

SPIRITUAL INTERPRETATION OF SCRIPTURES

(p. 9, April 1932)

Three-Fold Meaning Of The Hindu And Christian Bibles

All Oriental Scriptures, such as the Bhagavad Gita, or the Hindu Bible, and the Christian Bible, have a three-fold meaning. In other words, the Scriptures deal with the three factors or human beings, namely, the material, the mental and the spiritual. Hence, all true Scriptures have been so written that they serve to be beneficial to the body, mind, and soul of man. True Scriptures are like the wells of Divine waters, which can quench the three-fold material, mental, and spiritual thirsts of man. In addition, the Scriptures, in order to be worthwhile, should really help the businessman, the mental man. and the spiritual man. Although both the material and the psychological interpretations of the Scriptures are necessary, it should be remembered that the scriptural authors undertook with great pains to point out to man that the spiritual interpretations are of supreme importance to him.

A materially or intellectually successful man may not be the truly, scientifically successful man who makes a perfect success of life; whereas, a spiritual man is the happy "all-

round" man, who is healthy, intellectual, contented, and truly prosperous, with all- satisfying wisdom. Since by intuition the spiritual authors first sought to make man primarily spiritual, I give the spiritual interpretation with the psychological and material interpretations interwoven. These interpretations will help alike the spiritual aspirant, the intellectual man, and the businessman.

Spiritual Interpretation Of Bhagavad Gita

The Bhagavad Gita says. "Fight the battle of life, or you will acquire sin." Chapter 2: 33.

The psychological interpretation of the above passage is that man should struggle hard and honestly until victory is won. No competition or reverses should



(p.10, April 1932) discourage him. He should keep on fighting in spite of failure because to give in means death, but to die still battling for success gives him satisfaction even in death. If we do not die struggling before we reach the end of the trail, we are bound to meet with success, but if we do not struggle, we have failed to use our God-given powers, and we are bound to acquire sin or sorrow. We are sinful also because we failed to demonstrate that we are made in the image of God, and because we did not exercise all our Divine heritage, our powerful will, to succeed.

The psychological interpretation of the above passage is that the mental powers of man become stronger when they successively and continuously battle with trials, with temptations to make money by dishonest methods and with sense temptations, which beset all life. The law of life offers man the power of

resistance so that he may show his sonship of God by bringing out his hidden immortal powers. Therefore, psychologically, it is a sin against the laws of soul- progress to acknowledge defeat by not struggling strongly against all kinds of trials. To give up the continual struggle against sense appetites is to become a slave to them, and to become the victim of suffering, for only he who is a master of the senses can be truly happy, whereas a man who is ruled by his senses is very unhappy.

The spiritual interpretation of the above passage is that, unless the soul battles continuously to overcome the consciousness of the flesh by experiencing soul- consciousness in meditation, that soul acquires sin. If the Son of God. or the image of God dwelling in flesh, does not fight against the limitations of the flesh, but identifies himself with it. then he invites sorrow. To be in soul-consciousness is to remember the Spirit, but to be in flesh-consciousness is to forget the power of the soul to feel Omnipresence. The soul that is identified with body experiences and the limitations of the consciousness within the boundaries of the physical

body, is cognizant of solidity, the fragility of bones, the fear of accidents, the fear of life and death, a dependence upon experiences for increase in knowledge, and the fears of sickness, poverty, and ignorance. Every soul has to battle continuously with limitations of body-consciousness such as these.

Through meditation, the soul remembers its home in Omnipresent. Absolute. Blissful Spirit, but after a short meditation the soul goes back again to the remembrance of the troublesome limitations of the. body. Therefore, the soul, through the liquid fire of meditation repeatedly has to battle with ignorance and body-consciousness in order to wipe out the intoxicating influence of cosmic delusion and sin.

This sinful cosmic delusion, which produces the body-consciousness, is the root-cause underlying the three-fold

physical, mental, and spiritual sorrows of man.

Spiritual Interpretation Of Bhagavad Gita

The "Bhagavad Gita" is found in one of the Indo-Aryan epics, "Mahabharata." One of the greatest sages of India,



(p. 9, MAY 1932) Byasa, wrote this "Bhagavad Gita, or "Song of the Spirit." in the form of a dialogue between the King and the warrior-prophet, Krishna, and his disciple. The discussion took place on the fields of Kurukshetra in India on the eve of a battle there. This Holy Testament of the Hindus, (this Bhagavad Gita), is composed of seven hundred verses, and is included in the Sixth Bhishma Parva, of Mahabharata epic, from the 25th to the 42nd verses. The Bhagavad Gita is one of the greatest psycho-spiritual treatises of the world.

The greatest Hindu scriptures are the four Vedas. One hundred and eight Upanishads were written, containing the essence of the four Vedas. Six systems of Hindu philosophy, Sankhya, Yoga, Vedanta, Nimansa, etc., contain the essence of the Vedas and Upanishads, and the Bhagavad Gita is the essence of the six philosophies, 108 Upanishads, and 4 Vedas. By intuitive study of the Vedas, Upanishads, and six systems of Hindu philosophy, or else by contacting the cosmic consciousness, one can explain the Bhagavad Gita. The interpretation of the Bhagavad Gita as received from within, is now being given here, for the first time. The Bhagavad Gita was very cleverly written by Sage Byasa in that he interwove historical and psychological truths. Thus, the Gita is true historically, but it is at the same time a psychological word-painting of the tumultuous inner life of man. The principal purpose in thus interweaving history and psychological truths on the part of the sage, Byasa, was to hide the deep spiritual truths in a hard shell of historical facts, so

that only the truly wise would break through the shell and find the spiritual meat within. This shell of historical facts served also as a protection for the inner meanings, (the deep, inner, spiritual truths), from the gaze of ignorant eyes. Byasa's purpose is clearly seen in that he mentions the actual battle on the field of Kurukshetra only a little here and there in the first and second chapters, but then launches deeper into spiritual discussions.

Historical Truth In Bhagavad Gita

In the west of India there ruled over Guzerat a divine warrior, King Krishna. This is told in the Mahabharata, which was compiled during the epic age. (1400-1000 B. C.)

Renunciation Of Fruits Of Action

We hear of prophets in the woods who were men of renunciation only: but Krishna was one of the greatest of all prophets because he was a prophet at heart, while at the same time he performed the duties of a king. His life demonstrates that the renunciation of action is a conflicting doctrine: what is really necessary is the renunciation of the fruits of action. God has sent man into this life so circumstanced with hunger and desires that he needs must work. Without work human civilization would be a jungle of disease, famine, and confusion. If all the people in the world should leave their material civilizations and live in the forests, then the forests would have to be transformed into cities, or else all would die because of lack of sanitation.

Then again, material civilization is full of imperfections and misery. What possible remedy can be advocated? Krishna's life demonstrates that, according to his philosophy, it is not necessary to flee the jungle of material life. The problem can be solved by bringing God here where He has placed us; and Heaven necessarily then must come, in the mind, where God's contact reigns, no matter what the environment may be. "A Heaven without Thee. Oh God, I want not! I love to work in the factory

if I can but hear Thy voice in the noisy wheels of the machinery. A material life without Thee, Oh God. is a source of physical misery, disease, crime, ignorance, and unhappiness."

Complete Renunciation

Complete renunciation has been the theme of many, even of the oriental Christian Bible, — "Take no heed for the body, what ye shall eat, or what ye shall wear." Swami Shankara, the founder of the Swami order, advocated complete renunciation. Other great prophets also have done so. with the theory that material desires might be a cause of hindrance in the path of self-realization. On the other hand, those who plunge deeply into material life grow away from God. They wallow so deeply in the mud of mundane worries that they cannot extricate themselves and thus walk freely along the path of self-realization. To avoid these two extremes of first, renunciation from the world, and second, drowning in material life, man should so train his mind by constant meditation that he can perform the necessary dutiful actions of his



(p.10, May 1932) daily life with the consciousness of God within. All businessmen and women should remember that their worldly life can be freed from endless physical and mental ills, provided they add daily deep meditation to their daily business in the office or to their family contacts.

The doctrine of the Bhagavad Gita stands as the only doctrine suited to our modern busy life of many worries. To work without the peace of God is Hades; and to work with God's happiness ever bubbling in the soul is to carry a usable, portable Paradise within you wherever you go. To be constantly worried in a large estate is to live in Hades; to live in a rickety shack with that inner, boundless, soul-peace is real Paradise. Whether in a

palace or under a tree, we must carry this inner Paradise always. Thus does the doctrine of Krishna strive to teach the modern businessman. A grasping ever for more money, a plunging deeper into more prolonged work with attachment or blindness will produce misery. The outward renunciation of material things with still an inner attachment to them, leads to hypocrisy and delusion. One must be really convinced in his heart that God-happiness is preferable to sense pleasures.

Moderation In Everything

The path advocated in the Bhagavad Gita is the moderate, medium, golden path both for the busy businessman and for the highest spiritual aspirant. Most Christians follow neither the path of complete renunciation, as Jesus advised when He said. "Sell all that ye have and follow me", nor do they know how to find God in their busy material life. For such to follow the paths advocated by the Bhagavad Gita, would be their salvation, for it is a book of universal self- realization; it embraces the underlying scientific truths of the oriental Christian Bible, and also of all other spiritual scriptures.

Intellectual, Historical, And Spiritual Interpretation Of Bhagavad Gita

Just as twelve years of listening to lectures ABOUT oranges without ever TASTING them would give no REAL knowledge of them, so a life-long theoretical study of the Bhagavad Gita will produce very little intuitive spiritual knowledge. It was not compiled for dry intellectualists to perform intellectual gymnastics with its sayings for the entertainment of intellectual dogmatists, but rather its purpose was to show to a man living in the world how he could live a balanced life and at the same time actually contact God by following the step-by-step methods of self- realization. Therefore, I shall not dwell long on the history of the Bhagavad Gita, nor on the historical

analyses of intellectualists, but shall dig into its heart with the pickaxe of deep concentration and bring forth its spiritual fountains which will quench the thirst of the deep spiritual seeker. The best way to judge the various interpretations of the Bhagavad Gita is to ask yourself how much lasting, spiritual benefit you derived from perusing them.

History Of The Kurus And Pandus

Long ago Bichitrabirya was king of Hastinapura in India. Byasa married a relative of his. Two sons, Dhritarashtra and Pandu, were born to Byasa. The elder, Dhritarashtra, had one hundred sons, but Pandu, the younger, had five most pure warrior sons. Dhritarashtra became king, but he was blind; so his son, Duryodhana, ruled in his stead. By a clever play of the dice, Duryodhana filched from the Pandus their kingdom, and sent them into the forest into exile for twelve years, after which he promised to allow them to try to regain their lost kingdom. At the allotted time, the good Pandus returned and demanded their kingdom, but the Kurus refused to part with any piece of land, even as long and as broad as a needle.

Cause Of The Battle At Kurukshetra

Therefore, the five famous Pandu brothers sought the aid of the political prophet. Krishna, the then reigning King of Guzerat, who then offered to become the charioteer and chief counsellor of war to Arjuna, one of the five warrior brothers. The crooked Kurus, led by Duryodhana, and the pure Pandus, led by the five Pandu princes, gathered together on the holy field of Kurukshetra, (a modern small city in India.) King Dhritarashtra, being blind, requested Byasa to tell him about the battle. Instead, Sage Byasa gave him a man of impartial vision, Sanjaya, whom he then gifted with spiritual television. Thus, he could see clairvoyantly from afar the forces of Kurus and Pandus gathered on the field of battle. The Bhagavad Gita opens with the blind

King Dhritarashtra asking Sanjaya thus. "Gathered together on the holy plain of Kurukshetra,



(p. 11, MAY 1932) for battle my children, the Kurus and the Pandus, what have they been doing?" Throughout the Bhagavad Gita the Sage Byasa took a real battle which actually once took place on the field of Kurukshetra, and the names of a few warriors; and he interwove with them psychological names and characters, and thus built out a description of a psychological war between man's crooked mental tendencies and physical sense appetites, (the Kurus), and his good discriminative tendencies, (the Pandus). When we take many of the Sanskrit names he used and analyse the roots of the words used as the titles of the warriors, we find a psychological tendency spoken of as a warrior; for instance, take Dhritarashtra, — Dhritam means held, — Rashtram means reins, — and Jana, which means who holds the reins of the senses or the blind mind. This is spoken of the mind, which gives coordination to the senses as the reins keep together the several horses of a chariot. The body is the chariot, — the owner of the body, the soul, the charioteer is the Intelligence. The horses are the senses, and the mind is said to be blind because it cannot see without the help of the senses and the intelligence.

Macrocosmic Interpretation

Byasa, representing allegorically God the Father, became immanent in the dual positive - negative Cosmic Vibration, which in turn gave birth to two sons, — Dhritarashtra, representative of matter, — and Pandu, representative of Intelligent Life which governs all matter, or as in the Christian Bible, God the Father, — the Son, Christ Intelligence, or Pandu, — and Holy Ghost, (Holy Vibration).

Microcosmic Interpretation

Byasa, the soul, was the reflection of God the Father. A reflection of the sun can only partially (half) represent the real sun. Hence, Byasa was spoken of as the half-brother of Bichitrabirya, or God the Father. As the sun becomes a thousand suns when reflected in a thousand cups filled with water, so also God the Father, reflected in the bodies of many men, becomes many souls. Byasa represents the original passively active soul in man, which is responsible for creating the two children, the blind king, or Emperor Mind, (Dhritarashtra), and the pure King Discrimination (Pandu).

Pandu is derived from a word which means "that which signifies intelligence." The Senses and the blind king Mind, and the pure Discrimination, all reigned in the Kingdom of the Body. The name of the field of battle stands for the body, thus: Kurukshetra,—(Kuru—action; Kshetra—field), signifies the field of action. Originally, in childhood, the kingdom of the body is reigned over principally by pure discrimination and calmness. The eldest of the five Pandu brothers was Yudhishthira, — (Yudhi Sthira Ja Sa, —who is calm in psychological battles)—calmness is thus the eldest offspring of discrimination. The other four brothers were Bhrima, (Power of Vitality), Arjuna, (Self-Control, — he who is non-attached), Nakula, (Power to Obey Good Rules), and Sahadeva (Power to Stay Away from Evil). But after childhood, the Ego, the pseudo-soul, or the body-bound soul, (Duryodhana, the eldest child of restless mind), and the hundred sense inclinations, all offspring of restless mind, by a clever dice-play with sense lures and material desires, filched the bodily kingdom from pure discrimination and its kindred princely faculties, and sent them into exile for twelve years. When bad sense habits are once well established in the body, good habits and wisdom are usually banished for at least twelve years. Complete physiological and mental changes as well as

the creation of new habits often are possible after twelve years. The story of the Bhagavad Gita allegorically tells how after the bad habits had reigned for twelve years in the bodily kingdom, the good habits, being now reawakened by discrimination, tried to return after their twelve years of banishment with aid of Krishna or the Soul-force. In like manner, after the growing youth goes through evil experiences for twelve years and takes many "hard knocks" under the sense regime of greed, anger, sex, jealousy, and egoism — then discrimination and the warriors of calmness, vital force, and self- control try to return after twelve years of banishment by the bad sense-habits and seek to regain their lost bodily kingdom. But the crooked Kurus, or mental tendencies, with their sense armies refuse to give in or part with their kingdom of the body, which originally belonged to the discriminative faculties.

So Krishna, the GURU, or the actively awakened Soul, or meditation—born Intuition, comes to aid Self- Control, or



(p. 12, May, 1932) Arjuna, and the other four discriminative tendencies of calmness, Pranayama, (controlling the life-force in the nerve-telephones by switching it off from the senses), thereby shutting out the invading senses from the castle of discriminating concentration, and prohibiting and proscribing rules of conduct to fight the psychological battle with Ego and its army of the following bad mental tendencies of greed, — avarice, —hate, —jealousy, — wickedness, — sex madness, — meanness, —cruelty, — covetousness, —ill-will, —ill-feeling, —spiritual procrastination, —false sense of delicacy, —pride of caste or social birth, —high-handedness. — physical laziness, —spiritual indifference. —unwillingness to meditate, — "putting off of meditation until tomorrow", —sex- greed, —impurity of body, mind, and soul, —anger, —desire to hurt others. —disloyalty to God, —ungratefulness to God, — saucy temper, —

unkindness. — lack of vision, —lack of foresight, — physical, mental, and spiritual ignorance, — inharmony — harshness of speech, — selfishness, — harshness of thought, —evil actions, —joy in evil, — sense attachment, —delusion, —bitterness, — bitterness of mind, — seeing evil, —thinking, — willing, — feeling and remembering evil. —fear of disease. — worry, — fear of death. —ignorance of bliss of soul. —lack of initiative. — quarrelsome attitude. — swearing, — speaking evil. —disease of the body, — sex abuse, —immoderation, —too much sleeping. — too much eating. —too much pretending goodness, shunning God, and postponing Meditation.

So, you see that the scene of battle is the body. There, the Krishna soul-force, with the five princes of discrimination and its warrior tendencies, are trying to regain their lost kingdom by driving away entrenched evil and sense habits. These sense Bolsheviks, occupying the kingdom of the body, have brought only sickness, mental worries, and the pestilence of ignorance, and spiritual famine, due to the shortage of wisdom in the bodily kingdom. So again, the awakened soul-force and the meditation-evolved self-control, must seize the kingdom of the body, and establish their peace, wisdom, abundance and health, and place the banner of the Spirit therein.



CHAPTER 1.

VERSE 1.

(p. 10, June 1932) Dritarashtra spoke.

Dharma-Kshetra Kurukshetra samabata
Holy plain Kurus field gathered together

Jujutsaba mamaka Pandabashaiba
eager for battle my children the Pandus

Kuru Kimakurbata O, Sanjaya?
the Kurus What did they, O, Sanjaya?

Physical Interpretation

The blind mind spoke, or questioned within itself in introspection, saying, "My sons, the evil, alluring mental and sense tendencies opposite the pure, discriminative, mental tendencies, who gathered on the holy plain of Life's battlefield eager for a psychological or moral battle, what have they done?"

Spiritual Glossary

Dhritarashtra (the blind mind) spoke to Sanjaya (questioned within itself in introspection) Dharmakshetra (on the holy plain) of Kurushetra (on the field of action, the human body) samabata (gathered together) jujutsaba (eager for a psychological clash) my children (the evil, Kurus), or alluring mental and sense tendencies, and the Pandabashaiba (and the Pandus, the pure discriminative tendencies) Kimakurbata (what

did they?) O, Sanjaya (O, Introspection.)

Sanskrit Root Meanings

Sanjaya means one who has conquered himself, or impartial introspection. Edam shariram Kauntaya Khestram Abhidhiyata — Elsewhere in the Bhagavad Gita it is said the word Khestra is used, not for a battlefield, but for the body which is the place where all psychological battles are fought. Dhritam-rashtram jana, —He who holds the rein, —The mind which holds the senses together. Kuru, from root Kri, to work. Khestra, field. Thus, the field of action, —the body.

Spiritual Interpretation

The blind mind within itself consulted introspection, the impartial judge of all states of consciousness:—My children, the crooked mental tendencies (Kurus), and the pure discriminative faculties (the pure Pandus), eager for different psychological battles, what did they? The blind boisterous mind wanted the introspective faculty to reveal the battles between the sense-bent mental tendencies and the pure wisdom-loving, discipline-loving, self-control-evolving, wisdom faculties.

The Many Battles Which The Baby Soul Unconsciously Has To Meet

The baby soul has to fight the biological, bacteriological, sociological, physiological, climatic, political, international, psychological, metaphysical, and ethical battles which are thrown upon life. The childhood battles are usually the battles of the parents, but the child's bacteriological battles are carried on in an unconscious state by life itself. It is when the baby grows older that it begins to recognize its battles with the inner environment of instinctive evil tendencies and the outer environment of family, social, national, international, financial,

and psychological life and habits.

The First Conscious Battle Of The Baby Soul

The first battle the child struggles with is between his own desire to play and the



(p. 11, JUNE 1932) imposed necessity for work and study. As he grows older the real battles begin from within himself, roused by bad instincts from within or by bad company from without.

Psychological Unpreparedness And Its Results

Temptations of greed, sex, money-making by easy doubtful means, prevarication, and other such burst upon his consciousness with sudden impetuosity. He often finds himself unprepared to fight his trials with the sword of wisdom. When the world war came all too suddenly, many nations found that seventy per cent of their people were physiologically, or utterly unfit for war. It took a long time for the nations to train their civilian people in proper military tactics. Very few individuals are even aware that in the kingdom of their body, mind, and soul there exists a state of constant warfare. It is usually only when the devastation of bad habits is colossal or complete that they helplessly realize their deplorable state.

Psychological Preparedness Is Necessary To Win In Life

The first stanza of the Bhagavad Gita tells the youth and the adult, who are both conscious enough of life to be responsible for all that befalls them, that it is best to stand in readiness for psychological wars before the rebels of bad habits invade the fortress of self-control.

Daily Introspection Necessary To Prepare For Better Success In Psychological Wars

The Gita says that it is necessary at the end of each day to find out whether discrimination and its warriors won the battle over ignorance, or whether wisdom was carried off a prisoner by the soldiers of error. Every day the psychological battles for health, prosperity, self-control, and knowledge have to be launched successfully in order to advance inch by inch into the territories of ill-health, failure, and ignorance. The Gita says that most individuals who lead their lives unconsciously find the kingdom of their bodies overrun by the, insurgents of disease, failure, and ignorance. So everyone's blind, unconscious mind, before sleeping at night, should ask within itself, "Gathered together on the bodily, sacred tract and field of action, my children, the crooked, tempting, mental tendencies and the opposing clans of self-discipline and self-control, what did they?"

Why The Past Tense Is Used In "What Did They?"

The Sage Byasa used the past tense, "What did they?" to depict the past tense involved in all psychological battles that should be introspected.

Historically — King Dhritarashtra should have asked Sanjaya, "My children, the wicked Kurus and the pure Pandus, what are they doing?" The past tense is used especially to draw the deep attention of the student of the Gita to the fact that the Sage Byasa refers only incidentally to a historical war in order to illustrate a psychological battle which is always over when the time comes for it to be reviewed mentally.

Revelations Of Introspection

Often at the end of a day, when a man introspects the battles

or the past day in his financial affairs, he thinks within himself, "Today Judas came into my office to lure me into a shady deal tempting me to make a hundred thousand dollars very easily. My mind decided it was permissible for me to do this so long as the hand of the law could not touch me. and my senses acquiesced with the unthinking desires of my mind and thought. "Would it not be wonderful to get rich so quickly and so easily? We could enjoy wonderful drives in a brand-new Packard automobile paid for with cash in full, and indoors we could enjoy the pleasures and happiness of a lovely home with wonderful rugs and soft cushions, and good food, if we could only make our stubborn, fastidious, moral reason yield and let us help him make this easy hundred thousand dollars."

But watching the attack of financial greed with its truth-camouflaged armies of delusive reason, the divine discrimination sent self-control and its armies of true reason to fight the psychological battle. Of course, when discrimination succeeded in routing the false reason and poorly armed rebels of greed by mowing them down with the keen swords of wisdom, then such a businessman says within himself, "Oh, I am so happy that when Mr. Financial Greed, working through Judas with false reasoning, was planning to get me into the pitfalls, trials and sufferings of troubled conscience, notoriety and dishonor, then Mr. Pure Self-Control, with his strong armies of self-discipline advanced and routed the forces of error." These are what in introspection, he judged to have



[12, June 1932] been his victorious experiences of the day. This is why he asked in introspection, "Gathered together in the holy place of the brain, crooked financial greed and its bad armies and the battalions of self-control, what did they?" He found that Self-Control had won the battle, and that King Greed and his forces had been routed.

But, on the other hand, if the man had weakened and taken the bribe offered by Judas, his answer at the end of the day would have been different. He would thus have run quickly into trouble and dishonor, and when at night he asked his impartial introspection, "Gathered together in my brain, eager for war, the pure self-control armies and the forces of greed and its bad tendencies desiring the hundred thousand dollars to be gained by unfair dealing, — what did they?" In this case, he would have had to decide that the evil King Greed had won, and that the forces of Prince Self- Control had been routed.



TRANSLATION AND INTERPRETATION OF FIRST STANZA.

Introduction

(p. 7 July 1932)

Within itself the blind mind consulted introspection, the impartial judge of all states of consciousness, asking: "My children, the crooked mental tendencies (Kurus), and the pure discriminative faculties (the pure Pandus), eager for different psychological battles, what did they?" The blind boisterous mind wanted the introspective faculty to reveal the battles between the sense-bent mental tendencies and the pure wisdom-loving, discipline-loving, self-control-evolving, wisdom faculties.

Battle With Greed

Many people unconsciously lose in the daily battle with greed for food. The little child unknowingly is tempted out of the entrenchment of right eating habits and is shot by bullets of taste-lures. He is then found to be suffering from wounds of indigestion. People who neglect to heal themselves are being constantly shot by greed. Their wounds of indigestion develop into serious diseases of opulence and heart trouble, and other ailments.

Every pound of flesh added to the body needs about one mile of artery for the heart to irrigate it with blood. People constantly wounded by the firearms of greed do not long survive. After carrying on a miserable, painful existence they fall a prey to premature death through chronic intestinal disorders. Many have fallen a prey to food-greed and have lost their lives.

Many millions of people since the beginning of time have lost their battle with greed and have passed their lives as prisoners of indigestion and ultimately perished. Remember that every morning, noon, and especially in the evening when dainties are spread before your eyes, the sense of taste with all the armies of memories of uncontrolled eating, hasty swallowing, and other bad habits, get together to give you a battle and defeat your armies of moderate eating, right selection, mastication habits, and so forth.

Remember that each day, if you let the armies of food-greed advance little by little on the territory of your proper dietary habits, then little by little you will find yourself surrounded by the armies of disease. King General Greed aims to lure you into trouble by sending to you his psychological spies who silently try to delude your fortified self control by whispering: "Eat a little more today: never mind what will happen to you one year hence." "Eat more today only, and quit after tomorrow." "Never mind yesterday's resolution; eat today, that's nothing." "Never mind yesterday's little pain of indigestion: just think how wonderful the home-made food will taste now."

"Eat now, indulge in taste, and never mind tomorrow, for you may not then suffer at all." "Eat as much as you want and then use a laxative." Remember, every time General Greed invades your moderate life and defeats you, he leaves some mark of damage to the kingdom



(p. 21, July 1932) of your health no matter how much you try to make up the loss by tasting and dieting.

Consult Your General Each Day

Every day before each meal let your introspection ask your mind: "King Greed and his taste spies engaged in battle with King-of-Right-Eating Habits during the past weeks and months, what did they? Which side was victorious?" If you find yourself losing the battle with Greed, give a fiery mental speech to all your armies of spiritual resistance, train them in the art of self-control and command them to fight furiously the advancing soldiers of food temptation and disease who want to lead you to your destruction. If your right-eating habits win, rejoice, for the kingdom of your health will reign in peace to the end of your days.

Remember Gita's word and never eat without first ascertaining within as to whether King Greed or Emperor of Right Habit is winning.

Battle With Temptation

The urge of creation is one of the strongest impulses in man, compelling in him the desire to create. Without this urge, propagation of the human species would come to an end. God materialized everything in the beginning by direct special creative command, and man being made in His image has the same power. By yielding to touch temptation man, before melting into the Infinite, lost this power of immaculate creation by which he was able to clothe his mental pictures with energy and will and materialize children from the ether even as God did. God endowed man with this same power in the beginning.

Man and woman, instead of seeking emancipation in God through soul unity, sought unity through the flesh, and finally

the action of the positive and negative forces produced the creative organs and the interior method of propagating the species by the act of repulsion instead of by the law of attraction involved in the united will power of man and woman.

Ever since the original misguided urge of Adam and Eve to seek creation through flesh was bequeathed to man, this lower power has been a temptation.



(p. 22, July 1932) This method is an inferior creative law of matter as compared to the superior law of immaculate creation by will power.

Why Temptation Exists

The creative urge is the sign of our mental inheritance resulting from the original psychological defeat of our ancestors when their desire to create by Divine will power was overpowered by the desire to create by flesh. Ever since, physical creating has taken the place of creating by will. An original ancestral error in creating by flesh has become the present law of imperfect creation of undesirable children imposed upon man by the protoplasmic law of heredity. In mental creation, children could be created to order even as God created perfect beings endowed with free choice. Being Divine children, they inherited this free choice and then they misused that freedom and wandered away from God's perfect laws. Therefore, the germ of the original error of Adam and Eve, of substituting physical creation for will-creation remains in all human beings as the first temptation of the flesh against the immaculate laws of Spirit. Each individual since that time has had to engage his soul in battle with this Cosmic temptation.

The Way To Overcome

Persecution, gossip, commands, and taboos cannot remedy moral errors. This temptation is not only the result of metaphysical inheritance from Adam and Eve, it is also the result of pre-natal habits which tend to influence heredity in forming the post-natal habits of an individual. That is why most children are helplessly born with over-stimulated appetites. Overeating, lack of personal hygiene, unwholesome suggestions, unscientific instruction, immoral books, and lack of exercise reinforce the prenatal habits.

Probably the strongest factor in reinforcing the post-natal habits of the child is wrong environment. These habits once formed lead him helplessly on to over-indulgence in married life, which habit entrenches itself on the territory of self-control, driving away the habit of moderation and bringing in the pestilence of premature old age, disease, and loss of ambition and happiness in the kingdom of the body mind. Remember that upon waking and before sleeping, the youth and the adult should ask himself in introspection: "My self-control and moderate habits, while engaged in battle with my pre-natal physical appetite and my postnatal greed, what did they? What has been the result of their conflict? Has the right side won today?"

If you are naturally victorious over physical greed or if you have acquired self-control by strenuous efforts, you have nothing to worry about, but if you find yourself being carried away little by little a prisoner of temptation, then you should try to train your armies of self-control, seek good company, eat less and less meat, eat an abundance of fruit and vegetables, take strenuous exercise, and keep your thoughts busy with the wonder and peace of God.

Gossiping about the moral weaknesses of others is the most wicked of all spiritual crimes. It breeds and develops hypocrisy in social and individual life. Remember what the Lord said: "He that is without sin among you, let him cast the first stone."

"Judge not. that ye be not judged." Do not keep your mind busy with the unholy interest of the weakness of others and thus rouse and stimulate your own pre-natal sleeping sex thoughts.

Keep busy cleaning your own soul of the original temptation inherited from Adam and Eve. Clean your own mental dirt before you waste your time talking about the moral uncleanness of other people. Either let the stricken individual alone and let him find his own spiritual remedy or, if you are victorious over yourself, try to help him by showing a better example or by wise counsel if that counsel is asked. There would be much less hypocrisy in the world if, instead of tongue persecutions, children were taught moral remedies, such as methods of self-control, right living, and proper hygiene before they become the victims of evil through bad company.

Everyone who finds his self-control waning, every loser in the battle with temptation, must remember that yielding will hasten him toward the pitfalls of disease, premature old age, mental dissatisfaction, loss of ambition, boredom, unhappiness, and premature unhappy death.

Victory Brings Freedom

Everyone who is at least trying to exercise self-control must remember that victory over sex gives mental freedom, health, happiness, and ultimate regaining of the power to create by will power. This subject will be elaborately treated



(p. 23, July 1932) in the future when the story of Adam and Eve and their temptation by the serpent is discussed.

Conquer the inner temptation which is the root-cause of over-indulgence. Whenever you feel the desire to gossip about others,

satisfy that unholy hunger by loudly talking of your own imperfections. See how you like to do that. Learn to transmute desire into unceasing ecstasy in meditation.

Flattery And Criticism

Flattery may be good when it encourages a person to right action, yet it is very pernicious when it serves to hide a spiritual wound and lets it fester and poison the whole soul with ignorance. We all love flattery, as so many people unknowingly like to eat sweet, poisoned honey. Besides the sweet words of flattery from others, our own inner thoughts often excuse our harmful faults and hide big psychological tumors which may break and poison our whole spiritual life. Flattery from others and the comforting whispers of our own thoughts strike sweetly on our sense of hearing. Our human wisdom is often carried prisoner in the hands of poisonous flattering words. Many people willingly lose money, time, health, and even character for the sweet deceptive words of parasitic so-called friends.

Many souls have perished by not listening to behests of stern words and by yielding to the sweet poison of words from wicked associates. Better live in Hades with one harsh speaking wise man than live in Heaven with ten sweet-mouthed poisonous beings. Poisonous so-called friends would make Hades of Heaven and justly speaking wise friends would make Heaven of Hades.

It is always good to speak the truth, but it is better to speak pleasant truth and avoid unpleasant true utterance. To address a lame man thus: "Hey, Mr. Lame Man," may be true but it is unpleasant and harmful truth and should be avoided. It is bad to criticize when criticism is not wanted, but it is beneficial to listen to kind criticism and it is admirable to be able to stand harsh but true criticism with a smile and a of grateful appreciation.

A saint used to have a friend who constantly criticized him to the great displeasure of his disciples. One day a disciple came exultingly crying: "Master, your enemy, the constant fault finder, is dead. The master began to weep and said: "Oh, I feel helpless. My best spiritual critic is dead. My heart is broken."

Most people choose flattery instead of intelligent criticism and would readily dash themselves on the rocks in spite to disprove the candid forecasts of frank spiritual teachers. Therefore, ask yourself each time somebody mildly or harshly criticizes you: "Have I been lured by sweet words to allow my wisdom to be carried away a prisoner in the hands of flattery?"



PRACTICAL APPLICATION OF THE TEACHING IN FIRST STANZA

Introduction

(p. 7, August 1932)

Within itself the blind mind consulted introspection, the impartial judge of all states of consciousness, asking: "My children, the crooked mental tendencies (Kurus), and the pure discriminative faculties (the pure Pandus), eager for different psychological battles, what did they?" The blind boisterous mind wanted the introspective faculty to reveal the battles between the sense-bent mental tendencies and the pure wisdom-loving, discipline - loving, self-control-evolving, wisdom faculties.

A study of the Bhagavad Gita is of little use unless it is applied in practical life, so the vastness of the inner import of the first stanza can only be understood when we know how to apply it in various phases of life.

The Battle Between Wisdom And Delusion

In Creation this great battle between Spirit and the imperfect expression of Nature is continuously going on. Everywhere in the world we can witness the silent battle between perfection

and imperfection. Everywhere the perfect wisdom patterns of Spirit have to contend with the imperfect patterns of the universal delusion. Something is trying to consciously express all good and something is consciously trying to foil all good with secret attempt of evil expressions.

The human body is a veritable battle ground of the war between wisdom and ignorance, and between wisdom and conscious delusive force. Every spiritual aspirant, who wants the rule of the Soul King in the bodily kingdom by defeating the rebel King Ego and his powerful sense allies, must, every night before sleep, introspectively compare and know the vast differences in all their minutest details, as described in the figures X and Y. Of these two figures, the figure X represents the bodily kingdom as described by King Soul with the harmonious cooperation of the house of lordly discriminations and the common house of senses. And the Fig. Y represents the bodily Kingdom as ruled by rebel King Ego and his evil soldiers of unruly senses.

The Inhabitants Of The Bodily Kingdom

X describes all the inhabitants of the bodily kingdom. Prince Soul first enters the nucleus in the spermatozoa. When the sperm by the miraculous work of his life force develops into a body, the nucleus of the sperm remains as the medulla or the seat of life. This medulla is called the mouth of God. for through that center, He first breathed the breath of life-force into the human body. The medulla is the most sensitive of all bodily organs. Operations can be performed on almost any part of the body except the medulla. Other coarser forces of the mind manifest in the grosser and bigger limbs in the human body, but the first forces of the Soul must have the most delicate tissues of the brain and medulla



(P. 8, August 1932) The following picture includes the entire text for page 8, August 1932 East-West magazine.

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EAST-WEST

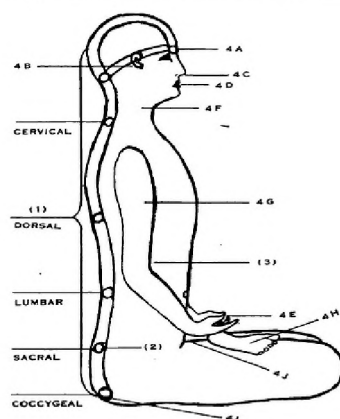


Fig. X—Bodily Kingdom as Ruled by the Soul

- (1) The Reign of the Senses. The Cerebrum, Medulla, Cervical, Dorsal to Lumbar Plexuses. The Palace of King Soul with house of Lordly discriminative tendencies.
- (2) The House of Obedient Common Senses. (Sacral Center.)
- (3) The Citizens of Bodily Kingdom. The freeborn citizens of the bodily empire. Twenty-seven thousand billion, intelligent cells, countless billions of molecules, electrons, units of intelligent life sparks, and countless infinite number of thoughts, will, and feelings headed by Prime Minister Discrimination.
- (4) The Ten Estates:
 - a. The Optical Estate ruled by Prince Good-eye.
 - b. The Auditory Estate ruled by Prince Truth Listener.
 - c. The Olfactory Estate ruled by Prince Fragrance.
 - d. The Gustatory Estate ruled by Prince Good-Taste.
 - e. Prince Peace Touch.
 - f. Prince Sweet Speech.
 - g. Prince Good Grasp.
 - h. Prince Noble Steps.
 - i. Prince Elimination.
 - j. Prince Controlled Creative Impulse.

to dwell in and manifest through. Ever since the Soul first entered the bodily mechanism through the medulla, this fine organ has remained extremely sensitive on account of having first expressed the Soul's fine perceptions and the various phases of life. This medulla is called the gateway of life, through which Prince

Soul first made His triumphal entry into the bodily kingdom.

Locations

Prince Soul and his house of lordly discriminative powers reside in the finely-constructed Palace and the parliamentary house of the cerebrum, cerebellum, and the spinal mansion, extending through the medullary, cervical, dorsal, and lumbar plexuses. (Region No. 1 of figure X.) The spinal cord, extending through the lumbar, sacral, and coccygeal plexuses is the inner chamber of the ten senses. (Region No. 2 of figure X.)

(Continued on Page 23)

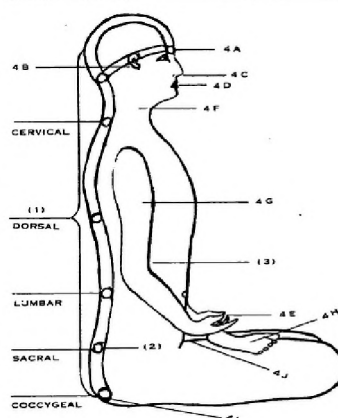


Fig. Y—Bodily Kingdom as Ruled by Rebel King Delusive Ego

- (1) The Cerebrum, Medulla, Cervical, Dorsal and Lumbar Plexuses, ruled by Prince Ego and Lordly Ignorance, Evil Desire, etc.
- (2) (The Sacral Center) Home of Disobedient Common Senses.
- (3) The Countless cells, Thought Electrons, Units of Life Force in the body, as ruled by Ignorance, Producing Sickness, Inefficiency, etc.
- (4) The Ten Estates:
 - a. Prince Evil Eye.
 - b. Prince Flattery.
 - c. Enslaved Prince Smell.
 - d. Prince Greed.
 - e. Prince Sense Touch.
 - f. Prince Bitter Speech.
 - g. Prince Evil Grasp.
 - h. Prince Wicked Steps.
 - i. Prince Rectal Disease.
 - j. Prince Uncontrolled Creative Impulse.



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The coccygeal plexus, which includes the entire outer and inner

regions of the flesh, bones, marrow, nerves, blood Cells, veins, and arteries, and also the entire outer skin covering of the body, are the tracts owned by the Princely senses and their intelligent cell subjects. Approximately twenty-seven millions of intelligent cells, countless billions of molecules, electrons, units of intelligent life sparks, and a countless number of sensations remain in the entire bodily kingdom, as represented in Region No. 3 in figure X.

The small estates of 4a, 4b, 4c, 4d, 4e, 4f, 4g, 4h, 4i, and 4j on figure X are all occupied by a few princely powers of the senses, namely, the optical power, the auditory power, the olfactory power, the bacterial power, the power of speech, the power of mobility in the hands, the power in the feet, the power in the coccygeal region, and the power of reproduction respectively.

The above locations in the kingdom of King Soul, including his house of wisdom, his house of the intelligent cell subjects, and so forth, must be especially noted in order to understand how the body is run according to a perfect system by King Soul and his obedient counsellor of these forces.

Figure X especially shows that the harmonious cooperation between King Soul and his obedient mental forces always brings health, prosperity, lasting youth, mental efficiency, harmony, diseaselessness, peace, bliss, wisdom, intuitive understanding, and immortality into the bodily kingdom.

Every night the student of the Bhagavad Gita should, through his own introspection, ask King Soul and his children what they accomplished as they gathered together, eager for battle of proper management against untoward circumstances which affect the body. The introspective person who follows the behests of King Soul will find the bodily Kingdom teeming with mental and physical prosperity, health, and the priceless wealth of wisdom.

In a body ruled by King Soul and his discriminative exercises, the rebels of ego, anger, greed, fear, attachment, pride, and temptation are all executed. The bodily kingdom, ruled by the superior forces, manifests nothing but peace, abundance, harmony, and wisdom. No disease, failure, or death can dwell in the bodily kingdom during the reign of King Soul.

Lastly, it should be especially remembered that figure X presents a picturesque description as to how a man of self-realization feels when the body and mind are intelligently ruled by King Soul and his associates.

The consciousness in the superman is really Cosmic Consciousness. He is not a victim of imaginary perceptions, fanciful inspirations, or wisdom hallucinations, but he is actually conscious of the unmanifested Spirit and also of the entire Cosmic with all its details. A person who has become one with omnipresent and omniscient God is aware of the coursing of a planet trillions of miles distant and of the flight of a near-by sparrow at the same time. A superman does not behold Spirit from the body but becomes one with Spirit and beholds his body as well as the body of others, and all manifestation as existing within himself.

The perceptions of an ordinary human being in the body consist of the sensations of body weight, internal sensations, arising from the inner organs and breath in the body, sensations of touch, smell, taste, hearing, sight, hunger, thirst, pain, passion, attachment, sleepiness, fatigue, wakefulness, reasoning, feeling, and willing powers. The consciousness of an ordinary man sleeps and dreams, and fears death, poverty, and disease.

Physiologically an ordinary man is limited by attachments to name, fame, family, race, possessions, and the consciousness of weight and feeling of the physical body. In other words,

a mundane man is conscious only of his body and its outer connections.



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Mentally an ordinary man thinks that he is what books and inferences about Truth have stated that he is. He remains hypnotized and limited by his own thoughts.

Spiritually the ordinary man cannot feel his presence beyond the body except by imagination. By the flight of fancy, a man can move in imagination through the stars and vast spaces, but that is imagination and does not belong to the domain of reality.

The superman's consciousness, on the other hand, finds the consciousness in the body extended and awakened in every particle of space ambient (encompassing) Eternity. The exalted yogi feels the body and all its perceptions as an omniscient Spirit and not as an ordinary human being.

The spiritual man performs all actions of seeing, touching, smelling, tasting, and hearing the good and the beautiful without being attached. His Soul floats on the foul waters of earthly experiences and of indifference to God like a lotus which floats unsoiled or in purity on the muddy waters of a lake.

Physiologically the superman knows his earthly name and possessions without being at all possessed or limited by them. He lives in the world, but he is not of the world. The superman may seemingly feel hunger, thirst, and human limitations of the body, but within he perceives himself as Spirit unattached by bodily limitations. The superman may own much, yet he never sorrows when all things are taken away. If the superman happens to be materially poor, spiritually he knows he is the richest of all. The spiritual man feels cold, heat, sees, hears,

smells, tastes, and touches like other individuals, only he remains unattached to the senses.

The superman feels sensations, not on the surface of the body, but in the brain. The ordinary man feels the cold or heat on the body surface, sees roses in the garden, hears sounds in the ears, tastes with the palate, and smells through the olfactory nerves, but the superman feels all sensations in the brain. He can distinguish between pure sensation and the reaction of thought on it. He sees sensations, feelings, will, body, perception, everything in thought as suggestions of God dreaming through us.

The superman beholds the body not as flesh, but as a bundle of condensed electrons and life force ready to dematerialize or materialize at his will. He feels no weight of the body. Body perceived as electric energy cannot have weight. He sees the motion picture of the Cosmos going backward and forward on the screen of his consciousness, so he knows that time and space and dimension are forms of thought in which the Cosmic motion picture of dreams is constantly playing new, true-to-touch, true- to- sound, visible super-talkies.

The superman sees birth as the beginning of certain changes and death as the change which follows earthly life. He sees birth and death as changes playing on the Spirit as waves rise, fall, and rise again on the bosom of the sea.

The man of realization has to climb different steps in the ladder of self- realization as his consciousness moves upward from body consciousness to Cosmic Consciousness.

First: By discrimination, the yogi detaches himself from his earthly possessions, and from his little circle of friends. This he does not do to be exclusive and negative, but to be all inclusive. The yogi first excludes all attachments, so that they may not

stand in the way of the perception of the omnipresent. After achieving- omnipresence, he includes in his love his family, friends, everything. Ordinary man is the loser by his attachment to a few paltry things which he must forsake in the end. The yogi reclaims his Divine birthright first by all necessary efforts and includes afterwards all things he desires to have.

Second: Then the yogi finds his consciousness. Although freed from the possessions involved in connection with the body, they still tenaciously remain imprisoned in the body and in human consciousness.

Third: Then the yogi by deep concentration tries to silence the internal and external body sensations which invade his body.

Fourth: Then the yogi learns to quiet his breath and heart and to withdraw attention and energy into the spine.

Fifth: When the yogi can quiet his heart at will, he passes psychologically beyond the subconscious state. The ego experiences joy and relaxation when it feels the subconscious mind in sleep. In sleep the heart still works, pumping blood through the muscles while the senses are asleep. When at-



(p. 25, August 1932) tention and energy are withdrawn from them, the heart, the muscles, and the senses are all consciously put to sleep, then a joy greater than a thousand dreamless sleeps is experienced after seven days of forced sleeplessness.

The consciousness of such a yogi sees visions, great lights, hears astral sounds, and becomes identified with a vast dimly lighted space, alive with glimpses of the hitherto unknown. Then the yogi moves his consciousness and energy to the coccyx center, and he feels that all matter is composed of electricity. When he

draws his consciousness and energy to the sacral center, he feels that the earth is composed of electrons and life force. When the yogi retires to the dorsal center, he sees all gases and air as made of life force. When the yogi can place his consciousness in the cervical center, he feels that all ether is made of sparks of intelligent life force. When the yogi retires into the medulla center and the point between the eyebrows, he knows all matter, energy, and gases as composed of thought force. These centers are electrical switches of life force and consciousness, which are responsible for the creation of super-vitaphone pictures of earth, water, fire, and ether, of which matter is composed. This can be better understood by personal instruction from Guru (preceptor).

So many shallow spiritual people, whose knowledge comes percolating through books and not through intuition, speak of matter as thought when they are still grossly identified with possessions and the body. Only yogis who know not by imagination but in reality, and who can withdraw consciousness as well as life force from the body by quieting the heart and can take them through the plexuses to the point between the eyebrows, are developed enough to say that all matter is thought. Unless consciousness and energy reach the medullary plane, all matter seems solid and different from thought. Only upon reaching the medullary plane by self-realization, acquired through years of practice of Yogoda lessons with Guru's advice can one say that all matter is condensed thought of God.

A Hindu yogi used to travel with many disciples. Once, being very devotionally urged by a guest, he ate meat, but he told the disciples to eat only fruit. After this, he took the disciples on a long march through the woods. There was a discontented Judas among the disciples. He began to spread discontentment and doubt among the faithful by saying: "The master preaches nonexistence of matter, but he eats meat and gives us grass and

watery, unsubstantial food to eat. He can walk without fatigue, for he has good meat in his system. We are tired because the fruits are all digested long ago."

The master sensed this, and when he came to a tent where a blacksmith was making nails out of hot iron he stopped. Then he turned to the discontented disciple and said: "Can you eat and digest everything I can? To me all things are the same, for all things are not matter but Spirit." The disciple, thinking the master was going to offer him meat, answered: "Yes. sir." Then the master rushed near the fire of the blacksmith and pulled out with his own hands the red-hot nails and began to eat them. Then he turned to the judas disciple and said: "Come, son, eat and digest what I can. To me good food, meat, and red- hot nails are the same. They are Spirit."

Don't think that you are in Cosmic Consciousness just because you have heard a lecture, read a book on it, or dreamt about it in your fancy. You can feel all matter as thought only when you can withdraw life force and consciousness to the medulla plane, or the spiritual eye.

The superman, instead of feeling that the body consciousness is limited to the body or as reaching only to the brain or the cerebral lotus light of a thousand rays, feels intuition as ever bubbling Bliss dancing in every particle of his little body and in his big Cosmic Body.

The superman's body is the universe, and all things that happen in the universe are his sensations.

The superman knows births and deaths only as change dancing on the sea of Life. The yogi knows all past and future, but he lives in the eternal present. The yogi has no father, mother, or friends, for he sees himself materialized as every human being, and everything else.



CONTINUATION

(p. 7, September 1932)

(Continued from August issue "East-West". For figures X and Y see August issue [1932])

Think what amazing changes happen in the body of an ordinary man when he allows King Soul and his noble courtiers of intuition, omniscience, peace, bliss, calmness, self-control, power of complete relaxation, will-power, concentration, and discrimination to rule the kingdom of his body.

In the superman the entire flow of life force, attention, and wisdom floods toward the soul, and the human consciousness swims in the currents of the inner intuitional flow to the sea of God's omnipresent peace and contentment.

In the ordinary man the ego, the Pseudo Soul, floats down the current of sense pleasure and wrecks itself over the falls of satiety, ignorance, discontentment, and misery. In the superman the inward reversed searchlight of perception reveals to the yogi the hiding place of the ever-beautiful, ever-joyous Spirit in everything. In the ordinary man the senses, (searchlights turned on matter), only reveal the Pseudo pleasurable and superficially attractive presence of limited matter.

Figure Y presents a different picture as to what happens when the bodily kingdom is usurped by rebel King Ego and his insurgent followers. The Ego is called the Pseudo Soul, for this Ego consciousness imitates the imaginary authority of the King Soul, and tries to dominate the entire bodily kingdom.

The royal chamber of the brain is no longer occupied by the peaceful, all-knowing, powerful soul, but is occupied by the ever- restless, proud, ignorant weakling, the rebel Prince Ego.

The brain, the fine cells of perception in the spinal cord, the plexuses, and the estates of the ten senses are all occupied by the armies of Evil.

In the brain ignorance reigns supreme instead of wisdom. During the rule of King Soul, all laws regarding health, mental efficiency, and spiritual education of the thought dwellers and intelligent cellular inhabitants of the bodily kingdom were carried on under the supreme guidance of wisdom. As a result, health, prosperity, peace, discrimination, efficiency, and intuitive guidance resided in the bodily kingdom. Under the Ego regime, all the laws which cultivate the well-being of the thoughts and cells of the bodily kingdom, are broken and started by the Prime Minister of Ignor-



(p. 8, September 1932) ance. The Minister of Wisdom, who worked under King Soul, is banished.

Comparison Between Figure X And Figure Y —Between Soul Rule And Ego Rule

In the place of Prince Ego, which sees only good in everything, the Prince Evil Eye rules the optical estate. When Prince Noble Vision ruled the optical estate, only good objects, exquisite scenery, holy faces, spiritual expressions of art, and saintly pictures were photographed as sensations, and their motion pictures shown to the thought inhabitants in the brain for their spiritual education and peace. However, since Prince Good Eye was deposed under Ego regime, motion pictures of instructive

scenes of battle, ugly places, luring, evil-awakening faces, sense awakening art. and evil suggestions were played in the brain to degrade the good taste of the bodily inhabitants of intelligent cells and thoughts.

Truth And Flattery

During Soul regime, the auditory estate was ruled by Prince Truth-Listener. The sense of hearing loved to listen only to voices of cold beneficial truth, which guide thoughts to the goal of wisdom. Under Ego regime, Prince Flattery loved to hear only pleasant, word-sweetened, poisonous untruths, which lead the thoughts to develop the consciousness of self- sufficiency and to perform evil deeds.

Fragrance And Smell

Under Soul guidance, Prince Fragrance loved only to entertain the body cells with the fragrance of natural flowers and health-producing good, savory foods, but being counselled by Ego Prince. Enslaved Smell made the thoughts and cells indulge in heavy, artificial perfumes and made them learn to love and enjoy unhealthy, malnutritious, strong-smelling and too spicy foods. When the sense of smell is enslaved, it loses its natural attachment to good plain food. It develops a special enslaved attachment to strong, tasty, but highly injurious food. The thoughts and cells when coarsened and made less sensitive by Prince Enslaved Smell create only ill health and greed in the cells and thoughts of the body.

Prince Right-Eating Against Prince Greed

Under Soul rule Prince Right-Eating habits ruled the gustatory estate. He supplied right food, especially raw foods, with all the correct elements in them, with their natural flavors and undestroyed vitamins. These good foods nourished the body

cells and helped to make them immune to disease and preserved their youth and vitality.

Under Ego regime Prince Greed created an unnatural craving for injurious, over-cooked, devitalized food in the taste, thoughts, and body cells, inviting indigestion and sickness to destroy the bodily kingdom.

Prince Peace Touch Versus Prince Sense Touch

Under Soul's regime, the bodily touch loved only moderate climate, moderate healthy and wholesome bodily sensations like cleanliness, alertness, activity, and so forth, which produced peace. Under Ego control, the body loves to indulge in extreme hot or extreme cold weather, and takes pleasure in enslaving the bodily sensations, creating idleness, lethargy, and so forth. Prince Sense Touch makes the body cells nervous, lazy, inert, and sickly.

Prince Sweet Speech Against Prince Bitter Speech

Under the Soul's rule Sweet Speech entertained the cells and thoughts with the magic of harmony and euphonious words. Soul-awakening songs and peace-producing, heart-melting speech always entertained, educated, and inspired the thought and cell inhabitants of the body to speak and sing God, to speak good, and to sing good only.

Ego regime, the Prince Bitter Speech continues throwing out ugly vibrations by speaking belching fires of inharmonious bitterness and keeps bombarding with cannons of evil words which wreck the castles of peace, friendship, and love which were built to protect the happiness of the thoughts and cells in the bodily kingdom.

Prince Good Grasp Against Prince Evil Grasp

Soul rule, the instruments of action, the hands, reached out for good things and were busy doing good deeds guided by Prince Good Grasp. Under Evil rule, the hands were automatically busy performing misdeeds, thieving, murdering, and everything which makes for



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the discomfort of the inhabitants of the bodily kingdom.

Prince Noble Steps And Prince Evil Steps

Under Soul's control, the instruments of motion, the human feet, always loved to go to places of inspiration, such as temples, spiritual services, good entertainments, and to holy people.

Under the Evil rule, the bodily habits urge the footsteps to move toward places of noxious amusements, gambling dens, grogshops, and evil, rowdy, distracting company.

Prince Controlled Creative Impulse And Prince Temptation

Under Soul rule, the creative impulse brings to the misery-infested slaves of the earth noble spiritual souls, who free matter entangled souls and inspire them to retrace their footsteps toward spiritual blessedness.

Under Soul's guidance, the creative impulse also creates, purely on the spiritual plane, noble ideas, artistic and literary masterpieces, and soul revolutionizing books.

Under Ego regime, Prince Self-Control remains a prisoner in the hands of temptation. Wicked, degrading souls are brought onto the earth to spread misery. The cells and thoughts are busy with morbid thoughts of temptation, which bring ill health,

insatiable lust, sense-slavery, old age. and death to the cells of the bodily kingdom.

Disease And Healthy Muscles

Under King Soul all excretory muscles function properly to eliminate poisons from the system. Under Ego rule, those muscular instruments of healthy action become weak and diseased and retain and infect the body cells with poison.

The Battle Between Soul And Ego, And Between Self- Realization And Ignorance

The figure X represents the perfect state of the bodily kingdom and its inhabitants of thoughts and cells under the wise rule of King Soul and his Prime Minister, discrimination, and his house of bodily and common-sense tendencies.

Figure Y describes the map of the bodily kingdom as completely occupied by Rebel King Ego and his Prime Minister, Ignorance, and counsellors of Evil Desires.

Many psychological skirmishes occur before King Soul reigns supreme in the bodily kingdom, or King Ego completely controls the kingdom of the body. It must be remembered that no matter how many times in our life or in how many incarnations, King Ego completely occupies the bodily kingdom, nevertheless he can never rule for Eternity.

On the contrary, if King Soul once gets complete control of the soul and body kingdom, he can rule for Eternity. This is due to the fact that sin and ignorance are temporary veils of the soul, whereas wisdom and bliss are the essential nature of the soul. It is good to know that souls may be sinners for a time, but it is impossible for them to be sinners and suffer perdition forever. We, being made in the image of God, by misuse of free choice can

make that image soiled with the temporary soot of ignorance, but we cannot destroy that immortal stamp of God from within us.

Under the complete control of Ego, the bodily kingdom manifests restlessness. With restlessness comes the eclipse of discrimination. Intoxicated discrimination lets loose the reins of self-control, which bind the steeds of the senses. The sense stallions sidetrack the bodily car of Soul and plunge it to pitfalls of destructive disease and ignorance.

The restless mind, under complete control of Ego and desire remains ignorant and restless without making any effort to fight Evil and bring King Calmness to rule the fortress of life. In this state the mind suffers from continuous restlessness, inefficiency, ill health, and ignorance. This is shown in figure Y.

In the second quality of psychological battle the mind occasionally, but temporarily, established the victory of King Soul in the enemy kingdom of restlessness and ignorance.

This is accomplished by King Calmness making long, strenuous efforts in bombarding the ramparts of restlessness with the guns of regularly repeated continuous sieges of months of deep meditation.

In this state the bodily kingdom is infested with continuous restlessness, only broken by occasional calmness.



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In the third quality of the psychological battle King Calmness and his soldiers, by repeated invasions with the big guns of deep continuous higher meditation, advance deeply in the territory of restlessness, establishing the Kingdom of Peace.

The result of this battle is known by the state of continuous peace which the bodily kingdom enjoys, with only occasional outbreaks of the rebels of restlessness, temporarily disrupting certain tracts of soul peace.

In the fourth quality of the psychological battle King Ego and all his soldiers of material desires are completely routed and the peaceful kingdom of Soul is forever established in the empire of Life. This is elaborately illustrated, as shown in figure X.

Under Soul control the charioteer of discrimination holds the reigns of self- control and mind, which guide the sense- steeds on the path of righteousness in the race toward the kingdom of Bliss.

Last of all, every night, or any other time, the true aspirants on the spiritual path should ask the Soul and its armies of Self- Realization arrayed against Rebel King Ego and his soldiers of delusion: "What did they? Which side has been victorious today?"



CONTINUATION II



(p. 9, October 1932)

The Battle Between Pre-Natal And Post-Natal Karma

EVERY spiritual aspirant should ask himself, each day, each week, each month, each year, how the battle between actions initiated by free choice and actions influenced by pre-natal habits has resulted. Each human being acts either by free choice, by the influence of pre- natal karmic* habits, by the suggestions of post-natal karmic habits, or by the vibrations from the effects of environment. [*Born of action]

Very Few Can Act By Free Will

Very few master minds can use exclusively their powers of free choice in making- themselves what they want to be in life. The majority of people allow themselves passively and desultorily to grow in any undirected way, according to the good or sinister influences of their pre-natal and post-natal habits, or according to the patterns of their passing moods engendered by specific environments.

Pain Warns Man

Most people don't know the consequences of acting under the influence of bad habits until they suffer excruciating bodily pain or undergo heartbreaking sorrow. It is pain and sorrow which start the Ego to inquire about the invisible battle between free-

will-initiated, wisdom-guided post-natal actions, and prenatal karmic habits. A wicked man, an artist, a businessman, a dogmatist, an intellectual-talkative- do-nothing, and a man of Self-Realization are all the result of the clash between pre-natal seeds of actions and post-natal actions roused by wisdom-guided free choice.

Pre-Natal Karma Appears As Heredity

Pre-natal habits establish themselves in the trenches of the subconscious mind and try to influence the discriminative power of the conscious mind. I believe that any man may become what he wants to become if his pre-natal habits do not influence his free choice under the guise of heredity.

Finding Your Profession According To Past Influences

Most people start out to adopt a career or profession without considering the influence of prenatal karmic habits. That is why born artists fail when they attempt to act the role of businessmen.



[10, October 1932] That is why the born spiritual man does not succeed as a businessman.

Spiritual Analysis

It is good to consult your pre-natal tendencies, and post-natal environment and habits through an intuitive astrologer, or to get yourself analyzed by your Guru (Preceptor) in order to find the specific tendencies you brought with you from the dim distant past. These tendencies were responsible for picking up your specific heredity, and the seeds of post-natal actions lie

lurking in your subconscious brain cells ready to germinate under the influence of environment favorable to their growth.

In other words, this spiritual analysis would help you to understand your prenatally cultivated tendencies and give you the opportunity to choose your path and to adopt or reject the influence of certain good or bad tendencies.

The Uses Of Spiritual Analysis

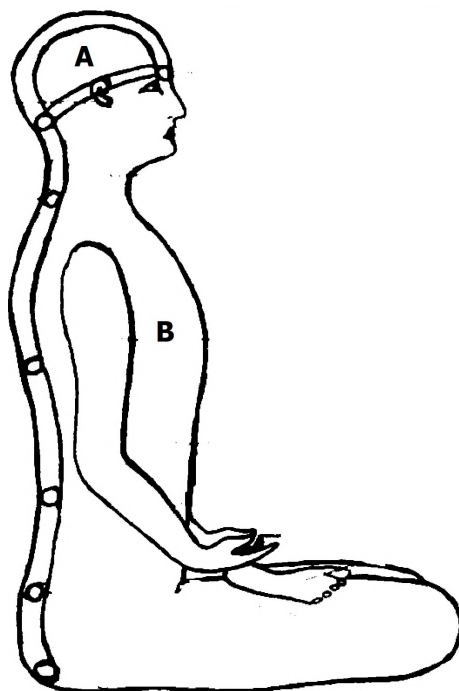
If you were a businessman in the past life, it would be easy for you to become a successful one in this life with the least effort, instead of blindly struggling to be an artist or an engineer because of the urge of environment and temptation of erroneous judgment. If you find out that you were a man lacking in self- control, or given to choleric exhibitions in the past life, then you may understand why, against your will, it is easy for you to be tempted or to become wrathful in this life.

The result of the spiritual diagnosis is to give free choice to the Ego, and freedom from the prejudicing influences of prenatal habits. Every man should be able to act freely, guided by the highest wisdom, and uninfluenced by pre-natal habits unless they are good. It is good to act under the influence of prenatal good habits, but it is always best to perform good actions through the inspiration of the wisdom-guided, spontaneous free choice of the soul.

The great paradoxes and anomalies seen in life in the form of deep contrasts between rich unhealthy persons and poor healthy persons, some living a long life, some dying at an early age, some being born with an intelligent brain, some starting life with the brain of a moron, are all the result of the battle between prenatal and post-natal actions.

On the battlefield of life, youth and old age are

gathered together. The fierce evil warriors of chronic disease tendencies, habitual failure tendencies, and innate ignorance, are entrenched in brain cells and subconscious mind on one side, and the good warriors of health, success, and wisdom tendencies are entrenched on the other side.



Kingdom of the A

Superconsciousness and Subconsciousness

A. Pre-natal actions entrenched in the Superconscious and Subconscious territory in the cranial region of man.

B Kingdom of Consciousness Kingdom of Consciousness

B. Armies of Post-natal actions entrenched in the tract of the conscious body of man.

Battle Between Good And Bad Habits

Very seldom have you realized that the health, success, and wisdom outlook of your life entirely

depends upon the issue of the battle between your good and bad habits. Henceforth, you must not allow your bodily Kingdom to be occupied by bad habits. You must learn to put your bad habits to flight by training all your diverse good habits in the art of victorious psychological warfare.

The soldiers of bad habits and of ill health and negativeness are invigorated



(p. 17, October 1932) by specific bad actions, whereas, the soldiers of good habits become stimulated by specific good actions. Do not feed bad habits with bad actions. Starve them out by self-control. Feed good habits with good actions.

War Between Pre-Natal And Post-Natal Actions

Every man should ask, as the blind king in the Gita asked: "Gathered together in the bodily Kingdom are the warriors of the pre-natal and post-natal good actions arrayed against the prenatal and post-natal evil actions. What have they done? Which side has won?"

Everyone must ascertain whether the good past and present actions or the bad past and present actions are spreading their victories and influences in the bodily Kingdom.

In the November issue will be described the way of winning the chemical battle of life.



CONTINUATION III

(p. 9, November 1932)

The practical metaphysician, in the course of his attempts to free his soul from material bondage, must learn how to be victorious in the material, biological, chemical, social, psychological, and spiritual battles which confront life. The soul descends from omnipresent Spirit to the little body, and, being identified with the imperfections of the body, it loses its omnipresent, perfect states and has to battle with all the limitations of the physical system.

It has been shown that the soul must do away with all identification with both the good and bad conditions to which the body and life are subjected. The first step consists in trying to conquer greed by cultivating the desire to succeed and to make money in the right way only. Also, the soul should conquer sense cravings by cultivating self-control; should conquer fear of ill-health by cultivating desires and activities which make good health.

The second and higher step consists in rising above all personal desire, such as that for money, mental power, and physical health. In the final analysis, a man is not yet a master who has still to battle with life, blood chemicals, sense-psychology, temptation, or ignorance. While experiencing the different forms of material, psychological, biological, ethical, and spiritual battles, the soul must ask itself each night in introspection: "The soldiers of the higher faculties, after eagerly battling the soldiers of the lower faculties, what did they?"

The spiritual interpretation of the first stanza ends with the

description of the chemical and hereditary battles which the soul has to win in order to attain the changeless state in which health and disease, life and death, and all the pairs of opposites, appear like waves of change rising and falling on the ocean-bosom of changelessness.

Disease is the sailing of the boat of life in the stormy sea of existence. Health is swimming in the gently stirred sea of Being. Wisdom consists in jumping out of the boat of flesh limitation and becoming one with the sea of Life. As long as we concentrate wholly on the changing waves of health or disease, of life or death, so long do we forget to watch the changeless sea of all-protecting Spirit.

Remember, it is good to emphasize the desire to destroy poverty, ill-health, and so on, but after winning riches and



(p. 10, November 1932) health, if one does not try to rise above all the conditions of the body, one cannot ultimately reach Spirit. In the West, many modern religious teachers make a sickening appeal to mob- psychology by using religion and God only for health, happiness, and prosperity. One should seek God first, last, and all the time as the ultimate aim, and in finding God, will find the satisfaction of all the heart's desires in Him.

After contacting God, it is right and effectual to demand health, prosperity, or anything else which is needed. Before finding God, people usually want the toys of material things, but after finding Him, even the greatest desires become insipid, not through indifference, but because of the contact of the all- satisfying, all desire-quenching God-Bliss. Many people unsuccessfully beg all their lives and fail to see that if they were to put forth one-fourth of the concentration used in seeking material things into the effort to find God first, then they could have, not only some,

but all of their heart's desires fulfilled.

Also, it must be remembered that finding God does not imply complete neglect of the various physical and spiritual battles of life. On the other hand, the climbing spiritual aspirant must learn to conquer in order to make the Temple of Life free from the darkness of ignorance and the weakness of disease, so that God's perfect Presence may be perceived. As a house full of jewels cannot be seen in the dark, so the presence of God cannot be felt while the darkness of ignorance, overpowering disease, or mental inharmony prevails.

The Chemical Battle Of Life

Most people are afraid when they hear about the bacteria which are always present in their bodies, but there is no cause for alarm, for it is only certain specific kinds of bacteria which create poisons in the blood and cause disease. The large intestine is the home of billions of friendly bacteria. These do no injury but break up the cellulose and increase the fetid odor.

The half-digested food or chyme gently runs along the intestines and countless tiny projections or villi dip into it and saturate themselves with the nourishment. About sixteen square feet of food receiving surface is found in the intestines, from which the food materials are taken into the blood and the lymph. The rest passes to the large intestines. Large quantities, at least two-thirds, of our food should be bulky, such as fresh vegetables, cereals, and fruits, which leave a residue. This roughage acts like a broom or cleaner of the intestines. The semi-digested food material taken into the body is absorbed in the intestinal wall and passed into the blood-vessels. The blood becomes saturated and after moving through the liver sieve, it is pumped through the body for the different organs to choose the specific food they require.

Examine a drop of your blood under a microscope. You will find countless numbers of neatly arranged globules in a yellowish watery fluid. This fluid is termed the plasma or serum. It serves a two-fold purpose. It carries nourishment to the cells and waste matter from them. The red globules, or red corpuscles, carry oxygen from the lungs to all the tissues in the human system. These make the blood red.

It has been discovered that the human serum has affinities and antipathies. The human plasma is agreeable to its own red corpuscles, but when blood of a different animal is mixed with it, the red cells die. Animals closely related do not suffer ill effects when their blood is mixed. It is a very strange fact that man's blood agrees when mixed with the blood of anthropoid apes or with blood of a different race. In blood transfusions, there is no such thing as wrong mixture of blood between the brown, white, yellow, or red races, for all men have one blood and all are made in the image of God.

Under the microscope, it is seen also that the blood contains numerous little discs or white corpuscles. These act like amoebae. The red corpuscles in the blood are the servants who carry oxygen to the whole body. In the same blood, also, the white corpuscles act as white soldiers who arrest any intruding bacteria. The white cell immediately attacks any intruding bacteria, enfolds them in a death-grip and digests them.

Whenever there is a wound, malignant bacteria begin their work, but the white corpuscles, led by the conscious general, Life Force, gather together to defend the broken castle wall of tissues. These white corpuscles have a sort of chemical intui-



(P. 21, November 1932) tion and they mobilize in the parts which are threatened with the invasion of malignant bacteria.

The great battle between the white corpuscles and the harmful bacteria results in battle heat or feverishness on the part of the patient. If the white corpuscles win, the battle for health is won, but sometimes, when the dangerously multiplying bacteria win, the body is ravaged with serious sickness. Bacteria produce a poison or toxin which destroys the chemical balance of the blood. On the other hand, the blood produces a counteragent or antitoxin to destroy the power of bacterial toxins. From dead bacteria a sort of chemical or an opsonin is formed which serves as a stimulant and encourages the soldiers of white corpuscles to fight disease.

Therefore, anyone desiring health should live in such a way hygienically as to make his body immune to disease. He should consume an abundance of milk, fruits, and vegetables, which make red blood and nourish the white corpuscles to be ready for bacterial battles.

Over-indulgence in sex, over-eating, lack of exercise, lack of fresh air, and lack of sunshine, all destroy the red blood corpuscles and especially affect the fighting power of the white corpuscles.

Sluggish circulation often culminates in poison deposits in the system. By energizing the muscles, the white and red blood corpuscles are specially charged with vital force. This electrification of blood cells helps to make them immune to disease and helps to surround them with a charged barbed wire of life force which electrocutes all invading inimical bacteria. The Yogoda tensing exercises are especially helpful in stimulating sluggish circulation.

Absolute cleanliness is necessary to prevent infection, but above all, self-preparation by recharging the blood with vitality is the surest measure of immunity against disease. When your vitality

is low, even if you are in a hygienic sanitarium, you may become the victim of the invisible army of bacteria, and, in a dirty slum, full of bacteria, you may live in health if your blood is charged with the warmth of good character, self-control, and energy derived from right living, right exercises, (such as Yogoda) and right meditation. So the wise man asks himself daily during his introspection: "Gathered together on the battlefields of the body are the soldiers of protective white corpuscles, arrayed against those of the invading destructive poisonous bacteria—what are they doing?"

Everyone, like the wise man, should know whether his body is winning the chemical battle or not. By constant introspective, psychological, and physiological examination of the condition of the entire human system, he must know if the bodily vitality is becoming stronger and is destroying the power of the constantly invading poisonous bacteria.



CONTINUATION IV

(P. 9, December 1932)

The accompanying charts show the clash between the Ego, holding the five searchlights of sight, smell, hearing, taste, and touch, and the Soul, holding the five God-revealing super inner searchlights.

Man's soul holds two bundles of inner and outer searchlights. The soul, which is really ever-existing, ever-conscious, ever-new, individualized Bliss-Spirit, and its pure reflection, withdraws, during deep meditation, its limited matter-identified attention, with the power of the inner eye of attention. The soul beholds, through the searchlights of astral vision, hearing, smell, taste, and touch, the territory of Omnipresent Cosmic Consciousness, and its blessed boundlessness.

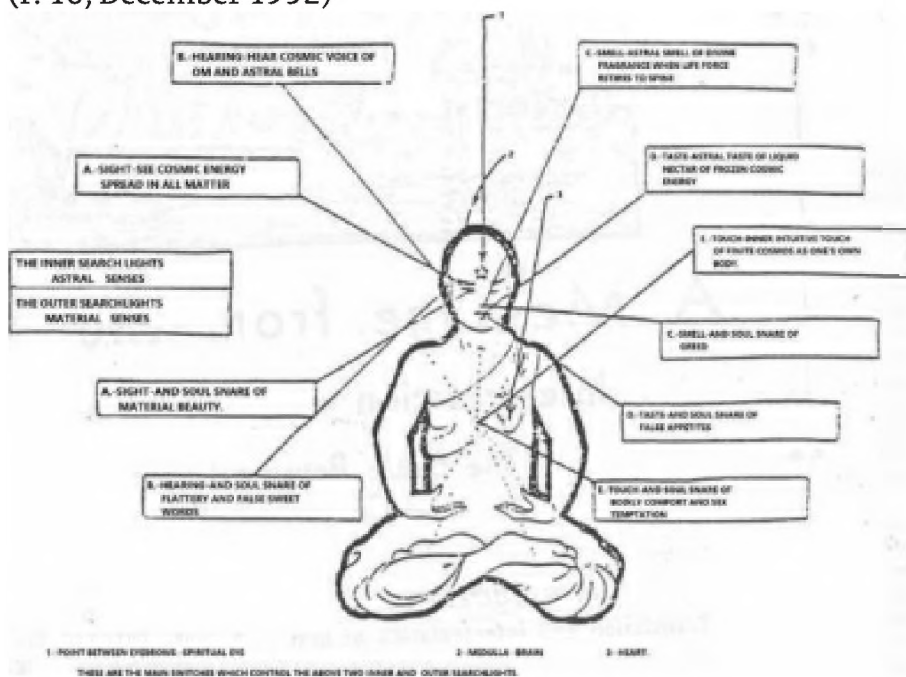
In this state, Prince Soul, freed from the intoxications of delusion and illusive mortal habits, thinks of all the twinkling atoms of Cosmic Energy as his own eyes. He enjoys the fragrance of Bliss in everything, along with the astral fragrance. He tastes the astral nectar of liquid, Cosmic Energy. He feels his voice vibrate, not in a human throat, or body, but in the throat of all vibrations, and in his body of all finite matter. In its own state, the soul, as pure reflection of Spirit, instead of feeling the little body as the pseudo soul, or ego, feels its blood of perception run through all the veins in the body of all finite vibratory Creation.

Soul And Ego

Now then, we find that Prince Soul,



(P. 10, December 1932)



[Picture subset:] "If heart is calmed or medulla or point between eyebrows is stimulated by will, one can control the inner and outer searchlights. By will the outer searchlights of the senses can be shut off, excluding all perceptions of matter and intensifying the luminosity and current of the inner reversed searchlights in order to see God. The outer searchlights only show material objects to the Ego and when these lights are switched off, all material distractions vanish. Then the Ego automatically turns to behold through the reinforced inner searchlights the forgotten beauty of the inner astral Kingdom."

when deluded and tempted by Cosmic Delusion, or psychological Satan, becomes the limited ego. When Prince Soul identifies with the body, and its material relatives and possessions, it becomes the deluded ego. The soul, as the ego, ascribes for itself all the limitations and titles of the body with which it is identified. In the ego-state, Prince Soul, being identified with the slum of matter, imagines himself poor and limited, just as a rich prince, wandering and living in the slums,

might imagine himself to be poor.

Outer And Inner Sight

The soul, as ego, has its attention identified with the outer searchlights of the five senses of sight, smell, taste, hearing, and touch, and beholds only the limitations of matter. A searchlight reveals only objects in front of it, not behind. The matter-bound searchlights of the senses, turned toward matter, reveal only the limitations of matter in front of them, and not the vast Kingdom within. In the ego state, the Soul sees not the beautiful Cosmic Energy in every speck of space, but only the limitations of human faces, flowers, and the beauty of Nature. On the other hand, the soul coaxes its attention to turn its searchlight inward, and behold, through its astral vision, the ever-burning, ever-changing, multicolored lights of the fountain of Cosmic Energy, playing through the pores of all atoms.

The beauty of a face, or of Nature, is fleeting, and depends upon the power of the physical eyes. The beauty of Cosmic Energy is everlasting and can be seen with or without the physical eyes. The astral beauties of roses, scenery, and heavenly faces, all play their infinitely fascinating roses of ever-changing colors on the stage of the Astral Cosmos. Beholding this, the soul can never be attached to the changeable objects of beauty in Nature, and foolishly expect from it everlasting beauty. The most beautiful face wrinkles and droops with age. Roses wither and mock our desire for eternal beauty in them.



(p. 24, December 1932)

Ideal Love

In one of my classes there were two beautiful young married

persons. They were ideal lovers, the envy of all the class. I said to them: "I am very fond of you both, but I do not envy you, though your youth, beauty, and love are the envy of most people. Some day you will envy me." Whenever they sat talking with me being swayed by the breeze of love, they would bring their faces together, like two half-opening roses, whispering fragrance and beauty under the spell of the gentle breeze. The boy was dreamy, well formed, beautiful, and so was the girl.

It was a perfect match. He said: "If only I could get a job, we would be supremely happy. Please pray for me." And I answered, feeling that my prayer was heard: "You shall have a job, but at the end of a year I shall visit you and see if that is all you need to make you happy. I will compare my love with my Beloved Omnipresence, who sings to me through stars, atoms, and nightingales, with your limited human love." A baby was about to come.

One year later, God took me to them. The boy came out of a grocery store. His back was bent, his brow was wrinkled, and he said with a bedraggled smile: "I got a job all right, but it is such hard work. However, I still believe in God." Then I saw his wife. Another baby was coming. All her smiles were gone. She greeted me with a tired, worried face, and said: "I never see my husband anymore. He is in the store from eight in the morning until eight in the evening. The baby cries all the time. We hardly have time to meditate, and when we do, our thoughts run riot, and they chase us all over Creation away from God." Then I said: "Look at my serene face. My love for my Eternal Beloved has deepened and ripened. My eyes are more filled with joy than yours ever were. Wake up, without God's love, your love, which is His reflection, will fade away. Feed your love with the ever-flowing power of His love, or it will wither into nothingness."

Old age will mar all beautiful faces. Death will destroy all the buds of youth, and cataclysms will demolish the beauties of this

earth, but nothing can destroy the beauties of the Astral Cosmos. These assume wonderful forms at the mere command of your imagination and disappear when you don't want them. They wake again, in ever new garb of beauty, at the command of your fancy.

The ego loves to hear sweet words of prevaricating flattery, and the evanescent, fickle praises of worldwide fame, and the promise of everlasting love from the "must-die" lips of youth. The sweet voice of mothers, and the words of lovers will be buried in the grave of oblivion unless in their echo you hear the Divine Lover's voice and recognize His presence.

The soul turned within listens to its own voice, singing through the flute of atoms, and through the shimmering waves of all Creation. Listening to the song of the Spirit, the soul desires to hear nothing else. The soul, in the superconscious state, smells the fragrance of astral atom blossoms, blooming in the Cosmic garden, and tastes the honey of liquid, tangible joy, existing in the honeycomb of electronic space. In this state, the soul no longer revels in imitation perfumes, the lure of material greed for food, and sense pleasure. It lives by its own Divine energy, and its eternal, living state, and does not think it must depend upon physical food only.

Last of all, the ego battles to keep attention a prisoner in the domain of touch. The physical plane has promised happiness, but has given only ill health, and hastened old age, nervousness, disease, and death. The sense of touch has given only enslaving body comforts, which has made it always afraid of hurts and exertion. The soul, which has conquered the limited comfort desire of the body, feels all matter as its body, and enjoys all Divine sensations in matter as its own sensations.

The Divine, or superman, feels the smooth glide of the river over the breast of the earth. He feels the home of his Being in the

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ocean of space, and he perceives the swimming waves of Island Universes on his sea bosom. He feels the softness of the petals of blossoms, and the tenderness of all loves, in all hearts, and the aliveness of youth in all bodies. His youth is everlasting. He



(p. 25, December 1932) feels his body, a tiny living atom, in the vast body of his Cosmos.

The Final Battle

This final battle between human consciousness beholding the suffering, tortured lives, in changeable matter, and the Cosmic Consciousness of the soul, beholding the kingdom of all-powerful Omnipresence, must be won. The soul must battle its misguided ego consciousness of human titles, such as, "I am a man, an American, a Hindu, so many pounds of flesh, a millionaire, in this toy playhouse," and so on, and release the prisoner of attention.

A released attention will withdraw the mind of the soul, beholding through the limited searchlights of the senses, and will show it how to behold its Infinite Kingdom through the searchlights of inner perception.



FIRST CHAPTER, SECOND STANZA

(p. 9, January, 1933)

Sanjaya Ubacha said:

"Dristwa tu Pandavaneekam Budham Durjodhana
Acharyam upusangmya. Raja Bachanamabrabeet. stada."

Sanjaya said:

"Dristawa Tada tu—After then, having seen
Pandabaneekam—The armies of the Pandavas
Budhan—In battle array
Raja Durjodhan—Emperor Durjodhana
Achacharyam (Dronam)—the preceptor Drona
Upsangame ja—repaired to
Bachanam—speech
Abrabeet—delivered

Sanjaya said:

"Then Emperor Durjodhana, after having seen the armies of the
Pandavas in battle array, repaired to his preceptor Drona, and
spoke as implied in the following."

Spiritual Glossary

Sanjaya, Introspection said (revealed)

Tada tu (after then)

Drista tu (having seen)

Pandabaneekam (the armies of discriminative qualities)

Budham (ready for psychological war)

Raja Durjodhana (Duh-Judh-An-Yasha)

(who is difficult to fight, or King Material Desire) (greatest of

all mental tendencies)



(p. 9, January, 1933)

Acharya Dronam (Dronam-Samskar—

past tendencies, the guide and stimulator of all tendencies,
good and evil) (Historically Drona was teacher of both the
Pandavas and Kurus)

Upasangmya (consulting)

Bachanam (thoughts)

Abrabeet (loudly thought within itself)

Spiritual Interpretation

Introspection further revealed: After having seen the armies of discriminative qualities in array for psychological battle (ready to fight the sense tendencies) King Material Desire went to consult his preceptor (Habit), and deeply thought the following:

Elaborate Spiritual Interpretation

The first stanzas describe the preparation for a psychological battle between the forces of discrimination and the blind mental tendencies as revealed by introspection. The second stanza goes on to depict how, in the ordinary individual, where the sense bolsheviks rule, introspection and discrimination, being prisoners of the sense armies, are forced to be silent, but as soon as the spiritual aspirant introspects and tries to rouse and train his soldiers of discrimination by meditation, immediately Material Desire, King of all sense tendencies, afraid of losing the kingdom of the soul and body, tries to reinforce himself by consulting his preceptor, past sense Habit.

Material Desire reigns supreme in the person who does not meditate. Material Desire is the King of all sense tendencies, because it is desire which lures dis-



(p. 10, January 1933) crimination to follow the sense pleasures of idleness, bodily comfort, and so forth, instead of following soul happiness, which consists in all-round peace of mind. As soon as meditation awakens discriminative qualities, King Material Desire becomes extremely afraid of losing his hold in the kingdom of life and tries to reinforce himself by recalling the pleasures of past evil habits.

King Material Desire by himself is easily overcome by an act of judgment, but Material Desire, that has been ripened into habit, is hard to eject by discrimination, so King Material Desire tries to overcome discriminative tendencies by luring them with the memory of past evil habits, and the joy which they yielded. It is easy to conquer a material desire, but hard to conquer material habits. That is why we find that the spiritual aspirant, who tries to meditate, will be bothered, not only with new desires to go for distraction to shows or plays, or eat. or while away time in idle talk, or sleep, or laziness, or to travel, or to go after money, and so on, but he will also be invaded by strong habits of the body, such as restlessness, idle talking, sleep, amusements, bodily enjoyments. and pernicious habits of spiritual indifference. The spiritual aspirant should be aware of this.

Drona, Or Past Habits

According to the historical story, Drona was the preceptor who had taught archery to the wicked Kurus, and to the good Pandus, but during the battle between the two parties he sided with the Kurus. Drona represents Intelligence, influenced by past good or bad actions. The good discriminative tendencies, or Pandus. and the wicked mental tendencies. or Kurus, both learned the art of wielding the piercing power of good or evil during a psychological battle, but as a bird cannot focus the vision of

both its eyes on the same object at the same time, but has to see with one eye at a time, so Intelligence, born of habits, (Drona) unless purified by wisdom, usually follows Durjodhana, or King Material Desire. That is why this bad-habit-influenced Intelligence sided with the wicked mental tendencies, and helped them to use their arrows of piercing evil power against the psychologically prepared discriminative powers.

Beware, devotee! As soon as you try to meditate and rouse the powers of self-control and discrimination, you will find King Material Desire, and the wicked mental tendencies, trying to rouse the memory of your bad habits of possible sense pleasure, or spiritual indifference (Drona) and to give battle to the forces of discrimination. In other words, as soon as the devotee tries to find happiness in meditation, he finds himself tempted by memories of sense pleasures, and is often led to restlessness.

According to deep spiritual introspective intuition, the devotee who tries to meditate, finds that King Material Desire calls the material habits to behold the mighty armies of spiritual perceptions (Pandus) of calmness, vitality, self-control, and so forth, arrayed in the spinal plexuses and brain, ready to give battle to the tendencies of greed and sex-temptation, located on the outer surface of the body. The ordinary individual's consciousness is usually located on the outer surface of the body. He is identified with the palate, with feelings of physical comfort and idleness, with nice, sweet words, falling intoxicatingly on the ear drums, with the enticements of beautiful objects, and with the lures of physical fragrance.

By indulging in the sense pleasures constantly, the ordinary individual becomes sense-ensnared. He finds himself enjoying on the surface of the flesh. This sense pleasure yields fleeting happiness, and shuts out the more subtle, more pure, and more lasting enjoyments of the silent taste of blessedness, and of the innumerable blissful perceptions which can be felt when, by

deep meditation, the consciousness of the person meditating is turned from the bodily surface enjoyment to the inner perception.

When you are greedily eating, your soul's happiness is drowned in the muddy well of insatiable greed on the soil of the palate. When you are listening to flattering words, your soul's wisdom is sunk beneath the waters of falsehood. When you are addicted to sex-temptation, your soul's happiness of touching God in every speck of space, with endless exhilarating thrills of happiness, is substituted for the passing, misleading, peace-destroying, physical emotions.

It is not a sin to eat with self-control, or to live an upright, honest family life,



(P. 23, January 1933)

but the spiritual aspirant should be ever watchful not to get into the small ruts of material habits and sense pleasures, and entirely forget the vast, unending happiness of spiritual perceptions, felt in the Silence, and in the perceptions of the inner Centers. Mental balance, and ever-increasing happiness, are lost when sense pleasures crowd out the soul happiness felt in Silence, but it is wonderful to enjoy the pure pleasures of the senses with the joy of God, felt in meditation. They are fools who drown their souls' happiness in the cesspools of impure, enslaving pleasures of the senses. Remember, all the sense pleasures which you indulge in in spite of the warnings of your reason, and conscience, are peace-destroying. All pure enjoyments of the senses, indulged in with self-control, produce Divine happiness.

The ordinary man wakes, bathes his body, enjoys the after-bath sensation, eats a hot breakfast, hurries to work, begins to get weary, and becomes refreshed by lunch, then works again,

and goes home tired, worried, and cranky. He eats a heavy dinner, with the radio banging away, and perhaps a nagging wife working on his nerves. He goes to the movies, or dancer until late, comes home very tired, sleeps heavily, then repeats the above monotonous routine all over again, three hundred and sixty-five days in every year.

By this method, man becomes a machine. which, fuelled with breakfast, goes to office and performs automatic work, without joy or inspiration. Then the human automaton is refuelled with lunch and produces more work, slowly and unwillingly. Finally, dinner is shoveled into the human machine, which then goes to the movies, walks back home again, and then shuts down partially in sleep, only to start all over again the next day with the same routine.

The Bhagavad Gita tells you to avoid this method of mere existence. It shows you how, by practicing the contact of the ever-new joy of silence, you can keep this godly state with you all the time during the mechanical performances of life. Worry, discontent, boredom, and unhappiness are the harvest of a mechanical life, whereas, the Infinite spiritual perceptions, gained in meditation, unceasingly whisper joy and a thousand thrilling inspirations of wisdom into the ears of Silence. The ordinary person knows nothing of the wine of joy buried in meditation, and unknowingly walks and wallows into the mire of the unsatisfying pleasures of the senses.

The restless man is often tempted by his past habits (Drona) of spiritual indifference, and outer sense pleasures, and tries to battle the deeper, unending joys and wisdom-whispers of inner perception felt by concentrating in the spiritual eye between the two eyebrows. As soon as the devotee tries to meditate, he finds King Material Desire awakening the memory of sense-habits in order to stop the meditating devotee from flying to the home of

eternal peace from the home of temporal, deceiving pleasures of the senses.



FIRST CHAPTER, THIRD STANZA

(p. 9, February 1933)

INTRODUCTION

Pshaitam Panduputranam Acharya Mahateem Chamum.

Budham Drupadputrana taba shishayana dhimata.

Pshaitam (behold this); Acharya (teacher); Mahateem (great); Pandu- putranam (of the sons of Pandu); Chamum (army); Budham (arrayed); Dru- padputrana (by the sons of Pandu); taba (your); Shishayana (by your disciples); Dhimata (skillful.)

“Oh, Teacher, behold this great army of the sons of Pandu, held in battle array by the son of Drupada, your talented disciple.”

SPIRITUAL GLOSSARY

Pashaitam (the introspection says within: “Behold this.”)

Acharya (Oh, Thou Preceptor, Past Habit.)

Mahateem (great.)

Panduputranam (of the discriminative forces.)

Chamum (occult psychological soldiers.)

Budham (entrenched in the spinal plexuses, ready for psychological battle) under the guidance of Drupadputrana.

Drutam Shigram padam gati-rjasha shah drupadah tee-brabagah tajjata putrana tadbishista krivaa pro- kashitana, or. dhristadumnana—chanchalya charsanana jad dah- joti bidyata

—The calm inner light, which is the disciple of past habits (Drona) of meditation. taba (your); shioyana (by your disciple

—the inner light is the disciple of the habit of meditation)

Dhumata (inner light, which is skillful in battling the restless

forces of the mind.)

Spiritual Interpretation.

"Oh, Thou Preceptor, Past Habit, behold Thy own trained disciple, The Calm Inner Light, skillful in psychological wars, leading the occult soldiers of discrimination."

Elaborate Spiritual Interpretation

The second stanza of the Bhagavad Gita describes how the spiritual aspirant first finds that King Material Desires is trying to arouse his evil tendencies to fight his forces of discrimination.

Material Desire is very much astonished to find that Calm Inner Light is a relative and an off-shoot of the same Past Habit tendency, and that it is arranging the pure discriminative faculties for a psychological battle.

King Material Desire was very much chagrined to find that Past Habit was not only his Preceptor, but also the teacher of the good spiritual discriminative tendencies. When Material Desire and Restless Thoughts try to reinforce themselves by Past Material Habits, and try to dissuade the spiritual aspirant from meditation, they find to their amazement that the Past Spiritual Habits of Meditation and their offspring of Calm Inner Light, along with all discriminative faculties, gather to give metaphysical resistance.

It is a psychological fact that habit is the Preceptor of both good and evil tend-



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encies in man. When evil Material Desire tries to exercise the influence of habit to destroy the power of good, it is amazed to find that the good offspring of habit is ready to give resistance. It is very consoling to know that no matter how strong the powers of evil habit and material desire are, at any moment in life, there are the soldiers of good habits of this life and of past incarnations ready to give battle.

The occult soldiers are redoubtable, sturdy, intuitional powers which are the rear guard of King Soul. These remain hidden behind the psychological armies of discrimination, ready to stem the tide of the victorious sense-soldiers of Material Desire.

No matter how many times a man suffers from very powerful attacks of sense- habits and restlessness-producing material desires, he finds that the meditation- born, occult soldiers of this life and past lives still come to his aid. A man who is always restless and never meditates thinks that he is all right because he has become accustomed to being a slave of restlessness. However, as soon as he tries to meditate and be calm, he finds resistance from the bad habits of mental fickleness. Then, again, when the habits of restlessness try to usurp the throne of the devotee's consciousness, they find the occult soldiers of past lives offering resistance.

It must be remembered that it is just as difficult for some people to be evil as it is difficult for others to be good. Evil cannot keep man under the influence of error forever, because he is made in the image of God. In the beginning, the spiritual aspirant finds his soldiers of discrimination guided by the desire to be good. Later, as he meditates longer and prays ardently for inner help, he finds that the clam conviction of unborn intuition, or awakening Inner Light, a veteran occult General, emerges front the superconscious to guide the forces of discrimination. This awakening Inner Light is the offspring of good Past Habit (Drona).

Habits of meditation, whether acquired recently or in the distant past, bring forth the General of Inner Light, who leads the armies of discrimination to battle all past bad habits (Drona) and King Material Desire.

The trouble with most people is that they voluntarily allow their kingdom of consciousness to be ruled by the evil tendencies born of past habits. Thus the discriminative tendencies, which are also born of past habits, remain ostracized and the occult soul soldiers, which are metaphysical rear guards hidden behind the armies of discrimination, also remain without action.

These occult soldiers appear on the scene of a psychological battle on two occasions only; first, when the advance soldiers of discrimination are completely routed by the soldiers of sense lures, and, second, when the discriminative soldiers ask the aid of the occult forces through the trumpet call of meditation. Of course, it must be remembered that the occult soldiers can easily rout the forces of restlessness when they are reinforced by the soldiers of discrimination and before the throne of consciousness is usurped by King Material Desire.

It is good to start meditation at an early age, or failing in that, to start meditation as soon as the mental discriminative inclination is receptive. It is very difficult for the occult soldiers to help to reclaim the kingdom of peace after it has fallen into the hands of restlessness and material desire. Therefore, make spiritual hay while the sun of willingness to meditate shines.

Restless people are unaware of the evil-resisting power of their discriminative tendencies and occult soldiers. People who are prisoners in the hands of restlessness, and who are trying to calm themselves, will often become aware that the hidden occult soldiers are trying to emerge from the superconsciousness to offer spiritual aid.

In the beginning, the spiritual aspirant finds that his soldiers of discrimination are guided by the desire to be good. Later, as he meditates longer, and prays ardently for inner help, he finds that the calm conviction of unborn intuition, or awakening Inner Light, a veteran occult General, emerges from the superconscious to guide the forces of discrimination. This awakening Inner Light is the offspring of good Past Habit (Drona.)

Habits of meditation, whether acquired recently or in the distant past, bring



(p. 24, February, 1933) forth the General of Inner Light, which leads the armies of discrimination to battle all Past Bad Habits (Drona) and King Material Desire.

This Material Desire is so displeased that he thinks and says: "See, Mr. Past Bad Habit, my preceptor, it is your own skillful disciple, Inner Light, (born of Past Good Habits of Meditation) who is leading the discriminative forces to destroy you and me."

The good powers, born of habit, destroy their brothers, material desires, and the evil powers born of the same habit.



STANZAS 4, 5 AND 6, OF CHAPTER I

(P. 9, March 1933)

Introduction

Sanskrit: Stanzas 4, 5, and 6 of Chapter I.

Atra shura mahaswasha Bhimarjuna samajudhi yujudhana
Birascha Drupa- dascha maharatha—4th Stanza.

Dhristakutuschakitana Kashirajascha birjaban Purajit
Kuntibhojascha Shaibas- cha narapungabah—5th Stanza.

Yudhamanyuscha bikranta Uttamau- jascha Beerjaban
Saubhadro Draupadaas- cha sarba aba maharatha—6th Stanza.

Literal Glossary: —Atra (here); shura (heroes); mahaswasha (great archers); Bheemarjuna sama (equally qualified like Bheema and Arjuna); yudi (in battle); Yujudhana, Birascha (and Birat); Draupadascha (the sons of Draupadi); maharatha (great warriors).

Dhristakutu, chakitana, Kashirajascha (and the King of Kashi); birjaban (the powerful); Purajit Kuntabhojascha—(and Kuntibhoja); Shaibya-scha—(and Shai- bya); narapungaba (the flower of men).

Yudhamanyuscha (and Yudhamanyu); beerjaban (the powerful); Shaubhadro- (the son of Shubhadra); Draupada-scha (and the sons of Draupadi); sarba aba (all of them); maharatha (great warriors).

Literal Translation: —

Here are present mighty bowmen, as skillful in battle as Bheema and Arjuna—the veteran warriors. Yujudhana, Birata, Draupada; the powerful Dhristakatu, Chakitana, and the King of Kashi; the flower of men, Purajit, Kunti Bhoja, and Shabya; the strong Yudhamanyu, and the valiant Uttamauijas, the son of Subhadra, and the sons of Draupadi, owners of great chariots.

IB [perhaps this 'IB' refers to the chart in December, 1932 in explanation of the following 12 points]

Spiritual Glossary of 4th, 5th, and 6th Stanzas.

1. Yujudhana — (Yodhum Chaitanya prokasharum eshana abhilashamana) — Sradha or Devotion.
2. Uttamauija—(Utamah ojojashva eti) — Beerjam—Vitality or Celibacy.
3. Chakeetan — (Chikati janati eti) — Smriti—memory Divine and human.
4. Birat—(Bishasana atmani rajata eti) — Samadhi—Oneness.
5. Kashiraj—(Padarthan Kashyan pro- kashyan rajata Bibhati eti)—Progna—The principal enlightening faculty—Intelligence.
6. Drupada—(Drutam Shigrahm padam gati-jasya eti)—Teebrabeg—extreme dispassion.
7. Dhristakatu—(jana kataba apadah Dhrishyata) Yama—Power to follow proscriptive negative rules.
8. Shaiba—(Shibah mangalah tatsam- bandhiya eti shai bya mangaladayaka) —Niyama—Prescriptive positive rules.
9. Kuntibhoja—(yana kuntim kun aman- trana Daibabibhutiakarshika. shaktim Bhunakti Palyatasa)—Asana—Bodily posture for physical and mental stability.
10. Yudhamanyu—(Yudham chaitanya pro kashamaba manu Kriya jasva sa) — Pranavam—Control of Life Force, heart, and

sensory motor telephonic nervous system.

11. Purajit Pauran endriadhistatridaban



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jayati eti) Protyahara—faculty of withdrawing consciousness from the senses, which is the result of pranayam or control over the Life Force, which is the medium of bearing the messages of the senses. This follows pranayam.

12. Saubhadra—(Subhadrayam eti saubhadra Abhim anyu eti prasidha—abhi— sarbatra manuta prokashata—Dharanadhynsamadhyatmak aba. Patanjali says Troamakatra Samjamah Bibhuti- pad (4) [sic]—Sam jama—Self Mastery. The occult trio, Self-Mastery.

Self-mastery depends upon the acquiring of four states of consciousness: First, Prohjihara, or the state of withdrawing the attention from sensory disturbances; second, Dhyan, or the state of focusing the withdrawn attention on Spirit; third, Dharana (conception) or the state of holding the attention on Spirit; fourth, Samadhi (identity of meditator and object of meditation) or that state of realizing Oneness with Spirit.

Spiritual Interpretation

It is very interesting to find that the splitting of the root meaning of the Sanskrit names in the Gita yields us the names of the psychological warriors which we have been discussing. Not only do we find these psychological warriors spoken of in the Bhagavad Gita, but they are also mentioned by the sage Patanjali in his writings on Yoga. It is very encouraging to know that the same Truth is given in both of the foremost Scriptures of India.

Patanjali was one of the greatest of Hindu Yogis and his Sutras describe the scientific technique of uniting the individualized

soul with undifferentiated Spirit. The Yoga Sutras of Patanjali were compiled after the birth of Christ, but the Bhagavad Gita was given to the world long before the birth of Christ. It was Patanjali who understood that the Bhagavad Gita was the "Song Celestial," by which the Lord wanted to unite the souls of his ignorant and wandering children with His own Spirit. This was to be accomplished scientifically through spiritual law. Patanjali explains this very clearly in definite metaphysical terms, while the Gita gives it in allegory.

These metaphysical soldiers, mentioned above, must come to the aid of the devotee who wants to battle the evil soldiers of the senses. King Desire, (Durjudhana) tells his preceptor, Drona, (past habit) about the spiritual, occult soldiers who were lined up in battle array in the spinal plexuses.

Almost every soul is a prisoner of the senses, which are entrenched on the surface of the body. The soul's attention is lured away from its inner kingdom in the medulla, the Spiritual Eye, and the plexuses, to the outer region of the body, where greed, temptation, and attachment have their strongholds. The devotee, who wants to lead King Soul away from the misery-making slums of the senses, finds that he cannot do so without a severe clash between the soldiers of the senses and the Divine soldiers of the soul.

The fourth, fifth, and sixth stanzas of the Bhagavad Gita describe the metaphysical soldiers of the soul which are roused by meditation. The fifth, sixth, and seventh stanzas describe the soldiers of the senses which become excited and try to hold back the awakened soul and to resist his occult armies which struggle to rescue him.

The man rolling downhill finds no resistance, but as soon as he wants to climb up he meets great resistance, so it is with the man who is fast sliding into evil. He does not find resistance until he

tries to reverse his direction and climb up the hill of virtue.

The man who wakes up and tries to become better finds his evil habits clashing with his desire for self-control. If the soul wins the first psychological battle through self-control, it finds that it has to go through another and more subtle metaphysical battle between the faculties of Self Realization and its own pre-natal and post-natal evil habits.

The first stanza of the Gita describes the initial psychological clash between discrimination and sense habits, through which every spiritual novice has to struggle. Also, the subtler metaphysical battle between the forces of Self Realization and those of the innate sense habits has to be won before the soul can be enthroned again in its cerebral kingdom and reign with its Divine courtiers of intuitional qualities which reside in the spinal plexuses.

The great metaphysical generals, which lead the soldiers of spiritual thought to battle, along with their characteristics, will now be described, as the explanation is given of the fourth, fifth, and sixth stanzas. Following that will be given a description of the generals of the subtle senses which hold the Ego (the pseudo soul) as their prisoner.

The soul encounters the highest meta-



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physical battle after winning the moral and psychological struggle between good and evil thoughts. The deep introspection of the Yogi (spiritual aspirant) reveals that King Material Desire, before the inner battle was waged, began to survey the metaphysical warriors of the soul (stanzas 4, 5, and 6) and his own sense soldiers, as described in stanzas 6, 7, and 8. King Material Desire addresses his preceptor. Drona, (Material

Habit) saying: "Behold, here are great metaphysical warriors. They are":

1. Divine Devotion vs. Irreverent Satanic Disbelief.
2. Vital Celibacy vs. Debauchery.
3. Spiritual Memory (the Soul's memory that it is part of Spirit) vs. Material Delusion (that which makes man forget God).
4. Oneness with God in Samadhi (the state after deep meditation) vs. Delusion, which makes the Soul behold the diverse forms of matter and the pairs of opposites instead of One Spirit.
5. Discriminative Intelligence vs. Evil Reason.
6. Extreme Dispassion vs. Extreme Material Attachment.
7. Power to follow Spiritual Law vs. the desire to indulge in poisonous forbidden fruits of sense lures.
8. Wholesome, positive, discipline vs. misery-producing evil ways.
9. Proper bodily posture, (helpful in meditation) straight spine, etc., vs. improper bodily posture conducive to laziness and flesh attachment (bent spine and slouching attitude).
10. Inwardly controlled Life Force reversed on eternally satisfying God vs. outwardly flowing Life Force, revealing the lure of the senses.
11. The faculty of withdrawing consciousness from the senses (This power is attained after gaining control of the Life Force) vs. sudden scattering of the mind on matter, due to hidden prenatal material habits.
12. Meditation after withdrawing the mind
13. Dharma (Truth).



GITA

CHAPTER I, STANZA VII

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Sanskrit:

Asmakamtu bishista ja tannibodha Dwijottama

Nayaka mania sainyashya samgartham ran brabeemi ta.

Literal Glossary:

Dwijottama (Oh you flower of the twice-born).

Asmakam (of us) tu (also) ja (those) who are bishista (renowned and important); mama (of my) sainyashya (army); Nayaka (leaders); tannibodha (know them); ta samgartham (to inform you); tan (them); brabeemi (I speak of).

Literal Translation:

Listen, too, Oh flower of the twice-born Brahmins. The generals of our army who are prominent among ourselves, these I speak about for your information



CHAPTER I, STANZA VIII

Sanskrit:

Bhaban Bheemascha Kripascha sami- tinjyah

Aswathama bikarnascha Saumadattir- jayadrathah.

Literal Glossary:

Bheemascha (Bhisma and); Bhaban you); and Karna, and Kripa, Samitinjaya, the victors in war. Aswathama, Bikarna and Jayadratha, Saumadatti (the son of Somadatti.)

Literal Translation;

You Bhisma, Kama, and Kripa, the victors in battles, Aswatthama, Bikarna, and Jayadratha, the son of Somadatti, all belong to our party.

Spiritual Glossary of Stanza VIII:

1. Kripa—Bastunyanyatwam Kalpayati eti Kripa—Abidya—Delusion.

2. Bhisma—Jasmat panchatatwani bibhati sa Bhisma (Bheesma) chidabhasa Jibanamantarjotih, jana Jibah bisayan prakhsanta, tasmadabaishida—bhavasa dar-sanashaktirbhabati chaitanyatwat drastriswarupashecha, Ataduvayaguna Bidyamantwadyam—Asmita—Inner seeing Ego.

"Drikdarshan shaktyorakatma taibasmita." Patanjali yogasutra sadhanpad (the consciousness in which both the seer Ego and its discriminating power are present.)

3. Kama — Ragah — Attachment — Karan- sheelah eti

Kama (Krina) Kartabyah asmin Jibanamashaktitwat Ragah. "Sukhamishace Ragah," Patanjali Yogasutra sadhantad (that inclination which seeks happiness),

4 Bikarna—Dwasa — Repulsion Akaransheelah eti Bikarna (Bikri-an) Akartabyah.

"Dukhanushee Dwasa"—Patanjali Yogasutra—Sadhanapad (that which brings suffering).

5. Jayadratha—Abhinibasha — Body-bound inclination—Ramitwa anurakto Bhutwa jayati utkristrupana tistbati. Swarasha- bahee Bidushopi twananubandhovinibashah—(even as the long-caged bird, finding freedom, is afraid of it and looks back at the cage reluctant to leave it, so also, even great wise men whose knowledge flows like a continuous stream, are infatuated with the body when forsaking it at death).



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6. Saumadatti or Bhuristraba—Karma—Action—Bhurim bahulam sraban ksharanam jasha eti. Jabanna Khisvata Karma shub- hancha and. shubha mababa Tabanna jay- ata Mokhsa nrinam Kalpasatairapi (as long as past Karma does not fade away, so long is it impossible to attain final emancipation in several incarnations).

7. Bhaban—Drona — Smaskar — Past tendency—Karmanam drabeebhabain bipakam eti drona (druna) y Sati mula tadbipako jatayayurbhogah—Patanjali Yogasutra sadhanpad.

8. Aswathama—Basana—Desire —Asnuban sanchayan tishati eti (ash-ba, shtha-man) daha nastopi na nastobhabati. Tasamanadirwanchashisonitwat—Yogasutra kaibalyapada.

Spiritual Interpretation:

King Material Desire is very anxious to win the bodily Kingdom,

but as soon as he tries to do so he is confronted with the war between its sense-soldiers and the metaphysical soldiers.

King Material Desire realized that the Preceptor Past Habit Tendency, though principally on the side of his wicked sense soldiers, was also the preceptor of the good, metaphysical soldiers of self-control, and therefore he was afraid that the skillful metaphysical soldiers would defeat his strong evil soldiers.

The idea is, that as soon as the soul descends into the body, its entire consciousness begins to flow toward the body. Hence, the material habit is predominant in almost all individuals. Material Desire, being born of material habit, is also predominant in the early stages of life. For that reason, on the eve of a psychological battle, when the soul and its metaphysical soldiers became awakened and try to reclaim the lost, the Past Tendency is especially liable to side with the evil soldiers of the senses. That is why we hear King Material Desire speaking of Preceptor Past Tendency as fighting for him.

Still, King Material Desire knows that Preceptor Past Tendency was also the tutor of the following metaphysical soldiers:

One, devotion; 2, vital celibacy; 3, spiritual memory; 4, Samadhi (Oneness); 5, discriminative intelligence; 6, extreme dispassion; 7, power to resist evil, or negative good power; 8, power to follow positive rules or positive good power; 9, proper bodily posture, helpful in mind control; 10, inwardly controlled Life-Force reversed toward God; 11. the faculty of withdrawing consciousness from the senses. (Dhyana, or meditation.)

Therefore, King Material Desire wishes the evil Past Habit Tendency to know first about the error-resisting opposing metaphysical soldiers, their principalities, and their strength. This was done to show Evil Habit the strength of Good Habit,

and how Evil Habit could be overpowered.

After doing this, King Material Desire tells his Preceptor Past Evil Habit about the following sense soldiers:

One, delusion; 2, only seeing Ego; 3, attainment ; 4, repulsion; 5, flesh infatuation; 6, Karma, action; 7, past evil tendency; 8, desire, and so forth.

King Material Desire is afraid that the metaphysical soldiers and the Preceptor Good Habit Tendency will be able to defeat the sense soldiers plus the preceptor of the bad habit tendencies.

Evil Habit Tendency, along with King Material Desire and his soldiers, could not possibly rule the body without having a serious clash with good habit and its metaphysical soldiers.

Stanzas IV, V, and VI in Chapter I of the Bhagavad Gita describe the metaphysical soldiers which were arrayed against the sense soldiers mentioned in Stanzas VIII and IX. Now, it will be seen that the two sides are about equal in strength.

Birat, or Samadhi, is the leading general of the metaphysical soldiers, as Bhisura, Asmita, or Delusion-Born Ego Consciousness, is the most famous general of the sense soldiers. The Ego consciousness in man is always ready to resist Samadhi, or the consciousness of Oneness with God.

The Ego And The Soul

The Ego consciousness in man tries to keep the soul attached to matter in the form of individual traits and mortal desires born out of them. The Soul, being a reflection of the Omnipresent Spirit, ought to reflect its omnipresent, all-knowing character. It is the pure, perfect reflection of the Spirit, but when it forgets its own real nature and becomes identified with the body and its attachments, it loses its consciousness of Omnipresence and becomes conscious only of the limitations of the



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body. This body-bound soul is called Ego. The soul in the Ego state is a prisoner of the flesh and its limitations.

The soul, through meditation, can reach the state of Samadhi and thus can do away with its Ego or matter consciousness. Reaching Samadhi, or Oneness with God, is the only method by which the Ego consciousness can be completely defeated.

Samadhi is the great general of the metaphysical army which leads the soldiers of devotion, vital celibacy, spiritual memory, discriminative intelligence, extreme dispassion, negative good power, positive good power, proper bodily posture, reversed Life-Force, and withdrawn consciousness from the senses to battle the soldiers of Ego, Bhisura, or King Material Desire.

There are different stages in the realization of Oneness. There is the realization of Oneness of the Ego and the soul, and that of Oneness of the Soul and Spirit. There are really three kinds of Samadhi: Jara, or unconscious trance; Swabikalpa, or perception of Spirit without the Waves of Creation; and the third and highest state is that of perception of the Ocean of Spirit with the Waves of Creation.

The unconscious state is useless for the most part because it is produced by a physical control, or by the mental anesthetic of keeping the mind blank. In this state a sense-bound soul can only be kept from increasing its attachments. It can never acquire wisdom or roast the seeds of prenatal or post-natal bad habits. In this state, the mind is unconscious within and without.

It is related in the Hindu Scriptures that a wicked snake charmer went into a trance and fell into a well. The well dried up

and became full of dirt and the man remained buried there for a hundred years with his body perfectly preserved in a state of suspended animation. At the end of a hundred years some people who were digging out the old well found him and revived him by the application of hot water. As soon as he regained consciousness, he began to scold and curse the people for stealing the musical instruments with which he charmed the snakes. His hundred years of unconscious trance had not roasted the seeds of bad thought habits or cured him of his wickedness.

In the Swabikalpa Samadhi state the attention and the Life-Force are switched off from the senses and are kept consciously identified with the ever-joyous, ever-wise Spirit. In this state, the soul is released from the Ego consciousness and becomes conscious of Spirit beyond Creation. By repetition of this state of Samadhi, the soul absorbs the fire of Spirit Wisdom, which roasts out the seeds of mortal desires. In this state, the soul, as the meditator, its meditation on the Spirit, and the Spirit as the object of meditation, become one. The Wave of Soul meditating in the Ocean of Spirit becomes merged with the Spirit. It does not lose its identity, but only expands into Spirit. In this state, the mind is conscious of the Spirit within only. It is not conscious of Creation without.

In the most advanced, or Nirbikalpa Samadhi state, the soul does not expand itself into the big Spirit, but realizes itself and Spirit as existing together. This is the highest and most enjoyable state in which the Ego consciousness, the soul consciousness, and the Ocean of Spirit are seen all existing together. It is the state of watching the Ocean of Spirit and the Waves of Creation at the same time. In this state, the individual does not see himself any longer as John Smith related to his body and his outer environment, but he sees that the Ocean of Spirit has become not only the Wave of John Smith, but also all the waves of all lives and of all things. In this state, the soul is conscious

simultaneously of Spirit within and of all Creation without.

The Swabikalpa Samadhi and Nirbikalpa Samadhi states are described in the following ancient Hindu song:

"In the Swabikalpa Samadhi Yoga (union) You will drown
(melt) yourself (Ego) in yourself (Spirit).
In the Nirbikalpa Samadhi Yoga You will find (see) yourself
(Ego) in yourself (in Spirit). "

The Ego consciousness tries to keep the body under its control by reminding it of the limited physical relations of country, race, nation, family, possessions, characteristics, and so forth. The soul is held to the body by the Ego consciousness. Struggling for the state of Samadhi through meditation is the way to overcome the Ego consciousness. In the highest Nirbikalpa



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Samadhi state the soul unites its Ego consciousness of race, country, family, body, possessions, and characteristics with the omnipresent, omniscient, all-blessed Spirit. The Ego reminds the Soul of its limitations, while Samadhi reminds the Soul of its omnipresence.

Before General Samadhi can defeat the body-bound Ego, it is necessary for the Soul to call out its other metaphysical soldiers to defeat the army of the senses. This battle will be described in the next issue of East-West.



CHAPTER I, STANZA IX

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Anya cha bahabah Shoora madartha tyaktajeebitah
Nanashastrapraharanah sarba yudhabisharadah
—Bhagavad Gita, Stanza 9.

Anya cha (and others)
bahabah Shoora (many warriors like Shalaya Kritabarma, etc.)
Nanashastrapraharanah (possessing many weapons)
Sarba (all of them)
Madartha (for my sake)
tyaktajeebitah (ready to lay down their lives)
Yudhabisharadah (well trained for battle)

Literal Translation:

And other diverse warriors, also well trained for battle, and armed with various weapons, are present here, ready to lay down their lives for my sake.

Spiritual Interpretation:

And other diverse warriors of temptation, well skilled in psychological warfare with good and armed with various sense lures, are abiding in the kingdom of the body, all prepared psychologically to use their entire living power to fight for me (King Material Desire).

Elaborate Spiritual Interpretation:

King Material Desire, with his soldiers of physical craving, is always afraid of the soldiers of the good. Therefore, on the eve of a psychological clash, he reviews his own forces of evil and the defending forces of the resisting good.

It is easy for a man to go down a deep, gradually descending subway, but it is when he tries to climb back out of the depth that he finds resistance, and it requires effort to overcome it. Likewise, the man who lives completely controlled by his material desires, born of bad habits, does not feel any spiritual resistance within him. He goes smoothly down the depths of evil. It is only when he tries to climb out of the subterranean pit that he finds resistance from evil desires and habits.

The above idea warns the spiritual aspirant that, as soon as he tries to change the course of his life from evil to good, he will find the awakening of material desires and an army of pre-natal and postnatal bad habits ready to give battle to his sacred resolutions and holy actions instituted to find emancipation from earth bondage.

Material desires are gathered by the soul through incarnations, from the time it leaves the abode of Spirit. Mundane desires are born of material habits. Pre-natal material habits appear as worldly instincts, and after birth, material habits appear as strong tendencies. King Material Desire describes these matter-bent tendencies as great psychological heroes skilled in the use of various psychological weapons.

Whenever the spiritual aspirant becomes inwardly awake, he finds that his consciousness becomes the battleground where the mental warriors of bad tendencies, with their weapons of temptations, rally to fight the forces of good habits and discrimination armed with the weapons of wisdom.

Most people who are meek prisoners of bad habits do not encounter any resistance, or battle with the various weapons of lure used by bad material tendencies. Ordinarily, such people are so engrossed in their bad habits that they don't dream of a spir-



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itual escape, but, whenever a spiritual aspirant does stop from his mad rush toward evil and wants to turn back toward the good, he finds evil habits consciously using many missiles of temptations to destroy him.

A story will illustrate this:

Mr. J was a confirmed drunkard, making a nuisance of himself to his family and neighbors. He met a saint and took the vow to abstain from drinking. He asked his servants to hide his costly wine in locked boxes and to keep the key, and instructed them to serve the liquor to his friends only. Everything went along all right with Mr. J for some time because of his joy in the power of a new resolution against drink. For a while he did not feel the unseen gripping lure of the liquor-tempting habit.

As time went on, and he felt himself proof against liquor temptation, he asked his servants to leave the key of the wine room with him so that he could serve the red liquid to his friends himself. Feeling further mental security, he thought it was too much bother to go to the cellar to get liquor for his friends, so he kept some wine bottles hidden in the parlor. After a few days, Mr. J thought: "Since I am proof against liquor, let me look at the sparkling red wine in the bottle on the table."

Every day he looked at the bottle. Then he thought: "Since I am absolutely proof against the temptation, I may just as well smell it." This went on for a few days. Then he thought: "Since I no

longer care for liquor, I will take a mouthful of wine, taste it, and then spill it out. " He did this. Then he thought: "Since I am so strong and am proof against liquor, there will be no harm if I drink once and swallow a little." After that, he thought: "Since I have conquered the liquor habit, let me take only one gulp of wine at a time, as many times as my unenslaved will desires. " Then he found that he got drunk and kept on being helplessly drunk every day in spite of his will, just as he had before.

The above illustration shows how:

1. The liquor drinking habit was put down temporarily by the strong resolution to conquer.
2. It shows how Mr. J failed to realize that his resolution against liquor had not had enough time to ripen into a good habit. Every devotee should remember that it takes from five to eight years to substitute a good habit for a strong bad habit. Before the strong good habit is formed, the devotee must stay away from his evil habit-forming environment or actions, as was proven by the way Mr. J disregarded this law, brought his wine bottle near him, and gradually reawakened the memory of the drinking habit. Therefore, in preventing the nourishment of bad habits, one must get away from evil surroundings, and above all, one must never bring evil thoughts into the mind. The latter causes the former and is more dangerous.
3. Then again, Mr. J not only forgot that he should not have brought liquor so near him, but he also forgot that he should have recognized the psychological weapons which his bad habit used to defeat his good resolution.
4. The liquor habit remained unseen, hidden in his subconscious mind, secretly sending out armed spies of desire and pleasing thoughts of taste to prepare the way for the re-invasion of the liquor habit, which was to come back again and usurp the body and soul of Mr. J.

If you have a tendency to live on the misery-producing material

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plane, learn to stay away from tempting environments outside and to cast out thoughts of temptation from within. Surround yourself with the right kind of environment, and keep your mind filled with the kind of thoughts which will produce the effect that you desire.



CHAPTER I, STANZA X

(P. 9, June 1933)

Aparjaptam tadasmakam balam Bhismabhirakshitam
Parjaptam twidamatasam balam Bhimabhirakshitam.
Asmakam (our) Tad (this) balam (army) Bhismabhirakshitam
(protected by Bhisma) Aparjaptam (unlimited) tu (whereas)
Atasham (their) Bhimabhirakshitam (protected by Bhima) edam
(this) Parjaptam (limited).

This (our forces protected by Bhisma) is difficult to count,
whereas their army, defended by Bhima, is easy to count.

Spiritual Glossary:

Bhisma Abhas Chaitanya or Asmita—The Pseudo-Soul, or Ego.

Bhima Bayutatwana—By the powerful flowing force (Life Force)
acting in conjunction with vitality and breathing exercises.

Spiritual Interpretation:

When the spiritual devotee snatches himself away from the
snare of the senses, practices breathing exercises, and tries
to control the Life Force, material desire, (with the Pseudo-
Soul, or Kingly Ego) with his countless soldiers of earth-bound
inclinations, tries to fight the spiritual efforts of the Divine
aspirant.

The man sliding down evil paths finds no resistance, but as soon
as he tries to oppose his evil habits by the adoption of spiritual

laws of discipline, he finds countless instincts of temptations roused to fight and foil his noble efforts.

In this Stanza the two important opposing generals of the forces of good and evil are Bhima and Bhisma. It is found that Bhima, the Soul-guided vital force and breath-control, leads to Soul consciousness. For this reason, the Soul-guided vital force is spoken of as the greatest enemy of Bhisma, or the body-identified Ego.

How Bhima, Or Breathing Exercises, Help You To Be Spiritual:

By proper breathing exercises, as taught in the classes of "Highest Self Realization," the venous blood is burned out and the body is electrified. When the body stops decaying, the heart gets rest and learns to control the Life Force moving through the five sense-telephones of touch, smell, taste, hearing, and sight.

Of course, when the Life Force is shut-off, the material sensations cannot reach the brain to snatch the attention away from God and entangle it in the material world. That is why Bhima, or proper breathing exercises, and the few strong soldiers of concentration, intuition, inner perception, calmness, self-control, and so on, can be awakened to fight the forces of the Pseudo- Soul, or Ego.

It is the breathing exercises that are responsible for cutting off the nerve force through which the sense impulses reach the brain and invade attention with darts of material desires. Therefore, Bhima, or Soul- guided Life Force, is the principal enemy of Ego, or Bhisma.

Revelations About The Genesis Of Ego Consciousness:

On the other hand, the purpose of Bhisma, or Ego, is to keep the Soul's attention continually busy with the living reports and countless enticing ways of sensations. The Ego, or Pseudo-Soul, instead of throwing the searchlight of attention on God, keeps it reflected on the senses. The Ego



(P. 10, June 1933) consciousness is the consciousness of Prince Soul in bondage in the slums of the body. Hence, it is the Ego and the deluded flesh-bound consciousness of the Soul, which is responsible for awakening all the countless soldiers of temptations couched within the human body.

Without Ego consciousness, the entire army of evil and temptation vanishes like a quickly-forgotten dream. If the Soul dwelt in the body without being identified with it, as the Souls of saints do, then no temptations could keep it tied to the body, but the trouble is, as the Soul descends into the body, it projects its individualized ever-conscious ever-new Bliss nature and identifies itself with the limitations of the body and its relations, and then thinks of itself as the miserable Ego of many temptations.

At this point it must be realized that the identification of the Soul with the body is only imaginary and not real. Essentially the Soul is ever pure. Ordinary mortals allow their Souls to live as flesh-entangled Egos and not as Spirit's reflection, or real Soul.

A wealthy boy prince went into the slums and lived there so long that he thought he was poor and miserable. He ascribed to himself all the troubles that go with poverty, but when he was forcibly brought back to his palace and lived there for some time he realized that he had never been poor except in his imagination.

Likewise, when, by proper breathing exercises, the five sense-

telephones are disconnected, then Prince Soul's attention is automatically switched off from the Ego consciousness and misery-making senses. Then the Soul, finding itself, says to itself: "I was never anything but ever-new joyous Spirit, and I only imagined I was a mortal man subject to temptations. "

However, it is hard to realize that you are not a fleshly Being and that in reality you are neither a Hindu nor an American Temple, nor any of the other limited sense-bound things you appear to be. God, in sleep, in an unconscious way, makes you forget all your flesh consciousness. Sleep is a salve to make you forget temporarily your hallucination about matter. Meditation is the real panacea by which you can permanently cure yourself of the day-dream of matter and all its evils and realize yourself as pure Spirit.

Of course, unless the Ego is killed by snatching the attention away from the senses and identifying it with God, the devotee finds his spiritual experiences of vitality, self-control, and so on, born of breathing exercises and life-control, or Bhima, ready to be challenged by the Ego consciousness and its countless soldiers of temptations.



CHAPTER I, STANZA XI

(P. 9, July 1933)

Sanskrit:

Ayanasu cha sarbasu yathabhagamabasthita
Bhismamababhirakshan tu bhabantah sarba abouoe hi.

Literal Glossary:

Ayanasu (the divisions of the army); cha (too); sarbasu (all of them); yathabhagamabasthita (in their right positions as placed); bhabantah (ye); sarba (all); aba hi (must); Bhisman (Bhisma); aba (alone); Abhirakshantu (guard).

Literal Translation:

King Material Desire (Durjodhana) speaks to preceptor Past Tendency (Drona).

All of you, being stationed in your respective places, in the divisions of the army, do protect Bhima.

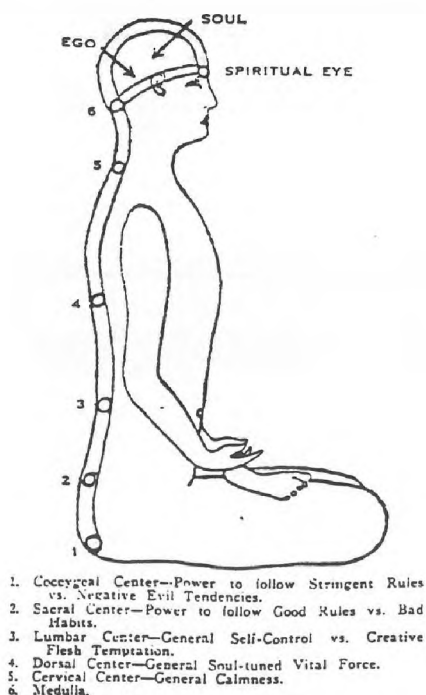
Spiritual Glossary Of Stanza X I:

As described in the previous Stanza, Bhisma, or Ego, is the principal Power which fights the forces of the Soul. Meditation relaxes the mind from matter, and shows the unlimited Kingdom of the Spirit and puts it on matter and the physical body. King Material Desire considers Ego consciousness as the primary power which deluded the Soul and caused it to be

entangled in the meshes of flesh and matter.

The Ego is more powerful in exercising delusive, influence, and defeating the soldiers of the Soul, than its preceptor, Past Tendency. Even Past Tendency can be killed by a good, strong, new tendency, but it is very hard to kill the Ego consciousness, which makes the Soul think of itself as a body weighing so many pounds, containing brittle bones, subject to poverty, sickness, and death, and many other limitations.

This Ego, which is conscious of being identified with a body, is carried in the heart of the Soul through many incarnations. That is why King Material Desire is strong and strives to protect the body consciousness by all means, for that consciousness, along with the army of limitations, can keep the Soul a prisoner of matter. King Material Desire thinks that even if Past Evil Tendency is destroyed, other evil tendencies may be created to keep the Soul





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in bondage, but King Material Desire is afraid that if the Ego consciousness is slain in the psychological battle during the spiritual skirmish of meditation, the Soul will remember its state of Cosmic Consciousness and will be able, with its power, to annihilate all the armies of delusion and desire. King Material Desire's existence depends upon the existence of the Ego consciousness.

The Spiritual Battle Array is as follows: The soldiers of the Soul are listed first. They are the power to follow prescribed rules, the power to follow prohibitive rules, self-control, soul-controlled vital force and breath, and calmness and intuition, and they are situated in the coccygeal, sacral, lumbar, dorsal, cervical, medulla, and reflected Spiritual Eye-Centers, respectively. The soldiers of King Material Desire occupy, together with the true forces of the Good, the coccygeal, sacral, and lumbar plexuses, plus the entire skin surface and the dug-outs of the uncontrolled senses.

Another version of the above Stanza is that on one side are assembled (1) the Spirit as Christ Consciousness (Krishna, of the Bhagavad Gita), (2) the power of Samadhi (or intuitional Oneness with God) in the medulla and the point between the two eyebrows, and (3) King Calmness (Yudhistira) centered in the cervical skiey plexus, as Divine Devotion, and (4) Bhima, or Vital Breath and Power, in the dorsal breath center, and (5) Arjuna, or Life Force, Patience, and Self Control, in the lumbar-fire center, and (6) Nakulor, or power to follow good rules, in the sacral-water center, and (7) Sabedeva, or power to follow prescribed rules, in the coccygeal or earth center.

Then, on the other side, the senses also are assembled in the coccygeal, sacral, lumbar, dorsal, cervical, and medulla centers

as Bhisma, Drona, and Kripa (as Ego and its inclinations); Material Pride, or Shalya; Material Attachment, or Shakuni; as Greed (Kama and Bikarna); Anger (Duhshashan, hard to control) and Jayadratha, (fear of death) and King Material Desire, (Durjodhana) respectively.

[The Sanskrit names are given for reference to the historical and psychological names, for the convenience of Sanskrit scholars, but can be omitted by the average reader if found confusing.]



CHAPTER 1, STANZA XII

(P. 9, August 1933)

Sanskrit:

Tasya sanjanaynyharsam Kurubridha Pitamaha.
Singhanadam Binodoehai Shankham daddhau protapaban.

English:

Grandsire Bhisma, oldest and most powerful of the Kurus, with the purpose of cheering Durjodhana, blew his conch shell with a lion-roar.

Spiritual Interpretation:

It must be noticed that Kurjodhana, King Material Desire, did not find any response from his preceptor Drona, or Habit, even though in the Eleventh Stanza he says: "Let all the soldiers of the restless mind (The Wicked Kurus) get together and protect the bodily Ego Consciousness." (See July issue of East-West).

This is because Preceptor Habit was also the teacher of the discriminative tendencies (the Pure Pandus). In other words, the Bad Habit and its wicked mental tendencies, are often concentrated on the invading Good Habit and its discriminative tendencies, and they have no time to pay attention to the thoughts and urgings of King Material Desire to protect the supremely important Ego. In a psychological battle between good and evil tendencies, Bad Habits think themselves of sufficient importance to crush the Good Habits. Usually the Bad

Habits do not realize the very important parts which Material Desire and Ego play.

In a psychological battle between the habit of yielding to temptation and the habit of self-control, the latter may easily subdue the former, but it is very hard for Good Habits to overcome newly created, constantly evolving material desires of the body-bound Ego. Material Desire, and Ego, or body consciousness, go together.

Body consciousness (Bhisma) gives rise to material desire (Durjodhana). Material desires are born, not only due to bad habits, but also to the body attachment of the Ego. If this body consciousness, or Ego, is conquered by the consciousness of Omnipresence, in Spirit, then King Material Desire and all his armies of sense tendencies are instantly slain. Body attachment of the Ego and its desires flee like darkness before the light of Soul's consciousness of Omnipresence.

Of course, we find King Material Desire (Durjodhana) urging Drona (Habit) and the sense soldiers to protect Ego, or body consciousness, (Bhisma) who is the root cause of material desires.

The all-knower, Ego, mentally saw that Material Desire did not find any response to his Stanzas, so the Ego sent a strong vibration of determination (blew the conch shell) in order to cheer King Material Desire. This prevented him from getting discouraged because he did not get any response from the Bad Habit which was furiously busy making plans for fighting Good Habits.

It is a fact that in meditation the devotee finds his body consciousness resisting the consciousness of Omnipresence. He also finds that the Ego consciousness often wants to make an encouraging noise by breathing fast, and thus inviting the

senses to destroy the breathlessness of meditation. The minute the Ego breathes fast, (the



(P. 29, August 1933) blowing of the conch shell which produces material sounds through the action of the air) then the Material Desire of the body is awakened and cheered and fights to drive away the vast Spirit Consciousness which is born of our stillness and meditation.

During meditation, any material vibration set forth by the Ego helps to awaken the material desire to revive the consciousness of the body, and to dispel the consciousness of the vastness in Spirit.

CHAPTER 1, STANZA XIII

Sanskrit:

Tatah shankhashcha Bharjasaha pana- banakagomukha,
Sahasaibabhyahanyanta sa sabdotu mulobhabat.

English:

After Bhisma blew, then conch shells, big drums, jabor, cow horns, and trumpets sounded from the side of the Kurus and the noise was terrific.

In the following Stanzas, up to the 18th, we find that the inner psychological battle is carried on through the vibratory sounds emanating from the sense tendencies and the discriminative tendencies.

After Ego creates a material vibration, the senses also begin to create different vibratory sounds in order to drown out the musical Astral sounds of the discriminative tendencies in the plexuses or Centers.

All students of the Yogoda Fifth Lesson can understand that during the earlier state of meditation, when Ego consciousness is awake and blows the conch shell of breach, then the sense organs of heart, circulation, and lungs make many peculiar thumping, throbbing, and purring sounds to drown out the fine Astral music emanating from the Astral Body.



CHAPTER I, STANZA XIII

(P. 9, September 1933)

Sanskrit

Tasya sanjan ayanaharsam Kurubridah pitamaha sinhanadam
binodachai shankham dadhou procapaban.

Literal Glossary

Procapaban (the strong); Kurubridah (eldest of the Kurus);
pitamaha (grandfather); tasya (his, i. e., Durjodhana's); harsam
(joy); sanjanayan (to create); uchai (loudly); sinhanadam (roared
like a lion); binodya (having sounded) shankham (conchshell);
dadou (blew).

Literal Translation

The strong, eldest of the Kurus, Bhishma, the grandfather, in
order to enliven Durjodhana, now roared aloud like a lion and
blew his conchshell.

(The following chronological chart is given to illustrate the
family of the Kurus and Pandus representing the psychological
tendencies.)

See "Chronological Chart of Kurus and Pandus."

The [Chronological Chart of Kurus and Pandus] describes the
entire family of the Kurus, and the Pandus of India, symbolizing
the tree of human consciousness. God the Father, (Santanyu)
through His first consort, primordial intelligence (Ganga) in

Nature, gives birth to the human Ego Consciousness (Bhisma). Then, through His second consort (Satyabati), primordial matter, the offspring of the law of relativity, Divine primordial element and Divine ego, (Bada, Byasa, Chitrangad, Bithitrabirja) are born. On the other side, the Divine Ego, through the first consort, Doubt, gave birth to the psychological child or blind mind (Dritarashtra).

This Blind Mind, through his first consort, Power of Desire, (Gandhari) gave birth to King Desire and Durjodhana, children of a hundred mental tendencies (Kurus).

Then the Blind Mind, through his second consort, Baishya, the attachment to desires, gave birth to the child of "Desire to give battle to psychological tendencies," Gujutsu.

Then the Divine Ego through his second consort (Ambalika) the positive discriminating faculty, gave birth to the child of pure discriminating intelligence, Pandu. Then this discriminating intelligence, Pandu, by his first consort, the power of dispassion, (Kunti) gave birth to the children of the vibrating ether, vitality, and fire elements, (The Three Pandu Princes). Then this selfsame pure, discriminating intelligence, through his second consort, (Madri), the faculty of attachment to dispassion, gave birth to the two offsprings of vibrating water and earth elements, (Two Pandu Princes).

Spiritual Interpretation

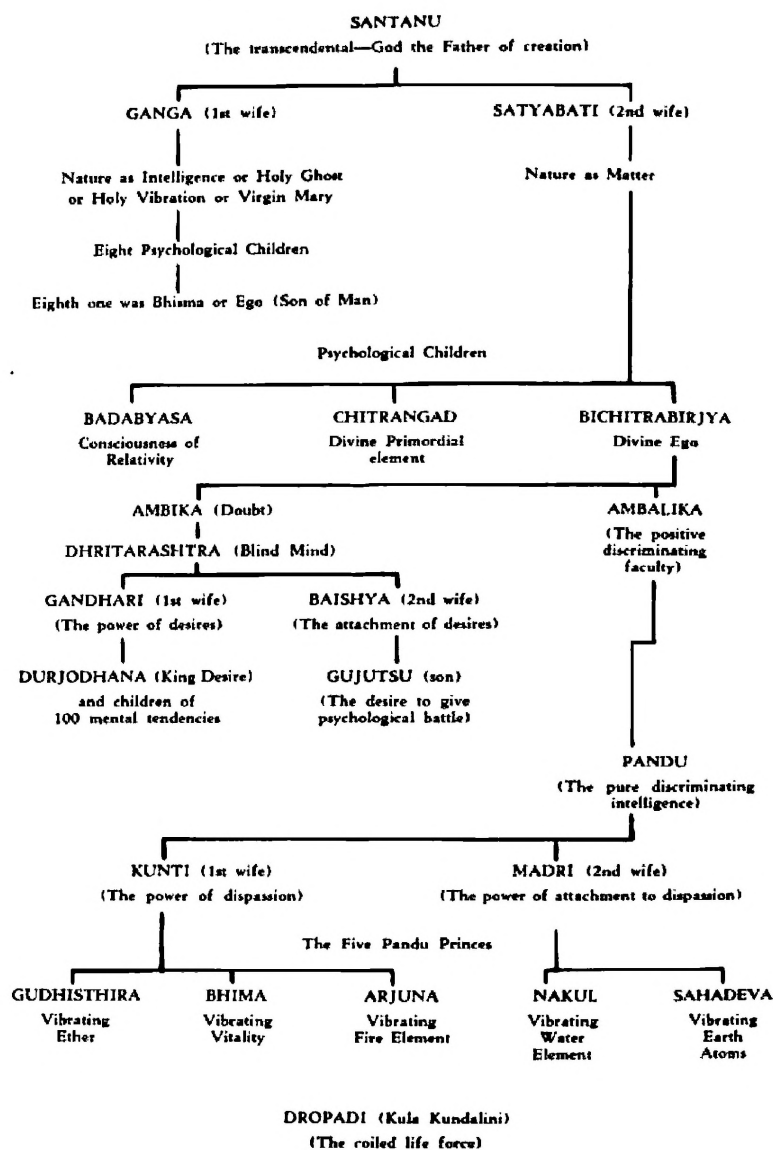
King Material Desire had called upon the Preceptor Past Habit to protect General Ego with all the soldiers of the senses, but when the Preceptor Habit did not give inner support, General Ego himself roared with the vibration of pride.

Students of meditation will find that during deep meditation and identification with the Soul, the breath becomes still, but

due to the lack of long-continued practice in meditation, the Ego brings back the consciousness of the body, which revives the respiration, which begins to roar like a lion. This roaring sound is the vibratory conch shell of Ego, which revives the soldiers of the senses and cheers up King Material Desire to rally against the powers acquired by deep meditation.



Chronological Chart of Kurus and Pandus



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The devotee must remember that during deep meditation, when the breath becomes calm, a very enjoyable state of peace is produced, but due to the Ego Consciousness, the thought of the body returns and the fickle, loud breath revives, rousing all material desires and sense distractions. The devotee should not be discouraged at this but should, by deeper concentration, learn to calm the breath and the senses. When King Material Desire does not get support from Past Bad Habits, the Ego comes to cheer and strengthen him.



CHAPTER I, STANZA XIV

(P. 9, October 1933)

Tatah sankhascha Bhaijarshcha Panabanaka Gomukhah
Sahasaibavhyahanyanta sah shabdastumulobhabat Tatah
(them); sankhascha (conch shells and); bhaijarscha (kettle
drums); panabanaka gomukah (trumpets, tabors, and cow
horns); sahasa aba (most suddenly); abhyahanyanta (blew
forth); sah shabdastumulobhabat (that sound was tremendous).

In the 12th and 13th Stanzas we saw how the Ego consciousness
revives material desire and the senses by disrupting the calm
breath. The four factors of mind, breath, vital essence, and
body are ever interrelated. When any one of the four factors is
disturbed, the other three automatically become disturbed too.

Hence, the devotee who aspires to develop uniformly and
steadily in spirituality must always calm the mind with the
practice of concentration, keep the breath quiet by proper
breathing exercises, preserve the vital essence by self-control
and good company, and keep the body quiet and not in perpetual
motion and restlessness.

When Ego disturbs the breath after deep meditation, the Soul
again tries to revive its intuitive consciousness by the revival
of Astral vibrations. As Prince Soul returns to his spiritual
kingdom in meditation, he passes from the flesh consciousness
through the Astral Kingdom. The way of the Soul from the
body to superconsciousness lies through the Astral Kingdom.
The Astral Kingdom constitutes the vita-electrical system of the

body. As the body is woven with tissues of flesh, so the Astral body is woven with filaments of the electrical Life Force.

The circulation, pumping of the heart, and movement of breathing in the physical body all emanate physical sounds. The Soul hears these sounds when it is concentrated on the inside of the body. When the Soul, as Ego, concentrates upon the outside body, it hears the sounds of the physical world, but as the Soul, in meditation, passes from the physical sounds of matter and the droning sounds of circulation, and the thump of the heart, it begins to hear the various vibratory sounds of the Astral vital forces, like the blowing of conch shells, or round, full, rolling vibrations.

In the battle between the Ego and the senses pulling towards the body, and the Soul moving towards the Astral, the devotee hears the roaring sound of the breath when he becomes identified with the body but listens to the Astral bells and music of the spheres when he approaches the Soul through the Astral Kingdom.

Stanza 12 specially describes those ugly vibrations of the senses (Kurus), which keep the devotee's attention upon the internal physical body. These sounds, emanating from the vibrations of the senses, are shrill and disturbing like the cow horns, tabors, and kettle drums.

Tatah swataihairyukta mahati shyandana sthitou Madhabah Pandabaschaiba dibbou shankhou pradathmatuh. Tatah (after then); swataihai (with milk-white steeds); yukta (yoked); mahati shyandana (in the grand chariot); sthitou (seated); Madhabah (Krishna); cha Pandaba (and Arjuna); dibbou (celestial); shankhou (conch shells); pradathmatuh (blew splendidly).

Then, also, Madhabah and Pandabah, seated in their grand

chariot, pulled by



(P. 27, October, 1933) white stallions, blew their celestial conch shells splendidly.

The 14th Stanza describes how the devotee's consciousness (Arjuna) in meditation beholds itself seated in the chariot of Intuition with the Soul Force (Madhaba) vibrating different conch-like Cosmic sounds.

In meditation, behold the chariot of Intuition, drawn by stallions of white lights racing in all directions from a dark blue center (Soul's abode).

Madhabah (Ma, Lakshmi, or Primordial Nature.) Dhaba (Husband, or Krishna—the spiritual blue telescopic eye through which Christ Consciousness can be perceived).

Surrounding this blue light is the luminous white or golden light, the telescopic Astral Eye through which all Nature is perceived.

The 12th and 13th Stanzas describe the gross vibrations emanating from the senses, and Stanzas 14, 15, 16, 17, and 18 describe the spiritual experiences and vibrations emanating from the Soul and the Astral Kingdom. The gross vibrations are heard when the Soul is still on the plane of the consciousness of the inner body with its heart beats, and so forth. The Astral vibrations are heard when the Soul goes beyond the rounds of the inner physical body. The spiritual Astral Vibrations, which are heard by the Soul in its journey through the Astral, are described in the 14th, 15th, 16th, 17th, and 18th Stanzas. These spiritual sounds will be described in the next issue.



CHAPTER I, STANZAS XV-XVIII

(P. 9, November 1933)

Verse 15: Panchajanyam Hrishikesho Debadattam Dhananjayah
Paundram dadhmou mohashankham Bheemakarma
Briksdarah.

Verse 16: Anantabijayam Raja Kuntiputro Yudhisthirah Nakulah
sakadetascka sug- hosemanipuspakan.

*Verse 17: Kasyacka paramaswasah Shik- handeecha
Maharathah Dkristadyumno Biratascha Satyakischaparajitok.

*Verse 18: Drupado Droupadayascha sarbashah prithibipata
Saubhadrascha Mahabahuh sankhan dadhmou prithak prithak.

*(These are various astral sounds heard in medication only and
cannot be explained in words.)

Earth—The Coccygeal Plexus— Bee-Like Cosmic Sound

Sahadeva manipuspakam dadhou—prithibi tatwan
manipuspakah—muladharothita mattabhringabat Pronaba.

1. Verses 15 and 16: Asyam abasthyam samsayahatoh "Asa aba
Pronaba Kim na ba" eti samsah bhabati, "Sabitarkasamprogyata
Samadhi."

The earth element is represented in the coccygeal plexus. The

devotee concentrating upon this plexus hears the Cosmic sound of Aum as the drone of a mad bee. On hearing this sound, the devotee reasons with doubt as to whether this sound is body vibration or Cosmic sound. That is why this state of concentration is called "*Sabitarka Sam pragyata Samadhi*" or a mental doubt-ridden state of inner absorption. This is the abode of the body-bound mind.

Water, The Sacral Plexus With Flute-Like Cosmic Sound

2. Nakulah sughosa sankham dadhou. Jalatatwana sughosah pronabashabdah Swadkistkan chakra Banushabdabat sruyata Asyam Abasthyam Budhi Bartamandhatoh, "Kimpadarthoyam pronabah eti bicharah bhabati. Tasmāt eyam sabdanubhababasha, "*Sabichara Sampragyata Samadhi*."

The water element is manifested in the sacral plexus. The devotee concentrating upon this is lifted from the doubt state of mind to the discriminating state of the intelligence, and listens to a higher sound of Astral Flute in the sacral center. This state is called the *Sabichara Sampragyata Samadhi*, or the "intellectual reason-guided state of Inner Absorption."

Fire, The Lumbar Plexus With Harp-Like Cosmic Sound

3. Dhananjayah devadatham samkham dadhou. Banhitatwa Devadattah—manipura beenashabdabat Pronabasabah Utpadyata Asyan Abasthyam Anubhatmikabritti Chittwa Bidyata. "*Tasmāt eeyam shabdanubhababastha Sananda Sam pragyata Samadhi eeti*."

The fire element is expressed in the manipura Lumbar plexus. The devotee concentrating upon this listens to the Astral Harp and, due to the dissolution of the doubting mental state and discriminating intellectual states, he attains the state of

perceptive Self Realization and inner absorption in Bliss, or
"Sananda Sampragyata Samadhi."

Air, Or Life Force; The Dorsal Center With Deep Astral Bell-Like Cosmic Sound

4. Bheemakarma Brikodarah Mahasamkhyam Poundram
 Dadhou. Anahatapadmothita Deerghaghanta ninadabat
 Pronabashabdah. Asyam Abasthyam manobuddhi chittwannapi
 Leeyata. Ahamkara matrabashishyata taddhatoh Jibah, "Eswara-



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bachaka Pronabaham anubhabami," eti Asmitabritti
 Anubhabati Tasmāt evam sabdanubhababasha "Sasmita
 Sampragyata Samadhi eti."

The Air, or the Life Force element, is manifest in the
 Dorsal plexus opposite the heart in the spine. The devotee
 concentrating upon this Center listens to the long-drawn, deep,
 Astral bell, the "Symbol of God," and due to the dissolution
 of the mental, intellectual, and perceptive states, arrives at the
 Ego-mixed intuitive state of Inner Bliss Absorption, or Sasmita
 Sampragyata Samadhi.

Ether, The Cervical Plexus With The Sea-Roar Cosmic Sound

5. Raja Kuntiputra Yudhisthira Anantabijayam Samkham
 dadhou. Susumnasthitah sarbaproddhan Byomtattwana
 Anantabijayah sankham jana shabdana Anantah
 Akhilah bisosana jeevata sah—Bisudhakhyachakras- thitah
 maghagarjanabat Pronaba eti. Asmni sabda Asmitdpi belina
 Bhutwa tatparam- purasat anyakinchidapi na progyata. Tasmāt
 eyam sabdanubhababasha, Asam pragyata Samadhi."

The ether element is manifest in the cervical Center in the spine. The devotee concentrating here, hears the Eternity-controlling, infinity-spreading Cosmic sound vibrating like the ocean roar. At this state, the four mental, intellectual, perceptive, and egotistic states are all dissolved, giving birth to the more expanded, deeper state of the limitless joyousness of intuitive perception called the "*Asampragyata Samadhi*."

In this state, although the lower states of human consciousness are extinct, still it is not unconsciousness, but an expanded state of higher intuitive perception, in which one is victorious over all space and embraces the Omnipresence everywhere.

6. Panchajanyam Hrishiksha represents the conglomeration of the five sounds of the five plexuses, heard in the Center of Christ Consciousness between the eyebrows and medullary plexuses. Here the devotee enjoys a greater "Swabikalpa Samadhi, " or union with God in all. When the devotee reaches the cerebral plexus, he attains the highest conscious Samadhi with God, called Nirvikalpa Samadhi.

Elaborate Explanation

The layman, reading the above, may wonder what it is all about, but the devotee knows that by the practice of the Yogoda Fifth Lesson and the Second Higher Art of Self Realization all the above sounds can be distinctly heard. This can be proven to anyone who is deeply acquainted with the Yogoda Teachings. However, I am going to give enough scientific explanation to in some measure satisfy any layman reading this article.

An Australian bushman, seeing a talking motion picture for the first time, might easily believe it to be the real acting of living men and women on the screen. The only way to convince him that the talking picture is nothing but a play of electric vibrations is to take him near the screen and let him touch the

shadowy pictures, and feel their unreal nature. Another way to convince the bushman that the talking pictures are nothing but electric vibrations and shadows is to take him to the booth and show him how the torrent of electric light emanating from the little opening in the operating room carries the realistic pictures and projects them on the screen.

Likewise, to the materialist, the whole world, with all its complications of solids, liquids, fire, gases, and so forth, seems to be composed of real material objects, but when the Yogi, advanced on the path of inner perception, says: "This world and the Cosmos are only shadows of life thrown on the screen of space, or that the world consists of dream pictures reflected in our conscious and subconscious chamber, just as the electric flood of light going out of the booth can be seen to be like a transparent searchlight without any visible pictures, so also God, from His Booth in the Center of Eternity is throwing a spherical bundle of rays of invisible searchlights, producing an endless variety of apparently realistic pictures on the screen of space.

To be more scientific, the Yogi, with closed eyes, peering into the invisible darkness, finds six booths of the coccygeal, sacral, lumbar, dorsal, cervical, and Christ Centers in the spinal column, and the point between the eyebrows. By concentrating upon the Six Centers, he first hears the music of the bumble bee, flute, harp, gong bell, sear roar, and a symphony of all the Astral sounds emanating from the Six Centers, respectively, as described before, and representing the vibration of various elements.

Just as the electric flood of light thrown on the screen makes a peculiar noise, due to electric vibration, so the various spinal Centers, throwing off different currents in space,



(P. 27, November 1933) producing the true-to-sight, true-to-touch, true-to-hearing, true-to-smell, and true-to-taste picture of the body, emanate different musical sounds.

The true-to-touch picture of the body is produced by an earth current in the coccyx, by a water vibration in the sacral, fire vibration in the lumbar, air vibration in the dorsal, ether vibration in the cervical, and consciousness and life vibration in the medulla and Christ Center.

To make it clear, the life current in the coccyx is responsible for the solidifying of Life Force and atoms into flesh and produces the sound of a buzzing bee as it operates. The sacral center sustains the atoms of all the watery substance in the body and makes the musical sound of a flute as it works. The lumbar center keeps up the Astral and electrical heat of the body and oozes out the beautiful sound of a harp. The dorsal center keeps the oxygen and air elements in the body combining with the flesh and sends forth the sound of a gong bell.

The cervical plexus maintains the etheric background in the body and times it to all spatial vibrations. This cervical center reverberates with the Cosmic Vibration of ocean rumblings. The Christ Center, in the medulla and in the point between the eyebrows, is the dynamo of consciousness, Life Force, and elemental vibrations, which mainly keep the elements of life, consciousness, flesh, blood, heat, air, and ether of the body continuously recharged.

In other words, the body is not as it appears to be. It is a combination of Six Currents, emanating from the Six Plexuses. First, the Spiritual aspirant, who wants to know about the mystery picture of the body, has his attention withdrawn from the body to the inner six booths, which throw six currents and produce the consciousness of the body. By the knowledge of these Six Currents, in the Six Centers, and by years of higher

meditation, the veteran Yogi learns to know the body as a combination of Six Currents and not as a solid mass.

The operator in the booth knows that the talking pictures are unreal, combinations of light and sound, but the audience takes the pictures to be realistic. Likewise, the Yogi, concentrating upon the inner operating booths of the Six Centers, beholds the body as a combination of various currents, while the people of the world behold the body as a solid substance. It is at this point that the Yogi learns to materialize or dematerialize his body.

In a psychological battle between the sense-bound mind and the Soul-bound discrimination, various vibrations of the warring senses and the Soul forces are heard within. The material man, whose attention is matter-bound, hears the noises of material things. The Spiritual man, as he listens within, hears only the gross sound of the heart circulation, and so on, ready to bring him back to matter. As the devotee's attention deepens, he hears the Astral music of the bumble bee, flute, harp, gong bell, sea roar. Astral symphony, and so forth. Then, following those sounds, he learns to locate the Centers. Locating the Centers, he actually sees them. This requires years of meditation through the personal instruction of an advanced Guru (Preceptor). Then, seeing the Centers, he solves the mystery of the body, and knows that it is a bundle of light vibrations.



CHAPTER I STANZAS

XIX AND XX

(P. 9, December 1933)

Sanskrit:

Sa ghaso Dhartarastranam hridyani byadarayat Nabascha
prithibeenchaiba tumuloahvhyanunadyan.

English Translation:

And that tremendous noise reverberating throughout heaven
and earth pierced the heart of Dhritarashtra's clan.

Spiritual Interpretation:

And those sounds emanating from the Astral activity of the
earth, water, fire, air, and ether Centers, as heard by the devotee
in meditation, discouraged the body-bound mental and material
desires (Dhritarashtra's clan).

Elaborate Spiritual Interpretation:

During meditation, the devotee's attention first leaves the realm
of physical sounds in the material world. Then the attention
is caught by the sounds emanating from the physical body,
heart beat, and so on. When the attention becomes more-deeply
interiorized, the devotee hears the sounds emanating from
the vital activities of the different earth, water, air, and ether
Centers.

When the attention reaches this state, the material habits of

sense pleasures, sense desires, and mental tendencies, become very worried at seeing the devotee fast escaping from their noisy sense plane to the Astral plane governed by super-Astral music.

Just as materially-minded children love jazzy music and are not interested in higher Spiritual music, so the senses love the noisy world of sense pleasures and do not at all like the soothing music of the Astral world. When the devotee loves to dwell in the vibrations of the Astral symphony, he develops a distaste for sense pleasures and avoids the noisy surroundings created by sense-ensnared people.

In one of the earlier stanzas—stanza twelve—we found that the Ego created many material vibrations to cheer the mind and its restless clans. In the nineteenth stanza, we find the opposite. The Astral sounds created a terrific stupefying effect on the restless mental tendencies.

Chapter 1, Stanza X X

Atha byabashitan dristwa Dhartaras- tran kapidhwajan prabitta
shastrasam- pata dhanurudyamya pandabah hrishi- kasham
tada bakyamidamaha mahee- pata.

English Translation:

When the Lord of the world beheld Dhritarashtra's clan ready
and about to begin battle, then Pandava, whose flag had the
monkey emblem, lifted his bow and spoke the following words
to Krishna:

Glossary:

1. Hrishikasha means Krishna. The Spirit who is the Lord of the
worldly senses.
2. Pandava represents the discriminating faculty born of
meditation.
3. Dhanurudyama—lifting the bow—making the spine straight.
In meditation the spine takes the shape of the string of a bow. It
becomes straight.
4. Kapidhwajah— the monkey ensign which signifies the control
of the restless thoughts by certain Spiritual



(P. 21, December 1933) exercises of reversing the Life Force
from the body to the medulla by touching the tip of the little
tongue or palate (negative pole) with the tip of the regular big
tongue (positive pole). This exercise, when practiced under the
Preceptor's guidance, switches off the current from the senses to
the medulla — Godward.

Spiritual Interpretation:

During meditation, the Pandava (the devotee's discriminating Soul) beholds the rebellion of the mind, which does not like the devotee to be carried away by the Astral music on the Astral plane. Then the devotee hoists his flag of self-control with the monkey emblem, signifying the control of restlessness. He straightens his spine by making his head straight, and by pushing his chest forward and keeping his abdomen in. This position of the spine, curved in the front and not in the back, is called the bow of meditation, well strung and ready for battle with the senses.

The devotee who meditates with a bent spine does not get much Spiritual result because he throws his spinal vertebrae out of order, thus squeezing the principal Centers of the spinal nervous system which feed the senses. This pinching of the nerves in the vertebrae is injurious to a clear sense perception of material objects and also retards the flow of Life Force into the brain and Spirit. Squeezed spinal nerves do not feed the senses with the proper amount of conducting, outgoing energy necessary to have clear sense perceptions. Squeezed spinal nerve Centers obstruct the retirement of energy from the senses to the brain.

Every time the devotee, with a bent spine, tries to concentrate upon Christ Consciousness, at the point between the eyebrows, he finds his consciousness tied with the outgoing nerve current at the senses and unable to retire through the pinched nerves in the spinal Centers. Just as a rubber tube, squeezed in the middle, stops the flow of water forward or backward, so the pinched spinal Centers, due to displaced vertebrae obstruct the life new to the senses outward and the life flow inward, from the senses to the brain.

In all bodily activities we send thought and energy from the brain to the body surface, thus keeping the Ego engaged in material things.

In Meditation Both The Mind And Energy Must Be Withdrawn From The Sense Centers

In every process of meditation we send the thought and energy from the sense Centers to the brain, where God reigns. Most devotees who try unscientifically to enter the silence only helplessly try to direct the mind to the brain while the outgoing energy keeps the attention tied to the sense Centers. In mentally retiring within, the scientific Yogoda devotee knows how to withdraw the energy as well as the mind from the senses. When the energy retires into the spine, the five sense-telephones of smell, taste, sight, hearing, and touch are automatically switched off preventing mental disturbance by sensations.

Thus, every devotee must keep his bow of meditation, (the spine) in the proper position. A bent spine is called a broken bow, in which the devotee easily becomes defeated by the forces of restlessness, caused by the mind and energy being tied to the sense Centers and unable to retire through the pinched spinal Centers.

Then, the devotee, after hoisting the flag of self-control and making the spine straight, lets the nerve force flow inwardly through the spine into the abode of the master of the senses or of the Spirit dwelling on the cerebral throne. This is the state in which the Pandava (discriminating Soul faculty) addresses Krishna, the Spirit, while the devotee's discrimination is ready to discharge its missiles of concentration at the rebellious, restless thoughts.

There is a difference between the nominal Christian church member who has to be dragged to church, and the real Christian, baptized by the Christ-peace of meditation, who listens daily



(P. 23, December 1933) to the sermons of Christ Consciousness in the church of deep Silence. There is the orthodox Hindu priest who is after the money or the pilgrims who visit his temple, and there is the real Yogi who retires into the temple of communion within himself, and there daily hears the sermon-song of Eternity, (Bhagavad Gita) from the lips of Omnipresence.

Churches are many, and divided, unable to inspire with the one universal Truth of God. Let us pray that all churches, since they are erected for our One Father, become one in Spirit and one in creed. This is possible only when the discriminating faculty is able to mentally and astrally retire within into the One Church of Christ, (Christna) or the church of One Peace, and there find Christ (Christna) delivering unto all the one sermon of everlasting wisdom.

(The amazing three states of devotees will be explained in the next issue.)



CHAPTER I STANZAS

XXI-XXIII

(P. 9, January 1934)

Sanskrit:

Arjuna ubacha: Sanayorubhoyor- modha ratham sthapaya
machuta Jaba- datanireekshaham yodhum Kamanbas- thitan.
Kairmaya saha yodhabyamsminrana- samudyama.
(Stanzas XXI and XXII.)

English Translation:

Arjuna spoke reverently: O Changeless Krishna, will you please
place my chariot between the two armies so that I may behold
those who stand ready in battle array? Let me see with whom I
have to fight on the eve of this war.

Spiritual Interpretation:

When the devotee goes into deep meditation, and passes
the sphere of the three different kinds of sounds produced by
material things, both outside and inside his body, and Astral
music, his physical Self contacts the changeless state of Spirit
(Krishna).

The legend reads that in the battle between the good Pandus
and the wicked Kurus, Krishna became the charioteer of one of
the Pandu brothers, Arjuna. The allegory interpreted signifies
that when the fiery self-control (Arjuna) of the devotee is ready
to battle all the forces of the senses, then the Spirit (Krishna)
becomes the charioteer and the guiding power which leads the
chariot of life to victory in the battle against sense lures.

Three States Of Meditation

There are three states in meditation. In the first state, the devotee is disturbed by mentally beholding the forces of restlessness, which he has to overcome. In this state, his mind is concentrated upon material sounds and restless thoughts. In the second state, the devotee contacts the calm Spirit within, and then mentally asks that Divine Power to guide him between the calm forces of discrimination, intuition, and the forces of the body-bound and restless mind. This is the state that is described in Stanzas XX and XXI of the Bhagavad Gita.

In the first state, the devotee's consciousness is in the Sense Centers. Millions of superficial devotees never pass beyond this state of struggle between the senses and intuition.

In the second state, the devotee's consciousness and energy become centralized in the Spinal Plexuses. It is then that he meets the Spirit in the brain and sees himself on the common battlefield of the spine, where the warring Spiritual forces and the forces of the senses remain in subtle form. If the senses win, the devotee becomes a prisoner of the flesh. If the Spiritual intuitive forces of Bliss and Peace win, then the devotee is taken deeper into the Kingdom of Pure Spirit. This is the third state of the devotee. From here there is scarcely any danger of falling back into sense consciousness.



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In the second state, the devotee feels a simultaneous pull both toward the Sense Centers in the body and toward the Spinal Plexuses. It is then that the devotee asks the Spirit to put the

chariot of intuition between the subtle Divine perceptions and the gross sense perceptions. The devotee expects, with the aid of the Spirit, to rally his forces of meditation to fight the forces of restlessness.

For the Advanced Student The supreme chariot signifies also the Centers in the spine. There are three places, or intuitional caravanserais, in which the devotee stops while journeying through the Centers Godward to the brain. If the devotee's mind stays at the Coccygeal Plexus and understands the vibratory Dong-seed between Coccyx and Sacral Centers, then he understands the domain of desires. This is the first stopping place.

When the devotee understands the vibration of Jong Jum in the Dorsal Center, then he feels the Coccygeal, Sacral, Lumbar, and Dorsal Centers all at one time. This is the second stopping place. Then, when the devotee understands the vibration of Pong, between the Cervical and the Medullary Christ Center (between the eyebrows), he understands the Six Centers and the elements of the earth, water, air, fire, ether, and super-ether in their subtle, separated state, which, when combined, produce the consciousness of his solid body.

Sanskrit:

Yotsyamananbakshaham ya atatra samagatah
Dhartarastrasya durbudharyudah pri- yachikeersabah.

English Translation:

Here in this field of Kurukshetra I wish to behold those who are gathered here to fight, desirous of pleasing the evil-hearted Durjodhana by taking his side in the battle.

Spiritual Interpretation:

Here in this bodily battlefield of action, I wish to behold the sense-loving tendencies that have gathered around the confusion and misery-making King Material Desire.

The Soul of the devotee during meditation looks at the misery-making material desires that dare to lure him and his Spiritual perceptions from their superior, lasting, and blissful states by offering cheap temporary pleasures latent with poisonous, ultimate suffering, both mental and physical.

In a psychological clash between discrimination and the senses, all the fire of bad material habits is kindled by King Material Desire. King Desire pictures the will-o'-the-wisp of the hope of new comforts in the wicked tendencies in man, and thus misleads him. The inner discrimination of the yogi sees how material desires, by false hopes, reawaken the bad habits in man, though he knows they are misery-producing.

Whenever King Material Desire tries to encourage false hopes, true discrimination should discourage the bad habits by exposing to them their inability and impotency to hold man permanently by their misery-making ways. When the living bad habits are convinced of their worthlessness, they cease to exist.



CHAPTER I, STANZAS XXIV-XXV

(P. 9, February 1934)

SANSKRIT:

Sanjaya ubacha: Abamukto Hrishi- kesho Gudakashana Bharata
Sanoya- rubhaormodha sthapaitwa rathottamam.
Bheesmadronapramukhatah sarbasam cha maheekshitam
Ubach partha pashaitansamabatan Kuruniti.

ENGLISH TRANSLATION:

Sanjaya spoke: Bharata, ordered thus by Gudakesha (Arjuna)
Hrishikesha (Krishna, the charioteer of Arjuna), drove the best
chariot to a point between the two armies in front of Bishma,
Drona, and all the rulers of the earth, and then said: "Look, O
Partha, (Arjuna) at the gathering of all the Kurus."

Spiritual Glossary:

Bharata—Bha means light and rata means attached. Together
they mean one who is illumined.

Dhritarashtra means descendant of King Bharata (Cosmic
Consciousness).

Gudakesha—Gudak means sleep and esha means king.

Arjuna represents the devotee who remains awake in wisdom
and conquers the sleep of ignorance.

Hrishikesha, Hrishakanam—this means King of the Senses, a
spiritualized Soul represented by Krishna.

Partha stands for the instincts born of Nature.

Spiritual Interpretation:

Introspection revealed to the blind mind (descendant of King Cosmic Consciousness).

Ordered thus by the ever-ready, sleepless, delusion-defeating devotee, the Soul, the King of the Senses, drove the best chariot, Spiritual Perception, between the two armies of King Discrimination and King Mental Tendency in front of the mental generals, Ego and Latent Tendency, and all the principal rulers of the earth, that is, the ruling powerful material tendencies, taught by Intuition, and said: "Oh weak devotee, behold the gathering of the crooked mental tendencies."

It must be remembered that in a psychological interpretation of the Bhagavad Gita the war alluded to represents the battle between the consciousness and its various disturbing aspects. The consciousness of a devotee, when degraded and identified with the senses, is spoken of as the "blind mind racing with the sense consciousness." Whereas, when the consciousness of the devotee moves toward the Soul, it is called "the state of discrimination."

If two horses hitched to the same carriage were to try to run in opposite directions, the carriage would be torn apart. So, when the devotee's consciousness tries to go in the opposite directions of good and evil at the same time, he experiences great mental inharmony. When the consciousness becomes identified with the Soul, it is called Krishna, the King of the Senses,



(P. 22, February 1934) savior, or Christ Consciousness, in man, which is the charioteer who leads the discriminating, noble

tendencies toward the victorious Kingdom of the Infinite.

When the consciousness is identified with egoism, it is called Ego. When it is one with the past tendencies, it is called the "Latent Tendency." When it impartially weighs all faculties of the Soul, it is called Sanjaya, or the Introspective State. When the consciousness of the devotee tries to be ever ready to meditate in preference to sleeping, it is called the Arjuna State, or state of fiery Spiritual determination and self-control. Partha State is that state in which the consciousness is identified with the evil personifications and identifications of the mind (the crooked Kurus.)

Thus, it should be remembered that all consciousness of good and evil, and material and intuitive tendencies, are relatives of the same consciousness. Absence of light is darkness, and absence of darkness is light. So, lack of self-control is mental weakness, and consciousness of self-control is lack of that darkness, or the light of strength.

This teaches the devotee that no matter how strong his evil habits are, he must remember that it is by his own consciousness through repetition of a thought, and thought-producing action, that he forms a specific habit. If the consciousness can think and dream itself into bad habits, it has only to think and dream differently to cultivate good habits. Good and bad ideas are different forms or different dreams of consciousness. It is better to dream beautiful phases of consciousness than to have nightmares of a wrongly imaginative consciousness. Consciousness is very imaginative and sensitive. It is pliable and can think and dream itself into any state.

The Spiritual aspirant who sleeplessly meditates can command his Soul-identified, Bliss-saturated consciousness to Centralize the Spiritual perception. This perception is the grand chariot of the devotees, with which they move from the wilderness of the

misery-flaming senses through the oasis of the spinal Spiritual Centers on to the plane of omnipresent consciousness in the brain. According to the quality of his Spiritual advancement, the devotee can centralize his car of Spiritual Perception on any plane. The ever-awake devotee feels in his Soul-saturated blissful state that he beholds his chariot of Spiritual perception situated right between the crooked sense tendencies and the discriminative tendencies.

The material state is marked by the complete identification of consciousness with material struggles and acquirement of material things. This is the state of the gross businessman, who never tries to understand the power behind his brain, without which no business can be carried on. In the second state, the devotee, by concentration, tries once in a while to get away from the senses. In the third state, the yogi, by concentration, reaches the middle point where he finds, in glimpses of Bliss, his good and evil tendencies evenly matched. This is the result of steady meditation and the proper schooling given to the habits of silent meditation. In the fourth state, when consciousness becomes completely one with the only good, or God, the devotee goes beyond the opposites of good and evil. When awakening in God, the dualities of dreams of good and evil vanish as the sorrowful and joyous experiences of disease and health. Death and life in a dream vanish upon awakening from sleep.



CHAPTER I

STANZAS XXVI

(P. 9, March 1934)

Tatrapashyat sthitan partha pitreenatha pitamahan
Acharayanmatulan Bhratreen putran poutran sakheenstatha
Swashuran surhida schaiba sanayorubhayarapi.

The Partha (Arjuna) beheld gathered there in both the armies—grandfathers, fathers-in-law, uncles, brothers, and cousins, his own and their sons and grandsons, and comrades and teachers, and other friends also.

Spiritual Interpretation Of Stanza X X V I:

Then through intuitive fiery self-control, born of meditation, the devotee beheld his good and bad psychological relatives in both the warring armies. There were the Divine discrimination and the wicked senses, consisting of the psychological grandfathers or deep-seated Ego consciousness of good or evil; mental fathers-in-law, or the paternal tendency of keen dispassion with its negative inner daughter-tendency of coiled Life-Force; the psychological uncles of delusion-intoxicating tendencies; the psychological brothers and cousins of, pride-tendencies and the psychological children-tendencies evolved from self-control and other mental traits, and psychological grandsons of many good and evil desires, and friendly good and bad habits, and teachers of good and bad tendencies.

Elaborate Spiritual Interpretation:

When the devotee passes through the initial state of meditation and arrives at the middle state of Self Realization, he is confronted with a keen psychological vision in which he perceives his old good and bad habits as his own dear old psychological relatives gathered together on the battlefield of consciousness, ready to destroy one another.

Meditation is the inner war-drum which rouses the good and bad habits from the slumber of indifference and makes them willing to increase their forces in order to attain victory over the consciousness of the devotee. When one is under the influence of bad habits, he does not find any resistance from the good habits. It is only when the devotee tries to cultivate the good habits of concentration, calmness, and peace, and marches them on to the Kingdom of the Soul, that the bad habits of fickleness, restlessness, and disquietude make psychologically-armed resistance.

The enthusiastic Spiritual beginner, in the heat of his zeal does not realize the resistance of bad habits when he first tries to meditate. The bad habits do not notice the silent invasion of good habits in the Spiritual beginner. It is only when the Spiritual devotee means business and makes repeated struggles to establish the generals of good habits in the Kingdom of Consciousness that the bad habits become afraid and make furious attempts to oust the good intruders.



(P.26, March 1934)

Thus, it is in this Stanza described, that Arjuna, (or Self-Control of the devotee) after he was placed by Krishna (or Self Perception) between the two armies of good discrimination and bad sense-tendencies, found out that both the opposing psychological armies consisted of his own dear mental relatives in the form of good and bad habits, whom he dearly loved,

This Stanza emphasizes that when the devotee takes the aid of Soul perception and good habits to fight the bad habits, he suddenly realizes that his heart is filled with compassion for the bad habits, for they, too, seem to be his own, and dear to him. In other words, the devotee, in spite of his Divine discrimination and the knowledge of what he should do, realizes that it is hard to dislodge the dear old habits of restlessness, constant action, wrong eating, and sense pleasures by the pitiless fiery soldiers of calmness, ecstasy, self-control, and Soul pleasures.

That is why the devotee beholds assembled in his consciousness, ready for the psychological destructive clash, his own dear old good and bad habits referred to as grandfathers, fathers-in-law, uncles, brothers, cousins, and his own and others' sons, grandsons, and comrades and teachers.

In psychological introspection, the devotee can find the good and bad grandfathers, or good and bad Egos. The good Ego draws the devotee toward meditation and good action, and the bad Ego attracts the Soul to evil. A person is born with either a Spiritual or a material Ego, according to his actions in past lives. This tendency is called the grandfather tendency because it rules all other tendencies. Psychological grandfathers can be more than one in a person who is like a Dr. Jekyll and Mr. Hyde, and who has equally powerful good and bad Egos.

The father-in-law psychological tendency consists in the (Drupad) Keen Dispassion born out of rousing the (Draupadi) Coiled Force at the base of the spine. When the devotee rouses the Coiled Force at the coccyx to reverse its flow from the senses to the brain through the insulation of the spinal cord, then the keen inner longing for God and distaste for material things is roused. Thus it is said that this keen dispassion latent in the Soul has its offspring as the coiled Life Force at the coccyx. When the devotee contacts this Life Force, and reverses its flow, it meets the psychological father-in-law, or keen Divine Discrimination.

The psychological uncles consist of the intoxicating delusion-creating tendencies of attachment to sense, objects, and so forth. They are almost fatherly in their power because they control human consciousness.

The psychological brothers and cousins consist of mental pride, which dissuades the devotee from giving up social position and bearing social and family criticism for following the path of God. These tendencies seem friendly, like well-meaning but wrong brothers, who try to save the devotee from the influence of good tendencies.

The psychological children consist of perceptions of good born of self-control, and perceptions of bad born of evil actions. The psychological grandsons are the good and bad desires which evolve out of the practice, feeling, and perception of good and evil.

The psychological friends are the good and bad habits, for good habits are friendly and helpful in the performance of good actions, as evil habits are friendly and helpful in easily performing evil action. The psychological teachers are the strong tendencies of good and evil born, or good and bad habits which serve as the stimulating motive power of good and evil actions.



CHAPTER I

STANZA XXVII

(P. 9, April 1934)

Tansamikshya sa kauntaya sarbanbandhoonabashthitan
Kripaya parayabisto bisidannidamabrabeet.

Then he, the child of Kunti, beholding all those relatives arrayed
in their ranks, thus dolefully spoke, filled with deep sympathy.

Spiritual Interpretation

Then the fiery self-control, influenced by the negative feminine nature, beholding his favorite related bad habits about to be slain by the accumulated wisdom of meditation, became filled with deep material sympathy and dolefully introspected within itself.

Elaborate Spiritual Interpretation

The devotee, following the path of meditation in hope of complete emancipation, finds that he has to destroy the obstructing desire for material pleasures. Just as a man must invest and part with little sums of money in order to acquire greater gain, so the devotee must forego the indulgence in material pleasures for the sake of gaining the pure joy of meditation. Thousands fail to understand why the pleasure-producing senses overshadow the joy of the Spirit. Many question why the senses were given to man if he was not to enjoy them.

The metaphysical reason for self-control is nothing but a

Spiritual business proposition calculated to bring the greatest happiness to man. Man is the image of God, and as such has within himself the latent unmanifested everlasting joy of Spirit in him, as the tree is hidden in the seed. As roasted seeds do not germinate, so, when the joy-seed of the Soul is scorched by the flames of material desires, they fail to produce the immortal tree of happiness.

When the Soul's potential lasting happiness becomes encrusted with the temporary pleasures of the senses, then the golden luster of the Soul becomes obscure. When a man's mind is attentive to jealousy, worry, and so forth, he becomes thoroughly miserable, but when he turns the same attention to love, peace, and harmony, he feels supremely happy. So, also, the Soul becomes happy when it turns from the lesser misery-making pleasures of evil to the superior pleasure-producing Soul qualities.

If the Soul becomes completely engrossed in lesser happiness, it fails to be attentive to the investigation of superior lasting happiness. Many persons may reason that renunciation of material pleasures is almost an impossibility in the world of business existence, but every man is not advised to return to the jungle in order to find peace. He must be in the world and yet not of it. He must not be negative, and should not blind himself with material pleasures, and thus fail to enjoy the vision of superior pleasures.

From childhood one should develop the better taste of contacting the superior pleasures of peace, harmony, and so forth, and should form Spiritual habits early. We are ruled by habits which form our tendencies, moods, and desires, and if bad habits are in the



(P. 26, April 1934) lead, our moods and actions become evil. So,

the precedence of good habits is desirable, as they can guide our actions and moods to a happy goal.

The trouble is, that thousands think that they cannot do without evil, misery-producing pleasures, such as the taking of body-killing drink, for instance. But these very persons, if they were to form good habits, would say: "We cannot do without the pleasure and peace of meditation. We become perfectly miserable when we are worrying or indulging in lesser pleasures."

The devotee, when he has already formed habits or material pleasure, becomes very sad when he realizes that he has to give up his very dear, long-known psychological relatives of evil tendencies. Then he reasons: "Why can't I enjoy material and Spiritual pleasures together?" but this only amounts to wanting to enjoy a poisonous drink and also an invigorating tonic at the same time.

If one uses strong, devitalizing dope and also a good, invigorating tonic at the same time, he will get nowhere, for the dope will counteract the effect of the tonic, and vice versa, producing negative results. If, however, one takes a good counteracting, strengthening tonic more and more, and the dope less and less, that will be a way to freedom from dope.

Likewise, those who equally enjoy sense pleasures and pleasures of meditation will not get anywhere for a long time. It should be remembered that even if one cannot conquer the flesh, he must meditate just the same, for then there will be a sense of comparison between the lesser pleasures of the senses and the greater pleasures of the Soul. Those who fail to conquer the senses and give up meditation, too, are almost hopeless cases of Spiritual decay.

When one meditates more often and cultivates the taste for

peace and contentment, and gradually forsakes the indulgence in sense pleasures, he has a better chance for Spiritual emancipation. The best way of all is to cultivate the habit of contacting superior Soul pleasures immediately upon awakening. Then, while filled with the superior pleasures of the Soul, one may enjoy such innocent, harmless pleasures of the senses as eating, meeting friends, and so forth, without any sense of attachment. In this way the Soul will find that it will spiritualize or change the quality of all material enjoyments.

In this Stanza, the devotee is spoken of as feeling sad for the material tendencies which must at last be put aside for some time, or in some measure, because they militate against and dissuade him from seeking the superior pleasures of the Soul. Self-control is not denial, but consists in turning the harmful, misery-making, matter-saturated attention of the Soul to the wholesome, joy-producing, lasting happiness in the Spirit, as found in deep meditation.



CHAPTER I STANZA XXVIII [AND XXIX]

[9, May 1934]

Dristamong swajanam Krishna yuyut- sum Samupasthitam;
Shidanti mama Gatrani mukham cha parisushyati.

Bhagavad Gita, Chap. 1: 28.

Bapathuscha sharira ma romaharsascha jayata Gandibam
samsrata hastwatwak chaiba paridajhata.

Bhagavad Gita, Chap. 1: 29.

Beholding, O Krishna, these, my relatives, met together desirous of battle, my limbs are failing and my mouth is parched. I quiver all over and my hair stands on end. The sacred bow of Gandiva slips away from my grip and my skin scorches.

Because of the primary, inwardly-starting concentration felt within, O my Soul's Bliss, I am reluctant to fight and kill my kinsmen of senses, who have dwelt for so long in my bodily house. My limbs of will power to exercise self-control are failing me, and my mouth of Spiritual intuition is dry. I am restless and quivering with mental nervousness. My energies and thoughts shoot toward the senses. The sacred bow of self-control and spinal perceptions are slipping and my mental skin (covering my consciousness) is scorched with restlessness.

The above state is experienced by a Spiritual aspirant who has travelled some distance on the Spiritual path. In the beginning, every Spiritual aspirant, due to the exuberance of the initial experience of happiness realized in meditation is eager, happy, and satisfied. But, as he begins to progress and to find that

the sense desires are die-hard inmates of his life, he begins to wonder if it was right to kill material joys even with the abundance of Spiritual happiness. Thinking this, the devotee halfway concentrates on the body and its sense enjoyments and half-way looks at the inner assembly of Soul happiness. Then he feels pity for the age-old sense habits and the failing limbs of willpower, being paralyzed by latent sense attachment, and he feels the finer taste for Spiritual perceptions dying away. The taste for evil habits, like fire, dries up the taste for better Spiritual perceptions.

At this time, just as physical fear causes the hair to stand on end, so the fear of losing sense enjoyment causes all the thoughts and the hair-like nerve energies to flow like streams away from Soul happiness toward the senses. And at this period of dubious mentality the Astral perception of the spine and the vital perception of meditation begin to fade away at the thought of bodily happiness. When one walks or works with the body, he is cognizant of the body and its sensations, but when one meditates, gradually bodily sensations vanish, the sense of physical weight is forgotten, and a strong perception of Astral and spinal power and calmness possesses the consciousness of the Ego. But, when one begins to be restless, the Spiritual bow of spinal energy and perception, which can kill sense attachments with arrows of super-happiness, is destroyed and the Ego's surrounding thoughts begin to be scorched with restlessness, even as the skin is scorched with over-heated sun rays.



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Therefore, when this happens, the devotee, instead of feeling pity for the first-established upstarts of the sense pleasures, ought, by discrimination, to awaken Divine sympathy for the lasting Soul perceptions.

The trouble is often that the hard-earned Spiritual perceptions are momentarily completely overclouded by a revival of old desires for sense pleasures, and then the devotee is thrown into utter Spiritual doubt and despair. This, the devotee must ignore, and he must learn to behold the silver lining of Spiritual happiness which hangs beneath the clouds of material perceptions.

The Bhagavad Gita is the greatest metaphysical, psychological treatise that was ever given to the world. It describes definitely, in detail, all the experiences of the Spiritual traveler in the path of emancipation. The true devotee not only trusts in God but worships Him through understanding and wisdom. Blind worship may be meagerly accepted by God, but we, being gifted with the greatest Divine gift of human intelligence, that of reason and free choice, must worship God in Truth and Understanding. It pleases God to see His human children, who are made in His image, employ His highest gift, the searchlight of Intelligence, in quest of Him.



CHAPTER I, STANZAS XXX-XXXI

(P. 9, June 1934)

Nawcha shaknomyabashatum bhramateebacha ma manah.
Nimittani cha pashyami bipareetani Kashaba.

—Stanza 30.

Nawcha srayodnupashyami hatwa swa janmahaba. Naw kansha
bijayam Krishna na cha rajyam sukhani cha.

—Stanza 31.

Literal Translation

Arjuna said:

"O Keshava, (Krishna) neither can I remain standing upright. My
mind is rambling, and I behold adverse omens.

—Stanza 30.

"O Krishna, neither do I perceive any wholesome effect in slaying
my own kinsmen in the battle. I crave neither triumph nor
kingdom, nor yet sense pleasures." — Stanza 31.

Spiritual Interpretation

Self-Control (Arjuna) guided by Ego thought to itself:

"O Soul Force, I cannot keep my balance. My mind wanders
during my efforts to attain victory over the senses. I feel a
premonition of impending misery." — Stanza 30.

"O Soul Force, I do not perceive any psychological happiness to be gained by slaying my intimate sense habits in the battle between the senses and discriminative forces. My mind loathes the idea of the destruction of sense pleasures. I crave nothing, neither mental victory, the kingdom of happiness, nor sense pleasures." --Stanza 31.

Elaborate Spiritual Explanation

Stanza 30 describes the restless disagreeable feeling of the devotee when he realizes that he has to slay his dear old pet bad habits. His mind can hardly remain concentrated upon any one thing. He pictures naught but premonitions of impending joyless states of misery.

This state is often experienced by devotees on the path of Meditation. In this state, the mind suddenly remembers the joys of old bad habits and fails to picture the happiness which emanates from the calmness of meditation. Again and again the mind wanders into a hundred subconscious experiences and is unable to remain concentrated upon any particular object. It feels a dreary loneliness and it beholds a mental desert created by the renunciation of all superficial joys.

When tilling the ground for cultivating crops, one must destroy the overabundance of the green, useless weeds, but when the weeds are destroyed, the ground looks barren until the invisible good seeds sprout into plants, which yield a good crop. Likewise, the field of consciousness is overgrown with weeds of useless sense pleasures, such as card playing, useless talking, reading cheap novels or newspaper sensations, and so on, which, in the beginning, are very difficult to forsake.

People would rather do anything to while away the time, except meditate. When the Preceptor and Self-Control ask the devotee to destroy these mental weeds and plant the Spiritual habits of



(P. 23, June 1934) meditation, and read good books, and so forth, the devotee feels lonesome. His mind becomes a dreary desert of consciousness without the crowded mental weeds of useless activities, The devotee forgets that when the field of consciousness is sown with the seeds of good qualities, they sprout forth into plants of noble activities, yielding abundantly the fruits of real happiness.

In this state, the mind sees the necessity of destroying mental weeds, and at the same time visualizes a barren mental state without any real happiness; hence it cannot stand still, concentrated on any one thing, and sees nothing but impending misery through complete mental indecision.

Stanza 31 is the mental state following the state of indecision born of restlessness during meditation. As a result of despair and indecision, the mind becomes negative and concentrates upon the results of mental renunciation of pleasant bad habits. The restless devotee perceives the dreariness of self-control and is unable to visualize the lasting peace resulting from it.

In a despondent state, unable to decide, the devotee suddenly decides and says to himself: "O my Soul Force, I don't see any use in destroying all sense comforts during my inner battle. I do not want empty mental victory. I do not want the Kingdom of Cosmic Consciousness. I do not want sense happiness. "

In this state the devotee turns from the torturing state of bewilderment to the state of negative definiteness. The devotee says to himself: "Down with Spiritual and sense happiness. I want nothing, since I have to destroy my very dear sense habits with whom I have lived in the cozy home of life. I do not want Cosmic Consciousness. "

Here the devotee must know that renunciation is not an end in itself. Forsaking some money in order to get more may be sorrowful in the beginning, but not in the end, when money brings more money. So, renunciation of useless daily habits, for example, wasting time gossiping, playing, and so forth, at first seems very unpleasant and useless, but the mind of the devotee must be reasoned with. He must be shown that renunciation of false pleasures is only necessary in order that better lasting happiness in Spirit may be sought. Sense pleasures, however close and enjoyable, can never produce as much happiness as the inner Spiritual forces can.

Many people think that the Saints who dress in sackcloth and live in seclusion, live in self-denial and misery, and that people of the world, with their quarreling yet sympathizing home members, dinner parties, radio, dances, and over-indulgences, are happier, but this is not so. Most people run after this and that in the hope of finding the happiness which they never find. The Saints, knowing that happiness can be found only in the honeycomb of inner perceptions, do not waste time trying to squeeze the honey of happiness from the rock of bad habits. The Saints renunciate erroneous ways, which do not lead to happiness, and follow the path of Meditation, which alone can yield happiness.



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Most devotees, not knowing the positive side of the renunciation of the bad habits of restlessness for higher happiness, give up meditating after a few trials and plunge into the eddies of ordinary habits of living, and are drowned in ignorance. But the real devotee should use Spiritual imagination and should not yield to the memories of restless habits, which say: "Mr. Mind, it is no use meditating in the dark. Go out and have a good time every day going to the movies, and so forth," while the mind

inwardly says: "Do not do away with the pleasures indulged in by most people and sit in fruitless meditation."

Exercise your imagination and think of Jesus and the great Masters who attained immortality and lasting happiness by renouncing [sic] the false pleasures flaunted before the mind by the Satan of Cosmic Delusion. Just when the mind feels sympathy for forsaken sense pleasures, right at that time, picture that your very dear sensitive pleasure-loving body eventually will have to be dumped into the grave or cast into the hungry crematory flames, and make a stronger effort to contact God through deep meditation, and get acquainted with the forgotten, deathless, indestructible, real Soul which is hidden behind the false pleasure-infested, perishable, pretending-to-be-your-own, body.

The devotee who has once felt the ever-charming Soul Force in deep meditation can never forget the joy of it, even though he comes down from that state for a while.

After deep meditation, if thrown into restlessness due to the memory of sense joys, the devotee feels great inner discomfort and bewilderment and suddenly finds neither inner joy nor the passing pleasure of the senses, and resolves: "O great Soul, I wish neither inner happiness born of self-control and Spiritual adeptship, nor the pleasures of the senses."

This mental state should be overcome, and can be overcome, by regular, deep meditation and by picturing the ever-new Bliss felt in the deep caves of contemplation.



CHAPTER I, STANZAS XXXII- XXXV

English Literal Translation

"Uncles, preceptors, sons, also grandfathers, fathers - in - law, grandsons, brothers-in-law, and other relatives, stand here in battle, having relinquished life and riches. Of what use is dominion to us, of what avail happiness or even life, if our relatives must be killed, O Govinda, for whose sake we desire that empire, enjoyment, and pleasure should come to us?"

Spiritual Interpretation

There are the preceptors of pre-natal and post-natal tendencies, their offspring of present mental inclinations, and the grandfather of all mental tendencies, the Ego, and all related mental desires. These are so dear to me! Now I see them all, ready to fight with the superior forces of the Soul.

I feel that if I destroy all my inner desires by the superior forces of the Soul and gain the Kingdom of God, then that psychological victory would be meaningless, for, if all my desires are killed by Spiritual discipline, how can I ever be happy with the Kingdom of God in my possession, but without any inner desires left with which to enjoy it?

Elaborate Spiritual Interpretation

The novitiate devotee thinks that attainment of the Kingdom of God consists in enjoying the Kingdom of God forever with the senses, but he finds out, in the light of intuitional awakening, that the superior Soul forces and the finer Spiritual perceptions of happiness are ready to destroy all of the gross pleasures and material desires.

Then the devotee reasons that it is terrible to have to destroy the Ego, the consciousness of the body, and all its pleasures of sensation and desires born of physical habits, in order to gain Spiritual powers. Again, the devotee thinks: "If I destroy all desires, no energy, or ambition, or desire, will be left in me with which to enjoy the acquired Soul happiness. "

Usually, heaven is pictured as containing beautiful things which please the senses of vision, hearing, smell, taste, and touch. The Spiritual aspirant thinks of Heaven as a place of glorified earthly enjoyments. In reality, when the devotee, in meditation, has to be quiet, peering behind the screen of darkness, he wonders if it is not foolish to relinquish the tangible pleasures of the senses for the intangible, invisible pleasures of the Spirit.

The body is spoken of as a machine fraught with six deficiencies of delusion. "It exists; it is born; it grows; it changes; it decays and is completely annihilated." And yet, most human beings expect permanent happiness from this impermanent body. The devotee should remember that the Divine Happiness is much superior to and more engrossing than material pleasures, but, because of precedence, that is, because of the first experience of material pleasures, the Ego is unwilling and unable to picture any other happiness superior to them. And so, the Self Control of the devotee becomes very discouraged when he feels that the attainment of the Kingdom of God



(P. 22, July 1934) lies in the slaughtering of all material desires.

When the true devotee Ends himself bothered with the above mental states, he should not feel inner loneliness, picturing the mind as a deserted battlefield full of the corpses of wisdom-slain material desires. He should rather think that the habitual material desires were enemies in disguise, who promised him happiness and only meant to give worries, insatiable desires, broken hopes, disillusionments, and death. These material pleasures resent the advent of lasting Divine Happiness and struggle to retain their hold on the devotee. He must know that, although it is hard to give up lesser material happiness in the beginning, it is the only hope of gaining lasting Spiritual blessedness, and that he will be amply repaid when he actually contacts the superior, lasting, ever-new happiness of inner Soul perception.

English Translation—Stanza 35

Even though these relatives should try to destroy me, O slayer of the demon Madhu, (Krishna), I could not want to destroy them, not even if I attained mastery over the three worlds, (physical, Astral, and Spiritual) and how much less could I desire to do so for the sake of this mundane territory.

Spiritual Interpretation

Even though the mental tendencies toward sense pleasures, who are so nearly related to me, should try to destroy me with the evils of temptation, O slayer of the demon of ignorance, (Krishna), yet I should not want to kill them, not even if I were to gain dominion over the earth or over the entire three worlds — the physical, Astral, and Spiritual.

The devotee, in trying to delve deep into Soul happiness, is often suddenly possessed by his subconscious habitual love for the sense pleasures. At that time, all the golden hopes of eternal happiness, pictured by the inner Wisdom, seems to be empty

and useless, and the devotee often inwardly thinks: "If I have to forsake the tangible earthly happiness now, there is no use in gaining anything, no matter how beautiful the promise for the future."

It should be remembered that it is very difficult to forsake any earthly happiness which is present in the consciousness of the devotee, and which sways his mind with the influence of habit. It is very hard for the devotee to give up the known sense pleasures of the present for the unknown pleasures that may arrive in the future. This is the reason why millions of people today would rather eat, drink, and try to be merry now rather than take the trouble to meditate in a quiet place and cultivate lasting, ever-satisfying, inner happiness.



CHAPTER I STANZAS

XXXV-XXXVI

(P. 9, August 1934)

English Literal Translation

O, slayer of Madhu even though these warriors were to slay me, I could not kill them, not even if I attained the three worlds thereby. How much less could I do it for the sake of the earth.

Stanza XXXV.

What happiness indeed could we gain, O Janaardina, from destroying these children of Dhritarashtra? The slaying of these felons, would only throw us into the clutches of sin.

Stanza. XXXVI.

Spiritual Interpretation

O, slayer of the demon of difficult ties, even though these sense desires were to destroy my Spiritual life, I do not want to slay them. Even if by so doing I became the eternal master of the physical, Astral, and Spiritual universes I would not want to slay them, and how much less can I do it for the sake of the earthly happiness of this life.

Stanza XXXV.

O, giver of deliverance, who is begged for salvation by people, (Janaardana) what other strange happiness could we gain by destroying the offspring of the King of Material Desire? The slaying of these sense enemies, even though they have already hurt me, is sinful according to the highest Scriptures.

Stanza XXXVI.

Elaborate Spiritual Interpretation

When the devotee finds that he has to relinquish the tangible, easily-secured happiness of the senses, he reasons and prays to God: "O Destroyer of all difficulties and Mediator of all problems, I do not want to destroy my sense pleasures, who have entertained, me all my life, even though they may, as the Scriptures say, destroy my Spiritual happiness."

This mental state is naturally possessed by those who are beset with evil habits. The influence of bad habits seems pleasurable and people under their influence cannot picture their destructive results. When a Saint tells them to- forsake evil habits, they feel their whole Souls rebel and they say: "We do not care if our sense indulgence does slay our Spiritual happiness. If death is the result, we would welcome sweet death in the hands of sense indulgence rather than be tortured with the pain of separation from the senses, in the hope of getting some unknown Spiritual happiness. Ah no, even if we gain self-mastery and happiness in this life or gain Cosmic consciousness and mastery over all physical Creation—of all planets and universes, Astral Cosmos, and Spiritual Universes—we are not prepared to forego our tangible, intoxicating pleasures of the senses."

Before atoms, or man, or the Cosmos, or anything else was created, it had to go through three processes of Creation through Idea Creation, Energy Creation, and Material Creation. For instance, a sculptor, before creating a statue, thinks about it, then applies his mental and physical energies to create



(P. 22, August 1934) it. Lastly, he brings the statue into actual existence. Likewise, God created the Cosmos and everything in

it first in idea, then He condensed those ideas into electrical shadows, then He condensed those shadows or electrical objects into material objects.

To be owner of this whole earth would not be worth much because you would have to leave it all at death, but to possess power like the Creator, and to be able to materialize worlds out of ideas—this is something craved by many supremely advanced Souls in the Spiritual path. The devotee is so attached to sense pleasures and their immediate influence that he does not want the happiness and security which might ensue by attaining Cosmic Consciousness and mastery over the three worlds.

When the above mental state arises in the devotee when he thinks that he would rather die in sense indulgence than look for the unknown happiness of after-life; then he should think in the following way: "I lack Spiritual imagination and Spiritual experience, and that is why I think that the present sense-happiness is the only happiness worth possessing. Let me gird up my loins and believe in the truthful words of the Scriptures and of my Master. Let me meditate deeply and attain the undying ever-new happiness of Cosmic Consciousness; then I shall see the difference between lasting Divine Happiness and temporary sense pleasures, and then I shall reverse my judgment and say that I would rather die for Spiritual happiness than yield to the false promises of the senses."

Elaborate Spiritual Interpretation Of Stanza X X X V I.

Through Divine intervention, another thought springs in the mind of the dubious devotee: "I must slay the senses, because they have already given me physical, mental, and Spiritual suffering." The Divine Presence points out to the devotee the many sufferings which have come to him through listening to the false promises of the senses. Then the devotee, although

realizing the harmful effects of the senses in the acquirement of disease, disillusionment, heartaches, bereavements, and ignorance, still argues: "O Spirit, the Deliverer of devotees, it seems to me that it is apparently right to slay the inimical senses who have already hurt me, but, according to Supreme wisdom, we are taught to love our enemies. Is it not better, O Lord, to gradually win the senses to the Spiritual mode of living, by love, rather than destroy them?" This is one of the strongest arguments of the habits of sense pleasures with which to keep the fleeing devotee in their clutches. The Scriptures and Masters instruct the devotee not to slay the powers of the misguided senses, but to slay their blinding, gripping bad habits, which lead to nothing but misery. The devotee is not asked to blind his eyes, deafen his ears, and paralyze his senses of smell, taste, and touch. He is asked to dislodge the enemies of optical, auditory, olfactory, gustatory, and tactual attachments, who keep the Soul imprisoned and forgetful of its omnipresent Kingdom of Happiness.

When the kings of optical love of physical beauty, of flattery, and words of temptation, of love of greed, and love of sex are dislodged from the hearts of the senses, it is then that the senses relinquish their material prejudices, inclinations, instincts, and obsession and become ready to be attached to the Divine Bliss, self-control, and everlasting happiness of the Soul.

When the above false argument invades the mind of the devotee, he should suggest to himself: my senses have been, compelled, by the repetition of my ignorance-born evil actions and bad habits initiated by me, to love sense pleasures. Now I will undo the evil by substituting good actions of meditation, until good habits are formed. I will substitute for the evil habits of restlessness, the good habits of calmness and meditation, and my good habits will convert my senses of sight, smell, taste, touch, and hearing; so that I may say that I see, smell, taste, touch, hear, think, and feel only that which is good."

DONALD W CASTELLANO-HOYT



CHAPTER I STANZAS

XXXVII - XXXVIII

(P. 9, September 1934)

English Literal Translation

Therefore we are not justified in slaying our relatives, the children of Dhritarashtra. O, Madhaba, how could we attain happiness by killing our own kindred? (Stanza XXX VII)

With understanding overwhelmed by greed, though these others behold no calamity in the decay of families, and no sin in enmity to friends, why should we, O Janardana (giver of Salvation), who distinctly perceive the evil due to destruction of families, not avoid this sin? (Stanza XXXVIII)

Spiritual Interpretation

O, Madhava (god of Fortune), we are not justified in slaughtering our own senses, the offspring of our own mind. How could we attain happiness by destroying the senses, through which alone the mind expresses itself?

(Stanza XXXVII)

During this psychological conflict, wisdom is controlled by greed, and the senses behold no calamity in the decay of their clan and in the hostility to their own friends, the discriminative faculties. "Why should we, (the discriminative forces) O Giver of Salvation, who distinctly perceive the evils of destroying, not turn away from this sin?"

Elaborate Spiritual Interpretation

The devotee, at the behest of Director Habit, like an obedient

actor, plays various psychological roles on the stage of consciousness. When he is identified with his good habits and moods, he feels sympathetic toward the performance of good actions, and apathy for evil actions; but when he is under the influence of unwholesome moods and habits, he leans toward evil dictates and inclinations. This is the way, by being a good actor, the devotee acts as his own friend, and by being a bad actor he unknowingly acts as his own enemy.

This Stanza carries a great ethical warning for devotees travelling fast on the metaphysical path. Most devotees, when they are saturated with good habits, are inclined toward good, but sometimes when the hidden inner seeds of bad pre-natal or post-natal actions germinate under favorable psychological circumstances, they are equally and as strongly inclined to do evil. For instance, if you form the habit of moderate eating, regular work, recreation, meditation, and contacting good company, you will feel that is the only thing to do in life, but perchance, if you become different, due to the sudden appearance of latent evil inclinations, then you will feel sympathy toward immoderate eating, irregular work, overwork in idleness, lack of meditation, and the unholy pleasure of mixing with bad company.

In the Bhagavad Gita, the Thirty-seventh Stanza of Chapter I, you are warned that if you suddenly become identified with the invincible enemy of bad habits and moods, you will find yourself sympathizing with unwholesome actions whenever your wisdom calls upon you to fight and destroy your imposing evil inclinations. By a little



(P. 23, September 1934) psychological analysis of yourself, you will easily find how you are apt to equally support your good

or bad actions when you are under their specific influences. You must realize that it is a very dangerous state in man when he loves to act according to the dictates of his injury-producing evil habits, as easily, as pleasantly, and as willingly as when he is under the influence of good habits.

The interpreter of this Stanza, in his diagnosis of many of his psychological



(P. 24, September, 1934) patients, has witnessed many curious traits in people when they support their own favorite habits and condemn the habits of other people. One student, an inveterate smoker and drinker of strong coffee, but a rabid vegetarian, was arguing with another student who occasionally ate chicken, lamb, or fish but who strictly abstained from smoking and drinking coffee, "How terrible of you to eat a dead carcass. I wouldn't mind if you smoked or drank coffee, but I can't conceive of your eating meat."

The other replied: "It is impossible to eat anything that is not killed. You chop off the head of the cauliflower and eat its boiled carcass. No matter what you eat you are destroying some form of life and transmuting it into a different form as a part of your own living body. What difference does it make if you eat a little piece of meat or fish? Anyway, the big fish eat the little fish, so why not eat the big fish? This is nourishing and not harmful, but how dreadful of you to deliberately inhale nicotine and swallow caffeine when science tells you they are injurious."

We find in the above cases both the students talking and arguing according to the influences of their favorite habits. So, the Gita warns the devotee about the overwhelming influence of bad habits. That is why we find the Self-Control (Arjuna) in the devotee declaring, "O Spirit, behold that the senses, with all their psychological family of evil inclinations, are not afraid

to be destroyed by their own psychological kinsmen of good inclinations."

The devotee beholds the armies of good and bad habits as members of the same family of consciousness, assembled on the battlefield of his introspection, to destroy each other. He thinks: "What a pity my favorite bad habits do not see how foolish they are to fight my favorite good habits and take the risk of being destroyed." The devotee in this state is unwilling to use his will power in destroying his favorite bad habits, and asks: "What is the use of giving up my loved bad habits and diminishing the members of the family of my inclinations?" In this state the devotee wants to carry on both good and bad habits, as they both apparently satisfy him. He does not realize that his sweet-mouthed bad habits, though they belong to his same family of consciousness, carry with them hidden daggers of unhappiness, all ready for action to stab into the heart of his peace.

So the devotee says to the Inner Self:

"O Lord, since you are Lord of the senses as well as of discrimination, why destroy the pleasure-bringing senses by the wisdom - bringing discrimination, since they are both members of my consciousness? How could I live with only the dry wisdom-bringing inclinations and give up the company of my merrymaking senses?" (Stanza XXXVII)

In the next Stanza, the devotee continues to think in the same strain as above. He finds himself on the field of introspection, speaking to his Soul force: "O God of matter and mind: O Creator of the senses and discrimination; it seems unreasonable to destroy the family of sense inclinations, since they have their specific functions to perform in the drama of life. "

The devotee sees that the sense inclinations are the expressions of the mind just as much as wisdom inclinations are, and thus he

sees no reason why the one set of sense members of the family of consciousness should be destroyed and the other discriminating inclinations should be allowed to live on by themselves. In other words, the devotee at this state believes - that evil animal sense-indulging habits could exist side by side with good habits and make the home of life complete. The devotee fails to see that the bad habits, though they seem to be familiar beloved inhabitants of his own consciousness, promise to bring happiness but bring nothing hut misery, whereas the discriminative inclinations bring nothing but lasting happiness.

It is difficult to attain harmony and peace as long as contradictory forces work in life. The good habits and bad habits, even though they are the offspring of the same mind, are different. The good habits want to construct the



(P. 25, September 1934) mansion of wisdom and everlasting happiness, and the bad habits find pleasure only in the destruction of that mansion of blessed understanding. The devotee can possibly keep both good and bad habits in his life and be really happy if he learns to spiritualize his sense inclinations.

When you want to cater to your bad habits of greed and to eat yourself to death—that is bad; but when you harness the pleasure of eating to Self-Control and moderation—that is good. The Spiritual beginner can scarcely distinguish between his reason-governed sense appetites and his greed-governed sense appetites.



CHAPTER 1, STANZAS XXXIX-XL

English Literal Translation

(P. 9, October 1934)

With the destruction. of the family, the age-old religious family rites fade away. When the upholding religion is annihilated, then sin also overpowers the whole family.

Stanza XXXIX

O Krishna, from lack of religion the women of the family have become bad. O Varshneya, women being a contaminated caste, adultery will spring forth.

Stanza XL

Spiritual Interpretation

By destroying the sense inclinations, by the wielding of wisdom's sword, the powers of the sense enjoyments of sight, hearing, touch, and so forth, will be annihilated. When the senses cease to form the ritual of their specific duties, sin or sorrow will overtake the entire family members of human consciousness—the senses, mind, intellect, and so forth.

Stanza XXXIX

O Spirit, from the predominance of the unbecoming habit of indifference to the senses, the sense perceptions for material things will become corrupted, and with the destruction of the material sense capabilities their individual characteristics will be destroyed.

Stanza XL

Elaborate Spiritual Interpretation

The family here referred to is the family of desires for objects of the senses, of which there are two kinds. The first kind consists of those material objects which are perceived by the senses of sight, hearing, touch, taste, smell, and so forth. The second kind of sense objects consists of those subtle objects of the Astral world, perceived by the Godward moving inner consciousness. The first kind consists of gross material objects and the second kind consists of subtle material objects. The outward objects of the senses breed attachment, and the inner objects of the senses destroy physical attachment. However, long-continued attachment to these inner objects of sense may deviate the mind of the devotee from higher Soul perception.

These material and Astral objects are perceived by the ten senses, the five Life Forces, and the mind and intelligence. Desire, dispassion, and so forth, arise from these seventeen inner and outer forces of perception. "Family" refers to these inner and outer forces, consisting of the power of sight, smell, taste, touch, hearing, the powers of speech, and the powers of movement involved in the motion of hands and feet, and genital, rectal, and all other muscles. The "family" also refers to the mind which, like a rein, holds the stallions of the senses and the five Life Forces together- The five Life Forces are the metabolistic [sic], circulatory, assimilating, eliminating, and crystallizing (tissue growing) functions of the one life present in the body. The head of the family is Intelligence.

Each inner and outer member of the family of consciousness manifests a distinct behavior. Each inner and outer member of consciousness performs the ritual of a specific function; for example, the duty of the sense of sight is to see, the duty of the mind is to coordinate the senses, and the duty of the Life Force is

to keep the senses, body, and mind together in a psycho-



(P. 24, October 1934) physical unity. The duty of Intelligence is to harmonize the inner and outer forces and make them live according to the supreme plan of wisdom, as behooves the will of God.

Now, in Stanza XXXIX of the Bhagavad Gita, the meditating devotee arrives at a state of Self Realization when he feels that, in the battle for Self- Realization, (growing perception of the Inner Self), all the inner and outer members of the family of consciousness will be annihilated, and with their destruction the specific functions of the senses, mind, vital forces, intelligence, and so forth, will be destroyed. In an ecstatic contact of God, the senses, mind, vital forces, and intelligence, all remain in a suspended state.

The devotee then wonders if all these inner and outer functions, remaining long in a suspended state, will ultimately be annihilated. The novitiate devotee further grieves, for fear that, by allowing the inner and outer powers to remain in a suspended state, the senses will lose their power to enjoy the beauty of Nature, and the exquisite objects perceived during visions, and that the mind will lose its power of coordination, and the intelligence its power of determination and discrimination between right and wrong. Of course, this is a foolish fear, because, in the conscious contact of God, the inner and outer members of consciousness, even though suspended, do not lose their individual powers. Instead, they are doubly recharged by the Cosmic battery, which is the spring of all life and human powers.

Even in sleep the inner and outer powers, although suspended, become unconsciously recharged by the inner calmness and accumulated Cosmic Current in the brain. In conscious ecstasy

(Samadhi) the truant inner and outer forces of consciousness turn away from their malevolent, devitalizing wandering in the land of matter, and come home to the presence of all-rejuvenating God to be revitalized. If sleep rests the inner and outer forces of consciousness, conscious ecstasy, attained by consciously staying beyond the state of dreamless sleep in the superconscious, not only rests, but reinforces the inner powers with limitless keenness, vitality, and Divine Wisdom.

The man of Realization develops extraordinary powers of clairaudience and clairvoyance, and the mind comprehends everything intuitively, and the intelligence is no longer guided by erring human reason, but by unerring Divine Wisdom. It is just as ridiculous for a person to fear the annihilation of the inner and outer powers during their suspended state in sleep, as for a devotee to be apprehended about the loss of the powers of the inner and outer forces of consciousness during the suspension of the senses, vital functions, mind, and intelligence during conscious God-ecstasy.

As in sleep, the vital functions slow down, so in conscious trance all the inner and outer sensibilities move in the deepest tracts of Spirit and become so engrossed in God that they become invisible and imperceptible in the body. In Revelation, St. John described this state of ecstasy, saying: "When I saw Him, I fell at His feet as dead." When John perceived Spirit, he did not become unconscious, but his consciousness



(P. 25, October 1934) was so expanded, that he perceived Spirit, or his Astral body, above him. His Astral body had gone out of his physical body and was hovering over the physical body during the trance. So he speaks of perceiving his physical body as dead, or in death-like restful deep trance, but not dead as human beings understand it. One can revive at will in trance, but in

death no traveler returns from the mysterious bourne.

Later on, in Stanza XL, the devotee raves [sic] into further misunderstanding, and feels that the suspension of the sense perceptions in ecstasy would make them forever indifferent to all material objects and, once they became idle and corrupt, they would lose their individual powers or caste characteristics. That the feminine force, or the feeling perceptions, once corrupted by disuse, would forget their distinctive functions and would be mixed with indifference, indolence, and confusion. This is untrue, because the senses become rejuvenated and develop their individual characteristics in trance, and they enjoy roses, people, skies, everything, more and more, with the unending joy of God.



CHAPTER I

STANZA XLI

(P. 9, November 1934)

English Literal Translation

The clan-destroyers will be consigned to limbo, due to the mixture of family blood, and their predecessors, denied the ceremony of water and rice- ball, will retrograde.

Stanza XLII

By these evil deeds of the family- destroyers, producing an admixture of castes, are the time-old religious ceremonies of the caste and the clan annihilated.

Stanza XLI

Spiritual Interpretation

If the clan of the senses, entrenched in the body, is destroyed by the offshoots of wisdom, then the keen sense perceptions will be blunted from lack of use, causing them to fall into the living Hades of inner suffering. The forefathers of wisdom tendencies, or the springs of noble faculties, would then become dried up due to the lack of the Life Force retiring from the body and brain into the Infinite.

Stanza XLII

By the self-denial activities of the sense-destroying wisdom, the specific sense tendencies will become mixed up with the other inner proclivities, and they will cease to perform their specific functions and they, themselves, will then find destruction due

to disuse.

Elaborate Spiritual Interpretation

The devotee, as he makes up his mind to withdraw his wisdom and Life Force from the senses by meditation, becomes apprehensive of losing his discriminative faculties due to the lack of their interaction with the senses. He thinks that if the wisdom faculties are not utilized in the enjoyment of the senses and are made to reside in the inner sanctum of the Soul, they will be thrown into the Hades of loneliness.

If the masculine sense faculties of desire, material achievement, creative ability, and initiative for material enjoyment are destroyed in the battle with the discriminative faculties, then the feminine sense-faculties of attachment, sense-pleasures, delusion, and blind sense-slavery will be mixed up with the victorious discriminative faculties.

The idea is that the negative feminine sense-pleasures are guided by the positive masculine sense-faculties. When the springs of sense-activities, or sense- desires, are destroyed, the feminine sense-perceptions lose their edge and guiding spirit and become more negative, due to the mixture with the powerful discriminative tendencies.

The ancestors of the wisdom faculties are the Ego, Soul, intuition, and so forth. Unless they receive the fountain of inspiration (food) and regular offerings of vital Spiritual enthusiasm (rice-balls) from the wisdom faculties, they degenerate. When the vitality of concentration and wisdom is developed, it inspires the Soul and intuition. The inspired Soul in turn reinforces the wisdom and intuition with all-seeing powers, but the devotee erroneously reasons: "If I destroy the sense-inclinations, the discriminative faculties will be starved from lack of action, and then the emaciated wisdom will fail

to inspire the Soul, and an uninspired Soul would cease to give the all-seeing power to human wisdom. Thus human wisdom would degenerate.”

The above error is born of the one-



(P. 23, November 1934) sided attachment of the devotee's mind to the inferior grade of sense-pleasures. When he withdraws his wisdom faculties from the enslavement of sense- pleasures, he feels loneliness, but when he goes deeper into meditation, his discriminative faculties consciously enjoy the superior grade of superconscious Bliss, found in Soul-contact with the Infinite.

Each devotee, when he renounces sense-pleasures, must remember that he is not denying himself anything, but that he is only shifting his tastes from inferior, impermanent sense-pleasures to superior, lasting Soul happiness. As one should be glad to renounce a thousand dollars in order to gain five thousand dollars, so also, one should be happy to renounce sense-pleasures for the everlasting pleasures in God. The Divine state of final emancipation is not a state of blank nothingness or a condition of inner extinction, but it is a demesne of a positive conscious sense of eternal blessed expansion. Materially-minded people revel in conflicting desires and remain wallowing in the mire of suffering. Superconscious Souls, on the other hand, become non-attached to material objects, but are. not indifferent, like a hobo who is too lazy to make any decent effort to enjoy either material or Spiritual objects. The true devotee, who has tasted the extra-fine perceptions of Soul Bliss, remains unmoved and without craving for material pleasures even though he may move among them. That is the true secure Spiritual state.

Stanza XLI emphasizes the idea that no devotee should hide in the garb of false reasoning and try to deceive and intimidate

his Soul by the foolish fear of renouncing first-arrived, tangible, inferior sense-pleasures for superior, to-be-achieved, but-yet-to-be-acquired Soul Bliss. Every devotee, instead of being despondent, should be glad to consign inferior pleasures to limbo in exchange for the unending pleasures of the Soul.

When, by self-control during meditation, the devotee astrally disconnects the Life Force from the sensory nerves, then it begins to flow inward and becomes focused at the point between the eyebrows into an opalescent light. This inward Astral flow and the inner light are the oblations of human wisdom to its ancestors of Soul, Ego, and intuition. The human wisdom must offer these vitalities to the Soul faculties without the oblations of inwardly-flowing Spiritual perceptions and of the light of the Spiritual Eye, or the Soul faculties will remain dormant, degradingly undeveloped.

The devotee further erroneously thinks that unattached wisdom faculties, are the usual destroyers of the family (cluster) of sense-pleasures, and that the senses, unpiloted by discrimination, drift into the uncharted seas of confusion. In this way the sense-organs would lose the distinctive faculty instinctively born in them (religious ceremonies of the caste) and also, the sense- faculties themselves would suffer annihilation due to disuse and lack of interaction with the inner faculties.

The devotee erroneously imagines that if he moves into the deeper regions of ecstasy his mind will be completely unconscious of the world of the senses, and that, by continued inner contact, he may lose the five sensibilities of the senses (family admixture) and ultimately, through long disuse, his very sense-faculties may be utterly annihilated.

The above fear is baseless, for a true devotee, in deep ecstasy of meditation, finds his sense-perceptions and senses highly

sensitized by the contact of the all-powerful and all-seeing God

CHAPTER I, STANZA XLIII

(P. 9, December 1934)

By the evil deeds of the family- destroyers, who produce caste admixture, are the eternal Spiritual caste rites and the clans destroyed.

O Janardana, (Krishna) we have heard that those men, devoid of family religious rites, become consigned to limbo without fail.

Stanza XLIV

Actuated by greed for the comfort of the possession of a kingdom, we are prepared to kill our kinsmen, which act will entangle us in great iniquity.

Stanza XLV

If the children of Dhritarashtra, weapons in hand, were to kill me, unresisting and without arms in the battle, that would be more welcome and beneficial to me.

Stanza XLVI

Sanjaya said: "Arjuna, flinging away his bow and arrows, with his mind disturbed by grief, speaking in this way on the battlefield, sat down in the seat of his chariot."

Spiritual Literal Translation

These Stanzas depict the state of the devotee who is despondent about destroying the age-old favorites of sense pleasures for the attainment of superior happiness. In this state, the mind uses all kinds of excuses with which to dissuade the Spiritual instincts

and tendencies from annihilating the familiar sense habits.

In Stanza XLIII the sense-inclined mind says that if the discriminative tendencies should become guilty of destroying the sense families there would be confusion in the functioning of the sense and inner qualities, which would produce the corroding constant misery of a veritable inner blades.

Elaborate Spiritual Interpretation

The devotee is afraid that the body will suffer deterioration by the curbing of the senses, and that by controlling the senses, the mind and its sense faculties will refuse to function, thus producing a haunting Hades of inner boredom. The devotee, in this state, thinks that the mind, unoccupied by sense pleasures, will be the seat of torturing emptiness.

Self-control, in itself, in the negative state, produces unhappiness because of the separation from the pleasure-yielding senses, but after self-control ripens, the Soul begins to experience the finer, happier perceptions and enjoy itself far more than when it lived identified with the sense pleasures. The devotee, suffering from fear of the results of renunciation and the feeling of emptiness, must realize that renunciation is not an end in itself, but that it is a means to an end, which teaches one to shift the attention from lesser sense pleasures to deeper Soul pleasures.

Literal And Elaborate Spiritual Translation Of Stanza Xliv

Just imagine what sinful sorrow will befall the Soul when it gives up the immediate joy-giving pleasures of the senses. This is another woeful fear the renouncing devotee undergoes at the thought of losing the actual, tangible sense pleasures of the present for



(P. 23, December 1934) the obscure unknown Soul pleasures of the future.

The devotee often wonders why he should follow austere laws of self-control and live in emptiness without the available instantaneous pleasure-yielding senses. In this state he does not use imagination to picture the lasting joys of the Soul which are hard to attain. He thinks: "Well, Soul pleasures are a matter of future speculation, and I would be foolish to give up the present tangible joys of the senses. My life would be sunk in the sin of constant misery by destroying my God-given sense-pleasures, which are so easily available at the present time."

The devotee should realize that the sense pleasures create insatiable, unsatisfying, burning desires for more sense indulgence without ever quenching the inner thirst. Sense pleasure is like the drinking of hemlock, which, when drunk, creates more thirst instead of quenching it. Soul pleasure, though hard to attain, when once attained can never be lost, and never ends in satiety, but always yields unending new pleasure.

Then the devotee, in extreme sympathy with the sense pleasures, begins to think: "I would rather be unarmed with self-control and the power of resisting evil, and let my Spiritual happiness be slain by the weapons of temptation than be involved in a devastating battle between the discriminative forces and sense pleasure."



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After a long period of self-discipline he begins to feel sorrow for the forsaken sense pleasures. Self-discipline demands not only the forsaking of sense pleasures but also the forgetting of them and the slaying of them with the sword of wisdom,

so that the sense-identified mind begins to feel self-pity and thinks: "I would rather leave the destructive weapons of wisdom and let myself be destroyed by temptations than be involved in a psychological battle between discriminative forces and sense pleasures, resulting in the probable defeat of the sense hordes."

The devotee is then dissatisfied with the state of his renunciation and discontented because of the long separation from the sense pleasures. When, at this time, the Inner Self urges the mind to destroy even the mental or imaginary gratification of a sense pleasure, the human consciousness rebels against all modes of self-discipline. Now the devotee should relax and not be too strict in disciplining his unconvinced mind. This state should be overcome by concentrating upon the peace born of renunciation and moderate indulgences in wholesome sense pleasures.

The devotee thinks: "I will not meditate any more. I will not use the weapon of life-control (Pranayam) to destroy the magnetic attraction of the senses- It does not matter if I am overpowered by the material instincts and suffer inhuman tortures, I will not become a semi-paralytic, half-dead individual by forsaking the desire for material things and by destroying the sense instruments of enjoyment."

Literal And Elaborate Spiritual Translation Of Stanza Xlvi

Introspection Revealed

Arjuna, or Self-Control, casting away his ignorance-piercing darts and bows of inner powers, right in the middle of a psychological battle, remains at a standstill, sitting on the seat of the chariot of Intuition.

It often happens that, unless the devotee has sufficient power to quiet his Spiritual doubts, he feels himself to be a weakling

and casts away all the ignorance-piercing darts of self-control and the bow of wisdom. In this state he becomes full of grief and, at the same time, indifferently settles on a piece of intuitive experience. Most devotees do not progress because they cast away all self-control and its ignorance-driving darts. A discouraged Spiritual man often gives up all effort at self-control when he does not attain spectacular achievements in the Spiritual path.

The chariot seat represents a special powerful sense perception on which the devotee rests after a deep clash between the discriminative forces and the sense hordes. In the above state, the devotee refuses to meditate, casts away all self-imposed rules of discipline, and drifts into the valley of Spiritual indifference marked by occasional intuitive perception. This state should be remedied by regular meditation and constant discrimination.



A SUMMARY OF THE FIRST CHAPTER OF THE BHAGAVAD GITA

(P. 9, January 1935)

In most modern books the Introduction gives an inkling of the contents of the book, but the Sanskrit scriptural writers, unlike modern writers, usually relate the purpose of a book in the First Chapter. That is why the First Chapter of the Bhagavad Gita is really only an Introduction. The First Chapter describes the initial state of the struggling Spiritual novice.

The devotee who has learned the technique of salvation from his Guru, or Preceptor, no longer wishes to remain attached to worldliness and be a slave of destiny in the experiencing of the dualities of disease, procrastination, delusion, idleness, fickleness, and illusion, resulting in the disturbance of primal feeling, which gives birth to the sensation of cold, heat, pleasure, sorrow, and all the inner psychological dualities. To get rid of the above ailments, the devotee needs to bring the entire Cosmos into control by having ecstatic communion with the all-powerful, omniscient, unceasingly joyous Spirit.

The aspiring devotee needs, therefore, to win the battle between the discriminative and the sense-tendencies by knowing their relative strength. He uses his impartial vision of introspection

(sanjaya) and beholds on one side Krishna, or Soul Force, with the discriminative tendencies of calmness, vitality, self-control, and adhering-to- good and abstaining-from-evil tendencies entrenched in the six plexuses. (Soul in the Christ Center, between the two eyebrows, calmness, vitality, self control, and adhering-to-good and abstaining-from-evil powers entrenched in the cervical, dorsal, lumbar, sacral, and coccygeal plexuses respectively.) Also, he perceives the Kundalini nerve-current, residing in the coccygeal plexus, and the different soldiers of devotion, celibacy, memory, ecstasy, wisdom, dispassion, Yama, Niyama, and Pranayama, (vitality control), withdrawing perception, Cosmic conception, and Spirit-Oneness, and rallying together with the forces of discrimination.

On the other side, the devotee beholds the mind-born faculties of ignorance, egoism, attachment, repulsion, fear-of-death tendency, past tendencies, action, and desire, with many other salvation-impeding tendencies, fully arrayed in the stronghold of the senses and grooves of bad habits in the brain.

The devotee further beholds that the sense tendencies, being aware of the weakness of their wicked tendency soldiers, realize the superior power of the forces of discrimination. Thus, the sense-tendencies are perceived to entrench themselves noisily in the alluring dug-outs of sense perceptions under the leadership of Egoism. Then the senses vibrate with enthusiasm to cheer up the matter-bent Ego.

Following this vibratory attraction of the sense-tendencies, the discriminative perceptions concentrate themselves in the trenches of the six plexuses, (the Christ Center at the point between the eyebrows, the cervical plexus in the thorax, and the dorsal, lumbar, sacral, and coccygeal plexuses). Then the devotee's mind is lured by the vibratory musical sounds emanating from the six



(P. 10, January 1935) centers, which are as follows:

The Astral concert from the Christ Center, the ocean roar from the cervical, the gong- bell sound from the dorsal, the string instrument sound from the lumbar, the flute sound from the sacral, and the bumble bee sound from the coccygeal center.

These Spiritual vibrations, when listened to and concentrated upon by the devotee, strike great fear in the heart of the sense-tendencies, which begin to loosen their habit-grip upon the Spiritual aspirant. (Stanzas 14-19.)

Then the devotee, in order to destroy the mental tendencies, awakens his fiery will power and self-control in the Christ Center (at the point between the eyebrows) during the practice of the Higher Initiation lesson and the spine straightening technique.

At this time the devotee is filled with the desire to behold his enemies, the sense-tendencies. In the light of inner Christ Consciousness and introspection the devotee is very much grieved that his age-long friends—past sense-habits, egoism, action, and desire—are all arrayed against him to battle his Spiritual soldier-tendencies.

The devotee's mouth becomes dry, his body sweats, his spine bends (the breaking of the bow of meditation), and he feels extremely sorrowful at having to fight and destroy his long-familiar material desires. (Stanzas 20-30.)

He is astonished to find his life-long companions of sense-tendencies opposing his efforts at meditation. He erroneously thinks: "Even for the acquisition of the entire Cosmos, I do

not want to forsake the company of my spiritually rebellious, but very sweet senses. If the very dear sense-tendencies are destroyed, what is the use of this sense-studded life and the necessity of continuing this empty, sense-tenantless dwelling of present existence. To destroy these dear sense-inclinations will produce no happiness, but instead will bring much harm. (Stanzas 31-36.) If I destroy the age-old outward habit of the senses, then they will anchor internally on suppressed fancies, and produce hallucinations. If I starve the senses, the mind and intelligence, without mental food, will cease to function. Even though the destruction of the sense-tendencies may be good from the point of view of the discriminative tendencies, still, destroying the age-old senses and sense-pleasures seems to be loathsome. (Stanzas 37-42.) Oh, how terrible that I can even think of destroying my dear senses. ”

After the above thoughts, the devotee becomes despondent, and, leaving the practice of meditation, he stubbornly sits in his bodily chariot, refusing to perform any activity.