in a state of great perturbation, one of its members declaring that, whilst occupied in the kitchen, she had been touched on the shoulder by a ghost.

Mr. Fitzgerald adds : The young woman who was the 'sensitive' on this occasion was a servant to Mr. Taylor, Shoemaker, of Blackheath. In my note-book, I find likewise the name of Mr. Bishop, dentist, also fo Blackhealth, who offered to testify to the truth of the foregoing incident.

Here we have phenomena approximating to that of Modern Spiritualism and akin to much termed Telepathy. The Psychic Faculties of seeing, hearing and of sensing at a distance touch being manifested. Through experiments similar to this, we are able to realise how corresponding phenomena take place spontaneously and others as reported in the Journals of the S.P.R. and by investigations in Modern Spiritualism.

### Be Watchful!

*Emotions are wholesome but to be swept off our feet by them may not always be for good. It may lodge us in a precarious state which may later prove quite traumatic.*

## Quid Est Veritas?

**Henry Proctor, F.L.L.C.**

The question of Pilate "What is truth" is the question which has agitated seeking souls in all ages, and men have sought an answer in an endless variety of ways. The Bible points out to us as the one infallible source of truth and fountain of knowledge from which no error can proceed "the Spirit of truth" which will, if we are submissive to its teaching, lead us into all truth and cause us to know all things. In the teaching of the spirit there is no admixture of error, it is the truth and nothing but truth. The teaching of man has to be sifted and we have to try the spirits' as to whether they are of God. But if we have the gift of "discernment" we need never be deceived as to the source from which the teaching proceeds.

Our blessed Exemplar was never deceived. He always knew the will of God perfectly, and could say with certainty : "My doctrine is not Mine but of Him that sent Me." It was all "learned from the Father" and in no way or method which is accessible to us.

The Father wakened Him morning by morning, wakened His ear to hear as one that is taught. And it is absolutely certain therefore that we may have likewise, if faithful to Him, the ear of the learner and the tongue of the learned. Again and again they were astonished at His teaching saying: "How knoweth this Man letters, never having learned?"

How is it that His knowledge is superior to that of Gamaliel of Hillel and of all the Rabbis? How is it that a carpenter can teach these entirely new doctrines and to these entirely new doctrines and do these great signs and speak with such authority? His answer was : "My doctrine is not Mine but His that send Me. Even as my Father hath taught Me so I do." His education was continuous, moment by moment, line up on line, here a little there a little. So it should be with each one of us according to his own words : "They shall all be taught of God, all thy children shall be taught of the Lord." For there is no limits to what we may learn in the "School of the Holy Spirit." Infinite is the knowledge promised us : "He shall teach you all things, and lead you into all truth.

Whatsoever things God prepared for them that love Him, God reveals them to us through His Spirit, yea even the deep things of God ; that we might know the things which by God were given in favour (gratuitously, undeservedly) to us. In order to become our perfect Exemplar Christ was made in all points (except sin) like unto His brethren, emptying Himself so completely that He could say : "Of Myself I can do nothing. I do not speak from Myself : My words are not Mine but His that sent Me". And He places His disciples on the same level when He says : "As My Father hath sent Me, even so send I you, and as I live by means of the Father, even so shall ye live by means of Me." Every one of us should be anointed by God the Father (2 Cor : I, 27) and the anointing should abide in us and teach us all things : so that we have no need.

Of Man's teaching (I John, II, 27). This was fulfilled in the case of those who wrote the Scriptures, and there has been no change in Him. Christ is just the same to day. "The Holy Spirit was promised to abide with us for ever." If we are straightened it is ourselves. His knowledge is infinite and His readiness to impart is infinite.

And from what cause does this limit arise?

Our knowledge of God's will is in exact proportion to our willingness to do His will ; for if any man willeth to do His will he shall know."

In the surrender of the apostles there was no flaw or imperfection. They gave

themselves to Prayer and to the ministry of the word. The great thing that God needs is capacity. The oil did not cease flowing till "there was not a vessel more." If the water is to come we must provide for its reception : "Make the valley full of ditches."

The second need is to lay hold, In the Kingdom of God we have only what we Take. God is waiting for men who will take the kingdom by storm—Men of violence who will take it by force. He will not rise and give because He is His friend but because of His impotunity." Every place that you set your foot upon shall be yours. Let us claim then a spirit of wisdom in the knowledge of Him that we, having the eyes of our hearts enlightened may know, what is the hope of our calling and what the exceeding greatness of His power towards us who believe, "that we being strengthened by might by His Spirit into the inward man ; that Christ may dwell in our hearts by faith so that we may be filled unto all the fullness of God ; so shall we grow up in all things into Him, who is the Way the Truth and the Life.

*(Reproduced from the Kalpaka)*

## A Joyful Living

Joyful Living? What does it is herein? Is it the outcome of objects of comfort surrounding us, congenial environment that is often said to be conducive to happiness or is it a state of mind regardless of the external world. To a commoner external world bears a lot, his happiness is very much dependent on it whereas a Yogi, independent of the external world, finds joy within. A Yogi's state of mind, therefore, remains undisturbed even if the external conditions are changed. A little introspection will show that the primary thing for happiness is Mind and not the objects, objects being transient cannot provide permanent Joy to the Mind.

Why Yogi gets the Joy without the aid of external objects whereas a commons cannot? Joy, as such is a thing of the Âtmâ and a Yogi being nearer to Âtmâ gets it, whereas a commoner being far away from it can never get Joy, except, of course, when the objects touch the senses for few seconds the commoner gets the Joy which lasts for a short-time. Commoner also gets the Joy from the same source Âtmâ but when senses touch it for a few moments. The poet Coleridge in his poem 'Dejection' has admitted this Truth.

*I may not hope from outward forms to win,  
The passion and the Life, whose fountain's are within.  
Ah! from the soul itself must issue forth,  
A light, a glory, a fair luminous cloud  
Enveloping the Earth—  
And from the soul itself must there be sent,  
A sweet and potent voice, of its own birth,  
of all sweet sounds the life and eternal!*

The source of the beauty, joy and harmony that we perceive in the world outside is our own soul/mind. The truly ideal joyful life would then constitute a state of mind in which we always live in a condition of Relative joyousness or happiness irrespective of the outward conditions in which we find ourselves. It is emphatically asserted that our happiness is not only a result but also a cause of congenial environment. Happiness is the Creator of Conditions.

# What is love

**Lautu Sinha Gautam**

Now-a-days, the really cultured persons of different climes and nations have begun to realize that the true essence of religion lies in "loving all" and "hating none."

Love is a most wonderful word. It is so very mysterious that few have learnt its true meaning (I take love in the sense of Sanskrit word). There are two words, *Prem* Love and *Moh* Love minus rational intellect. The equivalent of *Moh* is not found in the English language but the word most commonly used for *Moh* is Delusion. Delusion has not the force of *Moh*.

*Moh* means Love divorced from reason, or rather blind attachment to a thing. Now love and blind attachment to a thing are seemingly one but really speaking different things. Let me explain to you the distinction between these two words by a very common instance.

Why does a mother love her baby? Why does she feel pained at the least trouble that the baby suffers? Why so? Because she has identified herself with the self of the baby. She very clearly sees that she to all intents and purposes suffers much if her child suffers. She identifies herself with the child, lapses into the Impersonal Brahm or to use the material word, dies, she is beside herself with grief and seems ready to weep to death. Why so? Because she clung to the child blindly and her love for the child is not the real love about which so much has been said in religious books. She entertained *Moh* i.e., love minus intellect for the baby.

Science also is trying to prove that there is one and no second. To come to the point, seeing this unity in all the objects is Love. When we see that we are identical with all the objects, we begin entertaining true love for them. Love should be entertained for its own sake. It is why that all the religions and ancient seers have emphasized the cultivation of Love. If the particular faculty of the body gets stronger than all other ones it dominates over all its bent. In the same way, if Love power becomes stronger, it will undoubtedly check other bad emotions from leading person to do wicked deeds. In my article 'How to conquer the Lower Nature, I pointed out the ways how this hardly controllable lower nature can be conquered. There is always a tug-of-war going on between the lower and the higher natures, and between the good and bad emotions. Each of these is trying to get the better of the other. When we see that a certain person is too full of his own affairs and is utterly selfish, we feel anger rise against him or oft and anon we are overpowered by wrath which makes humble slaves of us and leads us to bear a strong hatred against the selfish man. But after we have mounted a little higher our hatred is not excited so soon when we catch sight of an utterly selfish man. The emotions of Love and Hate commence waging a war between each other. If the Love-power is stronger than the Hate-power we do not hate the selfish person but rather pity him because he is a prey to a mental disease of selfishness. We love or hate him because of the love-power and hate-power. The best way to put force into one good emotion is to make constant use of that emotion and lull the bad one to sleep. When that particular emotion, say love, has become too strong to be dominated by the other bad emotion, it will become the guide of the person. Therefore, the best piece of advice that should be driven home to the reader is that he should always entertain Love in its deepest sense for all, even the sinners, because of their being burdened with the heavy weight of the sin. If the emotion of love is cultivated it will give birth to many qualities of the first water. Love will purify both the lover and the loved. Love can make a heaven of the very world which appears to many even worse than the living hell. Readers, such is the emotion of Love, the cultivation of which is very desirable for all striving to achieve success, worldly or celestial.

## On 'Temple-Going.'

K.N. Sarma.

1. *Some go to temples, for a walk  
And some their friends to see,  
While some their idle tales to talk  
And spend their time in glee.*
2. *With great desire to temples some  
Their gaudy robes to show,  
And hear the music and the drum  
In cheerful accents flow.*
3. *To choose their sweet-hearts some repair  
In garments richly clad,  
Where strumpets of complexion fair  
By gestures make them mad.*
4. *Some go with quite dissembling zeal  
To prattle and to grin.  
Without remorse or shame appeal  
To God amidst their sin.*
5. *To hear or sing melod'ous song  
With wives and children go,  
Alone or midst the motley throng,  
And try their skill to show.*
6. *Some go to climb the towers high,  
And raise a hue aloud,  
While some prepare to miss or die  
Among the thronging crowd.*
7. *Some go to beg, while some to give  
With joy and pity true,  
While some to steal and some deceive,  
To worship God but few.*

—K.K. Aiyer.

The temple of God is within you. God dwells within your body as the soul—"the omnipresent, the omnipotent and omniscient God whom men have put on a golden throne" far away from their souls where He dwells. The object of all religions is to realise the truth of the identity of the soul with God. God dwelleth not in temples built by man's hand but He hath made His abode in the hearts of men. Our Shastras proclaim the universality of God, that is to say, God is here, there, everywhere, in your body, in mine, revealing Himself in different forms to different individuals. We have been taught that there is a realm above where God dwells, viz., Heaven; but I tell you that no such thing exists. It is purely an invention of the brain, more or less a fabulous abode. Hell and heaven are but creations of our mind. The following lines from Fitzgerald's *Omar Khayyam* puts the whole truth in a nutshell :—

*"I sent my soul into the Invisible,  
Some message of the after-life to spell,  
And by and by my soul returned to me,  
And answered. I myself am Heav'n and Hell."*

The Inspired Apostle St. Paul has well expressed the same idea thus :—*"Know ye not that ye are the Temple of God and that the spirit of God dwelleth in you."*

## Thought-Provoking Subliminal Phenomena

U.S. Prakasa Rao

You, dear Editor of the Kalpaka, must excuse me for entitling this section as above. There are Doctors and Doctors ; honest men who always stand by what they think is true are the monopoly of not any class in the world. Nor can any set of men say that all of their company are honest men. Users of Prussic Acid and other Aqua Tophanas as most of these modern Medicine-Men are and were, though many a man among themselves had said everthing good about Psycho-Therapy, yet these licenced poisoners would strive to suppress the divine system of treatment of diseases. Reason was not and is not able to get a hearing from them ; there is but one way of making them hearken to it—hammering the new ideas into their heads in spite of them. We should do something, and that very quickly, for fast are they driving out all perfect health from the earth with their bacilli and cultures, with their serums and inoculations, and with their deadly drugs and Mannas O'St. Nicholas. Unfortunately for us, governments patronise these ignorant men who would inject a deadly, hateful poison into our system, for a man died of small-pox at the antipodes, or because a rat died in Cape Town of the plague that is dreaded only by an uncultured, uneducated boor who was the victim of a delusion, Even such a deluded being will not , nay cannot be attacked by the plague except under certain conditions. Let these great Esculapiuses meditate on these lines and if they fail to come at the real origin in of diseases, plague or pox or anything else, we will promise to treat on this subject in the Kalpaka. Meanwhile, let us return to our own subject.

A certain wise man named Herman Rocktoff has embellished his body with the scars of the bites of no less than 516 dogs, just to prove his conviction that hydrophobia is a disease generated for the benefit of some unknown beings. With all these scars on him, he not only does not get any disease of a nature which would require a stay at a 'Kasauli Institute' for a time, he continues merrily on catching more unlicensed dogs, "proclaiming all the time that science is not true, and that what is known as hydrophobia is a mere fiction." A certain Dr. Riley, a specialist on hydrophobia, after examining Herman wrote to the popular *Scientific Siftings* :—

"Science is coming more and more to know or realise that the condition of a patient's mind largely controls or affects the disease with which he is afflicted. I do not mean that an organic disease, a broken bone, or a poisonous snakebite may be cured and healed by mere thought action" (we will have something to say on this subject) "but, I do mean that if a patient's mind is cheerful, hopeful, confident and optimistic, the remedy for his ailment is aided a hundered-fold."

### **A Somnambulist Maid.**

A commercial gentleman of my acquaintance, says the worthy professor, who was rather sceptical on the subject of doubt-consciousness—although, "notwithstanding," he said, "Mr. Stead, in the Review of Reviews, had turned on honest penny out of ghost, double conciousness and that sort of rubbish" admitted to me, he had a maid, who had an awkward habit of rising in her sleep, carefully setting the fires, cleaning and dusting out the rooms, setting the breakfast table, and doing many other things which appeared important to the servant-maid. Her movements were watched. She slipped about with eyes closed, avoiding obstacles, and doing her work systematically and nearly, and without fuss; when done, she would go to bed. In the morning, she had no recollection of whatever she had said or done.

From what the profession says this habit had not been simulated.

### Swami on Health, Disease and Sub-Consciousness.

We have been very careless in writing these articles, for which we crave the reader's pardon. Our purpose has any way been to show that man gets disease and gets cured, sometimes, through the mysterious ways of the Sub-consciousness. We have succeeded, we hope, we have raised the question of why we cannot intentionally use the same power for getting rid of diseases.

"There are hundreds of thousands of microbes surrounding us," says the great Avatar of the nineteenth century, "but they cannot harm us unless we become weak, until the body is ready and predisposed to receive them. There may be a million microbes of misery, floating about us. Never mind! They dare not approach us ; they have no power to get a hold on us, until the mind is weakened. This is the great fact: strength is life ; weakness is death. Strength is felicity, life eternal immortal ; weakness is constant strain and misery : weakness is death.

"We must learn that nothing can happen to us, unless we make ourselves susceptible to it. I have just said, no disease can come to me until the body is ready ; it does not depend alone on the germs, but upon a certain predisposition which is already in the body. We get only that for which we are fitted. Let us give up our pride and understand this, that Never Is Misery Undeserved. There never has been a blow undeserved ; there never has been an evil for which I did not pave the way with my own hands. We ought to know that. Analyse yourselves and you will find that every blow you have received, came to you because you prepared yourselves for it..... At the same time from this very analysis will come a note of hope, and the note of hope is : "I have no control of the external world ; but that which is in me and nearer unto me, my own world ; is in my control. If the two together are required to make a failure; if the two together, are necessary to give me a blow, I will not contribute the one which is in my keeping and how then can the blow come? If I get real control of myself, the blow will never come."

He says elsewhere that our first task is to get control over the automatic movement in the body, control everything beneath consciousness, and then get at Super-consciousness. As for the cure of disease when you invite them : "When the Yogis get control over their own bodies, if there is any disease in any part, they know that the *Pran* is not rhythmic there and they direct the *Pran* to the affected part until the rhythm is re-established." Adieu, Readers, till next time.

## The Holy Order of Krishn

*All those members who may be interested in procuring a copy of 'New Avtár' 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 cheque for Rs. 1000/- 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.*

## When Human Agencies Failed

J.C. Meher

"Only one cent at this hour", said the ticket-seller as he pushed three pennies toward the young man at the window who had attempted to correct what he thought was a mistake of the ticket-seller in thinking he only called for one ticket, whereas he wanted two, as he was accompanied by his sister, a very nervous little creature with jet black hair and eyes just as black. He picked up the pennies hurriedly as the others in the rear protested angrily about being detained so long, and joined his sister, who was waiting just inside the rail with a little scowl of impatience on her aristocratic little face.

"I'll be glad when this thing is over, and we are out of this place, with its rush and pandemonium," said she as she hurried along, trying to keep pace with the man at her side.

"Will you?" said the man. "Well, now, I rather like it. Where are you from, little girl?"

"Why, what are—oh, I beg pardon, I thought you were—oh, where is Albert? Where is my brother?" she cried excitedly, and began to run around among the crowd, attracting no little attention. The man to whom she had spoken immediately followed her, and gaining her side said to her very quietly :

"Now, now, don't take on like that ; your'll find him all right, if you will just keep cool and let me help you. Your brother has probably boarded the ferry thinking that you were at his side, just as you mistook me for him. Just give me your name, and I'll phone over to Brooklyn to the ferry-house and tell them to hunt your brother up, and will wait for you there and you take the next boat and meet him on the other side."

"Why, I thought he was right by my side. I don't see how I could make such a mistake as that surely he would not go over there without me; don't you see him anywhere? He must be here somewhere!"

"Why, I wouldn't know him if I did, but I think that my first guess was the correct one, for if he was here he would be looking for you. Now give me his name and I'll see what we can do over the wire."

"His name is Albert Hazelwood; he is tall, rather dark, and about twenty five years old. He carried a small leather grip and wore black clothes."

"Does he wear a moustache?"

"No, he is clean-shaven ; that is why I thought you were he."

"Which ferry were you going to take? The Hamilton or the Thirtyninth Street?"

"The Hamilton; we are going somewhere on Hamilton avenue. I don't know the number, for Albert has it on his papers, and I never thought to ask him."

"Well, you wait right here, and I'll see if I can locate him."

Now, don't get worried if I don't return for a few minutes, for I may have to make quiet a few enquiries; but we'll find him, never fear."

"You are very kind ; I don't know what I should have done if you had not taken such an interest in me."

"It is nothing at all, it comes right in my line of work. You see I am a plain-clothes man." So saying, he hurried off.

Emma Hazelwood sat and wondered at the last remark of the man who was befriending her. "A plainclothes man?" she murmured, "Why, he seems to be wearing the same kind of clothes as the rest of the men here ; they are all plain enough, I'm sure ; I wonder what he meant?"

She sat for some time in an agony of suspense, and all the time a vague fear

seemed to fill her heart that something was not right, and when at last the plainclothes man made his appearance she was almost on the point of hysteria.

"Have you found him?" she cried excitedly. "Is he waiting there for me? You were gone an awful while ; what did they say?"

"There, there, Miss Hazelwood, don't lose your self-control; no I have not found him as yet, but we will find him in due time. You know this is a very large place, and it takes time to do anything here, but you must keep cool; he'll turn up all right. We'll take this boat for Brooklyn and see what can be done on the other side."

They boarded the ferry and were soon in Brooklyn; visited all the ferries running from the Hamilton ferry slip, but could find no trace of the missing man. Emma was composed now, with the composure that comes of despair. She showed signs of fatigue and the plainclothes man, whose name was Harson, insisted on her going to his home and taking some needed rest, promising to find her brother for her if it were a possible thing. Mrs. Harson was a motherly woman of about middle age and did everything she could to make Emma comfortable and to dispel her fears. At last Emma fell asleep like a tired child, and slept while the machinery of the great New York Police force was put in motion to locate her missing brother. Messages giving his description travelled many miles of wire ; thousands of blue-coats were notified to keep an eye out for him. All the hospitals were called up and enquiries were made about him but no word came, and it seemed that the great Police department would fail with all its wonderful equipments for locating lost person. But a greater power was at work.

As Emma slept a drama seemed to be passing before her eyes. She saw a ferry-boat on a wide river ; a man was pacing up and down the deck. It was her brother, and he was in despair. She tried to call him, but even as she did the scene changed and seemed to be a long way off. Another ferry-boat was approaching the slip, and presently she saw the crowds rushing ashore, men, women and children, and then the horses with their great, heavy trucks seemed to all coming tearing through together. Just then a man seemed to be returning to the ferry-house and was crossing in front of the horses ; he fell, and seemed to be crushed beneath the feet of the first two horses. A few people gathered about him, but he arose and seemed to walk away without much effort, but she thought he looked dazed ; she tried to call to him, but her voice seemed faint and not above a whisper and her brother was lost in the crowd. She made a last effort to call to him and then awoke. She lay very still for a time, and her dream ran through her mind and made her feel sick at heart.

How long she had lain she could not tell, but she was suddenly aware of a presence in the room. Someone seemed to be whispering to her very softly and she seemed to recognize the voice. There could be no doubt ; it was her brother's voice, and he was calling her to come to him, but where she did not know. She felt that she must certainly be going mad. Soon a soothing sense of rest came over her, and she seemed to see a form in the room. It was the form of a woman, an old woman with a kindly face, and she thought that it resembled her mother's. But her mother was dead, so it could not be hers. The form became very distinct and presently spoke to her kindly :

"Arise, Emma, and follow me ; Albert has need of you, and I will lead you to him." It was indeed her mother's voice, and it was her form that Emma gazed upon in the pale moonlight.

Emma dared not to speak, lest the form should fade from her view. She rose and silently dressed herself for the street and followed her mother's form from the

house without arousing any of the occupants. She remembered very little of the mighty journey, but at last she was ushered into a room where lay the pale form of her brother. There was a woman beside the cot where he lay, but when Emma came into the room she silently withdrew and left the brother and sister together. Albert wept softly when he beheld his sister, but he was as yet too weak to ask many questions, but the nurse told her how he came to be there. He had missed her when he was on board the ferry, and when he reached the other side had attempted to return to her, but had been run into by a truck in trying to cross the road in front of the rush of horses coming from the ferry, and it had stunned him. But not sufficiently to cause the police to take note at the time. But he had taken the wrong ferry coming back, and the injury to his head continued to get worse until he had fainted in front of this very house, which happened to be a small private hospital ; that was why the Police failed to locate him in any of the other hospitals.

While the nurse was telling Emma about Albert's injury the bell rang sharply and on opening the door a certain plainclothes man entered the house and said he had traced a certain young lady to that house, and wished to see her. He was shown into the room where Emma sat by the side of Albert's cot, and when he had heard her story he gave a long, low whistle of surprise and said that he was willing to admit that for once the Police Department had been outdone. "But", he added, "not by human agencies."

"Why" he said, "when my mother found that you were gone she was sure that you had been taken with fever and that you would get killed or maimed roaming through the streets that way, and I was very much of the same opinion. But your dream! I never did put much faith in things like that, but I must look a little deeper into these things."

When he left the house he had extracted a promise from Emma that she and Albert would make him a visit at his home before starting for their New England home.

Next morning Albert was able to start again on his journey, to transact the business which he had come to the city to do, but he made the nurse promise that when Emma and he visited Harson, the plain-clothes man, that she would accompany them.

When Albert had transacted all his business there was a little gathering at Harson's, and there have been others since, and it is just possible that Emma will sometime have a plain-clothes man watch over her for life. And as for Albert, we think he will always find a nurse when he is ill, or otherwise ; and a kindly spirit watches over them all.

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## What is God?

J. M. Peebles, M.D., F.L.L.C.

Certainly no man, and in our opinion no invisible spirit of whatever rank, can so fathom a mystery as to fully describe, define and comprehend God. Mortals can describe and comprehend only what is inferior to themselves: and so, functioning upon the finite plane of existence, they can never grasp and define the infinite. In the conic sections, two mathematical lines may eternally approach and yet never meet.

But every man and woman has some opinion of God, and the inalienable right, also, to express that opinion. Hence the following:—

"God is Absolute Causation."—*Proclus*. "God is the Great Positive Mind"—*A.F. Davis*. "God is the Supreme Power of the Universe."—*A.R. Wallace*. "God is Love."—*The Apostle John*. "God is our Loving Father in Heaven."—*Canning*. "God is our Father-Mother."—*Ann Lee*. "God is the Infinite and Eternal Energy from which all things proceed"—*Spencer*. "God is that power, not ourselves, which makes for righteousness."—*Arnold*. "God is absolute Being manifest throughout all nature as Energy, Life, and the Consciousness, as Love, Purpose and Will."—*Peebles*. "God is the Infinite Oversoul."—*Emerson*. "God the Supreme Being, is not God apart from the universe, but immanent and actually incarnate in it as Life and Will."—*Lodge*. "God the intramundane and transcendent potency, and life of all things that were and are."—*Sankhya*.

The conceptions of Proclus, Jesus and A. J. Davis, relating to the divine presence, are taken as the foundation of reasoning among Spiritualists because they are the most concise.

While there is everywhere manifest an infinite and eternal energy—God, pure spirit,—there is something that is not God. For the want of a better descriptive word we will term it 'substance,' the negative side of Being. If all is God, as the enthusiast sometimes states, then cause and effect are one, which negates all logic. This inconceivable realm of substance, that is, nebula, monads, atoms, electrons, fire, dust and infinitesimal entities when manipulated and moved upon by spirit force, become matter, a temporary appearance, cognized by the sense perceptions; we say temporary, because granite itself, submitted to a very intense degree of heat, melts, becoming a liquid, a gas vanishing into the invisible. Every appearance, however, must have a corresponding base—a reality. None will contend that the thing moved, moved itself, of that the thing developed, developed itself, or that the thing evolved, evolved itself, independent of some causative propelling power. Never a machine manufactured a machine of itself. Life, springing into conscious existence from non-life, is as irrational and as unthinkable as the derivation of something from nothing. Neither man nor ennobling religious emotions originated from the chance force friction of atoms, nor from any blind, polarized interblending of unreasoning molecules. These of themselves could never produce such desirable and magnificent fruitage as morality and religion,—that religion of love and truth that characterizes Spiritualism.

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## कामना और भावना

एक साधक

कामना इच्छा का पर्यायवाची है। इच्छा का उदय होना इच्छित फल प्राप्ति को समाहित करता है। इच्छा का उत्पत्ति स्थान मन है इसलिये कामना न कहकर इसे मनोकामना कहते हैं। कामना में केवल प्रेयस है अर्थात् कामी स्त्री-पुरुष प्रेय मार्ग का अनुसरण करते हैं। इसके अतिरिक्त भावना का अनुसरण भी होता है। जिसमें श्रेयस एवं प्रेयस दोनों विद्यमान होते हैं। मानव अपने जीवन को सुखी बनाने के लिये ही तरह-तरह की कामना करता है। भौतिक जीवन सुखप्रद हो इसकी कामना मानव सदैव करता है जिसके कारण मानव का जीवन भौतिकता में ही सिमट जाता है। मानव की समस्त इच्छाओं की पूर्ति होना असम्भव है। मानव स्वयं विकसित होकर पूर्णता को नहीं प्राप्त करता है इसलिये पूर्ण-रूपेण इच्छाओं की पूर्ति कैसे सम्भव हो सकती है? इच्छा की पूर्ति होने को सफलता कहते हैं। सफलता शब्द भी बड़ा व्यापक है। छोटे-से-छोटे एवं बड़े-से-बड़े कार्यों में सफलता प्राप्त की जाती है और इच्छित कर्मफल प्राप्त करके मानव गौरवान्वित हो जाता है, कार्य कितना ही छोटा क्यों न हो। चोर चोरी करके, वैभवशालि वैभव प्राप्त करके, लोभी धन प्राप्त करके, अहंकारी ऐश्वर्य प्राप्त करके, गुणी किसी गुण को प्राप्त करके, अपने आफिस में सर्वोच्च स्थान प्राप्त करके, संगीतकार, चित्रकार, नाटककार अपने शिखर पर पहुंच कर आविष्कारक अपनी खोज में सफलता प्राप्त करके, अपने अपने जीवन को सफल समझते हैं वे अज्ञान के कारण मात्र भ्रम में रहते हैं। अज्ञान इसलिये क्योंकि उनको लगता है कि मानव जीवन केवल भौतिक जगत की उपलब्धियों को प्राप्त करने हेतु है। हम समस्त वैभव इकट्ठा करने के बाद यहीं छोड़ कर किसी दूसरे अज्ञात लोक को प्रस्थान कर जाते हैं, ऐसी स्थिति में सोचना पड़ेगा कि क्या प्रेय मार्ग ठीक है? सारा ब्रह्मण्ड रहस्यमय है, इसमें व्याप्त सभी तत्त्व बनते-बिगड़ते रहते हैं। अंत में सफलता-असफलता धरे के धरे रह जाते हैं। मरणोपरान्त क्या साथ जाता है दृष्टि गोचर नहीं है, केवल कल्पना है। आध्यात्मिक पुरुषों ने आत्म-दर्शन कर कल्पना को साकार रूप दिया है। इतना ज्ञान दिया है कि आप नतमस्तक होकर इन्हें स्वीकार करने के अतिरिक्त कुछ कर नहीं सकते। शरीर मंदिर है और आत्मा ईश्वर, यदि ऐसी धारणा स्थायी हो जाय तो आप जीवन में सफलता अवश्य प्राप्त करेंगे।

मन ही भावना का भी स्थान है। कामना और भावना दोनों जीवन में अपना महत्त्वपूर्ण स्थान रखते हैं। केवल कामना हमें स्वार्थपरक एवं संकीर्ण बनाती है। कामना के साथ भावना हमें बहुमूल्य मानव जीवन की यथार्थता को समझने का मौका देता है। मानव मन सदा गतिमान रहता है इसलिये विचारों की कड़ी कभी टूटती नहीं है। मन की गति प्रकाश की गति से अधिक है। पलक झपकते दिल्ली से बाम्बे, बाम्बे से सिंगापुर और सिंगापुर से अमेरिका पहुंच जाता है। लगातार अस्थिर होने के कारण किसी विचार पर रुकता ही नहीं, सदैव भ्रमण में मस्त रहता है। स्थिर हो तब तो स्थिर भाव बनें और तब आत्मा की और मन उन्मुख हो। इसलिये आध्यात्म में प्रवेश करने वालों को सर्वप्रथम मन की स्थिरता प्राप्त करने के लिये अभ्यास दिये जाते हैं। सत्संग साधु के साथ हो अथवा शास्त्रों के साथ यह सदैव भाव जगत को पुष्ट करता है जिससे कामना क्षीण होती है और भावना बढ़ती है। भाव-जगत में स्थित रहकर कामना करेंगे तो आपकी कामना भी नैसर्गिक होगी। जो बिना भावना के कामना करते हैं उनके कामना की पूर्ति में समय लगता है, इसलिये प्रत्येक व्यक्ति का कर्त्तव्य है कि वह 'भाव-जगत' को प्रबल बनाये जिससे जीवन में कामना की पूर्ति के साथ जीवन सुखमय हो जाये। कामना बिना भावना के संग्रह की प्रबलता के साथ कार्य करती है, सब कुछ मेरा हो जाये ऐसा मन रहता है। जबकि भावना प्रधान व्यक्ति अपने हित एवं सुख के साथ दूसरे के हित को भी ध्यान में रखता है। तुलसीदास ने स्वांतः सुख के लिये मानस की रचना की थी लेकिन भाव प्रधान होने के कारण उसमें जनमानस के हित की भावना इतनी प्रबल थी कि रामकथा जन-जन का कंठहार बन गई।

यह बात अनन्त बार कही जा चुकी है कि मानव भगवान की वह कृति हैं जिसमें अनन्त अकूत शक्ति एवं ऊर्जा का भण्डार है। अनेकानेक भावों को जीवन में इसलिये पिरो दिया कि आप में से प्रत्येक व्यक्ति का निर्माण पृथक्-पृथक् चुने हुये विचारों के अनुरूप हो, प्रकृति वैचित्र्य हो, सृष्टि में विभिन्नता हो। इसी कारण से आप रखे रहे हैं कि प्रत्येक मानव अपने निर्माण के हिसाब से दूसरे मानव से बिल्कुल भिन्न होता है। अनेक जन्म जन्मान्तर के विचारों के कारण प्रत्येक मानव-मन की रचना भी पृथक् हो जाती है, इसीलिये दो व्यक्ति एक सा नहीं सोचते, एक साथ नहीं रह पाते हैं। एक का गुण-दोष विचारते-विचारते स्वयं थक जाते हैं, अशान्त एवं क्रुद्ध हो जाते हैं, प्रतिक्रियात्मक भाव के अन्तर्गत होकर चिड़चिड़े हो जाते हैं और शांति के लिये, सुख-चैन के लिये, आत्मोन्नति के लिये एक दूसरे से दूरी

बनाकर रहने लगते हैं। इसके बाद भी यदि मन उत्तेजित एवं अशांत रहता है तो अलग-अलग रहने की सोचते हैं। यह सब भावना की दुर्बलता एवं कामना की प्रबलता के कारण होता है। यदि कामनाओं को सीमित कर दिया जाये, संग्रह को सीमित कर दिया जाये, एक दूसरे के गुण-दोष देखने के बजाय अपने गुण-दोष देखना आरम्भ करें, किसी सद्गुरु की शरण में श्रद्धा और विश्वास के साथ जाकर, साधना प्राप्त कर, साधना रत होकर नये भाव-जगत का निर्माण कर आप अवश्य सुखी हो जायेंगे। इसके लिये एक ही शर्त यह है कि आप आत्मलाभ प्राप्त करने के लिये उपत् हों न कि धन-लाभ के लिये क्योंकि धन से कोई कभी तृप्त नहीं हुआ। आपका अपना जीवन जैसा प्राप्त है, जितना प्राप्त है, जो वातावरण एवं सगे-सम्बन्धी प्राप्त हैं, वह सब आपके अपने पूर्वजन्मों एवं इस जन्म के कर्मानुसार है इसमें आप कोई परिवर्तन ला ही नहीं सकते थे। हाँ, अब आपके पास इस जीवन में, अगले इच्छित जीवन के पुनर्निर्माण की सामर्थ्य प्राप्त है। ईश्वर अपनी अनन्त शक्ति के साथ देह में निवसित हैं, आपको शक्तिवान् बनाना चाहते हैं परन्तु यह तब सम्भव होगा जब आप ईश्वरीय शक्ति प्राप्त करने के उपायों एवं साधनों को व्यवहृत करने का संकल्प लेंगे। सत्य मानिये, एक बार ईश्वर के प्रभा-मण्डल में भी पहुंच गये तो आपका कल्याण सुनिश्चित है, आत्म-प्राप्ति के बाद तो दोनों हाथ में लड्डू ही लड्डू रहते हैं। पृथ्वी को आप स्वर्ग बना देते हैं अपने लिये, सबके लिये नहीं। परन्तु जो आपके साथ स्वर्गवास करेगा अवश्य ही उसे भी स्वर्ग का आनन्द प्राप्त होने लगेगा। वजह यह है कि आप में प्रकट परिवर्तन से, आप में उत्पन्न नई चेतना के कारण आपके व्यवहार में जो मूलचूक परिवर्तन आता है उसके कारण दूसरे में उत्पन्न होने वाली प्रतिक्रिया समाप्त हो जाती है। जीवन सुखी हो जाता है और तब आप परमार्थी होने लगते हैं।

कोई मनुष्य धनाभाव की पीड़ा से पीड़ित नहीं होगा यदि वह जान ले और मान ले कि जिससे वह धनाभाव समझ रहा है वस्तुतः वह धनाभाव नहीं है यह तो उसके अपने बोये हुये कर्मों के फल के रूप में पल्लवित हो रहा है। सब कुछ आवश्यक वस्तुओं के होते हुये भी यदि धनाभाव का भाव उत्पन्न होता है तो उसका केवल एक कारण है-पड़ोसी हम से अधिक सम्पन्न है। आप जहां रहते हैं वहां से हटकर किसी ऐसी बस्ती में चले जाइये जहां आप से कम सम्पन्न लोग रहते हों। थोड़े दिन अच्छा नहीं लगेगा परन्तु आपका अहं आपको देर-सबेर इस बात का एहसास करा देगा कि आप अन्धों से बेहतर हैं। इसके साथ ही धनाभाव का भाव गलित होता प्रतीत होगा। प्रत्येक जीव को जितना प्राप्त है उसके अधिक प्राप्त करने की अभिलाषा सदैव बनी रहती है, ठीक भी है। जगत् में प्रगति का सूचक धन ही तो है। परन्तु आपकी अपनी प्रगति का सूचक आपकी आत्मा का उत्थान है। पृथ्वी पर भगवान ने इतनी सम्पन्नता बिखेरी हुई है इसलिये कि आप आनन्दित रहें और आनन्दित रहकर मानव-जीवन प्राप्ति के एकमात्र अपने लक्ष्य आत्मोन्नति में तत्परता से लगे। आज प्राप्त देह से अपना भली प्रकार भला कर लें, आत्म-प्राप्ति में तत्पर हो जायें। कभी इस बात का भय मन में न लायें कि आत्म-प्राप्ति करने चलेंगे तो जगत् के वस्तुओं की प्राप्ति खो देंगे। यदि आप सही मार्ग पर चलेंगे तो जान लीजिये, नहीं मान लीजिये कि आपको अपने जीवन में अभाव नहीं रहेगा। भगवान स्वयं आपके लिये आवश्यक वस्तुओं की व्यवस्था करेंगे, परन्तु अन्धों के साथ स्पर्धा करके, मत्सर के भाव से आच्छदित होकर आप कार्य नहीं करेंगे तब।

द्वा सुपर्णौ शरीरेऽस्मिन् जीव साख्यौ सह स्थितौ।

तयोर्जीव फलं भुक्तं कर्मणा न महेश्वरः।

केवलं साक्षिरूपेण बिना भोगं महेश्वरः।

इस श्लोक के अनुसार यह संसार एक विशाल वृक्ष के समान है जिस पर खट्टे-मीठे फल लगे हैं। इस प्रकृति रूपी वृक्ष पर दो प्रकार के पक्षी जीव एवं ईश्वर बैठे हुये हैं। इन दोनों पक्षियों में एक प्रकार का पक्षी वृक्ष के खट्टे-मीठे फलों को खा रहा है और दूसरा पक्षी केवल साक्षी रूप में देख रहा है। फलों को खाने वाला पक्षी जीव है जो अपने अच्छे बुरे कर्मों के फल को भोक्ता है और दूसरा न खाता-भोक्ता ब्रह्म है जो जीवों को उनके कर्मों के अनुसार फलों की व्यवस्था करता है।

अतः स्पष्ट रूप से हमें-आपको यह जानना है कि हम आज जैसे हैं, जितना कुछ प्राप्त है, वह सब हमारे अनेकों जन्मों के कृत कर्मों का परिणाम है। यदि आपको लगता है कि जो भी निर्माण है, वह आपके मनोनुकूल नहीं है, तो भगवत् प्रदत्त पुनर्निर्माण करने के कौशल को प्राप्त करके अपना मनोनुकूल पुनः निर्माण करें। किसी दूसरे व्यक्ति को कभी किसी कमी के लिये दोष न दें, अपनी कमी को जानें। सुखमय जीवन बिना मन को नियंत्रित किये सम्भव नहीं है और मन के नियंत्रण का केवल एक मार्ग है-पुरातन योग साधना का आश्रय। किसी अन्य प्रकार की साधना से कुछ प्राप्त होगा नहीं, यदि आप जीवन में परिवर्तन के लिये दृढ़ संकल्प हैं तो श्री कृष्णोक्त पुरातन योग की साधना आरम्भ कीजिये।