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RAJA YOGA

OR

CONQUERING THE INTERNAL NATURE

SWAMI VIVEKANANDA

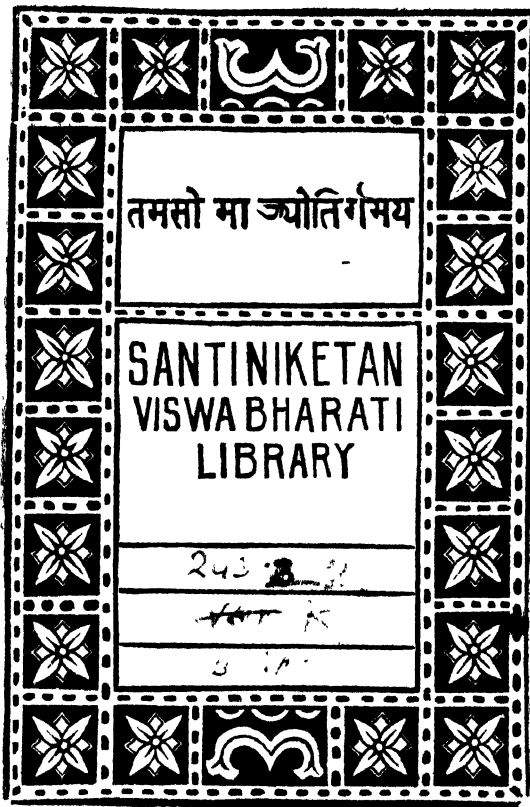


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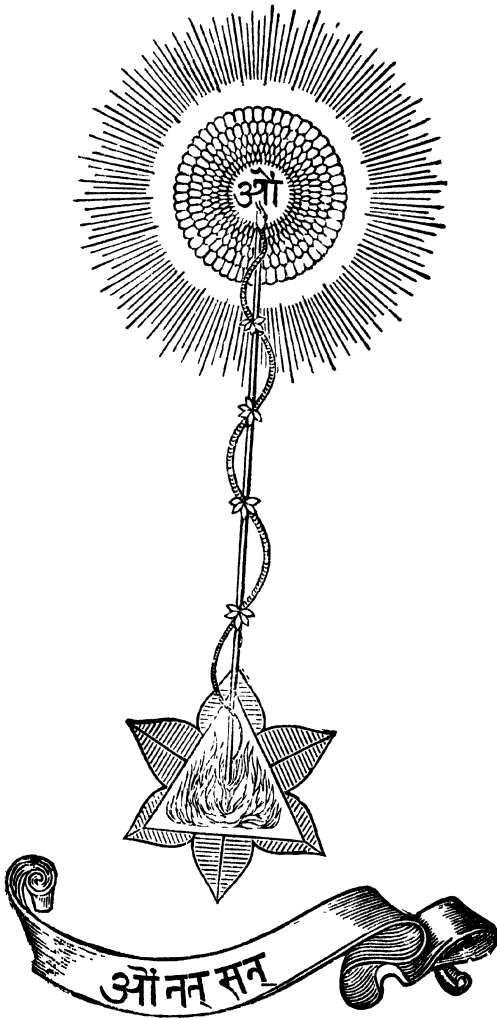
RAJA YOGA

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Each Soul is potentially divine and the goal is to manifest the divinity that is within, by controlling nature, external and internal.

We shall have to do this either by work, or worship, or psychic control, or philosophy, by one or more of all these—and be free.

This is the whole of religion. Doctrines, dogmas, rituals, books, temples, and forms are but secondary details.

THE EDITOR'S PREFACE

In presenting this thoroughly revised edition of Raja Yoga before the public, the Editor has taken pains not only to set right the inaccuracies of the lecture-portion of the book, but also of that portion of it which deals with the original aphorisms of Patanjali. The reader will be astonished to find, in going over the book, that the Swami could do such full justice to the subject in *imprompt* lectures before his classes in America.

In explaining the aphorisms, the Swami as the reader will find, has deviated in some places from the course usually taken by old commentators on Patanjali. To help the reader to form his own judgment in such places, the editor has adjoined in foot-notes the explanations of the passages by those commentators.

The Editor has been fortunate moreover in securing an introduction to the book from the learned pen of the late Sister Nivedita—by a search among her papers. He has thought fit to publish it with the present edition, in as much as it gives clearly the Western standpoint from which the book had been judged at its first appearance, and by which it was found so valuable and original in its treatment of the subject as to be deemed fit to be translated in all the principal languages of Europe.

SARADANANDA

INTRODUCTION

VISITORS to India quickly become familiar with the *Sadhus* and *Fakirs*, or religious beggars, who form so picturesque an element of Indian crowds. Most of these, whether Hindu or Mohammedan, are wanderers and some of them belong to floating orders of great prestige and antiquity. All alike wear as their badge, the *gerrua*, or earth-stained cloth, of salmon-pink colour, and some are further distinguished by the carrying of large rosaries, scared staffs or tridents, the smearing of face and body with mud or ashes, and the wearing of the hair in matted locks piled high on the head. Some of these varied brotherhoods of *Yogis*, *Nâgâs*, *Oodâssies*, and what not, are famous for their Sanskrit learning ; and of none is this more true than of the clean-shaved *Sannyâsins* of the *Puri* and other *Paramhansa* Orders, founded by Sankaracharya,—himself a sannyasin of 2000 years of spiritual descent,—about the year 800 A.D., and to whose number the Swami Vivekenanda—writer of the present book in the original English—belonged.

Born and educated in Bengal, he became a sannyasin in his youth, and as such was the first religious teacher of modern times in India, to break through the barriers raised by Hindu orthodoxy, and cross the seas, for the purpose of preaching in the West. His first journey was made to the United States, *viâ* China and Japan, in order to represent the religious ideas of the Hindu peoples at that Parliament of Religions which will be remembered as a feature of the Chicago Exhibition of the year 1893. He was deeply conscious of the significance of the step he was taking. Hinduism had not then thought

of itself as a missionary faith. "I go," a friend reports him as saying, at the moment of leaving his mother-country, "to preach a religion of which Buddhism is but a rebel child, and Christianity, with all its idealisms, a far-fetched imitation."

The Swâmi's success as a preacher, at Chicago, was followed by some years of work and travel in America, and in the years 1895 and 1896, by two visits to England and to the Continent of Europe. On his return to India, early in 1897, he was accorded an ovation by his countrymen, which may be termed historic. From Colombo, where he landed, to Madras, from which he had originally been sent forth, and again in the various visits which he was called upon to make, after reaching his monastery in Calcutta, to the cities, provinces, and feudatory princes of the north, his journeys formed a veritable triumphal progress. And in the south, where the Hindu consciousness has been least impaired by the proximity of Islamic Communities, his rulings on controverted points of faith and doctrine were by common consent, from that time forward, placed on the footing of a final authority on Hinduism. India thus ratified by acclamation the mission and the utterances of the yellow-clad begging-friar who had gone forth from her shores, four years earlier, in her name. It may serve to give some idea of the extent to which ancient culture is still living in India, when it is said that for fourteen days in Madras, noonday sittings were held daily by the Swâmi, in which scholars and Brahmins of distinction brought to him philosophical and other questions, to be answered by him, *first in Sanskrit and then in English*. Sanskrit is by no means a dead language in its own country.

The Swâmi's second and last journey to the West was made in the year 1899. He returned to India late in 1900, and less than two years later, on July 4th 1902, he died. He had visited Paris three or four times in all, spending several weeks there, in the year 1900, and speaking twice at the Sorbonne.

In the work done by the Swâmi Vivekananda in his own country, he never adopted the rôle of a religious or social reformer. He took no advantage of the position accorded him to impose any favourite sectarianism of his own upon others. To all the perplexities of the present age of transition, he replied by raising the banner of a spiritual Hinduism, ideal, dynamic, and towering high above all those externals of caste and custom which might be expected to change with changes of place and period. He held that even the Vedas and Upanishads had voiced nothing else than the call to this central and most searching form of religion, and that the same had been the message, written or unwritten, of all the Indian saints and teachers, in times more modern.

As an apostle of Indian thought in the West, however, the Swâmi's labours were of a somewhat more complex character. Here we find him, in the numerous works which he has left, not only defining and expanding the great basic philosophy of *Advaita* or Unity,—the idea of the Immanent Divine,—but also, as in the case of the present volume, acting as a witness to the authenticity of an antique form of knowledge, which, familiar as it is to India, can scarcely be regarded as known to Europe even by name.

Apart from its obvious division into an original treatise and the translation of an Oriental work and

its commentators, this book of *Râja Yoga* falls under a twofold category. In the first place, we find ourselves listening as it were to a melody which identifies the subject with religion, and in the second to an intermingled strain by which it is regarded purely as a science. On one side, we hear the impassioned cry, "The way is found! Children of immortality, and ye who dwell in higher spheres, by perceiving Him who is beyond all darkness, your path is made from out of this darkness. And to escape, ye have no other!" And on the other hand, as we follow page after page, and comment upon comment, we feel that,—at least as regards temper, apart from the question of credibility,—we are in the presence of nothing more or less than an ancient and unfamiliar system of Psychology, complete of its own kind, and supported by a vocabulary and system of reasoning curiously unlike any to which we are accustomed.

Both points of view are correct. *Râja Yoga* from the Oriental point of view, is religion: from the Occidental, it is science. We in the West are not left entirely without witness to the occasional occurrence of saintly raptures and prophetic visions which cannot be adequately described as mental aberrations. Without Francis of Assisi, Joan of Arc, Teresa of Jesus, and Ignatius Loyola, all our history would have been the poorer. But we have felt ourselves under no necessity of giving a scientific account of such phenomena. They have taken place for the most part, in spite of our misunderstanding of them, not because of our sympathy. In the East, however, humanity will give birth to a religious idea, with as much simplicity and directness as in the West would characterise the invention of a machine, or the

elaboration of an industrial process. It follows, then, that the recognition of that mood in which religions are born,—that mood which the Swâmi Vivekananda terms 'superconsciousness,'—must, necessarily form an integral part of Eastern Psychology.

Could any *dictum* range itself more haughtily, more fearlessly, under the banner of scientific ideals, than the seventh aphorism of Patanjali's first chapter—"DIRECT PERCEPTION, INFERENCE AND COMPETENT EVIDENCE ARE PROOFS"? Is there any trace of confusion in the mind of the man who wrote this? Any pet dogma to be screened from destructive criticism? Any window to be kept dark? The same words, by implication, base the claim of the aphorism to credence, on experience alone. There is here no room for the appeal to authority—"Competent evidence"—mark the pride of the adjective!—to guide the student; "inference" as a reliable means of determining points of theory; but both of these alike dependent on that which alone, therefore, forms the ultimate test for all, "direct perception." Is it not true that such a readiness to submit the whole content of faith to the test of experience, refusing authority, is to Western thinking, one of the *differentiæ* of science rather than of Religion?

Another point on which this Eastern science,—assuming its credibility,—challenges comparison with that of the West, is the question of method. In the very nature of the investigation, the human body is itself the laboratory, and all instruments, save those found within, are excluded. But it is not equally true that there is no experiment. The whole research claims to be built upon experiment. And when we read that the heart itself can be brought under such

control that the circulation of the blood can be regulated or stopped at will, we catch a glimpse of the courage and devotion to knowledge that the subject must have demanded in its pioneers. There is no reason to believe that the sacrifice of life demanded for the authoritative establishment of its various steps, was in any way less than that required by, for instance, modern Chemistry or modern Medicine. And in the severity of the discipline imposed, it is evident that the habits of life of the modern scholar must give precedence to those of the older.

One more point remains to be touched upon. Patanjali, writing his *Yoga Aphorisms* in the second century B.C., must not be looked upon as an author, in our twentieth-century meaning of the term. Rather, he was a recorder of those conclusions which had been arrived at by the consensus of erudite opinion in his time. His name is used to this day as that of the head of the Yoga School. But this is perhaps much the same thing as to make the President of the Academy of Science personally responsible for all the scientific discoveries published under the *imprimatur* of that body, in a given year of grace! The *Yoga Aphorisms* represent an era in culture, the work of a great floating university of begging friars, which at the time of their publication was already many centuries old.

Finally, this strange old science of *Râja Yoga* is to this day alive in India. Many thousands of students have made some progress in it ; some few, it may be, are highly proficient. In any case, we who have been his disciples,—both Indians and Europeans, regard the writer of this book, the

Swâmi Vivekananda, as belonging to the latter of these two classes. He was one of those souls for whom *Samâdhi*, or super-consciousness, had no secrets, and when he publishes a statement regarding the nature of Yoga, his words fall under the category of "Competent Evidence."

NIVEDITA
OF RAMKRISHNA-VIVEKANANDA.

THE AUTHOR'S PREFACE.

SINCE the dawn of history, various extraordinary phenomena have been recorded as happening amongst human beings. Witnesses are not wanting in modern times to attest to the fact of such events, even in societies living under the full blaze of modern science. The vast mass of such evidence is unreliable, as coming from ignorant, superstitious or fraudulent persons. In many instances the so-called miracles are imitations. But what do they imitate? It is not the sign of a candid and scientific mind to throw overboard anything without proper investigation. Surface scientists, unable to explain the various extraordinary mental phenomena, strive to ignore their very existence. They are, therefore, more culpable than those who think that their prayers are answered by a being or beings above the clouds, or than those who believe that their petitions will make such beings change the course of the universe. The latter have the excuse of ignorance, or at least of a defective system of education, which has taught them dependence upon such beings, a dependence which has become a part of their degenerate nature. The former have no such excuse.

For thousands of years such phenomena have

been studied, investigated, and generalised, the whole ground of the religious faculties of man has been analysed, and the practical result is the science of *Râja-Yoga*. *Râja-Yoga* does not, after the unpardonable manner of some modern scientists, deny the existence of facts which are difficult to explain ; on the other hand, it gently, yet in no uncertain terms, tells the superstitious that miracles and answers to prayers, and powers of faith, though true as facts, are not rendered comprehensible through the superstitious explanation of attributing them to the agency of a being or beings above the clouds. It declares that each man is only a conduit for the infinite ocean of knowledge and power that lies behind mankind. It teaches that desires and wants are in man, that the power of supply is also in man ; and that wherever and whenever a desire, a want, a prayer, has been fulfilled, it was out of this infinite magazine that the supply came, and not from any supernatural being. The idea of supernatural beings may rouse to a certain extent the power of action in man, but it also brings spiritual decay. It brings dependence ; it brings fear ; it brings superstition. It degenerates into a horrible belief in the natural weakness of man. There is no supernatural, says the *Yogi*, but there are in nature gross manifestations and subtle manifestations. The subtle are the causes, the gross the effects. The gross can be easily perceived by the senses ; not so the subtle. The practice of *Râja-Yoga* will lead to the acquisition of the more subtle perceptions.

All the orthodox systems of Indian philosophy have one goal in view, the liberation of the soul through perfection. The method is by *Yoga*. The

word *Yoga* covers an immense ground, but both the *Sankhya* and the *Vedanta* Schools point to *Yoga* in some form or other.

The subject of the present book is that form of *Yoga* known as *Râja-Yoga*. The aphorisms of Patanjali are the highest authority on *Râja-Yoga*, and form its text book. The other philosophers, though occasionally differing from Patanjali in some philosophical points, have, as a rule, acceded to his method of practice a decided consent. The first part of this book is comprised of several lectures to classes delivered by the present writer in New York. The second part is a rather free translation of the aphorisms (*Sutras*) of Patanjali, with a running commentary. Effort has been made to avoid technicalities as far as possible, and to keep to the free and easy style of conversation. In the first part some simple and specific directions are given for the student who wants to practise, *but all such are especially and earnestly reminded that, with few exceptions, Yoga can only be safely learned by direct contact with a teacher.* If these conversations succeed in awakening a desire for further information on the subject, the teacher will not be wanting.

The system of Patanjali is based upon the system of the *Sankhyas*, the points of difference being very few. The two most important differences are, first, that Patanjali admits a personal God in the form of a first teacher, while the only God the *Sankhyas* admit is a nearly perfected being, temporarily in charge of a cycle of creation. Second, the *Yogis* hold the mind to be equally all-pervading with the soul, or *Purusha*, and the *Sankhyas* do not.

THE AUTHOR.



RAJA YOGA.

CHAPTER I.

Introductory.

All our knowledge is based upon experience. What we call inferential knowledge, in which we go from the less general to the more general, or from the general to the particular, has experience as its basis. In what are called the exact sciences, people easily find the truth, because they appeal to the particular experiences of every human being. The scientist does not tell you to believe in anything, but he has certain results which come from his own experiences, and reasoning on these experiences, when he asks us to believe in his conclusions, he appeals to some universal experience of humanity. Thus, for every exact science there is a common basis by referring to which we can see at once the truth or the fallacy of the conclusions drawn there-from. Now, the question is, has Religion any such basis or not? I shall have to answer the question both in the affirmative and in the negative. Religion, as it is generally taught all over the world, is said to be based upon faith or belief, and, in most cases, consists only of different sets of theories. The reason why we find all religions quarrelling with each other is because all those theories are based upon belief. One man

says there is a great Being sitting above the clouds and governing the whole universe, and he asks me to believe that solely on the authority of his assertion. In the same way I may have my own ideas, which I am asking others to believe, and if they ask a reason, I cannot supply them with any! That is why religion and metaphysical philosophy have a bad name now-a-days. Every educated man seems to say: "Oh, religion and metaphysics are but bundles of theories without any standard whatever to judge them by, each man preaching his own pet ideas."

It must be told nevertheless that there is a universal basis for our belief in religion, governing all the different theories and ideas of men about religion in different countries. For, going down to the very bottom of them all we find that they also are based upon universal experiences. To make this clear I shall ask you in the first place to analyse all the various religions of the world. You will find them divided into two classes, namely, those that have a book to support them, and those that have it not. Those with books are the strongest, and have the largest number of followers, while those without books have mostly died out, and the few that still exist will be seen to have sprung up in recent time and have very small followings. Yet, in all of them we find one consensus of opinion, that the truths they teach are the results of the experiences of particular persons. The Christian asks you to believe in his religion, that is to believe in a God, in Christ as the incarnation of that God, in a soul, and in a better state of that soul. He cannot give you any reasons for his belief. But if you go to the very fountain-head of Christianity you will find that his

belief is based directly upon experience. For, Christ said, He saw God ; and the disciples said they felt God. Similarly, Buddhism is based on Buddha's experience. He experienced certain truths, saw them, came in contact with them, and preached them to the world. So on with the Hindus. In their books, the writers, who are called *Rishis* or sages, declare that they also experienced certain truths, and those they preached. Thus it is clear that all the religions of the world have been built upon that one universal and adamant foundation of all our knowledge, namely direct experience. The teachers all saw God ; they all saw their own souls, they all saw eternity, as their future, and what they saw they preached. A peculiar claim, however, is put before us, in modern times, by the followers of all the religions, that such direct religious experiences are impossible at the present day ; they were possible only with persons who were the first founders of the religions that subsequently bore their names. And that because such experiences have become obsolete, now-a-days, so people will have to take religion now on belief. This we deny emphatically. For if there has been one case of experience in this world in any particular branch of knowledge, it absolutely follows that the experience had been possible millions of times before, and will surely be repeated eternally. Uniformity is the rigorous law of nature ; therefore, what happened once can happen always.

The teachers of the science of *Yoga*, therefore, declare religion to be based not merely upon the experience of ancient times, but that no man can really be religious until he has the same perceptions himself, that *Yoga* is the science which teaches us

how to get those perceptions, and that it is useless to talk about religion until one has felt it. Why is there so much fighting and quarrelling in the name of God? Indeed, there has been more bloodshed in the name of God than for any other cause! And the reason for that is that people never went to the fountain-head of religious experiences themselves and were content only with giving a mental assent to the customs of their forefathers, and wanting others to do the same. But what right has a man to say that he has a soul if he does not feel it, or that there is a God if he does not see Him? If there is a God we must see Him, if there is a soul we must perceive it; otherwise it is better not to believe. It is better to be an outspoken atheist than a hypocrite. The idea, with the "learned," in modern times, is that religion and metaphysics, and all search after a Supreme Being, are futile; while, with the semi-educated, the idea seems to be that these things really have no basis at all and that their only value consists in the fact that they are strong motive powers for doing good to the world. For, if men believe in a God, they may become good, and moral, and so make good citizens. We cannot blame them, however, for holding such ideas, seeing that all the teaching in religion that these men get is simply to believe in an eternal rigmorole of words, without any substance behind them. They are asked to live merely upon words, and can they do it? Indeed, if they could, I should not have the least regard for human nature. Man wants truth, wants to experience truth for himself, to grasp it, to realise it, to feel it within his heart of hearts; and then alone, declare the *Vedas*, "will all doubts vanish, all darkness be scattered, and all

crookedness be made straight": "Ye children of immortality, even those who live in the highest sphere, the way is found ; there is a way out of all this darkness, and that is by perceiving Him, Who is beyond all darkness, and there is no other way." The science of Raja Yoga proposes to put before humanity a practical and scientifically worked-out method of reaching the truth in religion.

Every science must have its own method of investigation. If you want to become an astronomer, and sit down and cry, "Astronomy, Astronomy," it will never come to you. But if you want to be an astronomer, you must go to the observatory, take a telescope, study the stars and planets, and then you will become an astronomer. The same with Chemistry. A certain method must be followed. You must go to the laboratory, take the different substances, mix them up, compound them, experiment with them, and out of that will come the knowledge of Chemistry. Thus each science must have its own methods of procedure, and the science of Raja Yoga has its own. I could preach you a thousand sermons, but they would not make you religious, until you first practised the yoga methods. For these are the ways to truth in religion advocated by the sages of all countries and of all ages, men pure and unselfish, who had no motive whatever but to do good to the world. They all declare that they have found some truth higher than what the senses can bring to us, and they challenge verification. They say to you, "Take up the methods and practise honestly, and then, if you do not find the desired results, you will have the right to say there is no truth in the claim ; but before you have done that,

you are not rational in denying the truth of these assertions.' So we must work faithfully, using the prescribed methods, and light will come.

In acquiring knowledge we make use of generalisation, and all generalisations are based upon observation. We observe facts first, then generalise, and then draw our conclusions or principles. The knowledge of the mind, or of the internal nature of man and its workings, can never be had until we have the power, first, of observing the facts that are going on within it. It is very easy to observe facts in the external world, and many thousand instruments have been invented to observe nature, from every point, but in the internal world no instrument can help us. Yet we all know that we must observe here too, in order to have a real science of the mind. Without a proper analysis, any science will be hopeless, mere theorising, and that is why all the psychologists have been quarrelling among themselves since the beginning of time, except those few who found out the proper means of observation.

The science of Raja Yoga, in the first place, proposes to teach men such means for observing the internal states, and the instrument, it says, is the mind itself. The power of attention of the mind, when properly guided, and directed towards the internal world, will analyse mind itself, and illumine facts for us. For the powers of the mind, it says, are like rays of dissipated light; when they are concentrated, they illumine everything. And that, in fact, is the only source of knowledge that we have. Everyone is using it, both in the external and the internal world; but, for the psychologist, this minute observation which the scientific man can throw upon

the external world, will have to be thrown on the internal world ; and this requires a great deal of practice. From our childhood upwards we have been taught only to pay attention to external things, and never to things internal, and most of us have nearly lost the faculty of observing the internal mechanism. To turn the mind inside, stop it from going outside, and then to concentrate all its powers, and throw them upon the mind itself, in order that it may know its own nature, so that it will analyse itself, as it were, is indeed very hard work. Yet that is the only way to anything like a scientific approach towards the subject.

Now, what is the use of such knowledge ? In the first place, knowledge itself is the highest reward of knowledge, and in the second place, there is utility also in having it. It will take away all our misery. When, by analysing his own mind, man will come face to face with something within him which is never destroyed, something which is, by its own nature, eternally pure and perfect, he will no more be miserable, no more unhappy. For, all misery comes to us from fear, and from unsatisfied desire. But man will find then that he never dies, and therefore will have no more fear of death. Again, when he knows that he is perfect, he will have no more vain desires. Thus both the causes of fear being absent, there will be no more misery for him, but perfect bliss, even while he is in this body.

We have told already that there is but one way by which to attain the knowledge of the mind, namely, that which is called concentration. The chemist in his laboratory concentrates all the energies of his mind into one focus, and throws them out upon

the materials he is analysing, and so finds out their secrets. The astronomer concentrates all the energies of his mind and projects them through his telescope upon the skies, and the stars, the sun, and the moon, give up their secret to him. The more I can concentrate my thoughts on the matter on which I am talking to you, the more light shall I be able to throw upon it ; and the more you concentrate your thoughts on my words, the more clearly will you grasp what I have to say.

How indeed has all this knowledge in the world been gained but by the concentration of the powers of the mind? Nature is ready to give up her secrets if we only know how to knock at her gates and give them the necessary blow. The strength and force of the blow come through concentration. For, there is no limit to this power of the human mind. The more concentrated it is, the more power is brought to bear on one point, and that is the secret.

It is easier to concentrate the mind on external things, for the mind naturally goes outwards ; but, in the case of religion, psychology, and metaphysics, the subject and the object are one. For, the object here is also internal, the mind itself being the object of study. It is thus a case of mind studying mind. We all know that there is that power of the mind called reflection or introspection. As for instance, I am talking to you, at the same time I am standing aside, as it were, like a second person, and knowing and hearing what I am talking. You work and think at the same time, and still another portion of your mind stands by and sees what you are thinking. The self-same reflective power of the mind should be concentrated and turned back upon the mind itself,

and as the darkest places reveal their secrets before the penetrating rays of the sun, so will this concentrated mind penetrate its own innermost secrets. Thus alone shall we come to the basis of all our beliefs, and attain real religion, and thus we shall perceive for ourselves whether we have souls or not, whether life is of five minutes or of eternity, whether there is a God in the universe or none. It will all be revealed to us then. This is what Raja Yoga proposes to teach. The goal of all its teaching is how to concentrate the mind, how to discover the hidden facts in our minds, and then generalising on those facts, how to form our own conclusions from them. It never asks us, therefore, what our religion is, whether we are Deists or Atheists, or whether we are Christians, Jews, or Buddhists. For, every human being, it says, has the right and the power to seek for religion; and that every human being has the right to ask the reason why, and the power to have his question answered by himself, if he only takes the trouble. Sufficient to its purpose, therefore, that we are human beings.

We see then, in the study of Raja Yoga no faith or belief is necessary. Believe nothing until you find it out for yourself—that is what it teaches us. For, truth requires no prop to make it stand. Do you mean to say that the facts of our awakened state require any dreams or imaginings to prove them? Certainly not. But the study of Raja Yoga takes a long time and constant practice. A part of this practice is physical. For, though the main part of it is mental, yet as we go along we shall find that it teaches that the mind is intimately connected with the body. And as it believes that the mind is simply

a finer part of the body, and that the mind acts upon the body, so in the same way it believes that the body must also act upon the mind. For if the body is sick, the mind becomes sick also, and if the body is healthy the mind also remains healthy and strong. Again, when one is angry, the mind becomes disturbed ; at the same time, when the mind is disturbed, the body also becomes disturbed. With the majority of mankind, however, the mind is entirely under the control of the body. For, the mind in them is very little developed. Truly speaking they are but very little removed from the lower animals, seeing that the power of control in them is little higher than that of the lower animals. Indeed, if we think about it we have very little command of our minds on account of the powerful control of our bodies upon us. Therefore to bring that command about, and get the control over both body and mind, we must take at first certain physical helps ; and when the body is sufficiently controlled, we can then attempt the manipulation of the mind. And when we have brought the mind sufficiently under control, we shall then be able to make it work as we like, and compel it to concentrate its powers as we desire. ✓

According to the Raja Yogi, the external world is but the gross form of the internal, or the subtle. For, the subtle or fine is always the cause of the gross effects. So the external world is the effect, and the internal the cause. In the same way the external forces are simply the grosser effects of the fine internal forces. Therefore, he who has discovered and learned to manipulate the internal forces will get the whole of nature under his control. The Yogi thus proposes to himself no less a task than to

master the whole universe, by getting control of the whole of nature. He wants to arrive at the point where what we call "nature's laws" will have no influence over him, and where he will be able to get beyond them all. He aims at nothing less than to be the master of the whole of nature, both internal and external.

Again, the progress and civilisation of the human race has the same end in view, namely, the controlling of nature.

But various races differ in their processes of reaching to that end. Just as in the same society some individuals want to get the control of the external nature, and others want the same of the internal nature, so it is with the different races; some want to control the external nature, and some the internal. Some say that by controlling internal nature we shall be able to control everything in nature, and some, that by controlling external nature we will get the control of everything. Both of these views will be found to be correct when carried to the extreme, because there can never be the distinction of internal and external from the ultimate stand-point. There it is found to be a fictitious limitation that never existed. Both the externalists and the internalists are destined therefore to meet at the same point, when they reach the extreme limit of their respective knowledge. And as the physicist, when he pushes his knowledge to its furthest limits, finds it melting away into Metaphysics, so the metaphysician when doing the same, will find that what he calls mind and matter are but apparent distinctions, which will have to vanish for ever.

The end and aim of all science is to find the

unit, out of which all this manifold universe is being manufactured, the *one* that exists as the many. Raja Yoga proposes to start from the internal world, to study internal nature, and to get the control of the whole of nature, both internal and external, through the control of that. It is nothing new but a very old attempt. India has been its special stronghold, but it was also attempted by other nations. In Western countries it is thought to be mysticism, and people who wanted to practise it in ancient times were either burned or killed as witches and sorcerers. For various reasons, it fell, in India, into the hands of persons who destroyed ninety per cent of the knowledge, and of that portion which still remained, tried to make a great secret. In modern times, many so-called teachers of the Yoga have arisen everywhere, in all countries, who seem to be worse than those of India, because the latter knew something, while these modern exponents know nothing.

Anything that is secret and mysterious in these systems of Yoga should at once be rejected. The best guide in life is strength. In religion, as in everything else, discard everything that weakens you, and have nothing to do with it. All mystery-mongering weakens the human brain. Through that the science of Yoga has been well nigh destroyed, but nevertheless it is really one of the grandest of sciences. From the time that it was discovered, more than four thousand years ago, it was perfectly delineated, formulated and preached in India ; and it is a striking fact that the more modern the commentator, the greater the mistakes he makes, and the more ancient the writer the more rational he is. For, most of the modern writers have introduced all sorts of mystery

into it. Thus it fell into the hands of a few persons who made a secret of it, instead of letting the full blaze of daylight and reason fall upon it, and they did so that they might have the powers to themselves.

At the very first, I want to make it clear that there is no mystery in what I preach. What little I know of the subject I will tell you. As far as I can reason it out I will do so, and what I do not know or cannot make clear to your reason, of that I will simply tell you what the books on Raja Yoga say. It is wrong to believe blindly. Therefore exercise your own reason and judgment ; practise, and then see for yourself whether what the books teach are correct or not. Take up the study of this science as you would any other science of a material nature, and remember there is no mystery and no danger in it. For as far as it is true it ought to be preached in broad daylight, and the danger comes from the attempt to mystify the thing.

Before proceeding further, I will state to you a little of the *Sânkhya* philosophy, on which the whole of Raja Yoga is based. According to that philosophy, perception comes to us through the five external instruments, such as, the eyes etc.; they carry it to the organs within, the organs to the mind, the mind to the determinative faculty, and from that the *Purusha* or the soul receives it, and gives the order back, as it were ; and the order comes back to the external instruments through all the stages mentioned above, only, in the reverse order. Thus sensations are received. With the exception of the *Purusha* all of them are material, but the mind is of much finer material than the external instruments. That material of which the mind is composed becomes grosser,

and becomes what is called the *Tanmâtrâs* or subtle matter. Becoming still grosser it forms itself again into the external material. That is the psychology of the *Sânkhya*. So that, between the intellect and the grosser matter outside, there is only a difference in degree. The *Purusha* is the only thing which is immaterial. The mind therefore is an instrument in the hands of the soul, as it were, through which the soul catches external objects. This mind is changing and vacillating constantly, and it can either attach itself at once to several organs, or to one, or to none. For instance, if I hear the clock with great attention, I will not perhaps see anything, although my eyes may be open, showing that the mind was not attached to the seeing organ, although it was to the hearing one. In the same way, the mind can be attached to all the organs simultaneously. The mind again has the reflexive power of looking back into its own depths. This reflexive power is what the *Yogi* wants to cultivate. By concentrating the powers of the mind, and turning them inward, he seeks to know what is happening inside. There is thus no question of mere belief in what we have stated so far, but it is the analysis of certain philosophers. Modern physiologists will tell you that the eyes etc. are not the organs, but that the organs are the nerve centres in the brain. They will tell you moreover, that these centres are formed of the same material as the brain itself. So you see, they are at one with what the *Sânkhyas* tell you ; but they make their statement from the physical side, while the *Sânkhyas* from the psychological side ; yet both statements are the same. Beyond this point of agreement, however, we shall have to demonstrate.

The Yogi proposes to himself to attain to that fine state in which he will be able to perceive all the formative stages of a perception. For, says the Yogi, there must be in us separate mental perceptions of all the different stages of it ; hence why shall we not perceive consciously how the sensation is travelling through the organs, how the mind is receiving it, how it is going to the determinative faculty, and lastly, how this faculty gives it to the *Purusha*? There is a method, however, by which we can do so. And as, he says, each science has its own method and until we follow that we can never understand it, so is the case with Raja Yoga.

Certain regulations as to food are necessary to the student of Raja Yoga ; we must use that kind of food which brings us the purest mind. If you go into a menagerie you will find the results of partaking different kinds of food demonstrated at once. You see the elephants, huge animals, but calm and gentle ; but if you go towards the cages of the lions and tigers you will find them restless, showing how much difference of character has been produced by food in them. All the forces that are working in this body have been produced out of food ; we see that every day. If you begin to fast, your body will get weak and your physical forces will suffer ; then after a few days, the mental forces will also begin to suffer. First, your memory will fail. Then will come a point, when you are not able to think, much less to pursue any course of reasoning. We have, therefore, to take care what sort of food we eat at the beginning ; but when we have got strength enough, and when our practice is well advanced, we need not be so careful in this respect. The plant must be

hedged round, while it is growing, lest it be injured ; but when it becomes a tree the hedges are taken away ; for then it is strong enough to withstand all assaults.

A Yogi must avoid the two extremes of luxury and austerity. He must not fast, or torture his flesh. For, says the *Gita*, "He who fasts and he who eats too much, he who keeps awake and he who sleeps much, he who works too much and he who does no work, none of these can be Yogis."

CHAPTER II.

The First Steps.

RAJA YOGA is divided into eight steps. The first is *Yama* ; that is to say, the practice of non-killing, truthfulness, non-stealing, continence, and non-receiving of anything, even if it be a gift, that is conducive to luxury. The next is *Niyama* ; that is to say, the practice of the virtues of cleanliness, contentment, mortification, study, and self-surrender to God. Then come the steps *Asana* or posture, *Prânâyâma* or control of *Prâna*, *Pratyâhâra* or making the mind introspective, *Dhâranâ* or concentration, *Dhyâna* or meditation, and *Samâdhi* or super-consciousness.

The *Yama* and *Niyama*, as we see, are moral trainings ; without these as the basis, no practice of Yoga will succeed. As these virtues become established in the Yogi he will begin to realise the fruits of his practice and without them it will never bear fruit. A Yogi must not think of injuring anyone by thought, word or deed, and this applies not only to men, but to all animals. Again mercy shall not be for men alone, but shall go beyond and embrace the whole world

The next step is *Asana*, posture. A series of exercises, physical and mental, is to be gone through every day, until certain higher states are reached. It is therefore quite necessary that we should find a posture in which our body can remain long without feeling any inconvenience. And that posture which

will be found easiest will have to be taken by each one when practising Yoga. For, it may be very easy for one man to think, remaining in a certain posture, which may be very difficult for another. We will find later on that during the study and practice of this psychological Yoga there will be a good deal of changes going on in the body. Nerve-currents will be displaced and find new channels. New sorts of vibrations will begin, and the whole constitution will be remodelled, at is were. The main part of these changes, however, will lie along the spinal column. Therefore the one thing necessary for the posture to be taken is to hold the spinal column free by sitting erect and by holding the three parts of the body, the chest, the neck and the head in a straight line. Let the whole weight of the body be supported by the ribs, and then you shall have an easy natural posture, with the spine straight. You will find on experiment that you cannot think very high thoughts with the chest in. This portion of the Yoga is almost similar to the Hatha Yoga, which deals entirely with the physical body and the one end of which is to make the physical body strong. We have nothing to do with that Yoga nevertheless, because the practices taught by it are very difficult, and cannot be learned in a day, and, after all, do not lead to any spiritual growth. You will find many of these practices in Delsarte and other teachers, as for instance, placing the body in different postures. But the object of them is physical, and not psychological ; and so far they are all true. For there is not a single muscle in the body over which man cannot establish perfect control by practice ; even the heart can be made to stop or go on at his bidding ; and, in the same way,

each part of the organism can be made to obey him. The result of the practices of Hatha Yoga, therefore, is to make men live long. Health being thus the chief idea, the one goal of the Hatha Yogi, he is determined not to fall sick, and he never does. He lives long ; a hundred years is nothing to him. He is quite young and fresh when he is a hundred and fifty years old, without a single hair turned grey. But that is all. A Banyan tree lives sometimes to five thousand years, but it is a Banyan tree and nothing more. So, if a man lives long, he is only a healthy animal. One or two ordinary lessons of the Hatha Yogis, however, are very useful. As for instance, some of you will find it a good thing for headaches to drink cold water through the nose as soon as you get up in the morning ; your brain will be nice and cool for the whole day, and you will never catch cold. It is very easy to do so by putting your nose into the water, and making a pump action in your throat.

After one has learned to sit erect and firmly one has to perform, according to certain schools, a practice called the purifying of the nerves. This part of the practices has been rejected by some as not belonging to Raja Yoga, but as so great an authority as the commentator, Shankaracharya, advises it, I think it fit to mention it here, and I will quote his own words upon the subject from his commentary to the *Shvetâshvatara Upanishad*. "The mind whose dross has been cleared away by *Prânâyâma*, becomes fixed in *Brahman* ; therefore *Prânâyâma* is being pointed out here. The nerves are to be purified at first, and then will come the power to practise *Prânâyâma*. Stopping the right nostril with the thumb, fill in air through the left nostril according to your capacity ;

then, without any interval, throw the air out through the right nostril, closing the left one. Again, inhaling through the right nostril eject through the left, according to capacity ; practising this three or five times at four intervals of the day,—before dawn, during mid-day, in the evening, and at mid-night,—in fifteen days or a month purity of the nerves is attained ; then begins *Prânâyâma*.”

Practice, however, is absolutely necessary. You may sit down and listen to me by the hour, every day, but if you do not practice, you will not get one step nearer to realisation. It all depends on practice. We can never understand the teachings until we experience them for ourselves. We will have to see and feel them for ourselves. And mere listening to explanations and theories will never do. There are, however, several obstructions to practice. The first and foremost of them is an unhealthy body ; if the body is not in a fit state, the practice will be obstructed. Therefore we shall have to keep the body in good health ; we shall have to take care of what we eat and drink, and what we do. Always use mental efforts, as in what is usually called “Christian Science,” in America—to keep the body strong. But after that think no further of the body. Never forget that health is only a means to an end. For if health were our only end in life we would be like animals ; and animals rarely become unhealthy.

The second obstruction is doubt ; and for the matter of that, we always feel doubtful about things we do not see. Man cannot live upon words, howsoever much he may try. So, doubt comes to us as to whether there is any truth in these things or not ; and even the best of us will doubt sometimes. A few

days of practice, notwithstanding, will bring to you enough glimpse of the truth to give you encouragement and hope, as a commentator on Yoga Philosophy remarked long ago: "When one single thing about what it says, is realised, howsoever little it may be, that itself will give us faith in the whole of the teachings of Yoga." As for instance, after the first few months of training and practice, you will begin to find perhaps that you can read another's thoughts and that they come to you in picture-forms. Or perhaps you will see and hear something happening at a long distance, when you concentrate your mind and try to do so. Or that, when you concentrate your thoughts on the tip of your nose, you will begin to smell most beautiful fragrance, thus making you convinced that there are certain mental perceptions that can be perceived without the contact of physical objects. Such little glimpses will come to you from time to time enough to give you faith, strength, and hope. But you must always remember that these are but means to convince you of your progress and that the aim, end, and goal, of all this training is liberation of the soul. Absolute control of nature, and nothing short of it, must be our goal. We must be the masters of ourselves, and not of nature; no, neither the body nor the mind, for the matter of that. Aye, we must never forget that they belong to us and not we to them.

A god and a demon once went to learn about the *Self* from a great sage. They studied with him for a long time, and at last the sage told each one of them, "Thou thyself art the Being thou art seeking." Both of them thought at first that their bodies were the *Self*; and returning to their people, both of them

said, "We have learned everything that is to be learned ; eat, drink, and be merry ; for we are the Self and there is nothing beyond us." Now the nature of the demon was ignorant and clouded, so he never inquired any further, but was perfectly satisfied with the idea that he was God, and that by Self nothing more was meant than the body. But the god had a purer nature. He at first committed the mistake in thinking the idea that "I, the body, am the *Brahman*, so keep it strong, healthy and well-dressed, and give it all sorts of bodily enjoyments." But, in a few days, he found out that that could not be the meaning of the words of the sage, his master, and that there must be a higher interpretation of his teachings. So he came back and said, "Sir, did you teach me that this body is the Self? If so, I see all bodies die ; but can the Self die?" The sage said, "Find it out for yourself ; thou art That." Then the god thought that the vital forces which work the body were what the sage meant. But after a time, he found out the fact that the vital forces remain strong when one eats, and become weak when one starves. The god then went back to the sage and said, "Sire, do you mean that these vital forces are the self?" The sage said, "Find out for yourself ; thou art That." The god returned once more, and thought that the mind, perhaps, was the Self. But in a few days he reflected that thoughts were so variable, now good, now bad ; the mind, therefore, was too changeable to be the Self. He went back to the sage and said, "Sir, I do not think that the mind can be the changeless Self ; did you mean that?" "No," replied the sage, "thou art That ; find it out for yourself." The god went back, and at last found out the

Self that was beyond all thought,—the One that was without birth or death, and whom the sword could not pierce, or the fire burn, and whom the air could not dry, or the water melt—the One that was beginningless, birthless, immovable—the One that was intangible, omniscient, and omnipotent Being. And so the God realised at last that he was that *Self* beyond the body and the mind, and was satisfied ; but the poor demon did not get at the truth, owing to his fondness for the body.

There are in this world many such demoniac natures, but still there are some of the nature of gods. Thus it is that when one proposes to teach a science that increases the power of sense enjoyment in man, one finds multitudes ready for it ; but when one undertakes to show mankind the supreme goal of life, one finds that there are almost none. Very few indeed have the power to grasp the highest and fewer still have the patience to attain to it ; and those few know this also that even if the body be kept for a thousand years the result will be the same, for, in the end, when the forces that hold it together go away, the body must fall. No man was ever born who could stop his body from changing for a single moment. For, body is the name of a series of changes, and "as in a river the masses of water are changing before you every moment and new masses are coming in, keeping always the same form, so is it with this body." Yet the body must be kept strong and healthy ; for, it is the only instrument we have with which to reach the goal.

The human body, again, is the greatest of its kind in the universe, and a human being the greatest being. Man is higher than all the animals and all

the angels, so say the Scriptures. None is greater than man, for even the *Devas* or gods will have to come down again and attain salvation through a human body. For, man alone attains to perfection, and not even the *Devas*. According to the Jews and the Mahommedans God created man after creating the angels and everything else ; and after creating him He asked the angels to come and salute him ; all did so, except Iblis ; so God cursed Iblis, and he became Satan. Behind this allegory is the great truth, that this human birth is the greatest birth that one can have. The lower creation and the animals are dull, and are manufactured mostly out of *Tamas*. Therefore the animals cannot have any high thoughts. The angels or *Devas*, again, can never attain to direct freedom without taking human birth on account of the excess of enjoyment that prevails on their sphere. In human society, in the same way, too much wealth, or too much poverty, is a great impediment to the higher development of the soul. It is from the middle classes that the great ones of the world come. For, here the forces are very equally adjusted and balanced.

Returning to our subject, we come next to *Prânâyâma*, or controlling the breath. One might say, what has that to do with concentrating the powers of the mind? But that will not be right, for breath is like the fly-wheel of this machine. In a big engine you will find the fly-wheel moving first, then that motion is being conveyed to finer and finer machinery until the finest and the most delicate mechanism in it is in motion in accordance. The breath is like that fly-wheel, supplying and regulating the motive power to everything in our body.

There was once a minister to a great king. He fell into disgrace, and the king, as a punishment, ordered him to be shut up in the top of a very high tower. This was done, and the minister was left there to perish. He had a faithful wife, however, and at night she came to the tower and called to her husband at the top to know what she could do to help him. He told her to return to the tower the following night and bring with her a long rope, a stout twine, some pack-thread, some silken thread, a beetle, and a little honey. Wondering much the good wife obeyed her husband, and brought him the desired articles. The husband directed her to attach the silken thread firmly to the beetle, then to smear his horns with a drop of honey, and to set him free on the wall of the tower, with his head pointing upwards. She obeyed all those instructions, and the beetle started on his long journey. Smelling the honey before him he slowly crept onward and onward, in the hope of reaching it, until at last he reached the top of the tower, when the minister grasped him and got possession of one end of the silken thread. He told his wife then to tie the other end to the pack-thread, and after he had drawn up the pack-thread he repeated the process with the stout twine, and lastly with the rope. Then the rest was easy. The minister descended from the tower by means of the rope, and made his escape. The motion produced by breath in this body of ours, is the "silken thread." Laying hold of that, and learning to control it, we grasp the pack-thread of the nerve-currents ; and then, from them we get at the stout twine of our thoughts, and lastly, at the rope of *Prâna*, controlling which we reach freedom.

Indeed we do not know much about our own bodies ; we cannot know. For, at best we can take a dead body, and cut it in pieces, and there are some who can take a live animal and cut it in pieces, in order to see what is inside the body. Still, that has nothing to do directly with our own bodies, and so we know very little about what is going on inside them. And why do we not do so? Because our attention is not discriminating enough to catch the very fine movements that are going on within. We can know of them only as full-formed perceptions of the mind, after they have passed through the more subtle stages of formation. To get hold of them beforehand, we must have the power of perceiving very fine things, and for securing that kind of subtle perception, we shall have to begin with the grosser perceptions and get hold of that one amongst them which is setting the whole engine in motion. And that is the *Prâna*, the most obvious manifestation of which is breath. Therefore, along with breath, we will have slowly to enter the body, and that will enable us to find out the subtle forces, that is to say, the nerve-currents, that are moving all over the body. And as soon as we perceive them and learn to feel them, we shall begin to get control over them, and through them over the whole body. Again, the mind is also being set in motion by these different nerve-currents. Therefore, by controlling them we shall at last reach that state where we will have perfect control over both body and mind, making them both our servants. Knowledge here is power, and literally so, and we shall have to get this power. So we must begin at the very beginning, and practise *Prânâyâma*, or the restraining of the *Prâna*. The *Prânâyâma*, is a

long subject, and will take several lessons to illustrate it thoroughly. Therefore, we shall take it part by part, and see gradually the reasons for each exercise and the forces that are set in motion in the body by it. The things that Raja Yoga teaches will surely come to us, but they will require constant practice ; and the proof of their correctness will come with practice. For, no amount of reasoning that I can give you, will be sufficient proof to you, until you have demonstrated them for yourselves. But as soon as you begin to feel the nerve-currents in motion within you, your doubts will vanish, and that will come to you after days of hard practice. So you must practise twice at least every day, and the best times for it are towards the morning and the evening. For, when night passes into day, and day into night, they pass through a state of relative calmness. The early morning and the early evening, therefore, are the two hours when calmness overshadows everything in nature. And your body and mind also will have the like tendency to become calm at those times. We must take advantage of that natural condition, and practise Yoga in those times. Make it a rule not to eat anything until you have practised the lessons ; for if you do this, the sheer force of hunger will break your laziness. In India, they teach children never to eat until they have practised their lessons on Yoga and worshipped God. It becomes natural to them after a time and they never feel hungry until they have bathed and gone through the practices.

Those of you who can afford it will do better to have a room for this practice separate. Do not sleep in that room, for it must be kept holy. Never enter the room until you have bathed, and are perfectly

clean in body and mind. Place flowers in that room always, for they are the best surroundings for a Yogi—also pictures that are pleasing. Burn incense there morning and evening, and do not indulge in unholy thoughts in that room. Allow only those persons to enter it who are of the same thought as yourself. Then by and by there will come an atmosphere of holiness in the room, and when you are miserable, sorrowful and doubtful, or when your mind is disturbed in any way, the very act of entering that room will make you feel composed. Thus it was how the ideas of the temple and the church were originated, and in some temples and churches you will find that sort of holy atmosphere even now, but in the majority of them that has been lost. Thus the idea in having such a room is that by keeping holy vibrations there the place will become and remain illumined. Those who cannot afford to have a room set apart as aforesaid can practise Yoga anywhere they like. Sit always in a straight posture while practising and the first thing to do is to send a current of holy thought to all creation; repeat mentally: "Let all beings be peaceful; let all beings be blissful." Send such currents of thought to the East, South, North and West. The more you do that, the better you will feel yourself. For you will find in the long run that the easiest way to make yourselves healthy is to see that others are healthy, and the easiest way to make yourselves happy is to see that others are happy. After doing that, those who believe in God should pray—but not for money, or health, or for going to heaven, but pray always for knowledge and light. For every other prayer is selfish. Then the next thing to do is to think of your

own body as strong and healthy. Think that it is best fitted to help you to cross this ocean of life. Freedom is never to be reached by the weak ; so throw away all weakness ; tell your body and mind that they are strong, and have unbounded faith and hope in yourself.

CHAPTER III.

Prana.

Prânâyâma is not, as many think, something related solely to breath ; indeed, breath has very little to do with it. For breathing is only one of the many exercises through which we get to the real *Prânâyâma*. *Prânâyâma* means the control of *Prâna*. According to the philosophers of India, the whole universe is composed of two materials, one of which they call *Akâsa*. It is the omnipresent, all-penetrating existence. Everything that has form, everything that is the result of compounds, is evolved out of *Akâsa*. It is the *Akâsa* that has become the air, the sun, the earth, the moon, the stars, and the comets. It is the *Akâsa* that has become the human body, the animal body, the plant body, and indeed, every form that we see and sense and everything that exists. But the *Akâsa* itself can never be perceived ; it is subtle beyond all ordinary perception and can only be seen when it has become gross and has taken form. At the beginning of creation there was nothing else but *Akâsa* ; at the end of the cycle the solids, the liquids and the gases will all melt into the *Akâsa* again. And during the next creation everything will similarly proceed out of *Akâsa*.

By what power is the *Akâsa* being thus manufactured into the universe ? By the power of *Prâna*. Just as the *Akâsa* is the infinite omnipresent material of the universe, so is the *Prâna* the infinite, omni-

present manifesting power of it. At the beginning of a cycle all forms of energy are being manufactured by *Prâna* and at the end of it they resolved back into the *Prâna* until they are evolved out of it again, in the next cycle. It is the *Prâna*, therefore, that is manifesting itself as gravitation, as the actions of the body, as the nerve-currents and as thought-force. From thought, down to the lowest physical force, everything is thus the manifestation of *Prâna*. Therefore the sum-total of all the forces in the universe, mental or physical, when resolved back to its original state, is called *Prâna*. "When there was neither aught nor naught, when darkness was covering darkness, what existed then? The *Akâsa* existed without motion."—The physical motion of the *Prâna* remains stopped at the time, but it exists all the same. There can be no doubt about it ; for, we know from modern science that the different forms of energies that are in the universe are interchangeable but indestructible ; and that the sum-total of them remains the same throughout. So, at the end of a cycle these energies quiet down and become potential, and, at the beginning of the next one they start up again, strike upon the *Akâsa*, and evolve out of the *Akâsa* the various material forms. And, as the *Akâsa* changes, so the *Prâna* itself changes again into all the different manifestations of energy.

We have told before that the knowledge and control of *Prâna* is really what is meant by *Prânâyâmâ*. Therefore, that opens to us the door to almost unlimited power. Suppose, for instance, one understood the *Prâna* perfectly, and could control it, what power on earth could there be that would not be his? He would be able to move the sun and the

stars out of their places, and to control everything whatsoever in the universe. From the minute atoms to the biggest suns, everything would then be under his control. That indeed is the end and aim of *Prânâyâma* and when the Yogi becomes perfect, there will be nothing in nature not under his control. If he orders the gods to come, they will come at his bidding ; or if he asks the departed to come they will come. All the forces of nature will obey him then as his slaves ! And the ignorant seeing such powers of the Yogi, call them miracles. The one peculiarity of the Hindu mind is that it always inquires for the last possible generalisation, leaving the details to be worked out afterwards. The question was raised in the *Vedâs*—“What is that, knowing which we shall know everything ?” And since then all books on philosophy that have ever been written by the Hindus, have always struggled to find out and prove that there exists something by knowing which everything becomes known to man. But you will say, if a man wants to know the whole of this universe he must know every individual grain of sand even bit by bit and that means infinite time. Therefore, how can he know all of them and how can knowledge be ? How is it possible then for a man to be all-knowing through the knowledge of the particulars ? In answer to this the Yogis say that behind these particular manifestations there is a generalisation. Behind all particular ideas there stands a generalised and abstract principle ; grasp it, and you have grasped everything. The whole of this universe has thus been generalised, in the *Vedâs*, into One Absolute Existence. And he who has grasped that Existence has grasped the whole

universe. All forces have similarly been generalised into *Prâna*. And he who has grasped the *Prâna* has grasped all the forces of the universe, mental and physical. He will not only control his own body and mind, but all bodies and minds that exist, because *Prâna* is the generalised form of all the different manifestations of force and he has controlled it.

The control of *Prâna* being thus the one idea of *Prânâyâma*, all the trainings and exercises advocated by Râja Yoga are for that one end. Each man therefore must begin them from where he stands, and learn to control the things that are nearest to him. The body is nearer to us than anything else in the universe, and the mind, the nearest of them all. The *Prâna* which is working the mind and the body, therefore, is the nearest of all the forms of *Prâna* in the universe. This little wave of *Prâna* which represents our own energies, mental and physical, is the nearest wave to us of all, that exist in the infinite ocean of *Prâna*, and if we can succeed in controlling that little wave, then alone can we hope to control the whole ocean of *Prâna*. The Yogi who can do this, attains to perfection, and no power that binds man is any longer his master. He becomes almighty, and all-knowing almost.

There are sects in every country who have attempted to control *Prâna*. In the West, at present, there are the Mind-healers, the Faith-healers, the Spiritualists, the Christian Scientists, the Hypnotists, etc., and if we go to analyse them we shall find at the back of each the claim to control *Prâna*, whether they know it or not. If you boil all their theories down, the residuum will be that. For it is the same

force indeed that they are manipulating, only unknowingly. They have stumbled on the discovery of that force, but do not know its nature. So, truly speaking, they are unconsciously using the same power which the Yogi uses, and which comes from controlling *Prâna*.

The *Prâna* is the vital force in every being, and the finest and the highest manifestation of all its actions is thought. Again, thought as we see it is not everything of it. For there is that class of thought which we call instinct or unconscious thought, and which is to be found in the lowest plane of mental action. As for instance, if a mosquito stings us, without thinking, our hand will strike it, automatically or instinctively. That is a class of expression of the thought-power. All the reflex actions of our body belong to this plane of thought. There is then the higher plane of conscious thought, in which we reason, judge, think, and see the *pros* and *cons* of things. Yet even that is not the whole of the manifestations of thought-power. We know that reason is limited. There is a limit to which it can go and beyond that it can never reach. The circle within which it runs is very limited indeed. Yet, at the same time, we find facts rush into that circle. Like the coming of comets certain things come within it, and we are sure they come from outside the limit of our reason. We are sure that the causes of the phenomena thus protruding in that small limit are outside of that limit. Our reason and intellect cannot reach the sources of them, but, says the Yogi, we need not despair for that. For the mind can exist on a still higher plane,—the super-conscious. And when the mind has attained to that state, which is

called *Samâdhi* or 'super-consciousness by perfect concentration, it goes beyond the limits of reason, and comes face to face with facts which no instinct or reason can ever know. By the trained manipulation of the subtle forces of the body, which are but different manifestations of *Prâna*, you will be able to give a push to the mind to go higher up into the super-conscious plane and to act from that plane.

Every plane of existence in the universe is a contiguous mass. Speaking physically, the universe is one ; there is no difference between the sun and you. The scientist will tell you, it is only a fiction to say the contrary. There is no real difference between the table and me ; the table is one point in the mass of matter, and I another point. Each one of the different forms represents, as it were, a whirlpool in the infinite ocean of matter, and none of them are constant. The universe with its constantly changing material forms, is like a rushing stream where there are millions of whirlpools, the water in each of which is different every moment, by the passing out of old particles of water and the coming in of fresh ones, on account of the turning process. A mass of matter goes round and round, entering each one of these material whirlpools by turns. As for instance, it might be for a few years into the body of a man, then get whirled out in the form of, may be, an animal, from that after a few years, it might rush again into another whirlpool, called a lump of mineral, and so on. It is a constantly changing process and not a single body is constant. There is no such thing as my body, or your body, or any other body, except in words. It is one homogeneous huge mass of matter, one point of which is called the moon, another the

sun, another a man, another the earth, another a plant, another a mineral, and so on. Not a single one of these points is constant, but all of them going through the changing process ; it is matter, eternally concreting and disintegrating. So it is with the mind which is made up of subtle matter like the ether, in an intense state of vibration under the action of *Prâna*. There in the realm of that subtle matter you will find the same kind of one unbroken homogeneous whole, and if you can manage to get yourself to feel simply that kind of subtle vibration, for a time, you will see and feel then that the whole universe is composed of such subtle vibrations of *Prâna*. Drugs have the power sometimes to bring us to that condition. Many of you may remember the incident with Sir Humphrey Davy, when the laughing gas overpowered him, during a lecture before his class, and he remained motionless and stupefied ; and, how he said afterwards that he felt at the time, as if the whole universe was made up of ideas ! It was because the gross vibrations of *Prâna* had ceased for him and only the subtle vibrations of it were present to him at the time. That was how he saw the whole universe to be like an ocean of ideas and himself and every one else in it, to be but little thought-whirlpools in that ocean.

Thus, in the universe of thought we find the sort of unity and contiguity that we find in the universe of gross matter, and at last, when we reach to the Self, we shall find the Self to be One. For beyond all motion there is but One. In manifested motion there is only a unity, while beyond motion there can be nothing but the Absolute, the One without a second. These facts can no more be denied, as

modern science has demonstrated them. Modern physics has demonstrated that the sum-total of the energies in the universe is the same throughout. It has proved also that the sum-total of energy exists in two forms. It becomes potential for a time, by being toned down and calmed, and then it comes out for a period and manifests itself as all the various forces. And this process of manifestation and going back to the quiet state, is going on again and again through eternity. The Yogi calls that sum-total of energy the *Prâna*, and the control of *Prâna* is what is called *Prânâyâma*.

The *Prânâyâma* as before stated, has very little to do with breathing. The most obvious manifestation of *Prâna* in the human body is in the motion of the lungs. For, if that is stopped, all the other manifestations of force in the body will immediately stop. There were persons who trained themselves in such a manner that their bodies were alive even after that motion was stopped, or who could bury themselves for months and live without breathing. But, for all ordinary persons, the movement of the lungs is the principal gross motion in the body. To reach the subtle we must take help of the gross and so on travel slowly towards the most subtle, until we gain our point. The motion of the lungs being like that of the fly-wheel, in setting the other forces of the body in motion, we shall have to get hold of that first, in our attempts to control *Prâna*. So *Prânâyâma* has come to mean the controlling of this motion of the lungs. This motion again is associated with breath. We must remember however that breath does not produce it, but on the contrary it is producing breath. For this motion draws in the air by

pump action. The *Prâna* is moving the lungs, and that motion of the lungs is drawing in the air. So *Prânâyâma* is not breathing, but it is the controlling of that muscular power which moves the lungs. Or in other words, it is the controlling of that muscular power which is going out through the nerves to the muscles, and from thence to the lungs, making them move in a certain manner. For it is the *Prâna* which we shall have to control by the practice of *Prânâyâma*. And when this action of the *Prâna* has become controlled, then we shall find that all the other actions of the *Prâna* in the body will slowly come under our control. I myself have seen men who have controlled almost every muscle of the body. There is nothing very strange in that. For, if I have control over certain muscles of the body, why shall I not have it then over every muscle and nerve of the same? What impossibility is there? We have lost control over them at present. As for instance, we cannot move the ears at will, but we know that animals can. We have not that power because we do not exercise it. This is what is called Atavism. We know it however that powers which have become thus latent can be brought back to manifestation again. By hard work and practice certain motions of the body which are now dormant can be brought back under perfect control. It stands to reason, therefore, that there is no impossibility, but, on the other hand, every probability, that each part of our body can be brought under perfect control. The Yogi does this through *Prânâyâma*. Some of you have read perhaps in the books on Yoga, that in *Prânâyâma*, when drawing in the breath, you must fill your whole body with *Prâna*. In the English

translations of them *Prâna* has been rendered into breath, and you must have felt at a loss to find how that is to be done. The fault is with the translator. For every part of the body can really be filled with *Prâna*, or the vital force, and when you are able to do that, you can control the whole body. All sickness and misery felt in the body will be perfectly controlled, and you will be able to control another's body even ; and in that lies the secret of healing. For everything is infectious in this world, good and bad. Therefore, if your body be in a certain state of tension, it will have the tendency to produce the same kind of tension in others. Thus if you are strong and healthy, you will have the tendency to produce health and strength in those that live near you, but if you are sick and weak, you will have the tendency to make them the same. The vibration of your body will be, as it were, conveyed to their bodies. Thus in the case of one man trying to heal another, it can be done simply by transferring his own health to the other. This, however, is the primitive method of healing, for consciously as well as unconsciously, can health be so transmitted. The weak man, living with a strong man, will thus be made stronger, whether he knows it or not. But when a strong man tries to do it consciously to a weak man, the result comes quicker and better. But there are cases where a man who is not very strong himself, brings health to another. It is because that man has a little control over *Prâna* and can rouse, for the time being, his own *Prâna* to a certain state of vibration, and transmit it to the other person.

There have been cases where the healing process has been carried on at a distance ; but there is

nothing strange in that ; for, in reality there is no distance in the sense of a break. Where is the distance that has a break? Is there any break between you and the sun? It is one continuous mass of matter, the sun being the one part and you the other. Is there a break between one part of a river and another? Such being the case there is no reason why the healing force of *Prâna* will not travel and act at a distance. Those cases are perfectly true, and the *Prâna* can really be transmitted to a very great distance ; but I regret to say that to one genuine case, there are hundreds of cases of fraud regarding the same. It is not so easy to transmit *Prâna* thus, as one thinks it to be. In ordinary cases of healing you will find the fact that the healers are simply taking advantage of the natural healthy state of their own body. There is no disease in this world which kills the majority of persons attacked. Even in cholera epidemics, if for a few days sixty per cent. die, the rate comes down to thirty and twenty very soon and the rest recover. An Allopath comes and treats the patients at the time giving them his medicines ; the Homœopath comes and does the same, and cures perhaps more simply, because he does not disturb the patients, but allows nature to deal with them ; and the faith-healer cures more still, at such times, because he brings the strength of his mind to bear, and rouses, through faith, the dormant *Prâna* of his patient.

But the one mistake which the faith-healers constantly make is to think that it is faith itself that directly heals a patient. That alone will not cover all the ground. There are diseases where the worst symptom is that the patient never thinks that he has

that disease. That tremendous faith of the patient is itself a symptom of the disease, and usually indicates that he will die quickly. In such cases the principle of such faith-healers does not apply. It is by rousing the *Prâna* that real curing of the patient can come there. The pure man, who has controlled his *Prâna*, has the power of bringing it into a certain state of vibration, which can be conveyed to others, arousing in them a similar vibration. You see instances of the kind every day. I am talking to you. What am I trying to do here? I am trying to bring my mind to a certain state of vibration, and the more I succeed in bringing it to that state, the more you will be affected by what I say. Again all of you know the fact that on days the speaker is more enthusiastic you enjoy more his lectures, and that on days in which he is less enthusiastic you feel lack of interest.

The gigantic will-powers of the world-movers can bring their *Prâna* into a very high state of vibration. It becomes so great and powerful indeed at the time, that it catches others in a moment, draws thousands towards them, and half the world begins to think as they do. The great prophets of the world had thus the most wonderful control of *Prâna*, which gave them that sort of tremendous will-power. They could bring their *Prâna* to the highest state of vibration, and that was what gave them the power to sway the world. All manifestations of will-power arise from this control. Men may not know the secret, but this is the one explanation of the fact. It happens sometimes that the supply of *Prâna* in your own body gravitates more or less to one part. The balance then is disturbed; and when the balance of *Prâna* is so disturbed, what we call

disease is produced. To take away the superfluous *Prâna* from that part and to supply the *Prâna* that is wanting in other parts will be then, the curing of the disease. That again is *Prânâyâma* ; and we shall have to train ourselves to find out the fact when there is more or less supply of *Prâna* in one part of the body than there should be. The feeling will become so subtle by training that the mind will feel that there is less *Prâna* in the toe or the finger than there should be, and possess the power to supply it. That, therefore, is one among the various functions of *Prânâyâma*. All the functions of *Prâna* will have to be learned and mastered by us slowly and gradually. The whole scope of Râja Yoga is really to teach the control and direction of the *Prâna* in different planes. And to gain that end the one direction that Râja Yoga gives to a man is to concentrate his energies and become master of the *Prâna* that is in his own body. By meditation alone, that is achieved ; and by it is meant the attempt to concentrate one's energies and get the control of the *Prâna* in one's own body.

In the ocean there are huge waves like mountains, then, smaller waves, and still smaller ones down to little bubbles, but the background of all of them is the same ocean. The bubbles are connected with the infinite ocean as well as the huge waves. Similarly, though the difference between one man and another may be like that between one of those gigantic waves and a little bubble, yet each is connected with the infinite ocean of energy, that being the common birthright of every animal that exists. Wherever there is life, the storehouse of infinite energy is there behind it. Starting from some

fungus, or from some very minute microscopic bubble, and drawing greater and greater strength all the time from that infinite storehouse of energy, the form becomes changed slowly, until, in course of time it becomes a plant, then an animal, then man, and ultimately God. The ultimate result, however, is attained in millions of æons ; but an increase of speed and struggle is able to bridge the gulf of time. And that which naturally takes a long time to accomplish can be shortened by the intensity of the action. The Yogi taking his stand on the fact says, that a man may go on slowly drawing in energy from the infinite mass that exists behind and require perhaps a hundred thousand years to become a *Deva*, and then, five hundred thousand years perhaps, to become still higher, and perhaps five millions of years after that to become perfect, but given rapid growth, the time will be lessened. Why is it then not possible to reach perfection in six months or years with sufficient effort? Reason shows that there can be no limit of time as with regard to that. For, if an engine, with a certain amount of coal, runs at two miles an hour, add more coal and it will cover the same distance in quicker time. Similarly why shall not the soul, by intensifying its action, attain to that goal in this very life? We know it for certain that all beings will at last attain to that perfection. But who cares to wait all those millions of æons? Why shall we not reach it immediately, in this body and in this human form? Why shall we not get infinite knowledge and infinite power even now?

That is the ideal of the Yogi and the whole science of Yoga is directed to that one end. It teaches men how to intensify the power of assimila-

tion, and thereby reach perfection quickly, instead of slowly advancing from point to point, and waiting until the whole human race has become perfect. All the great prophets, saints, and seers of the world have done the same. In that one span of life they lived the entire life of a race, bridging the great length of time that it takes for ordinary humanity to come to the state of perfection. In one single life they perfected themselves. They had no thought for anything else and never lived a moment for any other idea whatsoever, and thus the way was shortened for them. And that is what is meant by concentration. It is to intensify the action of the process of attaining perfection by the assimilation of infinite energy, thus shortening the period of time that is taken by nature to lead humanity to that goal. And Râja Yoga is the science which teaches us how to gain that power of concentration.

Now, let us consider what *Prânâyâma* has to do with spiritualism. For that also is within the province of *Prânâyâma*. Indeed if it be true that the departed spirits really exist, then it is quite probable that there are hundreds and millions of them living here even now, whom we can neither see, feel, nor touch. We may be continually passing and repassing through their bodies, and yet they may not see or feel us. For the two planes of existence in which we and they live and move are related to each other like a circle within a circle, and those alone that are on the same plane can see one another. For we represent *Prâna* in a certain state of vibration and it is quite natural that beings that are in the same state of vibration will see us. And if there are beings who represent *Prâna* in a higher state of vibration,

it is clear that they will not be seen by us. By increasing intensity of light we come to a point at last where we cannot see any light at all, but there may be beings with eyes so powerful that they can see such light. Again there are animals that can see in the dark where we cannot, such as cats and owls. It is so because our range of vision covers only one plane of the vibrations of *Prâna*. The existence of such different planes in the vibrations of *Prâna* can be well understood by taking the case of the atmosphere. It is piled up layer on layer, but the layers nearer to the earth are denser than those above, and as you go higher up the layers of atmosphere become finer and finer. Or we can take the case of the ocean ; where, as you go deeper the density of the water increases, and for that reason the animals that live at the bottom of the sea can never come up to the surface.

It will be easy now to understand spiritualism in the light of the aforesaid facts. Think of the universe as an ocean of ether, in vibration under the action of *Prâna*, and that it consists of layers that are in varying degrees of vibration. Then suppose that each of these layers consists of many a million of miles in the same degree of vibration, and that the vibrations are quickest at the centre of the universe and the least, at its outermost fringe ; and that each of these layers represents one single plane of existence. Think of the whole thing as one circle, the centre of which is perfection. Then matter will be its outermost crust, next will come mind, and the spirit will be its centre. In the above picture of the universe we can be perfectly certain, that those who live on the same plane of vibration will have

the power of recognising each other, but will not recognise those that live in planes above or below them. Yet, says the Yogi, just as by the telescope and the microscope we can increase the range of our vision, and make higher or lower vibrations of light cognisable to us, similarly, every man can bring himself to the state of vibration belonging to the planes that are above and below him, thus enabling himself to see what is going on in them. Let us now suppose that this room is full of beings whom we do not see, and that they represent *Prâna* in a certain state of vibration, and we represent it in another state of vibration. Suppose they represent its quicker and we its slower states of vibration. Such a supposition is not preposterous, for *Prâna* is the material out of which they as well as we are composed, and that all are but parts of the same ocean of *Prâna*, differing only in the rate of its vibrations. Now if I can bring myself to the quicker vibrations, this plane will immediately change for me, I shall not see you any more. You will vanish then, but those that represent such quick vibrations will appear before me. All such bringing of the mind into higher states of vibration has been included in Yoga Philosophy in that one word—*Samâdhi*. The higher or super-conscious vibrations of *Prâna* bring to us different kinds of *Samâdhi*, and the lower states of *Samâdhi* give us visions of the departed spirits. The highest grade of *Samâdhi*, however, is that where we see the material out of which all the different grades of beings in the universe are composed, and that has been spoken of in the Vedas as the lump of clay which being known, we know everything in the universe.

Thus we see that *Prânâyâma* includes all that is

true of spiritualism, and that wherever there is a sect or a body of people trying to search anything that is occult and mystical, it is really the control of *Prâna* that they are seeking to find. We have found it too, that wherever there has been an extraordinary display of power, it has been due to *Prânâyâma*, and that even the physical sciences can be included within its sphere. For what moves the steam-engine?—*Prâna*, acting through the steam. What are all these phenomena of electricity but *Prâna*? Indeed what is physical science but *Prânâyâma*, by external means? That part of *Prânâyâma* which attempts to control the physical manifestations of *Prâna* by physical means is called physical science. But *Prâna*, manifesting itself as mental power, can only be controlled by mental means, and that part of *Prânâyâma* that tries to control the manifestations of *Prâna* as mental force, by mental means, is called Râja Yoga.

CHAPTER IV.

The Psychic Prana.

According to the Yogis there are two nerve-currents in the spinal column, called *Pingalâ* and *Idâ*, and that there is a hollow canal called *Sushumnâ* running through the entire spinal cord. At the lower end of the hollow canal is what the Yogis call the "Lotus of the *Kundalini*." They describe it as triangular in form, in their symbolical language, and say, there is a power called *Kundalini* lying coiled up in it. When that power or *Kundalini* awakes it tries to force a passage through this hollow canal, and as it rises higher step by step, layer after layer of mind becomes open, and wonderful powers and visions come to the Yogi. And when it reaches the brain, the Yogi becomes perfectly detached from his body and mind, and his soul finds itself to be free. We know from physiology that the spinal cord is composed in a peculiar manner. If we take the figure eight horizontally (∞) we find it composed of two parts and that these two parts are connected in the middle. And if we pile such figures, one on top of the other, that will represent roughly the spinal cord. The left, then, will represent the *Idâ*, and the right, the *Pingalâ*, and that hollow canal which runs through the connecting centre of the figure will be the *Sushumnâ* of the spinal cord. The spinal cord ends in some of the lumbar vertebræ, and a fine fibre comes lower down from it, but the canal is present

even there in that fibre, only it has become much finer. The canal is closed at the lower end, which is situated near what is called the sacral plexus, which according to modern physiology is triangular in form. The different plexuses that have their centres in the spinal cord can very well stand for the different "lotuses" of the Yogi.

The Yogi conceives of several such centres in the spinal cord, beginning with the *Mulâdhâra* or the basic, and ending with the *Sahasrâra* or the thousand-petalled lotus in the brain. So, if we take these different plexuses as representing the lotuses, the idea of the Yogi can be understood very easily in the language of modern physiology. We know from modern science, that there are two different kinds of action of the nerve currents,—one afferent, the other efferent ; one sensory and the other motor ; one centripetal and the other centrifugal. One carries the sensations inward to the brain, and the other from the brain outward to the body. But the vibrations of the nerves are all connected with the brain in the long run. We have to remember several other facts of physiology, in order to clear the way for the explanation which is to come. The spinal cord, at the brain, ends in a sort of bulb, in the medulla, which is not attached to the brain, but floats in a fluid in it, so that if there be a blow on the head, the force of that blow will be dissipated in the fluid, and not hurt the bulb. Secondly, we have also to know that, of all the centres, we have particularly to remember three,—the *Mulâdhâra* or the basic, the *Sahasrâra* or the thousand-petalled lotus in the brain, and the *Manipura* or the lotus in the navel.

We shall consider next, a fact from physics.

We all hear of electricity and various other forces connected with it, but what electricity is, no one yet knows, and so far as it has been known, it is a sort of motion. But there are various other motions in the universe ; what then is the difference between them and electricity? Suppose this table in is motion, or that the molecules which compose it are moving in different directions. Can that be called electric motion?—No. But if the molecules of the table are all made to move in the same direction then the motion in it will be called electricity. For electric motion is produced only when the molecules of a body all move in the same direction. As for instance, if all the air-molecules in this room are made to move in the same direction, it will make the room a gigantic battery of electricity.

We shall have to remember here another fact from physiology, that the centre which regulates the respiratory system, has a sort of controlling action over the nerve currents, and that, that centre is located in our body, opposite to the thorax, in the spinal column. That, indeed, is the centre which regulates the respiratory organs, and at the same time exercises some control over all the other secondary centres.

We shall see now, why practices in breathing have been advised in Râja Yoga. In the first place, from rhythmical breathing will come a tendency of all the molecules in the body to move in the same direction, and it is necessary to have that. For, when mind changes into will, the nerve currents change into a motion similar to that of electricity, because the nerves have been proved to show polarity under the action of electric currents. That indicates the

fact that when the will is transformed into nerve currents, it is changed into something like electricity. Therefore, when the motions of all the molecules of the body have become perfectly rhythmical, the body has, as it were, become a gigantic battery of will. And a tremendous will is exactly what the Yogi wants. This, therefore, is the physiological explanation of the breathing exercises, that they tend to bring a rhythmic action in the body, and help us, through the respiratory centre, to control the other centres. And that is what the Yogi aims to do when he speaks of rousing the coiled-up power in the *Mulâdhâra*, called the *Kundalini* with the help of *Prânâyâma*.

Everything that we see, imagine, or dream, we have to perceive in space. The ordinary or physical space has been called in Yoga Philosophy as the *Mahâkâsha*, or great space. But when a Yogi reads the thoughts of other people or perceives super-sensuous objects, he sees them in another sort of space called the *Chittâkâsha* or the mental space. And when perception has become objectless, and the soul shines in its own nature, the Yogi is said to have attained the *Chidâkâsha*, or the knowledge space. So, when the *Kundalini* is aroused, and enters the canal of *Sushumnâ*, in the body, the perceptions that come to a Yogi take place in the mental space, and when on reaching that end of the canal which opens out into the brain, it helps to bring about what is known in Yoga Philosophy as the objectacles perception, the phenomenon is perceived by the Yogi in the knowledge space.

Again, taking the analogy of electricity we find that man can send a current only along a wire, but

nature requires no wires to send her tremendous currents. This proves that the wire is not really necessary, but that only our inability to dispense with it compels us to use it. Similarly, all the sensations and motions of the body are being sent into the brain, and out of it, through the wires of nerve fibres. The columns of sensory and motor fibres in the spinal cord are the *Idá* and the *Pingalá* of the Yogis. They are the main channels through which the afferent and the efferent currents are travelling. But why should not the mind send the nerve currents without the help of any wire, when it is being acted upon or when it reacts in response to some action? The Yogi says that by doing so you will be able to get rid of the bondage of matter. But how to do it? The answer is, that if you can make the current pass through the *Sushumná* or the canal in the middle of the spinal column, you have solved the problem. The mind has made this net-work of nervous system, and will have to break it. And when no more wires will be required by it to work, then alone will all knowledge come to it and all bondage of the body will cease for it. That is why it is so very important for us to get control of the *Sushumná*. The Yogi says, you can send the mental current through the hollow canal without the help of any nerve fibres to act as wires and that indeed is the solution of the problem. In ordinary persons, the *Sushumná* is closed up at the lower extremity and no action comes through it. But the Yogi proposes a practice by which it can be opened, and by which the nerve currents can be made to travel through it.

When a sensation is carried to a centre, the centre reacts. In the case of automatic centres, this

reaction is followed by motion ; but in the case of conscious centres, it is followed first by perception, and secondly, by motion. Again all our perceptions are but reactions to actions from outside. But how, then, do perceptions in dreams arise when there is no action from outside? The sensory motions, therefore, are coiled up somewhere in the body, just as the motor motions are known to be in different centres. As for instance, I saw a city ; the perception of that city was from the reaction to sensations brought from outside objects comprising that city. That is to say, a certain motion in my brain molecules was set up by the motion in the in-carrying nerves, which again were set in motion by external objects in the city. But I can remember the city even after a long time. In that case also, perception must have come in the same way as in the case when I first perceived the city. The memory, therefore, is exactly the same phenomenon, reproduced only in a milder form. But whence is the action that sets up that milder form of similar vibrations in the brain? Not certainly from the primary sensations. Therefore, it must be that a part of the original sensations are lying coiled up somewhere, and they, by their acting, bring out from the mind the mild reaction which we call dream perception. The centre where all such residual sensations are stored up, is called the *Mulâdhâra* or the root receptacle, and the coiled-up energy of action that is lying in it, is called the *Kundalini* or the "coiled-up." It is quite probable that the residual motor energy is also stored up in the same centre ; for, after deep study or meditation on external objects, the part of the body where the *Mulâdhârâ* centre is situated (probably the sacral

plexus) gets heated. Now, if that coiled-up energy be roused and made active, and then consciously made to travel up the *Sushumnâ* canal, as it goes on acting upon centre after centre, a tremendous reaction will set in. The perceptions made in dreams or by the faculty of imagination, come when a minute portion of this energy of action travels along a nerve fibre and causes reaction from centres. It is evident, therefore, that when this entire *Kundalini* force travels from centre to centre, layer after layer of the mind, as it were, will be perceived by the Yogi in its fine or coarse form. And when the vast mass of this energy stored up in us from time immemorial, travels along the *Sushumnâ*, by the power of intense meditation, and strikes the centres, the reaction is tremendous and immensely superior to the reaction during dreams or imagination. Nay, it is then immensely more intense than the reaction during sense perceptions. For, when it reaches the brain, the metropolis of all sensations, the whole brain and indeed every perceiving molecule in it, as it were, react, and the result is the full blaze of illumination, and the perception of the Self. That indeed is super-sensuous perception, and the mind that has reached that stage is said to have attained the superconscious state. Then alone will the causes of both sensation and reaction, be revealed to us as they are, and from that will come a perfect knowledge of everything in the universe. For the causes being known, the knowledge of the effects is sure to follow.

Thus the rousing of the *Kundalini* is the one only way to the realisation of the Spirit or Self by attaining perfect wisdom through superconscious perception. And the rousing of that power may come

in several ways,—through love for God, through the mercy of perfected sages, or through the power of the analytic will of the philosopher. Wherever there is or ever has been any manifestation of what is ordinarily called supernatural power or wisdom, there must have been a little current of the *Kundalini* into the *Sushumnâ*. Only in the vast majority of such cases of super-naturalism, men had ignorantly stumbled on to some practice which set free a minute portion of the coiled-up energy of the *Kundalini*. Again, all worship leads men, consciously or unconsciously, to this one end of rousing that energy. The man who thinks that he is receiving responses to his prayers from outside, does not know that the fulfilment came from his own nature really, and that he has succeeded by his mental attitude during prayer in waking up a bit of this infinite power which is lying coiled up within his own self. Thus, Him, Whom men ignorantly worship under various names, through fear and tribulation, the Yogi declares unto the world to be the living Power that is lying coiled up in every being, the Giver of eternal happiness. Râja Yoga, therefore, is the science of religion and the rationale of all worship, prayers, forms, ceremonies and miracles.

CHAPTER V.

The Control of the Psychic Prana.

We have now to deal with the exercises in *Prânâyâmâ*. We have seen that the first step in *Prânâyâma*, according to the Yogis, is to learn to control the motion of the lungs. And the reason for doing so is to feel the finer motions that are going on within the body. Our minds have become externalised, and have lost sight of the fine motions produced by nerve currents that are going on all over the body, bringing life and vitality to every muscle. And if by any process we can learn to feel them again, we shall be able to control them. The Yogi says, we can do so. How? By taking up and learning to control the motion of the *Prâna*, manifested in the lungs. And when we have done that we shall in time be able to control the finer motions also.

Let us proceed now to the exercises in *Prânâyâma*. Sit upright ; the body must be kept straight during these practices. The spinal cord, inside the vertebral column, is not attached to it. And if you sit crookedly, you disturb the spinal cord ; so let it be free by sitting upright. Every time that you sit crookedly and try to meditate, you do injury to yourself. The three parts of the body must be always held in a straight line, the chest, the neck, and the head. You will find that with a little practice this posture will become as natural to you as breathing. The second thing is to get control of the nerves. We have seen that the nerve centre that controls the

respiratory organs, has a sort of controlling effect on the other nerves. To learn to control that centre, therefore, by practising rhythmical breathing, is necessary. The breathing that we generally use should not be called rhythmical at all. It is very irregular in both men and women, even though we take into consideration the natural differences of breathing between men and women.

The first lesson is just to breathe in and out, in a measured way. That will harmonise the system. When you have practised this for sometime, you will do well to join the repetition of some sacred word to it, as "Om," and let that word flow in and out with the breath, rhythmically, harmoniously. In India, we use such symbolical words instead of counting one, two three, four while practising *Prânâyâma*, and I advise you to do the same. You will find that the whole body will become rhythmical by the process. And when you have practised it for a sufficient length of time, you will learn what rest is. Sleep is not rest, speaking comparatively. For this kind of rest will soothe the most tired nerves, and after an experience of it you will find that you have never before rested really.

The second lesson in breathing is to breathe measured breaths using the nostrils alternately. As for instance, close the right nostril and draw the air in, slowly, through the left. Thus as soon as the lungs are full, close the left nostril and throw the air out, slowly, by opening the right. Take in air again, as soon as the lungs are empty, through the right nostril, or by the same one by which you have just thrown out the air. Close it when the lungs are full and throw the air out slowly, by opening the left nostril.

Take in air now, through the left, close it as soon as the lungs are full and then throw it out by opening the right. And so on, using each time the nostril by which you have thrown out the air for filling the lungs again. The books on Yoga say, that this lesson is necessary to practise for some time, for the purification of the nerves and for getting the pupil ready to take up the higher exercises in breathing. The effect of this practice will be apparent in the disappearance of harsh lines from the face and in the calmness of the mind. Beautiful voice too will come. I never saw a Yogi with a croaking voice. These signs will come after a few months' practice. After practising this kind of breathing for some time, take up the following higher lesson.) Fill slowly the lungs with breath through the *Idâ* or the left nostril, and at the same time concentrate the mind on the nerve current produced by it. Think as if you were sending the nerve current down the spinal column, and striking violently on the last plexus—the basic lotus, which is triangular in form and the seat of the *Kundalini*. Hold the current there for some time. Imagine then, that you are slowly drawing out that nerve current with the breath into the other side, and then slowly throw it out through the right nostril. This you will find a little difficult to practise. The easiest way is to stop the right nostril with the thumb, and then slowly draw in the breath through the left ; then close both nostrils with thumb and forefinger,) and imagine that you are sending that current down, and striking the base of the *Sushumnâ* ; then take the thumb off, and let the breath out through the right nostril. Next, inhale slowly through the right nostril, keeping the left closed by the forefinger ;

then close both, as before, and then let the breath out through the left nostril ; and so on alternately. The way the Hindus practise it would be very difficult for the people of the West, because they do it from their childhood, and their lungs are prepared for it. At first, it is well to begin with four seconds, or lesser time even, and then to increase it very slowly. Draw the air in, in four seconds, hold it inside for sixteen seconds, then throw it out in eight seconds. This done three times with the alternate nostrils, will make up one *Prânâyâma*. Think always of the triangle at the base of the spinal column and concentrate the mind on that centre while you are practising *Prânâyâma*. Such imagination will help you a great deal. ¶ The next lesson in breathing is to draw the breath in slowly and then immediately to throw it out slowly, and then to stop it outside or not to allow it to enter the nostrils again, using the same numbers as in the preceding lesson. Thus the only difference between this lesson and the preceding one is that in the first case the breath was held in, and in the second, held out. Some of the Yoga books say, however, that this last lesson is the easier; one of the two, and that the breathing lesson in which you hold the breath in the lungs must not be practised too much. Do it only four times in the morning and four times in the evening. Then, when you have practised the lesson for a long time, increase slowly the time and the number. But never do the same until you are sure that you have the power to do so, and that you take pleasure in it. So, increase the time and the number of your breathing lessons very carefully and cautiously. For it is

sure to injure you if you practise the lessons irregularly or increase their time and number hastily.

Of the above four processes in breathing, the first two are intended for the purification of the nerves, and are neither difficult nor dangerous. The more you practise them, the calmer you will be, and you can practise the first one even while you are sitting at your work. You will be all the better for it. And one day, after you have practised the lessons for years, the *Kundalini* will be aroused. For those who will practise the lessons only once or twice a day, just a little calmness of the body and mind will come, and beautiful voice. And for those who will go on further with them, will the *Kundalini* be aroused, the whole aspect of nature will change, and the book of knowledge will be open. No more then, will they need to go to books for knowledge ; for their own minds will have become filled with infinite knowledge at the time.

Let us proceed now to sum up what we have already learnt from the foregoing lessons. We have seen how the *Idâ* and the *Pingalâ* currents are flowing through either side of the spinal column and also of the function of *Sushumnâ*, the passage through the centre of the spinal cord. We have been told that the three are present in every animal that has a spinal column, but that the *Sushumnâ* is lying closed in all of them. The Yogis declare that in ordinary mankind also the *Sushumnâ* is closed and therefore its function does not become evident, while the functions of the other two, the *Idâ* and the *Pingalâ*, are evident in carrying power to different parts of their bodies. The Yogi alone has the *Sushumnâ* open. With the opening of the *Sushumnâ* and the

rising of the nerve currents through it, thought begins to rise higher, and we get beyond the senses ; our minds then become supersensuous or superconscious, and we get beyond intellect where reasoning cannot reach. (The prime object of Râja Yoga, therefore, is to teach people how to open that *Sushumnâ*. Along this *Sushumnâ* are ranged the centres of distribution, or in the figurative language of the Yogi, the different lotuses. The lowest one of these is at the very end of the spinal cord, and is called the *Mulâdhâra* ; the next one higher up the spinal column is called *Svâdhisthâna* ; the next, *Manipura* ; the next, *Anâhata* ; the next, *Visuddha* ; the next, *Ajnâ* ; and the last one, which is in the brain, is called the *Sahasrâra*, or "the thousand-petalled." Of these we shall have to take special cognitions of two centres, the lowest—the *Mulâdhâra* and the highest—the *Sahasrâra*.) In the lowest one all the residual energy of the nerve currents are stored up, and that has to be taken up from there and brought to the last one,—the *Sahasrâra*, in the brain. (Again, the Yogis claim that of all the energies in the human body the highest is called the "*Ojas*." This form of energy—the *Ojas*, is stored up in the brain, and the more the quantity of *Ojas* is in a man's brain, the more powerful, intellectual and spiritually-minded will that man be. (That, indeed, is the virtue of the *Ojas*. We see it every day that some people although speaking beautiful language and beautiful thoughts, cannot impress others, while some speaking in language which cannot be called beautiful, charm others. That is so, on account of the power of *Ojas* stored up in the brain of the latter persons.)

In all persons there is more or less of this *Ojas*

stored up. And all the forces that are in the body, when not dissipated, go finally to form the *Ojas*. We must remember the fact that they become so by the process of transformation, as you find it everywhere in nature. The same energy which is working outside of us as electricity or magnetism, become changed into our inner forces, and the same forces that are being manifested as muscular energy in us change in the end into the *Ojas*. The Yogis say that, that part of human energy which expresses itself in sexual thought, and in the act of procreation, when checked and controlled, easily becomes changed into *Ojas*. And as the lowest centre in the spinal cord, the *Mulâdhâra*, is the one which guides all the sexual functions, therefore the Yogi pays particular attention to that centre. He tries to take up the whole of that sexual energy and convert it into *Ojas*. It is only the chaste man and woman who can thus transform their energies into the *Ojas* and make it rise and become stored up in the brain ; and that is why chastity has always been considered the highest virtue of all. It is because of losing that power, the *Ojas*, that an unchaste man feels that his spirituality is gone and withal, mental vigour and strong moral stamina. That is why in all the religious orders in the world that have produced spiritual giants, you find the observance of intense chastity always insisted upon, and that is really why the order of monks came into existence, giving up marriage. Thus there must be perfect chastity, in thought, word and deed, if one is to become a real Yogi. For, without it the practice of Râja Yoga is dangerous, and may lead to insanity. Therefore, if people practise Râja Yoga and at the same time lead an impure life, they can never become Yogis.

CHAPTER VI.

Pratyahara and Dharana.

THE next step to be taken after *Prânâyâma* is called *Pratyâhâra*. What is this? You know the instruments of perception. First of all, there are the external instruments, such as the eyes, the ears and so forth ; then, the internal organs in the body, the brain centres ; and lastly, there is the mind. When these come together and attach themselves to an external thing, we perceive that thing. We know at the same time how very difficult it is to attach the mind to one organ only or to concentrate it in one object. The mind is like a slave in the hands of these instruments.

Men are taught to be good all over the world. There is hardly a child, born in any country in the world, who has never been told the words—do not steal, and do not tell a lie, but nobody ever tells the child how he can help himself when tempted to do those things. Why should he not become a thief? We do not teach him how not to steal. We tell him simply not to do so, whereas the only way to help him really will be to teach him to control his mind. Râja Yoga teaches one how to get that control by means of *Pratyâhâra*. For all our actions, internal and external, occur only when the mind joins itself to the centres in the brain, called the organs. The mind is drawn to join itself to these centres, sometimes willingly and at other times unwillingly, and that is why people do foolish deeds and feel misery. They would never do so if their minds had those brain centres

under control. For, what would be the result of such a control? The mind would then be able to disjoin itself from the brain centres at its will, and feeling and willing would be under its control, consequently. It is clear so far. But is that possible practically? It is perfectly possible, and you see it to be so, in modern times, in the acts of the Faith-healers who teach people to deny misery, pain and evil. Their philosophy is rather round about, but it is a part of Yoga which they have somehow stumbled upon. In cases where they succeed in making persons throw off suffering by denying it, they have really taught them something of *Prâtyâhâra*, in so far as they have made the minds of those persons strong enough to refuse to take the records of their senses. The Hypnotists, similarly, by their suggestions excite in the patient a sort of morbid *Pratyâhâra* for the time being. For hypnotic suggestions can act only upon a diseased body and a clouded mind. And until the operator, by means of fixed gaze or otherwise, has succeeded in putting the mind of the subject in a sort of passive, morbid condition his suggestions never work. Therefore, the control of the brain centres of perception which comes to a hypnotic patient and to many a patient of the Faith-healer, is temporary and utterly reprehensible, because it leads them to ultimate ruin by making them weak. It is not really the controlling of the brain centres by the power of one's own will, but is, as it were, stunning the patient's mind for the time by sudden blows which another's will delivers to it. It is not like checking the mad career of a fiery team by means of reins and muscular strength, but like the temporary check produced by asking another to deliver heavy blows on the heads of the horses, to

stun them for the time to gentleness. At each sitting the man operated upon loses a part of the power of his own will and, at last, his mind, instead of gaining perfect control of the brain centres and of itself, becomes a shapeless, powerless mass. The only prospect of the patient then is the lunatic asylum. Every attempt at control, therefore, that is not voluntary or that does not come from the controller's own mind, is not only disastrous, but it defeats the end. For we must remember this always that the goal of each soul is freedom and perfect control,—freedom from the slavery of matter and thought, and perfect control of external and internal nature. Instead of leading towards that goal, every will-current from another, in whatever form it might come to one, either as direct control of one's organs, or as something that forces one to control them while under a morbid condition, rivets only one link more to the already existing heavy chain of bondage of past thoughts and past superstitions. Therefore, beware how you allow yourselves to be acted upon by others, and beware how you unknowingly bring another to ruin. It might be true that some succeed in doing good to many for a time, by giving them in that way a new trend to their propensities, nevertheless, it is true at the same time, that they bring ruin to many unconsciously by the hypnotic suggestions that they throw around, rousing in men and women that sort of morbid and passive condition which makes them almost soulless at last. Whosoever, therefore, asks any one to believe him blindly, or drags one behind him by controlling him by his superior will, is an injurer to humanity, though he may not be conscious of the fact.

Therefore, use your own minds to control your-

selves and remember this always, that until you are a diseased person, no extraneous will can work upon you. Avoid everyone, however great and good he may be, who asks you to believe blindly. There have been dancing and howling sects all over the world whose teachings, for their rapid spread at the time, have been classified at present under the head of infectious diseases. They exercised singular control for the time over sensitive persons, to degenerate whole races in the long run. Aye, it is healthier far for the individual and the race to remain wicked than to be made apparently good by such morbid extraneous control. Alas! the heart sinks to think of the amount of injury done to humanity by such irresponsible, yet well-meaning, religious fanatics. They little knew the fact that the minds which attained to sudden spiritual upheaval under their suggestions, with music and prayers, simply made themselves morbid and powerless, and opened themselves to any other suggestion, be it ever so evil. Little did those ignorant, deluded persons dream that, whilst they were congratulating themselves upon their miraculous power to transform human hearts—a power which they thought was poured upon them by some Being above the clouds,—they were sowing the seeds, of future decay, of crime, of lunacy, and of death. Beware, therefore, of everything that takes away your freedom. Know that to be dangerous, and avoid that by all means in your power. For, he alone has succeeded in *Pratyâhâra* who can attach or detach his mind to or from the brain centres at will. *Pratyâhâra* means literally "gathering towards," and can be defined as checking the out-going powers of the mind, thus freeing it from the thralldom of the senses.

And when we can do that we shall really possess a character and have made a long step towards freedom. We are mere machines, indeed, before that power has really been secured.

How hard it is to control the mind! Well has it been compared to the maddened monkey. There was a monkey, restless by its own nature as all monkeys are. Some one made it drink freely of wine, so that it became still more restless. Then a scorpion stung it. You know perhaps that when a man is stung by a scorpion he jumps about for a whole day, so the poor monkey's restlessness grew worse than ever. Then as if to complete its misery a demon entered into it and made it restless more than it ever was! What language can describe now the uncontrollable restlessness of that monkey! The human mind is exactly like that monkey. Incessantly active by its own nature, it becomes drunk with the wine of desire, and that increases its turbulence. After desire has possessed it once, comes the sting of the scorpion of jealousy, and it becomes restless at the sight of those whose desires meet with fulfilment. And last of all, the demon of pride takes possession of it, making it think of itself as of very great importance. How hard it is to control such a mind!

The first lesson in *Pratyâhâra* is to sit for some time and let the mind run on. The mind is bubbling up all the time. It is like that monkey jumping about. Let the monkey jump as much as it can; you simply wait and watch. Knowledge is power, says the proverb, and that is true. Until you know what the mind is doing, you cannot control it. Give it the full length of the reins; many a hideous thought will come into it while you are thus watching and you will

be astonished to find that it is possible for you to think such thoughts. But you will find at the same time that each day the mind's vagaries are becoming less and less violent, and that each day it is becoming calmer. In the first few months you will find that the mind will have a thousand thoughts, later you will find that it has toned down to perhaps seven hundred, and after a few more months, that it has still fewer thoughts and so on, until at last it comes under perfect control ; but we must practise patiently every day to find such results. As long as the steam is turned on, the engine must run, and as long as things are before us, we must perceive. And a man, to prove that he is not a machine like the engine, must demonstrate the fact that he is under the control of nothing. That control of the mind, which is manifested in not allowing it to join itself to the centres, is *Pratyâhâra*. How is this practised? It is a long work, not to be done in a day. Only after a patient, continuous struggle for years can we succeed in doing so.

The next step in Râja Yoga depends on the previous one. After you have practised *Pratyâhâra* for a time, take the next step *Dhâranâ*, or holding the mind to certain points. Now what is meant by holding the mind to certain points? It is to force the mind to feel certain parts of the body to the exclusion of others,—as for instance, trying to feel only the hand to the exclusion of other parts of the body. So when the activity of the mind is confined and limited to a certain place only, that is called *Dhâranâ*. This *Dhâranâ* is of various sorts, and along with it, it is better to have a little play of the imagination. As for instance, the mind should be made to think of one point in the heart. That is very difficult indeed ; and

an easier way to it is to imagine a lotus there and to think that that lotus is full of light—effulgent light—and confine the mind there. Or think of the lotus in the brain as full of light, or of the different centres in the *Sushumnâ* mentioned before.

The Yogi must always practise. He should try to live alone, for the companionship of different sorts of people distracts the mind. He should not speak much, because too much speaking distracts the mind. He should not work much, because too much work distracts the mind ; and you will find at the same time that the mind cannot be controlled after a whole day's hard work. One possessed with a firm determination to abstain from what has been spoken above becomes a Yogi. And such is the power of good that even the least done in that direction will bring a great amount of benefit. The practice of Yoga will hurt none, but will benefit everyone. It will tone down nervous excitement, and will enable us to see things more clearly by bringing calmness to the mind. Our temperament will be better, and so our health will be better with the help of it. Sound health will come as one of the first signs, and along with it, beautiful voice. Defects in the voice will be changed also. And those will be among the first of the many effects that will come. Those who practise hard will get many other signs. As for instance, there will be sounds, sometimes, as a peal of bells heard at a distance, commingling, and falling on the ear as one continuous sound. Sometimes such things will be seen as little sparks of light floating and becoming bigger and bigger. And when these things come, know that you are progressing very fast. Those who want to be Yogis and to practise very

hard, must take a little care of their diet at first. Those who want to make very rapid progress, if they can live on milk and cereals alone for some months, will find it an advantage. But those who want to practise a little only in their everyday business life, let them not eat too much, otherwise they may eat whatever they please.

A strict diet is absolutely necessary for those who want to make faster progress and to practise hard. For as the organism becomes finer and finer with the help of it, you will find that the least thing throws you out of balance at first. One morsel of food more or less will disturb the whole system. But when you will be able to get perfect control of yourself, you will then be able to eat whatever you like. You will find that when you are beginning to concentrate, the sound of the dropping of a pin will seem like the peal of a thunderbolt going through your brain. For as the organs get finer, the perceptions become finer. Such are the stages through which we shall have to pass, and all those who persevere will succeed. Give up argumentation and such other distractions. Can there be anything in dry intellectual jargon? It only throws the mind off its balance and disturbs it. The things which Yoga teaches will have to be realised, and no amount of talking will do that. So give up all vain talk. Read only those books which have been written by persons who have had realisation. Be like the pearl-oyster. There is a pretty Indian fable to the effect that if it rains when the star *Svâti* is in the ascendant, and a drop of that rain falls into an oyster, that drop becomes a pearl in time. The oysters know this, so they come to the surface when that star shines, and wait to catch the precious rain-

drop. And when a drop of rain falls into its shell on such an occasion, quickly the oyster closes its shell and dives down to the bottom of the sea, there to wait patiently until the drop is developed into a pearl. We should be like that. First hear, then understand, and then, leaving all distractions, shut your minds to all outside influences, and devote yourselves to develop the truth that is within you. There is the danger of frittering away our energies by taking up an idea for some time for its novelty, and then giving it up for another that is newer. Take one thing up and do it, and see the end of it, and before you have seen the end, do not give it up. He alone who can become mad upon an idea, will see the light. But those who always go after new ideas and never care to carry them out in their lives, will never attain anything. They may titillate their nerves for a moment, but there it will end. They will be slaves in the hands of nature, and will never get beyond the sphere of the senses.

Aye, those who really want to be Yogis must give up, once for all, this sort of doing things by halves. Take up one idea. Make that one idea your life : dream of it, think of it, and live on that alone. Let the brain, the muscles, the nerves and indeed every part of your body be full of that idea, to the exclusion of every other idea. That indeed is the way to success, and that is how the great spiritual giants are produced. If we really want to be blessed, and make others blessed, we must leave all superficial talking and go deeper into the subject. And the first thing necessary for it is never to allow the mind to get disturbed and never to associate with persons whose ideas are disturbing. All of you know

from experience that certain persons, certain places, certain foods repel you ; avoid them. And those who want to attain the highest end of Yoga, must avoid all company whatever, good or bad. Practise hard ; plunge in and work, without thinking of anything else. And if you are sincere and persevering enough, in six months you will be a perfect Yogi. But those who will take up a little of Yoga with a little of everything else, they will get no higher. It is of no use, indeed, simply to take a course of lessons. Those who are full of *Tamas*, ignorant and dull,—those whose minds never get fixed on any idea, who only crave for something to entertain them—religion and philosophy are but matters of entertainment to them. They come to religion as to an entertainment, and get what little they desire out of it. They are the unpersevering. They hear a talk, think it very nice, and then go home and forget all about it. Such people will never become Yogis. To succeed in Yoga, you must have tremendous perseverance and a tremendous will. "I will drink the ocean," says the persevering soul, "at my will mountains will crumble up." Have that sort of energy, that sort of will, and work hard, and you will surely reach the goal.

CHAPTER VII.

Dhyana and Samadhi.

WE have finished taking a cursory view of the different steps that are to be practised daily by the student of Râja Yoga, except the finer ones, which deal with perfect concentration, the ultimate end to which Râja Yoga leads us. We see that all knowledge of human beings which is called rational, is referred to consciousness. As for instance, I am conscious of this table, I am conscious of your presence, and so forth. That alone makes me know that you are here, the table is here, and that the things I see, feel, and hear, are here. There is however a considerable part of my existence of which I am not conscious—such as, the different centres and organs inside the spine and the brain, the different parts of the brain itself, and so forth. Nobody is conscious of those things. When I eat food I do it consciously, but when I assimilate it I do it unconsciously. Again, when that food is manufactured into blood, or when out of the blood all the different parts of my body are made, it is done unconsciously. Yet it is I who am doing all this, and there cannot be twenty people in this one body. But how do I know that I do those things and nobody else? It may be urged that my business is only in eating the food, but the assimilation of the food and the manufacturing of the body out of it are done for me by somebody else. But that can never be, because it can be demonstrated

that almost every action of which we are unconscious now, can be again brought up to the plane of consciousness. The heart is beating apparently without our control, and none of us here can control it ; it goes on its own way. But there are men, who by practice have brought even the heart under control, so that it would beat at their will, slowly, or quickly, or almost stop. Nearly every part of the body can thus be brought under control. That shows that the things that are generally considered to be independent of us are also worked by us, only we are doing them unconsciously. We have, thus, two planes of existence in which the mind is working. First, the conscious plane, that is to say, the plane in which every work is always accompanied by the feeling of egoism in the mind. Next, the unconscious plane, namely, the plane in which every work is beneath our consciousness or is unaccompanied by the feeling of egoism. That part of our mind's work which is unaccompanied by the feeling of egoism is unconscious work, and that part which is accompanied by the feeling of egoism is conscious work. In the lower animals, there is the prevalence of unconscious work and this is called instinct. In higher animals, and in the highest of all animals, man, the second sort of work or that which is accompanied by the feeling of egoism, prevails, and is called conscious work.

But the matter does not end here. There is a still higher plane in which the mind can work. It can go beyond consciousness. And just as unconscious work is beneath our consciousness, so here is another kind of work which is above it and which, also, is not accompanied by the feeling of egoism. The feeling

of egoism exists only in the middle plane and when the mind is above or below that plane, there is no feeling of "I," and yet the mind works. And when the mind goes beyond the plane of self-consciousness, that stage of it is called *Samâdhi* or super-consciousness. For it has then really gone above consciousness. But how do we know that a man in *Samâdhi* has not gone below his consciousness at the time, and has not degenerated instead of going higher, as in both the stages its works are unaccompanied by egoism? The answer is, by the effects or results we know the stage which is below, and that which is above. When a man goes into deep sleep he enters a plane beneath consciousness. He works the body even at that time—he breathes, he moves and so forth—but he does so without any accompanying feeling of ego ; in other words, he is unconscious. And when he returns from his sleep, he is the same man that went into it. The sum-total of the knowledge which he had before he went into sleep, remains the same ; it never increases in the least, nor any enlightenment comes to him during the time. But when a man goes into *Samâdhi*, if he goes into it a fool, he comes out a sage. That shows the difference. From one state a man comes out the very same man that went in, and out of the other state the man comes enlightened, a sage, a prophet, a saint,—his whole character and life changed and illumined. Such are the two effects. Now the effects being different, the causes also must be different. And as this illumination with which a man comes back from *Samâdhi*, is much higher than what can be attained from going into unconsciousness, and higher even than what he can get by the

help of reasoning while in the conscious state, it must therefore be superconsciousness, and for this reason *Samâdhi* has been called the superconscious state.

That, in short, is the idea of *Samâdhi*. Let us now look to its application. The field of reason, or of the conscious workings of the mind, is narrow and limited. It is a definite little circle within which human reason has to move. It can never go beyond that. Yet it is beyond the circle of reason that lies all that humanity holds most dear. All such questions, as whether there is an immortal soul, whether there is a God, whether there is any supreme intelligence guiding this universe, are beyond the field of reason. Reason can never answer those questions. And what does reason say on them? It says, "I am agnostic ; I do not know either yea or nay." Yet those are the questions that are so important and vital to us that without proper answers to them, our existence will become unbearable. All our ethical theories and moral attitudes, all that is good and great in human nature, have been moulded upon answers that have come from beyond that circle. That is the reason why human life will be impossible without answers to such. For if life is only a little five minutes' thing, and the universe only a "fortuitous combination of atoms," then why should we be ethical and do good, to another? And why should there be with us mercy, justice, and fellow-feeling? The best thing for us, then, in this world would be to make hay while the sun shines, each man for himself. For if there is no reality in the hope for a future existence, why should I love my brother, and not cut his throat? If there is nothing beyond, and no freedom from the thralldom of conditions brought about

by rigorous dead laws, I should only try to make myself happy here. We find people saying, now-a-days, that they have found out the basis of morality on utilitarian grounds, and that procuring the greatest amount of happiness to the greatest number is that basis. But why should we do that even? Why should a man not produce the greatest unhappiness to the greatest number, if that serves his purpose? How will utilitarians answer that question? Again, how would you know what is right from what is wrong, if there be no future life for man? I am impelled by my desire for happiness and I fulfil that, and it is in my nature to do so. And if I know it for certain that there is nothing beyond, why should I not do so, and why should you complain, when I try to fulfil it? What necessity will be there, then, for preaching about morality, about the immortality of the soul, about God, about love and sympathy, about being good, and, above all, about that one idea upon which hang all ethical rules guiding human actions and conduct—unselfishness? Why should we be unselfish? Where indeed is the necessity of my being unselfish? Why should I be so? You call yourself a rational man, a utilitarian, but if you do not show me the reason for the same, I will call you to be most irrational. Show me the reason why I should be unselfish, and not like a brute, act without reason? It may appear to be good as poetry, but poetry is no reason. Show me the reason why I should be so. Because some people call it to be good to become so, does not weigh with me. I want to know the ultimate utility of my being unselfish. And if utility consists in securing the greatest amount of happiness, I find it very useful to be selfish, inasmuch as I get the greatest amount of

happiness by cheating and robbing others. What is the answer? The utilitarian can never give it. The answer is that our present existence in this world is like a drop in an infinite ocean, a link only in an infinite chain of existence. Whence, then, did those that preached unselfishness, and taught it to the human race, get that idea? We know it for certain that the idea is not instinctive; for, animals, which have instinct, do not have it. Neither does reason know anything directly about the idea. Whence did it come, then?

We find in studying history, that there exists one fact that was held in common by all the great teachers of religion that the world ever had; namely, that they all claim to have got the truths that they preached from beyond, though many of them did not know whence they were getting them. As for instance, one said that an angel came down in the form of a human being with wings, and told him, "Hear, oh man, this is the message." Another said that a *Deva* or a "bright being" appeared to him and taught him the truths. Another said that he dreamed that his ancestor came and told him all those things, and that he did not know anything beyond that. But this thing is common among them that they all claim to have heard the voice of God, or seen some wonderful vision. All claim that their knowledge has come to them from beyond and not through their reasoning faculty. And what does the science of Yoga teach? It teaches that they were right in claiming that all their knowledge came to them from beyond reason, nevertheless, it came from within themselves.

The Yogi teaches that the mind has a higher

state of existence, which is beyond reason, and above its ordinary conscious state, and when it gets to that, then knowledge beyond reasoning comes to it. The knowledge that comes to such a mind is real metaphysical knowledge and is beyond all physical knowledge. Metaphysical or transcendental knowledge thus comes to man, and that state of going beyond reason, transcending ordinary human nature, may come sometimes by chance to one who does not understand its science ; he, as it were, stumbles upon it. And when he thus stumbles upon that higher state he generally interprets his superconscious knowledge to have come from outside. That explains the fact why an inspiration, or a piece of transcendental knowledge, although same in different countries, has been held in one country to have come through an angel, and in another through a *Deva*, and in still another through God. And what does that mean? It means that the mind brought the knowledge out of its own inner self, but that the finding out of the knowledge was interpreted according to the beliefs and education of the persons through whom it came. And the real fact is that those people, as it were, stumbled upon the superconscious state.

The Yogi says, there is a great danger in stumbling upon the state. In good many cases there is the danger of the brain being destroyed, and, as a rule, you will find that all men, however great they were, who thus stumbled upon the super-conscious state without understanding it, groped in the dark, and had along with their knowledge some quaint superstition, generally. They opened themselves to hallucinations. Mohammed claimed that the Angel Gabriel came to him in a cave one day and took him on the heavenly

horse, Harak, and he visited the heavens! Withal, Mohammed, spoke some wonderful truths, and if you read the Quoran, you will find the most wonderful truths mixed up with such superstitions. How will you explain it? The man was inspired, no doubt, but that he somehow stumbled upon that inspiration. He was not a trained Yogi, and therefore, did not know the reason of what he was doing. Think of the good that Mohammed did to the world and also of the great evil that has been done through his fanaticism! Think of the millions massacred through his teachings, mothers bereft of their children, children made orphans, whole countries destroyed and millions upon millions of people killed!

In studying the lives of many great teachers we find that there was this danger. Yet we find at the same time that they were all inspired. Somehow or other they got into the superconscious state; but, whenever a prophet had reached it by the simple force of emotion, or just by heightening his emotional nature, he brought away from that state some truth, and along with it some fanaticism and superstition which injured the world as much as the greatness of the truth did good. Indeed, to get any reason out of this mass of incongruity we call human life, we shall have to transcend our reason, but we must do it scientifically, slowly, and by regular practice, and with all that we must cast off all superstition. We must take it up just as we do any other science. On reason we must have to lay our foundation, and follow it as far as it leads; and when reason fails, reason itself will show us the way to the highest plane. So whenever you hear a man say, "I am inspired," and then talk the most irrational nonsense, avoid him by all

means. Why? Because instinct, reason and super-consciousness, or the unconscious, the conscious, and the superconscious states—belong to one and the same mind. There are not three minds in one, but that the same mind passes through the three stages in the process of its own development. Instinct develops into reason, and reason into transcendental consciousness; therefore one never contradicts the other. So, whenever you meet with wild statements which contradict human reason and common sense, reject them without any fear, because real inspiration will never contradict but will always fulfil reason, just as you have found great prophets saying, 'I come not to destroy but to fulfil'. Thus inspiration always comes to fulfil reason, and is in direct harmony with it. Therefore, whenever it contradicts reason you must know that it is no real inspiration.

All the different steps in Yoga are intended to bring us scientifically to the superconscious state, or *Samâdhi*. The most vital point to understand, therefore, is that inspiration is as much in every man's nature even at the present day as it was in the time of the ancient prophets. Those prophets were not unique men but were just the same sort of men as you or I, except that they were great Yogis and had gained superconsciousness, whereas you and I have not reached the same. They were not peculiar people. The very fact that one man ever reached that state, proves undoubtedly that it is possible for every man to do so. And not only is it possible to reach the state, but every man must, eventually, get to that state, and in that indeed is religion. Experience is the only teacher we have. We may talk and reason all our lives, without ever understand-

ing a word of superconscious truth, until we experience it ourselves. You cannot hope to make a man a surgeon by simply giving him a few books ; he must have experience. You cannot satisfy my curiosity to see a country by showing me a map ; I must have actual experience. Maps can only create a little curiosity in me to get more perfect knowledge of the country. Beyond that, they have no value whatever. The Scriptures of the world serve in the same way, to rouse and stimulate the devotees to get direct experience of the superconscious state. Therefore all unnatural clinging to books only degenerates the human mind. Was there ever a more horrible blasphemy than to say that all the knowledge of God is confined in this or that book ? How dare men call God infinite and yet try to compress Him into the covers of a little book ! Millions of people have been killed, because they did not believe what the books say ; because they would not see all the knowledge of God within the covers of a book ! That age of killing and murdering has gone by at present, but the world is still tremendously bound up in its belief in books. But in order to reach the superconscious state in a scientific manner, we shall have to give up such clinging to books and practise and pass through the various steps that Râja Yoga teaches us.

After *Pratyâhâra* and *Dhâranâ*, we come next to *Dhyâna*, or meditation. When the mind has been trained to remain fixed on a certain internal or external location, for a few minutes, there comes to it the power of flowing in an unbroken current towards that point. This state is called *Dhyâna*. And when this power of *Dhyâna* has been so much intensified as

to be able to reject the external part of perception, and remain meditating only on the internal part, or the meaning of it, that state is called *Samâdhi*. The three steps of *Dhâranâ*, *Dhyâna* and *Samâdhi* taken together have been called in the Yoga books by the name of *Samyama*. That is to say, that if a mind can first concentrate upon an object, and then is able to continue in that concentration for a length of time, and then, by continued concentration, is able moreover to dwell only on the internal part of the perception of which the object was the effect, everything comes under the control of such a mind.

This meditative state of the mind is the highest state of human existence. For, so long as there is desire in us, no real happiness can come. It is only the contemplative or witness-like study of objects that brings to us real enjoyment and happiness. The animal has its happiness in the senses, the man in his intellect, and the god-man in spiritual contemplation. It is only to the soul that has attained to this contemplative state that the world has really become beautiful. To him who desires nothing and does not mix himself up with them, the manifold changes of nature appear as one vast panorama of beauty and sublimity.

We proceed now to deal with the ideas that have to be understood clearly as regards *Dhyâna*, or meditation. When we hear a sound, there is first the external vibration, secondly, nerve motion that carries it to the mind; and thirdly, the reaction from the mind, along with which flashes the knowledge of the object, which was the external cause of those physical and mental changes from ethereal vibrations up to mental reaction. These three have been

called in Yoga philosophy as *Sabda* or sound, *Artha* or meaning, and *Jnâna* or knowledge. In the language of modern philosophy they are called the ethereal vibration, the motion in the nerve and brain, and the mental reaction. Now these, though three distinct processes, have become mixed up in such a fashion as to become quite indiscernible. In fact, we cannot perceive now any one even of the above three causes ; we perceive only the effect of the three, and call that effect the external object. Every act of perception, nevertheless, includes the three elements and there is no reason why we should not be able to distinguish between them.

Such being the case, when by previous preparations the mind has become strong and controlled, and the power of finer perception has been attained, then it should be employed in meditation. This meditation must begin with gross objects at first and then rise slowly to finer and finer objects, until it has become objectless. The mind should be employed first in perceiving the external causes of sensations, then to find out the internal motions, and then to perceive the reaction of the mind. When it has succeeded in perceiving the external causes of sensations by themselves, it will acquire the power of perceiving all fine material existences, all fine bodies and forms. When it has succeeded in perceiving the motions inside, by themselves, it will gain the control of all mental waves within itself or in others, even before they have translated themselves into physical forces. And when it will be able to perceive the mental reaction by itself, the Yogi will acquire the knowledge of everything, inasmuch as every sensible object and every thought is the result of that reaction. Then

will he have seen, as it were, the very foundations of his mind, and it will be under his perfect control. Different powers will come to the Yogi, and if he yields to the temptation of using any one of these, the road to his further progress will be barred. Such is the evil of running after the enjoyments of these powers. But, if he is strong enough to reject even those miraculous powers, he will attain to the goal of Yoga, namely, the complete suppression of the waves in the ocean of the mind. Then alone will the glory of his soul, untrammelled by the distractions of the mind and the motions of the body, shine in its full effulgence ; and the Yogi will find himself at the time, as he is and as he always was, namely, the essence of knowledge, immortal, and all-pervading.

Samâdhi is the final natural inheritance of every human being—nay, of every animal even. From the lowest animal to the highest angelic being, each one will have to come to that state some time or other, and then and then alone, will religion begin for him. And what have we been doing all the time but struggling towards that stage? There is no difference now between us and those who have no religion, because we have had no experience of the super-conscious state. And by concentration alone do we get to that experience. Each one of the steps to attain this state of *Samâdhi* has thus been properly reasoned out and adjusted scientifically by the Yogis ; and, when faithfully practised, they will surely lead us to the desired end. And when we have reached that end, then will all sorrows cease, all miseries vanish, the seeds of actions will be burned, and the soul will be free for ever.

CHAPTER VIII.

The Raja Yoga in Brief.

THIS is a summary of Râja Yoga freely translated from the *Kurma Purâna*.

The fire of Yoga burns the cage of sin that is around a man. Knowledge becomes purified, and *Nirvâna* is obtained directly. From Yoga comes superconscious knowledge and that knowledge helps the Yogi to attain liberation. He who has attained knowledge by Yoga, with him the Lord is pleased. Know them to be gods incarnate who practise *Mahâyoga*, either once a day, or twice a day, or thrice, or always. Yoga is divided into two parts. One is called the *Abhâva*, and the other, *Mahâyoga*. That in which one's Self is meditated upon as zero, or as bereft of every quality or limitation whatsoever, is called *Abhâva*. And that in which one sees the Self as full of bliss bereft of all impurities, and one with God, is called *Mahâyoga*. The Yogi realises his Self by each one of them. The other Yogas that we read and hear of do not deserve to be compared with the great *Brahmayoga*, which the Yogi attains by means of them both and in which the Yogi finds himself and the whole universe as God Himself. That indeed is the highest end of the two kinds of Yoga.

The steps that are to be taken in Yoga are—*Yama*, *Niyama*, *Asana*, *Prânâyâma*, *Pratyâhâra*, *Dhâranâ*, *Dhyâna* and *Samâdhi*. Non-injuring anybody, truthfulness, non-covetousness, chastity, and not receiving anything from another, are called

Yama ; it purifies the *chitta* or the mind. The non-producing of pain in every living being, by thought, word and deed is what is called *Ahimsâ*, non-injuring. There is no virtue higher than non-injuring. There is no happiness higher than what a man obtains by his attitude of non-offensiveness to all creation. By truth we attain to meritorious work. Through truth everything is attained ; for, in truth is established everything. Relating facts as they are—that is truth. Not taking others' goods by stealth or by force is what is called *Asteyam*, or non-covetousness. Chastity in thought, word and deed, always and in all conditions, is what is called *Brahmacharyya*. The non-receiving of anything whatever from anybody, even when one is suffering, is what is called *Aparigraha*. For the theory is that, when a man receives something that is conducive to luxury from another man, his heart becomes impure, he loses his independence, and becomes bound and attached. The following are helps to success in Yoga—*Niyama*, regular habits and observances ; *Tapas*, austerity ; *Svâdhyâya*, study ; *Santosha*, contentment ; *Saucha*, purity ; *Ishvara pranidhâna*, worshipping God. Fasting or in other ways controlling the body, is called the physical *Tapas*. Repeating the *Vedas* and other *Mantras*, by which the *Sattva* material in the body is purified, is called *Svâdhâya* or study. There are three sorts of repetitions of such *Mantras*. One is the verbal, another semi-verbal, and the third mental. The verbal or audible is the lowest, and the mental or inaudible is the highest of them. The repetition which is so loud that anybody can hear is the verbal ; the next one is where only the organs vibrate, but no distinct sound is heard by a man who

is sitting near. That in which there is no sound whatever, but is only the mental repetition of the *mantra*, thinking of its meaning at the same time, is called the "mental muttering," and that is the highest. The sages have said that there are two sorts of purification, external and internal. The external purification of the body is by water, earth, and so forth ; as for instance, by bathing. The internal purification or the purification of the mind is attained by the observance of truth in thought, word and deed, and all the other mental virtues. Both are necessary. It is not sufficient that a man should be internally pure and externally dirty. When both are not attainable the internal purity is the better, but no one will be a Yogi who does not observe both the kinds of purification. Worship is performed by praising, by remembrance and by devotion to God. We have spoken about *Yama* and *Niyama*. The next thing to consider is *Asana* or posture. The only thing to understand in it is to hold the body straight, leaving the spine free, with the chest, the shoulders, and the head straight. Where there is danger from fire or water, where the ground is strewn with dry leaves, where there are wild animals, where four streets meet, where there is too much noise, or too many ant-hills, and where there are many wicked persons, Yoga must not be practised in such places. This applies more particularly to India. Do not practise Yoga when the body feels very lazy, or when the mind is very miserable and sorrowful, or when the body is ill. Go to a place which is well hidden, and where people do not come to disturb you. For as soon as you do not want people to know what you are doing, all the curiosity in the world will be

awakened ; again, if you go into the street and want people to know what you are doing, they will not care. Do not choose dirty places, but choose a place with beautiful scenery around, for practising Yoga. And when you practise, begin by saluting all the ancient Yogis and your own *Guru* and God. Next comes *Prânâyâma*. *Prâna* means the vital forces in one's own body, and *Yama* means the controlling of them. There are three sorts of *Prânâyâma*, the very simple, the middle, and the very high. *Prânâyâma* is divided into two parts ; one is called filling, and the other is called emptying. When you perform a *Prânâyâma* in twelve seconds, it is the lowest *Prânâyâma* ; when you do it in twenty-four seconds, it is the middle *Prânâyâma* ; and when that *Prânâyâma* is performed in thirty-six seconds or more, it is called the higher *Prânâyâma*. That *Prânâyâma* in which there is first perspiration, then vibration of the body, and then the rising of the body of the performer from the seat, with great bliss in the man's soul, is the highest *Prânâyâma*. There is a *mantra* called the *Gâyatri*. It is considered to be very holy in the *Vedâs*. It runs thus—"We meditate on the glory of that Being who has produced this universe ; may He enlighten our mind !". Then *Om* is joined to it at the beginning and at the end. Repeat *Gâyatri* three times during a *Prânâyâma*. In all books they speak of *Prânâyâma* being divided into *Rechaka* or exhaling, *Puraka* or inhaling, and *Kumbhaka* or restraining, stationary. The *Indriyas* or the organs of the senses are going outwards and coming in contact always with external objects ; to bring them under the control of one's will

is what is called *Pratyâhâra* which means literally, the gathering towards oneself.

Fixing the mind on the lotus of the heart, or on the centre of the head, is what is called *Dhâranâ*. When the mind remains fixed in one place, and when its waves rise up, holding to one object only, or in other words, when all other waves of it have stopped—except one kind of wave only, that state of the mind is called *Dhyâna*, or meditation. When no such object is necessary for the mind to hold on and when the whole of it has become a single-formed wave, that state of it is called *Samâdhi*. Bereft of all help from places and centres, only the meaning of the thing remains present in the mind at the time. If the mind can be fixed on a centre for twelve seconds it will be a *Dhâranâ* ; twelve such *Dhâranâs* will be a *Dhyâna* ; twelve such *Dhyânas* will be a *Samâdhi*.

Dhyâna has already been spoken of. A few examples are given now about what to meditate upon. Sit straight, and look at the tip of your nose. You will find that that helps to concentrate the mind, and that by controlling the two optic nerves one advances a long way towards the control of the arc of reaction, and so on to the control of the will. These are a few specimens to meditate upon :

Imagine a lotus upon the top of the head, several inches up, with virtue as its centre, and knowledge as its stalk. Imagine the eight petals of the lotus to be the eight powers of the Yogi and the stamens and pistils inside, to be renunciation. Salvation comes to the Yogi who refuses the external powers, so the eight external petals of the lotus are to be thought of as the eight powers, and the internal stamens and

pistils as the renunciation of all those powers. Inside of that lotus think of the inexpressible One, surrounded with effulgent light,—the One Who is Almighty, Intangible, and Whose name is *Om*. Meditate on that.

Another meditation is being given below : Think of a space in your heart, and in the midst of that space think that a flame is burning. Think of that flame as your own soul, and inside that flame think of another effulgent space, and consider that as the Soul of your soul,—God. Meditate upon that in the heart. Chastity, non-injuring, pardoning everyone—even the greatest enemy, truth, faith in the Lord, these are the qualities that in their perfection lead to Yoga. Be not afraid if you are not perfect in all of them, but work for getting perfection in one of them and the others will come. He who has given up all attachment, all fear, and all anger—he whose whole soul has gone unto the Lord—he who has taken refuge in the Lord and whose heart has become purified, with whatsoever desire he comes to the Lord, He will grant that to him. Therefore worship Him through knowledge, or love, or renunciation.

“He is My beloved worshipper who is not jealous of any being, who is the friend of all, who is merciful to all, who has nothing of his own, whose egotism is lost, who when injured always pardons, and never loses his balance in happiness or misery. Know him to be My beloved *bhakta* who is always satisfied, who works always in Yoga, whose self has become controlled, whose will is firm, and whose mind and intelligence are given up unto Me. Know him to be My beloved who never becomes the cause of disturbance

to others, and never in his own turn gets disturbed by them, and who has given up excessive joy, grief, fear, and anxiety. Know him to be My beloved who does not depend on anything, who is pure and active, who does not care whether good comes or evil, and never becomes miserable, and who has given up all efforts for himself. Know him to be My beloved who is the same in praise or blame, with a silent, thoughtful mind, blessed with what little comes in his way, who has no home of his own and who is steady in his ideas. Such alone can become Yogis.**

There was a great god-sage called Nârada. Just as there are sages or great Yogis among mankind, so there are great Yogis among the gods. Nârada was such a Yogi. He used to travel everywhere. One day when he was passing through a forest, he came across a man who had been meditating until the white ants had built a huge mound round his body; the man had been sitting in that position so long! He said to Nârada. "Where are you going?" Nârada replied, "I am going to heaven." "Then, ask God when He will be merciful to me—when I shall attain freedom." Nârada said, he would do so and went on his way. But before he had gone very far he came across another man, who was jumping about, singing and dancing. He said, "O Nârada, where are you going?" and his voice and gestures were wild! Nârada said, "I am going to heaven." "Then, ask God when I shall be free." Nârada agreed and went on. In course of time he came again by the same road, and there was the man who had been meditating till the ant-hills had grown round him. He said

* Bhagavad-Gita, Ch. XII, Verses 13-16 and 19.

“O, Nârada, did you ask the Lord about me?” “Oh, yes.” “What did He say?” “The Lord told me that you would attain freedom in four more births.” Then the man began to weep and wail ; and said, “Alas I have meditated until an ant-hill has been raised around me, and still I have four more births yet to go through!” Nârada went to the other man. “Did you ask my question?” “Oh, yes. Do you see this tamarind tree? I have to tell you that as many leaves as there are on this tree, so many times you will be born before you attain freedom.” The man on hearing this began to dance for joy, and said, “Indeed, I shall have freedom after such a short time!” And a voice came unto him that very moment, saying, “My child, you will have freedom this very minute.” That indeed was the reward for his wonderful perseverance. For, he was ready to work through all those births and nothing discouraged him. But the first man felt otherwise and thought that even four more births would be too long. Only perseverance like that of the man who was willing to wait æons, will bring about the highest result.

PATANJALI'S
YOGA APHORISMS

Introduction.

Before going into the Yoga-Aphorisms we shall discuss one great question, namely, that upon which the whole theory of religion rests, according to the Yogis. It seems to be the consensus of opinion of all the great minds of the world, and it has almost been demonstrated by researches into physical nature, that we are but the outcome and manifestation of an absolute condition, which is at the back of our present relative condition, and that we are going forward, to return to that again. That being granted, the question arises at present, which of the two conditions is better,—the absolute or the relative. There are not wanting people who think that the manifested state is the highest state of man. Thinkers of great calibre are of opinion that we are but manifested specimens of an undifferentiated being, and that the differentiated state is higher than that undifferentiated or absolute condition. Because they imagine that in the absolute there cannot be any quality whatsoever and therefore it must be insensate, dull, and lifeless. For that reason, they think that this life alone can be enjoyed and that therefore we must cling to it. Now, let us first inquire into the other solutions that have been found of human life. There was an old solution that man after death remained as he was and that all his good sides, minus his evil sides, remained

for ever. Logically stated this means that man's goal is the world, and that this world carried a stage higher, with the elimination of its evils, is the state they call heaven. This theory, on the face of it, is absurd and puerile, because it cannot be. There cannot be good without evil, or evil without good. To live in a world where it is all good and no evil, is what Sanskrit logicians call a "dream in the air." Another theory in modern times has been presented by several schools, namely, that man's destiny is to go on always improving, and struggling towards, but never reaching the goal. This statement, though apparently very nice, is also absurd ; because there is no such thing as motion in a straight line. Every motion is in a circle. If you take up a stone, and project it into space, and then wait long enough, that stone would come back exactly to the place from where it started, provided there are no forces to the contrary to prevent it from doing so. A straight line, infinitely projected, must end in a circle. Therefore, the idea that the destiny of man is infinite progression forward and forward without a halting, is absurd. Although extraneous to the subject, I may remark here that the idea of a force always completing a circle explains the ethical theory, that you must not hate but love every one. Because, just as in the case of electricity or any other force, the modern theory is that the power leaves the dynamo and completes the circle back to the dynamo, so with all forces in nature ; they must come back to the source. Therefore do not hate anybody, because that force of hatred which comes out from you, must, in the long run, come back to you. And if you love, that love also will come back

to you, completing the circuit. It is as certain as it can be, that every impulse of love or hatred that goes out of the heart of man comes back to him in full force and nothing can stop it. On other and practical grounds, however, we see that the theory of eternal progression is untenable ; for destruction is the goal of everything earthly. All our struggles and hopes and fears and joys end but in death. Nothing is so certain as this. Where, then, is this infinite progression, this motion in a straight line? Everywhere around, we see but the display of things going out to a distance, and again coming back to the centre from which they started. See how from nebulæ the sun, the moon, and the stars are produced ; then they dissolve and go back to nebulæ. The same is being done everywhere. The plant takes material for its growth from the earth, and then in the end dissolves, and gives it back. Every form in this world is taken out of the surrounding atoms and then goes back to those atoms again.

It cannot be that the same law acts differently in different places. For, law is uniform, and nothing is more certain than that. And if what has been said above is the law of nature, so will it be with thought. That also will dissolve and come back to its origin. Therefore, whether we will it or not, we shall have to return to the origin, which is called God or the Absolute. We have all come from God, and we are all bound to go to God. Call that God by any name you like—call him God, or Absolute, or Nature, or by any other name, the fact will always remain the same. And God will ever be what the scriptures have proclaimed—"From whom all this universe comes out, in whom all that is born lives, and to whom all that

is living returns." This one fact is certain. Nature works on the same plan, and what is being worked out in one sphere, is being worked out in millions of other spheres. What you see with regard to the planets, the same will you find with this earth, with men and with the stars. The huge wave is a compound of millions of small waves ; so the life of the whole world is a compound of millions of little lives, and the death of the whole world is the compound, likewise, of the deaths of millions of little beings.

Now the question arises, is going back to God the higher state, or is it not? The philosophers of the Yoga-school emphatically declare that it is. They say that man's present state is a degeneration and there is not a single religion on the face of the earth which says that man is an improvement. The idea with them is that the beginning of man is perfect and pure, that he degenerates until he cannot degenerate further, and that there comes a time when he shoots upward again to complete the circle ; the circle spoken of above, must be here also. However low he might go, he must ultimately take the upward bend again, and go back to the original source, which is God. Man comes from God in the beginning, in the middle he becomes man, and in the end he goes back to God. This is the method of putting it in the Dualistic form. In the Monistic form they say that man is God even now, and goes back to Him again. If the present state of man is the higher one, then why is there so much horror and misery in it and why is there an end to it? Aye, if this is the higher state, why does it end? That which corrupts and degenerates can never be the highest state. Why should it be then so diabolical, so unsatisfying? It is only

excusable, inasmuch as through it we are taking a higher groove ; we have to pass through it in order to become regenerate again. Put a seed into the ground and it disintegrates, and dissolves after a time, and out of that dissolution comes the splendid tree. So every soul has become degenerated, to come out as the stately tree. So it follows that the sooner we get out of this state, which we call "man," the better it is for us. Is it by committing suicide that we get out of this state? Not at all. That will be making it all the worse. Torturing ourselves, or condemning the world, is not the way to get out of it. We have to pass through the Slough of Despond and the sooner we are through, the better. At the same time it must always be remembered that this is not the highest state.

Now what is really difficult to understand here is that the Absolute state, which has been declared by the Yogis to be the highest, is not, as some fear, the state of the zoophite or of the stone. That would be a dangerous thing to think. According to such thinkers there are only two states of existence,—the one like that of the stone, and the other, of thought. But what right have they to limit existence to these two? Why can there not be a state infinitely superior to thought? The vibrations of light, when they are very low, we do not see ; when they become a little more intense they become light to us ; when they become still more intense we do not see them ; it is as darkness to us. But is that darkness which we see in the end, the same in character as what we saw in the beginning? Certainly not ; there is the difference of the two poles between them. Similarly, is the thoughtlessness of the stone the same as the

thoughtlessness of God? Certainly not. God does not think ; He does not reason ; why should He? Is anything unknown to Him, that He should reason? The stone cannot reason ; God does not. Such is the difference. These philosophers think it to be awful to go beyond thought ; for they find nothing beyond thought. But the fact is that there are higher states of existence beyond reasoning. It is really beyond the intellect that the first state of religious life is to be found, and when you step beyond thought, intellect and reasoning, then alone you have made the first step towards God. That indeed is the beginning of real life, whereas this, that is commonly called life, is but an embryo state.

The next point to consider is, what proof is there that the state beyond thought and reasoning is the highest state? In the first place, all the great men of the world, men who really moved the world and never thought of any selfish ends whatsoever, have declared that the present life is but a little stage on the way, and that our real life is beyond, in the Infinite. In the second place, they have not only said so, but laid the attainment of that type open to everyone ; they have left the methods by which they attained it, so that all can follow in their steps. In the third place, there is no other way left and there is no other explanation to this our present limited existence. Taking for granted that there is no higher state, why then are we going through this circle all the time ; what reason can be there to explain the existence of this world? The sensible world will then be the limit to our knowledge, if we cannot go any farther and if we must not ask for anything more. That indeed is what is called agnosticism. But what

reason is there to believe in the testimony of the senses? I would call that man a true agnostic who would stand still and die never believing in the deluding testimony of his senses. Aye, if reason is all in all, it leaves us no place to stand on this side of nihilism. And if a man is agnostic of everything else but money, fame and name, he is only a fraud. For, Kant has proved beyond all doubt that we can never penetrate beyond the tremendous dead wall, called reason. And that is the very first idea upon which all Indian thought took its stand, dared to seek, and succeeded in finding something higher than reason, where alone the explanation of the present state is to be found. This indeed is the value of the study of Yoga, that it will take us beyond the world of senses. The prayer in the Vedas, "Thou art our father, and wilt take us to the other shore of this ocean of ignorance," has indeed been fulfilled, and Yoga is that science of religion which takes us beyond the realm of reason. Yea, nothing else can do so.

THE YOGA APHORISMS.

CHAPTER I.

प्रथमोऽध्यायः ।—समाधि पादः ।

Concentration : Its Stages.

1. *Atha Yogānushāsanam.*

1. Now concentration is explained.

2. *Yogaschittavrittinirodhah.*

2. Yoga is restraining the mind-stuff (*Chitta*) from taking various forms (*vrittis*).

↘ A good deal of explanation is necessary here. We have to understand what *Chitta* is, and what its *vrittis* are. I have eyes. But the eyes will not see by themselves, if I take away the brain-centre which is in the head. The eyes will still be there, the retina complete, and also the picture, and yet the eyes will not see. So the eyes are only secondary instruments and can never be called the organs of vision. The real organ of vision is in the nerve-centre of the brain and without that the two eyes alone will not be sufficient for vision. Again, a man is seen sometimes to sleep with his eyes open. The light-picture is there then and the brain-centre is there also, but the man does not see. For, a third thing is necessary,

अथ योगानुशासनम् ॥ १ ॥

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

namely, that the mind must be joined to the organ. So for every act of vision we must have the eye or the external instrument, the brain-centre and the agency of the mind. Carriages roll down the street, and if you are deeply engaged in something, you do not hear them. Why? Because your mind was not attached to the organ of hearing. So for every act or perception we need first the instrument, then the organ, and thirdly, the mind-attachment to these two. The mind takes the impression farther in and presents it to the determinative faculty—*Buddhi*—which reacts. And along with this reaction flashes the idea of egoism. Then that mixture of action and reaction is presented to the *Purusha* or the Soul, who perceives every object in this sort of mixture. The organs or *Indriyas* together with the mind or *Manas*, the determinative faculty or *Buddhi*, and egoism or *Ahamkâra*, form the group called the *Antahkârana* or the internal instrument. The *Manas*, the *Buddhi* and the *Ahamkâra* are but various processes in the mind-stuff, called *Chitta*. (The waves of thought in the *Chitta* are called *vrittis*.) the literal rendering of which is the whirlpool. Now, what is thought? Thought is a force like gravitation or repulsion. It is absorbed by us from the infinite storehouse of force in nature; the instrument called *Chitta* takes hold of this kind of force, and when it passes out at the other end, it is called thought. This force is supplied to us through food. And as out of the food the body obtains the power of motion and so forth, so out of it is manufactured other finer forces, which we call thought. Naturally, we see then, that the mind is not intelligent; yet it appears to be so. Why? Because the intelligent soul is

behind it. You are the only sentient being, and the mind is but the instrument through which you catch the external world. Take, for instance, this book ; as a book it does not exist outside ; what exists outside is unknown and unknowable. It is the suggestion that gives a blow to the mind and the mind gives out in response to that a reaction—just as when a stone is thrown into the water, the water is thrown against it in the form of waves. The real universe is thus the occasion of the reaction of the mind. A book-form, or an elephant-form, or a man-form, is not outside ; all that we know of each one of them is but our mental reaction from the outer suggestion. Matter has thus been rightly defined as the "permanent possibility of sensation," by John Stuart Mill. It is only the suggestion that is existing outside. Take for example the event of pearl-making by an oyster. A grain of sand or something gets inside and begins to irritate the oyster which throws a sort of enamel-coating round the sand and this makes the pearl. The universe as we perceive it, is made likewise of our own enamel, so to say, while the real thing which causes us to perceive the universe is, like the grain of sand in the oyster, inside the enamel which we have thrown around it. The ordinary man will never understand it, because, when he tries to be able to do so he throws out and sees only his own enamel. We shall now understand what is meant by vriddis. The real man is behind the mind ; the mind is but the instrument in his hands, and it is his own intelligence that is always percolating through it. It is only when the real man stands behind it that the mind becomes intelligent, and when he gives it up it falls to pieces and becomes nothing. So you

understand what is meant by *Chitta*. (It is the mind-stuff, and the *vrittis* are the waves or ripples that rise in it when external causes impinge on it. These *vrittis*, therefore, form the whole of our universe ; and we shall go beyond thought and reason or attain the Absolute state, if we can make these *vrittis* cease.

The bottom of a lake we cannot see, if its surface is covered with ripples. But when the ripples have subsided, and the water is calm, then it is possible for us to catch a glimpse of the bottom. Again, if the water of it is muddy and agitated all the time, the bottom will not be seen. But when the water is clear, and there are no waves, we shall see the bottom. Now the bottom of the lake may represent our own true Self, the lake, the *Chitta*, and the waves, the *vrittis* in it.) Again, the mind exists in three different states ; one is called *Tamas*, or dark, just as in brutes and idiots, where it acts only to injure others and no other idea comes to it. Then there is the active state of mind, called *Rajas*, when its chief motives for action are power and enjoyment and when it says unto itself, "I will be powerful and rule others." Then at last, when the waves cease, and the water of the lake becomes clear, there comes to it the *Sattva* or serene and calm state. This state is not inactive, but rather intensely active. For it is the greatest manifestation of mental power to remain calm always. It is easy to be active. It is easy to let the reins go, and let the horses drag you. Any one can do that. But he who can stop the plunging horses is the strong man. For, which requires the greater strength, letting go, or restraining? The calm man is not the man who is dull. You must not mistake *Sattva* for dulness, or laziness. The calm

man is one who can restrain the mental waves at will. Activity, therefore, is the manifestation of a lower kind of strength, and calmness, of a superior kind.

. The *Chitta* is always trying to get back to its natural pure state, but the organs draw it out. To restrain it and check its outgoing tendency, and to start it on the return journey to the essence of intelligence is what Yoga teaches ; only in this way can the *Chitta* get into its proper course.

Although the *Chitta* is present in every animal from the lowest to the highest, it is only in man that we find it possessed of intellect, and until the mind-stuff has become intelligent it is not possible for it to return inside its own self through all the various steps taught in Yoga, and liberate the soul. Immediate salvation is impossible for the cow or the dog, although they have a mind each, because the *Chitta* in them has not as yet taken the form that we call intellect.

The *Chitta* manifests itself in the following different forms—scattering, darkening, wakening, and concentrating.* These are the four states in which the mind-stuff manifests itself. The scattered form is one of activity, when it has the constant tendency to go after the acquirement of power, pleasure and so forth, which bring pain in the end. Then, the darkened form is one of dulness, the only tendency of which is to injure others. The commen-

* The commentators speak here of another form of *Chitta*, called the *Niruddha* or the perfectly concentrated. But as the *Ekâgra* and the *Niruddha* have only a quantitative difference between them, and as both of them lead one to *Samâdhi*, the Swami has overlooked the division. For, in fact the *Ekâgra* leads one to the *Niruddha* state.

tator says, the first form is natural to the *Devas* and the angels ; and the second form, to the demoniacal natures. The wakening or the *Vikshipta* form is when the *Chitta* struggles to centre itself. The *Ekâgra* or the concentrated form of the *Chitta* is what brings us to *Samâdhi*.

3. *Tadâ drashtuh svarûpêvasthânânam.*

3. At that time (the time of concentration) the seer (*Purusha*) rests in his own (unmodified) state.

As soon as the waves have stopped, and the lake has become quiet, we see the ground below the lake. So with the mind ; when it is calm, we see what our own nature is : we then do not identify ourselves with the waves, but remain our own selves.

4. *Vrittisârûpyamitaratra.*

4. At other times (other than that of concentration) the seer is identified with the modifications (of the *Chitta*).

For instance, I am in a state of sorrow, for some one blames me. This is a modification or *vritti*, and I identify myself with it, and the result is misery.

5. *Vrittayah panchatayyah klishâtâ aklishâtâh.*

5. There are five classes of modifications, (some) painful and (others) not painful.

6. *Pramâna-viparyaya-vikalpa-nidrâ-smritayah.*

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

इत्तिसारूप्यमितरत्र ॥ ४ ॥

इत्तयः पञ्चतयः क्लिष्टा अक्लिष्टाः ॥ ५ ॥

प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतयः ॥ ६ ॥

6. (These are) right knowledge, indiscrimination, verbal delusion, sleep and memory.

7. *Pratyakṣhânumânâgamâh pramânâni.*

7. Direct perception, inference, and competent evidence are proofs or right knowledge.

When two of our perceptions do not contradict each other we call it proof or right knowledge. As for instance, I hear something ; if it contradicts something that I have already perceived, I begin to doubt it and do not believe it. There are three kinds of proof. Direct perception or *Pratyakṣham*, that is to say, whatever we see and feel is proof, if there has been nothing to delude the senses. I see the world ; that is sufficient proof that it exists. Secondly, *Anumāna* or inference, that is to say, when you see a sign, and from that come to the thing signified. Thirdly, *Aptavâkyam* or the direct perception of the Yogi, or of those who have seen the truth. We are all struggling to gather knowledge, but whereas you and I have to struggle hard, and come to knowledge through the long and tedious process of reasoning, the Yogi who has become perfectly pure, has not to go through that process. For the past, the present, and the future are spread before his mind like a book to read ; he, therefore, does not require to go through the tedious process of reasoning, and his words become proofs, because he sees all knowledge in himself ; thus in one sense, he can be called omniscient. The authors of the sacred scriptures were such persons ; therefore the scriptures are regarded as proof. And if any such persons are living

at present, their words also will be regarded as proof. Other philosophers have gone into long discussions about *Aptas* or persons who have thus found all knowledge within themselves. They have raised the question, where is the proof that that is so? The answer is that the words of such people are proof because they see what they say. For, is it not a fact that whatever I and you see are regarded as proofs, if these do not contradict any past knowledge? There is knowledge beyond the senses, and whenever it does not contradict reason and past human experiences, that knowledge is to be regarded as proof. Else any mad man may come into this room and say he sees angels around him ; that of course would not be proof. Therefore, to become regarded as proof the knowledge, in the first place, must be true knowledge ; secondly, it must not contradict knowledge of the past ; and thirdly, it must depend upon the character of the man who pronounces it. It has been said sometimes that the character of the man is not of so much importance as what he may say and that we must first hear what he says. This may be true as regards other things ; a man may be wicked, and yet make an astronomical discovery ; but in religion it is different, because no impure man will ever have the power to reach the truths of religion. Therefore, we have first of all to see that the man who declares himself to be an *Apta* is a perfectly unselfish and holy person ; secondly, that he has reached beyond the senses ; thirdly, that what he says does not contradict the past knowledge of humanity. For any new discovery of truth does not contradict the past truths, but fits into them. And fourthly, that truth must have a possibility of verification. If a man

says, 'I have seen a vision,' and tells me that I have no right to see it, I will never believe him. Every one must have the power to see the vision for himself. Again, no one who sells his knowledge is an *Apta*. All these conditions must be fulfilled ; you must first see that the man is pure, and that he has no selfish motive, or that he has no thirst for gain or fame. Secondly, he must show that he has reached the superconscious state. Thirdly, he must give us something that we cannot get from our senses, and which is for the benefit of the world ; we must see also that it does not contradict other truths, for if it contradicts other scientific truths we must reject it at once. Fourthly, the man should never be singular in his experience ; he should represent only what all men can attain. The three sorts of proof, then, are direct sense-perception, inference, and the words of an *Apta*. I cannot translate this word into English. It cannot be rendered by the word "inspired," because inspiration comes from outside, while this sort of knowing state comes from within one's own self. The literal meaning of the word is "attained."

8. *Viparyyayo mithyâjnânamatadrûpam
pratishthitam.*

8. Indiscrimination is false knowledge not established in the real nature (of things).

The next class of *vrittis* that arise is mistaking one thing for another, as a piece of mother-of-pearl is taken for a piece of silver.

9. *Sabdajnânânupâti vastusûnyo vikâlpah.*

विपर्ययो मिथ्याज्ञानमतद्रूपं प्रतिष्ठितम् ॥ ८ ॥

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ९ ॥

9. Verbal delusion follows from words having no (corresponding) reality.

There is another class of *vrittis* called *Vikalpa*. A word is uttered, and we do not wait to consider its meaning, but jump to a conclusion immediately. It is a sign of weakness of the *Chitta*. You can understand now the theory of restraint. The weaker the man is, the less he has of restraint. Measure yourselves always with the standard of restraint. When you are going to be angry or miserable on hearing some news, reason it out and see how it has thrown your mind into such *vrittis*.

10. *Abhâva-pratyayâbalambanâ vrittirnidrâ.*

10. Sleep is a *vritti* which embraces the feeling of voidness.

The next class of *vrittis* is called sleep and dream. When we awake to know that we have been sleeping, we can then have a memory only of that perception. For, that which we do not perceive we can never have any memory of, and every reaction is a wave in the lake. Now, if during sleep the mind had no waves, it would have no perceptions of the state, positive or negative, and therefore we would not remember them. The very reason of our remembering the state of sleep, therefore, is that during sleep there must have been a certain class of waves in the mind. Memory is another class of *vrittis*, which is called *Smriti*.

11. *Anubhûtavishayâsampramoushah smritih.*

11. Memory is when the (*vriddhis* of) perceived objects do not slip away (and through impressions come back to consciousness).

Memory can be caused by the previous three classes of *vriddhis*. For instance, you hear a word. That word is like a stone thrown into the lake of *Chitta* ; it causes a ripple ; that ripple, again, rouses a series of ripples in it ; this process is called memory. So during sleep a peculiar kind of ripple is raised in the *Chitta* and when that throws it into a ripple of memory it is called a dream. Dream is another form of the ripple, which in the waking state is called imagination.

12. *Abhyâsavairâgyâbhyâm tannirodhah.*

12. Their control is by practice and non-attachment.

The mind, to have this sort of non-attachment, must be clear, good and rational. Why should we practise? Because each action is like a pulsation quivering over the surface of the lake. The vibration dies out, and what is left of it is the *Samskâra* or impression. When a large number of one kind of impressions is left on the mind they coalesce and become a habit. It is said that "habit is second nature"; not only so, but it forms also the first and the whole nature of man ; for, everything that we are is the result of habit. That fact ought to give us consolation, because, if one's mental constitution is made up only of habit, one can make and unmake it

at any time. Thus *Samskâras* are left by all the vibrations that are passing through our mind, each one of them leaving its result. Our character is the sum-total of these impressions or marks, and according as a particular kind of wave prevails in the mind it takes its peculiar tone. If good waves prevail it becomes good, if bad ones prevail it becomes wicked, if joyful ones do so it becomes jovial, and so forth. The only remedy, therefore, for bad habits is to form counter habits ; the impressions that have been left by bad waves of thought and which are commonly called bad habits, are to be controlled by good habits. Go on doing good and thinking holy thoughts continuously ; that is the only way to suppress base impressions. Never say, "that man is hopeless," because he represents only a bundle of habits, that can be checked by new and better ones. For our character is nothing but repeated habits, and repeated habits alone can reform it.

13. *Tatra sthitau yatnôbhyâsah.*

13. Continuous struggle to keep them (the *vrittis*) perfectly restrained is practice.

What is practice? It is the attempt to restrain the mind, or in other words, it is to prevent the *Chitta* from going out into waves.

14. *Sa tu dirghakâla-nairantaryya-satkârasevito
dridhabhü'n'h.*

14. Practice becomes firmly grounded when observed for a long time with constant and intense zeal (to attain the end).

सुखं स्थितौ यत्नोऽभ्यासः ॥ १३ ॥

स तु दीर्घकालनैरन्तर्यसत्कारसेवितो दृढभूमिः ॥ १४ ॥

Restraint does not come in one day, but by long continued practice.

15. *Drishtânusraviḱa-vishaya-vitrishnasya
vasikâra-samjnâ vairâgyam.*

15. That state of the mind which comes as the effect of giving up thirst of enjoying objects of the senses, either seen or heard, and in which one becomes conscious of one's power of control of those objects, is non-attachment.

The two motive powers of our actions are (1) what we see ourselves ; (2) the experience of others. These two forces are throwing the lake of the mind into various waves. Renunciation is the power of battling against them and holding the mind in check. Therefore, renunciation of the motive powers of our actions is what we want. As for instance, you are passing through a street and a man comes and takes your watch. That throws your *Chitta* immediately into the form of a wave, called anger. Allow not that to come. If you can prevent the rising of that wave, you have renunciation or *Vairâgyam*. Similarly, the worldly-minded teach us that the attainment of sense-enjoyments is the highest ideal in life and in course of time that appears to us as a tremendous temptation. To deny one's self of such enjoyments and not allow the mind to come to wave-forms with regard to them, is renunciation. Therefore, to control the twofold motive powers arising from my own experience and from the experience of others and prevent the *Chitta* from being governed

दृष्टानुसृष्टिक-विषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १५ ॥

by them, is *Vairâgyam*. Such waves of the mind should be controlled by me, and not I by them—this sort of mental strength is what is called renunciation or *Vairâgyam* and that is the only way to freedom.

16. *Tatparam purusha-khyâtirgunavaitrishnyam.*

16. That extreme non-attachment which gives up even the qualities, shows (the real nature of) the Purusha.*

It is the highest manifestation of the power of non-attachment when it takes away even our attraction towards the qualities of nature. We have first to understand what the *Purusha* or the Self is, and what the qualities are. According to Yoga Philosophy the whole of nature consists of three qualities ; one is called *Tamas*, another *Rajas*, and the third *Sattva*. These three qualities manifest themselves in the physical world as attraction, repulsion, and control. All things in nature, all manifestations of it, are but combinations and recombinations of those three forces. Nature has been divided into various categories by the *Sânkhyas* ; the Self of man which is beyond all of them is effulgent by Its very nature. It is pure and perfect. And whatever of intelligence we see in nature is from the reflection of the Self upon nature. For, nature itself is insentient and we must

तत्परंपुरुषख्यातिर्गुणवैतश्याम् ॥ १६ ॥

* The commentators have explained the aphorism as follows—That non-attachment becomes extreme and takes away even the attraction of the mind towards the qualities of nature after one has seen the Purusha. But as that is, as it were, putting the cart before the horse, the Swami has rejected it and explained the Sutra differently.

remember that nature includes mind also. The mind is in nature and thought too is in nature. From thought down to the grossest form of matter, everything is in nature, or in other words, is a manifestation of nature. This nature has covered the Self of man, and when it takes away the covering, the Self becomes unveiled, and appears in Its own glory. Non-attachment, as it has been described in aphorism 15, as being the control of the objects in nature, is the greatest help towards manifesting the Self. The next aphorism defines *Samâdhi*, or perfect concentration, which is the goal of the Yogi.

17. *Vitarka-vichârânandâsmîtânugamât*

samprajnâtaḥ.

17. The concentration called perfect knowing is that which is related to reasoning, discrimination, bliss and unqualified egoism.

Samâdhi is divided into two varieties. One is called the *Samprajnâta*, or that which brings perfect knowledge of the object of meditation—and the other, the *Asamprajnâta*, or that in which nothing is known, but in which the Self only remains in Its full glory. The *Samprajnâta* is of four varieties. In this kind of *Samâdhi* come all the powers of controlling nature. The first variety is called the *Savitarka*, when the mind meditates upon an object again and again, by isolating it from other objects. There are two sorts of objects for meditation,—the categories of nature, and the *Purusha*. Again, the categories are of two varieties ; the twenty-four categories are insentient,

and the one sentient, is the *Purusha*. When the mind thinks of the elements of nature by thinking of their beginning and their end, this is one sort of *Savitarka*. The words require explanation. This part of Yoga is based entirely on the Sâmkhya Philosophy, according to which egoism, will and mind have a common basis, called the *Chitta*. The *Chitta* is the stuff out of which they are all manufactured. This mind-stuff takes in the forces of nature and projects them as thought. There must be something, again, where both force and matter are one. This is called the *Avyaktam*, or the unmanifested state of nature, as it existed before creation and to which, after the end of a cycle, the whole of manifested nature returns, to come out again after another period. Beyond that is the *Purusha*, the essence of intelligence, by knowing Whom one becomes free. There is no liberation in getting powers. They lead us only after the enjoyments of this life. But all search for enjoyment in the world is vain, and this is the old, old lesson which man finds so hard to learn. When he does learn it, he gets out of the universe and becomes free. The possession of what are called occult powers only intensify the world in our minds and in the end intensify suffering. As a scientist, Patanjali is bound to point out the possibilities of this science, though he never misses an opportunity to warn us against going after powers. Knowledge alone is power, and as soon as we begin to know a thing we get power over it. So, when the mind begins to meditate on the different elements it gains power over them. (That sort of meditation where the external gross elements are the objects, is called *Savitarka*.) *Tarka* literally means question, and

Savitarka, with question. Therefore the meaning of the word is—questioning the gross elements, as it were, that they may give up their truths and their powers to the man who meditates upon them. (Again, in the very same meditation, when one struggles to take the elements out of time and space, and think of them as they are, by themselves, it is called *Nirvitarka*, or without questioning.) (When meditation goes a step higher, and takes the *Tanmâtras* or fine elements as its object, and thinks of them as in time and space, it is called *Savichâra*, or with discrimination, and when the same meditation gets beyond time and space, and thinks of the fine elements as they are, it is called *Nirvichâra*, or without discrimination.) The next step is when both the gross and the fine elements are given up, and the object of meditation is the interior or the thinking organ, and when the thinking organ is thought of as bereft of the qualities of activity and dulness, it is then called *Sânandam*, or the blissful *Samâdhi*. In the *Samâdhi* in which we think of the mind as the object of meditation and in which, after meditation becoming deep, only the *Sattva* state of the Ego, as differentiated from all other objects, remains, that is called the *Asmitâ Samâdhi*; and the man who has attained to this kind of *Samâdhi* has attained to the state called *Videha* or “bereft of body.” For, he can think of himself now as without his gross body; although, he will have to think of himself as with a fine body. Those that in this state get merged in nature without attaining the goal are called *Prakritilayas*; but those who do not stop even at that kind of fine enjoyment, reach the goal, which is freedom.

18. *Virâma-pratyayâbhyâsapûrvah samskâra-seshônyah.*

18. There is another *Samâdhi* which is attained by the constant practice of cessation of all mental activity, the *Chitta* (then) retaining only the unmanifested impressions.

This is the perfect superconscious *Asamprajnâta Samâdhi*, the state which gives us freedom. The first state does not give us freedom or liberation of the soul. A man may attain to all sorts of powers, and yet fall again. There is no safeguard against his falling until the soul goes beyond nature and beyond conscious concentration. It is very difficult to attain, although its method seems very easy. Its method is to hold the mind as the object of meditation allowing no thought to come into it, thus making it an entire vacuum. When we can really do this, in that moment we shall attain liberation. When persons without training and preparation try to make their minds vacant, they are likely to succeed only in covering themselves with *Tamas*, or materials which make the mind dull and stupid, and lead them to think that they are making a vacuum of it. To be able really to render it into a vacuum is to manifest the greatest strength and the highest control. For when this state of *Asamprajnâta* superconsciousness is reached, the *Samâdhi* becomes seedless. What is meant by that? In that sort of concentration where there is consciousness and where the mind has succeeded only in quelling or holding down the waves

of the *Chitta*, the waves are still there in the form of tendencies, and these tendencies or seeds will become waves again when the time comes. But when you have succeeded in destroying those tendencies of the mind, then the *Sâmadhi* has become seedless ; for, then there are no more seeds in the mind out of which to manufacture again and again this plant of life, this ceaseless round of birth and death. You may ask, what state would that be in which we shall have no consciousness and no knowledge? The answer is—What we call knowledge is a lower state than the one that is beyond knowledge. You must always bear in mind that the extremes look very much alike. The low vibrations of ether are called darkness, for we cannot see in them, and the very high vibrations of ether are also called darkness, for we cannot see in them either ; but one is real darkness, and the other is really intense light ; yet they appear to us to be the same. So, although ignorance is the lowest state, knowledge the middle, and existence beyond knowledge, the highest state, yet the state of ignorance and that beyond knowledge, appear alike to us. Knowledge or consciousness is a manufactured something or a combination, and therefore it is not the reality.

Now, what will be the result of the constant practice of this sort of highest concentration? All old tendencies of restlessness and dulness will be destroyed, as well as all tendencies, good and bad. The case is similar to that as when chemicals are used to take the dirt and alloy off gold. As the ore is smelted down, the dross is burnt along with the chemicals. So the strong controlling power of that sort of concentration will stop the bad tendencies

first, and eventually, the good ones also. And when all good and evil tendencies have thus been suppressed, there will remain the Soul, in all its glorious splendour, untrammelled by anything whatever, and that Soul alone is omnipresent, omnipotent, and omniscient. So, by giving up all powers we become omnipotent, and by giving up this little life we go beyond mortality and become infinite life itself. Then alone the Soul will know that it had neither birth nor death, neither want of heaven nor of earth. Then alone, will it realise that it neither came nor went and that it was nature which was moving all the time, and that movement was reflected upon its own self. The form of light cast by the lens upon the wall moves, but the wall foolishly thinks it is itself moving—so it is with all of us : it is the *Chitta* that is constantly moving and manipulating itself into various forms, and we are thinking that we are those various forms. All such foolish delusions will vanish by the powers of the highest concentration. And when the free Soul will command—not pray or beg, but command—then whatever It desires will be immediately fulfilled ; whatever It wants It will be able to do. According to the Sâmkhya Philosophy there is no God. It says that there cannot be a God, a Creator of this universe, because if there were one, He must be a soul, and a soul must be either bound or free. But God can never be either of those two things. For, how can the soul that is bound by nature, control nature, and create ? It is itself a slave. On the other hand what business has the soul that is free, to create and manipulate all these things ? It has no desires, so cannot be under any necessity to create. The Sâmkhya Philosophy says therefore, that

the theory of God to explain creation is an unnecessary one ; and that the hypothesis of the existence of nature explains it all. But after admitting nature as the creative principle, Kapila teaches that there are many souls, who, though they have nearly attained perfection, fall short of it, because they have not been able to renounce perfectly all powers. Their minds for a time merge in nature, to re-emerge as its masters. Kapila admits that there are such gods. All of us can become such gods, and according to the *Sânkhya*s the God spoken of in the Vedas is really one of these free souls. Beyond such gods, Kapila says, there is not an eternally free and blessed creator of the universe. On the other hand the Yogi says, "Not so ; there is a God ; there is one Soul separate from all other souls, and He is the eternal Master of all creation, the ever free, the Teacher of all teachers." The Yogis admit that such free souls as the *Sânkhya*s call 'merged in nature' also exist. They are Yogis who have fallen short of perfection, and though they may remain for a time as rulers of parts of the universe after being thus debarred from attaining the goal, they will eventually realise perfection.

19. *Bhavapratyayo videhaprakṛitilajânâm.*

19. (This *Samâdhi* when not followed by extreme non-attachment) becomes the cause of the re-manifestation of the gods and of those that become merged in nature.

The gods in the Indian systems represent certain

high offices which are being filled successively by various souls. But none of them is perfect.

20. *Sraddhâ-vîryya-smriti-samâdhi-
prajnâ-pûrvaka itareshâm.*

20. To others (this *Samâdhi*) comes through faith, energy, memory, concentration, and discrimination of the real.

These are they who do not want the position of gods or even that of rulers of cycles. They attain to liberation.

21. *Tîvra-samvegânâmâsannah.*

21. Success is speedy for those who have a strong desire (for attaining *Samâdhi*).

22. *Mridu-madhyâdhimâtratvâtâtôpi visheshah.*

22. The strong in desire again differ according as the effort that is produced by that desire is mild, medium, or supreme.

23. *Ishvara-pranidhânâdvâ.*

23. (Success is speedy) also by devotion to *Ishvara*.

24. *Klesha-karmavipâkâshayairapârâmrishtah
Purushavishesha Ishvarah.*

अज्ञातीर्थ्यस्मृतिसमाधिप्रज्ञापुर्व्वक इतरेषाम् ॥ २० ॥

तौत्रसंवेगनामासन्नः ॥ २१ ॥

सदुमध्याधिमावत्वात्ततोऽपि विर्गषः ॥ २२ ॥

ईश्वरप्रणिधानाद्वा ॥ २३ ॥

क्लेशकर्माविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २४ ॥

24. *Ishvara* (the Supreme Ruler) is a special *Purusha*, untouched by misery, the results of actions, and desires.

We have seen already that the Yoga Philosophy of Patanjali is based upon the Sâmkhya Philosophy, only that in the latter there is no place for God, while with the Yogis, God has a place. The Yogis, however, avoid the idea about God as the Creator of the Universe, although, *Ishvara* according to the Vedas is the Creator of the universe. They admit, however, that it must be the manifestation of one will, seeing that the universe is harmonious. Thus the Yogis want to establish a God, but avoid carefully the question of creation ; in fact, they do not raise it at all. Yet they arrive at God in a peculiar fashion of their own, as you will find in the next aphorism.

25. *Tatra niratisayam sarvajnatvavijam.*

25. In Him becomes infinite that all-knowingness which in others is (only) a germ.

The mind must always travel between two extremes. As for instance, the very idea of limited space gives you the idea of unlimited space also. If you close your eyes and think of space as having a limit, you will find that at the same time that you perceive the little circle of space, your mind has drawn a circle round it of unlimited dimensions. It is the same with time. For, if you try to think of limited time, say, a second, you will find that with the same act of perception, you are thinking of time as

unlimited also. So with knowledge, the manifestation of which is as a germ in man. And to think of that finite knowledge you will have to think of infinite knowledge around it. Therefore the very nature of our mental constitution shows us that there is unlimited knowledge, and the Yogis call that unlimited knowledge God.

26. *Sa pūrveshāmapī guruh*

kālenānavachchhedāt.

26. He is the Teacher of even the ancient teachers, being not limited by time.

It is true that all knowledge is within ourselves, but this has to be called forth by another act of knowledge. Although the capacity to know is inside us, it must be called out, and the Yogi maintains that that calling out of knowledge can only come through another knowledge. Dead, insentient matter can never call out knowledge, it is the action of knowledge that is required to bring it out. Therefore, knowing beings must help us to call forth what is in us. The help of teachers being thus always necessary, the Yogi says, the world is never without them, and no knowledge can come without their help. God is the Teacher of all teachers, because those teachers, however great they may be,—gods or angels—were all limited and bound at one time, but God was never so. Therefore these are the two peculiar deductions of the Yogis. First, that in thinking of the limited, the mind must think of the unlimited, and that if one part of that perception is true, the other must be so, for

the reason that their value as perceptions of the mind is equal. The very fact that man has a little knowledge, shows that God has unlimited knowledge. And if I am to admit one, why shall I not the other? Reason forces me to take or reject both. If I believe that there is man with a little knowledge, I must admit also that there is some one behind him with unlimited knowledge. The Second deduction is that no knowledge can come without a teacher. They admit with the modern philosophers that there is something in man which evolves and that although all knowledge is in man, yet certain environments are necessary to call it out. Now, we do not find any knowledge coming to any man without the help of teachers, and so the existence of men-teachers, god-teachers, angel-teachers, and so forth, are admitted by the Yogis. But as they are all limited, so the question rises, who was the teacher before them? Thus we are forced to admit, as the last conclusion, the existence of a teacher who is not limited by time, and that One Teacher with infinite knowledge without beginning or end, is called God.

27. *Tasya vâchaḥ prakāśah pranavah.*

27. His manifesting word is OM.

Every idea that you have in the mind has a counterpart in a word, and that word and the thought are inseparable. The external part of an idea or that by which it expresses itself to us, is what we call word, and the internal part of it is what we call thought. Therefore, no man can, by analysis, separate thought from word, and the idea that

language was created by men or that certain men came together and decided upon certain words to express certain thoughts, has been proved to be wrong. So long as things have existed there have been words and language. What then is the connection between an idea and a sound-symbol? For, although we see that there must always be a word to represent a thought, it is not necessary that the same thought requires the same sound-symbol. The thought may be the same in twenty different countries, yet we find, the sound-symbol to represent it is different in them. To this we say that although we must have words to express thoughts, yet these words need not necessarily have the same sound, and that sound-symbols will vary with different nations. Thus our commentator says, "Although the relation between thought and word is perfectly natural, yet it does not mean a rigid connection between one sound and one idea." The sound-symbols vary, yet the relation between them and the thoughts is a natural one. And the relation between thoughts and sounds becomes natural only when there is a real connection between the thing signified and the symbol. Until that is so, the symbol will never come into general use. Symbol, thus, is the manifestor of the thing signified, and if the thing signified has been in existence, and if, by experience, we know that the symbol has already expressed that thing many a time, then we are sure that there is a real relation between the two. Then, even if the things signified be not present, there will be thousands who will know them by the symbols. So there must be a natural connection between the symbol and the thing signified, before it can recall the thing signified when

pronounced. Now the author says that the manifesting word of God is *OM*. Why does he emphasise this, when there are hundreds of words for God and when that thought is connected with a thousand words? For, do we not find the idea of God connected with hundreds of words, each one standing as a symbol for Him? True, but there must be generalisation among all those words, a substratum or a common ground for all those symbols, and that alone will really be the best symbol of them all to express the idea conveyed by the word God. Let us try to find that out. In producing sounds we use the larynx, and the palate as a sounding board. Now, can there be a materialised sound, of which all other sounds will and must be but manifestations? Or in other words, can there be a sound-symbol that would represent naturally all the various sound-symbols that exist in the world? We shall see that the word *OM* (*Aum*) is that sound-symbol and that it can very well be regarded as the basis of all sounds. The word *OM* is composed of three letters *A*, *U*, and *M*. The first letter *A*, is the root sound, the key-note, and it is pronounced without touching any part of the tongue or palate; *M* represents the last sound in the series, being produced by closing the lips, and in pronouncing the letter *U* the sound rolls from the very root to the end of the sounding board of the mouth. Thus, *OM* represents the whole phenomena of sound-production. That being so, it must be the natural symbol, the matrix of all the various sounds. It denotes the whole range and possibility of all the words that can be made. Apart from these speculations, however, we see that around this word *OM* have centred all the religious ideas in India, or

that all the various religious ideas of the Vedas have gathered themselves round the word *OM*. But the question might be asked what has that to do with America or England, or any other country? Simply this, that as the word *OM* has been retained at every stage of religious growth in India and as it has been manipulated to mean all the various ideas about God by monists, dualists, mono-dualists and separatists, and has been taken even by atheists, to express their highest ideal, it has virtually become the one symbol now, to represent the religious aspiration of the vast majority of human beings and that therefore, it ought to be recognised and accepted as such by all the nations of the earth. Take, for instance, the English word God. It covers only a limited function of the Lord, and if you want to express any virtues of Godhood that is beyond it, you will find it insufficient. As for instance, you shall have to add adjectives to it to make it signify the Personal, the Impersonal, and the Absolute aspects of God. Similar is the case with the words for God in every other language ; their signification is very small. This word *OM*, however, has around it all the various significances. Therefore, why should it not be accepted by everyone?

28. *Tajjapastadarthabhâvanam.*

28. The repetition of this (*OM*) and meditating on its meaning (is an easy way to attain *Samâdhi*.)

Why should there be repetition of *OM*? In

noticing the theory of *Samskâras*, we have seen that the sum-total of impressions always lives in the mind. Impressions, though they become latent for a time, remain in the mind all the same and as soon as they get the right kind of stimulus, manifest themselves. Take for instance the case of atomic vibration ; it will never cease even when this universe is destroyed. The manifestation of massive external vibrations will disappear then, as the sun, the moon, the stars, and the earth melt down, but the vibrations in the atoms remain all the same. Each atom will perform then, the same function as the big worlds are doing at present. Similarly, the vibrations of the *Chitta* subside externally, after each direct perception, but continue to go on in it like atomic vibrations, and when they get the right kind of impulse, come out again. We shall be able to understand now what is meant by repetition. It is the greatest kind of stimulus that can be given to the spiritual *Samskâras*. "One moment of company with the holy serves like a ship to cross this ocean of life."—Such is the power of association. So the repetition of *OM*, and thinking of its meaning, serves in keeping that kind of good company in your mind. Study, and meditate on it after you have studied it. Thus light will come to you, and the Self will become manifest.

But one must think of this *OM*, and of its meaning too. Avoid evil company, because the bad impressions of old are still in you, and evil company is what is necessary to call them out again. In the same way good company will call out the good impressions that are in us, but which have at present become latent. Thus there is nothing holier in this world than to keep good company, because, then

good impressions will have the tendency to come to the surface.

29. *Tatah pratyakṣ-chetanâdhigamôpyantarâyâ bhâvascha.*

29. From that is gained through introspection, the knowledge of the living Self, Who is within every intellect and the destruction of obstacles also (to realise Him).

The first manifestation of the repetition and thinking of *OM* will be that the introspective power will be manifested more and more, and all the mental and physical obstacles to the realisation of the Self will begin to vanish. What are the obstacles to the Yogi?

30. *Vyâdhi-styâna-samsaya-pramâdâlasyâ-virati-bhrântidarśanâlabdhabhūmikātvānavasthita-tvāni chitta-vikṣepâstêntarâyâh.*

30. Disease, mental inactivity, doubt, indifference, laziness, the tendency to go after sense-enjoyments, stupor, false perception, non-attaining concentration, and falling away from that when attained on account of restlessness, are the obstructing distractions.

The body is the boat which will carry us to the other shore of the ocean of life. So it must be taken

ततः प्रत्यक्षचेतनाधिगमोऽप्यन्तरायाभावश्च ॥ २९ ॥

अधिस्थानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालभभूमिकत्वानवस्थितत्वानि
चित्तविक्षेपास्तेऽन्तरायाः ॥ ३० ॥

care of and kept free from diseases. Unhealthy persons can never become Yogis. Mental inactivity or dulness makes us lose all lively interest in a subject. One must avoid it by all means, otherwise, one will not get the necessary energy to practise. Doubts will arise in the mind about the truth of the science of Yoga, however strong one's intellectual conviction may be, until certain peculiar psychic experiences come, as hearing and seeing at a distance and so forth. Those glimpses of the innate power of the mind strengthen the student and make him persevere. The state of falling away when attained, is like the following:—Some days or weeks when you are practising, the mind will be calm and easily concentrated, and you will find yourself progressing fast. Then all of a sudden that progress will stop one day, and you will find yourself, as it were, stranded. Do not leave practising then, but persevere. For, all progress proceeds by such rises and falls.

31. *Duhkhu-daurmmanasyângamejayatva-svâsâprasvâsâ vikshepasahabhuvah.*

31. Grief, mental distress, tremor of the body and irregular breathing accompany non-retention of concentration.

Concentration will bring perfect repose to mind and body every time it is practised. When the practice has been misdirected, or not enough controlled, the disturbances mentioned above will come. Repetition of *OM* and self-surrender to the Lord will strengthen the mind, and bring fresh energy at such

times. The nervous shakings will come to almost everyone. Do not mind them at all, but keep on practising. Practice will cure them, and make the seat firm.

32. *Tatapratisedhârthamekātattvâbhyâsah.*

32. To remedy this, the practice of concentration on one subject (should be made).

Making the mind take the form of one object for some time will destroy the aforesaid obstacles. This is the general advice. In the following aphorisms it will be expanded and particularised. And as one kind of practice might not suit everyone, various methods will be advanced, and everyone will have to find out by actual experience which helps him most.

33. *Maitrî-ṅarunâ-muditopekshânâm sukḥa-duhḥa-punyâpunya-vishayânâm bhâvanâtaschitta prasâdanam.*

33. Friendship, mercy, gladness, indifference, being thought of in regard to subjects, happy, unhappy, good and evil respectively, pacify the *Chitta*.

We must have the following four sorts of ideas. We must have friendship for all ; we must be merciful towards those that are in misery ; when people are happy we ought to be happy, and to the wicked we must be indifferent. So with all objects that come

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३२ ॥

मैत्रीकरुणामुदितोपेक्षायां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्त-
प्रसादनम् ॥ ३३ ॥

before us. If the object is a good one we shall feel friendly towards it ; if the object is one that is miserable we must be merciful towards it. If it is good we must be glad, if it is evil we must be indifferent. These attitudes of the mind towards the different kinds of objects that come before it will make the mind peaceful. Most of the difficulties in our daily lives come from being unable to hold our minds in this way. For instance, if a man does evil to us, instantly we want to react evil, and every reaction of evil shows that we are not able to hold the *Chitta* down ; it comes out in waves towards the object, and we lose our power. Every reaction in the form of hatred or evil is so much loss to the mind, and every evil thought or deed of hatred, if it is controlled, will be laid in our favour. It is not that we lose by thus restraining ourselves, but we gain infinitely more than we suspect. Each time we suppress hatred, or feelings of anger, it is so much good energy stored up in our favour, and that energy will be converted into higher powers.

34. *Prachchhardana-vidhâranâbhyâm vâ
prânasya.*

34. By throwing out and restraining the
Breath.

The word used in the aphorism is *Prâna*, and *Prâna* is not exactly breath. It is the name for the sum-total of the energy that is displayed in the universe. Whatever you see in the universe, whatever moves or works, or has life, is a manifestation of *Prâna*. The *Prâna* before the beginning of a cycle,

remains in an almost motionless state, and when the cycle has begun it begins to manifest itself. It is the *Prâna* that is manifesting itself as the nervous motion in animals, as well as thought in human beings. The macrocosm, as well as the microcosm, is therefore a combination of *Prâna* or energy and *Akâsa* or matter. Out of *Akâsa* are manufactured the different materials that you feel and see, and out of *Prâna*, all the various forms of energy. Now the restraining of *Prâna* is what is called *Prânâyâma* and among other ways, it is done also by controlling the breath. Patanjali, the father of the Yoga Philosophy, does not give very many particular directions about *Prânâyâma*; but later on other Yogis found out various things about it, and made out of it a great science. With Patanjali it is one of the many ways, but he does not lay much stress on it. He means here that you simply throw out the air, then draw it in, and then, hold it for some time, that is all; and by that process the mind will become calmer. But, later on, you will find that out of this has been evolved a particular science called *Prânâyâma*. The most important thing to remember, however, regarding *Prânâyâma*, is that *Prâna* is not the breath. But that which causes the motion of the breath, or that which is the vitality of the breath itself is *Prâna*. The word *Prâna*, again, is used for all the senses and in places in the scriptures they have been called *Prânas*; similarly, the mind also has been called *Prâna*; so it is evident that *Prâna* is the name of all kinds of forces. And yet we cannot call it a force, because all the forces are but manifestations of it. It is that which manifests itself as motion and every other force that can be produced out of motion. The *Chitta*, or the mind-stuff, is the engine which

draws in the *Prâna* from its own surroundings and manufactures out of that *Prâna* the various vital forces of which the first are the forces that keep the body in preservation, and the last, thought, will, and all other mental powers. By controlling the process of breathing we can control all the various motions in the body, and the various nerve-currents that are running through the body. First, we begin to recognise them, and then, slowly, we get control over them. The latter Yogis maintain that there are three main currents of *Prâna* in the human body. One they call *Idâ*, another *Pingalâ*, and the third *Sushumnâ*. The *Pingalâ*, according to them, flows through the right side of the spinal column, the *Idâ*, through the left and the *Sushumnâ* through the vacant channel that is at the middle of it. The *Idâ* and the *Pingalâ*, according to them, are the currents that are active in every man, and by their working we are performing all the functions of life. The activity of *Sushumnâ* although present in all as a possibility, is an accomplished fact with the Yogi only. You must remember that that changes the body of the Yogi, and as you go on practising Yoga your body too will change and will not be the same body that you had before the practice. That is quite rational, and can be explained. Because, every new thought that comes to us must make, as it were, a new channel through the brain. That explains indeed the tremendous conservatism of human nature. For our mind likes to run through the ruts that are already in the brain, because it is easy to do so. If we consider, for example, the mind to be like a needle, and the brain substance, a soft lump before it, then each thought that we have, makes a way of its own, as it were, in the brain.

This way would close up, had it not been for the grey matter that comes and makes a lining to keep it separate from other ways made similarly by other thoughts. If there were no grey matter there would be no memory, because memory means going over those old thought-ways and retracing a thought as it were. Now you will understand how, when I talk on subjects in which I take ideas that are familiar to everyone, and combine and recombine them, it is easy for the audience to follow ; because those thought-channels are present in everyone's brain, and it is only necessary for them to recur to those. But when I speak of a new subject altogether, then new thought-channels have to be made by them in the brain, and so it is not understood so readily. For, it is the brain (and not the people themselves) that refuses unconsciously then to be acted upon by that new idea and resists. The *Prâna* in the mind is trying to make new channels, at such times, and the brain will not allow it. This is really the secret of conservatism. The fewer channels there are in the brain, and the less the needle of *Prâna* has made such passages, the more conservative will be the brain, and the more will it struggle against new thoughts. The more thoughtful the man, the more complicated will be the thought-channels in his brain, and the more easily will he take to new ideas and understand them. So with every fresh idea we make a new impression in the brain and cut new channels through the brain-stuff. That is why we find that in the practice of Yoga there is so much physical resistance at first—that being the attempt to introduce an entirely new set of thoughts and motives. That is why we find also, that that part of religion which deals with the world-

side of the Infinite is widely accepted, while the other part, the Philosophy or the Psychology, which deals with the inner nature of man, is frequently neglected by people. The definition of the world according to Vedanta is—Infinite Existence projected into the plane of consciousness. A part only of Infinite Existence has been projected into consciousness, and that we call our world. So there is Infinite beyond the world also, and religion has to deal not only with that part of that Infinite which we call the world, but also with the Infinite that is beyond. Any religion which deals with either one of these alone, will be defective. It must deal with both of them. Now, that part of religion which deals with the part of the Infinite which has come into the plane of consciousness, and which has become limited, as it were, by the cage of time, space and causation, is quite familiar to us ; because we are in that already and ideas about this world have been with us almost from time immemorial. But that part of religion which deals with the Infinite that is beyond, appears to be entirely new to us, and that attempts to form ideas about it produces new channels in the brain, disturbing the whole system, and that is why you find in the practice of Yoga, ordinary people are at first turned out of their grooves. In order to lessen those disturbances as much as possible, all these methods are devised by Patanjali, that we may practise any one of them best suited to us.

35. *Vishayavati vâ pravrittirutpannâ manasah sthitanibandhini.*

35. The practice of those forms of concentration that being extraordinary sense perceptions and cause thereby perseverance of the mind—is another way (to Yoga).

Such practices fall naturally in the province of *Dhâranâ*, or concentration. The Yogis say, that if the mind becomes concentrated on the tip of the nose one begins to smell, after a few days, wonderful perfumes, if at the root of the tongue, one begins to hear sounds, if on the tip of the tongue, one begins to taste wonderful flavours, if on the middle of the tongue, one feels as if he were coming in contact with something, and if on the palate, one begins to see peculiar things. Now, if a man whose mind is disturbed and who doubts the truth of Yoga, take up some of these practices, he will have his doubts set at rest when after a little practice such perceptions would come to him, and the result will be that he will persevere.

36. *Visokâ vâ jyotishmatî.*

36. Or (by meditation on) the Effulgent One who is beyond all sorrow.

This is another sort of concentration. Think of the lotus of the heart, with petals downwards, and running through it the *Sushumnâ* ; take in the breath, and while throwing the breath out imagine that the lotus is turned with the petals upwards, and inside that lotus is an effulgent light. Meditate on that.

37. *Vîtarâga-vishayam vâ chittam.*

37. Or (by meditation on) the heart that has given up all attachment to sense-objects.

Take some holy person, some great person whom you revere, some saint whom you know to be perfectly non-attached, and think of his heart. That heart has become non-attached, so to meditate on that heart will calm the mind. If you cannot do that, there is the next way.

38. *Svapna-nidrâ-jnânâmbanam vâ.*

38. Or (by meditation on) the knowledge that comes in sleep.

Sometimes a man dreams of angels coming and talking to him and that he is in an ecstatic condition, that he is hearing music floating through the air. He is in a blissful condition in that dream, so when he wakes, it makes a deep impression on him. Let him think of that dream as real, and meditate upon it. To meditate on any holy thing that you have seen in dreams, helps concentration.

39. *Yathâbhimata-dhyânâdvâ.*

39. Or (by meditation on) anything that appeals to one as good.

This does not mean any wicked subject, but anything good that you like. As, for instance, meditation on any place, or scenery, or idea that you like

वीतरागविषयं वा चिन्म ॥ ३७ ॥

स्वप्न-निद्राज्ञानालम्बनं वा ॥ ३८ ॥

यथाभिमतध्यानाद्वा ॥ ३९ ॥

best ; in short, on anything whatsoever that naturally concentrates the mind.

40. *Paramânu-parama-mahattvântôsyâ vâshikârah.*

40. Thus meditating, unobstructed, things atomic as well as infinite, the Yogi's mind attains the stage called 'perfectly controlled.'

The mind, by practice, easily contemplates the most minute as well as the biggest thing. Thus the mind-waves become controlled.

41. *Kshînavritterabhijâtasyeva manergrahîtrigrahana-grâhyeshu tatstha-tadanjanatâ-samâpattiḥ.*

41. The Yogi whose *vrittis* have thus become powerless (controlled) by meditating on the receiver, the receiving (process) or the received (the self, the mind, or the external objects), obtains concentratedness and sameness, like the crystal (before different coloured objects).

Now, what is the result of that sort of constant meditation? We must remember here how in a previous aphorism Patanjali, dealing with the various states of meditation, said that the objects for meditation at first will be the gross ones, then the fine ones, and then still finer ones, and how, from all these meditations, which are not of a very high degree, he

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥ ४० ॥

चीणवृत्तेरभिजातस्यैव मणेर्यद्दीप्तयद्दृष्टयान्निष्ठेषु तत्स्थितदञ्जनता
समापत्तिः ॥ ४१ ॥

said, we get as a result that we can meditate as easily on the fine as on the grosser objects. In this aphorism he says that the Yogi sees the three things, the receiver, the received, and the receiving instrument, corresponding to the soul, the object, and the mind. Thus three objects of meditation are given us. First, the gross things, as bodies or material objects, secondly, fine things, as the mind, or the *Chitta*, and thirdly, the qualified *Purusha* itself or the egoism, and not the *Purusha* as it is by its own nature. By practice, the Yogi gets established in all these meditations. And whenever he meditates on any one of those objects he is able to keep out all other thoughts and he becomes identified with that on which he meditates ; or, in other words, when he meditates his mind becomes like a piece of crystal before which flowers or coloured things being placed, it becomes almost identified with them. As for instance, when red flowers are placed before, the crystal looks red, or if the flowers are blue, the crystal looks blue, and so forth.

42. *Tatra sabdârtha-jnânaviḥkalpaih samkṛnâ savitarkâ samâpattih.*

42. That in which sound, meaning, and resulting knowledge are mixed up, is (called *Samâdhi*) with reasoning.

Sound here means vibration ; meaning, the nerve currents which conduct it ; and knowledge, reaction. The various meditations that we have considered so far, have been called by Patanjali *Savitarka* or medi-

tation with reasoning. Later on he will give us higher grades of *Dhyânas* or meditations to practise. In those meditations, however, that are called "with reasoning," we keep the duality of subject and object, which results from the mixture of word, meaning, and knowledge. There is first the external vibration, the word ; this carried inward by the nerve currents is the meaning. After that there comes a reactionary wave in the *Chitta*, which is knowledge. The mixture of those three makes up what we call perception of an object. And when the mind is concentrated in one such perception only, it is said to be in *Samâdhi* with reasoning. The next *Samadhi* is higher.

43. *Smriti-parisuddhau svarûpa-sûnyevârthamâtranirbhâsâ nirvitarkâ.*

43. The *Samôdhi* called 'without reasoning' (comes) when memory becomes purified or devoid of all impressons, and the mind remaining unified with the object or the knowledge portion of a perception, expresses that only.

It is by the practice of meditation on the sound, the meaning and the knowledge portions of a perception that we come to the state where the three do not mix and where we can get rid of them. We will first try to understand what those three are. You remember the simile of the lake regarding the *Chitta* or the mind-stuff, and the vibrations in it produced by word or sound, like pulsations coming over it.

You have that calm lake in you. Now let me pronounce the word, "cow." As soon as it enters through your ears, a wave is produced in your *Chitta*. That wave representing the idea of the cow, is the form or the meaning as the Yogi calls it. The idea of the cow that you perceive now is really that wave in the mind-stuff, and that comes as a reaction to the external and internal vibrations produced by the sound, and with that the sound wave dies away ; for, no wave can exist without a word. You may ask how it is when we only think of the cow, and do not hear a sound. The answer is, that you make that sound yourself. You then say "cow" faintly in your mind, and with that rises the wave. There cannot be any wave without an impulse of sound, and when it does not come from outside, it comes from inside, and when the sound dies, the wave dies. What remains after that is the result of the reaction, and that is knowledge. The sound, the meaning and the knowledge portions of a perception, however, are so closely combined in our mind that we cannot separate them. As soon as the sound comes, the nerves vibrate, and the wave rises in reaction ; they follow so closely upon one another that there is no discerning the one from the other ; but when meditation has been practised for a long time, memory, the receptacle of all impressions, becomes purified, and we are able clearly to distinguish them from one another. This is called "*Nirvitarka*" *Samâdhi* or concentration 'without reasoning.'

44. *Ētayaiva savichârâ nirvichârâ cha sukshma-
vishayâ vyâkhyâtâ.*

44. By this process (the concentrations) with discrimination and without discrimination, whose objects are finer, are (also) explained. .

A process similar to the preceding is applied again ; only, the objects to be taken up in the former meditations are gross, and in the later they are fine.

45. *Sūkṣhma-viśhayatvañchâlinga-paryavasânam.*

45. The finer objects end with the *Pradhâna*.

The gross objects are the elements, and everything is manufactured out of them. The fine objects begin with the *Tanmâtrâs* or fine particles. The organs, the *antakṣharana* or the internal organ—divided according to its functions into *manas*, *buddhi*, egoism, and *Chitta* or the mind-stuff—which causes all manifestations, the equilibrium state of *Sattva*, *Rajas* and *Tamas* materials called *Pradhâna* (lit. chief), *Praṁṛiti* (nature), and *Avyakta* (unmanifest), are all included within the category of fine objects. The *Purusha* or the Soul alone is beyond them all.

46. *Tâ eva savijah samâdhih.*

46. These concentrations are with seed.

These do not destroy the seed of past actions, and therefore cannot give liberation ; what they bring to the Yogi is stated in the following aphorisms.

47. *Nirvichâra-vaisâradyêdhyâtma-prasâdah.*

सूक्ष्मविषयत्वञ्चालिङ्ग-पर्यवसानम् ॥ ४५ ॥

ता एव सबीजः समाधिः ॥ ४६ ॥

निर्विचार वैशारद्येऽध्यात्म-प्रसादः ॥ ४७ ॥

47. The concentration "without reasoning" being purified, the Chitta becomes firmly fixed.

48. *Tatra ritambharâ prajnâ.*

48. The knowledge in that is called "filled with Truth."

The next aphorism will explain this.

49. *Srutânumâna-projnâbhyâmanyavishayâ
visheshatvât.*

49. The knowledge that is gained from testimony and inference is about common objects. That from the *Samâdhi* just mentioned, is of a much higher order, being able to penetrate where inference and testimony cannot go.

The idea is that we have to get our knowledge of ordinary objects by direct perception, by inference therefrom and from testimony of people who are competent. By "people who are competent," the Yogis always mean the *Rishis*, or the Seers of the thoughts recorded in the Scriptures, that is to say, the Vedas. According to them, the only proof of the Scriptures is that they are the testimony of competent persons. Yet, they say the Scriptures cannot take us to realisation. We can read all the Vedas, and yet will not realise anything ; by practice alone of their teachings can we attain to that state which realises what the Scriptures say, which penetrates where neither reason,

तत्र ऋतम्भरा प्रज्ञा ॥ ४८ ॥

श्रुतानुमानप्रज्ञाभ्यामन्यावषया विशेषत्वात् ॥ ४९ ॥

nor perception, nor inference can go and where the testimony of others also cannot avail. This is what is meant by this aphorism. The realisation of that state is real religion, and all the rest is only preparation for the same. Thus, hearing lectures, reading books, or reasoning, is merely preparing the ground for its coming ; it is not religion. Intellectual assents and dissents are not religion. The central idea of the Yogi is that just as we come in direct contact with the objects of the senses, so religion also can be directly perceived in a far more intense sense. The truths of religion, such as God, the Soul, and so forth, cannot be perceived by the external senses. I cannot see God with my eyes, nor can I touch Him with my hands, and neither can I reason about things that are beyond the senses. Reason leaves us at a point quite indecisive, as regards those things. We may reason all our lives, as the world has been doing for æons, regarding them, with the result that we shall find in the end, that we are incompetent to prove or disprove the facts of religion. What we perceive directly we take as the basis, and upon that basis we reason. So it is obvious that reasoning will have to run always within the bounds of perception. It can never go beyond ; the whole scope of spiritual realisation, therefore, is beyond sense perception. And the Yogis say that man can surely go beyond sense perception, and reason. He has in himself the faculty and the power of transcending his intellect. And this is true not only of him, but of every being in creation. By the practice of Yoga that power is aroused, and man then transcends the ordinary limits of reason, and directly perceives things which are beyond reason.

50. *Tajjah samskârônya-samskârapratibandhî.*

50. The resulting impression from this *Sâmâdhi* obstructs all other impressions.

We have seen in the foregoing aphorisms that the only way of attaining super-consciousness is by concentration, and we have also seen that what hinder the mind from concentration are the past *Samskâras* or impressions. All of you have observed that when you are trying to concentrate your mind, your thoughts wander. When you are trying to think of God, that is the very time when the *Samskâras* appear. At other times they are not so active, but when you want them not to be, they are sure to be there, trying their best to crowd inside your mind. Why should that be so? Why should they be much more potent at the time of concentration? It is because you are repressing them at the time and therefore they react then with all their force. At other times they do not react. Numberless are these past impressions lodged in the *Chitta*, waiting like tigers to jump up. These have to be suppressed during meditation so that the one idea which we are aiming at may arise to the exclusion of the others, even though they all struggle to come up at the time, and the powers of the *Samskâras* in hindering concentration of the mind be tremendous. The kind of *Samâdhi* which has just been described is the best to be practised, on account of its power of suppressing the *Samskâras*. The *Samskâra* which will be raised by this sort of concentration will be so powerful that

it will hinder the action of the other *Samskâras* and hold them in check.

51. *Tasyâpi nirodhe sarva-nirodhânnirvijah samâdhih.*

51. By the restraint of even this (impression, which obstructs all other impressions), all being restrained, comes the "seedless" *Sâmadhi*.

You must remember that our goal is to perceive the Soul itself. We cannot perceive It, because It has got mingled up with the productions of nature, the mind, and the body. The most ignorant man thinks his body to be the Soul. The more learned man thinks his mind to be the Soul, but both these are mistaken. What makes the Soul get mingled up with the mind and the body, is the fact that the different waves in the *Chitta*, as soon as they rise, cover the Soul, so that we can see only a little reflection of It through them. So, if the wave is one of anger, we see the Soul as angry and say, we are angry. If the wave is a wave of love, we see ourselves reflected in that wave, and say we are loving. If that wave is one of weakness and the Soul is reflected in it, we think we are weak. Such ideas come from those impressions, because the *Samskâras* cover the Soul. The real nature of the Soul can never be perceived as long as there is one single wave in the lake of the *Chitta* or until all the waves in it have subsided ; so Patanjali teaches us first the meaning of these waves ; secondly, the best way to repress them ; and thirdly,

how to make one wave so strong as to suppress all other waves, fire eating fire as it were. And when only one such wave remains, it is easy to suppress that. When that is gone, the *Sâmadhi* or concentration is called seedless ; then nothing is left of the former state of the mind and the Soul is manifested just as It is, in Its own glory. Then alone do we know that the Soul is not a comopund, but that It is the only eternal, simple in the universe, and as such It can never be born or die, and that It is the immortal, the indestructible, the ever-living essence of intelligence.

CHAPTER II

द्वितीयोऽध्यायः साधनपादः ।

Concentration : Its Practice.

1. *Tapah-svâdhyâyesvarapranidhânâni* *ḥriyâyogah.*

1. Mortification, study, and surrendering the fruits of work to God are called *ḥriyâyoga*.

The different kinds of *Samâdhi* with which we ended our last chapter are very difficult to attain ; so we must take them up slowly. The first or the preliminary step to attain them is called *ḥriyâyoga*. *Kriyâ* literally means, work ; therefore, the word means, working towards Yoga. "The organs are the horses, the mind is the rein, the intellect is the charioteer, the soul is the rider, and the body is the chariot."* The master of the household, and the Lord of them all, that is to say, the Self of man, is sitting in that chariot. If the horses are very strong and do not obey the rein, if the charioteer, or the intellect, does not know how to control the horses, then the chariot will come to grief. But if the organs or the horses are well controlled, and if the rein or the mind is well held in the hands of the charioteer, the chariot will reach the goal. What is meant, therefore, by the word, mortification, is to hold the rein firmly while guiding the body and the organs, or in other words, not letting

तपःस्वाध्यायेश्वरप्रतिष्ठानानि क्रियायोगः ॥ १ ॥

* Katha Upanishad—1—iii—verses 3-5.

them to anything they like, but keeping them under proper control. Now, what is meant by 'study' in the aphorism, is no study of novels or story books, but study of those works which teach the liberation of the soul. Again, the word study does not mean controversial studies. The Yogi is supposed to have finished the period of controversy. He has had enough of that, and has become satisfied. He studies only to intensify his convictions. *Vâda* and *Siddhânta* are the two sorts of studies mentioned in the Scriptures, of which *Vâda* is argumentative and *Siddhânta*, decisive. When a man is entirely ignorant, he takes up the first or the argumentative kind of study and goes on fighting, and reasoning *pro* and *con* ; and when he has finished that stage, he takes up the *Siddhânta* or the decisive kind, or that which helps him to arrive at a conclusion. Again, simply arriving at conclusions will not help him ; but his desire to realise them must be intensified. "Books are infinite in number, but time is short ; therefore the secret of knowledge is to take what is essential" —so says an old Indian adage. Take that as your guide and try to live up to it. There is an old Indian legend that if you place a cup of milk and water before a *râja-hamsa* or swan, he will take all the milk and leave the water. The aforesaid adage directs us to conduct ourselves in that way in acquiring knowledge, taking what is of value leaving out the dross.* Intellectual gymnastics are necessary at

अमन्तशास्त्रं बहु वेदितव्यम् ।

म्वन्यश् काली वङ्गवश् विघ्नाः ॥

यत् सारभूतं तदपासितव्यं ।

इंसी यथा क्षीरमिवाम्बुमिश्रम् ॥

first. For we must not go blindly into anything. But the Yogi has already passed through that argumentative stage and has come to a conclusion which is like the rocks, immovable. The only thing he now seeks to do is to intensify the desire to realise that conclusion. Do not argue, he says, even if one forces arguments upon you, but be silent. Do not answer any argument, but go away calmly, because arguments disturb the mind. The only thing necessary now is to train the intellect to attain *Samâdhi*; therefore, what is the use of disturbing it for nothing? The intellect is but an instrument with limited power and can give us only knowledge circumscribed by the senses. The Yogi wants to go beyond the senses; therefore, intellect is of no use to him. He is certain of this and therefore remains silent and does not argue. Every argument throws his mind out of balance and creates a disturbance in the *Chitta*, and every such disturbance is a drawback. He knows it for certain that argumentations and searchings by means of reason are only to find out the way, that there are much higher things beyond them and that after all, the whole of life is not for school-boy fights and debating societies. By "surrendering the fruits of work to God" is meant to take to ourselves neither credit nor blame, but to give up both to the Lord and be at peace.

2. *Sa samâdhi-bhâvanâarthah klesa-tanu
karanârthascha.*

2. That brings forth *Samâdhi* and minimises the pain-bearing obstructions.

Most of us make our minds like spoilt children, allowing them to do whatever they want. Therefore it is necessary that *kṛiyâ-yoga* should be constantly practised, in order to gain control of the mind, and bring it into subjection. The obstructions to Yoga arise from lack of control, and cause us pain. They can only be removed by denying the mind, and holding it in check, through the means of *kṛiyâ-yoga*.

3. *Avidyâsmitâ-râga-dveshâbhinivesâh kḷesâh.*

The pain-bearing obstructions are—ignorance, egoism, attachment, aversion and clinging to life.

These are the five kinds of pains, the fivefold tie that binds us down, of which ignorance is the cause and the other four, its effects. It is the only cause of all our misery. What else can make us miserable when the nature of the soul is eternal bliss? What can make the soul sorrowful except hallucination or delusion produced by ignorance? Indeed all pain of the soul is simply delusion.

4. *Avidyâ kḷshetramuttareshâm
prasupta-tanu-vichchhinnodârânâm.*

4. Ignorance is the productive field of all those that follow, whether they exist in dormant, attenuated, overpowered, or expanded state.

Ignorance is the cause of egoism, attachment, aversion and clinging to life. These obstructions to Yoga, again, exist in different states. They are

अविद्यास्मितारागद्वेषाभिवेशाः क्लेशाः ॥ ३ ॥

अविद्या चैवमुत्तरंषां प्रसुप्ततनुविच्छिन्नीदाराणाम् ॥ ४ ॥

sometimes dormant. You often hear the expression "innocent as a baby," yet in the baby lies dormant the state of a demon or a god, which will come out by and by. In the Yogi, the impressions or the *Samskâras* of the foresaid obstructions, left by past actions, are attenuated ; that is to say, they exist in a very fine state, and he can control them or not allow them to become manifest. The word overpowered means that sometimes one set of impressions is held down for a while by those that are stronger, but they come out when that repressing cause is removed. The last state is the expanded, when the *Samskâra*, having helpful surroundings, attain to great power and activity for producing good or evil.

5. *Anityâsuchi-duhkhânâtamsu nityasuchi-sukhâtmaḥyâtiravidyâ.*

5. Ignorance is taking the non-eternal, the impure, the painful, and the non-Self, as the eternal, the pure, the happy, and the Atman or Self.

All the different sorts of impressions have one source, ignorance. So we have first to learn what ignorance is. All of us think that we are but bodies and not the Self that is pure, effulgent, and ever blissful ; and that is ignorance. We think of man, and look upon him as body only. This is the great delusion.

6. *Drigdarshana-saktyorekâtmataivâsmitâ.*

6. Egoism is identification of the seer with the instrument of seeing.

अनित्याशुचिदःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥

दृग्दर्शनशक्तीरेकात्मतेत्रास्मिता ॥ ६ ॥

The seer, really, is the Self, who is pure, ever-holy, infinite, and immortal. And what are the instruments? The *Chitta* or mind-stuff, the *Buddhi* or determinative faculty, the *Manas* or mind, and the *Indriyâni* or sense organs. These are the instruments for the Self to see the external world, and the identification of Self with the instruments is what is called ignorance, and that produces egoism. We say 'I am the mind,' 'I am thought,' 'I am angry,' or 'I am happy.' But how can that be when we are the Self? We should identify ourselves with the Self that can never change. And if the Self is unchangeable, how can It be one moment happy and the next, unhappy? It is formless, infinite, omnipresent. What then can change It? It is beyond all law. What then can affect It? Aye, nothing in the universe can affect It, and yet through ignorance, we are always identifying ourselves with the mind-stuff, and thinking that we are feeling pleasure and pain.

7. *Sukhânusayî râgah.*

7. Attachment is that which dwells on pleasure.

We find pleasure in certain things, and the mind like a current flows towards them ; and this following after the pleasure-centres as it were, is what is called attachment. We never feel attached where we do not find pleasure. We find pleasure in very queer things sometimes, but the principle remains that wherever we find pleasure, there we get attached.

8. *Duhkhânusayî dveshah.*

सुखानुशयो रागः ॥ ७ ॥

दुःखानुशयी द्वेषः ॥ ८ ॥

8. Aversion is that which dwells on pain.

That which gives us pain we immediately seek to get away from.

9. *Svarasavâhî vidushôpi tathârudhobhinivesah.*

9. Flowing naturally from former experiences of death is the clinging to life that is established even in the learned.

This clinging to life you see manifested in every animal. Attempts have been made also to build the theory of the existence of a future life upon it, and the fact that men are so fond of life has been taken as pointing to the possibility of a future existence, where their desire to live will meet with fulfilment. Of course it goes without saying that this argument is without much value ; but the most curious part of it is, that in Western countries, the idea is applied to men alone and not to other animals. In India this clinging to life has been one of the arguments to prove past experience and existence. As for instance, the old philosophers in India have advanced that if it be true that all our knowledge has come from experience, then it surely follows that what we have never experienced, we can never imagine or understand. It has been seen that as soon as chickens are hatched, they begin to pick up food. Again, it has been observed many times where ducks have been hatched by hens, that as soon as they came out of the eggs they flew to water, and the mother thought they would be drowned. If experience be the only source of knowledge, then, where did these chickens learn

to pick up food, or the ducklings, that the water was their natural element? If you say it is instinct, it means nothing ; it is simply giving a word, but is no explanation. Now what is this instinct? We find that we have many such instincts in ourselves. As for instance, a pianist will remember the fact that when he first learned to play the piano, how carefully he had to put his fingers on the black and the white keys, one after the other ; but after long years of practice, he can now talk with his friends, while his fingers play mechanically. It has become at present an instinct with him. So with every work that we do by practice it becomes an instinct, or in other words, it becomes automatic ; but so far as we know, all the cases which we now regard as automatic, are degenerated reason. In the language of the Yogi instinct is involved reason. Discrimination becomes involved, before we get to automatic *Samskâras*. Therefore it is perfectly logical to think that what we call instinct in this world is simply involved reason. And as reason cannot come without experience, all love for water are thus results of past experiences. The chicken's fear for the hawk, and the duckling's love for water are thus results of past experiences. The question that rises now is whether that experience belongs to a particular soul, or to the body simply, or in other words, whether the experience which comes to the duck as soon as it is born is the duck's forefather's experience, or the duck's own experience. Modern scientific men hold that it belongs to the body, but the Yogis hold that it is the experience of the mind transmitted through the body. This is called the theory of re-incarnation. We have seen now that all our knowledge, whether we call it reason

or instinct, must come through that one channel called experience, that all that we call instinct at present, is the result of past experience degenerated into that form, and that that instinct can be transformed into reason again. This is true of every knowledge in the universe, and upon this has been built one of the chief arguments for re-incarnation in India. The recurring experiences of pain and death in the past produce in course of time this clinging to life. This is why the child is instinctively afraid ; because the past experience of pain is there in its mind. Even in the most learned men, who know that this body will go, and who say, "Never mind, we have had hundreds of bodies, and the soul cannot die"—in spite of all their intellectual convictions, we find this clinging on to life. Now whence is this clinging to life? We have seen it to have become instinctive or in the psychological language of the Yogis it has become a *Samskâra*. And the *Samskâras* are the fine impressions lying dormant below the surface of the *Chitta*. All the past experiences of death that have become instinct at present, are nothing but cases of experience that has become subconscious. They live in the *Chitta*, and are not inactive, but working underneath. The *Chitta-vrittis* or the mind-waves, which are gross, we can perceive and feel ; so, they can be easily controlled ; but what about the finer instincts? How can they be controlled? As for instance, when I am angry and my whole mind becomes like a huge wave of anger, I see and feel it, and therefore can easily fight and control it ; but I shall not succeed in rooting it out of my mind until I can get down below to its causes. Let me explain the matter clearly. A man begins to say something harsh to me, and I begin to

feel that I am getting heated ; he goes on till I am perfectly angry, and then forgetting myself entirely I identify myself with anger. Now, when he first began to abuse me, I thought, "I am going to be angry." Then anger was one thing and I was another ; but when I became angry, I became anger myself. The Yogi says that such feelings will have to be controlled in the germ or the root, that is to say, in their fine forms, and before we have become conscious that they are acting on us. With the vast majority of mankind the fine state of such passions is not even known—the state in which they emerge from subconsciousness. When a bubble is rising from the bottom of the lake we do not see it, nor do we see it even when it has come nearly to the surface ; it is only when it bursts and makes a ripple that we know that it is there. The Yogi says that we shall only be successful in grappling with the waves when we can get hold of them in the bubble form and subdue them before they have become gross, otherwise, there is no hope of conquering any passion perfectly. To control our passions we have to control them at their very roots ; then alone shall we be able to burn out their very seeds. And as fried seeds thrown into the ground will never come up, so these passions will never arise after that.

10. *Te pratiprasavaheyâh-sûkshmâh.*

10. They (the pain-bearing obstructions), when fine are to be rejected (destroyed) by raising opposite modifications.

How are these fine *Samskâras* to be controlled? We have to begin with the big waves, and then come down to finer ones. For instance, when a big wave of anger has come into the mind, how are we to control that? Just by raising a big opposing wave of love. Sometimes a mother is very angry with her husband, and while in that state the baby comes in, and she kisses the baby; the old wave now dies out, and a new wave, namely, the love for the child, arises. That suppresses the other one; for, love is opposite to anger. So we find that by raising an opposite kind of waves we can conquer those which we want to reject. Then, if we can raise in our mind opposing waves, which are subtle, they will check the fine workings of anger beneath the conscious surface. We have seen before that instinctive actions first began as gross conscious actions, and then became fine and subconscious. So, if good waves in the conscious *Chitta* be constantly raised, they will gradually become subtle, and oppose the *Samskâra* forms of evil thoughts.*

11. *Dhyânaheyâstadvrittayah.*

11. The gross modifications of them are to be rejected (destroyed) by meditation.

Meditation is one of the great means of controlling the rising of mind-waves. By meditation you can make the mind subdue these waves, and if you go on

* The commentators explain this aphorism thus—

They are to be destroyed by reducing the *Chitta* to its use in the involving process (which leads to *Samâdhi*).

practising meditation for years until it has become a habit, and until it comes to you in spite of yourself, anger, hatred and so forth, which are but gross manifestations of the pain-bearing obstructions of ignorance, egoism, etc. will be controlled and checked.

12. *Klesamūlah karmāsayo drishtādrishtajanma-vedanīyah.*

12. The receptacle of works has its root in the pain-bearing obstructions, and it makes one experience the fruits of works in this visible (present) life, or in the unseen (future) life.

By the expression 'receptacle of works' is meant the sum-total of *Samskâras*. The mind is thrown into a wave by whatever work we do, and after the work is finished, we think the wave is gone. But it is not so. The wave then becomes fine, but it still exists there. For when we try to remember the work, it comes up again in the form of a faint wave. So it was there ; and if it were not there, there would be no memory. Thus every action and every thought, good or bad, settle down and become fine, and are stored up in the *Chitta*. Both happy and unhappy thoughts are included within the pain-bearing obstructions, because according to the Yogis, the happy thoughts also, in the long run, bring pain. All happiness or enjoyment which comes from the senses will eventually bring pain. For, it will make us thirst for more, and that brings pain as its result. There is no limit to man's desires ; he goes on desiring, and

when he comes to a point where desire cannot be fulfilled, the result is pain. Therefore the Yogis regard the sum-total of the impressions, good or evil, as pain-bearing obstructions ; for they obstruct the way to freedom of the Soul.

It is the same with the *Samskâras* or the fine roots of all our works ; they are the causes which will bring forth effects, either in this life, or in the lives to come. In exceptional cases, when these *Samskâras* are very strong, they bear fruit quickly ; exceptional acts of wickedness, or of goodness, bring their fruits even in this life. The Yogis hold that men who are able to acquire a tremendous amount of good *Samskâras* have not to die, but, even in this life, can change their bodies into god-bodies. There are several such cases mentioned by the Yogis in their books. Such men change the very material of their bodies and arrange the molecules in such fashion that they have no more sickness, and therefore, what we call death does not come to them. And why should it not be so? The physiological meaning of food is assimilation of energy from the sun. That reaches us through plants and animals that we eat. Therefore, science says that we take so much energy from the sun, and make it a part of ourselves. That being the case, why should there be only one way of assimilating energy? The plant's way is not the same as ours ; the earth's process of assimilating energy differs from our own. But all assimilate energy in some form or other. The Yogis say that people with a tremendous amount of good *Samskâras* are able to assimilate energy by the power of the mind alone, and that they can draw in as much of it as they desire without recourse to the ordinary methods. As a spider makes its web out of

its own substance, and becomes bound in it, and cannot go anywhere except along the lines of that web, so we have projected out of our own substance this net-work called the nerves, and we cannot work except through those nerve-channels. But the Yogi says we need not be bound by that.

The case may be regarded as similar to that of sending electrical currents. We can send electricity to any part of the world, but we have to send it by means of wires. But Nature can send a vast mass of electricity without the help of any wires at all. Why cannot we do the same?* Now, it is a fact that the nerve currents are very much like electrical currents and we can send them all over the body by the help of our mind and will. Nay what we call mind is very much the same as electricity. It has been proved also that the nerve fluid within our body shows polarity in answer to electrical directions. At present we can send our mental electricity only through the help of the nerves. But why can we not send that electricity without such aid? The Yogis say it is perfectly possible and practicable, and that when you can do that you will work all over the universe. You will be able to work with any body anywhere, without the help of the nervous system. When the mind is acting through the nerve-channels we say the man is living and when these cease to work the man is said to be dead. But when a man is able to act either with or without these channels, birth and death will have no meaning for him. All the bodies in the universe are made up of *Tanmâtras* or fine material particles

* The reader must remember that the Swami wrote this before the discovery of wireless telegraphy

and their difference lies in the arrangement of them. And if you are the arranger you can arrange them in your body in one way or another. Now, who makes up this body but yourself? Who eats the food? If another ate the food for you, you would not live long. Who makes the blood out of food? You, certainly. Who purifies the blood, and sends it through the veins? You. We are the masters of the body, and we live in it. Only we have lost the knowledge of how to rejuvenate it. We have become automatic or degenerated. We have forgotten the process of arranging the molecules of the body. So, what we do automatically has to be done knowingly. We are the masters and therefore, we shall have to regulate that arrangement, and as soon as we can do that we shall be able to rejuvenate it just as we like, and then we shall have neither birth nor disease nor death.

13. *Sati mûle tadvipâko jâtyâyurbhogâh.*

13. The root being there, the fruition comes (in the form of) species, life, and experience of pleasure and pain.

The roots, or the causes, that is to say, the *Samskâras* being there, they produce the effects of works. The cause dying down becomes the effect; again, the effect getting subtler becomes the cause of the next effect. A tree bears a seed, which becomes the cause of another tree, and so on. All our works now are the effects of past *Samskâras*; again, the works that we are doing at present, becoming *Samskâras* will be the causes of future actions, and thus we go on. So this aphorism says that the cause

being there, the fruit must come, in the form of birth in a species of being ; one will be a man, another an angel, another an animal, another a demon and so forth. Then again, the effects of different *ḥarma* will produce unequal length of life. As for instance, one man lives fifty years, another a hundred, another dies in two years and never attains maturity ; all these differences in life are regulated by past *ḥarma*. Then again, one man is born, as it were, for pleasure, and even if he buries himself in a forest, pleasure will follow him there. Another man, wheresoever he goes, is followed by pain ; everything brings pain to him. That also is the result of their past *ḥarma*. According to the philosophy of the Yogis all virtuous actions bring pleasure, and all vicious actions, pain. Any man who does wicked deeds is sure to reap their fruit in the form of pain.

14. *Te hlâda-paritâpaphalâh*

punyâpunyahetutvât.

14. They bear fruit as pleasure or pain, caused by virtue or vice.

15. *Parinâmatâpa-samskâra-duhḥhairguna-vrittivirodhâchcha sarvameva duhḥham vivekinah.*

15. To the discriminating, all is painful on account of everything bringing pain, either as consequence or as anticipation of loss of happiness or as fresh craving arising from impressions

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥

परिणामताप-संस्कारदुःखैर्गुणवृत्तिविरोधाच्च सर्वमेव दुःखं विवेकिनः ॥ १५ ॥

of happiness, and also on account of the counter-action of qualities.

The Yogis say that the man who has discriminating powers or good sense, sees through all that are called pleasure and pain, and knows that they come to all, and that one follows and melts into the other ; he sees that men follow an *ignis fatuus* all their lives, and never succeed in fulfilling their desires. The great king Yudhisthira once said that the most wonderful thing in life is that, every moment we see people dying around us, and yet we think we shall never die. Surrounded by fools on every side, we think we are the only exceptions, the only learned men. Surrounded by all sorts of experiences of fickleness, we think our love is the only lasting love. How can that be? Even love is selfish, and the Yogis say that, in the end, we shall find that even the love of husbands and wives, and children and friends, slowly decays. Decadence seizes everything in this life. It is only when everything, even love, fails that with a flash, man finds out how vain, how dream-like is this world. Then he catches a glimpse of *Vairâgyam* or renunciation, and through that a glimpse of the beyond. It is only by giving up this world that the other comes, and never through holding on to this one. Never yet was there a great soul who had not to reject sense pleasures and enjoyments to acquire his greatness. The cause of misery is the clash between the different forces of nature, one dragging man one way, and another dragging him another way, rendering permanent happiness impossible.

16. *Heyam dukhâmanâgatam.*

16. The misery which is not yet come is to be avoided.

Some *ḥarṃa* we have worked out already, some we are working out now in the present, and some are waiting to bear fruit for us in the future. The first kind is past and gone. The second we will have to work out. So it is only that which is waiting to bear fruit in the future that we can conquer and control, and towards that end all our forces should be directed. This is what Patanjali means when he says, that *Samskâras* are to be controlled by counteracting waves (II. 10).

17. *Drashtri-drisyayoh samyogo heyahetuh.*

17. The cause of that which is to be avoided is the junction of the seer and the seen.

Who is the seer? The Self of Man or the *Purusha*. What is the seen? The whole of nature beginning with mind, down to gross matter. All pleasure and pain arise from the junction between the *Purusha* and the mind. The *Purusha*, you must remember, according to this philosophy, is pure ; only when joined to nature, It appears to feel pleasure or pain by reflection.

18. *Prakâsa-kriyâ-sthitisîlam bhûtêndriyâtma-
ḥam bhogâpavargârtham drisyam.*

18. The experienced or the seen that is composed of elements and organs (both internal and external), is of the nature of illumination, action, and inertia, and is for the purpose of

दृष्टदृश्योः संयोगो ह्यहत्तः ॥ १७ ॥

प्रकाशक्रियास्थितिशैलं भूतैन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥ १८ ॥

experience (of the world) and release (of the experiencer).

The experienced, that is to say, nature, is composed of elements and organs—the elements, gross and fine, which compose the whole of nature, and the organs of the senses, mind, etc.—and is of the nature of illumination or *Sattva*, action or *Rajas*, and inertia or *Tamas*. Now what is the purpose of the whole of nature? It is that the *Purusha* may gain experience. The *Purusha* has, as it were, forgotten Its mighty, godly nature. There is a story that Vishnu, the protector of the gods, once became a pig, wallowing in mire; he had a she-pig, and a lot of baby pigs, and was very happy. Then some gods saw his plight, and came to him and told him, “You are the king of the gods, you have all the gods under your command. Why are you here?” But Vishnu said, “Never mind, I am all right here; I do not care for heaven while I have this sow and these little pigs.” The poor gods were at their wit’s end. After a time they decided to slay all the pigs one after another. And when all were dead, Vishnu began to weep and mourn. Then the gods ripped his pig body open and he came out of it and began to laugh. For, then he realised what a hideous dream he had, to imagine that he, the king of the gods, had become a pig and that pig-life was the only life so as to want the whole universe to come into that life! The *Purusha*, when It identifies itself with nature, forgets that It is pure and infinite. The *Purusha* does not love, but It is love itself. It does not exist, It is existence itself. The Soul does not know, It is knowledge itself. Therefore, it is a mistake to say the Soul loves, exists or knows. Love,

existence and knowledge are not the qualities of the *Purusha*, but Its very essence. When these get reflected upon something, we call them the qualities of that something. But it is not so with regard to the *Purusha*. For those are not the qualities but the essence of the *Purusha* or the *Atman*—the great *Atman*, the great Infinite Being, without birth or death, and established in Its own glory. It appears to have become so degenerate that if you approach to tell It, "You are not a pig," It begins to squeal and bite.

Thus is it with us all in this dream-world of *Mâyâ*, where it is all misery, weeping and crying, where a few golden balls are rolled, and the world scrambles after them. You were never bound by laws, for Nature never had a bond for you—that is what the Yogi tells us. The Yogi shows how, by junction with nature, and identifying Itself with the mind and the world, the *Purusha* thinks Itself miserable. Then the Yogi goes on to show us that the way out is through experience. We shall have to get all this experience, but let us finish it quickly. We have placed ourselves in this net, and will have to get out. We have got ourselves caught in the trap, and we will have to work out our freedom. So let us get this experience of becoming husbands, wives and friends, and making little loves ; we will get through them safely if we never forget what we really are. Let us never forget that this is only a transitory state that we have to pass through. Experience—the experience of pleasure and pain—is the one great teacher ; but let us know that it is only an experience on our way to the goal and that it will lead us step by step to that state where all things will become small, and where the

Purusha will appear so great that the whole universe will seem like a drop in the ocean, and will fall off by its own nothingness. We shall have to go through various experiences, but let us never forget the ideal.

19. *Viśeṣhâviśeṣha-lingamâtrâlingâni*

gunaparvâni.

19. The states of the qualities are the defined, the less-defined, the indicated only (but not defined), and the non-indicated or signless.

The system of Yoga is built entirely on the philosophy of the *Sânkhya*s ; so let us remember here the cosmology of the *Sânkhya* philosophy. According to the *Sânkhya*s, *Prakṛiti* or Nature is both the material and the efficient cause of the universe. In Nature there are three sorts of materials, the *Sattva*, the *Rajas*, and the *Tamas*. The *Tâmas* kind of materials is dark by nature and produces ignorance and heaviness. The *Rajas* produces activity and the *Sattva*, calmness and light. Nature, before creation, is called by them *Avyakṛtam*, undefined or indiscrete, that is to say, a state in which there is no distinction of form or name, and in which these three materials are held in perfect balance. Then the balance is disturbed, the three materials begin to mingle in various fashions, and the result is the universe. In man also, as in everything else, there exist these three kinds of materials. When the *Sattva* material prevails, knowledge comes to him ; when *Rajas* prevails, comes activity ; and when *Tamas*, darkness, lassitude, idleness, and ignorance. According to the

Sânkhya theory, the highest manifestation of Nature, consisting of those three materials, is what they call *Mahat* or intelligence, that is to say, universal intelligence, of which each human intellect is a part. In the *Sânkhya* psychology there is a sharp distinction between *Manas* or the mind function of the internal organ and the function of it called the *Buddhi* or intellect. The mind function is simply to collect and carry impressions and present them to the *Buddhi* or the individual *Mahat*, which determines upon it. Out of *Mahat* comes egoism,* and out of egoism, the fine materials. The fine materials combine and become the gross materials that are outside in the external universe. The claim of the *Sânkhya* philosophy is that, beginning with the intellect down to a block of stone, everything is the product of one substance, their difference consisting only in the finer or grosser states of manifestation of that substance. The finer is the cause, and the grosser is the effect. According to the *Sânkhya* philosophy, beyond the whole of nature is the *Purusha*, which is not material at all. *Purusha*, therefore, is not at all similar to any of the products of Nature, such as, *Buddhi*, mind, the *Tanmâtrâs*, or the gross materials. It is not akin to any one of these, and is entirely separate from them ; for, it is entirely different in its nature. From this the *Sânkhyas* argue that the *Purusha* must be immortal, because It is not the result of any combination, and that which is not the result of combination can never die. The *Purushas* or Souls are infinite in number.

* The reader will note the difference on this point, between the *Sânkhya* and the *Yoga* Philosophies. The latter holds that out of *Mahat* is being produced both egoism and the fine materials

Now we shall understand the Aphorism which says that, the states of the qualities are defined, undefined, indicated only, and signless. By the defined is meant the gross elements which we can sense. By the undefined is meant the very fine materials, such as the *Tanmâtrâs*, which cannot be sensed by ordinary men. If you practise Yoga, however, says Patanjali, then after a while your perceptions will become so fine that you will actually be able to perceive the *Tanmâtrâs*. For instance, you have heard how every man has a certain kind of light about him ; he says that that can be seen by the Yogi. We do not see it, but we all throw out these *Tanmâtrâs*, just as a flower continuously sends out fine particles, which enable us to smell it. Every day of our lives we thus throw out of our own selves a mass of good or evil, and wheresoever we go the atmosphere is full of such fine material particles. That is how there came to the human mind, unconsciously, the idea of building temples and churches. Why should man build churches in which to go to worship? Why not worship Him anywhere? For, even if he did not know the reason, man found out the fact that that place where people worshipped God became full of good *Tanmâtrâs*. And as people go there every day and think godly thoughts, the place gets more and more full of good *Tanmâtrâs* and becomes more and more holy. Now, if any man who has not much *Sattva* in him goes there, the place will influence him, and arouse his *Sattva* quality. Here, therefore, is the significance of temples and holy places ; but you must remember that their holiness depends on holy people congregating there. The difficulty with man is that he forgets the original

meaning, and puts the cart before the horse. It was men who made these places holy, and then the effect became the cause and made men holy. If the wicked only were to go there it would become as bad as any other place. It is not the building, but the people, that make a church, and that is what we always forget. That is why sages and holy persons, who have much of this *Sattva* quality in them, can send it out and exert a tremendous influence day and night on their surroundings. Thus a man may become so pure that his purity will become tangible and whosoever comes in contact with him then, will become pure.

Next "the indicated only" means the *Buddhi*, or the intellect. "The indicated only" is the first manifestation of nature ; from it all other manifestations proceed. And the last is "the signless" or the undifferentiated *Praṅkṛiti* herself. There seems to be a great difference between modern science and religion at this point. Every religion has the idea that the universe has come out of intelligence. The theory of God, taking it in its psychological significance, apart from all ideas of personality is that, intelligence is the first in the order of creation, and that out of that intelligence has come what we call gross matter. But the modern philosophers say that intelligence is the last to come. They say that unintelligent things slowly evolve into animals, and from animals into men. They claim that instead of everything coming out of intelligence, intelligence itself is the last product to come. But though the religious and the scientific statements seem directly opposed to each other, yet both of them are true. For if we take an infinite series, such as, A—B—A—B

—A—B, &c., the question might well arise as to which is first, A or B. If you take the series as A—B you will say that A is the first, but if you take it as B—A, you will say that B is the first. So it depends upon the way we look at it. Intelligence undergoes modification and becomes the gross matter, this again merges in intelligence, and thus the process goes on. The *Sânkhya*s and other religionists put intelligence first, and the series becomes intelligence first, and then matter. The scientific man on the other hand puts his finger on matter, and says, matter first, and then intelligence. Yet they both indicate the same chain. Indian philosophy, however, goes beyond both intelligence and matter, and finds a *Purusha* or Self, which is beyond intelligence, or of which intelligence is but the borrowed light.

20. *Drashtâ drisimâtrah suddhâpi pratyayânupasyah.*

20. The seer is intelligence only, and though pure, sees through the colouring of the intellect.

This is again *Sânkhya* philosophy. We have seen from that philosophy that from the lowest form up to intelligence all is Nature, and beyond Nature are *Purushas* or souls, which have no qualities. Then how does the soul appear to be happy or unhappy? The answer is—by reflection. If a red flower is put near a piece of pure crystal, it appears to be red, similarly the appearances of happiness or unhappiness of the soul are but reflections, and the soul itself

has no colouring. For the soul is eternally separate from nature ; nature is one thing, and soul another. The *Sânkhya*s say that intelligence is a compound, for the reason that it grows and wanes, or that it changes just as the body changes, and that its nature is nearly the same as that of the body. As a finger-nail is to the body, so is body to intelligence. The nail is part of the body but it can be pared off hundreds of times, and the body will still last. Similarly, intelligence lasts for æons, while the body is "pared off" or thrown off numbers of times. Yet intelligence cannot be immortal, because it changes, that is to say, grows and wanes, and anything that changes can never be immortal. Therefore intelligence is manufactured, and that very fact shows us that there must be something beyond that. It can never be free, for everything connected with matter is in nature, and therefore bound for ever. The free must certainly be beyond cause and effect. The *Purusha* or the soul of man is such and therefore free. And if you say that the idea of freedom is a delusion, I shall say that the idea of bondage also is a delusion. For two facts come into our consciousness, and stand or fall with each other. These are our notions of bondage and freedom. And if we want to go through the wall of reason, our head bumps against it and we see that we are limited by that wall. At the same time we think we can go beyond it at our will. We do the same with regard to everything that is beyond reason. At every step such contradictory ideas come to us. We have to believe that we are free, yet at every moment we find we are not so. And yet if one idea is a delusion, the other is also a delusion, and if one is true, the other also is true, because both stand upon

the same basis, namely, consciousness. The Yogi says, both are true—that we are bound so far as intelligence goes and that we are free as far as the soul is concerned. The real man is the Soul or the *Purusha*, which is beyond all law of causation. Its freedom is percolating through layers of matter in various forms, intelligence, mind, &c. It is Its light which is shining through all and intelligence has no light of its own. Again, each organ has a particular centre in the brain and it is not that all the organs have one centre in the brain. Thus each organ is separate. And yet why do all perceptions harmonise? Where do they get their unity? If it were for the brain, it would be necessary for all the organs of the eyes, the nose, the ears and so forth, to have one centre only, while we know it for certain that there are different centres for each, and the fact stands that a man can see and hear at the same time. So a unity must be there at the back of intelligence. Intelligence is connected with the brain, but behind intelligence even, stands the *Purusha* or the unit, where all different sensations and perceptions join and become one. The Soul itself is the centre where all the different perceptions converge and become unified. That Soul is free, and it is Its freedom that tells you every moment that you are free. But you mistake, and mingle that freedom every moment with intelligence and mind. You try to attribute that freedom to the intelligence, to find soon afterwards that intelligence is not free. You attribute that freedom to the body, and immediately nature tells you that you are again mistaken. That is why there is this mingled sense of freedom and bondage in us at the same time. The Yogi analyses both what is free and what is bound, and his ignorance vanishes.

He finds that the *Purusha* alone is free, and is the essence of that knowledge which, coming through the *Buddhi*, becomes limited intelligence.

21. *Tadartha eva drisyasyâtmâ.*

21. The evolutionary nature of the experienced is for Him (*Purusha*).

Nature or *Prakṛiti* has no light of its own. As long as the *Purusha* or the soul is present in it, it appears as illuminated, but that light is borrowed ; just as the moon's light is from reflection. According to the Yogis, all the manifestations of nature are caused by nature itself, but nature has no purpose in view, except to free the *Purusha*.

22. *Kritârtham prati nashtamapyanashtam tad-
anuyasâdhâranatvât.*

22. Though destroyed to him who has attained the goal, yet it (the experienced) is not destroyed, being common to others.

The whole activity of nature is to make the Soul know that It is entirely separate from nature. When the Soul knows this, nature has no more attractions for It. Thus, although the whole of nature vanishes for one who has become free, there will always remain an infinite number of others, for whom nature will go on working.

23. *Svasvâmi-sakṛtyoh svarûpopalabdhihetuh
samyogah.*

तदर्थं एव दृश्यस्यात्मा ॥ २१ ॥

कृतार्थे प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

स्वस्वामिसक्तीः स्वरूपीपलब्धिहेतुः संयोगः ॥ २३ ॥

23. Junction is the cause of the realisation of the nature of the powers of the experienced and its Lord (the experiencer).

According to this aphorism, both the powers of Soul and nature become manifest when they are in conjunction. Then alone, all manifestations are thrown out. Ignorance is the cause of this conjunction. We see every day that the cause of our pain and pleasure is always our joining ourselves with the body. If I were perfectly certain that I am not the body, I should take no notice of heat and cold or anything pertaining to the body. The body is nothing but a combination of material particles and it is a fiction only to say that I have one body, you another, and the sun another. For the whole universe is one ocean of matter, and your body, my body and the sun's body are as little whirlpools in it. We know again that matter is continuously changing ; so what is forming the sun one day, may form next day the matter of our bodies.

24. *Tasya heturavidyâ.*

24. Ignorance is the cause of that (junction).

Through ignorance we have joined ourselves with a particular body, and thus opened ourselves to misery. But this idea of having a body is simply superstition and it is superstition that makes us happy or unhappy. It is superstition caused by ignorance that makes us feel heat and cold, pain and pleasure and so forth. It is our business, therefore, to rise

above that superstition, and the Yogi shows how we can do this. It has been demonstrated that, under certain mental conditions, a man may be burned, yet he will feel no pain. But the difficulty is that such a sudden upheaval of the mind comes like a whirlwind one minute, and goes away the next. If, however, we gain it through Yoga, we shall permanently attain to the separation of the Self from the body.

25. *Tadabhâvât samyogâbhâvo hânam taddriseh kaivalyam.*

25. There being absence of that (ignorance), there is absence of junction ; that entire absence (of junction) is (called) singleness or freedom of the seer.

According to Yoga philosophy, it is through ignorance that the Soul has been joined with nature. And the aim is to get rid of nature's control over It. That indeed is the goal of all religions. Each Soul is potentially divine, and the goal is to manifest the divinity that is within, by controlling nature, external and internal. We shall have to do this either by work, or worship, or philosophy—by one or more, or by all of these—and be free. This is the whole of religion. Doctrines, dogmas, rituals, books, temples and forms are but secondary details. The Yogi tries to reach that goal through psychic control. Until we can free ourselves from nature, we are slaves and must get on as she dictates. The Yogi claims that he who controls mind, controls matter also. For the internal nature is much higher than the external, and much more difficult to grapple with and control ; therefore he

who has conquered the internal nature, controls the whole universe ; it becomes his servant. Raja Yoga propounds the methods of gaining that control. There are forces in our internal nature, higher than we know of, and those will have to be subdued. This body is just the external crust of the mind. They are not two different things ; they are to each other as the oyster to its shell ; that is to say, they are but two aspects of one thing. The internal substance of the oyster takes up matter from outside, and manufactures the shell ; in the same way the internal fine forces which are called mind, take up gross matters from outside, and manufacture from that this external shell, the body. If, then, we have control of the internal, it will be easy to have control of the external. Then again, these forces are not different. It is not that some forces are physical and some mental. The physical forces are but the gross manifestations of the fine forces, just as the physical world is but the gross manifestation of the fine or causal world.

26. *Vivekakhyaâtiraviplavâ hânopâyah.*

26. The means to the destruction of ignorance is the power of unbroken discrimination.

This real goal of Yoga is to have the power of discriminating between the real and the unreal, knowing that the *Purusha* is not nature, that is to say, neither matter nor mind ; and that because it is not nature, it cannot possibly change. It is only nature which changes, combining, dissolving and recombining continually. When through constant practice

we begin to discriminate that fact, ignorance will vanish, and the *Purusha* will begin to shine in its real nature as omniscient, omnipotent and omnipresent.

27. *Tasya saptaddhâ prânta-bhūmih.*

27. (Possessing unbroken discrimination) His (the Yogi's) knowledge attains the sevenfold highest ground.

This kind of knowledge comes to the Yogi, in seven grades, one after the other, and when one of these begins, we know that we are getting to that high place of knowledge. The first to appear will be the conviction that we have known what is to be known and our mind will cease to be dissatisfied any longer. For, as long as we are thirsting after knowledge, we go on seeking for it wherever we think we can get it, and failing to find it in one place, we become dissatisfied and begin to seek for it in a fresh direction. But all search after knowing absolute truth is vain, until we begin to perceive that the knowledge of it is within ourselves, that no one can help us to it and that we must help ourselves to attain it. Now, by the practice of the power of discrimination, the first sign that we are getting near that truth, will come in the form of the aforesaid conviction, and from that the dissatisfied state of the mind will vanish. We shall feel quite sure then that we have found the truth, and that it cannot be anything else but the truth, and that will help us to persevere until the goal is reached. The Yogi's mind now rises to the second grade of knowledge and the sign of it appears in the conviction that comes to him about the absence of all

pains. It will be impossible now, for anything in the universe, external or internal to give him pain. In the third grade the conviction comes that by attaining this knowledge he has attained the highest thing that could come to man. In the fourth grade of knowledge comes the conviction that he has fulfilled all his duties now, and has come to the end of all work whatsoever, through discrimination. Next will come to him what is called the freedom of the *Chitta* in the following forms of knowledge. (1) He will realise that all difficulties and struggles, and all vacillations of the mind have fallen down, just as a stone rolls from the mountain top into the valley, never to come up again. (2) He will realise that his *Chitta* melts away into its cause, whenever he so desires, on account of the purity and perfection of his determinative faculty. (3) He will find that he is always established in Self, that he had always been alone throughout the universe and that neither body nor mind was ever related, much less joined to him. The Yogi says we have been alone, omnipotent, omnipresent, ever blessed, and our own Self was so pure and perfect that we required none else. Yea, we required none else to make us happy, for we were and are still happiness itself. We shall find that this knowledge of our own perfection does not depend on anything else ; and that throughout the universe there can be nothing that is not made effulgent by us. This will be the last state, and we will become peaceful and calm, never to feel any more pain, never to be again deluded, and never to be again touched by misery. We will know from now always, that we are perfect and almighty.

28. *Yogângânushthânâdavisuddhikshaye jnâna-dîptirâvivekâkhyateh.*

28. By the practice of the different parts of Yoga the impurities being destroyed, knowledge becomes effulgent up to discrimination.

Now comes the practical direction. What we have been speaking about till now is much higher. It is away above our heads, but it is the ideal. And to realise that, it is first necessary to obtain physical and mental control. Then alone will the realisation of that ideal become steady. The ideal being known, what remains now, is to practise the method of reaching it.

29. *Yama-niyamâsana-prânâyâma-pratyâhâra-dhâranâ-dhyâna-samâdhayôshtâvangâni.*

29. *Yama, Niyama, Asana, Prânâyâma, Pratyâhâra, Dhâranâ, Dhyâna, and Samâdhi;* are the eight limbs (parts) of Yoga.

30. *Ahimsâ-satyâsteya-brahmacharyyâparigrahâ yamâh.*

30. Non-killing, (and non-offering pain to any one), truthfulness, non-stealing, continence, and non-receiving (of things conducive to luxury) are called *Yama*.

A man who wants to be a perfect Yogi must give up the sex idea. The soul has no sex ; why should

योगज्ञानप्रज्ञानादवियुद्धिजये ज्ञानदीप्तिराविवेकव्यव्यातेः ॥ २८ ॥

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ २९ ॥

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥

we degrade ourselves with sex ideas? Later on we shall understand better why those ideas must be given up. The mind of the man who receives gifts of things conducive to luxury, is acted on by the mind of the giver, so the receiver is likely to become degenerated. Receiving such gifts is prone to destroy the independence of the mind, and make us slavish. Therefore, receive no such gifts.

31. *Ete jâti-deshâ-kâla-samayânavachchinnâh sârvabhaumâ mahâvratam.*

31. These, unbroken by time, place, purpose and caste-rules or custom are (universal) great vows.

Non-killing, truthfulness, non-stealing, chastity, and non-receiving are to be practised by every man, woman and child, that is to say, by every soul, irrespective of nation, country or position.

32. *Saucha-santosha-tapah-suâdhyâyesvara-pranidhânâni niyamâh.*

32. Internal and external purification, contentment, mortification, study, and worship of God, are *Niyamas*.

External purification is keeping the body pure ; a dirty man will never be a Yogi. There must be internal purification also. That is obtained by the virtues named in 1. 33. Of course, internal purity is of greater value than external, but both are necessary, and external purity, without internal, is of not much value.

एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौसा महाव्रतम् ॥ ३१ ॥

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥

33. *Vitarṅgabâdhane pratipakṣha-bhâvanam.*

33. To obstruct thoughts which are inimical to Yoga, contrary thoughts should be brought.

That is the way to practise the virtues that have been stated. As for instance, when the idea of stealing comes, non-stealing should be thought of ; or when the idea of receiving gifts comes, replace it by a contrary thought.

34. *Vitarṅgâ himsâdayah ṅṛita-ṅṛitânumoditâ lobha-ṅṛodha-moha-pûrvikâ mridu-madhyâdhimâtrâ dukṅṅhâjnânânantaphalâ iti pratipakṣhabhâvanam.*

34. The obstructions to Yoga, such as, killing, falsehood and so forth, whether committed, caused or approved, through thirst, anger or forgetfulness, of slight, middling or great intensity, result in infinite ignorance and misery—such is (the method of) thinking contrary thoughts.

If I tell a lie, or cause another to tell one, or approve of another doing so, it is equally sinful. If it is a very mild lie, still it is a lie. Every vicious thought will rebound on the thinker, and every thought of hatred which you may have thought, in a cave even, is stored up, and will one day come back to you with tremendous power in the form of some misery here. If you project hatred and jealousy, they

वितर्कबाधने प्रतिपक्षभावनम् ॥ ३३ ॥

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रीधमोहपूर्विका मृदु
मध्याधिमावा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ ३४ ॥

will rebound on you with compound interest. No power can avert them ; when once you have put them in motion you will have to bear the fruits of them. If you remember this, it will prevent you from doing wicked things.

35. *Ahimsâ-pratishthâyâm tatsannidhau vairyâgah.*

35. Non-killing being established, in his presence all enmities cease (in others).

If a man realises the ideal of non-injuring others, then, even the animals which are by their nature ferocious will become peaceful before him. The tiger and the lamb will play together before that Yogi. When you have come to that state, then alone you will understand that you have become firmly established in non-injuring.

36. *Satya-pratishthâyâm kriyâphalâsrayatvam.*

36. By the establishment of truthfulness the Yogi gets the power of attaining for himself and others the fruits of work without doing those works.

When this power of truth will be established within you, then even in dream you will never tell an untruth. You will be true in thought, word and deed. Then, whatever you say will be truth. As for instance, if you say to a man, "Be blessed," that man will be blessed ; or if a man is diseased and you say to him, "Be thou cured," he will be cured immediately.

अहिंसाप्रतिष्ठायां ततसन्निधौ वैरव्यागः ॥ ३५ ॥

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६ ॥

37., *Asteya-pratishthâyâm sarva-ratnopasthânam.*

37. By the establishment of non-stealing all wealth comes to the Yogi.

The more you fly from nature or *Prakṛiti* and the things of her creation, such as, riches etc., the more do they follow you, and if you do not care for them at all they become your slaves.

38. *Brahmacharyya-pratishthâyâm vīryalābhah.*

38. By the establishment of continence energy is gained.

The chaste brain has tremendous energy and gigantic will power. Without chastity there can be no spiritual strength. The spiritual giants have all been men with great continence, and indeed, that is what gave them the power to lead mankind. Therefore the Yogi must be continent.

39. *Aparigraha-sthairyye janma-kathantâsambodhah.*

39. When he is fixed in non-receiving he gets the memory of past life.

The Yogi who does not receive presents of things conducive to luxury, does not become beholden to others, but remains independent and free. And by giving up the ideas of luxury and enjoyment his mind becomes pure. Then again, with every such gift, he is likely to receive the evils of the giver. Therefore it is best if he does not receive any gift whatsoever.

अस्त्यप्रतिष्ठायां सर्वरत्नोपस्थानं ॥ ३७ ॥

ब्रह्मचर्य्यप्रतिष्ठायां वीर्य्यलाभः ॥ ३८ ॥

अपरिग्रहस्थैर्य्ये जन्मकथन्तासंबोधः ॥ ३९ ॥

The highest point of non-receiving, however, is reached when the Yogi, looking upon his body as the instrument which brings the evils of luxury and enjoyment, gives up the idea of taking any more bodies in future and becomes perfectly indifferent to the existing one also. Then he gets the memory of his past lives and becomes perfectly fixed in his ideal. He sees then that he has been coming and going many times ; so he becomes determined that this time he will be free, and that he will no more come and go and be the slave of Nature.

40. *Sauchât svânga-jugupsa parairasamsargah.*

40. Purification being established, arises disgust for one's own body, and non-intercourse with others.

When there is real purification of the body and the mind, the ideal of keeping the body nice vanishes. A face which others call most beautiful will appear to the Yogi as merely animal, if there is not intelligence behind it. Again, what the world calls a very common face, he regards as heavenly, if the spirit shines behind it. The thirst after body is the great bane of human life. So, the sign of the establishment of external purification is that you do not care to think you are a body. It is only when that comes that we get rid of the body idea.

41. *Sattvasuddhi-saumanasyaikâgratendriya-jayâtma-darsana-yogyatvâni.*

41. From purification arises also purity of

शौचात् स्वाङ्गलुगप्सा परैरसंसर्गः ॥ ४० ॥

सत्त्वशुद्धिसौमनसैकायतेन्द्रियजयात्मदर्शनयोग्यत्वानि ॥ ४१ ॥

sattva, cheerfulness of mind, concentration, conquest of the organs, and fitness for the realisation of the Self.

By the practice of internal purification the *sattva* material prevails, and the mind becomes concentrated and cheerful. The first sign, therefore, of your becoming religious is that you are becoming cheerful. To become gloomy is no part of religion. To have pleasurable feelings is the nature of *sattva*, and everything becomes pleasurable to the *sâttvika* man. So when cheerfulness comes to you, know that you are progressing in Yoga. All pain is caused by *tamas*; so you must get rid of moroseness, knowing it to be the result of *tamas*. The strong, the well-knit, the young, the healthy and the daring alone are fit to be Yogis. To the Yogi everything is bliss, every human face that he sees brings cheerfulness to him. That is the sign of a virtuous man. Misery is caused by sin, and by no other cause. What business have you with clouded faces? If you have a clouded face do not go out that day but shut yourself up in your room. For what right have you to carry that disease out into the world? When your mind has become controlled you shall have control over the whole body. Instead of being a slave to this machine, the machine then will become your slave. Instead of this machine being able to drag the Soul down it will become its greatest helpmate.

42. *Santoshâdanuttamah sukhalâbhah.*

42. From contentment comes superlative happiness.

43. *Kâyendriyasiddhirasuddhi-kshayât-tapasah.*

43. The result of mortification is to bring powers to the organs and the body, by destroying their impurity.

The results of mortification are seen in the heightened powers of vision, hearing things at a distance, and so on.

44. *Svâdhyâyâdishta-devatâ-samprayogah.*

44. By the repetition of the *mantra* comes the realisation of the intended deity.

The higher the beings that you want to get at, the harder is the practice.

45. *Samâdhisiddhirîsvara-pranidhânât.*

45. By sacrificing all to *Isvara* comes *Samâdhi*.

By resignation to the Lord, *Samâdhi* becomes perfect.

46. *Sthira-sukhamâsanam.*

46. Posture is that which is firm and pleasant.

Now comes *Asana*, posture. Until you can get a firm seat you cannot practise the breathing and other exercises. Firmness of seat means to keep the body in such a position that you do not feel it at all.

कायेन्द्रियसिद्धिरयद्विद्ययात्तपसः ॥ ४३ ॥

स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥ ४४ ॥

समाधिसिद्धिरैश्वरप्रणिधानात् ॥ ४५ ॥

स्थिरसुखमासनम् ॥ ४६ ॥

Ordinarily you will find that as soon as you sit for a few minutes all sorts of disturbances come into the body ; but when you have been able to secure firmness of seat you will get beyond the idea of the concrete body or in other words, lose all sense of it. You will then feel neither pleasure nor pain. And after getting up from that posture you will feel rested. It is the only perfect rest that you can give to the body. When you have succeeded in conquering the body and keeping it firm, your practice will remain firm, but while you are disturbed by the body your nerves will become disturbed, and you will not be able to concentrate the mind.

47. *Prayatna-saithilyânanta-śarmâpattibhyâm.*

47. By lessening the natural tendency (for restlessness) and meditating on the unlimited (posture becomes firm and pleasant).

We can make the seat firm by thinking of the infinite. We cannot think of the Absolute Infinite, but we can think of the infinite sky, ocean and so forth.

48. *Tato dvandvânabhighâtah.*

48. Seat being conquered, the dualities do not obstruct.

The dualities, such as, good and bad, heat and cold, that is to say, all the pairs of opposites, will not then disturb you.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ ४७ ॥

ततो द्वन्द्वानभिघातः ॥ ४८ ॥

49. *Tasmin sati svâsa-prasvâsayorgati-vichchedah prânâyâmah.*

49. The control of *Prâna* by controlling the motion of the exhalation and the inhalation (can be practised easily) after (securing) that (firmness of seat).

When posture has been conquered, then the motion of the *Prâna* is to be broken and controlled. Thus we come to *Prânâyâma* or the controlling of the vital forces of the body. *Prâna* is not breath, though it is usually so translated. It is the sum-total of cosmic energy. It is the energy that is in each body, and its most apparent manifestation is the motion of the lungs. This motion is caused by *Prâna* drawing in the breath, and it is what we seek to control in *Prânâyâma*. We begin by controlling the breath, as the easiest way of getting control of the *Prâna*.

50. *Bâhyâbhyantara-stambha-vrittih desakâla-samkhyâbhih paridrishto dirghah sūkshmah.*

50. *Prânâyâma* is (considered) lengthy* or fine according as (its three parts), the external, the internal and the motionless or holding processes are modified by the regulations of space, time, and number.

The three sorts of motion in *Prânâyâma* are, first, that by which we draw the breath in, secondly, that

तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ ४९ ॥

बाह्याभ्यन्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घः सूक्ष्मः ॥ ५० ॥

* The words 'Fine' and 'Lengthy' have been used in the sense of skilful and unskilful.

by which we throw it out, and thirdly, that by which we hold the breath in the lungs, or stop it from entering the lungs. These vary by differences in space, time and number. By 'space' is meant that the *Prâna* is held to some particular part of the body.* By time is meant how long the *Prâna* should be confined to a certain place. And by number we are told to inhale, exhale and hold the breath for a certain number of seconds. The result of *Prânâyâma* is *Udghâta* or awakening of the *Kundalini*.

51. *Bâhyâbhyantara-vishayâkshepî, chaturthah.*

51. The fourth is restraining the *Prâna* by directing it either to external or internal objects.

This is the fourth sort of *Prânâyâma*. *Prâna* can be directed either inside or outside.

52. *Tatah kshîyate prakâsâvaranam.*

52. From that, the covering to the light of the *Chitta* is attenuated.

The *Chitta* has, by its own nature, all knowledge in itself. It is made of *sattva* particles, but is covered by *rajas* and *tamas* particles, and by *Prânâyâma* that covering is removed.

वाङ्मयान्तरविषयाक्षेपी चतुर्थः ॥ ५१ ॥

* The word 'space' has another meaning according to certain commentators. It means the actual space covered by each inhalation and exhalation. As for instance, during exhalation the distance to which breath is projected outside differs with different people. The case is the same during inhalation also.

ततः क्षीयते प्रकाशावरणम् ॥ ५२ ॥

53. *Dhâranâsu योग्यात मनसः*.

53. The mind becomes fit for *Dharana* (from that).

After this covering has been removed we are able to concentrate the mind.

54. *Svasva-vishaya-samprayogâbhâve chitta-svarûpânukâra ivendriyânâm pratyâhârah.*

54. The drawing in of the organs is by their giving up their own objects and taking the form of the mind-stuff.

The organs are producing the different states of the mind-stuff. As for instance, I see a book ; the form that I see and call the book, is in my mind and not in the thing that is outside, which calls that form up. So with everything else ; their forms are in the *Chitta* or the mind. Thus the *Chitta* is identifying itself with and taking the form of whatever the organs are bringing to it, at present. Now if you can restrain the mind-stuff from taking these forms by not allowing the organs to go outwards, or in other words, by drawing them inside yourself, then the mind will remain calm. This is called *Pratyâhâra*.

55. *Tatah parama-vasyatendriyânâm.*

55. Thence arises supreme control of the organs.

When the *Yogi* has succeeded in preventing the organs from going outside to external objects, and in

धारणासु योग्याता मनसः ॥ ५३ ॥

स्वस्वविषयसम्प्रयोगाभावे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ ५४ ॥

ततः परमवस्यतेन्द्रियाणाम् ॥ ५५ ॥

making them remain one with the mind-stuff, then comes perfect control of the organs. And when the organs are perfectly under control, every muscle and nerve will be under control, because the organs are the centres of all the sensations, and of all actions. These organs are divided into organs of work and organs of sensation. So when the organs are controlled, the Yogi will be able to control all feeling and doing ; in fact, the whole body will then come under his control. Then alone will one begin to feel joy in being born ; then alone can one truthfully say, "Blessed am I that I was born." And when that sort of control of the organs is obtained, we shall feel how wonderful this body really is.

CHAPTER III.

दृतीयोऽध्यायः ।—विभक्तिपादः ।

Powers.

We have now come to the chapter in which the Yoga powers are described.

1. *Desabandhaschittasya dhâranâ.*

1. *Dhâranâ* is holding the mind on or confining its activities within a limit, (such as, some particular object or part of the body).

Dhâranâ or concentration is to hold the mind on some object, either in the body or outside the body, and keep it in that state for some time.

2. *Tatra pratyayaiikatânatâ dhyânam.*

2. An unbroken flow of perception or knowledge of that object is *Dhyâna*.

While trying to hold itself to one particular place in the body, such as the top of the head, the heart and so forth, if the mind succeeds in perceiving that only or in receiving sensations through that part of the body only and through no other part, that would be *Dhâranâ* ; and when the mind succeeds in keeping itself in that state for some time it is called *Dhyâna* or meditation.

देशबन्धश्चित्तस्य धारणा ॥ १ ॥

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

3. *Tadevârthamâtra-nirbhâsam svarûpa-sûnyamiva samâdhih.*

3. When that perception, by giving up almost its own (usual) form (of the consciousness of the subject, the object and their relation), reflects only the meaning (of the object part of itself) then it is called *Samâdhi*.

That comes, when in meditation the form or the external part of a perception is given up. Suppose, for instance, I were meditating on a book, and that I have gradually succeeded in concentrating the mind on it, and perceiving the internal sensations or the meaning portion of it only, by detaching that from the form of the book, then that state of *Dhyâna* is called *Samâdhi*.

4. *Trayamekâtra samyamah.*

4. (The aforesaid) three (when practised) in regard to one object is called *Samyama*.

When a man can direct his mind to any particular object and fix it there, and then keep it there for a long time, separating the object from the internal part, or the meaning portion of it, then, it is called *Samyama*; or in other words, when *Dhâranâ*, *Dhyâna* and *Samâdhi* follow one another in such an unbroken succession on an object as to appear as one, then the mind is said to have attained the state called *Samyama*. The form of the object meditated upon has vanished then, and only its meaning remains in the mind.

तटिवार्थमात्रनिर्भासं स्वरूप-शून्यमिव समाधिः ॥ ३ ॥

तयमेकत्र संयमः ॥ ४ ॥

5. *Tajjayât prajñalokah.*

5. By the conquest of that state (or by making it natural to the mind with practice) comes the light of knowledge.

When a man has succeeded in making this state of *Samyama* appear naturally or without any efforts to him, then all powers will come under his control. This is the great instrument of the Yogi. The objects of knowledge are infinite, and have many divisions and subdivisions in them, such as, the gross, grosser, grossest, and the fine, finer, finest and so on. And the direction with regard to the power of *Samyama* is that it should be first applied to gross things, and then after getting knowledge of them, it should be brought to finer things slowly and by stages.

6. *Tasya bhūmishu viniyogah.*

6. That (power of *Samyama*) should be applied to higher planes (gradually).

This is a note of warning not to attempt to go too fast.

7. *Trayamantarangam pūrvebhyah.*

7. These three are more internal (or direct means) than those that preceded, to attain the *Samprajñāta* class of *Samādhi*.

The steps of Yoga that we have considered before, namely, *Pratyāhāra*, *Prānāyāma*, *Asana*,

तच्चयात् प्रज्ञालोकः ॥ ५ ॥

तस्य भूमिषु विनियोगः ॥ ६ ॥

त्रयमन्तरङ्गं पूर्वैर्भ्यः ॥ ७ ॥

Yama and *Niyama*, are external or indirect means to concentration in comparison with the last three steps of *Dhâranâ*, *Dhyâna*, and *Samâdhi*. When a man has attained to the latter, he may attain to omniscience and omnipotence, but that would not be salvation. For those three even, would not make the mind *Nirvikâlpa* or changeless, but would leave in it seeds for getting bodies again. It is only when the seeds are, as the *Yogi* says, 'fried,' that they lose the possibility of producing further plants. The attainments of powers can never fry the seeds of *ka*rma.

8. *Tadapi bahirangam nirvîjasya.*

8. But even these (three steps) are external or indirect means to the attainment of the seedless (*Samâdhi*).

Compared with that seedless *Samâdhi*, therefore, even these steps are external. We have not yet reached then, the real or the highest *Samâdhi*, when we have attained perfection in those three steps as well as the various powers that follow as the results of it. But by means of their help we have then come to realise only a lower stage of *Samâdhi* in which this universe still exists as we see it, and in which are all these powers.

9. *Vyutthâna-nirodha-samskârayorabhibhavaprâ-durbhâvau nirodha-kshana-chittânvayo nirodha-parinâmah.*

तदपि बहिरङ्गं निर्व्विजस्य ॥ ८ ॥

व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षयचित्तान्वयो निरोध-परिणामः ॥ ९ ॥

9. By (constant) suppression of the disturbed modifications of the mind, and the rise of modifications of control, the mind is said to be established in the controlling modifications ;
 ix. this state the mind gaining the power of perfect control remains in itself, or in its real or unmodified nature.

That is to say, in the first state of *Samâdhi*, the modifications of the mind have been controlled, but not perfectly ; because, if they were so, there would be no modifications. If there is a modification which impels the mind to rush out through the senses, and the Yogi tries to control it, that very control itself will be a modification. In this state one kind of waves will be checked by another kind only. So it will not be the real state of *Samâdhi*, in which all the waves subside ; or in other words, the control itself will then be the prevalent wave in the mind. Yet this lower stage of *Samâdhi* is very much nearer to the higher one than the state of the mind when it comes bubbling out.

10. *Tasya prasânta-vâhitâ samskârât.*

10. Its flow becomes steady by habit.

The flow of this continuous control of the mind becomes steady when practised day after day, and the mind obtains the faculty of constant concentration.

11. *Sarvârthataikâgratayoh kṣhayodayau chittasya samâdhiparinâmah.*

सस्य प्रशान्तवाङ्मिता संस्कारात् ॥ १० ॥

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः ॥ ११ ॥

11. Taking in all sorts of objects, and concentrating upon one object—these two powers being destroyed and manifested respectively, the *Chitta* gets the modification called *Samâdhi*.

The mind naturally takes up various objects and runs into all sorts of things. That is the lower state of it. There is then the higher state of the mind when it takes up one object, and excludes all others ; of that *Samâdhi* is the result.

12. *Sântoditau tulyapratyayau chittasyaikâgratâ-parinâmah.*

12. The one-pointedness of the *Chitta* is when the past and the present are made similar.

How are we to know that the mind has become concentrated? By the fact that the idea of time will vanish. The more time passes unnoticed, the more concentrated we are. In common life we see that when we are interested in a book we do not note the time at all, and when we leave the book we are often surprised to find how many hours have passed. Thus time will have the tendency to stand in the present alone during concentration. So the definition is given, when the past and the present come together and become one, the mind is said to be concentrated.

13. *Etena bhütendriyeshu dharmalakshanâ-vasthâ parinâmâ vyâkhyâtâh.*

13. By that (namely, the aforesaid aphorism) has been explained the threefold

शान्तिदितौ तल्लप्रत्ययौ चित्तस्येकाग्रता-परिणामः ॥ १२ ॥

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्था परिणामा व्याख्याताः ॥ १३ ॥

transformation of form, time and state, in fine or gross matter, and in the organs.

By this the threefold changes in the mind-stuff as to form, time, and state are explained. The mind-stuff is changing into *vrittis*, this is change as to form. To be able to hold the changes to the present time, is change as to time. To be able to make the mind-stuff go to the past forms, giving up the present, is change as to state. The concentrations taught in the preceding aphorisms were to give the Yogi a voluntary control over the transformations of his mind-stuff, which alone will enable him to make the *Samyama* named in III. 4.

14. *Sântoditâvyapadesya-dharmânupâtî dharmî.*

14. That which is acted upon by transformations, either past, present or yet to be manifested, is the qualified.

That is to say, the qualified is the substance which is being acted upon by time and by the *Samskâras*, and which gets changed and manifested always.

15. *Kramânyatvam parinâmânyatve hetuh.*

15. The succession of changes is the cause of manifold evolution.

16. *Parinâma-traya-samyamâdatîtânâgata-jnânam.*

16. By making *Samyama* on the three

शान्तिदिताव्यपदेश्यधर्मानुपाती धर्मो ॥ १४ ॥

क्रमान्वले परिणामान्वले हेतुः ॥ १५ ॥

परिणामवयसंयमादतौतानागतज्ञानम् ॥ १६ ॥

sorts of changes (namely, of form, time and state) comes the knowledge of past and future.

To understand this aphorism we shall have to remember first the definition of *Samyama*. When the mind has attained to the state in which it identifies itself with the internal impression of the object, leaving the external part of it, when, by long practice, that state is retained by it, and when it can get into that state in a moment, that state of it is called *Samyama*. If a man in that state wants to know the past and future he has to make a *Samyama* on the changes in the *Samskâras* (III. 13), of which some are working now at present, some have worked out, and some are waiting to work. Thus by making a *Samyama* on these he knows the past and future.

17. *Sabdârtha-pratyayânâmitaretarâdhyâsât san-
karastat-pravibhâga-samyamât sarvabhûta-rutajnâ-
nam.*

17. By making *Samyama* on word, meaning, and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds.

The word represents the external cause, the meaning represents the internal vibration that travels to the brain through the channels of the *Indriyas*, conveying the external impression to the mind, and knowledge represents the reaction of the mind with which comes perception. These three confused, make

शब्दार्थप्रत्ययानामितरेतराध्यासात् सङ्करस्तत्प्रविभाग-संयमात् सर्वभूत-
रतज्ञानम् ॥ १७ ॥

up each one of our sense objects. Suppose for instance, I hear a word ; there is first the external vibration, next the internal sensation carried to the mind by the organ of hearing, then the mind reacts, and I know the word. The word I know is a mixture of the three—vibration, sensation, and reaction. Ordinarily these are inseparable ; but by practice the Yogi can separate them. When a man has attained to this, if he makes a *Samyama* on any sound, he understands the meaning which that sound was intended to express, whether it was made by man or by any other animal.

18. *Samskâra-sâkshât-ṛaranât pûrvajâtijnânam.*

18. By perceiving the impressions, (comes) the knowledge of past life.

Each experience that we have, comes in the form of a wave in the *Chitta* ; this subsides and becomes finer and finer, but is never lost. It remains there in minute form, and if we can bring this wave up again, it becomes memory. So, if the Yogi can make a *Samyama* on these past impressions in the mind, he will begin to remember all his past lives

19. *Pratyayasya parachitta-jnânam.*

19. By making *Samyama* on the signs in another's body knowledge of his mind comes.

Each man has particular signs on his body, which differentiate him from others. So when the Yogi makes a *Samyama* on those signs he knows the nature of the mind of that person.

संस्कारसाक्षात्करणेन पूर्वजातिज्ञानम् ॥ १८ ॥

प्रत्ययस्य परचित्त-ज्ञानम् ॥ १९ ॥

20. *Na cha tat sâlambanam tasyâvishayîbhûtatvât.*

20. But not its contents, that not being the object of the *Samyama*.*

The Yogi would not know the contents of the mind of the person by making a *Samyama* on his body. There would then be required a twofold *Samyama*, first on the signs in the body, and then on the mind itself of the person, before the Yogi could know everything that is in that man's mind.

21. *Kâya-rûpa-samyamâtadgrâhya-sakti-siambhe chakshuh-prakâsâsamyogêntardhânâ.*

21. By making *Samyama* on the form of the body, the power of that form to appear as object of perception becomes obstructed ; and thereby separating itself from the power of manifestation in one's eye, the Yogi's body becomes unseen.

A Yogi standing in the midst of this room can apparently vanish. He does not really vanish, but he will not be seen by any one. The form and the body in his case, will then be separated as it were. We must remember therefore, that this can only be done when one has attained to that kind of power by concentration in which the form and the thing formed can be separated. Then alone, by making a *Samyama* on that, the power to perceive forms in others' eyes

न च तत् सालम्बनम् तस्याविषयीभूतत्वात् ॥ २० ॥

* The Swami has explained this aphorism and the preceding one a little differently from the commentators.

कायरूपसंयमान्तद्वयाद्यग्रक्ति-सम्भवे चक्षुःप्रकाशासंयोगेऽन्तर्धानम् ॥ २१ ॥

will be obstructed, because that power can only display itself when there is a junction between the form and the thing formed.

22. *Etena sabdâdyantardhânamuḁtam.*

22. By this the power of making words and so forth disappear, are being explained also.

23. *Sopaḁramam nirupaḁramancha ḁarma tatsamyamâdaparânta-jnânḁmarishtebyo vâ.*

23. *Karma* is of two kinds, namely, those that are to be fructified soon and those that are to be fructified later. By making *Samyama* on them, or by the signs called *Arishta* (portents), the Yogis know the exact time of separation from their bodies.

When a Yogi makes a *Samyama* on his own *ḁarma*, that is to say, upon those impressions in his mind which are now working, and those which are waiting to work, he knows exactly, by those that are waiting, when his body will fall. The Yogi thus knows when he will die, at what hour and even at what minute. The Hindus think very much of that knowledge or consciousness of the nearness of death, because it is taught in the *Gîta* that the thoughts at the moment of departure are great powers in determining the next life.

24. *Maitryâdishu balâni.*

एतेन शब्दाद्यन्तर्धानमुक्तम् ॥ २२ ॥

सोपक्रमं निरूपक्रमञ्च कर्म तत्कृत्यमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ २३ ॥

मैत्र्यादिषु बलानि ॥ २४ ॥

24. By making *Samyama* on friendship, mercy and so forth (spoken of in l. 33.), the Yogi excels in those qualities respectively.

25. *Baleshu hastibalâdini.*

25. By making *Samyama* on the strength of the elephant, and others, their respective strength comes to the Yogi.

When a Yogi has attained to this power of *Samyama* and wants strength, he makes a *Samyama* on the strength of the elephant, and gets it. Infinite energy is at the disposal of every one, if he only knows how to get it. The Yogi has discovered the science of getting it.

26. *Pravrittyâloka-nyâsât sūkshma-vyavahita-
vīprakṛishṭa-jnânam.*

26. By making *Samyama* on the effulgent light (spoken of in l. 36) comes the knowledge of the fine, the obstructed, and the remote.

When the Yogi makes *Samyama* on that effulgent light in the heart spoken of in l. 36, he sees things which are very remote, as for instance, things that are happening in a distant place, and which are obstructed by mountain barriers, and also things which are very fine.

27. *Bhuvana-jnânam sūryye samyamât.*

बलेषु इक्षिबलादीनि ॥ २५ ॥

प्रहत्यालोकाद्यासात् सूक्ष्मव्यवहितविप्रकृतज्ञानम् ॥ २६ ॥

भवन-ज्ञान सूर्ये संयमात् ॥ २७ ॥

27. By making *Samyama* on the sun (comes) the knowledge of the world.

28. *Chandre târavÿüha-jnânânam.*

28. On the moon, the knowledge of the cluster of stars (comes).

29. *Dhruve tadgati-jnânânam.*

29. On the pole-star, the knowledge of the motions of the stars (comes).

30. *Nâbhichakre kâya-vÿüha-jnânânam.*

30. On the navel circle, (comes) the knowledge of the constitution of the body.

31. *Kanthakÿpe kshutpîpâshâ-nivrittih.*

31. On the hollow of the throat, (comes) cessation of hunger and thirst.

When a man is very hungry, if he can make *Samyama* on the hollow of the throat hunger ceases.

32. *Kÿrma-nâdyâm sthairÿyam.*

32. On the nerve called *Kurma*, (comes) fixity of the body.

That is to say, when he is practising *Yoga*, the body will not be disturbed.

33. *Mÿrdhajÿotishi siddha-darsanam.*

चन्द्रे ताराव्यूहज्ञानम् ॥ २८ ॥

ध्रुवे तद्गतिज्ञानम् ॥ २९ ॥

नाभिचक्रे कायव्यूहज्ञानम् ॥ ३० ॥

कण्ठे क्षुत्पिपासानिवृत्तिः ॥ ३१ ॥

कूर्मनाडायां स्थैर्यम् ॥ ३२ ॥

मूर्धज्योतिषि सिद्ध-दर्शनम् ॥ ३३ ॥

33. On the light emanating from the top of the head, (comes) the power of perceiving the *Siddhas*.

The *Siddhas* are beings who are a little above ghosts. When the *Yogi* concentrates his mind on the top of his head he will see these *Siddhas*. The word *Siddha* does not refer here to those men who have become free—a sense in which it is often used.

34. *Prâtibhâdvâ sarvam.*

34. Or by the power of *Pratibhâ*, all knowledge (comes to the *Yogi*).

All the powers mentioned above can come without any *Samyama* to the man who has the power of *Pratibhâ* or spontaneous enlightenment from purity. When a man has risen to a high state of *Pratibhâ*, he has such great light in him that all things become apparent to him. All knowledge and power come to him naturally then, without making the effort of *Samyama*.

35. *Hridaye chitta-samvit.*

35. (By making *Samyama*) in the heart, (comes) the knowledge of minds.

36. *Sattva-purushayoratyanta-samkīrnayoh pratyayâvīśeshâdbhogah parâthativâdanya-svârthasamyamât purusha-jnânām.*

प्रातिभाडासर्वम् ॥ ३४ ॥

हृदये चित्त-संवित् ॥ ३५ ॥

सत्त्वपुरुषयोरत्यन्तसंकीर्णयोः प्रत्ययाविवेकाद्भोगः परार्थत्वादत्यस्वार्थ-
संयमात् पुरुषज्ञानम् ॥ ३६ ॥

36. Enjoyment comes by the non-discrimination of Soul and *sattva* which are different. The latter, whose activities are for another, is separate from the self-centred one, (who is the reflection of the *Purusha*). *Samyama* on the self-centred one gives knowledge of the *Purusha*.

All action of *sattva*, which is a modification of *prakṛiti* characterised by light and happiness, is for the Soul. When that *sattva* is free from egoism and illumined with the pure intelligence of *Purusha*, it is called the self-centered one, because in that state it becomes independent of all relations.

37. *Tatah prâtibha-sravana-vedanâdarsâ-
svâdarâtâ jâyante.*

37. From that arises the knowledge of hearing, touching, seeing, tasting, and smelling, belonging to *Pratibhâ*.

38. *Te samâdhâvupasargâ vyutthâne siddhayah.*

38. These are obstacles to *Samâdhi*; but they are (regarded as) powers in the ordinary conscious state in which comes the perception of the world.

According to the Yogi the knowledge of the enjoyments of the world comes by the junction of the *Purusha* and the mind. So by making *Samyama* on the knowledge that they are two different things,

ततः प्रतिभश्रवणवेदनादर्शास्वादवार्त्ता जायन्ते ॥ ३७ ॥

ते समाधावुपसर्गा वृत्त्यानि सिद्धयः ॥ ३८ ॥

namely, nature and soul, one gets knowledge of the *Purusha*. From that arises discrimination. And when one has got that discrimination he gets the *Pratibhâ* or the light of supreme genius. These powers, however, are obstructions to the attainment of the highest goal, namely the knowledge of the pure Self, and freedom. These are, as it were, to be met in the way, and by rejecting them one attains the highest. But if one is tempted to acquire these, his further progress is barred.

39. *Bandha-kârana-saithilyât prachâra-sam-vedanâchcha chittasya para-sarîrâvesah.*

39. When the cause of bondage has become loosened, the Yogi, by his knowledge of manifestation through the organs, enters another's body.

The Yogi can enter a dead body, and make it get up and move, even while he himself is working in another body. Or he can enter a living body, and hold that man's mind and organs in check, and for the time being act through the body of that man. That is done by the Yogi's coming to the discrimination of *Purusha* and *Prakṛiti* or nature. If he wants to enter another's body he makes *Samyama* on that body and enters it, because, not only is his Soul omnipresent, but his mind also. For, each individual mind is but a part of the universal mind, although from ignorance it thinks it is separate from that and can only work through the nerve-currents in one body. Therefore, when the Yogi has loosened himself

from the nerve currents in his own body, he can work through other bodies also.

40. *Udânajayâjjala-pamka-kantakâdishva-sanga utkrântischa.*

40. By conquering the current called *Udâna* the Yogi does not sink in water, or in swamps, he can walk on thorns, and can die at will.

Udâna is the name of the nerve-current that governs the lungs and all the upper parts of the body, and when he is master of it he becomes light in weight. He does not sink in water ; he can walk on thorns and sword blades, stand in fire, and can depart from this life whenever he likes.

41. *Samâna-jayât prajvalanam.*

41. By the conquest of the current *Samâna* he is surrounded by a blaze of light.

Whenever he likes, light flashes out from his body.

42. *Srotrâkâsayoh sambandha-samyamâdivyam srotram.*

42. By making *Samyama* on the relation between the ear and the *Akâsa* comes divine hearing.

There is the *Akâsa* or the ether, and the instrument, to receive vibrations of it, the ear. By making

उदानजयाज्जलपङ्ककण्टकादिष्वङ्ग उत्क्रान्तिश्च ॥ ४० ॥

समानजयान प्रज्वलनम् ॥ ४१ ॥

श्रोत्राकाशयो. सम्बन्धस्यमाद्विव्यं श्रोत्रम् ॥ ४२ ॥

Samyama on them the Yogi gets supernormal hearing ; that is to say, he hears everything. Anything spoken or sounded miles away he can hear them.

43. *Kâyâkâsayoh sambandha-samyamâllaghu-tûla-samâpatteschâkâsa-gamanam.*

43. By making *Samyama* on the relation between the *Akâsa* and the body, also, on the lightness of objects, such as cotton-wool, the Yogi becomes able to go through the skies.

The *Akâsa* is the material of this body ; it is only *Akâsa* in a certain form that has become the body. If the Yogi makes a *Samyama* on the *Akâsa* material of his body, it acquires the lightness of *Akâsa*, and can go anywhere through the air.

44. *Bahirakalpîtâ vrittirmahâ-vidhâ tatah prakâsâvarana-kshayah.*

44. By making *Samyama* on the real modifications of the mind that are outside of the body, and which are called the great disembodiedness, comes disappearance of the covering to light.

The mind in its foolishness thinks that it is working in this body. Why should I be bound by one system of nerves, and put the Ego only in one body, if the mind is omnipresent? There is no reason why I should do so. The Yogi wants to feel the Ego wherever he likes. The mental waves which arise in

कायाकाशयोः सम्बन्धसंयमाल्लघुतूलसमापत्तेशाकाशगमनम् ॥ ४३ ॥

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ ४४ ॥

the absence of egoism in the body are called 'real modifications' or 'great disembodiedness.' When he has succeeded in making *Samyama* on these modifications, all covering to light goes away, and all darkness and ignorance vanish. Everything appears to him to be full of knowledge.

45. *Sthūla-svarūpa-sukṣhmânva-yârtḥavattva-samyamâdbhūta-jayah.*

45. By making *Samyama* on the elements, taking up successively their gross form, species, fine form, qualities and utility,* comes mastery of the elements.

The Yogi makes *Samyama* on the five common manifestations of the elements, namely on their gross form, species, fine form, qualities and utility, successively. This *Samyama* is taken up generally by a sect of the Buddhists. They take a lump of clay, and make *Samyama* on that, and gradually begin to see the fine materials of which it is composed ; and when they have known all the fine materials in it, they get power over that element. So with all the elements. The Yogi can conquer them all.

स्थूलरूपसूक्ष्मान्वयार्थवत्त्वसंयमात्तजयः ॥ ४५ ॥

* These are the five general manifestations of all the elements. The gross is their sensible form. The species refers to their solid, liquid and gaseous states, as well as to their volume and motion. The prevalence of *sattva*, *rajas* or *tamas* in them which brings forth illumination, restlessness or dullness in them, is what is referred to by the term 'qualities.' And the power of each of the elements to produce in us any kind of enjoyment, physical or mental, is what is meant by the word 'utility.'

46. *Tatônimâdi-prâdurbhâvah kâya-sampattad-dharmânabhîghâtascha.*

46. From that come the (eight) powers, such as making the body small as an atom and so forth, also the qualities of the body known as the wealth or the glorification of the body, and the indestructibleness of the bodily qualities.

This means that by the conquest of the elements the Yogi attains the eight powers which can be briefly summed up as follows: He can make himself as minute as a particle, or as huge as a mountain, as heavy as the earth, or as light as the air; he can rule and conquer everything he wants. A lion will sit at his feet like a lamb, and all desires will be fulfilled at his will.

47. *Rûpa-lâvanya-bala-vajra-samhananatvâni kâyasampat.*

47. The wealth or glorification of the body is beauty, complexion, strength (and) adamant hardness.

The body becomes indestructible. Nothing can injure it. Nothing can destroy it until the Yogi wishes so. "Breaking the rod of time he lives in this universe with his body." In the Vedas it is written that for that man there is no more disease, death or pain.

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्ध्यानभिघातश्च ॥ ४६

रूप-लावण्य-बल-वज्रसंहननत्वानि कायसम्पत् ॥ ४७ ॥

48. *Grahana-svarüpâsmitânvayâarthavattva-samyamâdindriya-jayah.*

48. By making *Samyama* (on the five general manifestations or states of the organs, namely,) objectivity, the power of illuminating or making things perceived, the fact of being followed by egoism, qualities and utility successively, comes the conquest of the organs.

In perception of external objects the organs leave their place in the mind and go towards the object ; this is followed by knowledge and egoism. When the Yogi makes *Samyama* on these by gradation he conquers the organs. Take up anything that you see or feel, a book for instance ; first concentrate the mind on it, then on the knowledge that is in the form of a book, and then on the Ego that sees the book and so forth. By that practice all the organs will be conquered.

49. *Tato manojavitvam vikaranabhâvah pradhâ-najayascha.*

49. From that comes to the body the power of rapid movement like the mind, power of the organs independent of the body, and conquest of nature.

Just as by the conquest of the elements comes glorified body, so from the conquest of the organs will come the above-mentioned powers.

यद्गणस्वरूपस्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ॥ ४८ ॥

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥ ४९ ॥

50. *Sattva-purushânyathâ-khyâtimâtrasya sarva-bhâvâdhisthâtritvam sarvajnâtritvancha.*

50. By making *Samayma* on the discrimination between the *Sattva* and the *Purusha* comes omnipotence and omniscience.

When nature has been conquered by knowing the difference between the *Purushu* and the *Prakṛiti* and the *Purusha* has been realised as indestructible, pure and perfect, then comes omnipotence and omniscience.

51. *Tadvairâgyâdapi doshavîjakshaye kaivalyam.*

51. By giving up even these aforesaid powers comes the destruction of the very seed of evil which leads to *Kaivalya* or aloneness.

He only can attain aloneness or absolute independence, and become free who gives up the aforesaid powers as trifling things compared with the realisation of the Self. When one gives up even the ideas of omnipotence and omniscience, there comes entire rejection of enjoyments that the world can give and also of the temptations which come from the celestial beings about going to other spheres and enjoying more intense pleasure there. Therefore, when the Yogi has seen all these wonderful powers, and rejected them he reaches the goal. For what, indeed, are all these powers but manifestations of *Prakṛiti* or Nature, which are sure to end sometime?

They are no better than dreams. Aye, even omniscience is a dream. For, it depends on the mind and so long as there is a mind it can be there in one ; but the goal is beyond even the mind.

52. *Sthânyupanimantrane sanga-smayâkaranam punaranishhta-prasangât.*

52. The Yogi should not feel allured or flattered by the overtures of celestial beings, for fear of evil again.

There are other dangers too ; gods and other beings come to tempt the Yogi. They do not want anyone to be perfectly free. They are jealous, just as we are, and worse than we sometimes. They are very much afraid of losing their places. The Yogis who do not reach perfection die and become gods ; leaving the direct road to liberation, they go into one of the side streets, and get these powers. Then they have to be born again. But the Yogi who is strong enough to withstand such temptations, goes straight to the goal and becomes free.

53. *Kshana-tatkramayoh samyamâdvivekajam jnânânam.*

53. By making *Samyama* on a point or particle of time (that cannot be divided) and its precession and succession comes discrimination.

How are we to avoid these *Devas*, and heavens, and powers? By discrimination or by knowing the good from the evil, the real from the unreal. There-

स्थान्युपनिमन्त्रये सङ्गन्मयाकरणं पुनरनिष्टप्रसङ्गात् ॥ ५२ ॥

क्षणतत्क्रमयोः संयमाद्विवेकजं ज्ञानम् ॥ ५३ ॥

fore a *Samyama* is given by which the power of discrimination can be strengthened. This is by making a *Samyama* on a particle of time, and the time preceding and following it.

54. *Jâti-lakshana-deshairanyatânnavachchhedatulyayostatah pratipattih.*

54. The things which cannot be differentiated by species, sign and place, and therefore, appear to be apparently similar, even those will be discriminated by the above *Samyama*.

The misery that we suffer comes from ignorance or from non-discrimination between the real and the unreal. We all take the bad for the good, the dream for the reality. The Soul is the only reality, and we have forgotten It. Body is an unreal dream, and we think we are all bodies. This non-discrimination is the cause of our misery, and it is caused by ignorance. When discrimination comes it brings strength, and then alone can we avoid all these various ideas of body, heavens, and gods. This ignorance arises through differentiating things by species, sign and place. For instance, take a cow. The cow is differentiated from the dog by species. Then with regard to the class of animals we call cow, how do we make the distinction between one cow and another? By signs. Again, if two objects are exactly similar they can be distinguished if they are in different places. But when objects are so mixed up that even these differentiae will not help us, the power of discrimination acquired by the above-mentioned practice will give us the ability to

distinguish them. The highest philosophy of the Yogis is based upon this fact, that the *Purusha* is pure and perfect, and is the only 'simple' thing that exists in the universe. The body and mind are compounds, and yet we are ever identifying ourselves with them. This great mistake has come because the distinction between the *Purusha* and everything else has been lost. So when this power of discrimination has been attained, man sees that everything in this world, mental and physical, is a compound, and, as such, cannot be the *Purusha*.

55. *Târaḡam sarvaviṣhayam sarvathâviṣhaya-
maḡramancheti viveḡajam jñânâṃ.*

55. The saving knowledge is that knowledge of discrimination which simultaneously covers all objects, in all their variations.

The term 'saving' in the aphorism has been used to signify that, that knowledge takes the Yogi across the ocean of birth and death. The whole of *Prakṛiti* in all its states, subtle and gross, is within the grasp of that knowledge. There is no succession in perception of this knowledge : it takes in all things simultaneously at a glance.

56. *Sattva-purushayoh suddhi-sâmye kaival-
yamiti.*

56. By the similarity of purity between the *Sattva* and the *Purusha* comes *Kaivalya*.

When the soul realises that it depends on

तारकं सर्वविषयं सर्वथाविषयमक्रमञ्चेति विवेकज्ञं ज्ञानम् ॥ ५५ ॥

सत्त्वपुरुषयोः शुद्धि-साम्ये कैवल्यमिति ॥ ५६ ॥

nothing in the universe, from gods to the lowest atom, that is called *Kaivalya* (lit., isolation) or perfection. It is attained when this mixture of purity and impurity called *sattva* or intellect has been made as pure as the *Purusha* itself ; then the *sattva* reflects only the unqualified essence of purity, which is the *Purusha*.

CHAPTER IV.

चतुर्थोऽध्यायः ।—कैवल्यपादः ।

Independence.

1. *Janmaushadhi-mantra-tapah-samâdhijâh siddhayah.*

1. The *Siddhis* or powers are attained by birth, chemical means, power of words, mortification or concentration.

Sometimes a man is seen to be born with *Siddhis* or powers, because he had earned those in his previous incarnation, and is born, as it were, to enjoy the fruits of them at the time. It is said of Kapila, the great father of the *Sânkhya Philosophy*, that he was a born *Siddha*, which means, literally, a man who has attained to success.

The Yogis claim that extraordinary bodily and mental powers can also be gained by chemical means. All of us know the fact that chemistry originally began as alchemy ; for, men went in search of the philosopher's stone and elixirs of life, and so forth. In India there was a sect called the *Râsâyanas*. Their idea was that ideality, knowledge, spirituality and religion were all very good for men to have, but the body surely was the only instrument by which to attain to them. So, if the body came to an end every now and again, it would take so much more time to

attain to those ends. As for instance, a man wants to practise Yoga, or that he wants to become spiritual. But before he has advanced very far he dies. Then he takes up another body and begins again, and after making a little progress meets with death again ; and so on he goes. But in this way much time is lost in dying and being born again. Therefore, if the body could be made strong and perfect, so that it would get rid of birth and death, we should have so much more time to get to spirituality. So the *Râsâyanas* teach to make the body strong first. They claim further, that this body can be made immortal. Their idea is that if the mind manufactures the body, and if it be true that each mind is only an outlet to the infinite energy, there should be no limit to each such outlet in getting any amount of power from that store. Then why should it be impossible to keep our bodies all the time? Again, we have ourselves manufactured all the bodies that we ever had and as soon as this body dies we shall have to manufacture another. And if we can do that after death, why can we not do it just here and now, without getting out of the present body? The theory is perfectly correct. For, if it be true that we live after death, and make other bodies, why is it impossible for us to have the power of making bodies here, without entirely dissolving the present body and by simply changing it continually? They thought also, that in mercury and in sulphur was hidden the most wonderful power, and that by certain preparations of these a man could keep the body as long as he liked. Others believed that certain drugs could bring powers, such as, flying through the air. Many of the most wonderful medicines of the

present day we owe to the *Râsâyanas*, notably the use of metals in medicine. Certain sects of Yogis claim moreover, that many of their principal teachers are still living in their old bodies. Patanjali, the great authority on Yoga, does not deny the possibility of such things being true.

Siddhis can be had also by the power of words. There are certain sacred words called *Mantras*, which, when repeated under proper conditions have power to produce extraordinary powers. We are living in the midst of such a mass of miracles, day and night, that we do not think anything of them. But there is no limit really to man's power, the power of words and the power of mind.

Siddhis come also by practising mortification. You find that in every religion asceticism or mortification of the flesh had been practised, and that in every religious conception the Hindus always went to extremes. You will find even now, men with their hands up all their lives, until they have withered and died. Men keep standing, day and night, even at present, until their feet swell, and if they live at all, by practising such austerity, their legs become so stiff in this position that they can no more bend them, but have to stand all their lives. I once saw a man who had kept his hands raised in this way, and I asked him how it felt when he did it first. He said that it was awful torture ; it was such torture that he had to go to a river and put himself in water, and that allayed the pain a little for some time ; but that, after a month he did not suffer so much. Through such practices also extraordinary powers or *Siddhis* can be attained.

Lastly, *Siddhis* can be attained by concentration

Concentration is *Samâdhi*, and that is Yoga proper ; that is the principal theme of this science, and it is really the highest and the most natural means to develop our bodily and mental powers. The other means to attain such powers which we have considered so far, are only secondary, and we cannot attain to the highest manifestation of power, namely, the realisation of the Self or Soul through them. *Samâdhi* is the means through which we can gain anything and everything, mental, moral and spiritual.

2. *Jâtyantara-parinâmah prakṛityâpûrât.*

2. The change into another species is by the filling in of nature.

Patanjali has advanced the proposition that extraordinary powers come sometimes by birth, by chemical means, or through mortification. He has admitted also that this body can be kept for any length of time. Now he goes on to state the cause of the change of the body into another species. He says, that is done by the filling in of nature, and explains in the next aphorism how that is done.

3. *Nimittamaprayojakam prakṛitînâm varana-bhedastu tatah kshetrikavat.*

3. Good and bad deeds are not direct causes in the transformation of nature, but they serve as breakers of obstacles (in the path of her evolution), as the farmer, (who breaks the

जात्यन्तरपरिणामः प्रकृत्यापूरान् ॥ २ ॥

निमित्तमप्योजकं प्रकृतीनां वरणभेदस्तु ततः क्षैतिकवत् ॥ ३ ॥

obstacles to the course of water thus letting it run down by its own nature.)

The water for irrigation of fields is already in the canal, only shut in by gates. The farmer opens these gates, and the water flows in of itself, by the law of gravitation. So, all progress and power are already there in every man; perfection is man's nature, only it is barred in and prevented from taking its proper course. If anyone can take the bar off, then, in rushes nature and the man attains extraordinary powers. Those we call wicked become saints, as soon as the bar is broken and nature rushes in. It is nature that is driving us towards perfection, and eventually, she will bring everyone of us to attain it. All these practices and struggles to become religious are only negative work. They are simply to take off the bars, and open the doors to that perfection which is our birthright by nature. This theory of evolution of the ancient Yogis will be better understood in the light of the modern research of the present times. And it will be found that the theory of the Yogis is a better explanation of evolution, after all. For, the two causes of evolution advanced by modern science, namely, sexual selection and survival of the fittest, are inadequate to explain the facts. Suppose, for instance, human knowledge to have advanced so much as to eliminate competition, from both the functions of acquiring physical sustenance and of acquiring a mate. Then, according to modern science, human progress will stop and the race will die. The result of this theory has been to furnish every oppressor with an argument to calm the qualms of his conscience.

Men are not lacking who, posing as philosophers and therefore, the only judges of competency, want to kill out all wicked and incompetent persons and thus preserve the human race! But the great ancient evolutionist, Patanjali, declares that the true secret of evolution is the manifestation of the flow of perfection which is already in every being; that this perfection has been barred, and that the infinite tide behind is struggling to express itself. These struggles and competitions are but the results of our ignorance, because we do not know the proper way to unlock the gate and let the water in. That infinite tide behind must express itself and that really is the cause of all manifestations. Competitions for life and sex gratification are only momentary. They are but unnecessary and extraneous effects, caused by ignorance. Even when all such competitions have ceased nature will make us go forward until every one of us has become perfect. Therefore there is no reason to believe that competition is necessary to human progress. In the animal the man was suppressed, but as soon as the door was opened, out rushed man. So, in man there is the potential god, kept in by the locks and bars of ignorance. And when knowledge breaks these bars, the god becomes manifest.

4. *Nirmâna-chittânyasmitâ-mâtrât.*

4. From egoism alone proceed the created minds.

The theory of *ḷarma* is that we suffer for our good or bad deeds, and the whole scope of philosophy is

to reach man to the glory of his own real nature. All the Scriptures sing the glory of the soul of man, and then, in the same breath preach the doctrine of *ḥarma* or that good deeds bring such results, and bad deeds such others. But if the soul can be acted upon by good and bad deeds, then the soul does not amount to much. So the theory of the Yogis is that bad deeds put a bar to the manifestation of the nature of the *Purusha* and good deeds take the obstacles off, helping thus to manifest the glory of the *Purusha*. The *Purusha* itself is never changed according to the Yogis. Indeed whatever he may do will never destroy the glory of his own nature, because the soul can never be acted upon by anything, a veil only will be spread before it by them, hiding its perfection.

With a view to exhaust their *ḥarma* quickly, the Yogis create *ḥāya-vyūha* or groups of bodies, in which to work it out, and for all those bodies they create minds from their own egoism. These are called 'created minds,' in contradistinction to their original minds.

5. *Pravritti-bhede prayojakam chittameḥamane-ḥeshām.*

5. Though the activities of the different created minds are various, the one original mind is the controller of them all.

These different minds, which act in these different bodies, are called made-minds, and the bodies, made-bodies ; that is to say, manufactured

bodies and minds. Matter and mind are like two inexhaustible storehouses and when you become a Yogi, you learn the secret of their control. The control of them was yours all the time. but you had forgotten it and when you became a Yogi you recollected it only. After that you can do anything with them and manipulate them in every way you like. Thus the Yogi manufactures bodies and minds, and the material out of which a manufactured mind is created, is the very same material which is used by nature in the macrocosm for manufacturing minds. It is not that mind is one thing and matter another, they are only different aspects of the same thing. *Asmitâ* or egoism is the fine material out of which these made-minds and made-bodies of the Yogi are manufactured. Therefore, when the Yogi has found out the secret of the gross and the fine energies of nature, he can manufacture any number of bodies and minds out of the substance known as egoism.

6. *Tatra dhyânanajamanâsayam.*

6. Among the various *Chittas* that which is attained by *Samâdhi* is desireless.

Among all the various minds that we see in men, that mind only is the highest which has attained to *Samâdhi* or perfect concentration. A man who has attained certain powers through medicines, or through words, or through mortifications, has in him living still the desires which bring misery and evil, but the man who has attained to *Samâdhi* through concentration is free from all desires.

7. *Karmāsukḷakṛishnam yoginastrividhamitareshām.*

7. Works are neither black nor white for the Yogis; for others they are threefold, black, white, and mixed.

When the Yogi has attained perfection, his actions, and the *ḥarma* produced by those actions, do not bind him, because he did not desire to enjoy their results. He just works on; he works to do good, and he does good, but does not care for the result, and therefore, bondage will not come to him from *ḥarma*. But for ordinary men, who have not attained to that high state, works are of three kinds, black or evil actions, white or good actions, and mixed.

8. *Tatastadvipākânugunânâmevâbhivyaktirvâsanânâm.*

8. From these threefold works are manifested in each state only those desires (which are) fitting to that state alone. (The others are held in abeyance for the time being.)

Suppose for instance, that I have made three kinds of *ḥarma*, good, bad and mixed, and suppose that I die and become a god in heaven. Now the desires in a god body are not the same as the desires in a human body. For, the god body neither eats nor drinks. So in that god body I will never have the desire to eat and drink like many. But what

कर्मासुक्लकृष्णं योगिनस्त्रिविधमितरेषाम् ॥ ७ ॥

ततस्तद्विपाकानुगुणामेवाभिव्यक्तिर्वासनानाम् ॥ ८ ॥

becomes then of my past unworked *ḥarmas* which produce as their effect the desire to eat and drink? Where would those *ḥarmas* go when I become a god? The answer is that desires can only manifest themselves in proper environments. Or in other words, only those desires will come out, during the time that I become a god, for which the environment is fitted ; the rest will remain stored up. In this life we have many godly desires, many human desires, many animal desires. If I take a god body, only the good desires will come up, because for them the environments are suitable. And if I take an animal body, only the animal desires will come up and the good desires will wait. What does this show? That by means of environment we can check these desires and that only such *ḥarma* will come out then as is suited to and fitted for that particular kind of environment. This shows that the power of environment is the great check to control even *ḥarma* itself.

9. *Jāti-desa-kāla-vyavahitānāmapyānantaryar-smṛiti-samskārāyoreḥarūpatvāt.*

9. There is consecutiveness in desires (of one species), even though they are separated by (desires of other different) species, space and time, from there being identification of memory and impressions.

Experiences or sense-perceptions becoming fine are turned into impressions ; and impressions revived become memory. The word memory here

includes the unconscious co-ordination of past experiences which are already reduced to impressions, with the fresh impressions of conscious actions of the present. In each body, the group of impressions acquired in similar bodies alone, in the past, becomes the cause of action. And the experiences acquired in dissimilar bodies are held in abeyance. Thus each body acts as if it were a descendant of a series of bodies of that species only ; and therefore, the consecutiveness of desires is never broken.

10. *Tāsāmanāditvanchāsisho nityatvât.*

10. Thirst for happiness* being eternal (in every one), (the) desires (are) without beginning.

All experience is preceded by desire for happiness. There was no beginning of experience, as each fresh experience is built upon the tendency generated by past experiences ; therefore desires are without beginning.

11. *Hietu-phalâsrayâlambanaih samgrihitatvâd-eshâmabhâve tadabhâvah.*

11. Being held together by cause, effect, support, and objects, in the absence of these the absence of them (desires) follow.

Desires are held together by cause and effect, and once raised they never die without producing their effects. Then again, the mind-stuff is the great storehouse or support of all past desires, which have

तासामनादित्वञ्चाशिषी नित्यत्वात् ॥ १० ॥

हेतुफलाश्रयालम्बनैः संगृहीतत्वादिषामभावे तदभावः ॥ ११ ॥

* Some commentators have made the word *âsis* of the text to mean, the desire to exist eternally.

been reduced to the *Samskâra* form. Therefore, until the chain of cause and effect and the *chitta* have worked themselves out, the desires will never die. Moreover, so long as the senses receive the external objects, fresh desires are sure to arise. So, if it be possible to get rid of the cause, effect, support and objects of desires, then alone will they vanish.

12. *Atitânâgatam svarûpatôstyadhvavedâd-dharmânâm.*

12. The past and the future exist (then) in their own nature, for qualities change their ways (and manifest themselves) differently, (but not the things qualified).

13. *Te vyakṭa-sūkṣhma-gunâtmânah.*

13. They are manifested or fine, being of the nature of the *Gunas*.

The *Gunas* are the three substances, *sattva*, *rajas*, and *tamas*, whose gross state is the sensible universe. Past and future arise from the different modes of manifestation of these *Gunas*.

14. *Parinâmaikâtvâdvastu-tattvam.*

14. The unity in things is from the unity in changes. (Thus, though there are three substances, their changes being co-ordinated all objects have their unity).

अतीतानागतं स्वरूपतीऽस्यध्वमेदङ्गमाणाम् ॥ १२ ॥

ते व्यक्त-सूक्ष्म-गुणात्मानः ॥ १३ ॥

परिणामैकत्वाद्दस्तुतस्त्वम् ॥ १४ ॥

15. *Vastu-sâmye chittabhedâtayorvivikṭah panthâh.*

15. The object being the same, perception and desire vary according to the various minds.

17. *Taduparâgâpekshatvâchchittasya vastu jnâtâjnâtam.**

16. The fact of things becoming known or unknown to the mind, is dependent on the colouring which they give to the mind.

17. *Sadâ jnâtâschittavrittayastatprabhoh purushasyâparinâmitvât.*

17. The states of the mind are always known because the lord of the mind, the *Purusha*, is unchangeable.

The whole gist of this theory is that the universe is both mental and material. Both these worlds are in a continuous state of flux. As for instance, what

वस्तुसाम्ये चित्तभेदात्तयोर्विविक्ताः पन्थाः ॥ १५ ॥

तदुपरागापेक्षत्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥ १६ ॥

* In certain editions of the book there is to be found another aphorism before the present one as follows—

Na chaikachittatantram vastu tadapramânakam tadâ kim syât.

न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥

The object does not appear the same in all states of the mind, and becomes evidenceless also; so nothing of the object exists during the highest state of *Samâdhi*.

Such editions count 34 aphorisms instead of 33 in this chapter of the book.

सदा ज्ञाताश्चिन्मन्त्रयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥ १७ ॥

is this book? It is a combination of molecules in constant change. One lot is going out, and another coming in ; it is whirlpool, as it were. But what makes the unity? What makes it the same book? The changes in the molecules of the book are rhythmical, or are in harmonious order. They are sending impression to my mind, and these pieced together make a continuous picture, although the parts are continuously changing. Again, the mind which perceives the book, is continuously changing. The mind and body are like two layers in the same substance moving at different rates of speed. But the one being slower and the other quicker relatively, we can distinguish between the two motions. Supposing, for instance, a train is in motion, and a carriage also moving alongside it, it is possible to find the motion of both of them to a certain extent. But something else is still necessary to perceive their motions. For, motion can only be perceived when there is something else which is not moving. As for instance, when three things are relatively moving, we first perceive the motion of the faster one, and then that of the next slower one by comparing their motions with that of the slowest one. Then to perceive the motion of the slowest one, the perception of another thing is necessary which moves more slowly, or in other words, you must get to something else, again, in which the motion is still slower, to perceive the motion in that one, and so on. And as in this way there cannot be an end to the assumption of things with slower and still slower motions, logic tells you to stop somewhere, and complete the series by the assumption of the knowledge of something which never changes. Therefore, the Yogi is right

when he says that behind this never ending chain of motion is the *Purusha*, the changeless, the colourless, the pure. And all these impressions are merely reflected upon it, as a magic lantern throws images upon a screen, without in any way tarnishing it.

18. *Na tat svâbhâsam drisyatvât.*

18. The mind is not self-luminous, being an object.

Tremendous power is manifested everywhere in nature, but it is neither self-luminous, nor intelligent. The *Purusha* alone is self-luminous, and gives its light to everything. It is the power of the *Purusha* that is percolating through all matter and force.

19. *Eḱasamaye chobhayânavadhâranam.*

19. From its being unable to cognise two things at the same time.

If the mind were self-luminous it would be able to cognise two things at the same time, which it cannot. If you pay deep attention to one thing you lose sight of another. If the mind were self-luminous there would be no limit to the impressions it could receive. The *Purusha* can cognise all in one moment ; therefore the *Purusha* is self-luminous, and the mind is not.

20. *Chittântaradrisye buddhi-buddheratiprasangah smritisankarascha.*

20. Another cognising mind being

न तत् स्वाभासं दृश्यत्वात् ॥ १८ ॥

एकसमये चीमयानवधारणम् ॥ १९ ॥

चिन्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः अतिसङ्करस्य ॥ २० ॥

assumed there will be no end to such assumptions and confusion of memory will be the result.

Let us suppose that there is another mind which cognises the ordinary mind, then there will have to be still another mind to cognise that one, and so on, until there will be no end to such minds. The logical result of such an assumption will be to admit the confusion of memory, for then there will be not a single, but many storehouses of memory.

21. *Chiterapratismkramâyâstadâkârâpattau svabuddhi-samvedanam.*

21. *Purusha*, the essence of knowledge, being unchangeable, when the mind takes its form, it becomes conscious.

Patanjali says this to make it more clear that knowledge is not a quality of the *Purusha*. When the mind comes near the *Purusha*, it is reflected, as if were, upon the mind, and the mind, for the time being, becomes luminous and thinks as if it were itself the *Purusha*.

22. *Drashtri-drisyoparaktaṁ chittam sarvârtham.*

22. Coloured by the seer and the seen the mind is able to understand everything.

The external world, or the seen, is being reflected on the side of the mind and the seer, on the other; thus comes the power of all knowledge to the mind.

चित्तेरप्रतिसंक्रमायास्तदाकारापत्तौ स्वबुद्धि-संवेदनम् ॥ २१ ॥

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥ २२ ॥

23. *Tadasamkhyeya-vâsanâbhischitramapi parârtham samhatyakâritvât.*

23. The mind through its innumerable desires acts for (the enjoyment of) another (the *Purusha*), because it acts in combination (with the objects).

The mind is a compound of various things, and therefore it cannot work for itself. Everything that is a combination in this world has an object for combining in that way ; that is to say, there is a third thing for which that combination goes on. Similarly the combination of the mind is for the *Purusha*.

24. *Viseshadarsinah âtmabhâva-bhâvanâ-vinivrittih.*

24. For the discriminating the perception of the mind as Atman, ceases.

Through discrimination the Yogi knows that the *Purusha* is not mind.

25. *Tadâ vivekanimnam kaivalya-prâgbhâvam chittam.*

25. Then bent on discriminating (always, the subject from the object), the mind attains the previous state of *Kaivalya* or isolation.

Thus the practice of Yoga leads to the power of discrimination and thereby to clearness of vision. The veil drops from the eyes, and we see things as

तदसंख्येयवासनाभिश्चिन्मपि परार्थं संहत्यकारित्वात् ॥ २३ ॥

विशेषदर्शिनः आत्मभावभावनाविनिवृत्तिः ॥ २४ ॥

तदा विवेकनिम्नं कैवल्यप्राग्भावं चिन्तम् ॥ २५ ॥

they are. We find then, that nature is a compound, and is showing the panorama of the world for the *Purusha*, Who is the witness. We find moreover, that nature is not the Lord and that all the combinations of nature are simply for the sake of showing these phenomena to the *Purusha*, the enthroned king within. Thus when discrimination comes by long practice, fear ceases, and the mind attains isolation or perfection.

26. *Tachchhidreshu pratyayântarâni samskârebhyah.*

26. The thoughts that arise as obstructions to that, are from (past) impressions.

All the various ideas that arise making us believe that we require something external to make us happy, are obstructions to that perfection. The *Purusha* is happiness and blessedness by Its own nature. But that knowledge becomes covered over at intervals, even when the Yogi has attained su-*h* right power of discrimination, by past impressions. And the Yogi becomes free, only when those impressions work themselves out.

27. *Hânameshâm klesavaduktam.*

27. The destruction of them (past impressions), is in the same manner as of ignorance, egoism, and so forth, as said before (in II. 10).

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारिभ्यः ॥ २६ ॥

ज्ञानमेषां क्लेशवदुक्तम् ॥ २७ ॥

28. *Prasamkhyânêpyakusîdasya sarvathâ viveka-
khyâterdharma-meghah samâdhih.*

28. Even after arriving at the discriminating knowledge of the essences, he who gives up the fruits (of that knowledge, namely, the powers), unto him comes as the result of perfect discrimination, the *Samâdhi* called the cloud of virtue.

When the Yogi has attained to this sort of discrimination, all the powers mentioned in the last chapter come to him, but the true Yogi rejects them all. Unto him comes then, a peculiar knowledge, or a particular light, called the *Dharma Megha*, or the cloud of virtue. All the great prophets of the world whom history has recorded had this. They had found the whole foundation of knowledge within themselves. Truth to them had become real. Peace, calmness and perfect purity had become their very nature, only after they had given up the vanities of powers.

29. *Tatah klesa karma-nivrittih.*

29. From that comes cessation of pains and works.

When that cloud of virtue has come, then no more is there any fear of falling. Nothing can drag the Yogi down after that, and no more will there be evils or pains for him.

प्रसंख्यानेऽप्यकुसीदस्य सर्वथा विवेकख्यतेर्धर्ममेघः समाधिः ॥ २८ ॥

ततः क्लेशकर्मनिवृत्तिः ॥ २९ ॥

30. *Tadâ sarvâvaranamalâpctasya jnânasyânan-tyâj-jneyamalpam.*

30. Then knowledge, bereft of covering and impurities, becoming infinite, the knowable becomes small.

Knowledge itself is there then, with all its covering gone. One of the Buddhistic scriptures defines what is meant by the word Buddha, as the name of the state in which comes knowledge, infinite as the sky. Jesus attained to that and became the Christ. All of us can attain to that state where, knowledge becoming infinite, the knowable becomes small. The whole universe, with all its objects of knowledge, becomes then as nothing compared to the realisation of the *Purusha*. The ordinary man, on the contrary, thinks himself to be very small, while to him the knowable seems to be infinite.

31. *Tatah kṛitârthânâm parinâma-kṛama-samâptir-gunânâm.*

31. Then are finished the (series of) successive transformations of the qualities, they having attained the end.

Then all these various transformations of the qualities, which change from one species to another, cease for ever.

32. *Kshana-pratīyogī parinâmâparânta-nirgrâhyah kramah.*

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज् ज्ञेयमल्पम् ॥ ३०

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ३१ ॥

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥ ३२ ॥

32. The changes that exist in relation to moments, and which are perceived at the other end (that is to say, at the end of a series) are succession.

Patanjali here defines the word succession as the changes that exist in relation to moments. While we go on thinking, with each moment there is a change of idea, but we perceive these changes only at the end of a series. This is called succession. For the mind that has realised omnipresence there is no succession. Everything has become present for it; that is to say, to that mind the present alone exists, and the past and the future are lost. Time stands controlled to it, and all knowledge flashes into it in a second.

33. *Purushârtha-sünyânâm gunânâm pratiprasavaḥ kaivalyam svarüpa-pratishthâ vâ chiti-śakteriti.*

33. The resolution, in the inverse order, of the qualities, bereft of any motive whatsoever, of action for the *Purusha* is *Kaivalya*, or it is the establishment of the power of knowledge in its own nature.

Nature's task is done now—the unselfish task which our sweet nurse, Nature, had imposed upon herself. She gently took the self-forgetting soul by the hand, as it were, and showed him all the experiences in the universe, all manifestations, bringing

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चित्ति-
शक्तिरिति ॥ ३३ ॥

him higher and higher through various bodies, till his lost glory came back, and he remembered his own nature. Then the kind mother went back by the same way that she came, for others who also have lost their way in the trackless desert of life. Thus is she working, without beginning and without end. And thus through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, or self-realisation.

Glory unto those who have realised their own nature ; may their blessings be on us all !

APPENDIX.

REFERENCES TO YOGA.

SVETASVATARA UPANISHAD

Chapter II.

6. Where fire is churned or produced by rubbing (for sacrifice), where air is controlled (by Yoga practices) and where *Soma* flows abundantly (in sacrificial rites) there the mind attains perfection.

8. Placing the body in a straight posture, with the chest, the throat, and the head held erect, making the organs together with the mind perfectly established in (the lotus of) the heart, the sage crosses all the fearful currents (of ignorance), by means of the raft of *Brahman*.

9. The man of well-regulated endeavours

अग्निर्यत्वाभिमथ्यते वायुर्यत्वाभियुज्यते ।

सोमी यत्वाविरिच्यते तत्र सञ्जायते मनः ॥ ६ ॥

विरुन्नतस्थाप्य समं शरीरं

हृदीन्द्रियाणि मनसा सन्निरुध्य ।

ब्रह्मोष्ठुपेन प्रतरेत विद्वान्

स्रोतांसि सर्वाणि भयावहानि ॥ ८ ॥

controls the *Prâna*, with its other manifested forms, and when it has become quieted, breathes out through the nostrils. The persevering sage should hold his mind (firmly), as a charioteer holds the restive horses.

10. By taking shelter in caves, where there is not too much wind, where the floor is even, free from pebbles or sand and from fear of fire, where there are no disturbing noises from men or waterfalls, and in places helpful to the mind and pleasing to the eyes, the mind is to be joined in Yoga.

11. Forms with appearances like snow, smoke, sun, wind, fire, firefly, lightning, crystal and moon coming before, gradually manifest the *Brahman* in Yoga.

प्राणान् प्रपीडेरह स युक्तचेष्टः
 चीणे प्राणे नासिकयोच्छ्सीत ।
 दुष्टाश्चयुक्तमिष वाहमेनं
 विद्वान् मनो धारयेताप्रमत्तः ॥ ९ ॥
 समे शुचौ शर्करावङ्गिवाल्का-
 विवर्जिते शब्द-जलाश्रयादिभिः ।
 मनीशुऽक्ले न तु चक्षुषोऽने
 गुह्यानिवाताश्रयणे प्रयोजयेत् ॥ १० ॥
 नीहार धूमाकार्कानिलानलानां
 खद्योतविद्युत्-स्फटिक शशिनाम् ।
 एतानि रूपाणि पुरःसराणि
 ब्रह्मण्यभिव्यक्तिकराणि योगी ॥ ११ ॥

12. When the five-fold perceptions of Yoga, arising from (concentrating the mind as) earth, water, light, air and ether, have appeared to the Yogi, then he has become possessed with a body made up of the fire of Yôga and then he will not be touched by disease, old age or death.

13. The first signs of entering Yoga are lightness of body, health, thirstlessness of mind, clearness of complexion, a beautiful voice, an agreeable odour in the body and scantiness of excretions.

14. As gold or silver, covered with earth, when cleaned, shines full of light, so the embodied man seeing the truth of the *Atman* as one, attains the goal and becomes sorrowless.

पृथापृतेजोऽनिलखे समुत्थिते
 पञ्चात्मके योगगुणे प्रवृत्ते ।
 न तस्य रोगी न जरा न मृत्युः
 प्राप्स्यस्य योगाग्निमयं शरीरम् ॥ १२ ॥
 लघुत्वमारोग्यमलीलपत्वं
 वर्णप्रसादः स्वरसौष्ठवञ्च ।
 गन्धः शुभो मूत्रपुरीषमल्पं
 योगप्रवृत्तिं प्रथमां वदन्ति ॥ १३ ॥
 यथैव विस्वं मृदयोर्पालिप्तं
 तेजोमयभाजते तत् सुधान्तम् ।
 तद्वात्मतत्त्वं प्रसमीक्ष्यर्दह्नी
 एकः कृतार्थी भवते वीतशोकः ॥ १४ ॥

YAJNAVALKYA QUOTED BY SANKARA.

“Practising the desired postures according to rules, the Yogi will become conqueror of them ; then, O Gargi, he will proceed to practise *Prânâyâma*.

“Seated on a (deer or tiger) skin, placed on *Kusa* grass, spread on the floor, and worshipping Ganapati first with fruits and sweetmeats, he will then resign himself to His care, take an easy posture and place his right palm on his left. Then, according to the prescribed way he will sit facing the east or the north, and hold his throat and head in the same line with lips closed, body perfectly immovable and eyes fixed on the tip of the nose. Avoiding too much food or fasting,

आसनानि समभ्यस्य वाञ्छितानि यथाविधि ।
 प्राणायामं ततो गार्गी जितासनगतोऽभ्यसेत् ॥
 सहासने कुशान् सम्यगास्त्रीर्थाजिनमेव च ।
 लब्धोदरं च सम्पूज्य फलमीदकभक्षणैः ॥
 तदासने सुखासीनः सव्ये न्यस्येतरं करं ।
 समग्रीवशिराःसम्यक् संवृतास्यः सुनिश्चलः ॥
 प्राङ्मुखोदङ्मुखो वापि नासायन्यस्मलीचनः
 अतिभुक्तमभुक्तं च वर्ज्जयित्वा प्रयव्रतः ॥
 नाडीसंश्लिष्यन् कुर्थादुक्तमार्गेण यव्रतः ।
 हृथाक्लेशो भवेत्तस्य तच्छ्रीधनमकुर्व्वतः ॥
 नासायं शशभङ्गीजं चन्द्रातपांवेतानितं ।
 सममस्य तु वर्गस्य चतुर्थं विन्दु-संयुतं ॥
 विश्वमध्यस्थमालीक्य नासायं चक्षुषी चमे ।
 इडया पूरयेदायुं बाह्यं हादशमात्रकैः ॥

he should thus purify the *Nâdis* carefully, in accordance with the prescribed way, for without it his practices will be fruitless. Thinking of the (seed-word) 'Hum' at the junction of *Pingalâ* and *Idâ* (the right and left nostrils), the *Idâ* should be filled with external air in twelve *Mâtrâs* (seconds), then the *Yogi* will meditate on fire in the same place repeating the word 'Rang,' and while meditating thus, should slowly eject the air through the *Pingalâ* (right nostril). Again filling in through the *Pingalâ*, the air should be slowly ejected through the *Idâ*, in the same way. This should be practised for three or four years, or three or four months, according to the directions of one's *Guru*, in secret, that is to say,

ततोऽग्निं पूर्व्ववद्वागैत् स्फुरज्ज्वालावलीयुतं ।
 रुषष्ठं विन्दुसंयुक्तं शिखिमण्डलमस्थित ॥
 ध्यायेद्विरेचयेद्वायुं मन्दं पिङ्गलया पुनः ।
 पुनः पिङ्गलयापूर्य्य प्राणं दक्षिणतः सुधीः ॥
 तद्विरेचयेद्वायुमिडया तु शनैः शनैः ।
 त्रिचतुर्वत्सरं वापि त्रिचतुर्मासमेव वा ॥
 गुरुषोक्तप्रकारेण रहस्येव समभ्यसेत् ।
 प्रातर्मध्यन्दिने सायं स्नात्वा षट्कालेष्वचरेत् ॥
 सन्ध्यादि कर्म क्लृप्तैव मध्यरात्रेऽपि नित्यशः ।
 नाडीशुद्धिमवाप्नोति तस्मिन् दृश्यते पृथक् ॥
 शरीरलघुता दौर्निर्जठराग्निविवर्द्धनं ।
 नादाभिव्यक्तिरित्येतस्मिन् तच्छुद्धिसुचकं ॥
 प्राणायामं ततः कुर्याद्रेचपूरककुम्भकैः ।
 प्राणायामसमायोगः प्राणायामः प्रकीर्तितः ॥

alone in a room, in the early morning, at midday, in the evening, and at midnight, until the nerves become purified. Lightness of body, clear complexion, good appetite and hearing of the *Nâda*, are the signs of the purification of nerves. Then should be practised *Prânâyâma* composed of *Rechaka* or exhalation, *Kumbhaka* or retention and *Puraka* or inhalation. Joining the *Prâna* with the *Apâna* is *Prânâyâma*.

“Filling the body with air from head to foot in sixteen *mâtrâs*, the *Yogi* keeping himself well controlled should throw it out in thirty-two *mâtrâs*, and with sixty-four should make *Kumbhaka*, that is to say, should hold the air out and keep himself free from any kind of motion. The holding in of the filled up air at the top of the head, O *Gargi*, has also been called

* * * *

पूरयेत् षोडशैर्मात्रैरापादतलमस्तकं ।
 मात्रैर्होत्रिंशकैः पश्चाद्देचयेत् सुसमाहितः ॥
 सम्पूर्णकुम्भवहायोर्निश्चलं मूर्ध्निर्दृश्यतः ।
 कुम्भकं धारयं गार्गी चतुःषष्ट्या तु मात्रया ॥
 षडषयस्तु बदन्यन्थे प्राणायामपरायणाः ।
 पवित्राभूताः पूतान्त्राः प्रभञ्जनजये रताः ॥
 तत्रादौ कुम्भकं कृत्वा चतुःषष्ट्या तु मात्रया ।
 देचयेत् षोडशैर्मात्रैर्नासिनकेन सुन्दरि ॥
 ततश्च पूरयेद्वायुं शनैः षोडशमात्रया ।

* * * *

Kumbhaka by other seers, who versed in *Prânâyâma*, conquer the breath and make themselves pure in body and mind.

“According to that the body is to be filled in with air in sixteen *mâtrâs*, then the *Kumbhaka* is to be made with sixty-four, and then with thirty-two the air should be ejected.

“By *Prânâyâma* the impurities of the body are thrown out : by *Dhâranâ* the impurities of the mind ; by *Pratyâhâra* impurities of attachment. And by *Dhyâna* is taken off everything that hides the lordship of the Soul.”

SANKHYA.

Book III.

29. By intensity of meditation (only), all things come to the pure-minded *Yogi*, as in the case of *Praṅṅriti*; (that is to say, the fulfilment, of the *Yogi*'s desires comes without any perceptible reason, as in the case of the evolution of *Praṅṅriti* or nature.)

* * * *

प्राणायामेर्दृष्टीषान् धारणाभिश्च क्लिष्टान् ।

प्रत्याहाराच्च संसर्गाभ्यानेनानीश्वरान् गुणान् ॥

भावनीपञ्चयात् शुद्धस्य सर्व्वं प्रकृति वत् ॥ २९ ॥

30. Meditation is the removal of attachment, (which with its consequence, restlessness of mind, is being brought about by the quality called *Rajas*).

31. It is perfected by the suppression of the modifications (of the *chitta*.)

32. By *Dhâranâ*, posture and performance of one's duties, comes perfect suppression of the mental modifications.

33. Restraint of the *Prâna* is by means of expulsion and retention.

34. Posture is that which is steady and easy.

36. By non-attachment and practice meditation is perfected.

37. By reflection on the principles of *Pra-kṛiti* or nature, and by giving it up as "it is not That (*Purusha*), not That," that discrimination is perfected.

रागोपहृतिर्ध्यानम् ॥ ३० ॥

वृत्तिनिरोधस्तसिद्धिः ॥ ३१ ॥

धारणासनस्वकर्माद्या तत्सिद्धिः ॥ ३२ ॥

निरोधश्चैव विधारणाभ्याम् ॥ ३३ ॥

स्थिरसुखमासनम् ॥ ३४ ॥

वैराग्यादभ्यासाच्च ॥ ३६ ॥

तत्त्वाभ्यासान्नेति नेतीति त्यागाद्वैकसिद्धिः ॥ ३७ ॥

Book IV.

3. Instruction is to be repeated.

5. As the hawk becomes unhappy if the food is taken away from him and happy if he gives it up himself (so he who gives up everything voluntarily is happy.)*

6. As the snake was happy in giving up its old skin.†

8. That which is not a means of liberation is not to be thought of; it becomes a cause of bondage, as in the case of Bharata.

आहृत्तिरसकृदपदेशात् ॥ ३ ॥

श्वेनवत् सुखदुःखीत्यागविधीगाभ्याम् ॥ ५ ॥

अहिनिर्ल्वयनीवत् ॥ ६ ॥

असाधनानुचिन्तनं बन्धाय भरतवत् ॥ ८ ॥

* The commentators have explained this aphorism thus—

There can never be any happiness in the world unmingled with evil, as in the case of the hawk, which became happy and unhappy at the same time when set at liberty by its kind keeper; it then felt happy to think of its own freedom, but became sorry to be away from its keeper, who had been so kind to it.

† The aphorism has been explained differently by commentators as follows—

No such scruples as the consideration of the relation of me and mine, or of love on account of long association with *Prakṛiti*, should stand in our way of giving it up; for, then it would be to our ruin, as the snake was captured and ruined by the charmer for keeping its old dropped off skin near its hole on account of love for the same.

9. From association with many persons there is obstruction to meditation, through the arising of passion, aversion, etc., like the sound produced by the shell bracelets on the virgin's hand while she was at work and while she did not want them to produce such a sound.

10. It is the same even in the case of two.

11. The renouncers of hope are happy, like the girl *Pingalâ*, (who weary of waiting long gave up the idea of being loved by any man finally, and became happy.)

13. Although devotion is to be given to many institutes and teachers, the essence is to be taken from them all, as the bee takes the essence from many flowers.

14. One whose mind has become concentrated like the arrow-maker's,* his meditation is not disturbed.

15. Through transgression of the original rules there is fruitlessness as in other worldly

बहुभिर्योगे विरोधो रागादिभिः कुमारौशङ्कवत् ॥ ९ ॥

द्वाभ्यामपि तथैव ॥ १० ॥

निराशः सुखी पिङ्गलावत् ॥ ११ ॥

बहुशास्त्रगुरुपासनेऽपि सारादानं षट्पदवत् ॥ १३ ॥

इषुकारवन्नैकचित्तस्य समाधिहानिः ॥ १४ ॥

* The arrow-maker was so deeply intent on his work that he did not notice the passing of the royal procession by him.

कृतनियमलङ्घनादानर्थक्यं लोकवत् ॥ १५ ॥

things, or in other words, (the purity of mind which leads to perfection in Yoga) becomes more unattainable.

19. By continence, reverence and devotion to Guru, success comes after a long time, as in the case of *Indra*.*

20. There is no law as to time as in the case of *Vâmadeva* (who attained liberation, according to the scriptures, in an incredibly short time.)

24. Or through association with one who has attained perfection.†

27. Not by enjoyments is desire appeased even with the sages (who have practised Yoga for long.)

प्रसूतिर्ब्रह्मचर्योपसर्पणानि कृत्वा सिद्धिर्बहुकालात्तदत् ॥ १९ ॥

* Indra worshipped his guru *Brahmá* thus for a long time and realised Brahman in the end.

न कालनियमो वामदेववत् ॥ २० ॥

लब्धातिशययोगादा तदत् ॥ २४ ॥

† Commentators have explained this aphorism differently as follows—

When one has become quite established in Yoga he attains the power of giving up naturally everything that leads to bondage, like the crane of the fable, which could drink the milk only out of a plate of milk mixed with water, and reject the water.

न भोगात् रागशान्तिर्मुनिवत् ॥ २७ ॥

Book V.

129. The *Siddhis* attained by Yoga can never be attained by any other means, such as the power of chemicals, etc., and therefore are not to be belittled.

Book VI.

24. Any posture which is easy and steady is an *Asana*; there is no other rule about it.

VYASA SUTRA.

Chapter IV., Section 1.

7. Worship is possible in a sitting posture.
8. Because of meditation.
9. Because the worshipping or the meditating person becomes motionless (and is compared to the immovable earth).
10. The *Smritis* also say so.

योगसिद्धयोऽप्यौषधादिसिद्धिवन्नापलपनीयाः ॥ १२९ ॥

स्थिरसुखमासनमिति न नियमः ॥ २४ ॥

आसीनः सम्भवात् ॥ ७ ॥

ध्यानाच्च ॥ ८ ॥

अचलत्वञ्चापिद्य ॥ ९ ॥

अरन्ति च ॥ १० ॥

11. There is no law about the place where worship is to be performed ; it should be done wherever the mind is concentrated.

These several extracts give an idea of what other systems of Indian Philosophy have to say upon Yoga.

GLOSSARY.

<i>Ahamkâra</i>	Egoism.
<i>Ahimsâ</i>	Non-injuring.
<i>Ajnâ</i>	The sixth lotus of the Yogis opposite the junction of the eye- brows.
<i>Akâsa</i>	The all-pervading material of the universe.
<i>Anâhata</i>	The fourth lotus of the Yogis opposite the heart.
<i>Antahkârana</i>	The internal instrument.
<i>Anumâna</i>	Inference.
<i>Aparigraha</i>	Non-receiving of gifts.
<i>Apta</i>	One who has attained (supreme consciousness), who is self- illuminated.
<i>Aptavâkya</i>	The words of an Apta.
<i>Apâna</i>	The nerve current which governs the abdominal region.
<i>Artha</i>	Meaning.
<i>Asana</i>	Posture.
<i>Asamprajnâta</i>	The highest super-conscious state.
<i>Asmitâ</i>	Egoism.
<i>Asteyam</i>	Non-stealing.
<i>Avyakṭam</i>	Indiscrete, unmanifested
<i>Brahman</i>	The One Existence, the Absolute.
<i>Buddhi</i>	The determinative faculty.
<i>Brahmacharyya</i>	Chastity in thought, word and deed.

<i>Chidâkâsa</i>	Space of knowledge, where the Soul shines in its own nature.
<i>Chitta</i>	Mind-stuff.
<i>Chittâkâsa</i>	Mental space.
<i>Devas</i>	The shining ones, semi-divine states attained by works of good desire.
<i>Dhâranâ</i>	Concentration.
<i>Dhyâna</i>	Meditation.
<i>Ekâgra</i>	Concentrated.
<i>Gâyatri</i>	A certain holy verse of the Vedas
<i>Guru</i>	Teacher.
<i>Hatha Yoga</i>	The science of controlling body and mind, but with no spiritual end in view, bodily perfection alone being the aim.
<i>Idâ</i>	The nerve current on the left side of the spinal cord.
<i>Isvara</i>	The supreme Ruler.
<i>Indriyas</i>	The internal organs.
<i>Isvarapranidhâna</i>	Worship of Isvara.
<i>Jnâna</i>	Knowledge.
<i>Kârma</i>	Work ; also the effects of work ; the law of cause and effect in the moral world.
<i>Kaivalya</i>	Isolation. Supreme attainment.
<i>Kriyâ Yoga</i>	Preliminary Yoga, or the practice of preparatory exercises.
<i>Kundalini</i>	The coiled-up, the sleeping Divine power in all beings.
<i>Mahat</i>	Cosmic intelligence.
<i>Mahâkâsâ</i>	Ordinary space, or great space.

<i>Manas</i>	Mind.
<i>Mahâyoga</i>	Seeing the Self as one with God.
<i>Mantram</i>	A sacred word.
<i>Manipura</i>	The third lotus of the Yogis, opposite the navel.
<i>Mulâdhâra</i>	The basic lotus of the Yogis
<i>Nirvâna</i>	Liberation.
<i>Nirvitarka</i>	Without question.
<i>Niyama</i>	Cleanliness, contentment, mortification, study, and worship of God.
<i>Nirvichâra</i>	Without discrimination.
<i>Ojas</i>	All the energies of the body and mind transformed into spiritual force and stores in the brain.
<i>Pingalâ</i>	The nerve-current on the right side of the spinal cord.
<i>Pradhâna</i>	Nature ; <i>lit.</i> the chief.
<i>Praṅṛiti</i>	Nature.
<i>Prâna</i>	The sum-total of the cosmic energy ; the vital forces in the body.
<i>Prânâyâma</i>	Controlling the Prana.
<i>Prativâ</i>	Divine illumination.
<i>Praṅṛitilaya</i>	Souls that failed to attain freedom and became mingled in nature.
<i>Pratyâhâra</i>	Making the mind introspective.
<i>Pratyakṣham</i>	Direct perception.
<i>Purusha</i>	The Soul.
<i>Rajas</i>	Activity.
<i>Râna Hamsa</i>	Swan

<i>Rāja Yoga</i>	Literally, Royal Yoga. The science of conquering the internal nature, for the purpose of freeing the Purusha, or, in other words, realising the Divinity in every being.
<i>Râsâyanas</i>	A chemist sect of ancient India.
<i>Sabda</i>	Sound.
<i>Saucham</i>	Cleanliness.
<i>Samâdhi</i>	Super-consciousness.
<i>Sahasrâra</i>	The thousand-petalled lotus in the brain.
<i>Samâna</i>	The nerve current that performs the function of digestion, keeping up the internal fire.
<i>Samskâra</i>	Impressions in the mind-stuff that produce habits.
<i>Samyama</i>	<i>Dhâranâ Dhyâna</i> and <i>Samâdhi</i> in one.
<i>Sânandam</i>	Blissful Samadhi.
<i>Santoshâ</i>	Contentment
<i>Sattva</i>	The principle of goodness or purity.
<i>Sâttoika</i>	Having the <i>Sattva</i> quality developed.
<i>Savitarka</i>	With question.
<i>Savichâra</i>	With discrimination.
<i>Siddhânta</i>	Decisive knowledge.
<i>Siddhas</i>	Perfected beings, or Yogis, who have attained supernatural powers.

<i>Siddhis</i>	The supernatural powers attained by the practice of Yoga.
<i>Smṛiti</i>	(1) Memory. (2) A class of authoritative books next to the Vedas.
<i>Svâdhisthâna</i>	The second lotus of the Yogis in the pelvic region.
<i>Svâdhyâya</i>	Sacred study.
<i>Tamas</i>	Darkness, inertia.
<i>Tannâtras</i>	Fine materials.
<i>Tapas</i>	Austerity.
<i>Udâna</i>	A certain vital force in the body.
<i>Udghâta</i>	Awakening the Kundalini.
<i>Vâda</i>	Argumentative knowledge.
<i>Vairâgyam</i>	Renunciation.
<i>Vishuddha</i>	The fifth lotus of the Yogis, opposite the throat.
<i>Vikalpa</i>	Verbal delusion.
<i>Vikshipta</i>	That form of the Chitta when it is struggling to centre itself.
<i>Vritti</i>	Wave-form in the mind-stuff.
<i>Yama</i>	Internal purification through moral training, preparatory to Yoga.
<i>Yoga</i>	Joining ; joining the lower with the higher Self.

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