

THE

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THE LATENT LIGHT CULTURE



# THE LATENT LIGHT CULTURE

*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!

The Institute is a repository of **Ancient Yoga** and carefully chooses the aspirants to lead them to Godhead. Mind you, we do not teach **YOGAA**. We simply teach ancient Yoga. Much erroneous teachings have flooded the Occult World. Bhagavad Gita, Saundarya Lahari, Upanishads on Yoga, Tantra Shastra and other related texts are not understood even by scholars, because much of their teachings are in extant Sanskrit.

# 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।

## CONTENTS

2

### From the Editor

The mind is called Brahma in Gita. You think through your mind which manipulates your activities as per your need.

3-4

### Read and Reflect :: A. P. Murkerji

Desire moves man more than aught else.

5-6

### Telepsychy and Telepathy :: J. Blackford

Communication on the soul plane without the assistance of the physical organs of speech.

7-10

### Karma Yoga V :: Bhikshu

Contacting thought; Enjoying every thought; Meaning of suffering; The fire trial; Mantra for this lesson (Maatra-asparsa-astu) contact, suffer, everything.

11-14

### Karma Yoga VI :: Bhikshu

Accept the universe of thought without being affected by it; Avoid cosmogony; You Can change your environment; True vair-agya or detachment; Change your point of view; The use of the "Neti," "Neti" mantra.

15-16

### मानव की गति किस और ! :: एक साधक

मनुष्य देह वस्तुतः समस्त विश्व का प्रतीक है। मानव मन विश्व मन से संबद्ध है तथा विश्वमन की क्रियाशीलता के कारण ही मानव-मन क्रियाशील रहता है।

Editor

*Ashok Kumar*

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## FROM THE EDITOR

Friends, you know how great your mind is, called Brahm in Bhagavad Gita. You are accustomed to think, whatever you think, you think through your mind, without being aware that it always disguises you, manipulates your activities as per your need, so far so that even wrong decisions taken by it seem to you right. It is all because you don't use your mind, your mind uses you. Your simple observation that the mind gives joy is a disguise. Although your mind is your accustomed guide, it cannot help you in search for eternal happiness because it is generally outward faced. You know the matter of eternal peace is the subject of Internal World and so long as the inner world is not explored by the mind no kind of success should be expected.

You are perhaps not aware of the truth that the mind which is outward-faced always befools you and misguides you so that you always remain a worldling of the world jeopardising the most valuable gift provided to you by God — your Life and your body. Don't you feel that your mind always tempts you to collect material things because it knows that from the core of your heart you wish to make your body happy totally forgetting that a restful body alone cannot make you happy. Happiness has its connection with the life that surges in you, therefore, without improving your life, your soul, you should never imagine that you could become happy. Even if you are made to know that mental activity can bring about happiness for you, even if you make serious effort and take immense trouble to secure happiness by means of mental activity, you must have realised that you miserably failed in your attempts. Consequently poor results and it ought to be so. Did you ever try to know what eludes you from happiness?

You may be taken aback but never mis-take us when we say that it is your activity — physical and mental — which drags you away from the happiness so earnestly desired by you, but the pity of it is that you mistake your activities as the real cause of happiness. Instead of being your help, it is an actual hindrance to your realising happiness. Not only that this keeps you away from the happiness but it is also the cause of your worry, misery, pain and other troubles. You know Anand is your own property and the mind is only your hanger-on. You may not be quite aware that mind depends upon your Life for its existence and you are not depending upon it for 'yours' which is ever-blissful. Perhaps you do not know what is yours, it is your own soul, and hence you hanger-on on the mind to find out the treasure of bliss. You very well know that mind cannot find it but still you lend to it your very life. Your experience of 40-50 years has established that the mind cannot provide you the most cherished happiness, it does not even give you the clue that it will bring happiness for you, still you keep on hoping against hope. A stage comes when you mournfully regret that mind does not have capacity to provide the bliss that you cherished for.

Mind, which is your master, when experiences that you are really in pain and worry and you wish from your heart to come out of such a hangover, it provides you with a clue. It sends you message — take the help of a proper guide who might take you to the very spot where the key to happiness is kept. This is the beginning of a new era, and perchance, if you, by the grace of God, come into contact with a holy Guru, you have travelled the half-way of your journey — the kingdom of God. Guru will humbly say — don't be vexed, know yourself which alone will relieve you from your worry and anxiety and thereby pave the way to happiness, the Real Bliss.





The heart of man pants for many things. *Desire moves man more than aught else.* Passions may lash up the lake of his mind into a thousand pulsations; grief may burn the iron of despair right into his brain and make him feel as one stranded; all his emotions and feelings may play upon him, the world outside may fasten its grip upon him, toss him up from pillar to post and beat him flat—yet the impress left by these is sooner or later wiped out, and man rises to his feet once more. But not as the iron grip of desire. It holds on to him like grim death. It drags out the soul minute after minute of our existence, electrifies the unwilling hand to exertion, and stimulates the brain to accomplish its ends.

WHATEVER is worth doing is worth doing well; — an age-worn saying but one which cannot be wrung too often on human ears. We men are mostly selfish—and all blame to us ! — and this because the Light of the Lord within us is so bedimmed by the darkness of the lower nature.

Our deeds are accomplished best when we put heart in them, when we see some gain accruing to us. Need I prove this ?

What is the Central Pivot we turn upon ? Attraction;—and its absence, Repulsion. We take an interest in certain things. The former gives us a touch of pleasure, the latter causes pain. Both act diametrically; and the will, unable to assert itself, is unable to draw to itself the happiness-giving objects. Pain racks the soul.

**The aim of philosophy is to put an end to pain.** It does not bring down upon us the gloom of despair but the gleam of Cheerfulness. Applying this to our actions, we see how philosophy, in the **positive** sense, is a true helper. It hands us a **weapon** which cuts through difficulties. The weapon is **Wisdom**.

By Wisdom I mean a light which is **self-luminous**. Man has an **infinite** field of consciousness. This sphere, as it widens out, realises for us all that we want **rightly**. Our actions become linked together symmetrically, and at the end of the chain of wise activity is the **desired** object.

It is hence wise to acquire Wisdom. How to do it ? **By unfolding the consciousness.** How to unfold ? Well, there are many methods, most difficult; but I am going to give you a very **easy** one, applying which, success is as **sure** as morning follows night.

In the ordinary course of things we walk at a snail's pace; and progress is woefully slow. But we can **quicken** the pace and climb swiftly by taking ourselves in hand, **by training the mind**.

The mind is a queer storehouse. The school-boy bakes his brain on a dry course of lessons daily. Why ? To train the mind. That is education.

We read a good deal and all to no purpose. Dr. Johnson said : "Read anything 5 hours daily and you will soon become a learned man." Stuff and nonsense. Dry learning never brings peace of mind. It never gives control over the mind. It never develops the will, nor does it unfold the consciousness. It simply leads to brain fog; mental cramp.

**Diffusion of thoughts leads to confusion of results.** Too much reading is bad for the brain. Now suppose the brain to be a road filled with mud. A carriage rolls down the road. The wheels have left a deep, straight track right along the road. Another carriage passes on and **deepens** the track. It is exactly so with the brain. One thought passes through it and a track is made through the grey matter. The intensity of the thought will determine the depth of the track.

As we think, nerve-tracks are created and the repetition of the same thought deepens that nerve-track. New sets of atoms start into activity. Brain-cells are multiplied; and fresh layers of matter cover up these tracks. A similar thought gives them a blow and they are **shaken up**, as it were, into new life.

Reading conveys suggestions to the brain and **induces** certain trains of thought. The human will, if it presses a thought with vigour, increases in force, and mental electricity is thus generated.

Now far greater pressure is exerted if we think by ourselves. The fine nerves of the brain put themselves in a state of tension, more life flows into them, and as this goes on, the inner power of consciousness, of which the brain is only an instrument, are called forth from their **potential** into an **active, vigorous** condition.

We should read only those books which yield us fresh strong thoughts, **in a line with** our own aims and aspirations in life. People take up a book and start reading page after page with the speed of an express train. The mind is in a state of utter confusion and but faint impressions are being made. **This is most foolish.** Haste makes waste, remember!

Books contain thoughts. If these thoughts are **clean, pure, uplifting, stimulating, and instructive** in nature, we should pass upon them and **suck** all the life out of them.

Let a student sit down to read. Let him read his sentence slowly; then let him try to grasp the thought, and then let him think over it intently. **One thought suggests other thoughts.** Thus let him think, stretch his imagination in connection with that thought as far as possible, and drop it only when he has found a clear cut, distinct conclusion. Let him thus continue for **fifteen minutes.** He will feel quite tired at the end. But as he continues the practice of deliberate thinking, he will feel a big assurance of power awakening in his mind. "Read for 5 minutes, think for ten" says Mrs. Besant.

The above practice is very easy, yet most valuable. It will expand your brain and unfold your Higher consciousness.

The fact is there is little manhood in men. Earnestness of the right sort is conspicuous by its absence. Such things as **Spiritual Unfoldment, the Conquest of Self,** are striven after by very few men. Hence when they resolve upon achieving these, the initial difficulties quench their ardour.

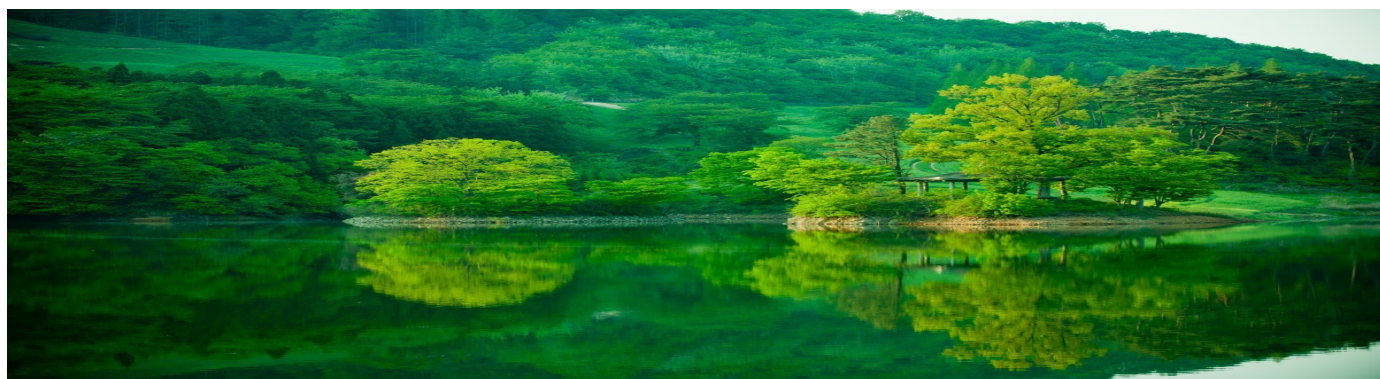
First of all we must idealise these Higher Teachings, if we have not done so in the past. We must love them as the **only** things worthy of achievement. It is not the passion of selfish growth that should grip us, but the clear, cheerful atmosphere of purity that should be our guide.

Then when the thoughts of mind are strong upto action we should find nothing difficult of achievement. If the heart is knit to things which cannot be rendered subservient to the main object of our life, failure will be the result. We must be able to carry convictions **every-where.** They must fit in with every circumstance of life, or something is surely wrong with them.

Come day, go day, we must stick to our resolve like grim death. **Nothing can crush the spirit,** when it has learnt to **recognise** itself.

It is not wise to take these manifestation of the power within lightly and prostitute them into obtaining wealth or gratifying our hatred. That such practices **react** as a boomerang upon the thoughtless practitioner goes without saying.

Rather let us **cherish, nourish** and **embellish** our Higher Nature by taking upon our shoulders and little of the heavy Karma of the world. Let us do all that we can for our growth, but let us remember that selfishness when it develops is "like a serpent that warms to life by the heat of our hands." Do not, then, nurse this viper into your bosom . But be as helpful as you can. \*\*\*







# TELE-PSYCHY AND TELE-PATHY

J. Blackford

Communication of words, by speaking or writing, is a physical process of conveying thought and feeling from one person's mind to another. There is another method of conveying words and feelings than that of the physical. It is an exchange of the soul plane without the assistance of the physical organs of speech, or the muscles of the physical body in writing and printing. It is sending a word or a thought from one mind directly into another mind. We call it *telepsychy*, when it is a clear transference of thought or word, or idea; and when it is a feeling or emotion we call it *telepathy*.

There is probably a greater exercise of telepathy in all departments of human activity than people are generally aware of. It is a transference of emotion from one mind to another without the use of words, or gestures or any physical intermediary. The air is full of thought forms highly potentialized with emotions of good or evil import.

Almost all men are strongly positivized; so they repel and ignore emotional vibrations which the intellect, or what we term *the* thinker, does not desire. People whose minds are negatively strung feel them more. Many women, and some sensitive men, feel "instinctively" the emotions or feelings of those about them. Many men who allow themselves to get into a negative or receptive state through alcoholism, drugs, debauchery, or some other method, become *subject* to these emotions, and can be said to be suffering from telepathy, because their neurotic condition lays them open to the inflow of these thought-waves.

Telepathy is more common today than telepsychy, as I have stated, for the great majority of people are developed to the degree of feelings and have not grown in corresponding ratio with their *discrimination—mind* or what is termed the understanding. There is, however, in use today, a science of thought and word transference. It is practised more or less by those who understand some of the various laws of the procedure. It is practised by others who do not understand the methods by which they work, but yet understand, in a general way, that they can hold a thought and concentrate upon another, and transfer that thought to the mind of another.

As I have intimated, the success of this attempt depends upon the negativity of the subject. Many salesmen

use this method in disposing of their goods. This is "black magic," and reacts upon the man who practises it to tie him in chains of thralldom to the car of recurring pain. Avoid it.

It is done in a beneficial and landable way by many who wish to place healthy and constructive thoughts in another's mind. If these thoughts are allowed to remain, they will result in a healthier and sweeter mind, and consequently in a healthier body and a more fruitful human life. This is one way to heal a person through the mind, but it is not the only way, and neither is it a quick way, or a way we can use with a mind screwed up taut to a positive tension.

Sending a thought into a person's mind for him to assimilate and incorporate into his mental itinerary will tend to result in altering the mind in a composite or general way; so the subject will himself alter his mind, and put himself into a better mental state into which sickness may not come.

But this method is really above the physical. It is in the realm of spiritual potencies—principles; moral qualities. All healing, whether of physical ills or the moral character, must reach this higher plane in order to become permanent. When a man is given a higher and more spiritual thought which he incorporates into his mind, he is helped to be made whole. This may come through the written or spoken word which arouses his mind to more healthy activity. This is not telepathy or telepsychy. Or the mental stimulus may come from a lofty, a pure, and a holy emotion, caught from some other mind, either *in the body or out of the body*. This is telepathy—in its beneficent operation. Or it may come as word, sentence, or thought, placed *direct* in one mind by another. That is telepsychy. It is on the mental plane. It operates by precisely the same law as the printed or spoken word. It is always entirely voluntary with the subject, whether he be affected or not.

*Hypnotism is similar, but not identical, with thought-and-feeling, transference, or what we have termed telepsychy and telepathy, respectively. It is a surgical process. More anon.*

## **Bhagavad Gita is a Text on PRACTICAL YOGA AND BRAHMVIDYA**

It contains practical Yoga, mind you.

Colophon at the end of every chapter is a proof of our statement.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः।

Alas! even the so called great scholars of  
Sanskrit have not been able to advise practices  
on practical Yoga from the world's greatest book,  
The book of books—The Bhagavad Gita.

But we do. Our practical lessons on Yoga are based on Bhagavad Gita and are as ancient as Gita itself. A hierarchy of Yogis keeping away from the world chose The Latent Light Culture to pass on the secrets of age old instructions for the benefit of the select few—it is not for the masses, please note.

If interested and drawn, ask for a free booklet on our Yoga course — The Order of  
Krishna ("श्री कृष्णोक्त पुरातन योग" हिन्दी में)

**THE LATENT LIGHT CULTURE**



# KARMA YOGA—LESSON V

BHIKSHU

**LESSON V— Synopsis:** *Further study of thought; Contacting thought; Enjoying every thought; Especially painful thought; Keeping a notebook, for study, after meditation; Meaning of suffering; The fire trial; Mantra for this lesson (Maatra-asparsa-astu) contact, suffer, everything.*

Students must doubtless have studied and understood the significance and power of Thought, and that they may do it thoroughly is our object in this lesson. In dealing with conscious thought that is with thought arising from, or coincidentally with Perception or contact (*sparsa*), we have to remember the sevenfold nature of any Perception, e. g. the vision of a table. There is primarily the vision of the table with the sense of sight; secondly seeing it still with the eyes closed by retinal impression; thirdly the image of it conserved in the brain; fourthly it can be recalled by the memory; fifthly it can be seen in a dream; sixthly, or as an aggregate of its atoms or components, and seventhly as disintegrate. There are thus seven ways in which a sensation or bundle of sensations can contact the mind and deal with the constant emanation of thoughts that is taking place; and by contact (*sparsa*) is meant not merely the surface contact which alone we know out here in our world of superficiality. *Sparsa* or contact is the power of self-identification, the attempt at self-identification of conscious pervasion whereby the self contacts its bodies or whatever it feels itself inclined to be *pro tem*. A conscious thought is not only the resultant of many thought forms as we have said in a previous lesson, but it is also the addition of one more combatant to the world-war, of *Kurukshetra*. The moment a perception in its seven fold-ness is launched into being, a thought or series of thought-forms begins to attack, associate, affect, commingle, resolve, integrate, disintegrate, overpower and make up a result, an event. Do not fear at all contact with people or with ideas, is the slogan of this lesson. Very true we have asked you not to worry yourself with thoughts that apparently come on to worry you, to cause you fear or make you abandon what you have taken up to do. But the danger here is that students do often avoid the circumstances that give rise to such thoughts, and at the same time do not replace these by other circumstances or surroundings. What we have to understand is to make use (Yoga) of everything of every idea as it comes on to us, at whatever time such idea may come on, provided the idea is not actually repugnant or repulsive. The latter require the treatment mentioned in the last lesson; just now we take up ideas born of contact (*sparsa-ja* thoughts).

Let there (*atra*) not (*ma*) be (*astu*) non-contact (*asparsa*) with the thoughts arising from perceptions or percepts. Enjoy everything. These ideas last only their little moment and then pass off; but argue not so to yourself. Do not tell yourself “these ideas, these contacts, their suffering or pain is only momentary, I shall suffer them therefore bravely.” That is not the attitude of the Hero or of the Karma Yogi. On the other hand let the attitude be: “These contacts, the suffering and gladness that they are bringing to me, endure mayhap only for the moment; but I shall enjoy them; it is quite possible that another such



experience may not at all come in my way in such a fullness, in such a mode, giving such joy, aye such a joy in the suffering. Therefore shall I endure, enjoy, cultivate, intensely conscious, actively and acutely, this experience.” Remember herein the self-flagellation of the mystics of the Roman Catholic Church, how intensely they enjoyed pain. You must read Havelock Ellis’ book “Psychology of Sex” in six volumes, and if possible the Bibliography referred to therein, especially on *Sadomasoch*. Self-flagellation and pain has its reflex in the disturbance it creates in the sexual sphere; pleasure is but a waste of many useful thought-forms; pain on the other hand provokes many thought-forms into activity that could not otherwise have had any opportunity to manifest itself.

“One’s attitude to the necessities which the traditions of earthly life involve, must of course be to rule them neither by mortification nor by indulgence.” Such is the wise rule of Karma Yoga; it is not necessary to discard pain just because it is painful, nor is it necessary to revel in pleasant associations. These pleasant associations can only be for their time and it would be only creating a fresh chain of cause-act, (*Karmika*), of event-behaviour were one to attempt to continue the enjoyment. As said already, there happens a separation from the enjoyment, in practice, the separation provokes thought, anger, diversion, and one befores himself in the attempt. So that when painful thoughts arise in the contacting with objects, all that one has to do is to eliminate mental spines and burrs, to reject or avoid all that one considers inimical to oneself—any attempt to lay down general rules hereunder as to how to do it only leads to confusion, for to each it will be quite different as to what all Ideas are harmful to him. All that one can do at the start is to watch, observe, note down (if necessary) consider, study and then reject or eliminate or accept the thought. Probably it sounds all empty literature without definite meaning or precision of message. Wait a bit, however, and listen to us when we tell you to keep a note-book.

It is of course a very small, but it is a very useful hint to keep a note-book beside you as you sit in meditation; after meditation note down any idea or thought that strikes you as strange or curious or out of the ordinary; any idea that you cannot understand; flashes of intuition for which your ordinary thought has not been responsible. Jot down in it all the experiences (thought-forms) that you have had as you sat down to meditation. Write them out in their fullness, especially when they are unique, and keep the book by while you continue your meditations. Not that there is any need to refer to the past pages of the book; rather do not refer back, but just note down your experience and leave it there. The use of the book belongs to another lesson in Karma Yoga; what is here taught is that all experiences should be noted especially if they are novel, and dispassionately noted. You can, however, in your leisure hours read over these notes, compare the experience with others in the books in your library if you are an ardent student and can spare time thereto; you can in time understand how much more you learned by suffering them otherwise. Our point is here that it is by suffering pain, aye, even by courting it, that you can obtain some exquisite sensations of Karma Yoga. The Greek philosopher Zeno refers in one of his works to the wise man who having conquered all passions feels happiness in the midst of torture. That is his definition, his ideal of the wise man; the Sanskrit equivalent for which is *Dhira* which also means the Hero. Etymologically it is this way: “Nature, as we know it, is stupid, brutal, cruel, beautiful, extravagant and above all the vehicle of illimitable energy.” How do we know it? Only by experience; we realise that the apparent injustice of all differences of well-being can be explained by the fact that we have known prior existences. It is the suffering in this life that has remained and trace back the chain of causes till we got not at a solace but at the only possible conclusion. All suffering then has a meaning and whether the meaning be searched for or not, the suffering should be keenly and intensely enjoyed. The Yogi Philosophy advises the *Karma Yogi* to “work and not to complain—for gradually the state is attained by the *Karma Yogi* where he himself determines the manner in which the impressions of the external world shall affect him.”

In most books on Yoga, there is far too much emotionalism, not only as part of the language but also as a result of pedantry; the craze for classification has obviously dulled them and they are not able to catalogue experiences, not having had any worth the name. They do give you a long list of the virtues and vices, of the principles and *Tatvas* of the qualifications and *Siddhis* (powers), but as to a



correct catalogue of mental experiences on the Path of any Yoga you have very few records in plain non-symbolical language. This much remains, that there is apparently no practical attempt to aid suffering, as in the attempt to aid suffering the consciousness of that suffering is lost. They tell you that *Ahimsa*, non-injury, is the greatest of all virtues, but that greater virtue the cure of those who have undergone *Himsa* is beyond the exoteric schools of Eastern metaphysics. "In order to divide state of thought into 84 classes which is to their fatuity an object in itself because 84 is 7 times 12, they do not hesitate to invent new names for quite imaginary states of the mind and to put down the same state of mind several times." This is what leads to extreme difficulty in the study of their works on Psychology and the like, by the Westerners.

"What we have to remember is that most of the pleasures in life and that of the most education in life are given by superable obstacles. Sport including love, depends on the oncoming of artificial or imaginary resistances. Golf has been defined as trying to knock a little ball into a hole with a set of instruments very ill-adapted for the purpose. In chess, one is bound by purely arbitrary rules ". Suffering, I refer to the suffering inflicted by the passing thought as much as to the suffering provoked by contact, is a superable obstacle as is the teaching of the Yogi Philosophy, and the first treatment of suffering is to let it pass. The student is here advised to practice indifference, indifference to any but his own progress. This teaching does not mean the indifference of the Man to the things around him, as it has been often so unworthily and wickedly interpreted.

The indifference is a kind of inner indifference; everything is to be enjoyed to the full, everything is to be suffered to the utmost, but always with a reservation that neither shall the absence of the thing enjoyed cause regret nor shall the continuity of the suffering disturb the serenity and patience of the sufferer. May be that this is too hard for the beginner but it is necessary and in many instances it has been found necessary for the beginner to abandon pleasures in order to prove to himself that he is indifferent to them; (An American Brother thinks that it may occasionally be advisable even for the Adept to do this now and again). In the Secret Rules of *Kadambini Diksha*, a very superior kind of Yogic Initiation, it has been ordained on the Yogi that "to succeed he must be fearless, he has to brave danger, death and dishonour, to be forgiving and silent on that which cannot be given; for it is not lawful for an Occultist to thirst or even to seek for revenge." Nay he shall not even say, "Vengeance is Mine, hath said the Lord," to himself.

Such is the ethic of suffering. "The Hindu Yogi has to swear the most solemn oaths never to either desire or seek retaliation or revenge; he has to be always ready to help a brother in danger, even to the risk of his own life; to bury every dead body left unburied; to honor his parents above all; to respect old age and protect those weaker than himself; and finally to ever bear in mind the hour of death and the Purpose that made this body for him." All philosophy is built around suffering; the contemplation of the universe is at first one of pure anguish! The Hindu sees the evil of the environment; the Parsi the *dnij* the permanent enemy of God; in Islam there are *jinn* and devils whom Allah pulls down; in Christianity is the doctrine of original sin to which all are slaves from birth. All these have a moral and the moral is that the suffering and the sin should be borne, understood, fought against. Rest for the Karma Yogi would be unthinkable for it would reduce existence to nothingness. Yes, it is in the travail with the problems of evil that all the great religions of the world have been born.

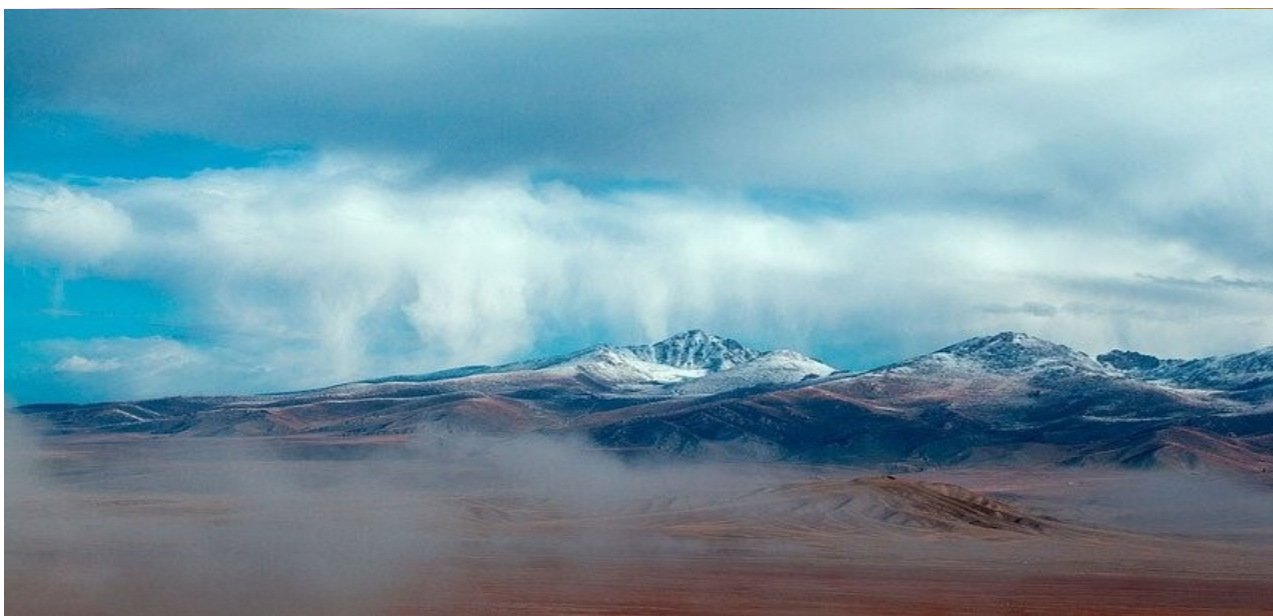
When the Karma Yogi has started on the program of life he has sketched for himself, and has a sense of unrest with regard to the environments around him that has deeply entered into his soul there will be no faltering. There will be on the other hand carelessness as to what it may cost the worker himself; he may be crucified or, as it happens in modern days, at the worst, ignored. That is the attitude of the Karma Yogi towards suffering. As says M. Therion: "For to him that is in any wise advanced upon the way of meditation it appears that all objects save one object are distasteful (blamable) even as appeared formerly in respect of his chance wishes to the will." The suffering comes on to him in many ways; distaste, pain, disgust, non-attachment—infliction, etc. In such cases the most obvious way and a thorough treatment would be to practise a love of the suffering, so that "the object is grasped by the mind and heated in the sevenfold furnace of love until with explosion of

ecstasy they unite and disappear, for they being imperfect are destroyed utterly in the creation of the perfection of union.” Therion’s language is rather hard to follow but what he says is that the Karma Yogi should suggest to himself that the suffering he undergoes is really to be enjoyed, actually to be longed for, nay to be regretted, if not continued. The acme of the suffering is to be found only in the fantastic pain of Bhakti Yoga, Rapture, and in Samadhi where the soul is torn temporarily off from the body with a sensation as tingling as that when one’s skin is peeled off by oneself.

The test of self-confidence, courage, fortitude, augmented by bearing sorrow, and disappointments from the failure of prior undertakings, with greatness of mind and especially with quiet and unbroken strength is called the *Agneyi Dharana*, or *Dhyana Agni, Fire Trial* in the Hindu Yogi Philosophy. “All thoughts as they arise whether on perception or otherwise are subjected to analysis to an ordeal of their usefulness” to the practitioner irrespective of whatever they are “good or bad”. Usefulness is the only test, not whether the Thought is “good” or “bad.” We are not concerned with moral judgment at all; rather we would, with Nietzsche demand of all philosophers that they have the delusion of the moral Judgment beneath them—as there are no such things as moral facts. The danger in moral judgment is that in common with exoteric religion it believes in realities which are not real. Read McSwiney again: “War must be faced, and blood must be shed not gleefully but as a terrible necessity; because there are horrors, moral horrors worse than any physical horror, because freedom must be had at any cost of suffering. The soul is greater than the body. This is the justification for war.” Herein do we find the justification for suffering and its use, in this vast untitled field of moral conduct.

Western readers may read H. P. Blavatsky’s “Voice of the Silence,” the pseudo-Tibetan book, Part II, the Two Paths, verse 23;—“If thou art taught that sin is born of action and bliss of absolute inaction then tell them that they err. Now permanence of human action, deliverance of mind from thralldom by the cessation of sin and fault are not for Deva-Egos (What does H P.B. mean by Deva-Egos?). Thus saith the doctrine of the Heart”. What she says is that one should not be afraid to act; action should be fought by reaction, tyranny will never be overthrown by slavish submission to it; cowardice is conquered by a course of exposing oneself unnecessarily to danger. Suffering has to be enjoyed till it has no effect. “The way to conquer any thought, to overcome any suffering is to understand it and the work of the Karma Yogi herein consists in the ability to decide whether or not he will perform any given action. The Karma Yogi should ever be ready to abide by the toss of a coin and remain perfectly indifferent as to whether it falls head or tail. That is the test of the Karma Yogi, that is the nature of *his* indifference. Be indifferent then to any but thine own work. Thus shall you not be bound.” “Suffer, enjoy every experience as it comes on.”

\*\*\* SUFFER, ENJOY, EVERYTHING \*\*\*



# KARMA YOGA—LESSON VI

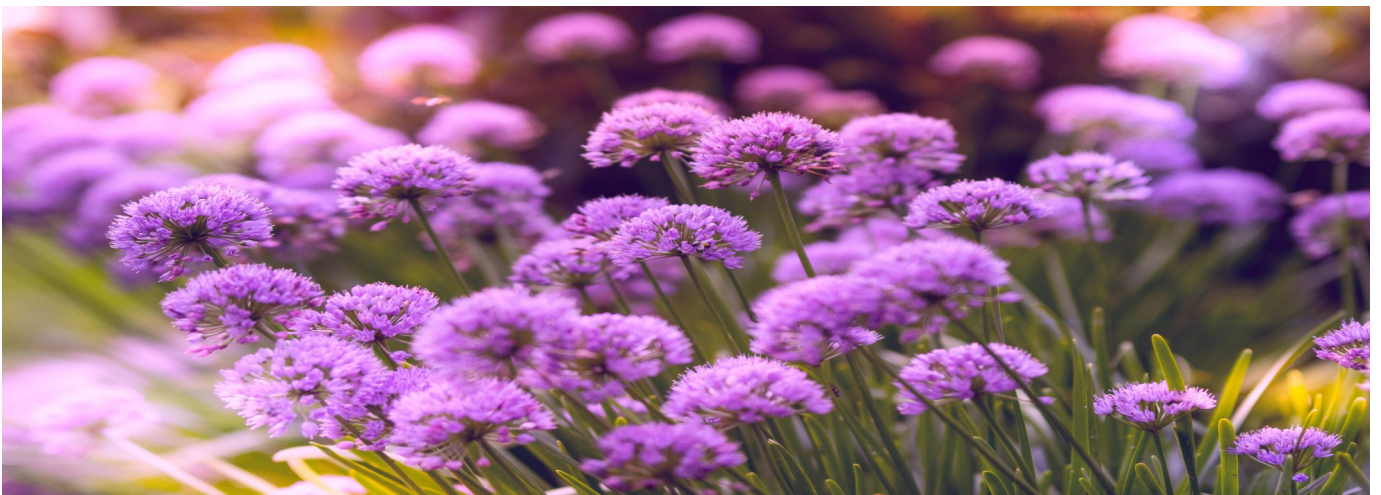
BHIKSHU

**LESSON VI— Synopsis:** *Detachment; Accept the universe of thought without being affected by it; Avoid cosmogony; You Call change your environment; True vairagya or detachment; Change your point of view; The tangle of thought; The use of the “Neti,” “Neti” mantra.*

We shall now turn our attention to “*Detachment*” which is said to be the meaning of Karma Yoga, and this “detachment” is termed “non-attachment” although the latter phrase conveys no meaning, for the one reason that a negative cannot convey any positive, definite meaning. The difference between the ideas conveyed by “*detachment*” and “*non-attachment*” is that detachment is a positive attitude of keeping oneself aloof or detached, while non-attachment is vague and of an indefinite meaninglessness which on that account has been made the subject of voluminous commentaries by cheap philosophers to whom we can attribute the desire to legislate for others via their public lectures. As says Shankar in his commentary on verse III, 34 of the Bhagavad Gita: “Now I shall tell you where lies the scope for personal exertion and for the Teaching (*Sastra*). He who would follow the Teaching should at the very commencement rise above the sway of affection and aversion. For what we speak of as the nature of a person, draws him to its course only through love and aversion. He then neglects his own duties and sets about doing the duties of others. When on the other hand a person restrains these feelings by means of their enemy, then he will become mindful of the Teaching only when no longer subject to his own nature. Wherefore, let none come under the sway of these two; for they are his adversaries, obstacles to his progress on the right path, like thieves on the road.”

The Sanskrit of Shankar is Sanskrit of the 8th century A.C. and the translator has not expressed the sense in modern English using philosophical parlance. What is conveyed is that the practitioner could with regard to the objects of objective world, avoid having either affection or aversion. He could at all times view the oncoming thought or contacted object dispassionately; having learned to let it pass, as stated in Lesson IV, having learned to bear with it as stated in Lesson V, he might go a step further and remain quite aloof from it, all the while eagerly watching the thought fructify or the object working out the fulfillment.

As already stated, the first position of the Karma Yogi towards the oncoming thought or towards the universe is to accept it, the next position is to accept it without being affected by it. The Karma Yogi must especially guard himself against getting into researches of cosmogony, against bothering himself as to how the thought arose, or how it happened. “The question of being is the darkest in all philosophy; all of us are beggars here; for all of us alike, fact forms a datum, a gift which cannot be burrowed under, explained away or left behind,” says a westerner. It is as well to leave aside the logical riddle untouched





of how the coming of whatever it is, whether it came piecemeal or it came all together can be or at all logically understood. In the East this is termed *Kismet*, the Doctrine of Fatalism in the form expounded in Islam, of men who have combined a great sense of personal moral obligation with religious resignation as to the final outcome of human life. These have been characterized by their meek acceptance of the Present, of the Event as an Act of God, something that one should not question or trace out; most of the great religions are clear that life in the world is a tangle of disharmonies; in one way or another they say that this world is damned or is the abode of suffering, but the Doctrine of Kismet says that these disharmonies are here, this damnation is here inexplicably. Why indeed explain, ask they? In the Buddhist metaphysic, the present is the consequence and the inevitable consequence of the Past of that Freewill once exercised which still is available for exercise. The attitude towards the oncoming Thought must, therefore, be to put yourself in a proper mental (and physical) condition therefore, to meet it.

Be sane, always. Asceticism is not for you Karma Yogis at all; asceticism excites the mind, the object of the Karma Yogi is not only to calm it but to continue to keep it calm. Of course, during the periods of actual concentration there is no time for any but the work itself, but to make even the mildest asceticism a rule of life is the greatest of errors, except perhaps that of regarding asceticism itself as a virtue. I do not begin here an instruction again asceticism, though asceticism has always been the stumbling block most dreaded by the wise. Christ said that John the Baptist came neither eating nor drinking, and the people called him mad; He himself came eating and drinking and they called him a gluttonous man and a wine bibber and the friend of publicans and sinners. It must always be remembered that the Karma Yogi always does what he likes or rather what he wills and allows nothing to interfere with it, but because he is ascetic in the sense that he has no appetite for the stupidities which fools call pleasure, it has become the fashion with snobs, what we call the *Sastris* of India, to expect him to refuse things both natural and necessary. It has been put to the Karma Yogi that he must accept his environment, and also—wrongly we say—that he should not only accept his environment but also stick on till death to that environment. The notorious caste system had been vainly trying for ages to assert that a cobbler should be a cobbler, an oil-monger an oil-monger, but that only a Brahmin could become a God. Alas, Kabir, Nanak, Chaitanya, and a host of others have been deified and were not Brahmins at all. No doubt the Karma Yogi has no right, no business to break up his domestic circumstances; for the Karma Yogi's doctrine is pat with the Rosicrucian doctrine "that the Adept should be a man of the world, for such is nobler than the hermit."

But under any condition, in every environment, confronted without any proposition or any difficulty, aye, even with destiny in its darkest adversity, it is always open to the Adept to exercise his Freewill. Those who have master souls, says M\_\_\_, refuse to be bound by anything but their own wills. "They may refrain from certain actions because their main purpose would be interfered with, just as a man refrains from smoking if he is training for a boat-race. But there are sane people so hypercritical that they claim their dislikes as virtue and it very often happens that the literature before the would-be Karma Yogi is full of the self-bombast of the poor, weedy, unhealthy degenerate who cannot smoke because his heart is out of order, and cannot drink because his brain is too weak to stand it or perhaps because the doctor has forbidden him to do it for the next two years, the man afraid of life, afraid to do anything lest some dire result should follow." Very often those acclaimed as the best and greatest of mankind are these slaves to custom and habit those unable to realise that the Karma Yogi must never be less, but always more than a man. The desire for the flesh has ever grown stronger for ascetics as they endeavored to combat it by abstinence and when with old age their functions are atrophied they claim vaingloriously "I have conquered," "I have Vairagya."

It is quite possible to attain Vairagya, that sort of indifference that marks a high stage in moral strength; an indifference that approaches disgust for everything—what would remind the Englishman a great deal of the "Oxford manner." It is typically the phlegmatic type which declines to be moved by anything good (bad or indifferent) that does not belong to one. When one is affected by a wrong thought, a thought that does not, however, provoke pain for which latter the treatment has already been given, it is possible for the Karma Yogi to remain indifferent thereto; nay the indifference may be

so far strengthened so as to be made a sort of disgust—not expressively so, not even intensively so. The nature of the attitude of disgust herein called Vairagya is to remain quite phlegmatic about it, towards undesirable thoughts as towards needless Acts and happenings in the world around the Karma Yogi. Where it is as well to let well alone, it is the rule of Karma Yoga to remain indifferent, apparently indifferent all the time. However, the Karma Yogi watches the event, ready to intercede should harm be likely to ensue. The Karma Yogi can remember the famous adage: “Too many cooks spoil the broth—too many physicians kill the patient—too much of care is not necessary about every passing thought.”

The attitude of Vairagya herein suggested is, of course, a passion-free attitude; there is a particular method open to the Karma Yogi of keeping himself up in the state of equilibrium with which things can be done which bear no fruit and have no reaction. The Eastern Scriptures state that the Karma Yogi's status is like that of fishes in water, of kites in the air; they affect not the element in which they move. The Karma Yogi lives and moves in the world but he lives and moves practically incognito, practically as if he were making himself invisible, while continuing to work. It is best to explain this attitude by a praxis which has been advised and I quote the advice at length: “The student must set aside a small part of his daily life in which to concern himself with something quite different from the objects of his daily occupation. (Five minutes a day will suffice.). He is not to occupy himself with the affairs of his own ego or with the thoughts that occur to him, in such moments. He should rather let the thoughts he experiences as messages from the outer world re-echo within his own completely silent self. (And note, you, yourself have to be utterly silent, the silence being assured by your taking up the attitude of disgust—vairagya). And he will prepare himself to receive quite new impressions of the outer world through different eyes. He need not wait for particular results at all; he ought not do so.

For it is quite possible to view the universe through various kinds of spectacles, from various points of view; and similarly it is possible to consider each oncoming thought from a different point of view. The hint is to change your Point of View rather than attempt to change the Thought by going into the whence and why of it. He may of course remain perfectly indifferent to the experience furnished by the Thought, and the reason for the indifference requires to be better understood.

Just as the seven forms of perception and contact by perception generate a sevenfoldness of thought, so every thought deals with seven planes of experience in eastern psychology as stated by the Vedas. They are: (1) Memory, *Smriti*, (2) Vision, *Pratyaksha*, (3) Association, *Aitihya*, (4) Induction, *Anumana*. These four planes of thought work in collaboration and interrelation with thoughts from (5) the *Sanchita*, the storehouse that is the individual make-up; (6) Association or contact with which creates another thought, *Prarabda*; (7) accidental sympathetics, *Agamyā*, crowning the whole. When the attention runs as a shuttle does through this warp it creates a weft of Action and Reaction called Samsara. One way to avoid this creation of Samsara is to deal with the original thought and inhibit it, by remaining in an attitude of disgust theretowards, and the attitude of disgust or Vairagya has to be taken up to every thought other than the subject of meditation. And before the attitude of disgust should the attitude of watchfulness hereinbefore advised be taken up.

All that is required in this stage is an inhibition of thought. The Karma Yogi has to recognise that the thought that occurs to him is very necessary in itself and ought to be borne with, suffered, allowed to pass on without regard to any end outside itself. This thought as has been mentioned is but a resultant, a reaction and hence cannot be avoided. But at the same time it is very necessary to avoid treating the thought as all actuality or reality. To do so is a further action, a furtherance of “bondage,” as has already been said. It may even be necessary to put oneself in an attitude of disgust. A little later the practice of elimination of thoughts could be tried, but so far the neophyte Karma Yogi has to train himself to change his point of view, whenever he has to deal with an experience that is alien to his own will. He, as it were, goes up the “Hill of Meditation,” takes up a point of view of *Udaseenata*, a sort of view of the plains as from the top of a hill, a comprehensive view, the view of a superior person. How can the Karma Yogi think as a God, if he has not the outlook of a God, the *Isvara Bhava*! And to have the outlook of a God one has to change his own point of view, the point of view that is as

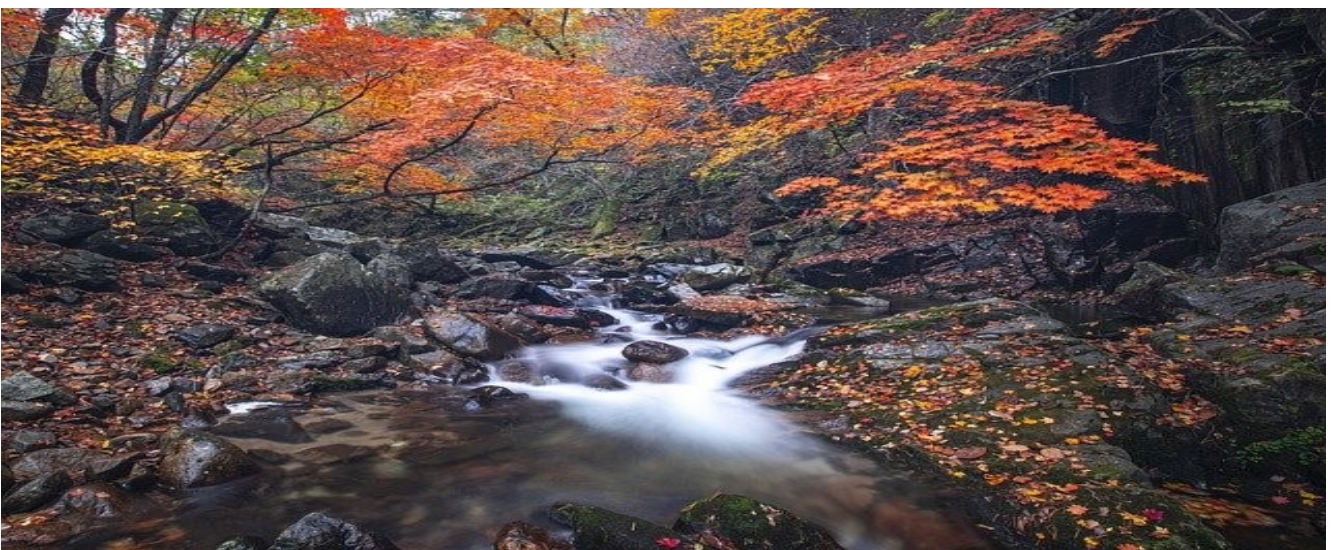
but putty in the hands of Intelligence. Towards the on-coming thought what the Karma Yogi here has to do is to judge for himself whether to God such a thought would be possible, before he entertains the thought. This *Isvara Bhava* has also been spoken of as the attitude of the *Kshatriya*, *Kshatra* denoting both the Kingdom of God and the Human Body (soul and body combined). Just as nothing can exonerate the Karma Yogi from doing his utmost to determine and perform the right Act and just as nothing can excuse his failure to do so, in the plane of thought “culture” (miscalled), nothing can exonerate the Karma Yogi’s failure to obtain the right thought by the process hereinbefore mentioned.

But if these themselves were not enough, a settled practice has been encouraged by the Hindu-Yogi Philosophy with regard to wrong thoughts—namely to eliminate them. The charge to the Karma Yogi has always been to eliminate rubbish from the Mind—he should eliminate anything which does not serve his purpose. He can, as by the “*Neti*,” “*Neti*” mantra eliminate (and thus select for use) thoughts pouring in as he sits to meditation. As each thought comes on before you, you, having been trained already by the practices before mentioned and not being the slave of the thoughts, being careless about the results, begin by examining the thought and reject it, if you think it useless to yourself, by the Mantra “*Neti*,” Not so; “*Neti*,” Not thus; Oh, no, certainly not. This “*Neti*,” “*Neti*” process requires a very deep psychological investigation as a preliminary. It is not sufficient to get rid temporarily of these thoughts; one must as it were seek their roots and destroy their roots so that they can never rise again. A helpful suggestion is to bring about the habit by auto-suggestion of declining thoughts that are not useful to one’s purpose, as a settled practice of Karma Yoga by the use of the Mantra.

#### “NETI, NETI”

All along you have to remember that your experiences, (again these thoughts that you are advised to deal with) are not the ultimate truth. They are only sensations that change with your status and as you advance in the direction of more and more untiring energy. “Thine to do” is with thought only, says the Bhagavad Gita; “not with the results”—which results are the resultants of the whole universe acting on the Act initiated perhaps by you, the reaction of your action. It is quite open to you, Karma Yogi, to take out use for anything into yourself—because yours is the kingdom of thought—but it is as well that you do not revel in the silence of not dealing with the occurring event, as it or as you require. This carelessness as to what it may cost the Karma Yogin is to be found more in the West nowadays apparently combined with the desire and impulse to work; and if it is not to be found in the East, it is because the conditions of life possible in the *Sannyasi* mode of living have made it unnecessary for anyone to be a Karma Yogin at all. And the commingling of the West and East have made it equally impossible for a *Grihee* (householder) to be a Yogi, much less a Karma Yogin unless he be truly ardent.

#### NA ITI NA ITI — NOT THUS, NOT THIS





# मानव की गति किस ओर !

—एक साधक

मनुष्य देह वस्तुतः समस्त विश्व का प्रतीक है। यदि मानव मन ब्रह्मांड की गतियों को ईश्वर की अनुकंपा से जान ले तो इसमें आश्चर्य नहीं होना चाहिये क्योंकि मानव मन विश्व मन से संबद्ध है तथा विश्वमन की क्रियाशीलता के कारण ही मानव-मन क्रियाशील रहता है। श्री कृष्ण द्वारा विश्वरूप दर्शन में अर्जुन को जो कुछ दिखाया गया वह आंशिक ही समझना चाहिये क्योंकि वस्तुतः सब कुछ ही विश्वरूप है। मनुष्य स्वयं विश्वरूप है यह समझना और गले के नीचे उतारना दोनों असंभव है क्योंकि माया द्वारा पूर्णरूपेण आच्छादित होने के कारण वह अपने आत्म स्वरूप को नहीं प्राप्त कर पा रहा है। माया ने मानव को इस कदर जड़ बना दिया है कि वह जड़ वस्तुओं के अतिरिक्त अन्य अदृश्य आध्यात्मिक शक्तियों से वंचित हो गया है जिसके कारण दृश्य पदार्थों के उपयोग एवं शारीरिक सुख एवं वैभव में लिप्त हुआ अपना बहुमूल्य जीवन नष्ट करता है। सांसारिक वस्तुओं एवं धन का अधिकाधिक संग्रह करने के बाद भी न सुखी होता है न ही अपने दुःख को जानने की चेष्टा करता है। बस दुःख को ही सुख मानकर अपनी दुर्गति कराता है और खिन्न लटके हुए चेहरे के साथ जगत् में परिभ्रमण करता है। अन्य लोभी एवं कामी अपने से अधिक संपदा वाले को प्रसन्न इसलिये देखते हैं क्योंकि वह स्वयं ऐसे व्यक्ति के सम्मुख होने पर स्वयं को दीन-हीन पाते हैं। यह सब इसीलिये होता है क्योंकि मनुष्य ने अपने स्वरूप को अपनी देह मान लिया है और इसी में उसका "मैं-पन" निहित रहता है। अब यदि देह द्वारा प्राप्त लौकिक संपदा अधिक होती है तो मानव इसी संपदा से अपने को बड़ा मानने लगता है, नहीं अन्यो को अपने से छोटा मानने लगता है। इस मिथ्या बड़ेपन को सब कुछ समझने के कारण इससे भी बड़ा कुछ है ऐसा संज्ञान में नहीं आता है। इसलिये इस अहंकार या 'मलिन अहं' के कारण वास्तविक 'अहं' से बहुत दूर हो जाता है, इतना दूर कि अब अगले जन्म में ही आत्मा की निकटता के विषय में कुछ सोच सकता है। भगवान् दयालु एवं कृपालु होने के कारण केवल इसीलिये मानव योनि में बार-बार किसी आत्मा विशेष को जन्म प्रदान करते हैं क्योंकि अपनी संतान का उद्धार देखना चाहते हैं।

उपर्युक्त सभी यथार्थ बातों को दरकिनार करते हुए हम यह कहना चाहते हैं कि मानव अकेला चेतन प्राणी है और यदि मानव की चेतना ही शून्य हो जाय तो मानवीय जीवन कैसा बनेगा? ऐसा ही जैसा आप देख तो ठीक से रहे हैं पर अनदेखा कर रहे हैं क्योंकि आप भी इन्हीं मानवों में से एक मानव ही तो हैं। आप जितनी बार अनदेखा करेंगे उतनी बार अधिक संतप्त जीवन जीने के लिए विवश होंगे। जब हम चेतना शून्य होने की बात कहते हैं तो इससे हमारा अभिप्राय यह है कि हमें इस चेतना की हीनता हो गई है कि हम अपने को केवल शरीर ही देख पा रहे हैं, शरीर को चलाने वाले जीवन (Life) को नहीं देख पा रहे हैं। हम यदि 'जीवन' को स्थान नहीं देंगे तो हम एक बेलगाम घोड़े की तरह किसी भी दिशा में या अनेक दिशाओं में गंतव्य स्थान का पता न होने से इधर-उधर भ्रमण करते रहेंगे। वर्तमान समय में प्रत्येक मानव की ऐसी ही दशा है।

पृथ्वी पर भगवान् ने मानव को एक 'Complete Unit' (पूर्ण इकाई) के रूप में उतारा है। Complete Unit से तात्पर्य यह है कि मानव अपनी आवश्यकतानुसार वह सब कुछ प्राप्त कर सकता है या अनेकानेक निर्माण कर सकता है जिसका उसके जीवन-संचालन में योगदान हो। मानव के अतिरिक्त किसी अन्य योनि में यह सामर्थ्य नहीं है। मानव अकेला प्राणी है जिसके अंदर अनेकानेक विरोधी भावों के जन्म के कारण द्वैदात्मक स्थिति का जन्म होता है। द्वैदात्मक स्थिति में सही विचार का चुनाव करने पर मनुष्य उत्तरोत्तर गति की ओर बढ़ता है, गलत विचार का चुनाव उसे गर्त में ले जाता है।



इससे भी अहम बात यह है कि मानव द्वंद्वात्मक स्थिति से बाहर आ सकता है तथा अपने लिये सुखद एवं आनंदित जीवन का निर्माण कर सकता है। निर्माण करने की क्षमता का कारण मानव में भगवान् का अवतरण है, नित्य नई-नई वस्तुओं का निर्माण भी ईश्वर की उपस्थिति का द्योतक है।

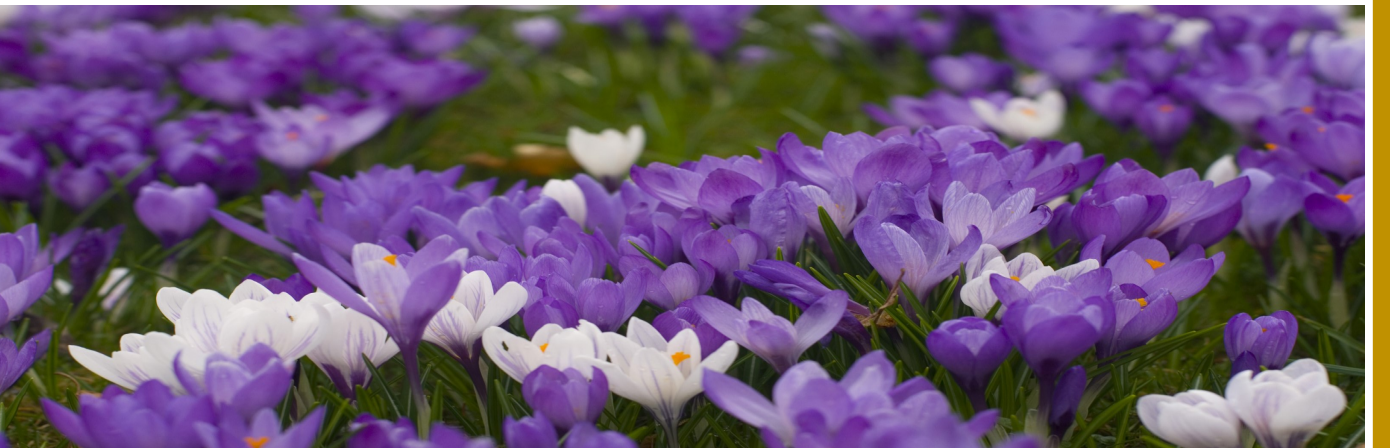
प्रत्येक आस्तिक ईश्वर से सदैव मांगते हुये देखा जाता है। क्यों? क्योंकि मनुष्य को ऐसा लगता है कि यदि भगवान् को अपनी आवश्यकता का स्मरण नहीं कराऊंगा तो भगवान् हमारे लिये आवश्यक सामग्री की व्यवस्था कैसे करेंगे? मनुष्य को इस बात की चेतना नहीं है, है भी तो ना के बराबर, कि भगवान् को हमारी आवश्यकता एवं हमारे कृत कर्म दोनों का पता है फिर भी वह उदासीन रहते हैं, क्यों? क्योंकि कर्म के नियमानुसार सब कुछ स्वयं संचालित है, सबको सबके कर्मानुसार प्राप्त हो रहा है। अधिक या कम प्राप्त होना भी वर्तमान कर्म के परिप्रेक्ष्य में देखा जाना चाहिये। प्रत्येक मानव का जीवन दूसरे मानव से सर्वथा भिन्न होगा क्योंकि प्रत्येक मानव अपनी मानसिक रचना के हिसाब से कार्य करता है और मानसिक रचना दो मनुष्यों की भी एक सी नहीं पाई जाती है। परंतु वर्तमान युग में मनुष्यों में बहुतायत से एक भाव की प्रबलता देखने में आती है -- वह है अधिक से अधिक धनार्जन का भाव। ऐसे तो सभी युगों में धन का बोलबाला रहा है परंतु इस समय मानव के विकासशील होने के बाद भी उसमें केवल धन की प्रबलता देखकर ऐसा लगता है कि मानव में थोड़े लोग भी ऐसे नहीं रहे हैं जो अपने मानव होने के सौभाग्य को ईश्वर की कृपा समझते हों। मानव अकेला ऐसा प्राणी है जिसमें मनोमय कोष की स्थिति एवं क्रिया संभव है जिसके फलस्वरूप विचार एवं विवेक शक्ति प्रस्फुटित होती है। विडंबना यह है कि हम ईश्वर द्वारा प्रदत्त अनेकानेक उन्नत करने वाले विचारों को अपने संज्ञान में लेते ही नहीं हैं जिसके कारण माया के वशीभूत होकर माया रचित चीजों को प्राप्त करने में पूर्णरूपेण लिप्त होकर अपना अहित करते जा रहे हैं क्योंकि हम ऐसा करके अपनी आत्मा, अपने सद्भावों एवं ईश्वर से दूर होते जा रहे हैं। फलस्वरूप हम आनंद या सुख से भी दूर होते जा रहे हैं जो इस मानव का जन्मसिद्ध अधिकार है। विडंबना यह है कि चिरकाल से माया के अंतर्गत जीव भोग में लगा हुआ भोग-मार्ग को ही अपनी सत्ता के रूप में समझने लगता है।

आज का मानव अपने को विकसित कहता है। किन् चीजों का विकास हो रहा है? क्या इन्हें मानव का विकास कहेंगे? जरा ध्यान दें, मानव के विकास का क्या अर्थ है! मानव के निर्माण में उसका शरीर एवं शरीर का संचालन करने वाली उसकी आत्मा है, उसका जीवन है। इनमें एक ज्ञात रूप से शरीर है जिसका शारीरिक विकास प्रत्येक मानव को कर्मानुसार प्राप्त है। आगे इसका विकास संभव नहीं है, हां, रखरखाव अवश्य अनिवार्य है नहीं तो जीवन नारकीय हो जायेगा। इसका सीधा अर्थ यह है कि विकास से आत्म विकास या मन का विकास समझना चाहिये। वस्तुतः मन का विकास ही आत्म विकास है क्योंकि मन ही हमारे संज्ञान में है, आत्मा नहीं। परंतु दोनों एक दूसरे के अंग-प्रत्यंग हैं ऐसा जानना चाहिये। मन का संबंध शरीर आत्मा दोनों से है -- शरीर का विकास कर नहीं सकते, इसका अर्थ है कि विकास अदृश्य एवं अज्ञात मन का होना है जिससे आत्म विकास स्वतः हो जायेगा। मन का संबंध शरीर एवं आत्मा दोनों से है लेकिन शरीर दृश्यमान होने से सब कुछ शारीरिक सुख-सुविधा प्राप्त करने के लिये हम प्रयत्नशील हो जाते हैं और लोभ-मोह के चक्र में अनायास फँसकर, पूर्णरूपेण अविकसित मन को सांसारिक क्रियाकलापों में लगाकर, आधिकाधिक धनोपार्जन एवं संपदा प्राप्त करते हैं जो मानसिक विकास अवरुद्ध करने का कारण बनता है, और हम दिनोंदिन पतन के गर्त में जा गिरते हैं। आज का मानसिक विकास भी अविद्या का संग्रह मात्र है। जगत में स्थित बेहतर से बेहतर ज्ञानार्जन भी आज अधिकांश मात्रा में शारीरिक सुख एवं समृद्धि के लिये किया जाता है। पृथ्वी पर उपस्थित जितना भी ज्ञान है उसके द्वारा अधिकांशतः मनुष्य या तो धनार्जन करता है या फिर माननीय पदों पर आसीन होता है। ऐसे ज्ञान या अविद्या द्वारा हम अपने "नियत कार्य" आत्म प्राप्ति की ओर अग्रसित नहीं हो पाते हैं जिससे पुनः हमारा पतन होता है, क्योंकि वह आत्म विकास की ओर अग्रसित ही नहीं हो पाता है। दुनियावी बंधन में जकड़ जाता है, अपना बहुमूल्य जीवन जिसे आत्म-प्राप्ति में लगाना चाहिये, उसे पूर्णरूपेण धन-प्राप्ति में लगा देता है, दुःख का भागीदार बनता है। बंधन मुक्त होने के लिये एवं विकासशील होने के लिये आपको किसी गुरु की शरण में जाना होगा, कोई विकल्प है नहीं।

गुरु का प्रधान कार्य है "आश्रित शिष्य की दृष्टि का पर्दा खोल देना तथा उसको सत्य के अनावृत्त स्वरूप का दर्शन कराना। जीव का आत्मस्वरूप क्या है, यह जानना आवश्यक है क्योंकि यही सत्य का यथार्थ स्वरूप है। इस स्वरूप को दिखा देना तथा जो पथ इस स्वरूप की उपलब्धि की ओर अग्रसर होता है, उसको दिखा देना गुरु का कार्य है। परन्तु उस पथ पर चलना तथा क्रिया-कौशल, भावना अथवा संवेग के द्वारा उस पथ को पूरा करना शिष्य का काम है। गुरु की कृपा और शिष्य का आत्मपौरुष सम्मिलित होकर असम्भव को सम्भव कर सकते हैं। शिष्य क्षणमात्र के लिए भी अपने स्वरूप को देखकर समझ सकता है कि वह आज तक अपने को जो समझता रहा है, वह नहीं है। अर्थात् वह देह, प्राण, इन्द्रिय, मन, बुद्धि आदि कुछ भी नहीं है।

चिरकाल तक भोग-मार्ग में चलते-चलते इन्हीं को वह अपनी सत्ता के रूप में समझने लगा था। गुरु की कृपा से वह अब समझ जाता है कि वस्तुतः वह इनमें से कोई भी नहीं है। वह इन सब अनात्म-सत्ताओं से पृथक वस्तु है और चैतन्य स्वरूप है। अब वह विज्ञानमय देह में प्रतिष्ठित हो गया है।" अंत में हमारा आपसे यह अनुरोध है कि धनार्जन अति आवश्यक है क्योंकि इसके बिना एक दिन भी पृथ्वी पर रहना बहुत भारी पड़ेगा। परंतु धनार्जन की व्यवस्था से कुछ समय निकालकर यदि आत्मार्जन नहीं करेंगे तो कभी भी सुखी नहीं होंगे और न ही शांति प्राप्त करेंगे।

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## *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.

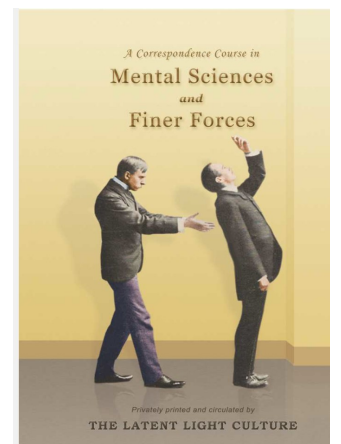
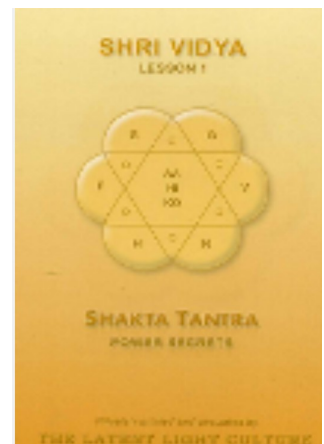
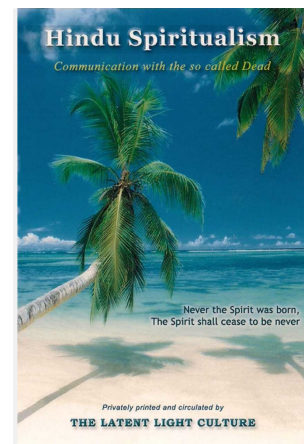
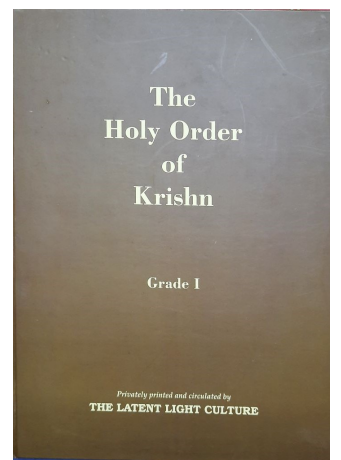
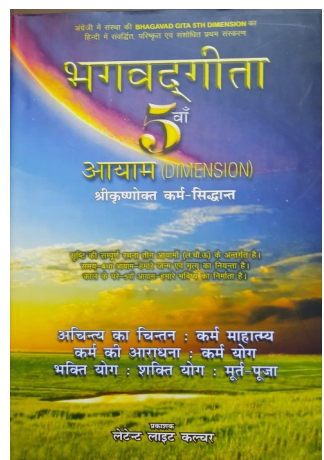
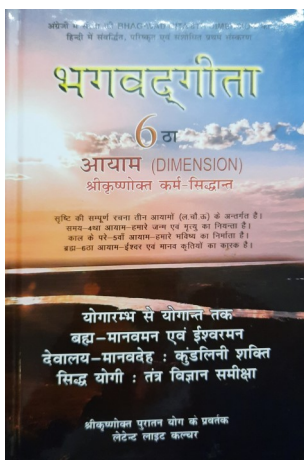
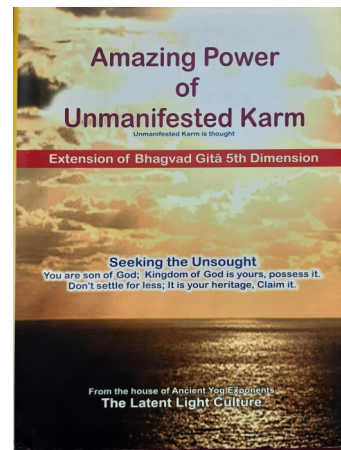
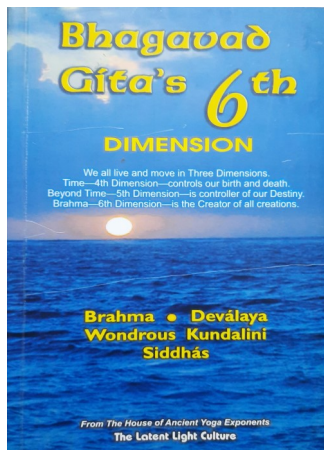
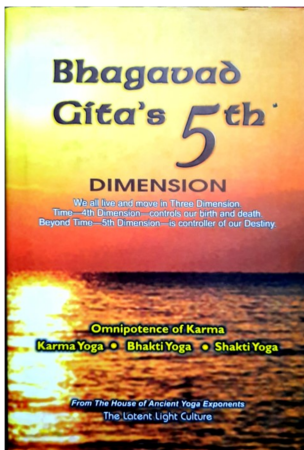
3. Meditation is the seventh part (Anga) of Ancient Yog–Yama, Niyam, Ásana, *Pránáyám*, *Pratyáhár*, *Dháraná*, *Dhyán*(Meditation), *Samádhi*(contemplation), says Patanjali. *Tatra pratyay ektantá dhyánam* (तत्र प्रत्यय एकतानता ध्यानम्)– so long as mind remains caught up on one single thought or an 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 be fool 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*.






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