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Lord, Thou hast willed, and I execute,
A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled.



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“Great is Truth and it shall prevail”

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RAJAYOGA — A PSYCHOLOGICAL SCIENCE

Rajayogic Method of *Samyama*

. . . Every boy should [. . .] be given practical opportunity as well as intellectual encouragement to develop all that is best in his nature. If he has bad qualities, bad habits, bad *samskāras* whether of mind or body, he should not be treated harshly as a delinquent, but encouraged to get rid of them by the Rajayogic method of *samyama*, rejection and substitution. He should be encouraged to think of them, not as sins or offences, but as symptoms of a curable disease alterable by a steady and sustained effort of the will, — falsehood being rejected whenever it rises into the mind and replaced by truth, fear by courage, selfishness by sacrifice and renunciation, malice by love. Great care will have to be taken that unformed virtues are not rejected as faults. The wildness and recklessness of many young natures are only the overflowings of an excessive strength, greatness and nobility. They should be purified, not discouraged.

[From 'A System of National Education: Some Preliminary Ideas']

(CWSA, Vol. 1, pp. 391-92)

Na Kinchidapi Chintayet

[*The scientific spirit*]

The cessation of thought is the one thing which the believer in intellect as the highest term of our evolution cannot contemplate with equanimity. To master the fleeting randomness of thought by regulating the intellectual powers and thinking consecutively and clearly is an ideal he can understand. But to still this higher development of thought seems to him the negation of human activity, a reversion to the condition of the stone. Yet it is certain that it is only by the stilling of the lower that the higher gets full play. So long as the body and the vital desires are active the mind is necessarily distracted and it is only when the body is forgotten and the vital part consents to quietude that a man can concentrate himself in thought and follow undisturbed the consecutive development whether of a train of reasoning or a train of inspiration. Not only is this so, but the higher faculties of the mind can only work at their best when the lower are quieted. If the accumulations in the chitta, the recording part of the mind, are continually active, full as it is of preconceived ideas, prejudices, predilections, the great mass of previous *sanskaras*, the reflective mind which is ordinarily called the reason is obstructed in its work and comes to false

conclusions. It is essential for the faculties of the reason to be freed as far as may be from this ever increasing accumulation of thought-sensations good and bad, false and true which we call mind — *manas*. It is this freedom which is called the scientific spirit. To form no conclusions which are not justified by observation and reasoning, to doubt everything until it is proved but to deny nothing until it is disproved, to be always ready to reconsider old conclusions in the light of new facts, to give a candid consideration to every new idea or old idea revived if it deserves a hearing, no matter how contradictory it may be of previously ascertained experience or previously formed conclusion, is the sceptical temper, the temper of the inquirer, the true scientist, the untrammelled thinker. The interference of prejudgment and predilection means bondage and until the higher mind has shaken off these fetters, it is not free; it works in chains, it sees in blinkers. This is as true of the materialist refusing to consider spiritualism and occultism as it is of the religionist refusing to consider Science. Freedom is the first requisite of full working power, the freedom of the higher from the lower. The mind must be free from the body if it is to be purified from the grossness which clogs its motions, the heart must be free from the obsessions of the body if love and high aspiration are to increase, the reason must be free from the heart and the lower mind if it is to reflect perfectly, — for the heart can inspire, it cannot think, it is a vehicle of direct knowledge coloured by emotion, not of ratiocination. By [a] similar process if there is anything higher than the reason it can only be set free to work by the stillness of the whole mind not excluding the reflective faculties. This is a conclusion from analogy, indeed, and not entirely binding until confirmed by experience and observation. But [. . .] there is a higher force than the logical reason — and the experience and observation of Yoga confirm the inference from analogy that the stillness of the mind is the first requisite for discovering, distinguishing and perfecting the action of this higher element in the psychology of man.

[*Science of Rajayoga*]

The stillness of the mind is prepared by the process of concentration. In the science of Rajayoga after the heart has been stilled and the mind prepared, the next step is to subjugate the body by means of *asan* or the fixed and motionless seat. The aim of this fixity is twofold, first the stillness of the body and secondly the forgetfulness of the body. When one can sit still and utterly forget the body for a long period of time, then the *asan* is said to have been mastered. In ordinary concentration when the body is only comparatively still it is not noticed, but there is an undercurrent of physical consciousness which may surge up at any moment into the upper current of thought and disturb it. The Yogin seeks to make the forgetfulness perfect. In the higher processes of concentration this forgetfulness reaches such a point that the bodily consciousness is annulled and in the acme of the *samadhi* a man can be cut

or burned without being aware of the physical suffering. Even before the concentration is begun the forgetfulness acquired is sufficient to prevent any intrusion upon the mind except under a more than ordinarily powerful physical stimulus. After this point has been reached the Yoga proceeds to the processes of pranayam by which the whole system is cleared of impurities and the *pranasakti*, the great cosmic energy which lies behind all processes of Nature, fills the body and the brain and becomes sufficient for any work of which man is actually or potentially capable. This is followed by concentration. The first process is to withdraw the senses into the mind. This is partly done in the ordinary process of absorption of which every thinking man is capable. To concentrate upon the work in hand whether it be a manual process, a train of thought, a scientific experiment or a train of inspiration, is the first condition of complete capacity and it is the process by which mankind has been preparing itself for Yoga. To concentrate means to be absorbed; but absorption may be more or less complete. When it is so complete that for all practical purposes the knowledge of outward things ceases, then the first step has been taken towards Yogic absorption. We need not go into the stages of that absorption rising from pratyahar to Samadhi and from the lower samadhi to the higher. The principle is to intensify absorption. It is intensified in quality by the entire cessation of outward knowledge, the senses are withdrawn into the mind, the mind into the buddhi or supermind, the supermind into Knowledge, Vijnana, Mahat, out of which all things proceed and in which all things exist. It is intensified in quantity or content; instead of absorption in a set of thoughts or a train of intuitions, the Yogin concentrates his absorption on a single thought, a single image, a single piece of knowledge, and it is his experience that whatever he thus concentrates on, he masters, — he becomes its lord and does with it what he wills. By knowledge he attains to mastery of the world. The final goal of Rajayoga is the annulment of separate consciousness and complete communion with that which alone is whether we call Him Parabrahman or Parameshwara, Existence in the Highest or Will in the Highest, the Ultimate or God.

[*The Gita's process*]

In the Gita we have a process which is not the process of Raja-Yoga. It seeks a short cut to the common aim and goes straight to the stillness of the mind. After putting away desire and fear the Yogin sits down and performs upon his thoughts a process of reining in by which they get accustomed to an inward motion. Instead of allowing the mind to flow outward, he compels it to rise and fall within, and if he sees, hears, feels or smells outward objects he pays no attention to them and draws the mind always inward. This process he pursues until the mind ceases to send up thoughts connected with outward things. The result is that fresh thoughts do not accumulate in the chitta at the time of meditation, but only the old ones rise. If the process be farther pursued by rejecting these thoughts as they rise in the mind, in

other words by dissociating the thinker from the mind, the operator from the machine and refusing to sanction the continuance of the machine's activity, the result is perfect stillness. This can be done if the thinker whose interest is necessary to the mind, refuses to be interested and becomes passive. The mind goes on for a while by its own impetus just as a locomotive does when the steam is shut off, but a time must come when it will slow down and stop altogether. This is the moment towards which the process moves. Na kinchid api chintayet: — the Yogin should not think of anything at all. Blank cessation of mental activity is aimed at leaving only the sakshi, the witness watching for results. If at this moment the Yogin entrusts himself to the guidance of the universal Teacher within himself, Yoga will fulfil itself without any farther effort on his part. The passivity will be confirmed, the higher faculties will awake and the cosmic Force passing down from the vijnana through the supermind will take charge of the whole machine and direct its workings as the Infinite Lord of All may choose.

[The stilling of the mind]

Whichever of the two methods be chosen, the result is the same. The mind is stilled, the higher faculties awakened. This stillness of the mind is not altogether a new idea or peculiar to India. The old Highland poets had the secret. When they wished to compose poetry, they first stilled the mind, became entirely passive and waited for the inspiration to flow into them. This habit of yogic passivity, a relic doubtless of the discipline of the Druids, was the source of those faculties of second sight and other psychic powers which are so much more common in this Celtic race than in the other peoples of Europe. The phenomena of inspiration are directly connected with these higher faculties of which we find rudiments or sporadic traces in the past history of human experience.

(CWSA, Vol. 12, pp. 23-27)

Meditation and the Spiritual Life

But is not sitting down to meditation an indispensable discipline, and does it not give a more intense and concentrated union with the Divine?

That may be. But a discipline in itself is not what we are seeking. What we are seeking is to be concentrated on the Divine in all that we do, at all times, in all our acts and in every movement. There are some here who have been told to meditate; but also there are others who have not been asked to do any meditation at all. But it must not be thought that they are not progressing. They too follow a discipline, but it is of another nature. To work, to act with devotion and an inner consecration is

also a spiritual discipline. The final aim is to be in constant union with the Divine, not only in meditation but in all circumstances and in all the active life.

There are some who, when they are sitting in meditation, get into a state which they think very fine and delightful. They sit self-complacent in it and forget the world; but if they are disturbed, they come out of it angry and restless, because their meditation was interrupted. This is not a sign of spiritual progress or discipline. There are some people who act and seem to feel as if their meditation were a debt they have to pay to the Divine; they are like men who go to church once a week and think they have paid what they owe to God.

If you need to make an effort to go into meditation, you are still very far from being able to live the spiritual life. When it takes an effort to come out of it, then indeed your meditation can be an indication that you are in the spiritual life.

There are disciplines such as Hatha Yoga and Raja Yoga that one can practise and yet have nothing to do with the spiritual life; the former arrives mostly at body control, the latter at mind control. But to enter the spiritual life means to take a plunge into the Divine, as you would jump into the sea. And that is not the end but the very beginning; for after you have taken the plunge, you must learn to live in the Divine. How are you to do it? You have simply to jump straight in and not to think, “Where shall I fall? What will happen to me?” It is the hesitation of your mind that prevents you. You must simply let yourself go. If you wish to dive into the sea and are thinking all the time, “Ah, but there may be a stone here or a stone there”, you cannot dive.

(CWM, Vol. 3, pp. 20-21)

Three Principal Paths of Yoga

There are three principal paths of yoga: the path of knowledge, the path of love and the path of works. So Sri Aurobindo says that it depends on each case and person. Some people follow more easily the path of knowledge, others follow more easily the path of love, of devotion, and others follow the path of works. He says that for the integral yoga the three must be combined and with them something else, but that everybody can't do everything at the same time and that there are people who need to be exclusive and to choose one of the three paths first in order to be able to combine them all later.

The path of knowledge is the well-known path of Raja Yoga, in which one practises detachment from one's physical being, saying, “I am not the body”, then detachment from one's sensations, “I am not my sensations”, then from one's feelings, saying, “I am not my feelings”, and so on. One detaches oneself from thought and goes more and more within until one finds something which is the Eternal and Infinite.

It is a path of meditation, which is truly the path of self-knowledge seen from

the point of view of the divine reality. It is the path of meditation, concentration, of withdrawal from life and action. This was the one most practised in the old yogas.

Or else, the path of devotion and love, like that of Chaitanya or Ramakrishna.

(CWM, Vol. 8, p. 43)

Samadhi and the Integral Yoga

Mother,

Z seems to be particularly interested in Samadhi and its different forms. In the next Synthesis class, while summarising the chapters on Hathayoga and Rajayoga, I shall try, with Thy approval and blessings, to explain what the different kinds of Samadhi are and what uses we make of Samadhi in our Yoga.

No use at all.

(CWM, Vol. 17, p. 336)

*

To the physical mind a sleep, it is to our wider and subtler consciousness a greater waking. To the normal mind all that exceeds its normal experience but still comes into its scope, seems a dream; but at the point where it borders on things quite beyond its scope, it can no longer see truth even as in a dream, but passes into the blank incomprehension and non-reception of slumber. This border-line varies with the power of the individual consciousness, with the degree and height of its enlightenment and awakening. The line may be pushed up higher and higher until it may pass even beyond the mind. Normally indeed the human mind cannot be awake, even with the inner waking of trance, on the supramental levels; but this disability can be overcome. Awake on these levels the soul becomes master of the ranges of gnostic thought, gnostic will, gnostic delight, and if it can do this in Samadhi, it may carry its memory of experience and its power of experience over into the waking state. Even on the yet higher level open to us, that of the Ananda, the awakened soul may become similarly possessed of the Bliss-Self both in its concentration and in its cosmic comprehension. But still there may be ranges above from which it can bring back no memory except that which says, “somehow, indescribably, I was in bliss,” the bliss of an unconditioned existence beyond all potentiality of expression by thought or description by image or feature. Even the sense of being may disappear in an experience in which the word existence loses its sense and the Buddhistic symbol of Nirvana seems alone and sovereignly justified. However high the power of awakening goes, there seems to be a beyond in which

the image of sleep, of *susupti*, will still find its application.

Such is the principle of the Yogic trance, Samadhi, — into its complex phenomena we need not now enter. It is sufficient to note its double utility in the integral Yoga. It is true that up to a point difficult to define or delimit almost all that Samadhi can give, can be acquired without recourse to Samadhi. But still there are certain heights of spiritual and psychic experience of which the direct as opposed to a reflecting experience can only be acquired deeply and in its fullness by means of the Yogic trance. And even for that which can be otherwise acquired, it offers a ready means, a facility which becomes more helpful, if not indispensable, the higher and more difficult of access become the planes on which the heightened spiritual experience is sought. Once attained there, it has to be brought as much as possible into the waking consciousness. For in a Yoga which embraces all life completely and without reserve, the full use of Samadhi comes only when its gains can be made the normal possession and experience for an integral waking of the embodied soul in the human being.

(CWSA, Vol. 23, pp. 525-27)

The Modern Hathayoga

. . . The modern Hathayoga is mixed with the Rajayoga and, therefore, neither so virile and potent nor so dangerous as the ancient. The modern Hathayogin often falls a prey to egoism but he knows he has to transcend it. The ancient embraced it as a fulfilment; only he managed and directed it by the use of the psychical will-power which he identified with the Force of Nature and the supreme Will of God.

(CWSA, Vol. 1, p. 506)

Rajayoga

Man fulfilling himself in the body is given Hathayoga as his means. When he rises above the body, he abandons Hathayoga as a troublesome and inferior process and rises to the Rajayoga, the discipline peculiar to the aeon in which man now evolves. The first condition of success in Rajayoga is to rise superior to the dehatmak bodh, the state of perception in which the body is identified with the self. A time comes to the Rajayogin when his body seems not to belong to him or he to have any concern with it. He is not troubled by its troubles or gladdened by its pleasures; it has them to itself and very soon, because he does not give his sanction to them, they fall away from it. His own troubles and pleasures are in the heart and mind, for he is the rajasic and psychical man, not the tamasic material. It is these that he has to conquer in order that he may realise God in his heart or in his buddhi or in both. God seen in

the heart, that is the quest of the Rajayogin. He may recover the perception and enjoyment of the body afterwards, but it is only to help the enjoyment of God as Love and God as Knowledge.

The processes of the Rajayoga are mental and emotional. Patanjali's science is not the pure Rajayoga; it is mixed and allows an element of the Hatha in its initial processes. It admits the Asana, it admits the Pranayam. It is true it reduces each to one of its kind, but the method of conquest is physical and therefore not Rajayogic. It may be said that the stillness of the body is essential to concentration or to samadhi; but this is a convention of the Hathayoga. The Rajayogin concedes no such importance to the body; he knows by experience that concentration can be secured in any easy and unconstrained posture which allows one to forget the body; it is often as much helped by rhythmic motion as by stillness. Samadhi, when it comes, itself secures stillness of the body. The pure Rajayogin dispenses therefore with the physical practice of Asana.

The real reason why Patanjali laid so much stress on Asana was that he thought Pranayam essential to samadhi and Asana essential to Pranayam. It is difficult, though not impossible, to do the practice of Pranayam according to Patanjali's system without perfect bodily stillness. It can be done and has been done even while walking about, but this is not so easy or usual. Now Pranayam in its proper sense, the mastery of the vital force in oneself and Nature, is essential to every Rajayogin, but it can be brought about by much simpler methods. The only physical process that the Rajayogin finds helpful enough to be worth doing, is *nadishuddhi* or purification of the nerve system by regular breathing and this can be done while lying, sitting, reading, writing, walking. This process has great virtues. It has a wonderfully calming effect on the whole mind & body, drives out every lurking disease in the system, awakens the yogic force accumulated in former lives and, even where no such latent force exists, removes the physical obstacles to the wakening of the Kundalini shakti.

But even this process is not essential. The Rajayogin knows that by tranquillising the mind he can tranquillise the body, by mastering the mind he can master both the body and the prana. This is the great secret of the Rajayoga that mind is the master of the body, creates it and conditions it, body is not the master, creator or lawgiver of the mind. It may be said that the body at least affects the mind, but this is the other discovery of the Rajayogin that the body need not in the least affect the mind *unless by our consent we allow it to do so*. The kumbhak or natural cessation of the breathing is essential to the deeper kinds of Samadhi, not to all; but even so he finds that by the cessation of the lawless restlessness of the mind, which we mistakenly call thought, we can easily, naturally and spontaneously bring about the cessation of the breathing, a calm, effortless and perfect kumbhak. He therefore dispenses with physical processes, easy or laborious, and goes straight to the root of the problem, the mind.

Rajayoga is of three kinds, sachesta, salpachesta and nischesta, with effort, with little effort, and without effort. Patanjali's, the only systematised kind, though each is quite methodical, is sachesta, involving great strain and effort throughout. We may best compare the systems by taking each of Patanjali's steps separately and seeing how the three kinds of Rajayogins will deal with them. In the present article we shall deal with Patanjali. The first step is the preparation of the moral nature, the discipline of the heart, its perfection in the four great qualities of love, purity, courage and calm, without which siddhi in the Rajayoga is impossible. Patanjali prescribes the practice of the five yamas or regulating moral exercises, truth, justice and honesty, harmlessness, chastity and refusal of ownership, and the five niyamas or regulating moral habits, cleanliness and purity, contentment, austerity, meditation on Scripture, worship and devotion to God. In order to establish these habits and exercises and remove the impurities of the heart it is evident that Patanjali intends us to use the method of abhyasa or constant practice. Anyone who has made the attempt will realise how difficult it is to compass all these qualities and how long and tedious a discipline is required to establish them even imperfectly. Patanjali seeks to purify and quiet the life while the mind and heart are yet impure and restless, a system possible only to hermits in an asrama. For this reason the Rajayoga has fled from the homes of men and taken refuge in the forest and the cavern.

Afterwards Patanjali recommends the quieting of the body and the mastering of the Prana by Asana and Pranayam. The reason of this is clear enough. The Pranayam of the Hathayoga does not lead to purity, but to force and intensity; every quality that it finds potent in the system it raises to tenfold activity and power. Unless therefore the life and character be previously made quiet and pure, Pranayam done in one's own strength may do immense moral, physical and mental mischief. Allowing for the overcoming of his initial difficulty and for the admission of Hatha into Rajayoga, it must be admitted that Patanjali's system is admirably logical and reasonable in its arrangement.

Next comes the mastery of the mind, that restless, self-willed and shifting force which is so difficult to control. Again, as in his previous steps, Patanjali relies wholly on abhyasa or practice. He arranges concentration in four stages of development, Pratyahara or the drawing inward of the senses from their objects; Dharana, or the success in this process resulting in the fixing of the mind for a moment on a single thought, feeling or object, — such as a single part of the body, the tip of the nose or the centre of the brows for preference; Dhyana or the continuation of this state for a fixed period; Samadhi or the entire withdrawing into oneself for an indefinite time. The preliminary process once successful, the rest follows with comparative ease, but the preliminary process is itself so enormously difficult that one would be amazed at Patanjali's putting it first, if one did not perceive that he is relying on the rigorous and thorough mastery of each step before the next is attempted; he trusts to the Hathayogic kumbhak to bring about Pratyahara with comparative ease. Even as it

is, most Yogins prefer to take the Dharana or concentration on a single object first, trusting to the practice of Dharana to bring about Pratyahara by a natural process. This is undoubtedly the more easy and straightforward process, though Patanjali's is the more logical and scientific, and, if mastered, may lead to greater results.

Concentration once attained, we proceed to what Patanjali evidently considers the essence of Yoga, the coercion of all vrittis or functionings of the mental and moral qualities so as to arrive at *sanyama* or turning of the whole passionless intelligent Will in the spirit on whatsoever the Yogin wishes to possess, from the realisation of God to the enjoyment of mundane objects. But how is this silencing of the vrittis to be effected? for the yamas and niyamas only establish certain good habits of life, they do not thoroughly purify mind and heart. We have to do it by a process of removal by replacement, always depending on abhyasa, replacing bad vrittis by good, the many good by the few better, the few better by the one best, until we arrive at absolute sanyama. This can be done, not easily but without insuperable difficulty if the power of concentration is thoroughly attained by Patanjali's method.

Sanyama is a mighty power. Whatever the Yogin does sanyama upon, says Patanjali, that he masters. The knowledge of one's past lives, of the thoughts of men, of men in this world and spirits in the other, the vision of the past and the future, the knowledge of all that is in the present, the mastery of Nature, the siddhis of the Hathayogin, the realisation of God, all power, all bliss, all knowledge is in his grasp. As to what he shall do with the power, Patanjali leaves the choice to the successful Yogin.

(CWSA, Vol. 1, pp. 507-11)

Rajayoga and the Kshatriyas

The ground gained by the Vedantic propaganda in the West, may be measured by the growing insight in the occasional utterances of well-informed and intellectual Europeans on the subject. A certain Mrs. Leighton Cleather speaking to the Oriental circle of the Lyceum Club in London on the message of India has indicated the mission of India with great justness and insight. We need not follow Mrs. Cleather into her dissertation on the Kshatriyas, whom for some mysterious reason she insists on calling the Red Rajputs, but it is true that the first knowledge of Vedantic truth and the Rajayoga was the possession of the Kshatriyas till Janaka, Ajatashatru and others gave it to the Brahmins. But the real issues of this historical fact are inevitably missed by the lecturer. She is on a surer ground when she continues, "India's message to the world today she considered to be the realisation of the life beyond material forms. The East has taken for granted the reality of the invisible and has no fear. The recognition of the soul in ourselves and others leads to the recognition of the universal soul and the great word of the Upanishads: 'This soul which is the self of

all that is, this is the real, this the self, that thou art.’ Modern civilisation has lost sight of the fundamental law of self-sacrifice as conditioning man’s evolution.”

We have here, very briefly put, the triple message of India, psychical, spiritual and moral. India believes in and has the key to a psychical world within man and without him which is the source and basis of the material. This it is which Europe is beginning dimly to discover. She has caught glimpses of the world beyond the gates, her hands are fumbling for the key but she has not yet found it. Immortality proved and admitted, it becomes easier to believe in God. The spiritual message is that the universal self is one and that our souls are not only brothers, not only of one substance and nature, but live in and move towards an essential oneness. It follows that Love is the highest law and that to which evolution must move. Ananda, joy and delight, are the object of the *lila* and the fulfilment of love is the height of joy and delight. Self-sacrifice is therefore the fundamental law. Sacrifice, says the Gita, is the law by which the Father of all in the beginning conditioned the world, and all ethics, all conduct, all life is a sacrifice willed or unconscious. The beginning of ethical knowledge is to realise this and make the conscious sacrifice of one’s own individual desires. It is an inferior and semi-savage morality which gives up only to gain and makes selfishness the basis of ethics. To give up one’s small individual self and find the larger self in others, in the nation, in humanity, in God, that is the law of Vedanta. That is India’s message. Only she must not be content with sending it, she must rise up and live it before all the world so that it may be proved a possible law of conduct both for men and nations.

[From the Karmayogin]

(CWSA, Vol. 8, pp. 54-55)

Need to Find the True Harmony

God’s Lila in man moves always in a circle, from Satyayuga to Kali and through Kali to the Satya, from the Age of Gold to the Age of Iron and back again through the Iron to the Gold. In modern language the Satyayuga is a period of the world in which a harmony, stable and sufficient, is created and man realises for a time, under certain conditions and limitations, the perfection of his being. The harmony exists in its nature, by the force of a settled purity; but afterwards it begins to break down and man upholds it, in the Treta, by force of will, individual and collective; it breaks down further and he attempts to uphold it in the Dwapara by intellectual regulation and common consent and rule; then in the Kali it finally collapses and is destroyed. But the Kali is not merely evil; in it the necessary conditions are progressively built up for a new Satya, another harmony, a more advanced perfection. In the period of the Kali which has passed, still endures in its effects, but is now at an end, there has been a general destruction of the ancient knowledge and culture. Only a few fragments

remain to us in the Vedas, Upanishads and other sacred works and in the world's confused traditions. But the time is at hand for a first movement upward, the first attempt to build up a new harmony and perfection. That is the reason why so many ideas are abroad for the perfection of human society, knowledge, religion and morals. But the true harmony has not yet been found.

Adhyatmayoga

It is only India that can discover the harmony, because it is only by a change — not a mere readjustment — of man's present nature that it can be developed, and such a change is not possible except by yoga. The nature of man and of things is at present a discord, a harmony that has got out of tune. The whole heart and action and mind of man must be changed, but from within, not from without, not by political and social institutions, not even by creeds and philosophies, but by realisation of God in ourselves and the world and a remoulding of life by that realisation. This can only be effected by Purnayoga, a yoga not devoted to a particular purpose, even though that purpose be Mukti or Ananda, but to the fulfilment of the divine humanity in ourselves and others. For this purpose the practices of Hatha and Raja Yoga are not sufficient and even the Trimarga will not serve; we must go higher and resort to the Adhyatmayoga. The principle of Adhyatmayoga is, in knowledge, the realisation of all things that we see or do not see but are aware of, — men, things, ourselves, events, gods, titans, angels, — as one divine Brahman, and in action and attitude, an absolute self-surrender to the Paratpara Purusha, the transcendent, infinite and universal Personality who is at once personal and impersonal, finite and infinite, self-limiting and illimitable, one and many, and informs with his being not only the Gods above, but man and the worm and the clod below. The surrender must be complete. Nothing must be reserved, no desire, no demand, no opinion, no idea that this must be, that cannot be, that this should be and that should not be; — all must be given. The heart must be purified of all desire, the intellect of all self-will, every duality must be renounced, the whole world seen and unseen must be recognised as one supreme expression of concealed Wisdom, Power and Bliss, and the entire being given up, as an engine is passive in the hands of the driver, for the divine Love, Might and perfect Intelligence to do its work and fulfil its divine Lila. *Ahañkāra* must be blotted out in order that we may have, as God intends us ultimately to have, the perfect bliss, the perfect calm and knowledge and the perfect activity of the divine existence. If this attitude of perfect self-surrender can be even imperfectly established, all necessity of Yogic *kriyā* inevitably ceases. For then God himself in us becomes the sadhaka and the siddha and his divine power works in us, not by our artificial processes, but by a working of Nature which is perfectly informed, all-searching and infallibly efficient. Even the most powerful Rajayogic *sañyama*, the most developed *prāṇāyāma*, the most strenuous meditation, the most ecstatic Bhakti,

the most self-denying action, mighty as they are and efficacious, are comparatively weak in their results when set beside this supreme working. For those are all limited to a certain extent by our capacity, but this is illimitable in potency because it is God's capacity. It is only limited by his will which knows what is best for the world and for each of us in the world and apart from it.

(CWSA, Vol. 13, pp. 72-74)

Meditation

What exactly is meant by meditation in Yoga? And what should be its objects?

The difficulty our correspondent finds is in an apparent conflict of authorities, as sometimes meditation is recommended in the form of a concentrated succession of thoughts on a single subject, sometimes in the exclusive concentration of the mind on a single image, word or idea, a fixed contemplation rather than meditation. The choice between these two methods and others, for there are others, depends on the object we have in view in Yoga.

The thinking mind is the one instrument we possess at present by which we can arrive at a conscious self-organisation of our internal existence. But in most men thought is a confused drift of ideas, sensations and impressions which arrange themselves as best they can under the stress of a succession of immediate interests and utilities. In accordance with the general method of Nature much is used as waste material and only a small portion selected for definite and abiding formations. And as in physical Nature, so here the whole process is governed by laws which we rather suffer than use or control.

The concentration of thought is used by the Rajayogins to gain freedom and control over the workings of mind, just as the processes of governed respiration and fixed posture are used by the Hathayogins to gain freedom and control over the workings of the body and the vital functions.

By meditation we correct the restless wandering of the mind and train it like an athlete to economise all its energies and fix them on the attainment of some desirable knowledge or self-discipline. This is done normally by men in ordinary life, but Yoga takes this higher working of Nature and carries it to its full possibilities. It takes note of the fact that by fixing the mind luminously on a single object of thought, we awaken a response in general Consciousness which proceeds to satisfy the mind by pouring into it knowledge about that object or even reveals to us its central or its essential truth. We awaken also a response of Power which gives us in various ways an increasing mastery over the workings of that on which we meditate or enables us to create it and make it active in ourselves. Thus by fixing the mind on the idea of Divine Love, we can come to the knowledge of that principle and its

workings, put ourselves into communion with it, create it in ourselves and impose its law on the heart and the senses.

In Yoga concentration is used also for another object, — to retire from the waking state, which is a limited and superficial condition of our consciousness, into the depths of our being measured by various states of Samadhi. For this process contemplation of the single object, idea or name is more powerful than the succession of concentrated thoughts. The latter, however, is capable, by bringing us into indirect but waking communion with the deeper states of being, of preparing an integral Samadhi. Its characteristic utility, however, is the luminous activity of formative thought brought under the control of the Purusha by which the rest of the consciousness is governed, filled with higher and wider ideas, changed rapidly into the mould of those ideas and so perfected. Other and greater utilities lie beyond, but they belong to a later stage of self-development.

In the Yoga of Devotion, both processes are equally used to concentrate the whole being or to saturate the whole nature with thoughts of the object of devotion, its forms, its essence, its attributes and the joys of adoration and union. Thought is then made the servant of Love, a preparer of Beatitude. In the Yoga of Knowledge meditation is similarly used for discrimination of the True from the apparent, the Self from its forms, and concentrated contemplation for communion and entry of the individual consciousness into the Brahman.

An integral Yoga would harmonise all these aims. It would have also at its disposal other processes for the utilisation of thought and the mastery of the mind.

(CWSA, Vol. 13, pp. 445-47)

The Yogic Processes and Spiritual Perfection

In the pursuit of perfection we can start at either end of our range of being and we have then to use, initially at least, the means and processes proper to our choice. In Yoga the process is spiritual and psychic; even its vital and physical processes are given a spiritual or psychic turn and raised to a higher motion than belongs properly to the ordinary life and Matter, as for instance in the Hathayogic and Rajayogic use of the breathing or the use of Asana. Ordinarily a previous preparation of the mind and life and body is necessary to make them fit for the reception of the spiritual energy and the organisation of psychic forces and methods, but this too is given a special turn proper to the Yoga. On the other hand, if we start in any field at the lower end we have to employ the means and processes which Life and Matter offer to us and respect the conditions and what we may call the technique imposed by the vital and the material energy. We may extend the activity, the achievement, the perfection attained beyond the initial, even beyond the normal possibilities but still

we have to stand on the same base with which we started and within the boundaries it gives to us. It is not that the action from the two ends cannot meet and the higher take into itself and uplift the lower perfection; but this can usually be done only by a transition from the lower to a higher outlook, aspiration and motive: this we shall have to do if our aim is to transform the human into the divine life. But here there comes in the necessity of taking up the activities of human life and sublimating them by the power of the spirit. Here the lower perfection will not disappear; it will remain but will be enlarged and transformed by the higher perfection which only the power of the spirit can give. This will be evident if we consider poetry and art, philosophic thought, the perfection of the written word or the perfect organisation of earthly life: these have to be taken up and the possibilities already achieved or whatever perfection has already been attained included in a new and greater perfection but with the larger vision and inspiration of a spiritual consciousness and with new forms and powers. It must be the same with the perfection of the body.

(CWSA, Vol. 13, pp. 523-24)

Yoga — A Step towards God

Vedanta is merely an intellectual assent, without Yoga. The verbal revelation of the true relations between the One and the Many, the intellectual acceptance of the revelation and the dogmatic acknowledgement of the relations do not lead us beyond metaphysics, and there is no human pursuit more barren and frivolous than metaphysics practised merely as an intellectual pastime, a play with words & thoughts, when there is no intention of fulfilling thought in life or of moulding our inner state and outer activity by the knowledge which we have intellectually accepted. It is only by Yoga that the fulfilment and moulding of our life and being in the type of the true relations between God and the soul can become possible. Therefore every Upanishad has in it an element of Yoga as well as an element of Sankhya, the scientific psychology on which Yoga is founded. Vedanta, the perception of the relations between God in Himself and God in the world, Sankhya, the scientific, philosophical and psychological analysis of those relations and Yoga, called also by the Rishis Yajna, their practical application in social life, religious worship and individual discipline & self-perfection, is and has always been the whole substance of the Hindu religion. Whatever we know of God, that we ought in every way to be and live, is almost the only common dogma of all Hindu sects and schools of every description.

If then we know this of God and ourselves that we and He are one, So 'ham asmi, but divided by a movement of self-awareness which differentiates our forward active movement of waking life from the great life behind that knows and embraces all, then to recover that oneness in our waking state becomes the supreme aim and

meaning of every individual existence. Nothing connected only with the movement of division can be of any moment to us, neither our bodily life and health, nor our family welfare, nor our communal wellbeing compared with this immense self-fulfilment; they can only be of importance as means or movements in the self-fulfilment. If, farther, we know that by recovering our secret oneness with God we shall also be at one with the world and that hatred, grief, fear, limitation, sickness, mortality, the creations of the divided movement, will no longer be able to exercise their yoke upon us, then the abandonment of all else, if necessary, for the one thing needful, becomes not only the supreme aim and meaning of human life, but our only true interest. Even if, as is quite probable, we cannot in one birth attain to the fullness of this grand result yet it is clear that even a little progress towards it must mean an immense change in our life & inner experience and be well worth the sacrifice and the labour. As the Gita says with force, “A little of this rule of life saves man out of his great fear.” If farther a man knows that all mankind is intended to attain this consummation, he being one life with that divine movement called humanity, it must also be part of his self-fulfilment to pour whatever fullness of being, knowledge, power or bliss he may attain, out on his fellow beings. It is his interest also, for humanity being one piece, it is difficult for the individual to attain fullness of life here when the race creates for him an atmosphere of darkness, unrest and base preoccupation with the cares of a half-intellectualised animal existence. So strong has this atmosphere become in the Iron Age, that it is the rule for the individual who seeks his own salvation to sever himself from life and society and content himself with only the inner realisation. Modern Hinduism has become, therefore, in all but its strongest spirits, absorbed in the idea of an individual salvation. But our Vedic forefathers were of a different stuff. They had always their eye on the individual in the race. Nothing is more remarkable in the Veda than the absolute indifference & even confusion with which the singular and plural are used by the Singer, as if “I” & “we” were identical in meaning, and the persistence with which the Rishi regards himself as a representative soul, as it were, of the *vishám devayatínám*, the peoples in their seeking after the Godhead. We find the same transition in the Isha from the singular “pashyami” of the successful representative soul realising his oneness with God to the plural as man when he turns to pray for the equal purification and felicity of his fellows. Our ideal, therefore, is fixed, — to become one with God and lead individually the divine life, but also to help others to the divine realisation and prepare, by any means, humanity for the kingdom of God on earth, — satyadharma, satyayuga.

Our means is Yoga. Yoga is not, as the popular mind too often conceives, shutting oneself in a room or isolating oneself in a monastery or cave and going through certain fixed mental and bodily practices. These are merely particular and specialised types of Yogic practice. The mental and bodily practices of Rajayoga and Hathayoga are exercises of great force and utility, but they are not indispensable.

Even solitude is not indispensable, and absolute solitude limits our means and scope of self-fulfilment. Yoga is the application, by whatever means, of Vedanta to life so as to put oneself in some kind of touch with the high, one, universal and transcendent Existence in us & without us in our progress towards a final unity. All religious worship, sincerely done, all emotional, intellectual and spiritual realisation of that which is higher than ourselves, all steadily practised increase of essential power, purity, love or knowledge, all sacrifice and self-transcending amounts to some form of Yoga. But Yoga can be done with knowledge or without knowledge, with a higher immediate object or with a lower immediate object, for a partial higher result or for the fullest divine perfection and bliss. Yoga without knowledge can never have the force of Yoga with knowledge, Yoga with the lower object the force of Yoga with the higher object, Yoga for a partial result the force of Yoga for the full & perfect result. But even in its lowest, most ignorant or narrowest forms, it is still a step towards God.

(CWSA, Vol. 18, pp. 421-23)

The Tantric Synthesis

. . . There is yet another [*synthesis*], the Tantric,¹ which though less subtle and spiritually profound, is even more bold and forceful than the synthesis of the Gita, — for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest and enables us to embrace the whole of Life in our divine scope as the Lila² of the Divine; and in some directions it is more immediately rich and fruitful, for it brings forward into the foreground along with divine knowledge, divine works and an enriched devotion of divine Love, the secrets also of the Hatha and Raja Yogas, the use of the body and of mental askesis for the opening up of the divine life on all its planes, to which the Gita gives only a passing and perfunctory attention. Moreover it grasps at that idea of the divine perfectibility of man, possessed by the Vedic Rishis but thrown into the background by the intermediate ages, which is destined to fill so large a place in any future synthesis of human thought, experience and aspiration.

(CWSA, Vol. 19, pp. 9-10)

Rajayoga in the Gita

. . . Nor is this Yoga [*of the Gita*] the Yoga system of Patanjali; for that is a purely subjective method of Rajayoga, an internal discipline, limited, rigidly cut out, severely

1. All the Puranic tradition, it must be remembered, draws the richness of its contents from the Tantra.

2. The cosmic Play.

and scientifically graded, by which the mind is progressively stilled and taken up into Samadhi so that we may gain the temporal and eternal results of this self-exceeding, the temporal in a great expansion of the soul's knowledge and powers, the eternal in the divine union. But the Yoga of the Gita is a large, flexible and many-sided system with various elements, which are all successfully harmonised by a sort of natural and living assimilation, and of these elements Rajayoga is only one and not the most important and vital. This Yoga does not adopt any strict and scientific gradation but is a process of natural soul-development; it seeks by the adoption of a few principles of subjective poise and action to bring about a renovation of the soul and a sort of change, ascension or new birth out of the lower nature into the divine. Accordingly, its idea of Samadhi is quite different from the ordinary notion of the Yogic trance; and while Patanjali gives to works only an initial importance for moral purification and religious concentration, the Gita goes so far as to make works the distinctive characteristic of Yoga. Action to Patanjali is only a preliminary, in the Gita it is a permanent foundation; in the Rajayoga it has practically to be put aside when its result has been attained or at any rate ceases very soon to be a means for the Yoga, for the Gita it is a means of the highest ascent and continues even after the complete liberation of the soul.

This much has to be said in order to avoid any confusion of thought that might be created by the use of familiar words in a connotation wider than the technical sense now familiar to us. Still, all that is essential in the Sankhya and Yoga systems, all in them that is large, catholic and universally true, is admitted by the Gita, even though it does not limit itself by them like the opposing schools. Its Sankhya is the catholic and Vedantic Sankhya such as we find it in its first principles and elements in the great Vedantic synthesis of the Upanishads and in the later developments of the Puranas. Its idea of Yoga is that large idea of a principally subjective practice and inner change, necessary for the finding of the Self or the union with God, of which the Rajayoga is only one special application. The Gita insists that Sankhya and Yoga are not two different, incompatible and discordant systems, but one in their principle and aim; they differ only in their method and starting-point. The Sankhya also is a Yoga, but it proceeds by knowledge; it starts, that is to say, by intellectual discrimination and analysis of the principles of our being and attains its aim through the vision and possession of the Truth. Yoga, on the other hand, proceeds by works; it is in its first principle Karmayoga; but it is evident from the whole teaching of the Gita and its later definitions that the word *karma* is used in a very wide sense and that by Yoga is meant the selfless devotion of all the inner as well as the outer activities as a sacrifice to the Lord of all works, offered to the Eternal as Master of all the soul's energies and austerities. Yoga is the practice of the Truth of which knowledge gives the vision, and its practice has for its motor-power a spirit of illumined devotion, of calm or fervent consecration to that which knowledge sees to be the Highest.

(CWSA, Vol. 19, pp. 69-70)

Vedic Symbolism

. . . the secret symbolism of the ancient Vedic mystics, exact, curious, poetic, psychological, had been long forgotten by this time and it is now replaced by another, large, general and philosophical in the spirit of Vedanta and a later Yoga. The fire of sacrifice, *agni*, is no material flame, but *brahmāgni*, the fire of the Brahman, or it is the Brahman-ward energy, inner Agni, priest of the sacrifice, into which the offering is poured; the fire is self-control or it is a purified sense-action or it is the vital energy in that discipline of the control of the vital being through the control of the breath which is common to Rajayoga and Hathayoga, or it is the fire of self-knowledge, the flame of the supreme sacrifice. The food eaten as the leavings of the sacrifice is, it is explained, the nectar of immortality, *amṛta*, left over from the offering; and here we have still something of the old Vedic symbolism in which the Soma-wine was the physical symbol of the *amṛta*, the immortalising delight of the divine ecstasy won by the sacrifice, offered to the gods and drunk by men. The offering itself is whatever working of his energy, physical or psychological, is consecrated by him in action of body or action of mind to the gods or God, to the Self or to the universal powers, to one's own higher Self or to the Self in mankind and in all existences.

(CWSA, Vol. 19, pp. 119-20)

The Psycho-physical Askesis of Rajayoga

“Having put outside of himself all outward touches and concentrated the vision between the eyebrows and made equal the *prāṇa* and the *apāna* moving within the nostrils, having controlled the senses, the mind and the understanding, the sage devoted to liberation, from whom desire and wrath and fear have passed away is ever free.”

Here we have a process of Yoga that brings in an element which seems quite other than the Yoga of works and other even than the pure Yoga of knowledge by discrimination and contemplation; it belongs in all its characteristic features to the system, introduces the psycho-physical askesis of Rajayoga. There is the conquest of all the movements of the mind, *cittavṛttinirodha*; there is the control of the breathing, Prana-yama; there is the drawing in of the sense and the vision. All of them are processes which lead to the inner trance of Samadhi, the object of all of them *mokṣa*, and *mokṣa* signifies in ordinary parlance the renunciation not only of the separative ego-consciousness, but of the whole active consciousness, a dissolution of our being into the highest Brahman. . . .

(CWSA, Vol. 19, p. 238)

Special Process of Rajayogic Meditation

But this Yoga [*of the Gita*] is after all no easy thing to acquire, as Arjuna indeed shortly afterwards suggests, for the restless mind is always liable to be pulled down from these heights by the attacks of outward things and to fall back into the strong control of grief and passion and inequality. Therefore, it would seem, the Gita proceeds to give us in addition to its general method of knowledge and works a special process of Rajayogic meditation also, a powerful method of practice, *abhyāsa*, a strong way to the complete control of the mind and all its workings. In this process the Yogin is directed to practise continually union with the Self so that that may become his normal consciousness. He is to sit apart and alone, with all desire and idea of possession banished from his mind, self-controlled in his whole being and consciousness. “He should set in a pure spot his firm seat, neither too high, nor yet too low, covered with a cloth, with a deer-skin, with sacred grass, and there seated with a concentrated mind and with the workings of the mental consciousness and the senses under control he should practise Yoga for self-purification, *ātmaśuddhaye*.” The posture he takes must be the motionless erect posture proper to the practice of Rajayoga; the vision should be drawn in and fixed between the eyebrows, “not regarding the regions.” The mind is to be kept calm and free from fear and the vow of Brahmacharya observed; the whole controlled mentality must be devoted and turned to the Divine so that the lower action of the consciousness shall be merged in the higher peace. For the object to be attained is the still peace of Nirvana. “Thus always putting himself in Yoga by control of his mind the Yogin attains to the supreme peace of Nirvana which has its foundation in Me, *śāntim nirvāṇa-paramām matsamsthām*.”

This peace of Nirvana is reached when all the mental consciousness is perfectly controlled and liberated from desire and remains still in the Self, when, motionless like the light of a lamp in a windless place, it ceases from its restless action, shut in from its outward motion, and by the silence and stillness of the mind the Self is seen within, not disfigured as in the mind, but in the Self, seen, not as it is mistranslated falsely or partially by the mind and represented to us through the ego, but self-perceived by the Self, *svaparakāśa*. Then the soul is satisfied and knows its own true and exceeding bliss, not that untroubled happiness which is the portion of the mind and the senses, but an inner and serene felicity in which it is safe from the mind’s perturbations and can no longer fall away from the spiritual truth of its being. Not even the fieriest assault of mental grief can disturb it; for mental grief comes to us from outside, is a reaction to external touches, and this is the inner, the self-existent happiness of those who no longer accept the slavery of the unstable mental reactions to external touches. It is the putting away of the contact with pain, the divorce of the mind’s marriage with grief, *duḥkha-samyoga-viyogam*. The firm winning of this inalienable spiritual bliss is Yoga, it is the divine union; it is the greatest of all gains

and the treasure beside which all others lose their value. Therefore is this Yoga to be resolutely practised without yielding to any discouragement by difficulty or failure until the release, until the bliss of Nirvana is secured as an eternal possession.

The main stress here has fallen on the stilling of the emotive mind, the mind of desire and the senses which are the recipients of outward touches and reply to them with our customary emotional reactions; but even the mental thought has to be stilled in the silence of the self-existent being. First, all the desires born of the desire-will have to be wholly abandoned without any exception or residue and the senses have to be held in by the mind so that they shall not run out to all sides after their usual disorderly and restless habit; but next the mind itself has to be seized by the buddhi and drawn inward. One should slowly cease from mental action by a buddhi held in the grasp of fixity and having fixed the mind in the higher self one should not think of any thing at all. Whenever the restless and unquiet mind goes forth, it should be controlled and brought into subjection in the Self. When the mind is thoroughly quieted, then there comes upon the Yogin the highest, stainless, passionless bliss of the soul that has become the Brahman. "Thus freed from stain of passion and putting himself constantly into Yoga, the Yogin easily and happily enjoys the touch of the Brahman which is an exceeding bliss."

(CWSA, Vol. 19, pp. 241-43)

Yogic Methods and the Scientific Approach

Yogic methods have something of the same relation to the customary psychological workings of man as has the scientific handling of the force of electricity or of steam to their normal operations in Nature. And they, too, like the operations of Science, are formed upon a knowledge developed and confirmed by regular experiment, practical analysis and constant result. All Rajayoga, for instance, depends on this perception and experience that our inner elements, combinations, functions, forces, can be separated or dissolved, can be new-combined and set to novel and formerly impossible workings or can be transformed and resolved into a new general synthesis by fixed internal processes. Hathayoga similarly depends on this perception and experience that the vital forces and functions to which our life is normally subjected and whose ordinary operations seem set and indispensable, can be mastered and the operations changed or suspended with results that would otherwise be impossible and that seem miraculous to those who have not seized the rationale of their process. And if in some other of its forms this character of Yoga is less apparent, because they are more intuitive and less mechanical, nearer, like the Yoga of Devotion, to a supernal ecstasy or, like the Yoga of Knowledge, to a supernal infinity of consciousness and being, yet they too start from the use of some principal faculty in us by ways and for ends not contemplated in its everyday spontaneous workings. All

methods grouped under the common name of Yoga are special psychological processes founded on a fixed truth of Nature and developing, out of normal functions, powers and results which were always latent but which her ordinary movements do not easily or do not often manifest.

(CWSA, Vol. 23, p. 7)

Central Principles of the Main Yogas

For if, leaving aside the complexities of their particular processes, we fix our regard on the central principle of the chief schools of Yoga still prevalent in India, we find that they arrange themselves in an ascending order which starts from the lowest rung of the ladder, the body, and ascends to the direct contact between the individual soul and the transcendent and universal Self. Hathayoga selects the body and the vital functionings as its instruments of perfection and realisation; its concern is with the gross body. Rajayoga selects the mental being in its different parts as its lever-power; it concentrates on the subtle body. The triple Path of Works, of Love and of Knowledge uses some part of the mental being, will, heart or intellect as a starting-point and seeks by its conversion to arrive at the liberating Truth, Beatitude and Infinity which are the nature of the spiritual life. Its method is a direct commerce between the human Purusha in the individual body and the divine Purusha who dwells in every body and yet transcends all form and name.

Hathayoga aims at the conquest of the life and the body whose combination in the food sheath and the vital vehicle constitutes, as we have seen, the gross body and whose equilibrium is the foundation of all Nature's workings in the human being. The equilibrium established by Nature is sufficient for the normal egoistic life; it is insufficient for the purpose of the Hathayogin. For it is calculated on the amount of vital or dynamic force necessary to drive the physical engine during the normal span of human life and to perform more or less adequately the various workings demanded of it by the individual life inhabiting this frame and the world-environment by which it is conditioned. Hathayoga therefore seeks to rectify Nature and establish another equilibrium by which the physical frame will be able to sustain the inrush of an increasing vital or dynamic force of Prana indefinite, almost infinite in its quantity or intensity. In Nature the equilibrium is based upon the individualisation of a limited quantity and force of the Prana; more than that the individual is by personal and hereditary habit unable to bear, use or control. In Hathayoga, the equilibrium opens a door to the universalisation of the individual vitality by admitting into the body, containing, using and controlling a much less fixed and limited action of the universal energy.

The chief processes of Hathayoga are *āsana* and *prāṇāyāma*. By its numerous *āsanas* or fixed postures it first cures the body of that restlessness which is a sign of

its inability to contain without working them off in action and movement the vital forces poured into it from the universal Life-Ocean, gives to it an extraordinary health, force and suppleness and seeks to liberate it from the habits by which it is subjected to ordinary physical Nature and kept within the narrow bounds of her normal operations. In the ancient tradition of Hathayoga it has always been supposed that this conquest could be pushed so far even as to conquer to a great extent the force of gravitation. By various subsidiary but elaborate processes the Hathayogin next contrives to keep the body free from all impurities and the nervous system unclogged for those exercises of respiration which are his most important instruments. These are called *prāṇāyāma*, the control of the breath or vital power; for breathing is the chief physical functioning of the vital forces. Pranayama, for the Hathayogin, serves a double purpose. First, it completes the perfection of the body. The vitality is liberated from many of the ordinary necessities of physical Nature; robust health, prolonged youth, often an extraordinary longevity are attained. On the other hand, Pranayama awakens the coiled-up serpent of the Pranic dynamism in the vital sheath and opens to the Yogin fields of consciousness, ranges of experience, abnormal faculties denied to the ordinary human life while it puissantly intensifies such normal powers and faculties as he already possesses. These advantages can be farther secured and emphasised by other subsidiary processes open to the Hathayogin.

The results of Hathayoga are thus striking to the eye and impose easily on the vulgar or physical mind. And yet at the end we may ask what we have gained at the end of all this stupendous labour. The object of physical Nature, the preservation of the mere physical life, its highest perfection, even in a certain sense the capacity of a greater enjoyment of physical living have been carried out on an abnormal scale. But the weakness of Hathayoga is that its laborious and difficult processes make so great a demand on the time and energy and impose so complete a severance from the ordinary life of men that the utilisation of its results for the life of the world becomes either impracticable or is extraordinarily restricted. If in return for this loss we gain another life in another world within, the mental, the dynamic, these results could have been acquired through other systems, through Rajayoga, through Tantra, by much less laborious methods and held on much less exacting terms. On the other hand the physical results, increased vitality, prolonged youth, health, longevity are of small avail if they must be held by us as misers of ourselves, apart from the common life, for their own sake, not utilised, not thrown into the common sum of the world's activities. Hathayoga attains large results, but at an exorbitant price and to very little purpose.

Rajayoga takes a higher flight. It aims at the liberation and perfection not of the bodily, but of the mental being, the control of the emotional and sensational life, the mastery of the whole apparatus of thought and consciousness. It fixes its eyes on the *citta*, that stuff of mental consciousness in which all these activities arise, and it seeks, even as Hathayoga with its physical material, first to purify and to tranquil-

lise. The normal state of man is a condition of trouble and disorder, a kingdom either at war with itself or badly governed; for the lord, the Purusha, is subjected to his ministers, the faculties, subjected even to his subjects, the instruments of sensation, emotion, action, enjoyment. Swarajya, self-rule, must be substituted for this subjection. First, therefore, the powers of order must be helped to overcome the powers of disorder. The preliminary movement of Rajayoga is a careful self-discipline by which good habits of mind are substituted for the lawless movements that indulge the lower nervous being. By the practice of truth, by renunciation of all forms of egoistic seeking, by abstention from injury to others, by purity, by constant meditation and inclination to the divine Purusha who is the true lord of the mental kingdom, a pure, glad, clear state of mind and heart is established.

This is the first step only. Afterwards, the ordinary activities of the mind and sense must be entirely quieted in order that the soul may be free to ascend to higher states of consciousness and acquire the foundation for a perfect freedom and self-mastery. But Rajayoga does not forget that the disabilities of the ordinary mind proceed largely from its subjection to the reactions of the nervous system and the body. It adopts therefore from the Hathayogic system its devices of *āsana* and *prāṇāyāma*, but reduces their multiple and elaborate forms in each case to one simplest and most directly effective process sufficient for its own immediate object. Thus it gets rid of the Hathayogic complexity and cumbrousness while it utilises the swift and powerful efficacy of its methods for the control of the body and the vital functions and for the awakening of that internal dynamism, full of a latent supernormal faculty, typified in Yogic terminology by the *kuṇḍalinī*, the coiled and sleeping serpent of Energy within. This done, the system proceeds to the perfect quieting of the restless mind and its elevation to a higher plane through concentration of mental force by the successive stages which lead to the utmost inner concentration or ingathered state of the consciousness which is called Samadhi.

By Samadhi, in which the mind acquires the capacity of withdrawing from its limited waking activities into freer and higher states of consciousness, Rajayoga serves a double purpose. It compasses a pure mental action liberated from the confusions of the outer consciousness and passes thence to the higher supra-mental planes on which the individual soul enters into its true spiritual existence. But also it acquires the capacity of that free and concentrated energising of consciousness on its object which our philosophy asserts as the primary cosmic energy and the method of divine action upon the world. By this capacity the Yogin, already possessed of the highest supracosmic knowledge and experience in the state of trance, is able in the waking state to acquire directly whatever knowledge and exercise whatever mastery may be useful or necessary to his activities in the objective world. For the ancient system of Rajayoga aimed not only at Swarajya, self-rule or subjective empire, the entire control by the subjective consciousness of all the states and activities proper to its own domain, but included Samrajya as well, outward empire, the control

by the subjective consciousness of its outer activities and environment.

We perceive that as Hathayoga, dealing with the life and body, aims at the supernormal perfection of the physical life and its capacities and goes beyond it into the domain of the mental life, so Rajayoga, operating with the mind, aims at a supernormal perfection and enlargement of the capacities of the mental life and goes beyond it into the domain of the spiritual existence. But the weakness of the system lies in its excessive reliance on abnormal states of trance. This limitation leads first to a certain aloofness from the physical life which is our foundation and the sphere into which we have to bring our mental and spiritual gains. Especially is the spiritual life, in this system, too much associated with the state of Samadhi. Our object is to make the spiritual life and its experiences fully active and fully utilisable in the waking state and even in the normal use of the functions. But in Rajayoga it tends to withdraw into a subliminal plane at the back of our normal experiences instead of descending and possessing our whole existence.

The triple Path of devotion, knowledge and works attempts the province which Rajayoga leaves unoccupied. It differs from Rajayoga in that it does not occupy itself with the elaborate training of the whole mental system as the condition of perfection, but seizes on certain central principles, the intellect, the heart, the will, and seeks to convert their normal operations by turning them away from their ordinary and external preoccupations and activities and concentrating them on the Divine. It differs also in this, — and here from the point of view of an integral Yoga there seems to be a defect, — that it is indifferent to mental and bodily perfection and aims only at purity as a condition of the divine realisation. A second defect is that as actually practised it chooses one of the three parallel paths exclusively and almost in antagonism to the others instead of effecting a synthetic harmony of the intellect, the heart and the will in an integral divine realisation.

The Path of Knowledge aims at the realisation of the unique and supreme Self. It proceeds by the method of intellectual reflection, *vicāra*, to right discrimination, *viveka*. It observes and distinguishes the different elements of our apparent or phenomenal being and rejecting identification with each of them arrives at their exclusion and separation in one common term as constituents of Prakriti, of phenomenal Nature, creations of Maya, the phenomenal consciousness. So it is able to arrive at its right identification with the pure and unique Self which is not mutable or perishable, not determinable by any phenomenon or combination of phenomena. From this point the path, as ordinarily followed, leads to the rejection of the phenomenal worlds from the consciousness as an illusion and the final immergence without return of the individual soul in the Supreme.

But this exclusive consummation is not the sole or inevitable result of the Path of Knowledge. For, followed more largely and with a less individual aim, the method of Knowledge may lead to an active conquest of the cosmic existence for the Divine no less than to a transcendence. The point of this departure is the realisation of the

supreme Self not only in one's own being but in all beings and, finally, the realisation of even the phenomenal aspects of the world as a play of the divine consciousness and not something entirely alien to its true nature. And on the basis of this realisation a yet further enlargement is possible, the conversion of all forms of knowledge, however mundane, into activities of the divine consciousness utilisable for the perception of the one and unique Object of knowledge both in itself and through the play of its forms and symbols. Such a method might well lead to the elevation of the whole range of human intellect and perception to the divine level, to its spiritualisation and to the justification of the cosmic travail of knowledge in humanity.

The Path of Devotion aims at the enjoyment of the supreme Love and Bliss and utilises normally the conception of the supreme Lord in His personality as the divine Lover and enjoyer of the universe. The world is then realised as a play of the Lord, with our human life as its final stage, pursued through the different phases of self-concealment and self-revelation. The principle of Bhakti Yoga is to utilise all the normal relations of human life into which emotion enters and apply them no longer to transient worldly relations, but to the joy of the All-Loving, the All-Beautiful and the All-Blissful. Worship and meditation are used only for the preparation and increase of intensity of the divine relationship. And this Yoga is catholic in its use of all emotional relations, so that even enmity and opposition to God, considered as an intense, impatient and perverse form of Love, is conceived as a possible means of realisation and salvation. This path, too, as ordinarily practised, leads away from world-existence to an absorption, of another kind than the Monist's, in the Transcendent and Supra-cosmic.

But, here too, the exclusive result is not inevitable. The Yoga itself provides a first corrective by not confining the play of divine love to the relation between the supreme Soul and the individual, but extending it to a common feeling and mutual worship between the devotees themselves united in the same realisation of the supreme Love and Bliss. It provides a yet more general corrective in the realisation of the divine object of Love in all beings not only human but animal, easily extended to all forms whatsoever. We can see how this larger application of the Yoga of Devotion may be so used as to lead to the elevation of the whole range of human emotion, sensation and aesthetic perception to the divine level, its spiritualisation and the justification of the cosmic labour towards love and joy in our humanity.

The Path of Works aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to this supreme

Will and this universal Energy. To That our works as well as the results of our works are finally abandoned. The object is the release of the soul from its bondage to appearances and to the reaction of phenomenal activities. Karmayoga is used, like the other paths, to lead to liberation from phenomenal existence and a departure into the Supreme. But here too the exclusive result is not inevitable. The end of the path may be, equally, a perception of the Divine in all energies, in all happenings, in all activities, and a free and unegoistic participation of the soul in the cosmic action. So followed it will lead to the elevation of all human will and activity to the divine level, its spiritualisation and the justification of the cosmic labour towards freedom, power and perfection in the human being.

We can see also that in the integral view of things these three paths are one. Divine Love should normally lead to the perfect knowledge of the Beloved by perfect intimacy, thus becoming a path of Knowledge, and to divine service, thus becoming a path of Works. So also should perfect Knowledge lead to perfect Love and Joy and a full acceptance of the works of That which is known; dedicated Works to the entire love of the Master of the Sacrifice and the deepest knowledge of His ways and His being. It is in this triple path that we come most readily to the absolute knowledge, love and service of the One in all beings and in the entire cosmic manifestation.

(CWSA, Vol. 23, pp. 33-40)

The Unique Example of Sri Ramakrishna

An indiscriminating combination in block would not be a synthesis, but a confusion. Nor would a successive practice of each of them in turn be easy in the short span of our human life and with our limited energies, to say nothing of the waste of labour implied in so cumbrous a process. Sometimes, indeed, Hathayoga and Rajayoga are thus successively practised. And in a recent unique example, in the life of Ramakrishna Paramhansa, we see a colossal spiritual capacity first driving straight to the divine realisation, taking, as it were, the kingdom of heaven by violence, and then seizing upon one Yogic method after another and extracting the substance out of it with an incredible rapidity, always to return to the heart of the whole matter, the realisation and possession of God by the power of love, by the extension of inborn spirituality into various experience and by the spontaneous play of an intuitive knowledge. Such an example cannot be generalised. Its object also was special and temporal, to exemplify in the great and decisive experience of a master-soul the truth, now most necessary to humanity, towards which a world long divided into jarring sects and schools is with difficulty labouring, that all sects are forms and fragments of a single integral truth and all disciplines labour in their different ways towards one supreme experience. To know, be and possess the Divine is the one

thing needful and it includes or leads up to all the rest; towards this sole good we have to drive and this attained, all the rest that the divine Will chooses for us, all necessary form and manifestation, will be added.

The synthesis we propose cannot, then, be arrived at either by combination in mass or by successive practice. It must therefore be effected by neglecting the forms and outsides of the Yogic disciplines and seizing rather on some central principle common to all which will include and utilise in the right place and proportion their particular principles, and on some central dynamic force which is the common secret of their divergent methods and capable therefore of organising a natural selection and combination of their varied energies and different utilities. This was the aim which we set before ourselves at first when we entered upon our comparative examination of the methods of Nature and the methods of Yoga and we now return to it with the possibility of hazarding some definite solution.

...

The method we have to pursue, then, is to put our whole conscious being into relation and contact with the Divine and to call Him in to transform our entire being into His. Thus in a sense God Himself, the real Person in us, becomes the *sadhaka* of the *sadhana*¹ as well as the Master of the Yoga by whom the lower personality is used as the centre of a divine transfiguration and the instrument of its own perfection. In effect, the pressure of the *Tapas*, the force of consciousness in us dwelling in the Idea of the divine Nature upon that which we are in our entirety, produces its own realisation. The divine and all-knowing and all-effecting descends upon the limited and obscure, progressively illumines and energises the whole lower nature and substitutes its own action for all the terms of the inferior human light and mortal activity.

(CWSA, Vol. 23, pp. 41-46)

The Integral Method

Perfection includes perfection of mind and body, so that the highest results of Rajayoga and Hathayoga should be contained in the widest formula of the synthesis finally to be effected by mankind. At any rate a full development of the general mental and physical faculties and experiences attainable by humanity through Yoga must be included in the scope of the integral method. Nor would these have any *raison d'être* unless employed for an integral mental and physical life. Such a mental and physical life would be in its nature a translation of the spiritual existence into its right mental and physical values. Thus we would arrive at a synthesis of the three degrees of Nature and of the three modes of human existence which she has evolved

1. *Sādhana*, the practice by which perfection, *siddhi*, is attained; *sādhaka*, the Yogin who seeks by that practice the *siddhi*.

or is evolving. We would include in the scope of our liberated being and perfected modes of activity the material life, our base, and the mental life, our intermediate instrument.

Nor would the integrality to which we aspire be real or even possible, if it were confined to the individual. Since our divine perfection embraces the realisation of ourselves in being, in life and in love through others as well as through ourselves, the extension of our liberty and of its results in others would be the inevitable outcome as well as the broadest utility of our liberation and perfection. And the constant and inherent attempt of such an extension would be towards its increasing and ultimately complete generalisation in mankind.

The divinising of the normal material life of man and of his great secular attempt of mental and moral self-culture in the individual and the race by this integrality of a widely perfect spiritual existence would thus be the crown alike of our individual and of our common effort. Such a consummation being no other than the kingdom of heaven within reproduced in the kingdom of heaven without, would be also the true fulfilment of the great dream cherished in different terms by the world's religions.

The widest synthesis of perfection possible to thought is the sole effort entirely worthy of those whose dedicated vision perceives that God dwells concealed in humanity.

(CWSA, Vol. 23, pp. 49-50)

No Written Shastra

For the sadhaka of the integral Yoga it is necessary to remember that no written Shastra, however great its authority or however large its spirit, can be more than a partial expression of the eternal Knowledge. He will use, but never bind himself even by the greatest Scripture. Where the Scripture is profound, wide, catholic, it may exercise upon him an influence for the highest good and of incalculable importance. It may be associated in his experience with his awakening to crowning verities and his realisation of the highest experiences. His Yoga may be governed for a long time by one Scripture or by several successively, — if it is in the line of the great Hindu tradition, by the Gita, for example, the Upanishads, the Veda. Or it may be a good part of his development to include in its material a richly varied experience of the truths of many Scriptures and make the future opulent with all that is best in the past. But in the end he must take his station, or better still, if he can, always and from the beginning he must live in his own soul beyond the limitations of the word that he uses. The Gita itself thus declares that the Yogin in his progress must pass beyond the written Truth, — *śabdabrahmātivartate* — beyond all that he has heard and all that he has yet to hear, — *śrotavyasya śrutasya ca*. For he is not the sadhaka of a book or of many books; he is a sadhaka of the Infinite.

Another kind of Shastra is not Scripture, but a statement of the science and methods, the effective principles and way of working of the path of Yoga which the sadhaka elects to follow. Each path has its Shastra, either written or traditional, passing from mouth to mouth through a long line of Teachers. In India a great authority, a high reverence even is ordinarily attached to the written or traditional teaching. All the lines of the Yoga are supposed to be fixed and the Teacher who has received the Shastra by tradition and realised it in practice guides the disciple along the immemorial tracks. One often even hears the objection urged against a new practice, a new Yogic teaching, the adoption of a new formula, "It is not according to the Shastra." But neither in fact nor in the actual practice of the Yogins is there really any such entire rigidity of an iron door shut against new truth, fresh revelation, widened experience. The written or traditional teaching expresses the knowledge and experiences of many centuries systematised, organised, made attainable to the beginner. Its importance and utility are therefore immense. But a great freedom of variation and development is always practicable. Even so highly scientific a system as Rajayoga can be practised on other lines than the organised method of Patanjali. Each of the three paths of the *trimārga*¹ breaks into many bypaths which meet again at the goal. The general knowledge on which the Yoga depends is fixed, but the order, the succession, the devices, the forms must be allowed to vary; for the needs and particular impulsions of the individual nature have to be satisfied even while the general truths remain firm and constant.

(CWSA, Vol. 23, pp. 55-56)

Purity and Concentration

Along with purity and as a help to bring it about, concentration. Purity and concentration are indeed two aspects, feminine and masculine, passive and active, of the same status of being; purity is the condition in which concentration becomes entire, rightly effective, omnipotent; by concentration purity does its works and without it would only lead to a state of peaceful quiescence and eternal repose. Their opposites are also closely connected; for we have seen that impurity is a confusion of dharmas, a lax, mixed and mutually entangled action of the different parts of the being; and this confusion proceeds from an absence of right concentration of its knowledge on its energies in the embodied Soul. The fault of our nature is first an inert subjection to the impacts of things² as they come in upon the mind pell-mell without order or control and then a haphazard imperfect concentration managed fitfully, irregularly with a more or less chance emphasis on this or on that object according as they

1. The triple path of Knowledge, Devotion and Works.

2. *bāhyasparśa*.

happen to interest, not the higher soul or the judging and discerning intellect, but the restless, leaping, fickle, easily tired, easily distracted lower mind which is the chief enemy of our progress. In such a condition purity, the right working of the functions, the clear, unstained and luminous order of the being is an impossibility; the various workings, given over to the chances of the environment and external influences, must necessarily run into each other and clog, divert, distract, pervert. Equally, without purity the complete, equal, flexible concentration of the being in right thought, right will, right feeling or secure status of spiritual experience is not possible. Therefore the two must proceed together, each helping the victory of the other, until we arrive at that eternal calm from which may proceed some partial image in the human being of the eternal, omnipotent and omniscient activity.

But in the path of knowledge as it is practised in India concentration is used in a special and more limited sense. It means that removal of the thought from all distracting activities of the mind and that concentration of it on the idea of the One by which the soul rises out of the phenomenal into the one Reality. It is by the thought that we dissipate ourselves in the phenomenal; it is by the gathering back of the thought into itself that we must draw ourselves back into the real. Concentration has three powers by which this aim can be effected. By concentration on anything whatsoever we are able to know that thing, to make it deliver up its concealed secrets; we must use this power to know not things, but the one Thing-in-itself. By concentration again the whole will can be gathered up for the acquisition of that which is still ungrasped, still beyond us; this power, if it is sufficiently trained, sufficiently single-minded, sufficiently sincere, sure of itself, faithful to itself alone, absolute in faith, we can use for the acquisition of any object whatsoever; but we ought to use it not for the acquisition of the many objects which the world offers to us, but to grasp spiritually that one object worthy of pursuit which is also the one subject worthy of knowledge. By concentration of our whole being on one status of itself, we can become whatever we choose; we can become, for instance, even if we were before a mass of weaknesses and fears, a mass instead of strength and courage, or we can become all a great purity, holiness and peace or a single universal soul of Love; but we ought, it is said, to use this power to become not even these things, high as they may be in comparison with what we now are, but rather to become that which is above all things and free from all action and attributes, the pure and absolute Being. All else, all other concentration can only be valuable for preparation, for previous steps, for a gradual training of the dissolute and self-dissipating thought, will and being towards their grand and unique object.

This use of concentration implies like every other a previous purification; it implies also in the end a renunciation, a cessation and lastly an ascent into the absolute and transcendent state of Samadhi from which if it culminates, if it endures, there is, except perhaps for one soul out of many thousands, no return. For by that we go to the “supreme state of the Eternal whence souls revert not” into the cyclic

action of Nature;³ and it is into this Samadhi that the Yogin who aims at release from the world seeks to pass away at the time of leaving his body. We see this succession in the discipline of the Rajayoga. For first the Rajayogin must arrive at a certain moral and spiritual purity; he must get rid of the lower or downward activities of his mind, but afterwards he must stop all its activities and concentrate himself in the one idea that leads from activity to the quiescence of status. The Rajayogic concentration has several stages, that in which the object is seized, that in which it is held, that in which the mind is lost in the status which the object represents or to which the concentration leads, and only the last is termed Samadhi in the Rajayoga although the word is capable, as in the Gita, of a much wider sense. But in the Rajayogic Samadhi there are different grades of status, — that in which the mind, though lost to outward objects, still muses, thinks, perceives in the world of thought, that in which the mind is still capable of primary thought-formations and that in which, all out-darting of the mind even within itself having ceased, the soul rises beyond thought into the silence of the Incommunicable and Ineffable. In all Yoga there are indeed many preparatory objects of thought-concentration, forms, verbal formulas of thought, significant names, all of which are supports⁴ to the mind in this movement, all of which have to be used and transcended; the highest support according to the Upanishads is the mystic syllable AUM, whose three letters represent the Brahman or Supreme Self in its three degrees of status, the Waking Soul, the Dream Soul and the Sleep Soul, and the whole potent sound rises towards that which is beyond status as beyond activity.⁵ For of all Yoga of knowledge the final goal is the Transcendent.

Concentration and the Aim of the Integral Yoga

We have, however, conceived as the aim of an integral Yoga something more complex and less exclusive — less exclusively positive of the highest condition of the soul, less exclusively negative of its divine radiations. We must aim indeed at the Highest, the Source of all, the Transcendent but not to the exclusion of that which it transcends, rather as the source of an established experience and supreme state of the soul which shall transform all other states and remould our consciousness of the world into the form of its secret Truth. We do not seek to excise from our being all consciousness of the universe, but to realise God, Truth and Self in the universe as well as transcendent of it. We shall seek therefore not only the Ineffable, but also His manifestation as infinite being, consciousness and bliss embracing the universe and at play in it. For that triune infinity is His supreme manifestation and that we shall aspire to know, to share in and to become; and since we seek to realise

3. *yato naiva nivartante tad dhāma paramaṁ mama.*

4. *avalambana.*

5. Mandukya Upanishad.

this Trinity not only in itself but in its cosmic play, we shall aspire also to knowledge of and participation in the universal divine Truth, Knowledge, Will, Love which are His secondary manifestation, His divine becoming. With this too we shall aspire to identify ourselves, towards this too we shall strive to rise and, when the period of effort is passed, allow it by our renunciation of all egoism to draw us up into itself in our being and to descend into us and embrace us in all our becoming. This not only as a means of approach and passage to His supreme transcendence, but as the condition, even when we possess and are possessed by the Transcendent, of a divine life in the manifestation of the cosmos.

In order that we may do this, the terms concentration and Samadhi must assume for us a richer and profound meaning. All our concentration is merely an image of the divine Tapas by which the Self dwells gathered in itself, by which it manifests within itself, by which it maintains and possesses its manifestation, by which it draws back from all manifestation into its supreme oneness. Being dwelling in consciousness upon itself for bliss, this is the divine Tapas; and a Knowledge-Will dwelling in force of consciousness on itself and its manifestations is the essence of the divine concentration, the Yoga of the Lord of Yoga. Given the self-differentiation of the Divine in which we dwell, concentration is the means by which the individual soul identifies itself with and enters into any form, state or psychological self-manifestation (*bhāva*) of the Self. To use this means for unification with the Divine is the condition for the attainment of divine knowledge and the principle of all Yoga of knowledge.

This concentration proceeds by the Idea, using thought, form and name as keys which yield up to the concentrating mind the Truth that lies concealed behind all thought, form and name; for it is through the Idea that the mental being rises beyond all expression to that which is expressed, to that of which the Idea itself is only the instrument. By concentration upon the Idea the mental existence which at present we are breaks open the barrier of our mentality and arrives at the state of consciousness, the state of being, the state of power of conscious-being and bliss of conscious-being to which the Idea corresponds and of which it is the symbol, movement and rhythm. Concentration by the Idea is, then, only a means, a key to open to us the superconscious planes of our existence; a certain self-gathered state of our whole existence lifted into that superconscious truth, unity and infinity of self-aware, self-blissful existence is the aim and culmination; and that is the meaning we shall give to the term Samadhi. Not merely a state withdrawn from all consciousness of the outward, withdrawn even from all consciousness of the inward into that which exists beyond both whether as seed of both or transcendent even of their seed-state; but a settled existence in the One and Infinite, united and identified with it, and this status to remain whether we abide in the waking condition in which we are conscious of the forms of things or we withdraw into the inward activity which dwells in the play of the principles of things, the play of their names and typical forms or we soar

to the condition of static inwardness where we arrive at the principles themselves and at the principle of all principles, the seed of name and form.⁶ For the soul that has arrived at the essential Samadhi and is settled in it (*samādhista*) in the sense the Gita attaches to the word, has that which is fundamental to all experience and cannot fall from it by any experience however distracting to one who has not yet ascended the summit. It can embrace all in the scope of its being without being bound by any or deluded or limited.

When we arrive at this state, all our being and consciousness being concentrated, the necessity of concentration in the Idea ceases. For there in that supramental state the whole position of things is reversed. The mind is a thing that dwells in diffusion, in succession; it can only concentrate on one thing at a time and when not concentrated runs from one thing to another very much at random. Therefore it has to concentrate on a single idea, a single subject of meditation, a single object of contemplation, a single object of will in order to possess or master it, and this it must do to at least the temporary exclusion of all others. But that which is beyond the mind and into which we seek to rise is superior to the running process of the thought, superior to the division of ideas. The Divine is centred in itself and when it throws out ideas and activities does not divide itself or imprison itself in them, but holds them and their movement in its infinity; undivided, its whole self is behind each Idea and each movement and at the same time behind all of them together. Held by it, each spontaneously works itself out, not through a separate act of will, but by the general force of consciousness behind it; if to us there seems to be a concentration of divine Will and Knowledge in each, it is a multiple and equal and not an exclusive concentration, and the reality of it is rather a free and spontaneous working in a self-gathered unity and infinity. The soul which has risen to the divine Samadhi participates in the measure of its attainment in this reversed condition of things, — the true condition, for that which is the reverse of our mentality is the truth. It is for this reason that, as is said in the ancient books, the man who has arrived at Self-possession attains spontaneously without the need of concentration in thought and effort the knowledge or the result which the Idea or the Will in him moves out to embrace.

To arrive then at this settled divine status must be the object of our concentration. The first step in concentration must be always to accustom the discursive mind to a settled unwavering pursuit of a single course of connected thought on a single subject and this it must do undistracted by all lures and alien calls on its attention. Such concentration is common enough in our ordinary life, but it becomes more difficult when we have to do it inwardly without any outward object or action on which to keep the mind; yet this inward concentration is what the seeker of knowledge must effect.⁷ Nor must it be merely the consecutive thought of the intellectual thinker,

6. The Waking, Dream and Sleep states of the soul.

7. In the elementary stages of internal debate and judgment, *vitarka* and *vicāra*, for the correction of false ideas and arrival at the intellectual truth.

whose only object is to conceive and intellectually link together his conceptions. It is not, except perhaps at first, a process of reasoning that is wanted so much as a dwelling so far as possible on the fruitful essence of the idea which by the insistence of the soul's will upon it must yield up all the facets of its truth. Thus if it be the divine Love that is the subject of concentration, it is on the essence of the idea of God as Love that the mind should concentrate in such a way that the various manifestation of the divine Love should arise luminously, not only to the thought, but in the heart and being and vision of the sadhaka. The thought may come first and the experience afterwards, but equally the experience may come first and the knowledge arise out of the experience. Afterwards the thing attained has to be dwelt on and more and more held till it becomes a constant experience and finally the dharma or law of the being.

This is the process of concentrated meditation; but a more strenuous method is the fixing of the whole mind in concentration on the essence of the idea only, so as to reach not the thought-knowledge or the psychological experience of the subject, but the very essence of the thing behind the idea. In this process thought ceases and passes into the absorbed or ecstatic contemplation of the object or by a merging into it in an inner Samadhi. If this be the process followed, then subsequently the state into which we rise must still be called down to take possession of the lower being, to shed its light, power and bliss on our ordinary consciousness. For otherwise we may possess it, as many do, in the elevated condition or in the inward Samadhi, but we shall lose our hold of it when we awake or descend into the contacts of the world; and this truncated possession is not the aim of an integral Yoga.

A third process is neither at first to concentrate in a strenuous meditation on the one subject nor in a strenuous contemplation of the one object of thought-vision, but first to still the mind altogether. This may be done by various ways; one is to stand back from the mental action altogether not participating in but simply watching it until, tired of its unsanctioned leaping and running, it falls into an increasing and finally an absolute quiet. Another is to reject the thought-suggestions, to cast them away from the mind whenever they come and firmly hold to the peace of the being which really and always exists behind the trouble and riot of the mind. When this secret peace is unveiled, a great calm settles on the being and there comes usually with it the perception and experience of the all-pervading silent Brahman, everything else at first seeming to be mere form and eidolon. On the basis of this calm everything else may be built up in the knowledge and experience no longer of the external phenomena of things but of the deeper truth of the divine manifestation.

Ordinarily, once this state is obtained, strenuous concentration will be found no longer necessary. A free concentration of will using thought merely for suggestion and the giving of light to the lower members will take its place. This Will will then insist on the physical being, the vital existence, the heart and the mind remoulding

themselves in the forms of the Divine which reveal themselves out of the silent Brahman. By swifter or slower degrees according to the previous preparation and purification of the members, they will be obliged with more or less struggle to obey the law of the will and its thought-suggestion, so that eventually the knowledge of the Divine takes possession of our consciousness on all its planes and the image of the Divine is formed in our human existence even as it was done by the old Vedic Sadhakas. For the integral Yoga this is the most direct and powerful discipline.

(CWSA, Vol. 23, pp. 317-25)

The Negative and the Positive Method

The Self is an eternal utter Being and pure existence of which all these things are becomings. From this knowledge we have to proceed; this knowledge we have to realise and make it the foundation of the inner and the outer life of the individual. The Yoga of Knowledge, starting from this primary truth, has conceived a negative and positive method of discipline by which we shall get rid of these false identifications and recoil back from them into true self-knowledge. The negative method is to say always “I am not the body” so as to contradict and root out the false idea “I am the body”, to concentrate on this knowledge and by renunciation of the attachment of the soul to the physical get rid of the body-sense. We say again “I am not the life” and by concentration on this knowledge and renunciation of attachment to the vital movements and desires, get rid of the life-sense. We say, finally, “I am not the mind, the motion, the sense, the thought” and by concentration on this knowledge and renunciation of the mental activities, get rid of the mind-sense. When we thus constantly create a gulf between ourselves and the things with which we identified ourselves, their veils progressively fall away from us and the Self begins to be visible to our experience. Of that then we say “I am That, the pure, the eternal, the self-blissful” and by concentrating our thought and being upon it we become That and are able finally to renounce the individual existence and the Cosmos. Another positive method belonging rather to the Rajayoga is to concentrate on the thought of the Brahman and shut out from us all other ideas, so that this dynamo of mind shall cease to work upon our external or varied internal existence; by mental cessation the vital and physical play also shall fall to rest in an eternal samadhi, some inexpressible deepest trance of the being in which we shall pass into the absolute Existence.

This discipline is evidently a self-centred and exclusive inner movement which gets rid of the world by denying it in thought and shutting the eyes of the soul to it in vision. But the universe is there as a truth in God even though the individual soul may have shut its eyes to it and the Self is there in the universe really and not

falsely, supporting all that we have rejected, truly immanent in all things, really embracing the individual in the universal as well as embracing the universe in that which exceeds and transcends it. What shall we do with this eternal Self in this persistent universe which we see encompassing us every time we come out of the trance of inner meditation? The ascetic Path of Knowledge has its solution and its discipline for the soul that looks out on the universe. It is to regard the immanent and all-encompassing and all-constituting Self in the image of the ether in which all forms are, which is in all forms, of which all forms are made. In that ether cosmic Life and Mind move as the Breath of things, an atmospheric sea in the ethereal, and constitute from it all these forms; but what they constitute are merely name and form and not realities; the form of the pot we see is a form of earth only and goes back into the earth, earth a form resolvable into the cosmic Life, the cosmic Life a movement that falls to rest in that silent immutable Ether. Concentrating on this knowledge, rejecting all phenomenon and appearance, we come to see the whole as an illusion of name and form in the ether that is Brahman; it becomes unreal to us; and the universe becoming unreal the immanence becomes unreal and there is only the Self upon which our mind has falsely imposed the name and form of the universe. Thus are we justified in the withdrawal of the individual self into the Absolute.

(CWSA, Vol. 23, pp. 338-40)

Bridging the Chasm

If then we seek mentally to realise Sachchidananda, there is likely to be this first difficulty that we shall see it as something above, beyond, around even in a sense, but with a gulf between that being and our being, an unbridged or even an unbridgeable chasm. There is this infinite existence; but it is quite other than the mental being who becomes aware of it, and we cannot either raise ourselves to it and become it or bring it down to ourselves so that our own experience of our being and world-being shall be that of its blissful infinity. There is this great, boundless, unconditioned consciousness and force; but our consciousness and force stands apart from it, even if within it, limited, petty, discouraged, disgusted with itself and the world, but unable to participate in that higher thing which it has seen. There is this immeasurable and unstained bliss; but our own being remains the sport of a lower Nature of pleasure and pain and dull neutral sensation incapable of its divine delight. There is this perfect Knowledge and Will; but our own remains always the mental deformed knowledge and limping will incapable of sharing in or even being in tune with that nature of Godhead. Or else so long as we live purely in an ecstatic contemplation of that vision, we are delivered from ourselves; but the moment we again turn our consciousness upon our own being, we fall away from it and it

disappears or becomes remote and intangible. The Divinity leaves us; the Vision vanishes; we are back again in the pettiness of our mortal existence.

Somehow this chasm has to be bridged. And here there are two possibilities for the mental being. One possibility is for it to rise by a great, prolonged, concentrated, all-forgetting effort out of itself into the Supreme. But in this effort the mind has to leave its own consciousness, to disappear into another and temporarily or permanently lose itself, if not quite abolish. It has to go into the trance of Samadhi. For this reason the Raja and other systems of Yoga give a supreme importance to the state of Samadhi or Yogic trance in which the mind withdraws not only from its ordinary interests and preoccupations, but first from all consciousness of outward act and sense and being and then from all consciousness of inward mental activities. In this its inward-gathered state the mental being may have different kinds of realisation of the Supreme in itself or in various aspects or on various levels, but the ideal is to get rid of mind altogether and, going beyond mental realisation, to enter into the absolute trance in which all sign of mind or lower existence ceases. But this is a state of consciousness to which few can attain and from which not all can return.

It is obvious, since mind-consciousness is the sole waking state possessed by mental being, that it cannot ordinarily quite enter into another without leaving behind completely both all our waking existence and all our inward mind. This is the necessity of the Yogic trance. But one cannot continually remain in this trance; or, even if one could persist in it for an indefinitely long period, it is always likely to be broken in upon by any strong or persistent call on the bodily life. And when one returns to the mental consciousness, one is back again in the lower being. Therefore it has been said that complete liberation from the human birth, complete ascension from the life of the mental being is impossible until the body and the bodily life are finally cast off. The ideal upheld before the Yogin who follows this method is to renounce all desire and every least velleity of the human life, of the mental existence, to detach himself utterly from the world and, entering more and more frequently and more and more deeply into the most concentrated state of Samadhi, finally to leave the body while in that utter in-gathering of the being so that it may depart into the supreme Existence. It is also by reason of this apparent incompatibility of mind and Spirit that so many religions and systems are led to condemn the world and look forward only to a heaven beyond or else a void Nirvana or supreme featureless self-existence in the Supreme.

But what under these circumstances is the human mind which seeks the divine to do with its waking moments? For if these are subject to all the disabilities of mortal mentality, if they are open to the attacks of grief, fear, anger, passion, hunger, greed, desire, it is irrational to suppose that by the mere concentration of the mental being in the Yogic trance at the moment of putting off the body, the soul can pass away without return into the supreme existence. For the man's normal consciousness

is still subject to what the Buddhists call the chain or the stream of Karma; it is still creating energies which must continue and have their effect in a continued life of the mental being which is creating them. Or, to take another point of view, consciousness being the determining fact and not the bodily existence which is only a result, the man still belongs normally to the status of human, or at least mental activity and this cannot be abrogated by the fact of passing out of the physical body; to get rid of mortal body is not to get rid of mortal mind. Nor is it sufficient to have a dominant disgust of the world or an anti-vital indifference or aversion to the material existence; for this too belongs to the lower mental status and activity. The highest teaching is that even the desire for liberation with all its mental concomitants must be surpassed before the soul can be entirely free. Therefore not only must the mind be able to rise in abnormal states out of itself into a higher consciousness, but its waking mentality also must be entirely spiritualised.

This brings into the field the second possibility open to the mental being; for if its first possibility is to rise out of itself into a divine supramental plane of being, the other is to call down the divine into itself so that its mentality shall be changed into an image of the divine, shall be divinised or spiritualised. This may be done and primarily must be done by the mind's power of reflecting that which it knows, relates to its own consciousness, contemplates. For the mind is really a reflector and a medium and none of its activities originate in themselves, none exist *per se*. Ordinarily, the mind reflects the status of mortal nature and the activities of the Force which works under the conditions of the material universe. But if it becomes clear, passive, pure by the renunciation of these activities and of the characteristic ideas and outlook of mental nature, then as in a clear mirror or like the sky in clear water which is without ripple and unruffled by winds, the divine is reflected. The mind still does not entirely possess the divine or become divine, but is possessed by it or by a luminous reflection of it so long as it remains in this pure passivity. If it becomes active, it falls back into the disturbance of the mortal nature and reflects that and no longer the divine. For this reason an absolute quietism and a cessation first of all outer action and then of all inner movement is the ideal ordinarily proposed; here too, for the follower of the path of knowledge, there must be a sort of waking Samadhi. Whatever action is unavoidable, must be a purely superficial working of the organs of perception and motor action in which the quiescent mind takes eventually no part and from which it seeks no result or profit.

Harmonisation of All in the Integral Yoga

But this is insufficient for the integral Yoga. There must be a positive transformation and not merely a negative quiescence of the waking mentality. The transformation is possible because, although the divine planes are above the mental consciousness and to enter actually into them we have ordinarily to lose the mental in Samadhi, yet

there are in the mental being divine planes superior to our normal mentality which reproduce the conditions of the divine plane proper, although modified by the conditions, dominant here, of mentality. All that belongs to the experience of the divine plane can there be seized, but in the mental way and in a mental form. To these planes of divine mentality it is possible for the developed human being to arise in the waking state; or it is possible for him to derive from them a stream of influences and experiences which shall eventually open to them and transform into their nature his whole waking existence. These higher mental states are the immediate sources, the large actual instruments, the inner stations¹ of his perfection.

But in arriving to these planes or deriving from them the limitations of our mentality pursue us. In the first place the mind is an inveterate divider of the indivisible and its whole nature is to dwell on one thing at a time to the exclusion of others or to stress it to the subordination of others. Thus in approaching Sachchidananda it will dwell on its aspect of the pure existence, Sat, and consciousness and bliss are compelled then to lose themselves or remain quiescent in the experience of pure, infinite being which leads to the realisation of the quietistic Monist. Or it will dwell on the aspect of consciousness, Chit, and existence and bliss become then dependent on the experience of an infinite transcendent Power and Conscious-Force, which leads to the realisation of the Tantric worshipper of Energy. Or it will dwell on the aspect of delight, Ananda, and existence and consciousness then seem to disappear into a bliss without basis of self-possessing awareness or constituent being, which leads to the realisation of the Buddhistic seeker of Nirvana. Or it will dwell on some aspect of Sachchidananda which comes to the mind from the supramental Knowledge, Will or Love, and then the infinite impersonal aspect of Sachchidananda is almost or quite lost in the experience of the Deity which leads to the realisations of the various religions and to the possession of some supernal world or divine status of the human soul in relation to God. And for those whose object is to depart anywhither from cosmic existence, this is enough, since they are able by the mind's immergence into or seizure upon any one of these principles or aspects to effect through status in the divine planes of their mentality or the possession by them of their waking state this desired transit.

But the sadhaka of the integral Yoga has to harmonise all so that they may become a plenary and equal unity of the full realisation of Sachchidananda. Here the last difficulty of mind meets him, its inability to hold at once the unity and the multiplicity. It is not altogether difficult to arrive at and dwell in a pure infinite or even, at the same time, a perfect global experience of the Existence which is Consciousness which is Delight. The mind may even extend its experience of this Unity to the multiplicity so as to perceive it immanent in the universe and in each object, force, movement in the universe or at the same time to be aware of this

1. Called in the Veda variously seats, houses, placings or statuses, footings, earths, dwelling-places, *sadas*, *grha* or *kṣaya*, *dhāma*, *padam*, *bhūmi*, *kṣiti*.

Existence-Consciousness-Bliss containing the universe and enveloping all its objects and originating all its movements. It is difficult indeed for it to unite and harmonise rightly all these experiences; but still it can possess Sachchidananda at once in himself and immanent in all and the continent of all. But with this to unite the final experience of all this as Sachchidananda and possess objects, movements, forces, forms as no other than He, is the great difficulty for mind. Separately any of these things may be done; the mind may go from one to the other, rejecting one as it arrives at another and calling this the lower or that the higher existence. But to unify without losing, to integralise without rejecting is its supreme difficulty.

(CWSA, Vol. 23, pp. 394-99)

The Principle of Yoga

The principle of Yoga is the turning of one or of all powers of our human existence into a means of reaching divine Being. In an ordinary Yoga one main power of being or one group of its powers is made the means, vehicle, path. In a synthetic Yoga all powers will be combined and included in the transmuting instrumentation.

In Hathayoga the instrument is the body and life. All the power of the body is stilled, collected, purified, heightened, concentrated to its utmost limits or beyond any limits by Asana and other physical processes; the power of the life too is similarly purified, heightened, concentrated by Asana and Pranayama. This concentration of powers is then directed towards that physical centre in which the divine consciousness sits concealed in the human body. The power of Life, Nature-power, coiled up with all its secret forces asleep in the lowest nervous plexus of the earth-being, — for only so much escapes into waking action in our normal operations as is sufficient for the limited uses of human life, — rises awakened through centre after centre and awakens, too, in its ascent and passage the forces of each successive nodus of our being, the nervous life, the heart of emotion and ordinary mentality, the speech, sight, will, the higher knowledge, till through and above the brain it meets with and it becomes one with the divine consciousness.

In Rajayoga the chosen instrument is the mind. Our ordinary mentality is first disciplined, purified and directed towards the divine Being, then by a summary process of Asana and Pranayama the physical force of our being is stilled and concentrated, the life-force released into a rhythmic movement capable of cessation and concentrated into a higher power of its upward action, the mind, supported and strengthened by this greater action and concentration of the body and life upon which it rests, is itself purified of all its unrest and emotion and its habitual thought-waves, liberated from distraction and dispersion, given its highest force of concentration, gathered up into a trance of absorption. Two objects, the one temporal, the other eternal, are gained by this discipline. Mind-power develops in another

concentrated action abnormal capacities of knowledge, effective will, deep light of reception, powerful light of thought-radiation which are altogether beyond the narrow range of our normal mentality; it arrives at the Yogic or occult powers around which there has been woven so much quite dispensable and yet perhaps salutary mystery. But the one final end and the one all-important gain is that the mind, stilled and cast into a concentrated trance, can lose itself in the divine consciousness and the soul be made free to unite with the divine Being.

The triple way takes for its chosen instruments the three main powers of the mental soul-life of the human being. Knowledge selects the reason and the mental vision and it makes them by purification, concentration and a certain discipline of a God-directed seeking its means for the greatest knowledge and the greatest vision of all, God-knowledge and God-vision. Its aim is to see, know and be the Divine. Works, action selects for its instrument the will of the doer of works; it makes life an offering of sacrifice to the Godhead and by purification, concentration and a certain discipline of subjection to the divine Will a means for contact and increasing unity of the soul of man with the divine Master of the universe. Devotion selects the emotional and aesthetic powers of the soul and by turning them all Godward in a perfect purity, intensity, infinite passion of seeking makes them a means of God-possession in one or many relations of unity with the Divine Being. All aim in their own way at a union or unity of the human soul with the supreme Spirit.

(CWSA, Vol. 24, pp. 609-10)

Each Yoga and its Instrument

Each Yoga in its process has the character of the instrument it uses; thus the Hathayogic process is psycho-physical, the Rajayogic mental and psychic, the way of knowledge is spiritual and cognitive, the way of devotion spiritual, emotional and aesthetic, the way of works spiritual and dynamic by action. Each is guided in the ways of its own characteristic power. But all power is in the end one, all power is really soul-power. In the ordinary process of life, body and mind this truth is quite obscured by the dispersed, dividing and distributive action of Nature which is the normal condition of all our functionings, although even there it is in the end evident; for all material energy contains hidden the vital, mental, psychic, spiritual energy and in the end it must release these forms of the one Shakti, the vital energy conceals and liberates into action all the other forms, the mental supporting itself on the life and body and their powers and functionings contains undeveloped or only partially developed the psychic and the spiritual power of the being. But when by Yoga any of these powers is taken up from the dispersed and distributive action, raised to its highest degree, concentrated, it becomes manifest soul-power and reveals the

essential unity. Therefore the Hathayogic process has too its pure psychic and spiritual result, the Rajayogic arrives by psychic means at a spiritual consummation. The triple way may appear to be altogether mental and spiritual in its way of seeking and its objectives, but it can be attended by results more characteristic of the other paths, which offer themselves in a spontaneous and involuntary flowering, and for the same reason, because soul-power is all-power and where it reaches its height in one direction its other possibilities also begin to show themselves in fact or in incipient potentiality. This unity at once suggests the possibility of a synthetic Yoga.

(CWSA, Vol. 24, pp. 610-11)

The Integral Method

In the method of synthesis which we have been following, another clue of principle has been pursued which is derived from another view of the possibilities of Yoga. This starts from the method of Vedanta to arrive at the aim of the Tantra. In the Tantric method Shakti is all-important, becomes the key to the finding of spirit; in this synthesis spirit, soul is all-important, becomes the secret of the taking up of Shakti. The Tantric method starts from the bottom and grades the ladder of ascent upwards to the summit; therefore its initial stress is upon the action of the awakened Shakti in the nervous system of the body and its centres; the opening of the six lotuses is the opening up of the ranges of the power of Spirit. Our synthesis takes man as a spirit in mind much more than a spirit in body and assumes in him the capacity to begin on that level, to spiritualise his being by the power of the soul in mind opening itself directly to a higher spiritual force and being and to perfect by that higher force so possessed and brought into action the whole of his nature. For that reason our initial stress has fallen upon the utilisation of the powers of soul in mind and the turning of the triple key of knowledge, works and love in the locks of the spirit; the Hathayogic methods can be dispensed with, — though there is no objection to their partial use, — the Rajayogic will only enter in as an informal element. To arrive by the shortest way at the largest development of spiritual power and being and divinise by it a liberated nature in the whole range of human living is our inspiring motive.

The principle in view is a self-surrender, a giving up of the human being into the being, consciousness, power, delight of the Divine, a union or communion at all the points of meeting in the soul of man, the mental being, by which the Divine himself, directly and without veil master and possessor of the instrument, shall by the light of his presence and guidance perfect the human being in all the forces of the Nature for a divine living. Here we arrive at a farther enlargement of the objects of the Yoga. The common initial purpose of all Yoga is the liberation of the soul of

man from its present natural ignorance and limitation, its release into spiritual being, its union with the highest self and Divinity. But ordinarily this is made not only the initial but the whole and final object: enjoyment of spiritual being there is, but either in a dissolution of the human and individual into the silence of self-being or on a higher plane in another existence. The Tantric system makes liberation the final, but not the only aim; it takes on its way a full perfection and enjoyment of the spiritual power, light and joy in the human existence, and even it has a glimpse of a supreme experience in which liberation and cosmic action and enjoyment are unified in a final overcoming of all oppositions and dissonances. It is this wider view of our spiritual potentialities from which we begin, but we add another stress which brings in a completer significance. We regard the spirit in man not as solely an individual being travelling to a transcendent unity with the Divine, but as a universal being capable of oneness with the Divine in all souls and all Nature and we give this extended view its entire practical consequence. The human soul's individual liberation and enjoyment of union with the Divine in spiritual being, consciousness and delight must always be the first object of the Yoga; its free enjoyment of the cosmic unity of the Divine becomes a second object; but out of that a third appears, the effectuation of the meaning of the divine unity with all beings by a sympathy and participation in the spiritual purpose of the Divine in humanity. The individual Yoga then turns from its separateness and becomes a part of the collective Yoga of the divine Nature in the human race. The liberated individual being, united with the Divine in self and spirit, becomes in his natural being a self-perfecting instrument for the perfect outflowing of the Divine in humanity.

(CWSA, Vol. 24, pp. 612-14)

The Gnostic Perfection

The gnostic perfection, spiritual in its nature, is to be accomplished here in the body and takes life in the physical world as one of its fields, even though the gnosis opens to us possession of planes and worlds beyond the material universe. The physical body is therefore a basis of action, *pratiṣṭhā*, which cannot be despised, neglected or excluded from the spiritual evolution: a perfection of the body as the outer instrument of a complete divine living on earth will be necessarily a part of the gnostic conversion. The change will be effected by bringing in the law of the gnostic Purusha, *vijñānamaya puruṣa*, and of that into which it opens, the Anandamaya, into the physical consciousness and its members. Pushed to its highest conclusion this movement brings in a spiritualising and illumination of the whole physical consciousness and a divinising of the law of the body. For behind the gross physical sheath of this materially visible and sensible frame there is subliminally supporting it and discoverable by a finer subtle consciousness a subtle body of the mental

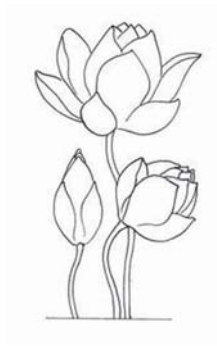
being and a spiritual or causal body of the gnostic and bliss soul in which all the perfection of a spiritual embodiment is to be found, a yet unmanifested divine law of the body. Most of the physical siddhis acquired by certain Yogins are brought about by some opening up of the law of the subtle or a calling down of something of the law of the spiritual body. The ordinary method is the opening up of the *cakras* by the physical processes of Hathayoga (of which something is also included in the Rajayoga) or by the methods of the Tantric discipline. But while these may be optionally used at certain stages by the integral Yoga, they are not indispensable; for here the reliance is on the power of the higher being to change the lower existence, a working is chosen mainly from above downward and not the opposite way, and therefore the development of the superior power of the gnosis will be awaited as the instrumentative change in this part of the Yoga.

There will remain, because it will then only be entirely possible, the perfect action and enjoyment of being on the gnostic basis. The Purusha enters into cosmic manifestation for the variations of his infinite existence, for knowledge, action and enjoyment; the gnosis brings the fullness of spiritual knowledge and it will found on that the divine action and cast the enjoyment of world and being into the law of the truth, the freedom and the perfection of the spirit. But neither action nor enjoyment will be the lower action of the *gunas* and consequent egoistic enjoyment mostly of the satisfaction of rajasic desire which is our present way of living. Whatever desire will remain, if that name be given, will be the divine desire, the will to delight of the Purusha enjoying in his freedom and perfection the action of the perfected Prakriti and all her members. The Prakriti will take up the whole nature into the law of her higher divine truth and act in that law offering up the universal enjoyment of her action and being to the Anandamaya Ishwara, the Lord of existence and works and Spirit of bliss, who presides over and governs her workings. The individual soul will be the channel of this action and offering, and it will enjoy at once its oneness with the Ishwara and its oneness with the Prakriti and will enjoy all relations with Infinite and finite, with God and the universe and beings in the universe in the highest terms of the union of the universal Purusha and Prakriti.

All the gnostic evolution opens up into the divine principle of Ananda, which is the foundation of the fullness of spiritual being, consciousness and bliss of Sachchidananda or eternal Brahman. Possessed at first by reflection in the mental experience, it will be possessed afterwards with a greater fullness and directness in the massed and luminous consciousness, *cidghana*, which comes by the gnosis. The Siddha or perfected soul will live in union with the Purushottama in this Brahmic consciousness, he will be conscious in the Brahman that is the All, *sarvam brahma*, in the Brahman infinite in being and infinite in quality, *anantam brahma*, in Brahman as self-existent consciousness and universal knowledge, *jñānam brahma*, in Brahman as the self-existent bliss and its universal delight of being, *ānandam brahma*. He will experience all the universe as the manifestation of the One, all quality and

action as the play of his universal and infinite energy, all knowledge and conscious experience as the outflowing of that consciousness, and all in the terms of that one Ananda. His physical being will be one with all material Nature, his vital being with the life of the universe, his mind with the cosmic mind, his spiritual knowledge and will with the divine knowledge and will both in itself and as it pours itself through these channels, his spirit with the one spirit in all beings. All the variety of cosmic existence will be changed to him in that unity and revealed in the secret of its spiritual significance. For in this spiritual bliss and being he will be one with That which is the origin and continent and inhabitant and spirit and constituting power of all existence. This will be the highest reach of self-perfection.

(CWSA, Vol. 24, pp. 695-97)



**“SO WONDERFUL A THING” —
VIVEKANANDA’S *RAJA-YOGA***

. . . I said it to someone this morning.

I said that between the age of eighteen and twenty I had attained a conscious and constant union with the divine Presence and . . . I had done it *all alone*, with *absolutely nobody* to help me, not even books, you understand! When I found one — there came to my hands a little later Vivekananda's *Raja Yoga* — it seemed to me so wonderful a thing, you see, that someone could explain something to me. This made me gain in a few months what would have perhaps taken me years to do.

THE MOTHER
(CWM, Vol. 6: 298)

RAJA-YOGA

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. Raja-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 Raja-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 Sâmkhya 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 Raja-Yoga. The aphorisms of Patanjali are the highest authority on Raja-Yoga, and form its textbook. 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 comprises 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 learnt 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

* [We have reproduced in this issue only the first part of Swami Vivekananda's book. — *M.I.* Eds]

Each soul is potentially divine.

The goal is to manifest this Divinity within by controlling nature, external and internal.

Do this either by work, or worship, or psychic control, or philosophy — by one, or more, or all of these — and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.

CHAPTER I — INTRODUCTORY

All our knowledge is based upon experience. What we call inferential knowledge, in which we go from the less 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 it appeals 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 them when he asks us to believe in his conclusions, he appeals to some universal experience of humanity. In every exact science there is a basis which is common to all humanity, so that we can at once see the truth or the fallacy of the conclusions drawn therefrom. 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 and belief, and, in most cases, consists only of different sets of theories, and that is the reason why we find all religions quarrelling with one another. These theories, again, 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 give them any. This is why religion and metaphysical philosophy have a bad name nowadays. Every educated man seems to say, "Oh, these religions are only bundles of theories without any standard to judge them by, each man preaching his own pet ideas." Nevertheless, there is a basis of universal belief in religion, governing all the different theories and all the varying ideas of different sects in different countries. Going to their basis we find that they also are based upon universal experiences.

In the first place, if you analyse all the various religions of the world, you will find that these are divided into two classes, those with a book and those without a book. Those with a book are the strongest, and have the largest number of followers. Those without books have mostly died out, and the few new ones 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, to believe in Christ and to believe in him as the incarnation of God, to believe in a God, in a soul, and in a better state of that soul. If I ask him for reasons, he says he believes in them. But if you go to the fountain-head of Christianity, you will find that it is based upon experience. Christ said he saw God; the disciples said they felt God; and so forth. Similarly, in Buddhism, it is Buddha's experience. He experienced certain truths, saw them, came in contact with them, and preached them to the world. So with the Hindus. In their books the writers, who

are called Rishis, or sages, declare they experienced certain truths, and these they preach. 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 — direct experience. The teachers all saw God; they all saw their own souls, they saw their future, they saw their eternity, and what they saw they preached. Only there is this difference that by most of these religions especially in modern times, a peculiar claim is made, namely, that these experiences are impossible at the present day; they were only possible with a few men, who were the first founders of the religions that subsequently bore their names. At the present time these experiences have become obsolete, and, therefore, we have now to take religion on belief. This I entirely deny. If there has been one experience in this world in any particular branch of knowledge, it absolutely follows that that experience has been possible millions of times before, and will be repeated eternally. Uniformity is the rigorous law of nature; what once happened can happen always.

The teachers of the science of Yoga, therefore, declare that religion is not only based upon the experience of ancient times, but that no man can be religious until he has the same perceptions himself. Yoga is the science which teaches us how to get these perceptions. It is not much use to talk about religion until one has felt it. Why is there so much disturbance, so much fighting and quarrelling in the name of God? There has been more bloodshed in the name of God than for any other cause, because people never went to the fountain-head; they were content only to give a mental assent to the customs of their forefathers, and wanted others to do the same. What right has a man to say 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 modern idea, on the one hand, with the “learned” is that religion and metaphysics and all search after a Supreme Being are futile; on the other hand, with the semi-educated, the idea seems to be that these things really have no basis; their only value consists in the fact that they furnish strong motive powers for doing good to the world. If men believe in a God, they may become good, and moral, and so make good citizens. We cannot blame them for holding such ideas, seeing that all the teaching these men get is simply to believe in an eternal rigmarole of words, without any substance behind them. They are asked to live upon words; can they do it? If they could, I should not have the least regard for human nature. Man wants truth, wants to experience truth for himself; when he has grasped it, realised it, felt it within his heart of hearts, then alone, declare the Vedas, would 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; there is no other way.”

The science of Râja-Yoga proposes to put before humanity a practical and

scientifically worked out method of reaching this truth. In the first place, 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. The same with chemistry. A certain method must be followed. You must go to a laboratory, take different substances, mix them up, compound them, experiment with them, and out of that will come a knowledge of chemistry. If you want to be an astronomer, you must go to an observatory, take a telescope, study the stars and planets, and then you will become an astronomer. Each science must have its own methods. I could preach you thousands of sermons, but they would not make you religious, until you practised the method. These are the truths of the sages of all countries, of all ages, of men pure and unselfish, who had no motive 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 invite verification. They ask us to take up the method and practice honestly, and then, if we do not find this higher truth, we will have the right to say there is no truth in the claim, but before we have done that, we are not rational in denying the truth of their assertions. So we must work faithfully using the prescribed methods, and light will come.

In acquiring knowledge we make use of generalisations, and generalisation is based upon observation. We first observe facts, then generalise, and then draw conclusions or principles. The knowledge of the mind, of the internal nature of man, of thought, can never be had until we have first the power of observing the facts that are going on within. It is comparatively easy to observe facts in the external world, for many instruments have been invented for the purpose, but in the internal world we have no instrument to help us. Yet we know we must observe in order to have a real science. 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 means of observation.

The science of Raja-Yoga, in the first place, proposes to give us such a means of observing the internal states. The instrument is the mind itself. The power of attention, when properly guided, and directed towards the internal world, will analyse the mind, and illumine facts for us. The powers of the mind are like rays of light dissipated; when they are concentrated, they illumine. This is our only means of knowledge. Everyone is using it, both in the external and the internal world; but, for the psychologist, the same minute observation has to be directed to the internal world, which the scientific man directs to the external; and this requires a great deal of practice. From our childhood upwards we have been taught only to pay attention to things external, but never to things internal; hence most of us have nearly lost the faculty of observing the internal mechanism. To turn the mind as it were, 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, analyse itself, is very

hard work. Yet that is the only way to anything which will be a scientific approach to the subject.

What is the use of such knowledge? In the first place, knowledge itself is the highest reward of knowledge, and secondly, there is also utility in it. It will take away all our misery. When by analysing his own mind, man comes face to face, as it were, with something which is never destroyed, something which is, by its own nature, eternally pure and perfect, he will no more be miserable, no more unhappy. All misery comes from fear, from unsatisfied desire. Man will find that he never dies, and then he will have no more fear of death. When he knows that he is perfect, he will have no more vain desires, and both these causes being absent, there will be no more misery — there will be perfect bliss, even while in this body.

There is only one method by which to attain this knowledge, that which is called concentration. The chemist in his laboratory concentrates all the energies of his mind into one focus, and throws them 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 secrets to him. The more I can concentrate my thoughts on the matter on which I am talking to you, the more light I can throw upon you. You are listening to me, and the more you concentrate your thoughts, the more clearly you will grasp what I have to say.

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

It is easy to concentrate the mind on external things, the mind naturally goes outwards; but not so in the case of religion, or psychology, or metaphysics, where the subject and the object, are one. The object is internal, the mind itself is the object, and it is necessary to study the mind itself — mind studying mind. We know that there is the power of the mind called reflection. I am talking to you. At the same time I am standing aside, as it were, a second person, and knowing and hearing what I am talking. You work and think at the same time, while a portion of your mind stands by and sees what you are thinking. The powers of the mind should be concentrated and turned back upon 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 will we come to the basis of belief, the real genuine religion. We will perceive for ourselves whether we have souls, whether life is of five minutes or of eternity, whether there is a God in the universe or more. It will all be revealed to us. This is what Raja-Yoga proposes to teach. The goal of all its teaching is how to concentrate the minds, then, how to discover the innermost recesses

of our own minds, then, how to generalise their contents and form our own conclusions from them. It, therefore, never asks the question what our religion is, whether we are Deists or Atheists, whether Christians, Jews, or Buddhists. We are human beings; that is sufficient. Every human being has the right and the power to seek for religion. Every human being has the right to ask the reason, why, and to have his question answered by himself, if he only takes the trouble.

So far, then, we see that in the study of this Raja-Yoga no faith or belief is necessary. Believe nothing until you find it out for yourself; that is what it teaches us. 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. This study of Raja-Yoga takes a long time and constant practice. A part of this practice is physical, but in the main it is mental. As we proceed we shall find how intimately the mind is connected with the body. If we believe that the mind is simply a finer part of the body, and that mind acts upon the body, then it stands to reason that the body must react upon the mind. If the body is sick, the mind becomes sick also. If the body is healthy, the mind remains healthy and strong. When one is angry, the mind becomes disturbed. Similarly when the mind is disturbed, the body also becomes disturbed. With the majority of mankind the mind is greatly under the control of the body, their mind being very little developed. The vast mass of humanity is very little removed from the animals. Not only so, but in many instances, the power of control in them is little higher than that of the lower animals. We have very little command of our minds. Therefore to bring that command about, to get that control over body and mind, we must take certain physical helps. When the body is sufficiently controlled, we can attempt the manipulation of the mind. By manipulating the mind, we shall be able to bring it under our control, 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 subtle. The finer is always the cause, the grosser the effect. So the external world is the effect, the internal the cause. In the same way external forces are simply the grosser parts, of which the internal forces are the finer. The man who has discovered and learned how to manipulate the internal forces will get the whole of nature under his control. The Yogi proposes to himself no less a task than to master the whole universe, to control the whole of nature. He wants to arrive at the point where what we call "nature's laws" will have no influence over him, where he will be able to get beyond them all. He will be master of the whole of nature, internal and external. The progress and civilisation of the human race simply mean controlling this nature.

Different races take to different processes of controlling nature. Just as in the same society some individuals want to control the external nature, and others the internal, so, among races, some want to control the external nature, and others the internal. Some say that by controlling internal nature we control everything. Others

that by controlling external nature we control everything. Carried to the extreme both are right, because in nature there is no such division as internal or external. These are fictitious limitations that never existed. The externalists and the internalists are destined to meet at the same point, when both reach the extreme of their knowledge. Just as a physicist, when he pushes his knowledge to its limits, finds it melting away into metaphysics, so a metaphysician will find that what he calls mind and matter are but apparent distinctions, the reality being One.

The end and aim of all science is to find the unity, the One out of which the manifold is being manufactured, that One existing as many. Raja-Yoga proposes to start from the internal world, to study internal nature, and through that, control the whole — both internal and external. It is a very old attempt. India has been its special stronghold, but it was also attempted by other nations. In Western countries it was regarded as mysticism and people who wanted to practise it were either burned or killed as witches and sorcerers. In India, for various reasons, it fell into the hands of persons who destroyed ninety per cent of the knowledge, and tried to make a great secret of the remainder. In modern times many so-called teachers have arisen in the West 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 be at once rejected. The best guide in life is strength. In religion, as in all other matters, discard everything that weakens you, have nothing to do with it. Mystery-mongering weakens the human brain. It has well-nigh destroyed Yoga — one of the grandest of sciences. From the time it was discovered, more than four thousand years ago, Yoga was perfectly delineated, formulated, and preached in India. It is a striking fact that the more modern the commentator the greater the mistakes he makes, while the more ancient the writer the more rational he is. Most of the modern writers talk of all sorts of mystery. Thus Yoga fell into the hands of a few persons who made it a secret, instead of letting the full blaze of daylight and reason fall upon it. They did so that they might have the powers to themselves.

In the first place, there is no mystery in what I teach. What little I know I will tell you. So far as I can reason it out I will do so, but as to what I do not know I will simply tell you what the books say. It is wrong to believe blindly. You must exercise your own reason and judgment; you must practise, and see whether these things happen or not. Just as you would take up any other science, exactly in the same manner you should take up this science for study. There is neither mystery nor danger in it. So far as it is true, it ought to be preached in the public streets, in broad daylight. Any attempt to mystify these things is productive of great danger.

Before proceeding further, I will tell you a little of the Sâṅkhya philosophy, upon which the whole of Raja-Yoga is based. According to the Sankhya philosophy, the genesis of perception is as follows: the affections of external objects are carried by the outer instruments to their respective brain centres or organs, the organs carry

the affections to the mind, the mind to the determinative faculty, from this the Purusha (the soul) receives them, when perception results. Next he gives the order back, as it were, to the motor centres to do the needful. With the exception of the Purusha all of these are material, but the mind is much finer matter than the external instruments. That material of which the mind is composed goes also to form the subtle matter called the Tanmâtras. These become gross and make the external matter. That is the psychology of the Sankhya. 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 is an instrument, as it were, in the hands of the soul, through which the soul catches external objects. The mind is constantly changing and vacillating, and can, when perfected, either attach itself to several organs, 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, while it was to the hearing organ. But the perfected mind can be attached to all the organs simultaneously. It has the reflexive power of looking back into its own depths. This reflexive power is what the Yogi wants to attain; by concentrating the powers of the mind, and turning them inward, he seeks to know what is happening inside. There is in this no question of mere belief; it is the analysis arrived at by certain philosophers. Modern physiologists tell us that the eyes are not the organ of vision, but that the organ is in one of the nerve centres of the brain, and so with all the senses; they also tell us that these centres are formed of the same material as the brain itself. The Sankhyas also tell us the same thing. The former is a statement on the physical side, and the latter on the psychological side; yet both are the same. Our field of research lies beyond this.

The Yogi proposes to attain that fine state of perception in which he can perceive all the different mental states. There must be mental perception of all of them. One can perceive how the sensation is travelling, how the mind is receiving it, how it is going to the determinative faculty, and how this gives it to the Purusha. As each science requires certain preparations and has its own method, which must be followed before it could be understood, even so in Raja-Yoga.

Certain regulations as to food are necessary; we must use that food which brings us the purest mind. If you go into a menagerie, you will find this demonstrated at once. You see the elephants, huge animals, but calm and gentle; and if you go towards the cages of the lions and tigers, you find them restless, showing how much difference has been made by food. 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, first your body will get weak, the physical forces will suffer; then after a few days, the mental forces will suffer also. First, memory will fail. Then comes 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, and when we have got strength enough, when our practice is well advanced, we need not be so careful in

this respect. While the plant is growing it must be hedged round, lest it be injured; but when it becomes a tree, the hedges are taken away. It is strong enough to withstand all assaults.

A Yogi must avoid the two extremes of luxury and austerity. He must not fast, nor torture his flesh. He who does so, says the Gita, cannot be a Yogi: He who fasts, he who keeps awake, he who sleeps much, he who works too much, he who does no work, none of these can be a Yogi (Gita, VI, 16).

CHAPTER II — THE FIRST STEPS

Râja-Yoga is divided into eight steps. The first is Yama — non-killing, truthfulness, non-stealing, continence, and non-receiving of any gifts. Next is Niyama — cleanliness, contentment, austerity, study, and self-surrender to God. Then comes Âsana, or posture; Prânâyâma, or control of Prâna; Pratyâhâra, or restraint of the senses from their objects; Dhâranâ, or fixing the mind on a spot; Dhyâna, or meditation; and Samâdhi, or superconsciousness. The Yama and Niyama, as we see, are moral trainings; without these as the basis no practice of Yoga will succeed. As these two become established, the Yogi will begin to realise the fruits of his practice; without these it will never bear fruit. A Yogi must not think of injuring anyone, by thought, word, or deed. 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. Therefore it is quite necessary that we should find a posture in which we can remain long. That posture which is the easiest for one should be the one chosen. For thinking, a certain posture may be very easy for one man, while to another it may be very difficult. We will find later on that during the study of these psychological matters a good deal of activity goes on in the body. Nerve currents will have to be displaced and given a new channel. New sorts of vibrations still begin, the whole constitution will be remodelled as it were. But the main part of the activity will lie along the spinal column, so that the one thing necessary for the posture is to hold the spinal column free, sitting erect, holding the three parts — the chest, neck, and head — in a straight line. Let the whole weight of the body be supported by the ribs, and then you have an easy natural posture with the spine straight. You will easily see that you cannot think very high thoughts with the chest in. This portion of the Yoga is a little similar to the Hatha-Yoga which deals entirely with the physical body, its aim being to make the physical body very strong. We have nothing to do with it here, because its practices are very difficult, and cannot be learned in a day, and, after all, do not lead to much spiritual growth. Many of these practices you will find in Delsarte and

other teachers, such as placing the body in different postures, but the object in these is physical, not psychological. There is not one muscle in the body over which a man cannot establish a perfect control. The heart can be made to stop or go on at his bidding, and each part of the organism can be similarly controlled.

The result of this branch of Yoga is to make men live long; health is 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 150, without one hair turned grey. But that is all. A banyan tree lives sometimes 5000 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 are very useful. 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; the whole day your brain will be nice and cool, and you will never catch cold. It is very easy to do; put your nose into the water, draw it up through the nostrils and make a pump action in the throat.

After one has learned to have a firm erect seat, one has to perform, according to certain schools, a practice called the purifying of the nerves. This part has been rejected by some as not belonging to Raja-Yoga, but as so great an authority as the commentator Shankarâchârya advises it, I think fit that it should be mentioned, and I will quote his own directions from his commentary on the Shvetâshvatara Upanishad: "The mind whose dross has been cleared away by Pranayama, becomes fixed in Brahman; therefore Pranayama is declared. First the nerves are to be purified, then comes the power to practise Pranayama. Stopping the right nostril with the thumb, through the left nostril fill in air, according to 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 hours of the day, before dawn, during midday, in the evening, and at midnight, in fifteen days or a month purity of the nerves is attained; then begins Pranayama."

Practice is absolutely necessary. You may sit down and listen to me by the hour every day, but if you do not practise, you will not get one step further. It all depends on practice. We never understand these things until we experience them. We will have to see and feel them for ourselves. Simply listening to explanations and theories will not do. There are several obstructions to practice. The first obstruction is an unhealthy body: if the body is not in a fit state, the practice will be obstructed. Therefore we have to keep the body in good health; we have to take care of what we eat and drink, and what we do. Always use a mental effort, what is usually called "Christian Science", to keep the body strong. That is all — nothing further of the body. We must not forget that health is only a means to an end. If health were the end, we would be like animals; animals rarely become unhealthy.

The second obstruction is doubt; we always feel doubtful about things we do

not see. Man cannot live upon words, however he may try. So, doubt comes to us as to whether there is any truth in these things or not; even the best of us will doubt sometimes: With practice, within a few days, a little glimpse will come, enough to give one encouragement and hope. As a certain commentator on Yoga philosophy says, "When one proof is obtained, however little that may be, it will give us faith in the whole teaching of Yoga." For instance, after the first few months of practice, you will begin to find you can read another's thoughts; they will come to you in picture form. Perhaps you will hear something happening at a long distance, when you concentrate your mind with a wish to hear. These glimpses will come, by little bits at first, but enough to give you faith, and strength, and hope. For instance, if you concentrate your thoughts on the tip of your nose, in a few days you will begin to smell most beautiful fragrance, which will be enough to show you that there are certain mental perceptions that can be made obvious without the contact of physical objects. But we must always remember that these are only the means; the aim, the end, the goal, of all this training is liberation of the soul. Absolute control of nature, and nothing short of it, must be the goal. We must be the masters, and not the slaves of nature; neither body nor mind must be our master, nor must we forget that the body is mine, and not I the body's.

A god and a demon went to learn about the Self from a great sage. They studied with him for a long time. At last the sage told them, "You yourselves are the Being you are seeking." Both of them thought that their bodies were the Self. They went back to their people quite satisfied and said, "We have learned everything that was to be learned; eat, drink, and be merry; we are the Self; there is nothing beyond us." The nature of the demon was ignorant, clouded; so he never inquired any further, but was perfectly contented with the idea that he was God, that by the Self was meant the body. The god had a purer nature. He at first committed the mistake of thinking: I, this body, am Brahman: so keep it strong and in health, and well dressed, and give it all sorts of enjoyments. But, in a few days, he found out that that could not be the meaning of the sage, their master; there must be something higher. So he came back and said, "Sir, did you teach me that this body was the Self? If so, I see all bodies die; the Self cannot die." The sage said, "Find it out; 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 that if he ate, these vital forces remained strong, but, if he starved, they became weak. The god then went back to the sage and said, "Sir, do you mean that the vital forces are the Self?" The sage said, "Find out for yourself; thou art That." The god returned home once more, thinking that it was the mind, perhaps, that was the Self. But in a short while he saw that thoughts were so various, now good, again bad; the mind was too changeable to be the Self. He went back to the sage and said, "Sir, I do not think that the mind is the Self; did you mean that?" "No," replied the sage, "thou art That; find out for yourself." The god went home, and at last found that he was the Self, beyond all thought, one without birth

or death, whom the sword cannot pierce or the fire burn, whom the air cannot dry or the water melt, the beginningless and endless, the immovable, the intangible, the omniscient, the omnipotent Being; that It was neither the body nor the mind, but beyond them all. So he was satisfied; but the poor demon did not get the truth, owing to his fondness for the body.

This world has a good many of these demoniac natures, but there are some gods too. If one proposes to teach any science to increase the power of sense enjoyment, one finds multitudes ready for it. If one undertakes to show the supreme goal, one finds few to listen to him. Very few have the power to grasp the higher, fewer still the patience to attain to it. But there are a few also who know that even if the body can be made to live for a thousand years, the result in the end will be the same. When the forces that hold it together go away, the body must fall. No man was ever born who could stop his body one moment from changing. Body is the name of a series of changes. "As in a river the masses of water are changing before you every moment, and new masses are coming, yet taking similar form, so is it with this body." Yet the body must be kept strong and healthy. It is the best instrument we have.

This human body is the greatest body in the universe, and a human being the greatest being. Man is higher than all animals, than all angels; none is greater than man. Even the Devas (gods) will have to come down again and attain to salvation through a human body. Man alone attains to perfection, not even the Devas. According to the Jews and Mohammedans, God created man after creating the angels and everything else, and after creating man He asked the angels to come and salute him, and all did so except Iblis; so God cursed him and he became Satan. Behind this allegory is the great truth that this human birth is the greatest birth we can have. The lower creation, the animal, is dull, and manufactured mostly out of Tamas. Animals cannot have any high thoughts; nor can the angels, or Devas, attain to direct freedom without human birth. 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. Here the forces are very equally adjusted and balanced.

Returning to our subject, we come next to Pranayama, controlling the breathing. What has that to do with concentrating the powers of the mind? Breath is like the fly-wheel of this machine, the body. In a big engine you find the fly-wheel first moving, and that motion is conveyed to finer and finer machinery until the most delicate and finest mechanism in the machine is in motion. The breath is that fly-wheel, supplying and regulating the motive power to everything in this body.

There was once a minister to a great king. He fell into disgrace. 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, who came to the tower at night 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, some stout twine, pack thread, 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 its horns with a drop of honey, and to set it free on the wall of the tower, with its head pointing upwards. She obeyed all these instructions, and the beetle started on its long journey. Smelling the honey ahead it slowly crept onwards, in the hope of reaching the honey, until at last it reached the top of the tower, when the minister grasped the beetle, and got possession of the silken thread. He told his wife 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. In this body of ours the breath motion is the “silken thread”; by laying hold of and learning to control it we grasp the pack thread of the nerve currents, and from these the stout twine of our thoughts, and lastly the rope of Prana, controlling which we reach freedom.

We do not know anything about our own bodies; we cannot know. 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 with our own bodies. We know very little about them. Why do we not? Because our attention is not discriminating enough to catch the very fine movements that are going on within. We can know of them only when the mind becomes more subtle and enters, as it were, deeper into the body. To get the subtle perception we have to begin with the grosser perceptions. We have to get hold of that which is setting the whole engine in motion. That is the Prana, the most obvious manifestation of which is the breath. Then, along with the breath, we shall slowly enter the body, which will enable us to find out about the subtle forces, the nerve currents that are moving all over the body. As soon as we perceive and learn to feel them, we shall begin to get control over them, and over the body. The mind is also set in motion: by these different nerve currents, so at last we shall reach the state of perfect control over the body and the mind, making both our servants. Knowledge is power. We have to get this power. So we must begin at the beginning, with Pranayama, restraining the Prana. This Pranayama is a long subject, and will take several lessons to illustrate it thoroughly. We shall take it part by part.

We shall gradually see the reasons for each exercise and what forces in the body are set in motion. All these things will come to us, but it requires constant practice, and the proof will come by practice. No amount of reasoning which I can give you will be proof to you, until you have demonstrated it for yourselves. As soon as you begin to feel these currents in motion all over you, doubts will vanish, but it requires hard practice every day. You must practise at least twice every day, and the best times are towards the morning and the evening. When night passes into

day, and day into night, a state of relative calmness ensues. The early morning and the early evening are the two periods of calmness. Your body will have a like tendency to become calm at those times. We should take advantage of that natural condition and begin then to practise. Make it a rule not to eat until you have practised; 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 or worshipped, and it becomes natural to them after a time; a boy will not feel hungry until he has bathed and practised.

Those of you who can afford it will do better to have a room for this practice alone. Do not sleep in that room, it must be kept holy. You must not enter the room until you have bathed, and are perfectly clean in body and mind. Place flowers in that room always; they are the best surroundings for a Yogi; also pictures that are pleasing. Burn incense morning and evening. Have no quarrelling, nor anger, nor unholy thought in that room. Only allow those persons to enter it who are of the same thought as you. Then gradually there will be an atmosphere of holiness in the room, so that when you are miserable, sorrowful, doubtful, or your mind is disturbed, the very fact of entering that room will make you calm. This was the idea of the temple and the church, and in some temples and churches you will find it even now, but in the majority of them the very idea has been lost. The idea is that by keeping holy vibrations there the place becomes and remains illumined. Those who cannot afford to have a room set apart can practise anywhere they like. Sit in a straight posture, and the first thing to do is to send a current of holy thought to all creation. Mentally repeat, "Let all beings be happy; let all beings be peaceful; let all beings be blissful." So do to the east, south, north and west. The more you do that the better you will feel yourself. You will find at last that the easiest way to make ourselves healthy is to see that others are healthy, and the easiest way to make ourselves happy is to see that others are happy. After doing that, those who believe in God should pray — not for money, not for health, nor for heaven; pray for knowledge and light; every other prayer is selfish. Then the next thing to do is to think of your own body, and see that it is strong and healthy; it is the best instrument you have. Think of it as being as strong as adamant, and that with the help of this body you will cross the ocean of life. Freedom is never to be reached by the weak. Throw away all weakness. Tell your body that it is strong, tell your mind that it is strong, and have unbounded faith and hope in yourself.

CHAPTER III — PRANA

Prânâyâma is not, as many think, something about breath; breath indeed has very little to do with it, if anything. Breathing is only one of the many exercises through which we get to the real Pranayama. Pranayama means the control of Prâna. According

to the philosophers of India, the whole universe is composed of two materials, one of which they call Âkâsha. It is the omnipresent, all-penetrating existence. Everything that has form, everything that is the result of combination, is evolved out of this Akasha. It is the Akasha that becomes the air, that becomes the liquids, that becomes the solids; it is the Akasha that becomes the sun, the earth, the moon, the stars, the comets; it is the Akasha that becomes the human body, the animal body, the plants, every form that we see, everything that can be sensed, everything that exists. It cannot be perceived; it is so subtle that it is beyond all ordinary perception; it can only be seen when it has become gross, has taken form. At the beginning of creation there is only this Akasha. At the end of the cycle the solids, the liquids, and the gases all melt into the Akasha again, and the next creation similarly proceeds out of this Akasha.

By what power is this Akasha manufactured into this universe? By the power of Prana. Just as Akasha is the infinite, omnipresent material of this universe, so is this Prana the infinite, omnipresent manifesting power of this universe. At the beginning and at the end of a cycle everything becomes Akasha, and all the forces that are in the universe resolve back into the Prana; in the next cycle, out of this Prana is evolved everything that we call energy, everything that we call force. It is the Prana that is manifesting as motion; it is the Prana that is manifesting as gravitation, as magnetism. It is the Prana that is manifesting as the actions of the body, as the nerve currents, as thought force. From thought down to the lowest force, everything is but the manifestation of Prana. The sum total of all forces in the universe, mental or physical, when resolved back to their original state, is called Prana. "When there was neither aught nor naught, when darkness was covering darkness, what existed then? That Akasha existed without motion." The physical motion of the Prana was stopped, but it existed all the same.

At the end of a cycle the energies now displayed in the universe quiet down and become potential. At the beginning of the next cycle they start up, strike upon the Akasha, and out of the Akasha evolve these various forms, and as the Akasha changes, this Prana changes also into all these manifestations of energy. The knowledge and control of this Prana is really what is meant by Pranayama.

This opens to us the door to almost unlimited power. Suppose, for instance, a man understood the Prana perfectly, and could control it, what power on earth would not be his? He would be able to move the sun and stars out of their places, to control everything in the universe, from the atoms to the biggest suns, because he would control the Prana. This is the end and aim of Pranayama. When the Yogi becomes perfect, there will be nothing in nature not under his control. If he orders the gods or the souls of the departed to come, they will come at his bidding. All the forces of nature will obey him as slaves. When the ignorant see these powers of the Yogi, they call them the miracles. 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 is raised in the Vedas, “What is that, knowing which, we shall know everything?” Thus, all books, and all philosophies that have been written, have been only to prove that by knowing which everything is known. If a man wants to know this universe bit by bit he must know every individual grain of sand, which means infinite time; he cannot know all of them. Then how can knowledge be? How is it possible for a man to be all-knowing through particulars? The Yogis say that behind this particular manifestation there is a generalisation. Behind all particular ideas stands a generalised, an abstract principle; grasp it, and you have grasped everything. Just as this whole universe has been generalised in the Vedas into that One Absolute Existence, and he who has grasped that Existence has grasped the whole universe, so all forces have been generalised into this Prana, and he who has grasped the Prana has grasped all the forces of the universe, mental or physical. He who has controlled the Prana has controlled his own mind, and all the minds that exist. He who has controlled the Prana has controlled his body, and all the bodies that exist, because the Prana is the generalised manifestation of force.

How to control the Prana is the one idea of Pranayama. All the trainings and exercises in this regard are for that one end. Each man must begin where he stands, must learn how to control the things that are nearest to him. This body is very near to us, nearer than anything in the external universe, and this mind is the nearest of all. The Prana which is working this mind and body is the nearest to us of all the Prana in this universe. This little wave of the Prana which represents our own energies, mental and physical, is the nearest to us of all the waves of the infinite ocean of Prana. If we can succeed in controlling that little wave, then alone we can hope to control the whole of Prana. The Yogi who has done this gains perfection; no longer is he under any power. He becomes almost almighty, almost all-knowing. We see sects in every country who have attempted this control of Prana. In this country there are Mind-healers, Faith-healers, Spiritualists, Christian Scientists, Hypnotists, etc., and if we examine these different bodies, we shall find at the back of each this control of the Prana, whether they know it or not. If you boil all their theories down, the residuum will be that. It is the one and the same force they are manipulating, only unknowingly. They have stumbled on the discovery of a force and are using it unconsciously without knowing its nature, but it is the same as the Yogi uses, and which comes from Prana.

The Prana is the vital force in every being. Thought is the finest and highest action of Prana. Thought, again, as we see, is not all. There is also what we call instinct or unconscious thought, the lowest plane of action. If a mosquito stings us, our hand will strike it automatically, instinctively. This is one expression of thought. All reflex actions of the body belong to this plane of thought. There is again the other plane of thought, the conscious. I reason, I judge, I think, I see the pros and cons of certain things, yet that is not all. We know that reason is limited. Reason can go only to a certain extent, beyond that it cannot reach. The circle within which it

runs is very very limited indeed. Yet at the same time, we find facts rush into this circle. Like the coming of comets certain things come into this circle; it is certain they come from outside the limit, although our reason cannot go beyond. The causes of the phenomena themselves in this small limit are outside of this limit. The mind can exist on a still higher plane, the superconscious. When the mind has attained to that state, which is called Samâdhi — perfect concentration, superconsciousness — it goes beyond the limits of reason, and comes face to face with facts which no instinct or reason can ever know. All manipulations of the subtle forces of the body, the different manifestations of Prana, if trained, give a push to the mind, help it to go up higher, and become superconscious, from where it acts.

In this universe there is one continuous substance on every plane of existence. Physically this 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 form represents, as it were, one whirlpool in the infinite ocean of matter, of which not one is constant. Just as in a rushing stream there may be millions of whirlpools, the water in each of which is different every moment, turning round and round for a few seconds, and then passing out, replaced by a fresh quantity, so the whole universe is one constantly changing mass of matter, in which all forms of existence are so many whirlpools. A mass of matter enters into one whirlpool, say a human body, stays there for a period, becomes changed, and goes out into another, say an animal body this time, from which again after a few years, it enters into another whirlpool, called a lump of mineral. It is a constant change. Not one body is constant. There is no such thing as my body, or your body, except in words. Of the one huge mass of matter, one point is called a moon, another a sun, another a man, another the earth, another a plant, another a mineral. Not one is constant, but everything is changing, matter eternally concreting and disintegrating. So it is with the mind. Matter is represented by the ether; when the action of Prana is most subtle, this very ether, in the finer state of vibration, will represent the mind and there it will be still one unbroken mass. If you can simply get to that subtle vibration, you will see and feel that the whole universe is composed of subtle vibrations. Sometimes certain drugs have the power to take us, while as yet in the senses, to that condition. Many of you may remember the celebrated experiment of Sir Humphrey Davy, when the laughing gas overpowered him — how, during the lecture, he remained motionless, stupefied and after that, he said that the whole universe was made up of ideas. For, the time being, as it were, the gross vibrations had ceased, and only the subtle vibrations which he called ideas, were present to him. He could only see the subtle vibrations round him; everything had become thought; the whole universe was an ocean of thought, he and everyone else had become little thought whirlpools.

Thus, even in the universe of thought we find unity, and at last, when we get to the Self, we know that that Self can only be One. Beyond the vibrations of matter in

its gross and subtle aspects, beyond motion there is but One. Even in manifested motion there is only unity. These facts can no more be denied. Modern physics also has demonstrated that the sum total of the energies in the universe is the same throughout. It has also been proved that this sum total of energy exists in two forms. It becomes potential, toned down, and calmed, and next it comes out manifested as all these various forces; again it goes back to the quiet state, and again it manifests. Thus it goes on evolving and involving through eternity. The control of this Prana, as before stated, is what is called Pranayama.

The most obvious manifestation of this Prana in the human body is the motion of the lungs. If that stops, as a rule all the other manifestations of force in the body will immediately stop. But there are persons who can train themselves in such a manner that the body will live on, even when this motion has stopped. There are some persons who can bury themselves for days, and yet live without breathing. To reach the subtle we must take the help of the grosser, and so, slowly travel towards the most subtle until we gain our point. Pranayama really means controlling this motion of the lungs and this motion is associated with the breath. Not that breath is producing it; on the contrary it is producing breath. This motion draws in the air by pump action. The Prana is moving the lungs, the movement of the lungs draws in the air. So Pranayama is not breathing, but controlling that muscular power which moves the lungs. That muscular power which goes out through the nerves to the muscles and from them to the lungs, making them move in a certain manner, is the Prana, which we have to control in the practice of Pranayama. When the Prana has become controlled, then we shall immediately find that all the other actions of the Prana in the body will slowly come under control. I myself have seen men who have controlled almost every muscle of the body; and why not? If I have control over certain muscles, why not over every muscle and nerve of the body? What impossibility is there? At present the control is lost, and the motion has become automatic. We cannot move our 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.

Again, we know that motion which has become latent can be brought back to manifestation. By hard work and practice certain motions of the body which are most dormant can be brought back under perfect control. Reasoning thus we find there is no impossibility, but, on the other hand, every probability that each part of the body can be brought under perfect control. This the Yogi does through Pranayama. Perhaps some of you have read that in Pranayama, when drawing in the breath, you must fill your whole body with Prana. In the English translations Prana is given as breath, and you are inclined to ask how that is to be done. The fault is with the translator. Every part of the body can be filled with Prana, this vital force, and when you are able to do that, you can control the whole body. All the sickness and misery felt in the body will be perfectly controlled; not only so, you will be able to control another's body. Everything is infectious in this world, good or bad. If your body be

in a certain state of tension, it will have a tendency to produce the same tension in others. If you are strong and healthy, those that live near you will also have the tendency to become strong and healthy, but if you are sick and weak, those around you will have the tendency to become the same. In the case of one man trying to heal another, the first idea is simply transferring his own health to the other. This is the primitive sort of healing. Consciously or unconsciously, health can be transmitted. A very strong man, living with a weak man, will make him a little stronger, whether he knows it or not. When consciously done, it becomes quicker and better in its action. Next come those cases in which a man may not be very healthy himself, yet we know that he can bring health to another. The first man, in such a case, has a little more control over the Prana, and can rouse, for the time being, his Prana, as it were, to a certain state of vibration, and transmit it to another person.

There have been cases where this process has been carried on at a distance, but 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 a continuous mass of matter, the sun being one part, and you another. Is there a break between one part of a river and another? Then why cannot any force travel? There is no reason against it. Cases of healing from a distance are perfectly true. The Prana can be transmitted to a very great distance; but to one genuine case, there are hundreds of frauds. This process of healing is not so easy as it is thought to be. In the most ordinary cases of such healing you will find that the healers simply take advantage of the naturally healthy state of the human body. An allopath comes and treats cholera patients, and gives them his medicines. The homoeopath comes and gives his medicines, and cures perhaps more than the allopath does, because the homeopath does not disturb his patients, but allows nature to deal with them. The Faith-healer cures more still, because he brings the strength of his mind to bear, and rouses, through faith, the dormant Prana of the patient.

There is a mistake constantly made by Faith-healers: they think that faith directly heals a man. But faith alone does not cover all the ground. There are diseases where the worst symptoms are that the patient never thinks that he has that disease. That tremendous faith of the patient is itself one symptom of the disease, and usually indicates that he will die quickly. In such cases the principle that faith cures does not apply. If it were faith alone that cured, these patients also would be cured. It is by the Prana that real curing comes. The pure man, who has controlled the Prana, 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 that in everyday actions. I am talking to you. What am I trying to do? I am, so to say, bringing 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. All of you know that the day I am more enthusiastic, the more you enjoy the lecture; and when I am less enthusiastic, you feel lack of interest.

The gigantic will-powers of the world, the world-movers, can bring their Prana into a high state of vibration, and it is so great and powerful that it catches others in a moment, and thousands are drawn towards them, and half the world think as they do. Great prophets of the world had the most wonderful control of the Prana, which gave them tremendous will-power; they had brought their Prana to the highest state of motion, and this is what gave them power to sway the world. All manifestations of power arise from this control. Men may not know the secret, but this is the one explanation. Sometimes in your own body the supply of Prana gravitates more or less to one part; the balance is disturbed, and when the balance of Prana is disturbed, what we call disease is produced. To take away the superfluous Prana, or to supply the Prana that is wanting, will be curing the disease. That again is Pranayama — to learn when there is more or less Prana in one part of the body than there should be. The feelings will become so subtle that the mind will feel that there is less Prana in the toe or the finger than there should be, and will possess the power to supply it. These are among the various functions of Pranayama. They have to be learned slowly and gradually, and as you see, the whole scope of Raja-Yoga is really to teach the control and direction in different planes of the Prana. When a man has concentrated his energies, he masters the Prana that is in his body. When a man is meditating, he is also concentrating the Prana.

In an ocean there are huge waves, like mountains, then smaller waves, and still smaller, down to little bubbles, but back of all these is the infinite ocean. The bubble is connected with the infinite ocean at one end, and the huge wave at the other end. So, one may be a gigantic man, and another a little bubble, but each is connected with that infinite ocean of energy, which is the common birthright of every animal that exists. Wherever there is life, the storehouse of infinite energy is behind it. Starting as some fungus, some very minute, microscopic bubble, and all the time drawing from that infinite store-house of energy, a form is changed slowly and steadily until in course of time it becomes a plant, then an animal, then man, ultimately God. This is attained through millions of aeons, but what is time? An increase of speed, an increase of struggle, is able to bridge the gulf of time. That which naturally takes a long time to accomplish can be shortened by the intensity of the action, says the Yogi. A man may go on slowly drawing in this energy from the infinite mass that exists in the universe, and, perhaps, he will require a hundred thousand years to become a Deva, and then, perhaps, five hundred thousand years to become still higher, and, perhaps, five millions of years to become perfect. Given rapid growth, the time will be lessened. Why is it not possible, with sufficient effort, to reach this very perfection in six months or six years? There is no limit. Reason shows that. If an engine, with a certain amount of coal, runs two miles an hour, it will run the distance in less time with a greater supply of coal. Similarly, why shall not the soul, by intensifying its action, attain perfection in this very life? All beings will at last attain to that goal, we know. But who cares to wait all these millions of aeons? Why

not reach it immediately, in this body even, in this human form? Why shall I not get that infinite knowledge, infinite power, now?

The ideal of the Yogi, the whole science of Yoga, is directed to the end of teaching men how, by intensifying the power of assimilation, to shorten the time for reaching perfection, 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 — what did they do? In one span of life they lived the whole life of humanity, traversed the whole length of time that it takes ordinary humanity to come to perfection. In one life they perfect themselves; they have no thought for anything else, never live a moment for any other idea, and thus the way is shortened for them. This is what is meant by concentration, intensifying the power of assimilation, thus shortening the time. Raja-Yoga is the science which teaches us how to gain the power of concentration.

What has Pranayama to do with spiritualism? Spiritualism is also a manifestation of Pranayama. If it be true that the departed spirits exist, only we cannot see them, it is quite probable that there may be hundreds and millions of them about us we can neither see, feel, nor touch. We may be continually passing and repassing through their bodies, and they do not see or feel us. It is a circle within a circle, universe within universe. We have five senses, and we represent Prana in a certain state of vibration. All beings in the same state of vibration will see one another, but if there are beings who represent Prana in a higher state of vibration, they will not be seen. We may increase the intensity of a light until we cannot see it at all, but there may be beings with eyes so powerful that they can see such light. Again, if its vibrations are very low, we do not see a light, but there are animals that may see it, as cats and owls. Our range of vision is only one plane of the vibrations of this Prana. Take this atmosphere, for instance; it is piled up layer on layer, but the layers nearer to the earth are denser than those above, and as you go higher the atmosphere becomes finer and finer. Or take the case of the ocean; as you go deeper and deeper the pressure of the water increases, and animals which live at the bottom of the sea can never come up, or they will be broken into pieces.

Think of the universe as an ocean of ether, consisting of layer after layer of varying degrees of vibration under the action of Prana; away from the centre the vibrations are less, nearer to it they become quicker and quicker; one order of vibration makes one plane. Then suppose these ranges of vibrations are cut into planes, so many millions of miles one set of vibration, and then so many millions of miles another still higher set of vibration, and so on. It is, therefore, probable, that those who live on the plane of a certain state of vibration will have the power of recognising one another, but will not recognise those above them. Yet, just as by the telescope and the microscope we can increase the scope of our vision, similarly we can by Yoga bring ourselves to the state of vibration of another plane, and thus enable ourselves to see what is going on there. Suppose this room is full of beings whom

we do not see. They represent Prana in a certain state of vibration while we represent another. Suppose they represent a quick one, and we the opposite. Prana is the material of which they are composed, as well as we. All are parts of the same ocean of Prana, they differ only in their rate of vibration. If I can bring myself to the quick vibration, this plane will immediately change for me: I shall not see you any more; you vanish and they appear. Some of you, perhaps, know this to be true. All this bringing of the mind into a higher state of vibration is included in one word in Yoga — Samadhi. All these states of higher vibration, superconscious vibrations of the mind, are grouped in that one word, Samadhi, and the lower states of Samadhi give us visions of these beings. The highest grade of Samadhi is when we see the real thing, when we see the material out of which the whole of these grades of beings are composed, and that one lump of clay being known, we know all the clay in the universe.

Thus we see that Pranayama includes all that is true of spiritualism even. Similarly, you will find that wherever any sect or body of people is trying to search out anything occult and mystical, or hidden, what they are doing is really this Yoga, this attempt to control the Prana. You will find that wherever there is any extraordinary display of power, it is the manifestation of this Prana. Even the physical sciences can be included in Pranayama. What moves the steam engine? Prana, acting through the steam. What are all these phenomena of electricity and so forth but Prana? What is physical science? The science of Pranayama, by external means. Prana, manifesting itself as mental power, can only be controlled by mental means. That part of Pranayama which attempts to control the manifestations of the Prana as mental force by mental means is called Raja-Yoga.

CHAPTER IV — THE PSYCHIC PRANA

According to the Yogis, there are two nerve currents in the spinal column, called Pingalâ and Idâ, and a hollow canal called Sushumnâ running through the 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 which, in the symbolical language of the Yogis, there is a power called the Kundalini, coiled up. When that Kundalini awakes, it tries to force a passage through this hollow canal, and as it rises step by step, as it were, layer after layer of the mind becomes open and all the different visions and wonderful powers come to the Yogi when it reaches the brain, the Yogi is perfectly detached from the body and mind; the soul finds itself free. We know that the spinal cord is composed in a peculiar manner. If we take the figure eight horizontally (∞) there are two parts which are connected in the middle. Suppose you add eight after eight, piled one on top of the other, that will represent the spinal

cord. The left is the Ida, the right Pingala, and that hollow canal which runs through the centre of the spinal cord is the Sushumna. Where the spinal cord ends in some of the lumbar vertebrae, a fine fibre issues downwards, and the canal runs up even within that fibre, only 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 canal can very well stand for the different “lotuses” of the Yogi.

The Yogi conceives of several centres, beginning with the Mulâdhâra, the basic, and ending with the Sahasrâra, the thousand-petalled Lotus in the brain. So, if we take these different plexuses as representing these lotuses, the idea of the Yogi can be understood very easily in the language of modern physiology. We know there are two sorts of actions in these nerve currents, one afferent, the other efferent; one sensory and the other motor; one centripetal, and the other centrifugal. One carries the sensations to the brain, and the other from the brain to the outer body. These vibrations are all connected with the brain in the long run. Several other facts we have to remember, in order to clear the way for the explanation which is to come. This 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 the brain, so that if there be a blow on the head the force of that blow will be dissipated in the fluid, and will not hurt the bulb. This is an important fact to remember. Secondly, we have also to know that, of all the centres, we have particularly to remember three, the Muladhara (the basic), the Sahasrara (the thousand-petalled lotus of the brain) and the Manipura (the lotus of the navel).

Next we shall take one fact from physics. We all hear of electricity and various other forces connected with it. What electricity is no one knows, but so far as it is known, it is a sort of motion. There are various other motions in the universe; what is the difference between them and electricity? Suppose this table moves — that the molecules which compose this table are moving in different directions; if they are all made to move in the same direction, it will be through electricity. Electric motion makes the molecules of a body move in the same direction. If all the air molecules in a room are made to move in the same direction, it will make a gigantic battery of electricity of the room. Another point from physiology we must remember, that the centre which regulates the respiratory system, the breathing system has a sort of controlling action over the system of nerve currents.

Now we shall see why breathing is practised. In the first place, from rhythmical breathing comes a tendency of all the molecules in the body to move in the same direction. When mind changes into will, the nerve currents change into a motion similar to electricity, because the nerves have been proved to show polarity under the action of electric currents. This shows that when the will is transformed into the nerve currents, it is changed into something like electricity. When all the motions of the body have become perfectly rhythmical, the body has, as it were, become a

gigantic battery of will. This tremendous will is exactly what the Yogi wants. This is, therefore, a physiological explanation of the breathing exercise. It tends to bring a rhythmic action in the body, and helps us, through the respiratory centre, to control the other centres. The aim of Prânâyâma here is to rouse the coiled-up power in the Muladhara, called the Kundalini.

Everything that we see, or imagine, or dream, we have to perceive in space. This is the ordinary space, called the Mahâkâsha, or elemental space. When a Yogi reads the thoughts of other men, or perceives supersensuous objects he sees them in another sort of space called the Chittâkâsha, the mental space. When perception has become objectless, and the soul shines in its own nature, it is called the Chidâkâsha, or knowledge space. When the Kundalini is aroused, and enters the canal of the Sushumna, all the perceptions are in the mental space. When it has reached that end of the canal which opens out into the brain, the objectless perception is in the knowledge space. Taking the analogy of electricity, we find that man can send a current only along a wire, (The reader should remember that this was spoken before the discovery of wireless telegraphy. — Ed.) 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 sent out of it, through these wires of nerve fibres. The columns of sensory and motor fibres in the spinal cord are the Ida and Pingala of the Yogis. They are the main channels through which the afferent and efferent currents travel. But why should not the mind send news without any wire, or react without any wire? We see this is done in nature. The Yogi says, if you can do that, you have got rid of the bondage of matter. How to do it? If you can make the current pass through the Sushumna, the canal in the middle of the spinal column, you have solved the problem. The mind has made this network of the nervous system, and has to break it, so that no wires will be required to work through. Then alone will all knowledge come to us — no more bondage of body; that is why it is so important that we should get control of that Sushumna. If we can send the mental current through the hollow canal without any nerve fibres to act as wires, the Yogi says, the problem is solved, and he also says it can be done.

This Sushumna is in ordinary persons closed up at the lower extremity; no action comes through it. The Yogi proposes a practice by which it can be opened, and the nerve currents made to travel through. When a sensation is carried to a centre, the centre reacts. This reaction, in the case of automatic centres, is followed by motion; in the case of conscious centres it is followed first by perception, and secondly by motion. All perception is the reaction to action from outside. How, then, do perceptions in dreams arise? There is then no action from outside. The sensory motions, therefore, are coiled up somewhere. For instance, I see a city; the perception of that city is from the reaction to the sensations brought from outside

objects comprising that city. That is to say, a certain motion in the brain molecules has been set up by the motion in the in-carrying nerves, which again are set in motion by external objects in the city. Now, even after a long time I can remember the city. This memory is exactly the same phenomenon, only it is in a milder form. But whence is the action that sets up even the milder form of similar vibrations in the brain? Not certainly from the primary sensations. Therefore it must be that the sensations are coiled up somewhere, and they, by their acting, bring out the mild reaction which we call dream perception.

Now the centre where all these residual sensations are, as it were, stored up, is called the Muladhara, the root receptacle, and the coiled-up energy of action is Kundalini, “the coiled up”. It is very probable that the residual motor energy is also stored up in the same centre, as, after deep study or meditation on external objects, the part of the body where the Muladhara centre is situated (probably the sacral plexus) gets heated. Now, if this coiled-up energy be roused and made active, and then consciously made to travel up the Sushumna canal, as it acts upon centre after centre, a tremendous reaction will set in. When a minute portion of energy travels along a nerve fibre and causes reaction from centres, the perception is either dream or imagination. But when by the power of long internal meditation the vast mass of energy stored up travels along the Sushumna, and strikes the centres, the reaction is tremendous, immensely superior to the reaction of dream or imagination, immensely more intense than the reaction of sense-perception. It is super-sensuous perception. And when it reaches the metropolis of all sensations, the brain, the whole brain, as it were, reacts, and the result is the full blaze of illumination, the perception of the Self. As this Kundalini force travels from centre to centre, layer after layer of the mind, as it were, opens up, and this universe is perceived by the yogi in its fine, or causal form. Then alone the causes of this universe, both as sensation and reaction, are known as they are, and hence comes all knowledge. The causes being known, the knowledge of the effects is sure to follow.

Thus the rousing of the Kundalini is the one and only way to attaining Divine Wisdom, superconscious perception, realisation of the spirit. The rousing may come in various ways, through love for God, through the mercy of perfected sages, or through the power of the analytic will of the philosopher. Wherever there was any manifestation of what is ordinarily called supernatural power or wisdom, there a little current of Kundalini must have found its way into the Sushumna. Only, in the vast majority of such cases, people had ignorantly stumbled on some practice which set free a minute portion of the coiled-up Kundalini. All worship, consciously or unconsciously, leads to this end. The man who thinks that he is receiving response to his prayers does not know that the fulfilment comes from his own nature, that he has succeeded by the mental attitude of prayer in waking up a bit of this infinite power which is coiled up within himself. What, thus, men ignorantly worship under various names, through fear and tribulation, the Yogi declares to the world to be the

real power coiled up in every being, the mother of eternal happiness, if we but know how to approach her. And Râja-Yoga is the science of religion, the rationale of all worship, all prayers, forms, ceremonies, and miracles.

CHAPTER V — THE CONTROL OF PSYCHIC PRANA

We have now to deal with the exercises in Prânâyâma. We have seen that the first step, according to the Yogis, is to control the motion of the lungs. What we want to do is to feel the finer motions that are going on in the body. Our minds have become externalised, and have lost sight of the fine motions inside. If we can begin to feel them, we can begin to control them. These nerve currents go on all over the body, bringing life and vitality to every muscle, but we do not feel them. The Yogi says we can learn to do so. How? By taking up and controlling the motion of the lungs; when we have done that for a sufficient length of time, we shall be able to control the finer motions.

We now come to the exercises in Pranayama. Sit upright; the body must be kept straight. The spinal cord, although not attached to the vertebral column, is yet inside of it. If you sit crookedly you disturb this spinal cord, so let it be free. Any time that you sit crookedly and try to meditate you do yourself an injury. The three parts of the body, the chest, the neck, and the head, must be always held straight in one line. You will find that by a little practice this will come to you as easy as breathing. The second thing is to get control of the nerves. We have said that the nerve centre that controls the respiratory organs has a sort of controlling effect on the other nerves, and rhythmical breathing is, therefore, necessary. The breathing that we generally use should not be called breathing at all. It is very irregular. Then there are some natural differences of breathing between men and women.

The first lesson is just to breathe in a measured way, in and out. That will harmonise the system. When you have practised this for some time, you will do well to join to it the repetition of some word as “Om”, or any other sacred word. In India we use certain symbolical words instead of counting one, two, three, four. That is why I advise you to join the mental repetition of the “Om”, or some other sacred word to the Pranayama. Let the word flow in and out with the breath, rhythmically, harmoniously, and you will find the whole body is becoming rhythmical. Then you will learn what rest is. Compared with it, sleep is not rest. Once this rest comes the most tired nerves will be calmed down, and you will find that you have never before really rested.

The first effect of this practice is perceived in the change of expression of one’s face; harsh lines disappear; with calm thought calmness comes over the face. Next comes beautiful voice. I never saw a Yogi with a croaking voice. These signs

come after a few months' practice. After practising the above-mentioned breathing for a few days, you should take up a higher one. Slowly fill the lungs with breath through the Idâ, the left nostril, and at the same time concentrate the mind on the nerve current. You are, as it were, sending the nerve current down the spinal column, and striking violently on the last plexus, the basic lotus which is triangular in form, the seat of the Kundalini. Then hold the current there for some time. Imagine that you are slowly drawing that nerve current with the breath through the other side, the Pingalâ, 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 that nostril, keeping the other closed by the forefinger, then close both, as before. The way the Hindus practise this would be very difficult for this country, because they do it from their childhood, and their lungs are prepared for it. Here it is well to begin with four seconds, and slowly increase. Draw in four seconds, hold in sixteen seconds, then throw out in eight seconds. This makes one Pranayama. At the same time think of the basic lotus, triangular in form; concentrate the mind on that centre. The imagination can help you a great deal. The next breathing is slowly drawing the breath in, and then immediately throwing it out slowly, and then stopping the breath out, using the same numbers. The only difference is that in the first case the breath was held in, and in the second, held out. This last is the easier one. The breathing 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 you can slowly increase the time and number. You will find that you have the power to do so, and that you take pleasure in it. So very carefully and cautiously increase as you feel that you have the power, to six instead of four. It may injure you if you practise it irregularly.

Of the three processes for the purification of the nerves, described above, the first and the last are neither difficult nor dangerous. The more you practise the first one the calmer you will be. Just think of "Om," and you can practise even while you are sitting at your work. You will be all the better for it. Some day, if you practise hard, the Kundalini will be aroused. For those who practise once or twice a day, just a little calmness of the body and mind will come, and beautiful voice; only for those who can go on further with it will Kundalini be aroused, and the whole of nature will begin to change, and the book of knowledge will open. No more will you need to go to books for knowledge; your own mind will have become your book, containing infinite knowledge. I have already spoken of the Ida and Pingala currents, flowing through either side of the spinal column, and also of the Sushumna, the passage through the centre of the spinal cord. These three are present in every animal; whatever being has a spinal column has these three lines of action. But the

Yogis claim that in an ordinary man the Sushumna is closed; its action is not evident while that of the other two is carrying power to different parts of the body.

The Yogi alone has the Sushumna open. When this Sushumna current opens, and begins to rise, we get beyond the sense, our minds become supersensuous, superconscious — we get beyond even the intellect, where reasoning cannot reach. To open that Sushumna is the prime object of the Yogi. According to him, along this Sushumna are ranged these centres, or, in more figurative language, these lotuses, as they are called. The lowest one is at the lower end of the spinal cord, and is called Mulâdhâra, the next higher is called Svâdhishtâna, the third Manipura, the fourth Anâhata, the fifth Vishuddha, the sixth Âjnâ and the last, which is in the brain, is the Sahasrâra, or “the thousand-petalled”. Of these we have to take cognition just now of two centres only, the lowest, the Muladhara, and the highest, the Sahasrara. All energy has to be taken up from its seat in the Muladhara and brought to the Sahasrara. The Yogis claim that of all the energies that are in the human body the highest is what they call “Ojas”. Now this Ojas is stored up in the brain, and the more Ojas is in a man’s head, the more powerful he is, the more intellectual, the more spiritually strong. One man may speak beautiful language and beautiful thoughts, but they do not impress people; another man speaks neither beautiful language nor beautiful thoughts, yet his words charm. Every movement of his is powerful. That is the power of Ojas.

Now in every man there is more or less of this Ojas stored up. All the forces that are working in the body in their highest become Ojas. You must remember that it is only a question of transformation. The same force which is working outside as electricity or magnetism will become changed into inner force; the same forces that are working as muscular energy will be changed into Ojas. The Yogis say that that part of the human energy which is expressed as sex energy, in sexual thought, when checked and controlled, easily becomes changed into Ojas, and as the Muladhara guides these, the Yogi pays particular attention to that centre. He tries to take up all his sexual energy and convert it into Ojas. It is only the chaste man or woman who can make the Ojas rise and store it in the brain; that is why chastity has always been considered the highest virtue. A man feels that if he is unchaste, spirituality goes away, he loses mental vigour and moral stamina. That is why in all the religious orders in the world which have produced spiritual giants you will always find absolute chastity insisted upon. That is why the monks came into existence, giving up marriage. There must be perfect chastity in thought, word, and deed; without it the practice of Raja-Yoga is dangerous, and may lead to insanity. If people practice Raja-Yoga and at the same time lead an impure life, how can they expect to become Yogis?

CHAPTER VI — PRATYAHARA AND DHARANA

The next step is called Pratyâhâra. What is this? You know how perceptions come. First of all there are the external instruments, then the internal organs acting in the body through the brain centres, and there is the mind. When these come together and attach themselves to some external object, then we perceive it. At the same time it is a very difficult thing to concentrate the mind and attach it to one organ only; the mind is a slave.

We hear “Be good,” and “Be good,” and “Be good,” taught all over the world. There is hardly a child, born in any country in the world, who has not been told, “Do not steal,” “Do not tell a lie,” but nobody tells the child how he can help doing them. Talking will not help him. Why should he not become a thief? We do not teach him how not to steal; we simply tell him, “Do not steal.” Only when we teach him to control his mind do we really help him. All actions, internal and external, occur when the mind joins itself to certain centres, called the organs. Willingly or unwillingly it is drawn to join itself to the centres, and that is why people do foolish deeds and feel miserable, which, if the mind were under control, they would not do. What would be the result of controlling the mind? It then would not join itself to the centres of perception, and, naturally, feeling and willing would be under control. It is clear so far. Is it possible? It is perfectly possible. You see it in modern times; the faith-healers teach people to deny misery and pain and evil. Their philosophy is rather roundabout, but it is a part of Yoga upon which they have somehow stumbled. Where they succeed in making a person throw off suffering by denying it, they really use a part of Pratyahara, as they make the mind of the person strong enough to ignore the senses. The hypnotists in a similar manner, by their suggestion, excite in the patient a sort of morbid Pratyahara for the time being. The so-called hypnotic suggestion can only act upon a weak 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.

Now the control of the centres which is established in a hypnotic patient or the patient of faith-healing, by the operator, for a time, is reprehensible, because it leads to ultimate ruin. It is not really controlling the brain centres by the power of one’s own will, but is, as it were, stunning the patient’s mind for a time by sudden blows which another’s will delivers to it. It is not checking by means of reins and muscular strength the mad career of a fiery team, but rather by asking another to deliver heavy blows on the heads of the horses, to stun them for a time into gentleness. At each one of these processes the man operated upon loses a part of his mental energies, till at last, the mind, instead of gaining the power of perfect control, becomes a shapeless, powerless mass, and the only goal of the patient is the lunatic asylum.

Every attempt at control which is not voluntary, not with the controller’s own mind, is not only disastrous, but it defeats the end. The goal of each soul is freedom,

mastery — freedom from the slavery of matter and thought, mastery of external and internal nature. Instead of leading towards that, every will-current from another, in whatever form it comes, either as direct control of organs, or as forcing to control them while under a morbid condition, only rivets one link more to the already existing heavy chain of bondage of past thoughts, past superstitions. Therefore, beware how you allow yourselves to be acted upon by others. Beware how you unknowingly bring another to ruin. True, some succeed in doing good to many for a time, by giving a new trend to their propensities, but at the same time, they bring ruin to millions by the unconscious suggestions they throw around, rousing in men and women that morbid, passive, hypnotic condition which makes them almost soulless at last. Whosoever, therefore, asks any one to believe blindly, or drags people behind him by the controlling power of his superior will, does an injury to humanity, though he may not intend it.

Therefore use your own minds, control body and mind yourselves, remember 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. All over the world there have been dancing and jumping and howling sects, who spread like infection when they begin to sing and dance and preach; they also are a sort of hypnotists. They exercise a singular control for the time being over sensitive persons, alas! often, in the long run, to degenerate whole races. Ay, it is healthier for the individual or the race to remain wicked than be made apparently good by such morbid extraneous control. One's heart sinks to think of the amount of injury done to humanity by such irresponsible yet well-meaning religious fanatics. They little know that the minds which attain to sudden spiritual upheaval under their suggestions, with music and prayers, are simply making themselves passive, morbid, and powerless, and opening themselves to any other suggestion, be it ever so evil. Little do these ignorant, deluded persons dream that whilst they are congratulating themselves upon their miraculous power to transform human hearts, which power they think was poured upon them by some Being above the clouds, they are sowing the seeds of future decay, of crime, of lunacy, and of death. Therefore, beware of everything that takes away your freedom. Know that it is dangerous, and avoid it by all the means in your power.

He who has succeeded in attaching or detaching his mind to or from the centres at will has succeeded in Pratyahara, which means, "gathering towards", checking the outgoing powers of the mind, freeing it from the thralldom of the senses. When we can do this, we shall really possess character; then alone we shall have taken a long step towards freedom; before that we are mere machines.

How hard it is to control the mind! Well has it been compared to the maddened monkey. There was a monkey, restless by his own nature, as all monkeys are. As if that were not enough some one made him drink freely of wine, so that he became still more restless. Then a scorpion stung him. When a man is stung by a scorpion,

he jumps about for a whole day; so the poor monkey found his condition worse than ever. To complete his misery a demon entered into him. What language can describe the uncontrollable restlessness of that monkey? The human mind is like that monkey, incessantly active by its own nature; then it becomes drunk with the wine of desire, thus increasing its turbulence. After desire takes possession comes the sting of the scorpion of jealousy at the success of others, and last of all the demon of pride enters the mind, making it think itself of all importance. How hard to control such a mind!

The first lesson, then, 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 he 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 rein; many hideous thoughts may come into it; you will be astonished that it was possible for you to think such thoughts. But you will find that each day the mind's vagaries are becoming less and less violent, that each day it is becoming calmer. In the first few months you will find that the mind will have a great many thoughts, later you will find that they have somewhat decreased, and in a few more months they will be fewer and fewer, until at last the mind will be under perfect control; but we must patiently practise every day. As soon as the steam is turned on, the engine must run; as soon as things are before us we must perceive; so a man, to prove that he is not a machine, must demonstrate that he is under the control of nothing. This controlling of the mind, and not allowing it to join itself to the centres, is Pratyahara. How is this practised? It is a tremendous work, not to be done in a day. Only after a patient, continuous struggle for years can we succeed.

After you have practised Pratyahara for a time, take the next step, the Dhâranâ, holding the mind to certain points. What is meant by holding the mind to certain points? Forcing the mind to feel certain parts of the body to the exclusion of others. For instance, try to feel only the hand, to the exclusion of other parts of the body. When the Chitta, or mind-stuff, is confined and limited to a certain place it is Dharana. This Dharana is of various sorts, and along with it, it is better to have a little play of the imagination. For instance, the mind should be made to think of one point in the heart. That is very difficult; an easier way is to imagine a lotus there. That lotus is full of light, effulgent light. Put the mind there. Or think of the lotus in the brain as full of light, or of the different centres in the Sushumna mentioned before.

The Yogi must always practise. He should try to live alone; the companionship of different sorts of people distracts the mind; he should not speak much, because to speak distracts the mind; not work much, because too much work distracts the mind; the mind cannot be controlled after a whole day's hard work. One observing the above rules becomes a Yogi. Such is the power of Yoga that even the least of it will bring a great amount of benefit. It will not hurt anyone, but will benefit everyone. First of all, it will tone down nervous excitement, bring calmness, enable us to see

things more clearly. The temperament will be better, and the health will be better. Sound health will be one of the first signs, and a beautiful voice. Defects in the voice will be changed. This will be among the first of the many effects that will come. Those who practise hard will get many other signs. Sometimes there will be sounds, as a peal of bells heard at a distance, commingling, and falling on the ear as one continuous sound. Sometimes things will be seen, little specks of light floating and becoming bigger and bigger; and when these things come, know that you are progressing fast.

Those who want to be Yogis, and practise hard, must take care of their diet at first. But for those who want only a little practice for everyday business sort of life, let them not eat too much; otherwise they may eat whatever they please. For those who want to make rapid progress, and to practise hard, a strict diet is absolutely necessary. They will find it advantageous to live only on milk and cereals for some months. As the organisation becomes finer and finer, it will be found in the beginning that the least irregularity throws one out of balance. One bit of food more or less will disturb the whole system, until one gets perfect control, and then one will be able to eat whatever one likes.

When one begins to concentrate, the dropping of a pin will seem like a thunderbolt going through the brain. As the organs get finer, the perceptions get finer. These are the stages through which we have to pass, and all those who persevere will succeed. Give up all argumentation and other distractions. Is there anything in dry intellectual jargon? It only throws the mind off its balance and disturbs it. Things of subtler planes have to be realised. Will talking 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 rain falls into an oyster, that drop becomes a pearl. The oysters know this, so they come to the surface when that star shines, and wait to catch the precious raindrop. When a drop falls into them, quickly the oysters close their shells and dive down to the bottom of the sea, there to patiently develop the drop into the pearl. We should be like that. First hear, then understand, and then, leaving all distractions, shut your minds to outside influences, and devote yourselves to developing the truth within you. There is the danger of frittering away your energies by taking up an idea only 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 who can become mad with an idea, he alone sees light. Those that only take a nibble here and a nibble there 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 senses.

Those who really want to be Yogis must give up, once for all, this nibbling at

things. Take up one idea. Make that one idea your life — think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great spiritual giants are produced. Others are mere talking machines. If we really want to be blessed, and make others blessed, we must go deeper. The first step is not to disturb the mind, not to associate with persons whose ideas are disturbing. All of you know that certain persons, certain places, certain foods, repel you. Avoid them; and those who want to go to the highest, must avoid all company, good or bad. Practise hard; whether you live or die does not matter. You have to plunge in and work, without thinking of the result. If you are brave enough, in six months you will be a perfect Yogi. But those who take up just a bit of it and a little of everything else make no progress. It is of no use simply to take a course of lessons. To those who are full of Tamas, ignorant and dull — those whose minds never get fixed on any idea, who only crave for something to amuse them — religion and philosophy are simply objects of entertainment. These are the unpersevering. They hear a talk, think it very nice, and then go home and forget all about it. To succeed, you must have tremendous perseverance, 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, work hard, and you will reach the goal.

CHAPTER VII — DHYANA AND SAMADHI

We have taken a cursory view of the different steps in Râja-Yoga, except the finer ones, the training in concentration, which is the goal to which Raja-Yoga will lead us. We see, as human beings, that all our knowledge which is called rational is referred to consciousness. My consciousness of this table, and of your presence, makes me know that the table and you are here. At the same time, there is a very great part of my existence of which I am not conscious. All the different organs inside the body, the different parts of the brain — nobody is conscious of these.

When I eat food, I do it consciously; when I assimilate it, I do it unconsciously. When the food is manufactured into blood, it is done unconsciously. When out of the blood all the different parts of my body are strengthened, it is done unconsciously. And yet it is I who am doing all this; there cannot be twenty people in this one body. How do I know that I do it, and nobody else? It may be urged that my business is only in eating and assimilating the food, and that strengthening the body by the food is done for me by somebody else. That cannot be, because it can be demonstrated that almost every action of which we are now unconscious can be brought up to the plane of consciousness. The heart is beating apparently without our control. None of us here can control the heart; it goes on its own way. But by

practice men can bring even the heart under control, until it will just beat at will, slowly, or quickly, or almost stop. Nearly every part of the body can be brought under control. What does this show? That the functions which are beneath consciousness are also performed by us, only we are doing it unconsciously. We have, then, two planes in which the human mind works. First is the conscious plane, in which all work is always accompanied with the feeling of egoism. Next comes the unconscious plane, where all work is unaccompanied by the feeling of egoism. That part of mind-work which is unaccompanied with the feeling of egoism is unconscious work, and that part which is accompanied with the feeling of egoism is conscious work. In the lower animals this unconscious work is called instinct.

In higher animals, and in the highest of all animals, man, what is called conscious work prevails.

But it does not end here. There is a still higher plane upon which the mind can work. It can go beyond consciousness. Just as unconscious work is beneath consciousness, so there is another work which is above consciousness, and which also is not accompanied with the feeling of egoism. The feeling of egoism is only on the middle plane. When the mind is above or below that line, there is no feeling of "I", and yet the mind works. When the mind goes beyond this line of self-consciousness, it is called Samâdhi or superconsciousness. How, for instance, do we know that a man in Samadhi has not gone below consciousness, has not degenerated instead of going higher? In both cases the works are unaccompanied with egoism. The answer is, by the effects, by the results of the work, we know that 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 all the time, he breathes, he moves the body, perhaps, in his sleep, without any accompanying feeling of ego; he is unconscious, and when he returns from his sleep, he is the same man who went into it. The sum total of the knowledge which he had before he went into the sleep remains the same; it does not increase at all. No enlightenment comes. But when a man goes into Samadhi, if he goes into it a fool, he comes out a sage.

What makes the difference? From one state a man comes out the very same man that he went in, and from another state the man comes out enlightened, a sage, a prophet, a saint, his whole character changed, his life changed, illumined. These are the two effects. Now the effects being different, the causes must be different. As this illumination with which a man comes back from Samadhi is much higher than can be got from unconsciousness, or much higher than can be got by reasoning in a conscious state, it must, therefore, be superconsciousness, and Samadhi is called the superconscious state.

This, in short, is the idea of Samadhi. What is its application? The application is here. The field of reason, or of the conscious workings of the mind, is narrow and limited. There is a little circle within which human reason must move. It cannot go beyond. Every attempt to go beyond is impossible, yet it is beyond this circle of

reason that there lies all that humanity holds most dear. All these questions, whether there is an immortal soul, whether there is a God, whether there is any supreme intelligence guiding this universe or not, are beyond the field of reason. Reason can never answer these questions. What does reason say? It says, "I am agnostic; I do not know either yea or nay." Yet these questions are so important to us. Without a proper answer to them, human life will be purposeless. All our ethical theories, all our moral attitudes, all that is good and great in human nature, have been moulded upon answers that have come from beyond the circle. It is very important, therefore, that we should have answers to these questions. If life is only a short play, if the universe is only a "fortuitous combination of atoms", then why should I do good to another? Why should there be mercy, justice, or fellow-feeling? The best thing for this world would be to make hay while the sun shines, each man for himself. If there is no hope, why should I love my brother, and not cut his throat? If there is nothing beyond, if there is no freedom, but only rigorous dead laws, I should only try to make myself happy here. You will find people saying nowadays that they have utilitarian grounds as the basis of morality. What is this basis? Procuring the greatest amount of happiness to the greatest number. Why should I do this? Why should I not produce the greatest unhappiness to the greatest number, if that serves my purpose? How will utilitarians answer this question? How do you know what is right, or what is wrong? I am impelled by my desire for happiness, and I fulfil it, and it is in my nature; I know nothing beyond. I have these desires, and must fulfil them; why should you complain? Whence come all these truths about human life, about morality, about the immortal soul, about God, about love and sympathy, about being good, and, above all, about being unselfish?

All ethics, all human action and all human thought, hang upon this one idea of unselfishness. The whole idea of human life can be put into that one word, unselfishness. Why should we be unselfish? Where is the necessity, the force, the power, of my being unselfish? You call yourself a rational man, a utilitarian; but if you do not show me a reason for utility, I say you are irrational. Show me the reason why I should not be selfish. To ask one to be unselfish may be good as poetry, but poetry is not reason. Show me a reason. Why shall I be unselfish, and why be good? Because Mr. and Mrs. So-and-so say so does not weigh with me. Where is the utility of my being unselfish? My utility is to be selfish if utility means the greatest amount of happiness. What is the answer? The utilitarian can never give it. The answer is that this world is only one drop in an infinite ocean, one link in an infinite chain. Where did those that preached unselfishness, and taught it to the human race, get this idea? We know it is not instinctive; the animals, which have instinct, do not know it. Neither is it reason; reason does not know anything about these ideas. Whence then did they come?

We find, in studying history, one fact held in common by all the great teachers of religion the world ever had. They all claim to have got their truths from beyond,

only many of them did not know where they got them from. For instance, one would say that an angel came down in the form of a human being, with wings, and said to him, "Hear, O man, this is the message." Another says that a Deva, a bright being, appeared to him. A third says he dreamed that his ancestor came and told him certain things. He did not know anything beyond that. But this is common that all claim that this knowledge has come to them from beyond, not through their reasoning power. What does the science of Yoga teach? It teaches that they were right in claiming that all this knowledge came to them from beyond reasoning, but that it came from within themselves.

The Yogi teaches that the mind itself has a higher state of existence, beyond reason, a superconscious state, and when the mind gets to that higher state, then this knowledge, beyond reasoning, comes to man. Metaphysical and transcendental knowledge comes to that man. This state of going beyond reason, transcending ordinary human nature, may sometimes come by chance to a man who does not understand its science; he, as it were, stumbles upon it. When he stumbles upon it, he generally interprets it as coming from outside. So this explains why an inspiration, or transcendental knowledge, may be the same in different countries, but in one country it will seem to come through an angel, and in another through a Deva, and in a third through God. What does it mean? It means that the mind brought the knowledge by its own nature, and that the finding of the knowledge was interpreted according to the belief and education of the person through whom it came. The real fact is that these various men, as it were, stumbled upon this superconscious state.

The Yogi says there is a great danger in stumbling upon this state. In a good many cases there is the danger of the brain being deranged, and, as a rule, you will find that all those men, however great they were, who had stumbled upon this superconscious state without understanding it, groped in the dark, and generally had, along with their knowledge, some quaint superstition. 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. But with all that, Mohammed spoke some wonderful truths. If you read the Koran, you find the most wonderful truths mixed with superstitions. How will you explain it? That man was inspired, no doubt, but that inspiration was, as it were, stumbled upon. He was not a trained Yogi, and did not know the reason of what he was doing. Think of the good Mohammed did to the world, and think 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, millions upon millions of people killed!

So we see this danger by studying the lives of great teachers like Mohammed and others. Yet we find, at the same time, that they were all inspired. Whenever a prophet got into the superconscious state by heightening his emotional nature, he brought away from it not only some truths, but some fanaticism also, some

superstition which injured the world as much as the greatness of the teaching helped. To get any reason out of the mass of incongruity we call human life, we have to transcend our reason, but we must do it scientifically, slowly, by regular practice, and we must cast off all superstition. We must take up the study of the superconscious state just as any other science. On reason we must have to lay our foundation, we must follow reason as far as it leads, and when reason fails, reason itself will show us the way to the highest plane. When you hear a man say, "I am inspired," and then talk irrationally, reject it. Why? Because these three states — instinct, reason, and superconsciousness, or the unconscious, conscious, and superconscious states — belong to one and the same mind. There are not three minds in one man, but one state of it develops into the others. Instinct develops into reason, and reason into the transcendental consciousness; therefore, not one of the states contradicts the others. Real inspiration never contradicts reason, but fulfils it. Just as you find the great prophets saying, "I come not to destroy but to fulfil," so inspiration always comes to fulfil reason, and is in harmony with it.

All the different steps in Yoga are intended to bring us scientifically to the superconscious state, or Samadhi. Furthermore, this is a most vital point to understand, that inspiration is as much in every man's nature as it was in that of the ancient prophets. These prophets were not unique; they were men as you or I. They were great Yogis. They had gained this superconsciousness, and you and I can get the same. They were not peculiar people. The very fact that one man ever reached that state, proves that it is possible for every man to do so. Not only is it possible, but every man must, eventually, get to that state, and that is religion. Experience is the only teacher we have. We may talk and reason all our lives, but we shall not understand a word of truth, until we experience it ourselves. You cannot hope to make a man a surgeon by simply giving him a few books. You cannot satisfy my curiosity to see a country by showing me a map; I must have actual experience. Maps can only create curiosity in us to get more perfect knowledge. Beyond that, they have no value whatever. Clinging to books only degenerates the human mind. Was there ever a more horrible blasphemy than the statement that all the knowledge of God is confined to this or that book? How dare men call God infinite, and yet try to compress Him within the covers of a little book! Millions of people have been killed because they did not believe what the books said, because they would not see all the knowledge of God within the covers of a book. Of course this killing and murdering has gone by, but the world is still tremendously bound up in a belief in books.

In order to reach the superconscious state in a scientific manner it is necessary to pass through the various steps of Raja-Yoga I have been teaching. After Pratyâhâra and Dhâranâ, we come to Dhyâna, meditation. When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of flowing in an unbroken current, as it were, towards that point. This state is called Dhyana. When one has so intensified the power of Dhyana as to be able to reject the

external part of perception and remain meditating only on the internal part, the meaning, that state is called Samadhi. The three — Dharana, Dhyana, and Samadhi — together, are called Samyama. That is, if the 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, 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 is the highest state of existence. So long as there is desire, no real happiness can come. It is only the contemplative, 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 in spiritual contemplation. It is only to the soul that has attained to this contemplative state that the world really becomes beautiful. To him who desires nothing, and does not mix himself up with them, the manifold changes of nature are one panorama of beauty and sublimity.

These ideas have to be understood in Dhyana, or meditation. We hear a sound. First, there is the external vibration; second, the nerve motion that carries it to the mind; third, the reaction from the mind, along with which flashes the knowledge of the object which was the external cause of these different changes from the ethereal vibrations to the mental reactions. These three are called in Yoga, Shabda (sound), Artha (meaning), and Jnâna (knowledge). In the language of physics and physiology they are called the ethereal vibration, the motion in the nerve and brain, and the mental reaction. Now these, though distinct processes, have become mixed up in such a fashion as to become quite indistinct. In fact, we cannot now perceive any of these, we only perceive their combined effect, what we call the external object. Every act of perception includes these three, and there is no reason why we should not be able to distinguish them.

When, by the previous preparations, it becomes strong and controlled, and has the power of finer perception, the mind should be employed in meditation. This meditation must begin with gross objects and slowly rise to finer and finer, until it becomes objectless. The mind should first be employed in perceiving the external causes of sensations, then the internal motions, and then its own reaction. When it has succeeded in perceiving the external causes of sensations by themselves, the mind will acquire the power of perceiving all fine material existences, all fine bodies and forms. When it can succeed in perceiving the motions inside by themselves, it will gain the control of all mental waves, in itself or in others, even before they have translated themselves into physical energy; and when he will be able to perceive the mental reaction by itself, the Yogi will acquire the knowledge of everything, as every sensible object, and every thought is the result of this reaction. Then will he have seen 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 temptations of any one of these, the road to his further progress will be barred. Such is the evil of running after

enjoyments. But if he is strong enough to reject even these miraculous powers, he will attain to the goal of Yoga, the complete suppression of the waves in the ocean of the mind. Then the glory of the soul, undisturbed by the distractions of the mind, or motions of the body, will shine in its full effulgence; and the Yogi will find himself as he is and as he always was, the essence of knowledge, the immortal, the all-pervading.

Samadhi is the property of every human being — nay, every animal. From the lowest animal to the highest angel, some time or other, each one will have to come to that state, and then, and then alone, will real religion begin for him. Until then we only struggle towards that stage. There is no difference now between us and those who have no religion, because we have no experience. What is concentration good for, save to bring us to this experience? Each one of the steps to attain Samadhi has been reasoned out, properly adjusted, scientifically organised, and, when faithfully practised, will surely lead us to the desired end. Then will all sorrows cease, all miseries vanish; the seeds for actions will be burnt, and the soul will be free for ever.

CHAPTER VIII — RAJA-YOGA IN BRIEF

The following 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 directly obtained. From Yoga comes knowledge; knowledge again helps the Yogi. He who combines in himself both Yoga and knowledge, with him the Lord is pleased. Those who practise Mahâyoga, either once a day, or twice a day, or thrice, or always, know them to be gods. Yoga is divided into two parts. One is called Abhâva, and the other, Mahayoga. Where one's self is meditated upon as zero, and bereft of quality, that is called Abhava. That in which one sees the self as full of bliss and bereft of all impurities, and one with God, is called Mahayoga. The Yogi, by each one, realises his Self. The other Yogas that we read and hear of, do not deserve to be ranked with the excellent Mahayoga in which the Yogi finds himself and the whole universe as God. This is the highest of all Yogas.

Yama, Niyama, Âsana, Prânâyâma, Pratyâhâra, Dhâranâ, Dhyâna, and Samâdhi are the steps in Raja-Yoga, of which non-injury, truthfulness, noncovetousness, chastity, not receiving anything from another are called Yama. This purifies the mind, the Chitta. Never producing pain by thought, word, and deed, in any living being, is what is called Ahimsâ, non-injury. There is no virtue higher than non-injury. There is no happiness higher than what a man obtains by this attitude of non-offensiveness, to all creation. By truth we attain fruits of work. Through truth everything is attained. In truth everything is established. Relating facts as they are — this is truth. Not taking others' goods by stealth or by force, is called Asteya, non-covetousness. Chastity in thought, word, and deed, always, and in all conditions,

is what is called Brahmacharya. Not receiving any present from anybody, even when one is suffering terribly, is what is called Aparigraha. The idea is, when a man receives a gift from another, his heart becomes impure, he becomes low, he loses his independence, he becomes bound and attached.

The following are helps to success in Yoga and are called Niyama or regular habits and observances; Tapas, austerity; Svâdhyâya, study; Santosha, contentment; Shaucha, purity; Ishvara-pranidhâna, worshipping God. Fasting, or in other ways controlling the body, is called physical Tapas. Repeating the Vedas and other Mantras, by which the Sattva material in the body is purified, is called study, Svadhyaya. There are three sorts of repetitions of these Mantras. One is called the verbal, another semi-verbal, and the third mental. The verbal or audible is the lowest, and the inaudible is the highest of all. The repetition which is loud is the verbal; the next one is where only the lips move, but no sound is heard. The inaudible repetition of the Mantra, accompanied with the thinking of its meaning, is called the “mental repetition”, and is the highest. The sages have said that there are two sorts of purification, external and internal. The purification of the body by water, earth, or other materials is the external purification, as bathing etc. Purification of the mind by truth, and by all the other virtues, is what is called internal purification. 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 until he has both. Worship of God is by praise, by thought, by devotion.

We have spoken about Yama and Niyama. The next is Asana (posture). The only thing to understand about it is leaving the body free, holding the chest, shoulders, and head straight. Then comes Pranayama. Prana means the vital forces in one's own body, Âyâma means controlling them. There are three sorts of Pranayama, the very simple, the middle, and the very high. Pranayama is divided into three parts: filling, restraining, and emptying. When you begin with twelve seconds it is the lowest Pranayama; when you begin with twenty-four seconds it is the middle Pranayama; that Pranayama is the best which begins with thirty-six seconds. In the lowest kind of Pranayama there is perspiration, in the medium kind, quivering of the body, and in the highest Pranayama levitation of the body and influx of great bliss. There is a Mantra called the Gâyatri. It is a very holy verse of the Vedas. “We meditate on the glory of that Being who has produced this universe; may He enlighten our minds.” Om is joined to it at the beginning and the end. In one Pranayama repeat three Gayatris. In all books they speak of Pranayama being divided into Rechaka (rejecting or exhaling), Puraka (inhaling), and Kumbhaka (restraining, stationary). The Indriyas, the organs of the senses, are acting outwards and coming in contact with external objects. Bringing them under the control of the will is what is called Pratyahara or gathering towards oneself. Fixing the mind on the lotus of the heart, or on the centre of the head, is what is called Dharana. Limited to one spot, making that spot the base, a particular kind of mental waves rises; these are

not swallowed up by other kinds of waves, but by degrees become prominent, while all the others recede and finally disappear. Next the multiplicity of these waves gives place to unity and one wave only is left in the mind. This is Dhyana, meditation. When no basis is necessary, when the whole of the mind has become one wave, one-formedness, it is called Samadhi. Bereft of all help from places and centres, only the meaning of the thought is present. If the mind can be fixed on the centre for twelve seconds it will be a Dharana, twelve such Dharanas will be a Dhyana, and twelve such Dhyanas will be a Samadhi.

Where there is fire, or in water or on ground which is strewn with dry leaves, where there are many ant-hills, where there are wild animals, or danger, where four streets meet, where there is too much noise, where there are many wicked persons, Yoga must not be practised. This applies more particularly to India. Do not practise when the body feels very lazy or ill, or when the mind is very miserable and sorrowful. Go to a place which is well hidden, and where people do not come to disturb you. Do not choose dirty places. Rather choose beautiful scenery, or a room in your own house which is beautiful. When you practise, first salute all the ancient Yogis, and your own Guru, and God, and then begin.

Dhyana is spoken of, and a few examples are given of what to meditate upon. Sit straight, and look at the tip of your nose. Later on we shall come to know how that concentrates the mind, how by controlling the two optic nerves one advances a long way towards the control of the arc of reaction, and so to the control of the will. Here are a few specimens of meditation. Imagine a lotus upon the top of the head, several inches up, with virtue as its centre, and knowledge as its stalk. The eight petals of the lotus are the eight powers of the Yogi. Inside, the stamens and pistils are renunciation. If the Yogi refuses the external powers he will come to salvation. So the eight petals of the lotus are the eight powers, but the internal stamens and pistils are extreme renunciation, the renunciation of all these powers. Inside of that lotus think of the Golden One, the Almighty, the Intangible, He whose name is Om, the Inexpressible, surrounded with effulgent light. Meditate on that. Another meditation is given. 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 the flame is another effulgent light, and that is the Soul of your soul, God. Meditate upon that in the heart. Chastity, non-injury, forgiving even the greatest enemy, truth, faith in the Lord, these are all different Vrittis. Be not afraid if you are not perfect in all of these; work, they 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, whose heart has become purified, with whatsoever desire he comes to the Lord, He will grant that to him. Therefore worship Him through knowledge, love, or renunciation.

“He who hates none, who is the friend of all, who is merciful to all, who has nothing of his own, who is free from egoism, who is even-minded in pain and

pleasure, who is forbearing, who is always satisfied, who works always in Yoga, whose self has become controlled, whose will is firm, whose mind and intellect are given up unto Me, such a one is My beloved Bhakta. From whom comes no disturbance, who cannot be disturbed by others, who is free from joy, anger, fear, and anxiety, such a one is My beloved. He who does not depend on anything, who is pure and active, who does not care whether good comes or evil, and never becomes miserable, who has given up all efforts for himself; who is the same in praise or in blame, with a silent, thoughtful mind, blessed with what little comes in his way, homeless, for the whole world is his home, and who is steady in his ideas, such a one is My beloved Bhakta.” Such alone become Yogis.

* * * *

There was a great god-sage called Nârada. Just as there are sages among mankind, great Yogis, so there are great Yogis among the gods. Narada was a good Yogi, and very great. He travelled everywhere. One day he was passing through a forest, and saw a man who had been meditating until the white ants had built a huge mound round his body — so long had he been sitting in that position. He said to Narada, “Where are you going?” Narada replied, “I am going to heaven.” “Then ask God when He will be merciful to me; when I shall attain freedom.” Further on Narada saw another man. He was jumping about, singing, dancing, and said, “Oh, Narada, where are you going?” His voice and his gestures were wild. Narada said, “I am going to heaven.” “Then, ask when I shall be free.” Narada went on. In the course of time he came again by the same road, and there was the man who had been meditating with the ant-hill round him. He said, “Oh, Narada, 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, “I have meditated until an ant-hill has grown around me, and I have four more births yet!” Narada 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 that tree, so many times, you shall be born, and then you shall attain freedom.” The man began to dance for joy, and said, “I shall have freedom after such a short time!” A voice came, “My child, you will have freedom this minute.” That was the reward for his perseverance. He was ready to work through all those births, nothing discouraged him. But the first man felt that even four more births were too long. Only perseverance, like that of the man who was willing to wait aeons brings about the highest result.

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