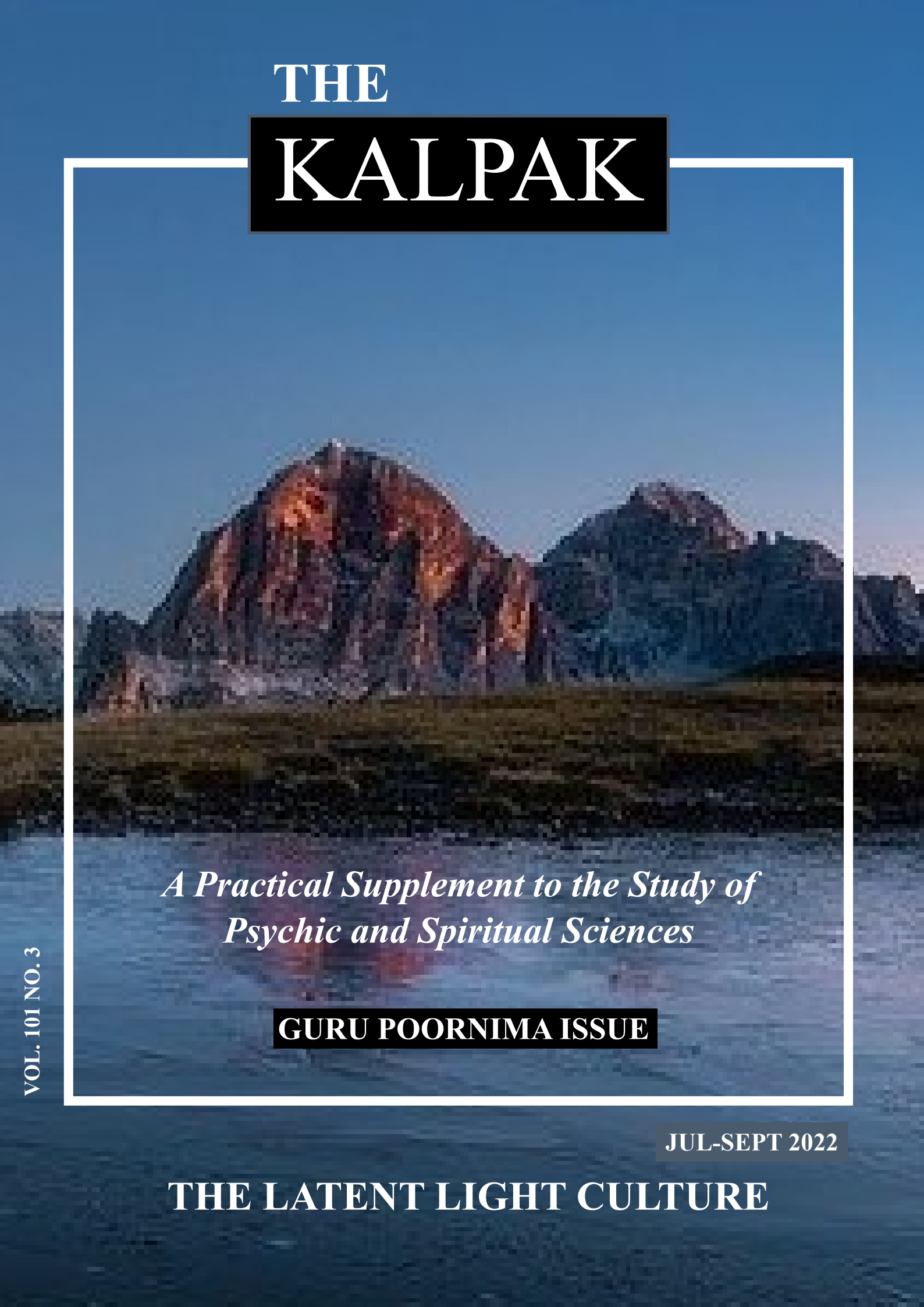
THE KALPAK



A Practical Supplement to the Study of Psychic and Spiritual Sciences

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THE LATENT LIGHT CULTURE

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Established 1905

ABOUT US

The Institute imparts practical training in Ancient Yoga, Mental and Psychic Sciences, Spiritualism and Tantra Shastra. As the name stands for, it cultures the light that is latent in one and all. The Institute was established in the year 1905 by Dr T R Sanjivi in Tirunelveli, South India with the sole purpose of educating people to culture the light that is latent in one and all. We have been working silently and have deliberately stayed back on seeing the mushroom growth of unmatched name-fame-seeking organizations and individuals.

We all along waited for the dust to settle but as the trend is not abating, and bewitching the ignorant and the wise alike, we are opting to come to the fore to help those who have been relentlessly striving hard all the years to reach to a place or person where they may be up-lifted. Mind you , you can never up-lift yourself: You are up-lifted by His Grace. No one can make himself holy, it is accomplished by God only - ***aham tva sarva papebhyo mokshyasyami ma shuchah (Gita 18.66).***

We have taken care that our lessons are not mere book-talk, but practically the voice of the teacher speaking to the student with all the force and magnetism of a living personal contact.

The courses are exhaustive as they have been designed by a school of Mystics and Yogis that carry out the Order of Krishna in solitude. Though they have been gracious enough to transfer the teachings and the practices of Occult Sciences and Ancient Yoga to the Institute as practiced by them, they have chosen to remain unknown to the world.

What these Yogis declared ages ago, and psychologists and scientists now agree upon, is that man uses only a fraction of the inherent power. People being ignorant of such forces are relegated to the herd life. The majority turn a deaf ear to any esoteric teachings and even today it cannot be taught to everyone. Do you have the inclination? Wait not for some opportune time, Act now!

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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***.

संकल्पाः कल्पतरवः, तेजः कल्पकोद्यानम्

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

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Editor

Ashok Kumar

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FROM THE EDITOR

If the state of perplexity is in the grey state take it for granted that you are literally surrounded by grey clouds of muddled thoughts. You must have come across people who although pondered over the problems for hours but have not been able to do some good. People in such grey state cannot solve their difficulties by pondering over the problems because in this induced state the play of unconscious cerebration begins. The old memories are revived which make the situation more complex.

It is compulsory on your part that you draw yourself out from the cloudy atmosphere of thoughts so that you may get a new light on your problems. In order to accomplish this you need to change your mental make-up which is make up of thoughts, unwarranted thoughts. Monotonous life that we are carrying on so badly fills your conscious mind and unconscious both that your capacity to do good is stifled.

To do good you must think good. Your think tank should be good. Your knowledge regarding the world and the capacity to reason should be of the standard which may separate the real from the dross. You should be able to dispense with those ideas which have clogged your mind with unwanted conceptions. The perplexities that thought arouses makes you so unhappy, that use of reason and judgment seems impossible.

Your conscious and unconscious mind both fail to deliver you any satisfactory answer to your problems. You then depend upon the advice of others, others who are already in the clutches of perplexities. Here you need a mind which functions independent of both conscious and unconscious mind, the super mind you may call it. It functions only when you come in touch with it. To get in touch with it you need concentration of the mind, true concentration which is the result of prolonged practice of Pranayama exercise.

At times you might have felt awkward because we speak strongly but we have reason to. We have told you time and again that the first principle of inward growth is to snatch sometime for yourself to think 'Who am I', 'Where do I come from', 'What a miraculous body do I possess', 'What is Life that runs the body for years together' and many more such questions. Never limit yourself in anyway. You are son of God. Never bother to know who God is. For the present you have to take Him as the creator of both the worlds — seen and unseen.

You have to bring out your many virtues and give them an airing. Stand in your own light, never pause to think what others say or think about you. It is imperative that you should break down false conventions and false restrictions in life. Never try to bring about artificially induced states because they create causes for fear.

Ever be the Master of your senses because this helps in development of higher perceptions. You know not God but you can love Him taking Him as father's father. **Be your 'Self'.**

Brahma Vidya Upanishad

Atmanand Nath

By the grace of the Cosmic mind and the wonderful thought of Vishnu we state the enjoyable secret of Brahma Vidya, a fire that is enduring. 1

Of the Aumn that hath been spoken of as the one integrity of the Cosmic Mind I state the body, the three 'times' and the states thereof. 2

There are 3 deities, three environments, three vedas, 3 fires, 3 matraas (measures) besides the half sound of the Shiva, of 3 letters. 3

A represents Rig veda, the *garhpatya* fire, earth, Brahma, say they of the great Act, 4. Yajur veda the beyond, dakshina agni, Vishnu, are all represented by the U; 5. Sama Veda, the sky, aahavaneeya fire, Ishvarah, are all represented by the M; 6.

In the middle of the sphere of the solar orb is the A within the 'conch sound'; in therein is the U, of the glow of the moon; M is Agni of the form of smoke and lightning arising therefrom—these are the 3 matraas of the nature of Soma, moon, Soorya, sun and Agni, fire. 7, 8.

Above these is a flame of the nature of a lamp flame; that is the half note above the Pranav. 9

Its apex is of the nature of a lotus thread; so seen and as fine; that Nadi of the glow of a sun breaking through the sun to the crown of head becomes another. 10

There are 72,000 naadees, breaking through which all the Great one remains, showering gifts to all beings, pervading them all. 11

Use the Aumn in all ways towards peace and salvation just as we use the sound of the bell to calm down all noises. 12

Wherein sound dissolves, that is known as the otherness of greatness; when consciously in any one it dissolves, one becomes undying. 13

The spirit of life is of the forms of vaayu, the will breath, prana, the breath rhythm, and aakash the ethereality of the spirit, all pervading; that Jiva, Spirit of Life is called Prana in its minuteness. 14

In the region of the navel is everything, (to be understood) pure, of nature, translucent, glowing like the sun, full of rays, everywhere peace giving. 15

The spirit of life mutters the sa and the ha always; arising from the nave region in going forth towards the objects. 16.

In the conus medullaris with its four rays the Jiva is ever whirling, attuned to the exercise of the life rhythms; in this sphere works the great bird of the Hamsa; when the breath rhythm ceases it rests. 17-19

When one hears this undying sound in the heart region of the Hamsa he understands that this Hamsa is the joy of the true self's light. 20

Giving up exhalation and inhalation, remaining in the Kumbhak, making the body and the trunk erect (in such a posture), using the equilibration of Prana and Apana, drinking in the nectar from the “skull’, in contemplation bent with humility, cooling the flame in the navel with this water of nectar, whoso utters the ‘ham sa’, ‘ham sa’, he hath not need to be affected by age or death or disease on earth ; do this every day for perfection. 21-24

Adore him who shall impart this science of the Hamsa with faith and devotion for this is the path whereby many have gone to the Lord. 25-27

Reject all scriptures utterly, cast them like the dust off thy feet: adore the adept alone; he is lord, he is heaven, so says the scripture. 28-31

Hamsa remains within the body-mind pervading it out and out, lord, creator, regenerator, preserver; when in the body-mind, he is the universe; when out of it, the Hamsa is called Pure. 32-35

Having by knowledge understood the known, reject all knowledge. 36

Consider that everything here is a flower of which the fragrance is Purity; the universe is a great tree, its shade is the great Purity, 37-38.

The Aumn is stated to be of one syllable, next of 2 of 3 of 5; Brahma is in the conus medullaris; Vishnu is in the throat region ; in the pituitary body is Rudra ; and in the 3rd ventricle is Maheshvar ; Achyut is at the pineal gland; at its apex is the Param padam ; there is nothing beyond, says the teaching. 39-42.

What is 12 angulas beyond the nostrils tip is beyond the body-mind; at its end (innerness) is He; there pervades remaining therein the Lord Prabhu; 43. This is the great science to be kept with reserve of teaching and not to be thrown to the dogs—for hereby is sin incurred. 44-48.

This science can be practised in every role of life, in every walk of life, by the sensual too— every one can reach the status beyond the body during life, and have the merit accruable from the sacrifice itself 49-51.

There are 3 kinds of Teachers, the Chodaka who shows the way; Bodhaka who points out the centres for meditation, Mokshada who tells the essential truths. 52.

Hear thou of the sacrifice that can be performed without apparata in oneself; thereby sacrificing one attains enduring peace. 53

In the body is the moon which can be perceived ; and thereof are the two ayanas; for one period of 3 hours daily, perform the rechaka, pooraka, and kumbhaka; muttering the above two, worship as usual by the ecstasy of adoration and the use of mudras, God; this control of the Sun in the body is true Yajna. 54 -56

In the center of the body mind is the Hamsa ever unfalling (Achyut); It is every thing that we know of as adorable 57-63

It is the Hamsa with its face down that is the Lord and Master in man; always perform Samadhi meditating on the mantra Hamsa. 64-65.

There are the ten forms of the life breath play mingling with the ten senses under the impulse of the consciousness. 66-68.

But when one seals all these by the Mudras and sends the fire of ‘A’ with the ‘U’ in the conus medullaris along to the 3rd ventricle with the ‘M’ by the force of the life force awaking it. 69-70

In the Brahma Granthi (conus medullaris) is a ; the u is in the 4' ventricle ; the m is in the shankhini hole entrance; one breaks through all this by the will-breath of the integral sound. 71

Putting on by the pressure of the 2 muscles on the sides of the neck the Jalandhara bandha, make the uvula rise up, raising it by the roof of the palate ; this is the Trikula of 3 kinds called also Goalaka, Nikhara, Trishankha, Vajra, and Aumn ; working the Kundali, breaking through the sphere of the moon, with the life breath work thou the Vajra Kumbhakas binding down the 9 doors. 72-75 (this is the real

Lambika Yoga of which the antah khecharee stated in the Shiva Yoga Deepika is a furtherance ; it has naught to do with cutting the fraenum linguae).

In the great state, nectar flows down from the Shankhini when the sounds begin to be heard in the mound of the mind on the will-breath. 76.

The light of knowledge that opens the 6 chakras is seen here. (Please note that it is very reserved teaching that the Chakras do not exist in normal man ; they come to be in the Yogi ; never else).

The words 'ham sa' 'ham sa' is ever repeated by the breath rhythm that is made of the knot tide by the Prana and Apana facets of the rhythm ; 21,600 rhythms per day—thus uttering it 'falls' saying 'ham sa' 'so-ham' 77-79

In front is a form down below at the back of the Shankhani; a form of light to be seen in the 3rd ventricle and contemplated thereat always by Yogis. 80.

RAISE YOURSELF

Yoga or ecstasy is not merely blissful negativity but It is activity of the most intense kind; fresh powers imply more responsibilities; the ascetic has to be the best of his kind; the sage has to be ever constantly on guard lest any act of unwisdom occur; the active man has to take particular care against any moment of laxity from watchfulness.

We must unite ourselves and become as one with the higher truths. We must not only know them but be able quite as a matter of course to manifest and administer them in living actions even as we ordinarily eat and drink. They must become our practice, habit or inclination.

There need be no need to keep thinking about them in the ordinary sense; they must come to living expression through man himself; they must flow through him as the functions of life through his organism. Thus doth man ever raise himself in a spiritual sense to that same height to which nature raised him in the physical.

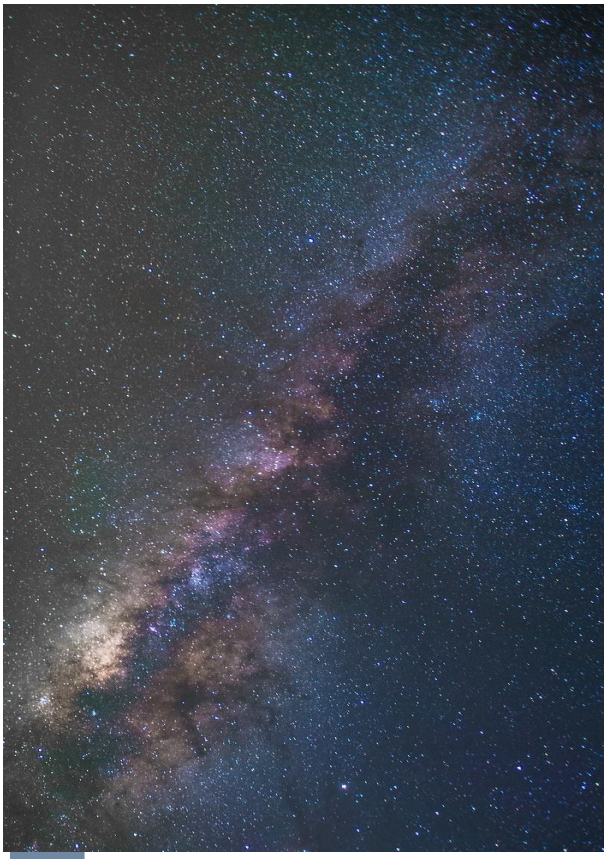
LESSON XI — MENTAL SUGGESTION

The principle of Mental Suggestion is based upon the fundamental fact that the mind of all human beings manifests a far greater range of activities on the subconscious plane than on the conscious plane; that nearly eighty-five per cent of its activities are on the subconscious plane; and that the subconscious plane of the human mind is highly receptive and amenable to Suggestion.

As explained in the preceding lesson, Mental Suggestion does not depend upon logical processes or argumentative proof for its efficacy; but rather bases its force and efficacy upon its positive appeal to the subconscious mind. The subconscious mind is by its very nature very receptive to suggestion; in fact, it may be said to instinctively accept any suggestion given it, unless the suggestion runs counter to some suggestion already accepted by it; or unless the conscious mind has positively forbidden the acceptance of the suggestion,

The conscious guardian of the threshold of the mind once relaxing his watchfulness, there is nothing to interfere with the acceptance of a suggestion by the subconscious mind, providing that the suggestions already accepted by it do not prevent the introduction of new and opposing ones. And, even in the last mentioned event, the old accepted suggestions may be neutralized by a constant flow of new suggestions of an opposite nature the process having been aptly compared to the flowing of clear water into a bowl of dirty water, in which case the overflow gradually carries off the diluted dirty water, until finally the bowl is filled with perfectly clear water. This, in fact, is precisely what happens in most cases of Mental Healing by Mental Suggestion—the old, negative suggestions are first diluted and then carried off, being replaced by the new and positive ones.

It must be always remembered, however, that the words of a Mental Suggestion have no magic power in themselves; their only virtue consists in the fact that they represent ideas, which ideas are called into being in the mind by the hearing or reading of the words. Another point to be remembered is that Mental Suggestion is effective in proportion to the degree of feeling it arouses in the person to whom it is addressed. The reason of this last mentioned fact is that feeling always energies an idea in the mind, and makes it active and operative. The suggested idea or mental picture of a physical condition greatly desired by the patient is many times more active and effective than a suggested idea or mental picture of a condition which fails to arouse such feeling or desire.



Hollander well says regarding this point: “Suggestions convey ideas, and ideas are symbols of something thought or felt. The majority of ideas held in the mind of the race arise from feeling. People may not understand things, but they have experienced feelings or emotions regarding them, and have consequently formed many ideas therefrom. They do not always know the reason why an idea is held by them. They know only that they feel it that way. And the majority of people are swayed and moved, and act by reasons of induced feelings, rather than by the result of reasoning. When suggestion acts through the association of ideas, it is based upon the acquired impressions of the race, by which certain words, actions, manners, tones, and appearances are associated with certain previously experienced feelings.

It is true that suggestions may accompany an appeal to

the reason or judgment of the person influenced, and, indeed, are generally so used; but, strictly speaking, they constitute an appeal to a part of the mind entirely removed from reasoning and judgment. They are emotional, first, last, and all the time. Many personal appeals which are apparently made to reason are really made to the emotional side. One may subtly insinuate into an argument or conversation an appeal to the feelings or emotions of the hearer by an ideal indirectly conveyed. Such an idea will be felt by the listener, who will accept it into his mind, and before long he will regard it as one of his own thoughts—he will make it his own. He will think that he thought it, whereas, really, he simply feels it, and the feeling is induced.

The principle of many instances of effective Mental Suggestion is cleverly expressed in the epigram attributed to Aaron Burr, that eccentric and meteoric American statesman and political adventurer of genius, which runs as follows: “Truth is that which is boldly asserted, and plausibly maintained.” The experienced practitioner of Mental Suggestion will at once recognize the aptness of this epigram as applied to the principle of suggestion. For, in the first place, he will recognize the fact that the power of a suggestion depends greatly upon the boldness, positiveness, and air of authority with which it is expressed. He will likewise recognize the fact that its effect will be greatly heightened by the introduction of some plausible statement—having the color of logical argument or proof, which serves to back up and sustain the statement boldly expressed in the suggestion.

But the experienced suggestionist has also learned the danger of attempting to logically prove by elaborate argument the statements of his suggestion. He knows that when he has been foolish enough to follow this course, the attention of the patient has been taken off the statement of the suggestion, and that therefore the suggestion loses its effect. He realizes the truth of the principle previously enunciated, i.e., that suggestion enters the back door of the mind, and while reason and logic enters the front door—suggestion is not based upon logic or reason, though it may well be colored a little by plausible reasoning along general lines.

When a suggestion awakens desirable feelings, emotions, or pictures in the mind of the patient then the patient requires but a color of proof on reasoning to satisfy his mind; as has well been said “persons generally want excuses for their feelings, not reasons or logical proof.” They want to believe that which appeals to their desires and feelings, and therefore a mere color of general plausible reason satisfies them fully while an elaborate attempt at logical proof distracts their attention and causes the statement of the suggestion to lose its effect.

It is for this reason that Mental Suggestion is so powerfully operative in cases of Mental Healing. The mind of the patient is filled with the desire to be cured—to have health restored. This being the case, the entire emotional nature is strongly alive to suggestions of cure—there is no opposition to suggestions of cure and health, but rather is there an eagerness to accept any plausible reason or explanation of the way in which the cure is to be effected. The emotional nature is willing and eager to co-operate with the statement of health and cure, rather than to oppose it. When to this is added the strong mental command, bold statement, and authoritative utterance of the suggestion properly made, we have a most effective and efficient piece of mental machinery set into operation and motion.

There are three strong mental factors operating in the case of Mental Suggestion properly applied, which the student of Mental Healing should carefully note and remember. These three mental factors are as follows: (1) Earnest Attention; (2) Expectant Attention; and (3) Pleasurable Mental States. Let us then consider each of these, briefly, in turn; for their importance must not be overlooked.

(1) Earnest Attention. It is a fact conceded by all students of the psychology of suggestion that the effect of any suggestion depends materially upon the degree of attention given to it. This, of course, arises from the well-known psychological principle that the degree of perceptive impression of a sensation, the degree of its retention in the subconscious memory, and the degree of ease of its subsequent recollection, depend upon the degree of attention given it. Attention has been compared to the focus of a telescope or microscope. The strength of all mental impressions depend upon the degree of attention given at the time of their reception. The reason of the strength of certain impressions upon our minds is that earnest and concentrated attention was manifested at the time the impressions were received. If we give no attention at all to an object or happening in the world outside of our mind, then we receive no impression at all regarding it. This is one of the fundamental facts of psychology, remember.

Well, then, the patient coming to the Mental Healer for treatment is filled with interest and curiosity regarding the healer and his methods the patient is like a child visiting a new scene of interest, a moving picture performance, for instance; his mind is open to even the slightest impression, and he is really in a mental state most favorable to suggestion. In fact, he is in condition in which suggestion has an exaggerated effect. Hence the importance of the practitioner creating a strong initial impression by his manner, demeanor, and words—before during, and after the suggestive treatment. The ideal suggestive condition is here, remember.

(2) Expectant Attention. Practical psychologists recognize the value of the mental state known as Expectant Attention; it is an established fact that the expectancy, or earnest hope, of an improvement in the physical condition will act powerfully in the direction of inducing the desired condition. This is the secret of the power of Faith and Hope in all Mental Healing—the secret of the cures of the Faith Healers and religious healing cults. But, it may be argued, the average patient has not much faith and hope when he visits a Mental Healer for the first time. This is a mistake, for unless there had existed a certain amount of faith and hope in the mind of the patient, he would not have visited the practitioner at all. Though he may say that he has no hope or faith in the treatment, the very fact that he considers such treatment, visits the practitioner, and pays his fee for treatment, is a proof that faith and hope abide within his mind. The spark is there, and it is for the practitioner to blow it into a flame; for it is a mental state which acts powerfully in the direction of a cure.

(3) Pleasurable Mental States. It is an axiom of psychological healing that a pleasurable mental state is conductive to the cure of disease, while the reverse condition tends to induce imperfect and abnormal physiological action. Worry and Fear are potent causes of disease; Fearlessness and Cheerfulness are potent causes of cure and restored health. Therefore the practitioner should always cheer up, encourage, and "brace up" the patient's feelings, as an important part of the treatment. The very encouragement of Faith and Hope in itself tends to produce pleasurable feelings and emotions in the patient, and thus helps along the effect of the suggestive treatment.

A skillful practitioner of Mental Suggestion manages to "work in" many little suggestions of cheerfulness and happiness along with his healing suggestions. A prominent American suggestionist was wont to dismiss his patients with a strong suggestion of "You are Bright, Cheerful, and Happy—Strong and Well!" I know of nothing better to offer as a general pattern along this line than these words. The very repetition of them to oneself tends to induce an uplifting emotion and feeling—then what must be their effect upon a patient whose mind is peculiarly receptive to suggestion !! *(to be continued)*

***

EXCESSIVE CAUTIOUSNESS

J. Millott Severn

Cautiousness is a very essential element in man's character. A development of the organ of Caution gives prudence, carefulness, discretion, watchfulness, and circumspection, qualities of inestimable worth and constant practical utility. Cautiousness is absolutely necessary to success in all important undertakings and in the proper management of affairs. It is the sentinel of the mind which keeps guard over all the other organs. Its office is to exercise vigilance, to watch for danger, and to exhort every faculty to prudence, consideration, and close circumspection.

Persons in whom Cautiousness is small never think of consequences; they can are rash and impulsive, run all sorts of risks, are apt, not only to bring themselves to ruin by reckless exposure to physical dangers, but to ruin their minds by an for indulgent gratification of all the mental desires ; they live too much in the present; results in futurity never trouble them.

It will thus be seen how needful and important Cautiousness is when normally developed in regulating and keeping in check the whole of the mental faculties. A tolerably good development of Cautiousness is a valuable acquisition to persons of poorly developed intellect, and is essential to those employed amongst dangerous machinery, or in dangerous occupations and business, and it is frequently needed to guard our conversations and our thoughts; but it is the *bugbear* of many intelligent persons. It puts too much rein on those who have it in excess and retards their progress. There are, unfortunately, a great number of individuals who, to their detriment in many ways possess this organ in an abnormal of excessive degree, and when this is so they should make every effort to restrain it. Intellect and reason are superior to Cautiousness.

Cautiousness, when possessed in an excessive degree, is a great hindrance to the success and prospects, and often interferes greatly with health and happiness. It is certainly well to keep on the safe side, and such axioms as "Look before you leap" are excellent when applied to small cautiousness with the idea of stimulating its activity and development.

Persons with excessive Cautiousness are apt to go against their own interests; they are too careful to keep on the safe and sure side; they lose many favorable and good opportunities and advantages through fear to take a little risk. "There are as good fish in the sea as have ever been caught," and "a bird in the hand is worth two in the bush," say they, forgetting that "Nothing venture, nothing win," that "Delays are Dangerous," and that "Procrastination is the thief of time."

They acquire the habit of continually putting off, thinking that, another time will do, and thus often have occasion to feel vexed with themselves when they see others doing the very thing which they had in their mind to do. Procrastination is one of the worst features of excessive Cautiousness.

Excessive Cautiousness keeps a person in a constant state of fear, anxiety and wavering hesitancy, and with small firmness, indecision. It entertains strong forebodings of the future, magnifies dangers, apprehends coming evils, and worries about trifles. It is always on the alert for some unforeseen disaster; and with small hope it disposes to a too gloomy view of everything, and has a very detrimental effect upon the actions, mentality, and the spirits of its possessors.

Excessive Cautiousness does much towards undermining the health, oftentimes bringing about indigestion, and a chronic state of nervousness, irritability, despondency, dissatisfaction, sadness, hypochondria and melancholy. The too cautious man is ever in fear and danger of some sort. He is constantly conceiving obstacles, drawbacks and hindrances, and urges his Causality to discover reasons for hesitancy and procrastination, and so he fears, hesitates, puts off and does little beyond what is absolute necessary.

Fear results chiefly from an excess of Cautiousness combined with a lack of Hope and of self-confidence, and its manifestation is enhanced by ignorance. As a man develops his understanding, his acquired knowledge and insight has an influence in dispelling fear. Fear and ignorance are largely associated with each other. It is appalling to think of the prevalence of ignorance and fear that existed in the dark ages, and how much still exists. How many of our poor fellow beings in the past have gone to their death and doom through ignorance and fear ! We are still in the talons of this great monster ; though, as the world becomes more enlightened so the mind tends to become more defiant, resisting adverse conditions to which it formerly succumbed.

There are advantages to be obtained by prudent conduct which greatly adds to our happiness and well-being ; but there is really little in the world that we need fear. This we should more fully realise were our understanding sufficiently developed. Man was given power over all living creatures, and when the fear of his own puny self is overcome, he will better realise his supremacy,

Persons who suffer from an excess of Cautiousness which manifests itself in Fear should not only make efforts to restrain it but they should cultivate Hope—be more optimistic, it would help to counteract their sense of fear. Job, though recorded as one of the most patient of men, was a decided pessimist. Fear and dread were constantly in his mind; and having dread-thoughts continually in his mind they eventually become actualities; until, as he himself exclaimed, “the thing I greatly feared has come upon me.”

Like Job, many people go about in constant fear, and offer it little or no resistance. In thought and expression they enlarge upon and expand every sort of illness and adversity, and so their minds become crippled. Fear causes both moral and physical cowardice. It paralyses the mind’s powers and makes its victims slaves to apprehension, doubt and vigilance. It impedes the digestive functions, while cheerfulness promotes them. Thoughtful, sensible persons should make every effort to resist fear. Courage, intelligence, hope and confidence are the counteracting qualities with which to dispel it.

If people more fully understood the power and effects of right thinking and suggestion, they would be far more careful how they employed their thoughts. Many both bodily and mental diseases are developed by fear, and fearful, ignorant and malicious suggestions, and many a dire disease that might have proved fatal has been avoided by healthful, optimistic thought and strenuous resistance of all thought relative to the existence of any supposed disease.

There is a difference between philosophic fearlessness, and reckless foolhardiness and indifference. To cultivate the one, mental effort is required and the development of composure and restraint ; the other belongs to impulsive, elementary minds, and is often associated with vain gloriousness; which is neither bravery nor courage.

To restrain excessive Cautiousness and fear engendered thereby, be less hesitating, banish from your mind all timidity or fear, as fear to venture frequently prevents persons from doing what they

may have the ability to do ; be less fearful of consequences, avoid worry and anxiety, never procrastinate or put off, be prompt in your actions and decisions, get into the way of deciding at once if possible. Excessive Cautiousness is often developed from being too confined or too much alone; avoid monotony; get in the open air as much as possible, and amongst enterprising, go-ahead people and endeavour to participate in their enterprises.

Make a strenuous effort to control your mind's powers—your thought and will, and thus gain a mastery over self. All adverse thoughts and suggestions should be avoided and the reading of calamitous and dreadful happenings, diseases and disasters so frightfully and startlingly recorded in many medical books, works of fiction and the daily press. Be sympathetic always, but lend a deaf ear to all exaggerated conversations and unnecessary reiterations of illnesses and accidents. There would certainly be less of these occurrences were less said about them, and our thoughts and conversations employed in the more wholesome development of the intellect and feelings.

There is so very much in the world that is beautiful and nice to talk and think about without dwelling unnecessarily on dreadful happenings. The whole body is materially affected by the action of mind, hence if we think and talk disease and disaster we tend to bring these things about ; while if we think and talk and hope for health, happiness, harmony and success, we have the better prospect of their being ours, because we have implanted in our natures the seeds of our desires ; and nature is too economical of her forces to allow anything to be wasted—even the subtle germs of thought.

Parents who have children possessing excessive Cautiousness and what is frequently associated with it—a highly susceptible, nervous temperament and marked sense of fear, should be very careful in their treatment of them ; they should not be made to go to bed after dark without a light or alone, or be abruptly dealt with, or be frightened by real or imaginary dangers, ghost stories, bogies, &c. Being very impressionable to everything of this kind, they are liable to develop a high state of nervousness and fright, the consequences of which may have a detrimental effect on them as long as they live.

PERSONAL MAGNETISM

P. S. Acharya

Three private methods of direct Radiation of the Magnetic Influence—In each of three methods the first step necessary is the "retirement into silence". This means that the student is to retire to a quiet room, free from disturbance, place himself in a comfortable position, sitting or reclining, and give himself up wholly for about ten minutes to absolute passivity both in body and mind. Every muscle should be relaxed and every disturbing thought banished. When the student feels that he has accomplished this, he is ready to take up any of the three methods of throwing his force out into active service on his behalf. I will describe the three methods :

(1) Mental Photography. After getting into the calm and passive state, sit at a table and write a terse suggestion very plainly on a white sheet of paper ; for instance, write: "I *will* that my trouble with John Jones cease", or "I *will* impress So-and-So favourably," or "I *will* that So-and-So be impelled to do this:" After writing your desire plainly and briefly, sit back comfortably and gaze fixedly at it, concentrating intensely, yet with calmness, on the meaning of the lines before you, breathing slowly and deeply meanwhile.

This is Mental-Photography. Theory is that forceful mental currents are thus most perfectly formed. If you, begin with reasonable and simple request of a general nature, such as a desire for a gradual improvement in Health, an improved and strengthened character, a better memory, a sweeter temper, you will probably succeed from the start, and as you develop, you can make your demands more definite and go more into details as in the examples just mentioned. So long as you ask for things which do not in any way, directly or indirectly, conflict with the rights or happiness of other people, you will meet with a degree of success based upon the sincerity and intelligence with which you adopt your instructions.

(2) Solar-Plexus Method. The solar plexus is the great nerve center in the spinal cord situated behind the pit of the stomach. Some scientists claim and with very good logic, that this is really a brain—and that it not only controls certain involuntary bodily functions, such as breathing and heart pulsations, but also the emotional nature of the individual. A few mental scientists now look upon the solar plexus as a veritable, magnetic center or nerve magnet capable of affecting, of being affected by the personality of others. These scientists operate as follows :

After going into the silence and becoming properly passive, they lie prone upon a couch having first removed all clothing which binds or hampers the movements in any way. Taking in a deep breath, they expand the chest, drawing in the abdomen at the same time. Then, holding the breath they collapse the chest, forcing the air into and thus distending the abdomen. Collapsing the abdomen will again fill the chest if the breath is still held. With each breath the chest and abdomen are each collapsed and

distended, alternately five times rather rapidly. A rest of half a minute follows and the act is repeated. Another rest of half a minute and it is repeated for the third and last time.

The attentive student can readily see that this exercise acts directly upon the solar-plexus, giving it a stimulating internal massage through the movement of adjacent organs. The mental side of the idea is that the desire to be gratified must be held calmly in mind during the exercise, and that the stimulation of the solar-plexus or nerve battery sends out the thought in vibrations which take effect upon the more or less receptive nervous organism of the other persons who are concerned.

Much is claimed for the effectiveness of their system, but whatever its virtue in affecting others, it certainly has a remarkable effect upon the student so far as giving him poise, calmness and relief from depression are concerned,

(3) The muscular method. The third and last method may seem to you rather bold in theory. The theory is that all force, whether expressed as Intelligence or Mind, Gravity, Electricity, Muscular action, etc., is the same in essence, differing only in forms of expression. On this theory the student, after going into the silence, stands erect and contracts every muscle in his body to a state of intense rigidity so far as he is able to do so. Here, then certainly is force, generated but unused. But the mind of the student is fixed intently upon the desire to be gratified. He is powerfully willing its fulfilment. At the same time, he assures himself that the physical force-expression (the rigidity of his muscles) is changing into a mental force expression. He is holding the thought that as the force comes from his tiring muscles, it goes out from him in the mental form of his desire and in that form acts upon the personalities or conditions concerned. This has been tried upon general business conditions with marked success.

FAITH

Faith is the road we tread when we take our prayers to the principle of life, ‘God’ to have them answered; it is sometimes the product of years; at other times it comes instantly; faith exalts us and by it we seem enabled literally to move mountains, but in reality we are lifted up into the perfect expression of life and by means of our faith the mountain disappears. When we reach the heights of faith there will be no mountains in our way.

God’s universe is governed by definite laws, and by faith we are led to understand them; prayer strengthens faith; this is its inherent value; it gives, to some, such great faith that they are lifted to heights from which they behold the way to the desired blessings.

We cannot alter principle by prayer or bring principle to us; we live in principle; we live in abundance; we are in the midst of plenty all the time and by faith we lift ourselves up to where we can see the bountiful supply provided for us. Faith unlocks the secret place and its manifold blessings; therefore with all thy gettings get faith, faith that you are the son of a King whose majesty created all that was created; that your Father desired you to have all the blessings of his vast storehouse, the understanding of which will bring to you all His good perfect gifts.

THE HYPNOTIC GAZE

A. F. L.

It is necessary that the student learn just how to flash messages of power, conviction and sincerity by means of his eyes. By doing so, he will develop one of the strongest faculties of his personality, a powerful hypnotic gaze.

The power of the human eye is well known. As an inducer of mental states in others, the eye has no equal among the physical agents. It is a direct avenue for the passage of mental currents. While one may speak false words, and the utter intentional untruths, saying things opposite to the inner thoughts, the eye honestly tells the truth. Regardless of how false a story may sound, if a man's eyes support his words, we are inclined to listen and approve of it.

Most teachers of hypnotism teach the student to stare straight into one of the subject's eyes. This is not at all practical because the operator can look into but one eye at a time and is quite fatiguing. Other teachers advise the student to gaze at a point between the eyes or root of the subject's nose. This is not so hard on the operator but the effect of the gaze is lost as it is in the first method should the subjects gaze wander from one eye to the other of the operator's.

The most perfect method which I use daily and which does not fatigue the eyes in the least is not to direct the gaze at some point on the subject's face but to look through him so to speak. In other words, if the subject is about three feet in front of me, I throw my gaze through him and behind so that my focus is fixed at a point of about five feet behind him. This keeps the operator's pupils far enough apart to give the subject the impression that each one of his eyes are looking directly into each one of his and he finds it impossible to avoid the gaze regardless of whether he shifts his gaze from one of the operator's eyes to the other. To the operator, the subject's face will not be distinct, but blurred because the same principle is involved as in day-dreaming. Day-dreaming is not a strain upon the eyes by using the far-off look but is a relaxed condition and is beneficial.

To master this gaze practice the following exercise. Look out of a window at some object, a tree will do. Now while your eyes are focused upon the tree pass a newspaper before your eyes retaining the original long distance focus. If the print upon the newspaper is indistinct and you cannot read it without changing your focus, you have the proper gaze. Your eyes are focused for the distant object and not for close objects. Daily practice will perfect one in this method of seeing through, so to speak. A few minutes daily will suffice. You may also practice seeing through your image in the mirror. Two friends may practice this exercise together with benefit to both. If the subject you are trying to influence have a stronger will-power than you, you will not be effected by it in the least for your vision of him or of his eyes is blurred to you, and what you do not see cannot worry you much.

After you have mastered this long distance focus, go back to the mirror exercise and throw into your glance the force of the thought: "I am more positive than you, you are feeling my power, I can out-gaze you, etc." You will soon be surprised at the power you will have over others, especially so if you will use a very positive tone of command when speaking which suffers no disobedience. It is not necessary to raise the pitch of the voice; on the contrary it is preferable to employ the ordinary pitch, but stress every word in a dry and imperative tone. ***

योग-सिद्धियां—कितनी हितकर, कितनी हानिकर

–एक साधक

योग मार्ग में सिद्धियों का क्या स्थान है, इस सम्बन्ध में नाना प्रकार के विचार ग्रन्थों में प्राप्त हैं। क्या सभी सिद्धियां योगमार्ग में विघ्न हैं, या कुछ सिद्धियां सहायक भी हैं। बहुत लोगों की धारणा है कि सिद्धि वाञ्छनीय नहीं और उनकी प्राप्ति होने पर मुमुक्षु योगी के योगमार्ग में विघ्न उत्पन्न होता है। महर्षि पतंजलि कहते हैं–**ते समाधवुपसर्गा व्युत्थाने सिद्धयः**– सिद्धियां समाधि में बाधक है परन्तु उत्थान काल में अपेक्षित हैं। हम लोगों की दृष्टि भी कुछ ऐसी ही है। सिद्धियां उत्थान के समय प्रकŠ हों यह परम आवश्यक है, वरना साधक को यह ज्ञात होगा ही नहीं कि वह ठीक मार्ग का अनुसरण कर रहा है या नहीं। सिद्धियों के प्रकŠ होने पर साधक को सही मार्ग के अनुमान के साथ एक विशिष्ट मनोबल एवं आत्मविश्वास की प्राप्ति होती है जो स्वभावतः उसे मार्ग पर आगे ले जाती हैं।

सिद्धियां विघ्नकारक हैं इस विश्वास के मूल में कुछ सत्य है, इससे इनकार नहीं किया जा सकता है, परन्तु यदि सद्गुरु सुलभ हैं तो इनसे भयभीत होने की आवश्यकता नहीं है, क्योंकि गुरु आवश्यकतानुसार आदेश के द्वारा शिष्य की पूरी रक्षा का इन्तजाम करेंगे। इतना ही नहीं, यदि शिष्य किसी सिद्धि के प्रलोभन में आ जाय और गुरु की आज्ञा की अवहेलना कर जाय तो गुरु जो शक्ति सम्पन्न हैं, शिष्य की रक्षा के उद्देश्य से उसकी सिद्धि को हर लेते हैं। यह बात सदैव स्मरण में रहनी चाहिए कि जो भी सिद्धियां शिष्य को प्राप्त हो रही हैं उसके पीछे भगवत् कृपा अथवा गुरुकृपा का ही खेल चल रहा है। बिना इसके किसी प्रकार की सिद्धि का जन्म सम्भव नहीं है।

इस विषय में कविराज जी का मत थोड़ा भिन्न है। उनका मत है कि सिद्धियों के सम्बन्ध में केवल यह कहना कि यह विघ्नकारक हैं, भ्रान्त मालूम होता है 'क्योंकि प्रत्येक वस्तु का सत् और असत् दो प्रकार का व्यवहार हो सकता है। व्यवहार के दोष से वस्तु-सत्ता आक्रान्त नहीं होती।अग्नि का स्पर्श करने से अबोध शिशु की सुकुमार देह जल जाती है, इस कारण से अग्नि की निन्दा करना अथवा उसका त्याग करना बुद्धिमानी का काम नहीं। अग्नि अपने स्वभाव के अनुसार अवश्य कार्य करेगी। जो उसके स्वभाव को जानकर और नियन्त्रित करके अपना अभीष्ट कार्य पूरा कर सकता है, उसी को चतुर कहना उचित है। अग्नि से व्यवहारानुसार अच्छा या बुरा दोनों प्रकार का कार्य सम्पन्न होता है। परन्तु इसी कारण अग्नि को उन सब कार्यों का दायी मान लेने से काम नहीं चलता। शक्ति मात्र को इसी प्रकार समझना चाहिये।'

हमें ऐसा प्रतीत होता है कि जहाँ तक स्थूल तत्त्वों की बात है वहाँ कविराज जी का यह कथन सत्य हो सकता है परन्तु जब तत्त्व सूक्ष्म अथवा अतिसूक्ष्म होंगे वहाँ बुद्धि द्वारा उनका नियन्त्रण कैसे सम्भव होगा, क्योंकि सिद्धियां मन को संचालित करने का सामर्थ्य रखती हैं, बुद्धि उस समय हतप्रभ होती है। अन्तर्बोध (Intuition) एक प्रकार की सिद्धि है और यह आत्मा-जनित ज्ञान है, जो स्फुरण की तरह आता है, कुछ बता कर फिर चला जाता है। हमारा इस पर कोई अधिकार होता ही नहीं है, न हि हम इस पर अधिकार प्राप्त कर सकते हैं। सिद्धियां भगवत् कृपा का फल है और भगवत्कृपा स्वतंत्र है। सिद्धियों में रमना या लौकिक प्रदर्शन द्वारा दूसरों को चकित करना जिससे, केवल अनावश्यक मायाजाल में पुनः फंसने के अतिरिक्त, कुछ प्राप्त नहीं होना है।

माया के अन्तर्गत हो जाने पर फिर से पतित होना मूर्खता के अतिरिक्त और क्या हो सकता है। अतः सिद्धियों को मुमुक्षुयोगी को सदैव अग्रगति में बाधक समझकर उनमें रमण नहीं करना चाहिये। लेकिन सिद्धियों का तिरस्कार भी नहीं करना चाहिये क्योंकि ये अन्यान्य उच्चतम दशाओं को प्रदान करने वाली हैं। समाधिप्राप्ति में सिद्धियां बाधक हैं, यह केवल पतंजलि का मत है ऐसा नहीं है। सारे ग्रन्थकार मुक्त कण्ठ से इस बात की उद्घोषणा करते हैं। वस्तुतः यह सत्य भी है क्योंकि समाधि की दशा का जो वर्णन ग्रन्थों में प्राप्त है, वहाँ सिद्धियों का क्या प्रायोजन हो सकता। हठ प्रदीपिका में स्वात्माराम लिखते हैं कि–

न गंधं न रसं रूपं न च स्पर्शं न निःस्वनम् ।
नात्मानं न परं वेत्ति योगी युक्तः समाधिना ।।

समाधि की दशा में योगी को न अपने विषय में कोई ध्यान रहता है और न ही अपने से परे आस–पास के वातावरण आदि का। समस्त इन्द्रियों के कार्य रुक से जाते हैं। पुनः–

प्रनष्ट सर्वसंकल्पः समाधिः सोऽभिधीयते

स्पष्टतः यह ऐसी दशा है जिसमें एक भी संकल्प नहीं रह जाता है। ध्यान की अवस्था तक एक का भाव विद्यमान रहता है–**तत्र**

प्रत्यैकतानता ध्यानम्–परन्तु जब इसका भी अभाव हो जाता है तो वही समाधि की अवस्था होती है—***तदेवार्थमात्रनिर्भासं स्वरूप शून्यमिव समाधिः।***

खाद्यते न स कालेन बाध्यते न च कर्मणा ।
साध्यते स न केनापि योगी युक्तः समाधिना।।

काल समाधिस्थ योगी के लिये ठहर जाता है , किसी भी क्रिया आदि से समाधिस्थ योगी को कोई भी दूसरा व्यक्ति छू नहीं सकता, उसे अपने अधिकृत करना तो आकाशकुसुम की आकांक्षा करना है।

समाधिः समतावस्था जीवात्म परमात्मनोः।

समाधि जीवात्मा और परमात्मा के ऐक्य सम्पादन की एक सम अवस्था है। स्पष्टतः समाधिस्थ योगी ईश्वर समो भवेत् – ईश्वर के समान होता है, जो इस बात की यथार्थता को सिद्ध करता है कि ऐसी दशा में, योगी की रक्षा का भार ईश्वर ले लेते हैं, और इसलिये कोई जीव उसे किसी प्रकार से हानि नहीं पहुँचा सकता है।

उपर्युक्त उद्धरणों से यह अब आसानी से समझा जा सकता है कि यदि समाधि की दशा योगी को प्राप्त होनी है तो उसे पहले ही संकल्पहीन होना चाहिये। अतएव यदि किसी भी सिद्धि में योगी रम जायेगा तो कभी भी संकल्पविहीन नहीं हो पायेगा और इसलिये कभी भी समाधि की अत्यावश्यक दशा से च्युत हो जायेगा। इसलिये सिद्धियां समाधि में बाधक हैं और योगी को चरमावस्था तक जाने देने में विघ्नस्वरूप हैं।

उपर्युक्त कही गई बातों से कोई गलतफ़हमी न हो इसलिये स्पष्टरूप से हम यह कहना चाहेंगे कि योग–साधन सम्पन्न योगियों में यदि सिद्धियों का प्रादुर्भाव हो तो बड़े ही आदर और सत्कार के साथ दिव्य शक्तियों की अपेक्षा रखनी चाहिये और उत्थान के समय इन दिव्यशक्तियों अथवा सिद्धियों की ओर उन्मुख होकर उनसे सम्पन्न होकर कुछ काल उनके द्वारा प्रदत्त लौकिक चमत्कृत करने वाली क्रियाओं का रसास्वादन भी करना चाहिये।

योगी को आरम्भ में इनकी उपेक्षा नहीं, अपेक्षा ही करनी चाहिये। इनकी कृपा से योगी धन्य होता है क्योंकि ये सिद्धियां योगी के लिये मार्ग के उन पत्थरों के समान है जो यह निर्दिष्ट करते हैं कि आप अपने गन्तव्य स्थान की ओर ठीक से अग्रसित हो रहे हैं।

आप सही मार्ग पर चल रहे हैं, सही दिशा निर्देश प्राप्त कर रहें, जिससे साधक में गुरु के प्रति अधिक श्रद्धा और विश्वास का भी जन्म होता है। ऐसी अवस्था में साधक के हृदय में आसक्ति एवं अहंकार का जन्म होना स्वाभाविक है, परन्तु यदि सद्गुरु का आश्रय प्राप्त है तो उसे तनिक भी इन चीजों से व्यग्र होने की आवश्यकता नहीं है, क्योंकि गुरु शिष्य की रक्षा का भार भी वहन करते हैं।

पञ्चभूत और पञ्चेन्द्रिय पर योगियों का अधिकार होने के कारण उन्हें सृष्टि, स्थिति और संहार करने की शक्ति प्राप्त हो जाती है और उनके चित्त में विमल वैराग्य की छऽा छिऽकी होने के कारण वे ऐसा कोई भी अभाव अनुभव नहीं करते जिसकी निवृत्ति के लिये किसी भी प्रलोभन में पड़ने की सम्भावना हो। समस्त प्रलोभन की वस्तुयें योगियों के अपने संकल्प के द्वारा निर्मित हो सकती हैं और योगी साधक स्वयं दिव्यभावापन्न होते हैं, इस कारण उनके लिये विशेष आशंका की सम्भावना नहीं रहती।

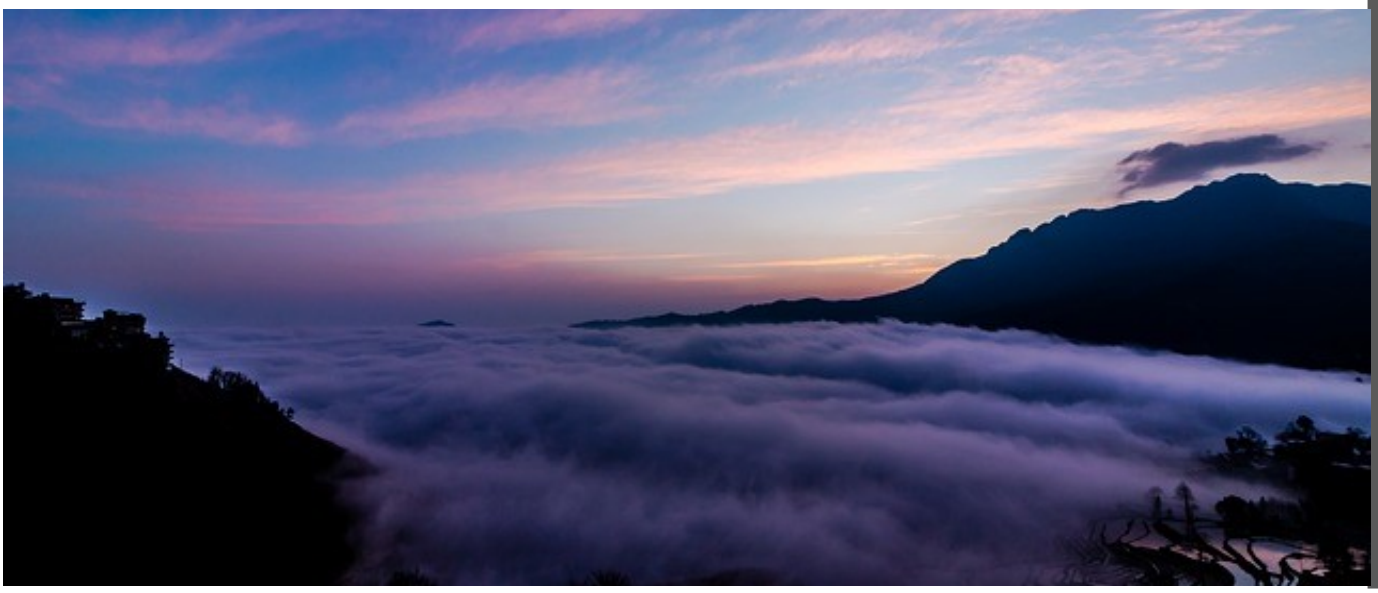
Do you know the below facts of Ancient Yog....?

1. Ancient Yog (योग) of the East has been completely deformed. Yogaa (योगा) presented by the physical well-being is being adopted by us forgetting West as gymnastics for the its true nature of union of our soul with the Spirit. It is a myth that *Asanás* (Yogaa) along with breathing exercises will cure incurable diseases. Those who have indulged in them have failed miserably to get cured, instead lodged in precarious situation despite the treatment. As such Asanás do not have any important place in Ancient Yoga. Without true Pránáyám practice, no diseases can be cured – *Pránáyámádi yukten sarv rog kshayo bhavet* **(प्राणायामादि युक्तेन सर्वरोग क्षयो भवेत्).**

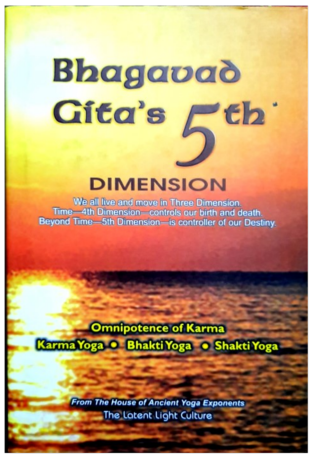
2. Pránáyám is not the control of breath for *Prán (*प्राण)is not the same as breath. Had it been a breathing exercise it would have been named *Shvásáyám*. Prán is life, it is a subtle air permeating the entire body, nay, the whole cosmos. By Pránáyám practice Prán is made to function in *Sushumná* – it is then that a yogi is advised to have control over Prán. It is only then that the so called Chakrás (चक्र) come into being in the body of a yogi. Mind you, Chakrás as such do not exist in a normal human body. It is a grave mistake to take Chakrás as energy centres in normal human bodies.

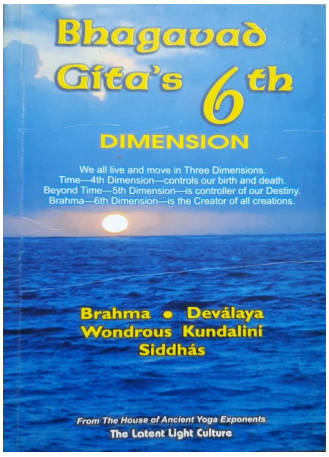
3.Meditation is the seventh part (Anga) of Ancient Yog–Yama, Niyam, Ásana, Pránáyám, Pratyáhár, Dháraná, Dhyán(Meditation), Samádhi(contemplation), says Patanjali. ***Tatra pratyay ektantá dhyánam*** **(**तत्र प्रत्यय एकतानता ध्यानम्**)**– so long as mind remains caught up on one single thought or an object, the yogi is said to be in a state of Dhyán . This is absolutely easily possible for a yogi who has located the Chakrás in his body – Chakrás so intoxicate the Yogi that he is caught up by their function. Don't befool yourself by sitting with closed eyes under the garb of doing Meditation. We say, Meditation is not possible for those who have not undergone preliminary training.

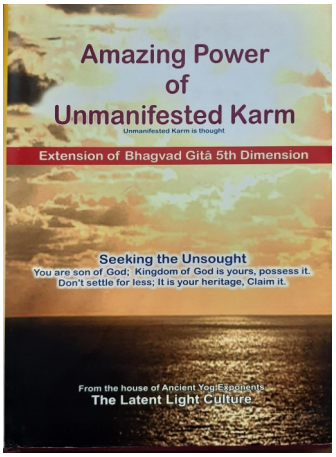
4. Samádhi is not the end of Yog or ecstasy. We call it only the beginning of true Yog, not Yogaa. It is only in Samádhi that you get united to your Soul and as long as this state of Samádhi continues or exists, a yogi is said to be in Yog – union of Soul with the Oversoul. Hence Samádhi is only the beginning of Yog or Bliss – ***Parmánand***.

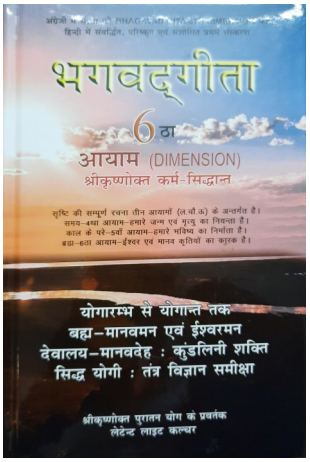


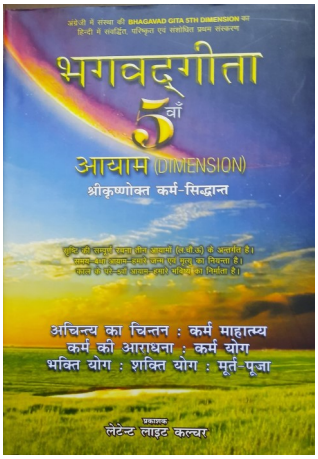
OUR BOOKS AND COURSES

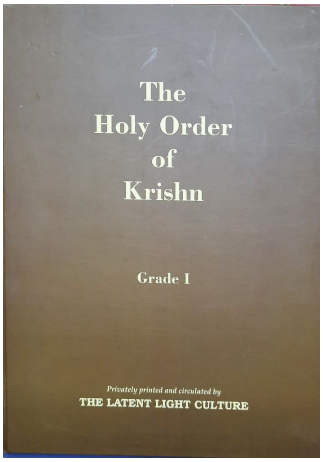


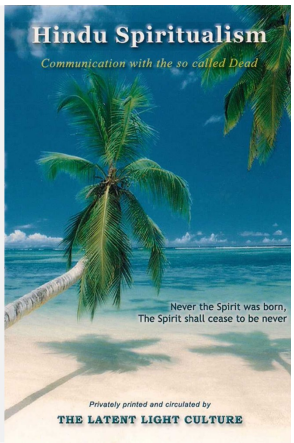


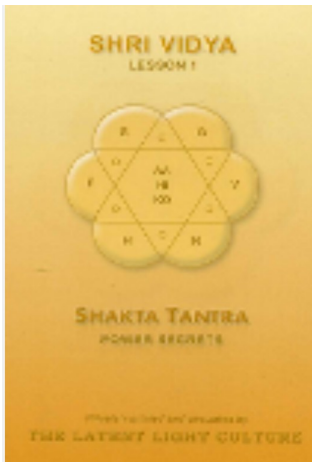


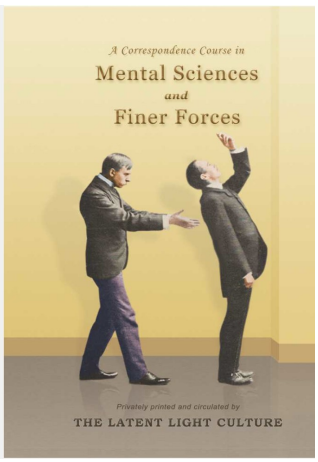












Ancient Yog — Since 1905

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