

Guru Poornima Issue

THE KALPAKA

THE QUARTERLY JOURNAL OF PSYCHIC AND SPIRITUAL
SCIENCES, YOGA AND TANTRA SHASTRA

July - Sept., 2017

Vol. 97 No. 3

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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Subscription Rates
Annual
Rs. 100/- £15 or Doll. 20
Single Copy
Rs. 25.00 in India

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The only animal that is equipped with thinking faculty on this planet is man. Thinking, no doubt, offers a choice to think before one acts. However, in ordinary life this faculty is seldom used effectively during our journey on this planet. The foremost thought which should cross our minds must be regarding who am I and why have I been born on this planet, but it is a pity that we are unconcerned about it and never think out why we make this or that move in our daily life, we never think it all out to the ultimate. If questioned we will easily say I am going to do this or that which clearly shows that we wish to put our minds in touch with something that is going on in the outside world. Our senses carry the sensations from outside world to the inner self as feelings. Mind is designed to enjoy these feelings repeatedly which come from the senses. For instance, we go to a concert to enjoy music. We might not have known that while we are going for entertainment, in reality we go to awaken through the particular sense of hearing, a feeling which is latent within us. Our senses just awaken the slumbering feelings within us, and that feeling is awakened by the objects. People therefore strongly desire the objects so that they may experience a continual round of feeling of one sort or the other. We always wish to get right feeling, feeling that is pleasant. What you can understand from the above is that for feeling to be experienced, it must be aroused first.

Now, if you feel that you are not body alone, you have a soul and a spark of God within, of which body is a temporary abode. This spark is life-life for the body also. Surprisingly we do all that we do for the body alone, never for its life, life which in all ways is superior to body. You have been made man only to get the kind of feeling which shall make for life, Life part is called spiritual and we have to awaken this spiritual kind of feeling which is the highest to be known. Such feelings occur, quite an inspiring idea, but mind you, it is revealed feeling. It may be the inspiration of ones own learning and always dwelling in God-ideas. It may be that a consciousness has dawned upon him of love which is satisfying, and so he is exalted, is in a luminous state now and then, which can be translated into permanent state by devoting to Ancient apog practices.

It has been told many a time that we cannot get true knowledge by means of our physical senses, from without. True power comes from the spirit and immortality from true knowledge, not from the knowledge of the objective world. The wisdom that is based on the knowledge of the spirit within, we get it as it wells up from underneath in the stillness of the silence, state of Akarm told in the Gita.

We are met together to-day in the interest of spirituality, and of science. The two are indeed inseparable. Can you think that the world or man was framed without science? Can you think that things were created out of nothing? If you feel that creation of nature, splendid and wonderful, is scientific and the application of science in creation cannot be independent, we must take into cognizance the great creator, the God. We have been, and most of us even today are, very unthinking. We see the plants, the birds, the animals and the man but never care to pause and think how these wonderful bodies have been put together, well, without any science or without there being any Being, Being out of which this all has been drawn, a Being which is changeless and immutable. Science is one of our first spiritual words, and ought to bring exalted feeling in us, such as we get by realizing any of the words that denote to God. We have an orderly arrangement of the cells of the body, we have an orderly arrangement of all the functions that take place in the body, but we in our ignorance, never contemplate this wonderful and orderly arrangement and usually leave the essential thing out, that is the science-principle by which they were arranged.

Serve Thyself

A. Srinivasa Chary

Serve thyself and it shall follow, as night the day, thou canst not but serve thy fellow-men. Serve yourself well; live and breathe but to do service to your own inmost self; live only to be a perfect expression of the Godhood in you; live only to manifest freely the infinite power at the centre of your being, the tremendous love you are radiating on all sides and the inexhaustible stores of knowledge that slumber deep within the depths of your soul; and you have lived. Or else, in the midst of life you are in death; death, not of the body that is for final dissolution and disintegration, but of the soul; the only real and permanent entity amidst a host of unreal and transient shadows with which the so-called life has any concern—the Atman within us, the Existence-knowledge-Bliss-Absolute. "What doth it profit a man," asks Christ, "if he gains the whole world and loses his own immortal soul?"

By our very birth we are the rich and glorious inheritors of the Kingdom of Heaven, for that is within us ever; but we have forgotten it completely in the heat of the worldly life, and thereby lost the Paradise. From within the innermost depths of the heart wherein the Lord is enthroned, there springs up a grand and inspiring song, a song that is truly ravishing; but the ears of ordinary mortals are deaf to it; the song of harmony is suppressed and silenced by the piercing cries of the animal soul that ever seeks to act out the cherished wishes of the outgoing (and not the indrawing) mind and so grossen and deaden the nerve fibres of the body. To perceive it the man should elevate himself above that din and the tumult of conflicting passions and discordant earthly sounds. He must realise his self.

Yes, realise yourself, you must somehow or other, and the sooner it is done, the better for you and for all. That is a mighty task that everyone must accomplish willy-nilly. The law of life is evolution; the irresistible will of the deity at the back of all phenomena is pushing you onwards slowly but steadily and it lies within you either to strike in favour of it and be profited by it, or to resist it, if possible, and be entirely crushed by it and yet be pushed forward once more. You must do the one or the other, for both you cannot do at the same time nor can you avoid both and stand in the middle. You must either evolve and go forward, or you must contract yourself and retrograde.

Decide then to stand by the spirit and go forward by asserting its strength. Swerve not a hair's breadth to the right or to the left from what you have chosen to do; shut your eyes and ears to the passing procession of the world and turn your eyes within. Wake up the infinite mighty club of your will, mercilessly shatter to pieces whatever is not in conformity with your soul-development. Go forth conquering and to well or ill, or anything that may come. "He that overcometh shall inherit all things." "Seek ye the Kingdom of Heaven and all else shall be added unto you." Despair not if circumstances are against you; yield not even if a thousand weapons are pointed at your breast; the within is always mightier than the without. The within determines the without; the within is the substance, and the without is the shadow. Hence flinch not, be brave; to you, brave soul, life and death are but the two sides of the same coin. Nothing can bind him who has identified his will with that of the Lord, and even fate

must cease to affect him. He defies death, disease and destiny. Evolution is the only fate for him and nothing else. Before the invincible, adamant, superhuman, omnipotent strength of the spirit, obstacles must vanish, impediments must be shattered to pieces, mountains must crumble and oceans dry up. Nature's laws are bonds for weak men, but to those that will to overcome she is a slave and they dictate laws to her. Forget not that "man is born to conquer nature and not to follow it." Aim at thoroughness without entertaining the slightest doubt, and you will be crowned with success in due time. Waste not your time in dreaming, fretting and fuming in vain, nor fight merely for the purpose of fighting, when fighting is of no avail, when fighting can be easily avoided; for by fight or by flight the goal must be reached. Endeavour to focus your entire attention and concentrate all your energies on the one task of realising the self; think of it, dream of it, walk in that atmosphere, talk in it, breathe in it, sleep in it, in short be mad of it; path or no path, go forward bravely like a lion without any fear, you shall find one path suited to you.

There are thousands of paths to perfection, and there are thousands of varieties of men. It does not matter what path you choose, for all the paths lead to the same goal, as all rivers flow into the ocean. The path of one is not of necessity the path for another, for no two men are alike in all respects although all are constituted in a similar way. Therefore, if contradictions appear among those that have begun the life-journey, talk not of them, spend not your energies in criticising others and forcing your views on others, nor be forced out of your own path at the same time. The God within is dictating to each and every one from within; and those silent whispers are the only real guides to evolution.

The God within alone can save you and none else. The God without, in whatever form he may appear, can but pave the way, free it from all obstacles and make the path easier for you. Believe as much in yourself if not more, as in others, however mighty they be. "He who does not believe in himself is an atheist." declares Swami Vivekananda with all the strength of his conviction. He is worse than an atheist. Kill the living, inspiring God within and do not expect to see the living God outside. Only the God within can appreciate, recognise, and sanction the God without. Hence when the God within is speaking to you, shut out the gates external and internal and merely listen within. "Silence all ye teachers : And silence, ye prophets! Speak Thou alone, O lord, unto my soul" says Thomas-a-Kempis in his "Imitation of Christ."

Now from all this it follows that "temperament" may bias one way or the other in the personal relationship, and therefore temperament is not to be trusted as much as personal sincerity. Personal sincerity in whatever direction must lead to personal growth; and personal growth is the highest fulfilment of all obligation. What each person owes to the world is the perfect expression of personal potentialities. When the personal ideal is realised all obligations are redeemed. Obligations exist so long as the highest ideal is not seen. Faithfulness to the ideals embodies the fulfilment of all obligations. The greatest and the only obligation is therefore to one's Self—not the I-making little self but the Thou-making Tat-self which teaches "Thou art That"—"Tat-tvam-Asi!"

With a full conviction and a silent heart-felt recognition of the truth of the above, firmly resolve to practice the principles strictly and proceed to the Sadhanas direct.

Even if millions of failures await you and threaten you on every step and at every endeavour, do not give them up, but "persevere as one that doth for ever more endure." Obstacles must vanish. Do not seek success, and success must and will seek you in the right time. Results can come only when past Karm ripens to fruition, and not a minute earlier, say the Karmavadhins. Results come and all imperfections vanish when the mighty overwhelming grace of the Lord or the Guru begins to flow towards you, say the Kripavadhins. Anyhow we are not masters either way, and must submit to the inevitable with Hope and Faith—the first one, the eternal message of the spirit, and the next one, the fulfilment in due season of that Hope which is instilled in the trusting Heart and distilled as Faith Supreme and unfaltering. You cannot prevent your bad Karm from acting, for you generated it, and it is sure to act, although with the strength of your inner development and knowledge you can rise above the action and remain unaffected by it. Stamp this well on your mind, once for all— here lies one great secret of success, herein is the link between free will and necessity. Listen please. We are all free to act in our own way, but when once we have done a certain act we are bound by it, and so man is the master of his destiny and yet a slave to his destiny. It is a pity, it is true; however, there is no hard-and-fast rule that all our past Karmas must affect us; they may or may not, and we must proceed as though they can affect us not.

To illustrate this principle of vital importance :—A student of Yog is trying his best to establish absolute purity in his consciousness, and the number of failures is too great to be easily lost sight of. Why innumerable failures that seem to almost extinguish his tremendous enthusiasm, and force him to utter forth a cry of despair? Failures are the stepping stones to success, your intellect will say; but the heart overrules the decision and remains unsatisfied. Why all this misery, my boy? Because of the cumulative force of all your past thoughts, words and deeds in directions other than those which you are at present trying to follow. In the results of your sense-born brain are registered the result of each and every one of your past doings, however tiny they may have appeared to you in the days of your ignorance. Thoughts though they 'come and trip it as they go' leave their footprints in the sands of your impressionable mind; they have all combined into one vast habit whose force you cannot overcome in your initial struggles to achieve an opposite state. Our progress in the future depends only upon our own past and we are helpless so far. Yet let us analyse that state more closely. Here stands a student with a temptation which he is willing not merely to overcome this moment, but one which he would have avoided if possible. What does this mean? The temptation, the occasion for the temptation, the opportunity for the probable failure has been the result of his past Karm; and there the Karm ends. An evil thought has entered the sacred precincts of your mind, uninvited and unbidden and there, right there, and the past Karm which was its origin and cause. So far you have been a slave to your destiny; but thought is still left the choice, either to refuse to act up to the thought, to suppress it entirely even in its bubble form, even before it may burst as a mighty thought on the surface of the waters of your mind, or to 'give the unproportioned thought its deed'. If you are strong enough to do the first, then glory unto you for the conquest; for you have made your past Karm powerless, and have generated no fresh Karm—you have lessened the debts you have to pay. But if

you do the latter, then remember you have not only yielded to your past Karm but by the very act you have generated fresh Karm that will surely stand up as an obstacle later on and block up your path onwards. It is true that the original Karm whose effect was the temptation has acted itself out and come to an end. But the habit has been established more firmly; indeed one debt has been paid, but another debt has been contracted. Think of this often and often, and the knowledge shall foster and nourish the requisite willingness and earnestness to overcome and confer on you the power to do so. Remember that there can be no failure unless you wish to fail. If any evil thought strikes your mind, compose yourself, assume an attitude of thoughtfulness, and say with all your strength; "Get out, get out, I will never, never do so. Why think of it then? Some time ago I did not think of this; some time hence I will not think of this. This evil thought is for a moment only. Get out, get out." Repeat this decision firmly and sincerely for some time, and fight sincerely against the evil. Then suddenly turn your mind away to the opposite thought, to some noble high ideal, the very thought which shall infuse reverence and purity. Keep thinking of it until equilibrium is established. In due time, if this practice is persisted in according to the supreme law of attunement, evil thoughts will fall off and fly off from the mind of their own accord. Let it not be forgotten that though our rebellion at the early stages consists in the suppression of contrary thoughts, yet our consciousness must be exalted to such heights that our mind becomes too dominant and too positive to generate or permit such thoughts to rise in the mind. When a thought, the finer cause, is controlled perfectly, actions are entirely out of question. Do you see? The very brain is then transformed—It is a literal change even of a physiological nature. Our resolves, prayers, tensions, right desires and right efforts, all these transform the brain. Higher centres in the brain are developed, and they control the lower ones. Then are our brains adjusted to the higher realms; we feel ourselves in tune with the higher world; we are then en rapport with the finer forces of nature, and without effort on our part, power flows out of us, and strengthens others; love and gentleness beam through our eyes, and pacify and purify the minds of others; and peace and purity radiate in all directions and shake off the grosser vibrations in the personalities of those that come within the range of our influence. This is real, elevating, uplifting service, the most effective service, to oneself and all. The individual is to the world what the small piston in Pascal's law is to the large piston in Pascal's law. Push the small piston down with one pound force, and the other shall rise with 100lbs force, if its area is 100 times that of the other. Humanity is compared by a great Swami to a rigid table, and if you, by elevating yourself, elevate one corner, the whole table is thereby lifted up proportionately. The laws of the macrocosm run parallel to those of the microcosm. Seek the God within you, you must seek the God within all and without; serve yourself thoroughly and well, and you will serve others perfectly in the best way possible.

The April - June 2017 issue could not be published due to unavoidable circumstances. The inconvenience caused is regretted.

Power

Frederic W. Burry, F. L. L. C.

To have Personal Power in a marked degree, to have a strong Character, means far more than may appear at first.

With most people, it is the Materials that count principally, the Things. These objective aids for one's consciousness are given an undue place of eminence, their value over-rated, and there is a good deal of illusion concerning the pleasure and profit they seem to give.

It is overlooked that joy is altogether a matter of consciousness, a condition of the nerves, and that wealth is simply the recognition of personal Power.

Now if we can gain these desirable states of sensation without the roundabout and tedious process of accumulating tools and materials, it is easily seen that this actually makes a short cut to success, one reaching celestial realms by a quick route.

It is not always realized how true and consequent is the assertion that a law of Compensation governs all. We do not at all times realize that there is sure to be a reward for our pains. Therefore we grumble and find fault and make ourselves tiresome to people around us—generating a murky atmosphere, sending forth gloom, casting shadows around.

But the world goes spinning along, and the life within presses out in increased manifestation. With all our perversion of ignorance, we unfold. We grow in spite of ourselves.

The geniuses of history have valued Power above all things. Think of Julius Caesar, who marched to victory everywhere, discovering and founding in his way new civilizations. Or Alexander, whose youthful passions were ever for "worlds of conquest." And Napoleon, who would make laws and circumstances to suit himself. Michel Angelo transforms a piece of canvas into an eternal dream of art and glory. Shakespeare incarnating ideas into immortal words. The masters among the musicians giving vent to their inspirations by means of the language of tone-colors. And the great modern geniuses, with glimpses of the Cosmic Consciousness, interpreting in a measure the Universe, the Infinite, bringing together all the fragments of sensation into a complete Unit, complementing the five senses with a sixth, lifting a veil from life's mysteries.

We of the New Thought are working for the Future. We are perforce prophets and seers and dreamers. The things around us fail to please us. They do not touch the right spot in our consciousness. Our nerve centres are changing their location. And so we want a new life, new conditions, new worlds of material and phenomena, a new order of creation, to satisfy the unfolding new plexi of nerves, the new functions, even organs, born of the new thought, an entire new environment suited to the New Man and New Woman!

Not that we are merely discontented. We can take all the world has to offer us, and be grateful, but we want more,—and that More we know we can create.

Therefore we are living and working for the Future. That mysterious of the Beyond which in a strange manner is evolved from the ever-involved NOW. The Present is the Shrine of the Future. Tomorrow is contained inside Today. Time is born out of the

womb of Eternity. Coming Events cast their shadows before, for the plain reason that it is the Before which shelters the Beyond.

One seed-germ contains the potency of a multitude of organisms. The Material comes forth from the Mental. See the wisdom of getting where the real source of Power resides. Of checking in yourself that habit, born of the race's ignorance, of searching among the extraneous for means of happiness.

To search Without is to confess your Weakness. Perhaps you think this does not matter. Possibly you imagine that to have lots of money, so that you can buy anything, and everything, all the work done for you, is to possess Bliss itself. Aside from the fact that disasters and troubles and worries come both to the rich and the poor, it is palpably evident that to be delivered from exercise is only to have the capacity of consciousness benumbed or even dormant. And then not to be capable of sensing the enjoyment is clearly equivalent to not possessing the means of enjoyment.

Here are not pious platitudes, unless you choose to interpret this kind of talk in that way.

If you want Success, in the largest and fullest meaning of the world, including as it does Health, Wealth, Wisdom, Spiritual Consciousness,—you have got to value above all else the sense of Personal Power.

You have got to keep your eyes centered on this, the actual Kingdom of Heaven, within, which truly once sought, attracts all other things to the seeker. Here is scientific law, as well as religious sermonizing.

As a general rule, be it said that Power does not come to one unless he has been driven to put entire Trust in Self. Friends and Belongings either voluntarily or involuntarily shed from one's society, props taken away or cast aside, dangers faced, problems promptly tackled; here are steps leading direct to the throne of POWER.

This Article is for those who think that Power is worth while. Who have found by experience that it is not a question of some coins jingling in one's pocket, or the good opinion of others, or certain religious formulae, or social conventions, or even paltry private convictions that COUNT. Not at all. These things are somehow connected with Fear. And it is Faith that is required; to shake loose from all sorts of clogs of custom, whatsoever,—to be yourself, at any cost.

This is Freedom. Here is Power. Generated at once in the Battery of the Brain, new live Cells taking the place of dead ones, more circulation, the debris cast out,—the good germs, the disease scavengers, shoveling out the refuse of long clogged-up material, fast and furious, in spite of the battling fires of changing emotion, the fearsome doubts that flicker across the mind,—as the new consciousness of Life, of Self, of Power, is conceived and born.

O, to be delivered from the fears, veritable physical bacteria that hurt so!

Get Power; and you are delivered.

Are they not worth while, then, the annoyances, the difficulties?—perhaps by these you have learned the most—when they waken you up, and bring you to your Self. You would never have any Power unless you were forced to feel and think. If you were merely made comfortable, the result would inevitably be inertia or practical annihilation of consciousness.

A scientist never talks about ingratitude, knows no hate, values evil as much as good; he has a convenient memory and conscience—and manufactures his code of morals to suit himself, changing the same day by day. He makes his own commandments, writes his own scriptures,—worships his own god, which is his Ideal. He is not embarrassed by being proved inconsistent, on the contrary rather priding himself on this. His Truth is something relative instead of absolute; of elastic, not cast-iron calibre. He believes in founding his faith upon Rocks; but he also knows that even rocks are pliable materials, and that in his Will there resides when necessary the blasting Power of spiritual dynamite. He realizes above all the value of Change. He has a kaleidoscopic creed.

Are you conscious of what you miss, by blindly following in the train of custom? You eat the prescribed number of meals, with the prescribed courses; you sleep the prescribed number of hours; you are hungry and sleepy according to the "laws of nature",—and these let me tell you are the crystallized habits of our ancestry, the dead ones.

We are making new "laws" today. We are given birth to something of our Power—Conscious Power—the past represents, comparatively speaking, Unconscious Power, Negative Power.

Let us have more Positive Power.

Here is an attractive element. THINGS are drawn to one by a Mental Attitude of POWER. For you do need some tools and materials, and now that you have learned to DO something without them, you shall have them drawn to you, that you may now go forth and do MORE.

You will then be able to economize—making the most of Energy. Wonderful conditions are to be born by the man who has discovered first of all the secret of Power within, making some use of the same, and then uniting himself with the Power without, for still larger concerns.

You have then always your conditions to be thankful for. The main thing is to take hold of every condition as a lesson and an opportunity. You will then be brought in touch with all varieties of life. And will it not be fine to so be an interpreter of all classes of character? Will it not be great to have the capacity of feeling every side of nature? This is the cosmic consciousness—the state of ecstasy and life immortal.

Over in the East, the mystics spend long years in silence and meditation. This is the way they learn the lesson of overcoming, and the strengthening of the will. Some of us of the west have more strenuous experiences thrust upon us. We are educated in the art of conquest of times by Noise rather than Silence; we are brought face to face with Self by having all else torn from us.

There are two ways of finding Self. One by Contemplation. The other by Experience. One by retiring from the world. The other by living and acting in the world. And they lead to different phases of a cosmic consciousness. The Eastern ideal is the absorption of the self in the All. The western tends rather to increased Individuality and Manifestation, to be Incarnation of the All in Self.

There is something truly beautiful in Work, even in having to go without things or results for a while, to lose oneself in a Task, to be devoted to Labour,—there is joy in just being a Creator. But only when you know it. To one who works unwillingly, who

looks upon it as a curse, who takes the attitude of a mere medium or agent or creature,— then work is very unhappy. It's all in the Mental Attitude.

But you must be free before you can anoint Labour with the oil of Benediction. And the only way to be free is to think yourself free. You can think yourself in or out of any condition. For strong thought impels to action.

Here are some truisms presented to you in a new light. It is all very well to say that "we knew it all before", and that there is no "new thought" under the sun.

But the thing is that we are now commencing to turn into practice the brave ideals of the old philosophers. Wisdom is becoming a Power among the Masses, instead of a thing read and talked about by a few intellectual aristocrats. Power has gone out into the world, through the New Thought,—the New Consciousness awakening in the race. We are filled with the thought of Conquest; and actually court the same conditions that used to make us tremble when they approached us. We are learning to be Unafraid. Because we are unfolding Self-knowledge. Each in his own way, by taking faithful note of his educational experience.

Power is there enshrined in your great sea of sub-conscious Memory; currents to be brought to the front of objective consciousness, as you make yourself strong enough to handle them—more and more by degrees,—stronger and stronger.

Power is locked up in your mental nature, this is your real hidden self,—to be disclosed to you, as you give some testimony to its existence in you. Recognize the Will, and it instantly becomes active.

The lightning of electricity has all the time been there; but only lately have we harnessed it for service.

Men have acted the part of cravens; they have fallen down and worshipped the forces of nature, which are but potential material for man's service.

And now we are also putting reins on the steeds of Power native to our bodies, increasing the voltage of the infinite magnetism that is the life and substance of the personality.

There has been a legend that the universe was "made" and done with sometime ago. Since then nothing has been "created". But, now, a new creation is taking place. Science is transforming things. Infinite Power is acting out in the world.

And it is all born, this new renaissance of actual creativeness, from Human Thought. From the Brains of Men.

And You and I are each to do Something,—a Share.

It is glorious. To Create. To exercise Power. To Work. To Express.

To be a Genius. To be a Master. TO BE A POWER.

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The Business Head of The Future

J. Millott Severn, Phrenologist

Heads have changed remarkably during the last quarter of century. There are reasons for this alteration. Compulsory education has had much to do in bringing it about. The advancement of education is materially affecting business men and women. It is developing the mental powers, and is at the root of progression. With these enhanced mental developments man's moral conduct, tastes, and intelligence are changing. This is observable in the rising generation and in the profession, but it is shown most markedly in progressive business persons.

Physical force and greed, avarice, craft, and cunning, and ultrapractical mental qualities have in the past been the chief requirements in successful business persons, but never again will these qualities suffice to command success. Thought and intelligence, keen character discernment, creative ability, resourcefulness, honesty and sincerity are now more important characteristics for business success, and heads are rapidly altering to fit in with these new requirements.

So long as the general status of intelligence was not so far advanced as at the present time the wide-headed ultra-practical businessman held sway and command. He practically carried everything before him in his eager quest for gold and crude popularity and in acquiring means for gratifying his abnormal appetites and pleasures. He ignored ideal conditions and made light of all human sentiment; and the very essence of things intellectual and of the highest utility had escaped his notice, or he never fully comprehended them. This type of man has skinned and ransacked the whole surface of the earth in his money-getting.

This organiser of the merely physical forces has come about to the end of his tether. After exhausting most of the physical means of money making, he is now seeking the person whom at one time he looked upon as a sentimental ignoramus. He feels the need of his ideas; which to-day have become a practical commodity. Who are these persons with ideas, imagination and creative genius? What is the shape of their heads? Very different, let me tell you, from the hard-headed, sternly practical business man of commanding capacity who has dominated in the past.

There is more in the expression, "he is a long-headed fellow", than has generally been attributed to it. The person who will hold the reins of command in the future will be the long headed person. He is fast surpassing the wide-headed individual. The reason is that he carries with him more thought and intelligence, more originality, mental resourcefulness, and ingratiating capacity.

There is more in the shape of the head than in its size. We may often see a man with a large head doing nothing of importance—the poor quality of his brain, and its being unfavourably shaped, may account for this; whilst others with only average or even small heads, but well-developed in some particular part, may manifest uncommon ability, and with diligence and perseverance rise to distinction by concentrating the whole force of their nature on the particular thing for which they are specially gifted.

The size of the head, other things being equal, is a measure of power. The circumferential measurement of the head of a man possessing full average intelligence, whose frontal lobes are proportionately well developed, is about 22 inches. Women

having generally a superior quality of brain to that of men, are from $\frac{1}{2}$ to 1 inch less. Persons possessing heads of this size, or even less, if the quality of organisation is good and there is a favourable balance of the mental organs, are capable of much success. Though there may be some degree of aptitude, smartness, or even brilliancy, in some direction, we cannot expect great mental powers to be manifested by those whose heads measure less than 20 or 21 inches. Nineteen inches in an adult usually represents a weak, incapable character, while heads of 18 inches and below are, as a rule, decidedly idiotic and entirely lacking in brain capacity.

Heads that succeed in business, and in manufacture and mechanism are usually large, wide about the ears and forward, with large perceptive; broad though not always a high forehead; and rather strong domestic and social qualities. Persons with heads of this kind may become good builders, contractors, mechanical engineers, merchants, farmers, stock raisers, business managers, or do well in other occupations requiring energy, force of character, constructive ability, planning capacity and practical judgment.

Heads that succeed in educational, literary, scientific, analytical and artistic pursuits are more generally long, proportionately narrow and high, with a good development forward of the ears; and the middle line from the root of the nose upwards and extending over the top-head should be well defined. The reflective reasoning organs should be well-developed, like wise the perceptive, also the upper part of the sidehead in the regions of ideality, imitation and sublimity. The extent of success even then will depend on the amount of energy, force of character, and perseverance the individual is disposed to put forth.

The future successful business person's head will show a combination of both these descriptions—being long and high, and especially well developed in the frontal lobes of the brain endowing him with large organs of observation, well-developed reasoning powers, casuality, comparison, human nature, ideality, constructiveness, adaptability, and a good moral development.

He will need a superior education and training, far better than has served in the past, and a combination of literary and artistic gifts, in addition to practical judgment and business organising abilities. He must be cautious, tactful, not too secretive, or it will detract from his sincerity and the good impression which he must create in dealing with his fellows. He will need ambition, dignity, confidence, conscientiousness and sympathy. A natural endowment of these qualities will give a fair height and width to the forehead and to the upper part of the back-head at the crown. He will need hope to give enterprise, enthusiasm and reasonable speculation; and friendship and agreeableness to give him an adaptable, ingratiating disposition, without being unduly obsequious. But above all, he will need to be a man of ideas, imagination, mental resourcefulness and creative capacity; and particularly a keen student of human nature and character, with ability to act on his own initiative.

Members! Please remit your annual subscription.

Our Splendid Heritage

Damodar Prasad Saksena, M. A.

It has been remarked of Alexander the Great that he 'wept bitter-Jy' because he had no more worlds to subdue, and Napoleon is said to have got a medal struck at Paris in anticipation of, and to commemorate, his conquest of England. What a wild and way-ward fancy had seized the mind, of these two remarkable men! Every new acquisition of territory seemed to grow their desire for more, and it was a craving which could not be made to meet full satisfaction. Worldly ambition is even such a thing. Be it an estate, be it fame, be it riches-or any other commodity of the worldly bazaar, if we have once set our heart on acquiring it, the longing would grow, till it quite encircles the heart of man, fill it with trouble and turmoil, and banish its peace and comfort. 'Uneasy lies the head that wears a crown'; the more so when the ruler loses sight of the high offices that do grace to kin-ship, and engross him with the petty, self-seeking interests of life.

'How hard will it be for those that are rich to enter the Kingdom of Heaven.' Must all earthly possessions be exclusively yours before you can have mind set at rest/ Must all the riches of the world pour into your own private purse to minister delight to your bosom? Do you think that all objects must pass down the gullet in order to be fitly enjoyed? Rather let me point out to you, gentlemen, a treasure which no Croesus ever possessed, a territory which no great Prince ever ruled, a heritage more splendid and spacious than any earthly heir succeeded to-a possession open to all and within the reach of the lowest of us all.

And shall I tell you, friends, what it is, and under what conditions would it be exposed full in our view for our use and gratification?

Why, it is none other but God's Fair Creation, and the terms-paradoxical though it may seem-are that we must first fully forsake it in order to succeed to the enjoyment of it;- for we must have freed our mind from the narrowing cares of self and eschewed all worldly objects, before we can experience the superb delight of looking with an admiring, joy full glance on all the beauteous works of the Almighty Creator. Have you never after good night's rest, risen some early morning and seen with rapturous delight-a sight more beauteous and splendid than the Robber's Treasure could have possibly been to Cassim-the morn 'in russet mantle clad,' walk over the dew of some high eastern hill? Have not the glories of the rising sun ever moved you to worship and adoration of the Supreme Maker? and is not a simple, honest fellow, who pursues his work in life with a pure conscience, in as good a position to admire and enjoy this grand spectacle as any of the richest owners of a landed estate/ Do not the refreshing gales that blow-wafting fragrance sweet and refined most welcome to the guileless, sinless bosom-cheer you up at this pleasant hour? Does not the bright and

fresh appearance of the followers move your heart to transports of delight as you pass alongside of them in you morning ramble? and is not the gentle ripple of the rivulet by which they grow more agreeable to your ear than the pleasantest sound devised by the ingenuity of man? Are these fair objects the less our own, for we are not legally our masters and owners? The green fields of the earth and the blue expanse of the skies are, I may be allowed to say, mean as well for the man in the garb of poverty as for the other rolling in wealth, as well for the peasant who tills the field, as for the lord of rank and honor. Can any delight be more intense than that we feel on some cool summer day when the trees rustle in the breeze overhead as we take our stand under the shady branches, or that which comes under contemplation on the serene beauty of the skies at night when a thousand 'orbs of light' infuse hope, cheer and joy into our bosom?

What a splendid inheritance have we then got from our Maker freely to be used and enjoyed by us all-provided that we set about doing so in the right spirit and first have prepared ourselves adequately for the same,-which, again, can only be secured by taking a lift above this tainted worldly atmosphere into regions of purer, nobler thought. Let us in every way prove ourselves worthy of occupying this splendid Garden of Eden into which our Loving Maker has placed us. Let us adore Him, and Extol Him, and sing to Him hymns of praise for all the bounties. He has given us. He is the Supreme Source from which all joy must spring-The fountain-head of comfort, happiness and bliss.

GLORY TO THE ALMIGHTY FATHER!

A Great Loss

We have lost our beloved member-friend Mr B. P. Mishra, Ex-Professor in English, Delhi University on 28/9/2016. It is an irreparable loss to the Institute. His contribution in preparing courses and books of the Latent Light Culture was of paramount value. He was associated with the Institute for 50 years. A lovely and admiring personality, he had completely surrendered to the great teachings of Dr T. R. Sanjivi and Dr Y. N. Prasad. He was blessed with a very good memory and sharp intelligence. He had a thorough understanding of the Spiritual teachings of the Shastras, from Tulsidas to Kabir to the teachings of our Holy Order of Krishna based on Bhagavad Gita. He was like a ready reckoner who had plenty of quotes from eminent scholars world-wide for all occasions.

Mr Mishra was a pleasing personality, always smiling and soft spoken. Many members who came in his contact had an exhilarating experience. He was eloquent in topics be it philosophical, religious or spiritual, in English, Hindi and Sanskrit languages. We express our deep gratitude for the contribution he made in the last fifty years to streamline the teachings of the Institute.

May God be gracious to allow him to join the fold of our ancestors.

संतोष में दैवी असंतोष

—एक साधक

मानव-जीवन जहाँ इस ब्रह्माण्ड की अति विचित्र एवं विस्मयकारी कृति है वहीं सृष्टि के नियन्ता ने सृष्टि के अनवरत चलते रहने के लिए इसे ऐसे लपेटे में लपेटा है कि जीव थका-हारा होकर भी गाड़ी में जुते हुए बैलों के सदृश गाड़ी को खींचता रहता है। भगवान् भी क्या चीज है, उसने अपने आनन्द के लिए, सृष्टि के चलते रहने के लिए, मानव को घोर कष्ट में डाल रखा है, परन्तु लोग कहते हैं कि भगवान् ने ऐसा नहीं किया है बल्कि मनुष्य स्वयं गलत कर्म करके अपने लिए कष्टों का निर्माण करता है। क्या सत्य है, क्या असत्य यह तो जाना नहीं जा सकता है, परन्तु एक सत्य तो सर्वविदित यह है कि भगवान् की इच्छा के बिना एक पत्ता भी नहीं हिलता है। सुनकर कितना अच्छा लगा ना, क्योंकि हम अपने गुण-दोष से बच गये। भगवान् ने गीता में अर्जुन को उपदेशित किया है कि काम, क्रोध तथा लोभ ये तीन नरक के द्वार हैं, आत्मा का नाश करने वाले हैं। भगवान् से कोई पूछे कि आपको नरक में ले जाने वाले भावों को मानव में आरोपित करके क्या आनन्द मिला? आनन्द तो स्वर्ग में है, इसलिए ऐसे भाव आपने क्यों नहीं आरोपित किये कि उनके प्रबल प्रभाव में रहकर मनुष्य भी आनन्द ही भोगता?

काम, क्रोध, लोभ नरक के द्वार हैं, अज्ञान एवं अहंकार बन्धन के कारण हैं, झूठ बोलने से पाप लगता है, वासना द्वारा चित्त चाञ्चल्य होता है, किसी प्रकार के नशीले पदार्थ की लत रोगोत्पत्ति का कारण है, संशय से बुद्धि का नाश होता है, मोह समस्त व्याधियों का कारण है, इन्द्रिय-विषय-भोग पतन का कारण है, अविश्वास से हानि होती है, असमंजस की स्थिति में अशान्ति होती है, धनोपार्जन दुराचारी बना देता है, धन की कमी हीन भावना को जन्म देता है, अहंकार पराधीनता देता है, भय बेचैन कर देता है। स्वार्थ शत्रु एवं मित्र बनाता है। ये सब मनुष्य के लिए भस्मासुर की तरह हैं। आदिकाल में एक भस्मासुर नाम का राक्षस था। उसे वरदान प्राप्त था कि वह जिस पर हाथ रख देगा वह मर जायेगा। उसका आतंक बढ़ने पर शिव ने उसका हाथ उसके सिर पर रखवाकर उसे भस्म किया। आज का मनुष्य भी भस्मासुर के समान अपने ही विचारों द्वारा अपना विनाश कर रहा है। भगवान् की स्थापना करके हम सोचें तो हमें लगेगा कि भगवान् ने यदि मानव में ये सब भाव डाले हैं तो अवश्य ही इनका कोई प्रयोजन होगा। उपर्युक्त सभी भावों की उत्पत्ति अविद्या से उत्पन्न अज्ञान के कारण है। सत्य का ज्ञान न होने के कारण वह अपने को जीने-मरने वाला समझता है। उसे इस बात का बोध नहीं होता है कि वह, यानी कि उसकी आत्मा, अजर-अमर है, शरीर पुराने वस्त्र त्यागकर नये वस्त्र धारण करने के समान है।

अधिकांश मानव जब दुःख में होते हैं तो या तो नास्तिक हो जाते हैं या फिर भगवान् पर भरोसा छोड़ देते हैं, या फिर विश्वास के साथ भगवान् की ओर ऐसे देखते हैं जैसे उनका उद्धार अवश्यम्भावी है। लोग इस बात से पूर्णतया अनभिज्ञ रहते हैं कि आज प्राप्त हुआ दुःख हमारे अनेकानेक जन्मों में भोग-विलास किये गये दुष्कर्मों का परिणाम है और यदि इस जन्म में भी भोग-विलास का साथ किया तो अगला जन्म फिर दुःख का दाता होगा। जो ऐसा कहते हैं कि ईश्वर सब कुछ करता है उन्हें इस बात की चेतना नहीं होती है कि ईश्वर सब कुछ हमारे द्वारा तैयार किये गये कर्म के खाते को देखकर ही करता है वरना ईश्वर को भी पृथ्वी के अनैतिक मानव की तरह मान लेंगे। भगवान् पर हमारा विश्वास जब तक दृढ़ विश्वास में तबदील नहीं हो जायेगा तब तक कृपा नहीं होगी। कृपा होने से कभी यह अर्थ नहीं लेना चाहिए कि वह आपके खाते के कुछ प्रविष्टियों को हटा देगा अपितु यह जानना है कि वह खाते के हिसाब से फल देकर आपके मन में कुछ अच्छे विचारों को उत्पन्न कर देगा जिससे आप भविष्य में अपना उत्थान कर सके।

बिनु विश्वास भगति नहीं, तेहि बिनु द्रवहि न राम।

राम कृपा बिनु सपनेहु, जीव न लह विश्राम॥

बिना विश्वास के भक्ति, बिना भक्ति के राम कृपा, बिना राम कृपा के स्वप्न में भी जीव शांति नहीं प्राप्त करेगा। यदि व्यक्ति का ईश्वर पर विश्वास ही नहीं है या वह मानता है कि कोई कृपा करने वाला है वह नहीं, तो उसके ऊपर ईश्वर कैसे कृपा करेंगे? जैसे नदी सागर में जाकर सागर हो जाती है परन्तु उसे सागर की ओर जाना होता है, वैसे ही व्यक्ति को विश्वासपूर्वक ईश्वर की ओर उन्मुख होना होगा। श्रद्धा विश्वास की सहचरी है इसलिए दोनों एक साथ रहते हैं। ईश्वर की ओर उन्मुख होने के लिये एकान्तवासी होना होगा बाहर और अन्दर दोनों ही भीड़ से बचना होगा। बाहर की भीड़ सगे-सम्बन्धी, मित्र आदि एवं भीतर की भीड़ काम, क्रोध, लोभ, मोह, ईर्ष्या, द्वेष आदि भाव हैं। अन्तर के भावों को योग-साधना के बिना नहीं हटाया जा सकेगा। इन भावों के हटे बिना आध्यात्मिक प्रगति दुराशामात्र होगी। हम ऊपर कह आये हैं कि अहंकार पराधीनता देता है। पराधीनता का अर्थ है अपने लिए 'पर' (वस्तु एवं व्यक्ति) की आवश्यकता अनुभव करना। जगत् में रहने वाले सभी लोग पराधीन होते हैं, इसलिए कभी सुख नहीं प्राप्त करते—**पराधीन सपनेहु सुख नहीं।** पराधीनता से उबरना है तो सगे-सम्बन्धियों का भी त्याग करना होगा।

भगवान् के द्वारा आरोपित अच्छे विचार बड़े ही अच्छे हैं परन्तु माया के अन्तर्गत भ्रमण करता हुआ जीव अच्छे विचारों को आकर्षित ही नहीं कर पाता है। उन्नत करने वाले विचार स्वाभाविक रूप से आपको माया-जाल से बाहर निकालते हैं परन्तु माया के खो जाने के डर से व्यक्ति माया-जाल को काटना ही नहीं चाहता। दृष्य जगत् में दृष्य

पदार्थों को आत्मीय समझता है, आत्मोत्थान की सत्य बातों को पराई समझता है। चूँकि अध्यात्म मनुष्य को अकेला कर देती है इसलिए भी लोग इससे दूर भागते हैं। माया को पकड़ो तो राम हाथ से फिसल जाते हैं, राम को पकड़ो तो माया नाराज हो जाती है। अब आप ही बताइए हम करें तो क्या करें? जो हम बतायेंगे वह आप करेंगे नहीं, जो आप करेंगे वह हम बतायेंगे नहीं। चौराहे पर खड़े होकर, जगत के चकाचौंध में, आप अपना मार्ग तय नहीं कर पाते हैं। अच्छे विचारों से भी भगवान् ने जीव को लपेटा हुआ है, यहाँ भी बन्धन है। आप अच्छे एवं खराब दोनों तरह के विचारों से बंधे हैं। सुख की खोज में तृष्णा एवं क्षुधा के वशीभूत होकर वंशी के चारे को लपकने और स्वयं को आबद्ध कराने वाली मछली की तरह आगे बढ़ते जाते हैं।

सहिष्णु होते हैं तो जूते खाते हैं, उदार होते हैं तो बेवकूफ समझे जाते हैं, प्रेम करते हैं तो ठोकर खाते हैं, पुण्य करके भी बंधते हैं, धर्म के नाम पर पाखण्ड करते हैं, श्रद्धा एवं विश्वास करके धोखा मिलता है, धैर्य से कार्य करते हैं तो असफलता हाथ लगती है, राग करते हैं तो स्वार्थ का जन्म होता है, द्वेष का जन्म होता है, चेतना प्राप्त होने पर जगत् छूटता है।

विचारों का जाल मकड़जाल की तरह है जिसमें उलझ कर मकड़ा मर जाता है। विचारों में उलझकर, चिंतन के स्थान पर चिंता करके, मनुष्य उसकी अग्नि में भस्म होकर नष्ट हो जाता है। चिंता चिंता के समान है, सती है, क्योंकि चिंता यदि भौतिक देह जलाती है तो चिंता मन, मस्तिष्क का दहन कर जीव का सर्वनाश करती है। चिंता ग्रसित व्यक्ति इस दुःखमय संसार के रुग्ण तरु पर सुख व आनन्द के फल-फूलों की कल्पना नहीं कर पाता है। आज की स्थिति अधिक चिंतनीय है, क्योंकि प्रत्येक व्यक्ति 'माल' से मालामाल होने के लिए कुकृत्यों में संलिप्त हुआ पाप करने को आतुर है। इस दुनिया में कौन किसका पति, कौन किसकी पत्नी, कौन किसका बेटा, कौन किसका पिता, कौन किसका भाई-बहन है। जहाँ कुछ लाभ या लोभ दिखता है, वहीं सम्बन्ध जुड़ जाता है। उपर्युक्त अच्छे विचारों के साथ पृथ्वी पर जीवन-निर्वाह दुष्कर हो जायेगा, केवल उनके लिए जो लाभ या लोभ में भ्रमण कर रहे हैं। यही विचार उस व्यक्ति के लिए उन्नति प्रदान करेंगे जो जगत् से कुछ हटकर अध्यात्म की शरण में आ जाते हैं। अध्यात्म में तल्लीन होने पर साधक के अनेकानेक कार्य स्वभावतः प्रकृति के नियमानुसार सिद्ध होने लगते हैं, इसलिए यह धारणा की अध्यात्म में प्रवेश लेने पर जगत् छूट जायेगा, सर्वथा भ्रामक है। साधना रहित जीवन मानव जीवन नहीं है और साधनातीत जीवन भी मानव जीवन नहीं है। साधना रहित जीवन पशु-जीवन है, साधनातीत जीवन दिव्य, चिन्मय रसपूर्ण जीवन है। रस प्राप्त करने के लिए भगवान् से प्रेम करना होगा। कैसे, यह प्रश्न बाद का है?

जानना यह है कि ईश्वर प्रेममय है तथा प्रेम ही ईश्वर है—**प्रेम हरी का रूप है, त्यों हरि प्रेम सरूप**। प्रेम का भाव प्रत्येक मनुष्य में है, जब उसकी धारा भौतिकता की ओर मुड़ी हो तो प्रेम 'काम' में परिवर्तित होता है, परन्तु जब उसकी धारणा ईश्वर की ओर मुड़ी हो तो प्रेम 'भक्ति' में परिवर्तित हो जाता है।

बिनु सत्संग न हरि कथा, तेहि बिनु मोह न भाग।

मोह गये बिनु रामपद, होहि न दृढ़ अनुराग।

भगवत् प्रेम पाने के लिए 'सत्संग' (अर्थात् सत् का संग, अर्थात् आत्मा का अनुभव) आवश्यक है, सत्संग से ही आत्म प्राप्ति या भगवद् प्राप्ति सम्भव है, सत्संग से ही 'मोह' का नाश सम्भव होता है। मोह नष्ट होने पर ही 'रामपद' में दृढ़ अनुराग होगा। ईश्वर ने क्षीर-नीर विवेक सबको प्रदान किया है जिसके द्वारा मनुष्य हित-अनहित में अन्तर समझ सकता है परन्तु यह विवेक साधना से प्राप्त करना होता है। जानना यह है कि तृप्त जीवन में ही चैन की बाँसुरी बजती है। तृप्ति ही मुक्ति का द्वार खोलती है। धन कमाकर खूब भोगेंगे उनके विचार हैं जो प्राप्त धन से कभी तृप्त न होकर, अधिक और अधिक में लगे रहते हैं। जब धन भोगने का समय आया तो हृदय की गति रुक गई। जब 'भूख' थी तो पैसा बटोरने के चक्कर में भोजन का ख्याल ही नहीं आता था। भव्य भवन के निर्माण में अनमोल जवानी चली गयी। भवन खड़ा होते ही स्वयं खण्डहर हो गये। जिंदगी को धन से संवारने के चक्र में जीवन-वीणा के तार छिन्न-भिन्न हो गये। सितार तैयार होते ही संगीत मर गया। वासनाएँ तो नहीं मरती परन्तु इनको भोगने वाला मर जाता है। कोयल गाती है तो मस्ती छा जाती है, हम गाते हैं तो लोग भाग जाते हैं। विवेक का प्रयोग करके उपर्युक्त बातों को हृदयंगम करें। उपदेशों, प्रवचनों को सुनकर तथा शास्त्रों का अध्ययन कर सत्संग प्राप्त करने की चेष्टा करें।

सत्संग से आनन्द की लहर यदि उत्पन्न होने लगेगी तो आपके जीवन में संतोष का उदय होगा, जीवन तृप्त होने का अनुभव करेगा। **संतोषाद् अनुत्तम सुख लाभः**—संतोष से उत्तम सुख का लाभ होगा। सुख से शांति प्राप्त होगी। शांति की अनुभूति से आनन्द के अन्तम सागर का अनुभव होगा। मानव-जीवन का परम लक्ष्य आनन्द के सागर में डुबकी लगाना ही है। जब आनन्द के सागर में डुबकी लगायेंगे तो स्वयं आनन्द के सागर हो जायेंगे। आप भगवान् की अगवानी करने के लिए समर्थ हो जायेंगे। आनन्द का महाभाव आपके लिए परमात्मा को मिलने का पथ प्रशस्त करता है। मानव-देह अति दुर्लभ उपलब्धि है, इसके द्वारा ही साधना की जा सकती है। देवता मानव-देह प्राप्ति के लिए तरसते हैं इसीलिए उन्हें दीन कहा जाता है। मानव देवता से उत्कृष्ट प्राणी है। आप अपने सामर्थ्य को जानें, अपने सर्वशक्तिमान् होने का एहसास करें। आप ही पृथ्वी के स्वामी हैं।