

Introductory Remarks

BOOK I. THE PROBLEM OF UNION.

a. The higher and lower natures defined.

b. The obstacles and their removal considered.

c. A summation of the Raja Yoga system.

Topic: The versatile psychic nature.

BOOK II. THE STEPS TO UNION.

a. The five hindrances and their removal.

b. The eight means defined.

Topic: The means of attainment.

BOOK III. UNION ACHIEVED AND ITS RESULTS.

a. Meditation, and its stages.

b. Twenty-three results of meditation.

Topic: The powers of the soul.

BOOK IV. ILLUMINATION.

a. Consciousness and form.

b. Union or at-one-ment.

Topic: Isolated unity.

Before the soul can see, the harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

Before the soul can hear, the image (Man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire-fly.

Before the soul can comprehend and may remember, she must unto the silent speaker be united, just as the form to which the clay is modelled is first united with the potter's mind.

For then the soul will hear, and will remember.

And then to the inner ear will speak the voice of the silence. –The Voice of the Silence:1

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The Science of Raja Yoga, or the "Kingly Science of the Soul," as laid down by its main exponent, Patanjali, will eventually find its greatest demonstration in the West. This is owing to the fact that—under cyclic law—the fifth root race (in its fifth subrace) must inevitably touch its highest point. That point, in the economy of the races, is seen exemplified in the right use of the mind and its utilisation by the soul for the achievement of group objectives and the development of group consciousness upon the physical plane.

Hitherto the mind has either been prostituted to material ends or has been deified. Through the science of Raja Yoga, the mind will be known as the instrument of the soul and the means whereby the brain of the aspirant becomes illuminated and knowledge gained of those matters which concern the realm of the soul.

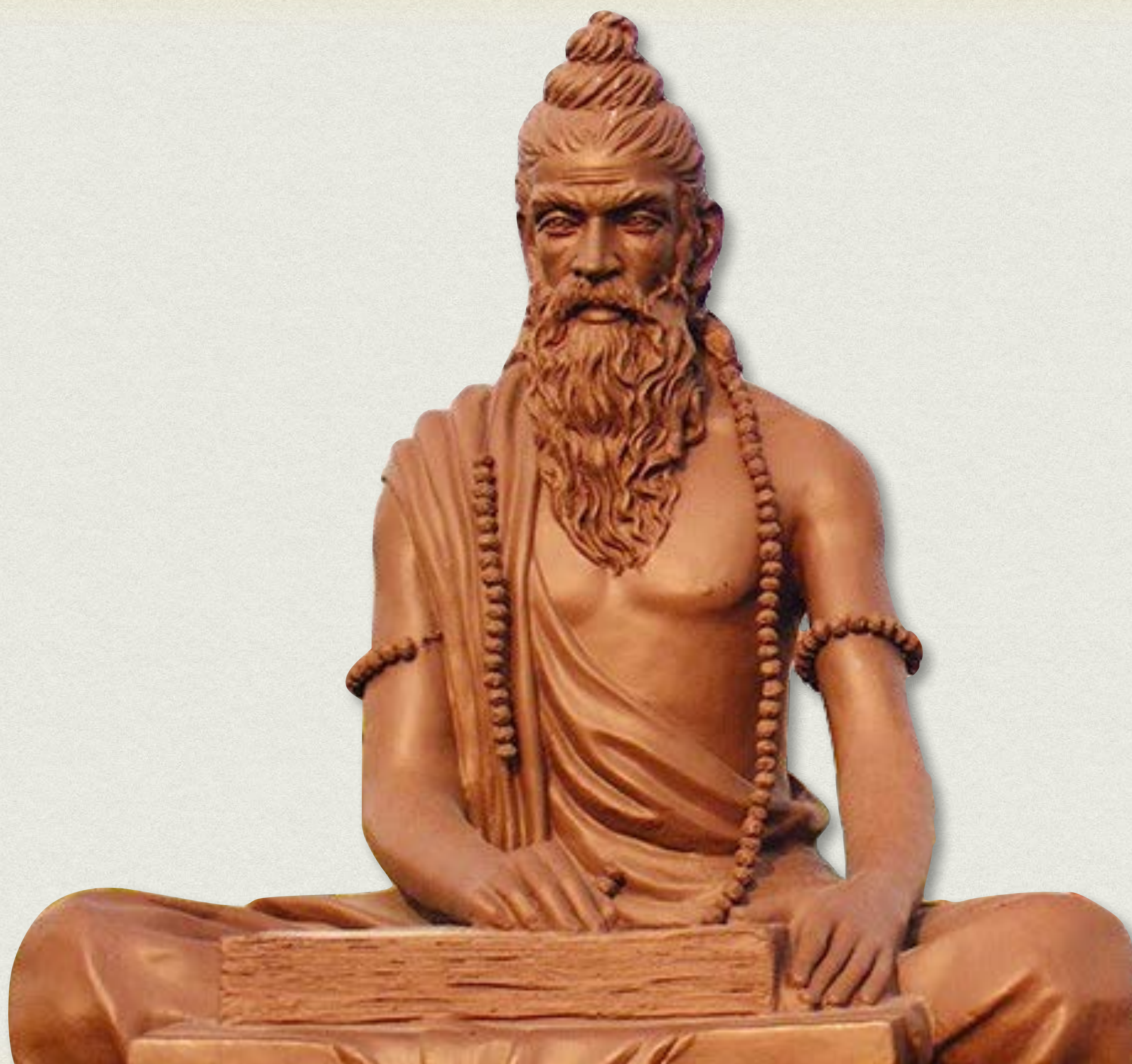
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Under the law of evolution likewise, the mind, being the fifth principle, the fifth root race must be intimately concerned with it, and its corresponding fifth subrace more intimately than any other. Students would do well to bear in mind the following correspondences:

- 1. The fifth root race..... Aryan.
- 2. The fifth subrace Anglo-Saxon.
- 3. The fifth principle manas, or mind.
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Patanjali

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All the various Yogas have had their place in the unfoldment of the human being. In the first purely physical race, which is called the Lemurian, the Yoga at that time imposed upon infant humanity was Hatha Yoga, the Yoga of the physical body, that Yoga which brings into conscious use and manipulation the various organs, muscles and parts of the physical frame.

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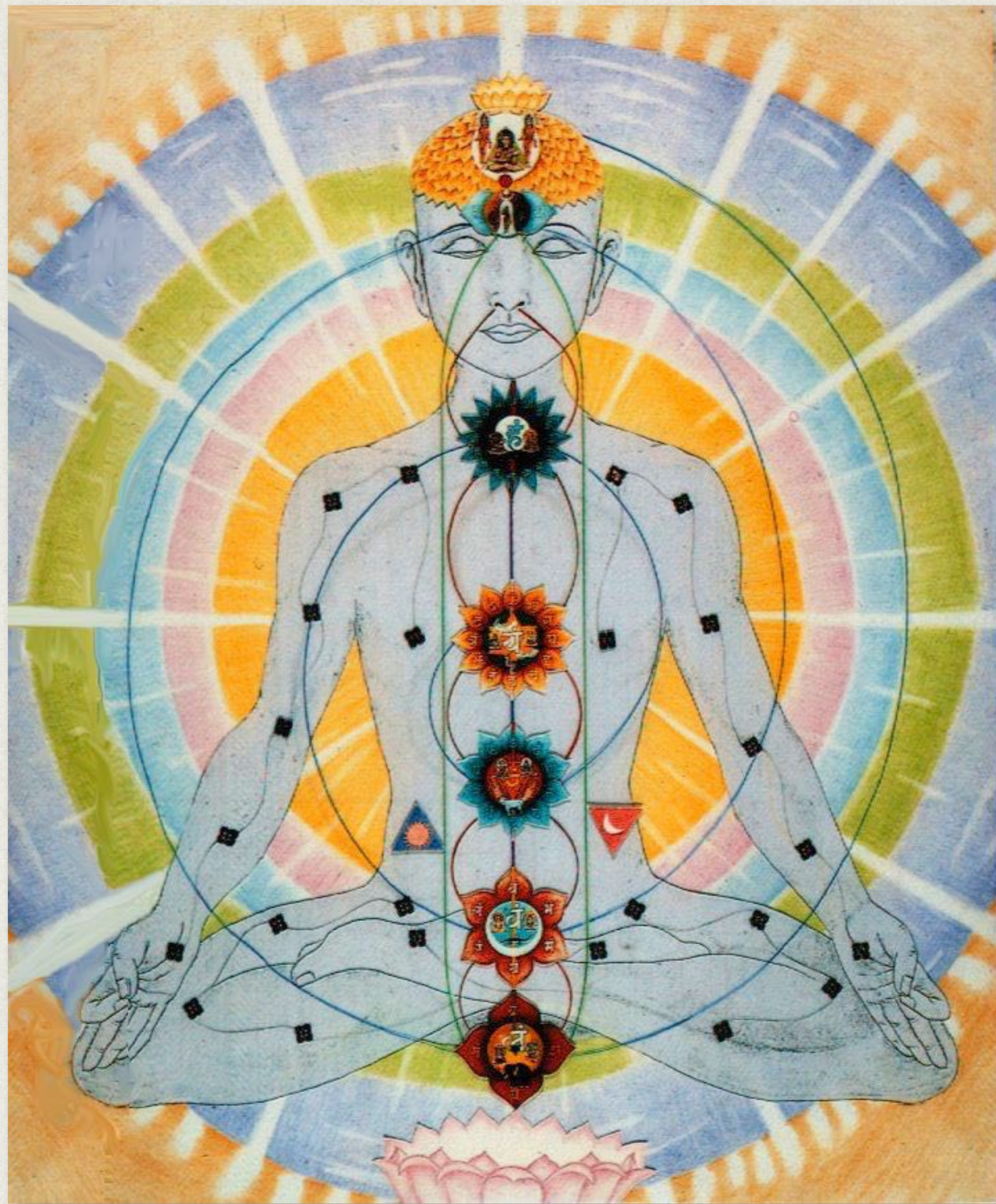
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Yoga System	Primary Vehicle	Root Race Focus	Key Objective	Evolutionary Goal
Hatha Yoga	Dense Physical	3rd (Lemurian)	Physical health and structural alignment.	Correcting the "animal" body for human indwelling.
Laya Yoga	Etheric / Energy	3rd (Lemurian)	Awakening and balancing the seven centers (chakras).	Mastery of Prana and the etheric web.
Bhakti Yoga	Astral / Emotional	4th (Atlantean)	Sublimating desire into devotion (<i>Bhakti</i>) for a Teacher or Deity.	Mastery of the Heart Center ; "Serenity" of the astral sea.
Jnana Yoga	Lower Mind	5th (Aryan)	Intellectual discrimination (<i>Viveka</i>) between the Real and Unreal.	Developing the Mental Principle through analytical knowledge.
Raja Yoga	Total Personality	5th (Aryan)	Scientific "Kingly" control of the mind to reveal the Soul.	Union of the Soul and Body; building the Antahkarana .

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Now, in the Aryan race, the subjugation of the mental body and the control of the mind is brought about through the practice of Raja Yoga, and the fifth initiation, that of adept, is the goal for evolving humanity. Thus, all the Yogas have had their place and served a useful purpose and it will become apparent that any return to Hatha Yoga practices or those practices which deal specifically with the development of the centres, brought about through various types of meditation practices and breathing exercises, is, from a certain aspect, a retrogression.

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When these are studied, it will become apparent why the day of opportunity has only just arrived. The East has preserved rules for us since time immemorial. Here and there orientals (with a few Western adepts) have availed themselves of those rules and have submitted to the discipline of this exacting science. Thus has been preserved for the race the continuity of the Secret Doctrine, of the Ageless Wisdom, and thus has been gathered together the personnel of the Hierarchy of our planet. In the time of the Buddha and

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Towards this end the adepts of the East and of the West are unitedly working, for they follow always the Law.

This coming impulse is (as was that in the time of the Buddha) a second Ray impulse, and has no relation to any first Ray impulse, such as that which brought forth H. P. Blavatsky. First Ray impulses rise in the first quarter of each century and reach their climax on the physical plane during the last quarter. The interest now shown in Raja Yoga and the study of this science and the rules it provides for man's unfoldment, is indicative of the general trend of this rising second Ray impulse. This interest will be increasingly shown. Thus comes the day of opportunity.

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There are three books which should be in the hands of every student, the Bhagavad Gita, the New Testament, and the Yoga Sutras, for in these three is contained a complete picture of the soul and its unfoldment.

In the *Gita* we have given us (in its eighteen chapters) a description of the soul, of Krishna, the second aspect, in his true nature as God in manifestation, culminating in that marvellous chapter where he reveals himself to Arjuna, the aspirant,

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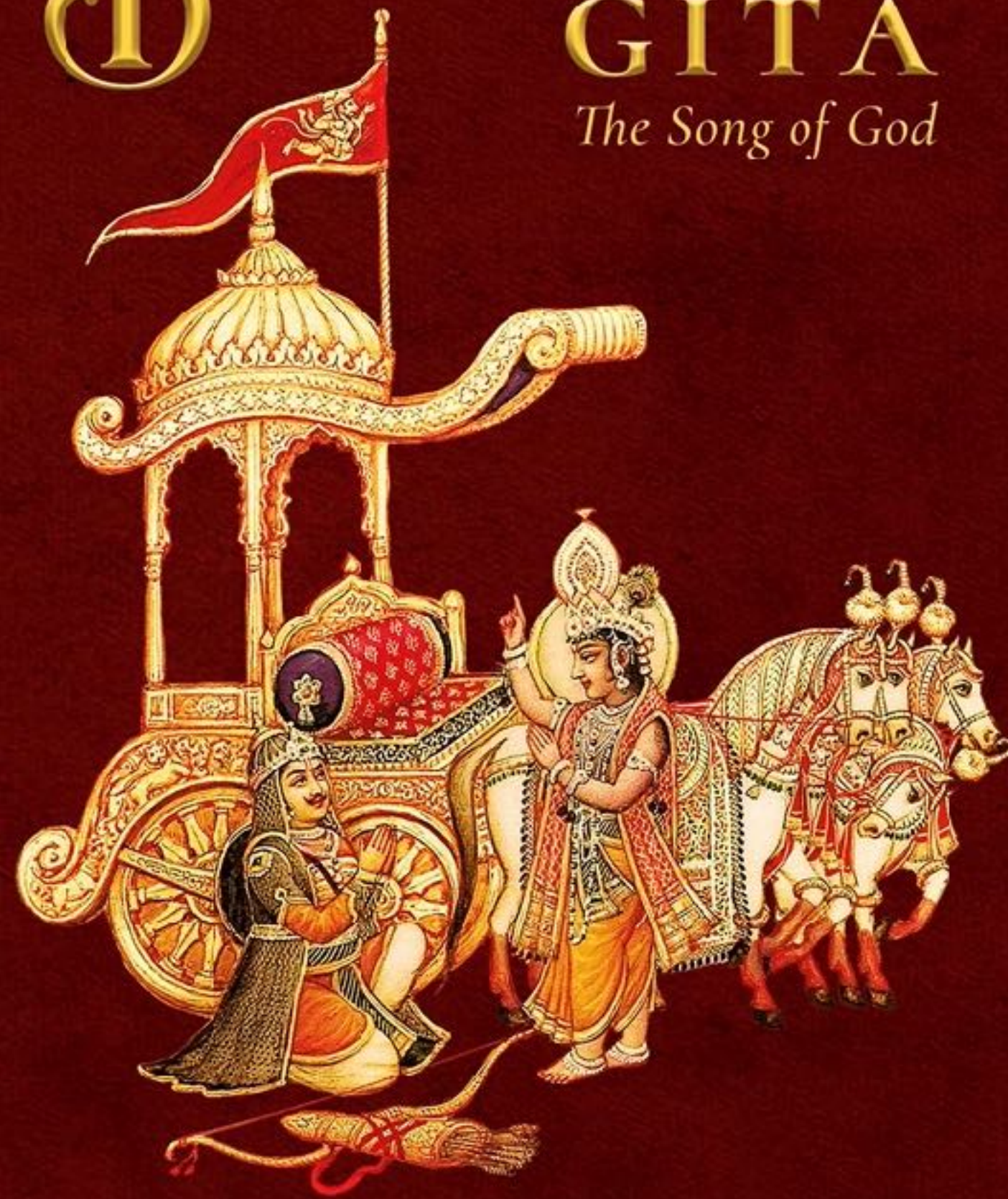
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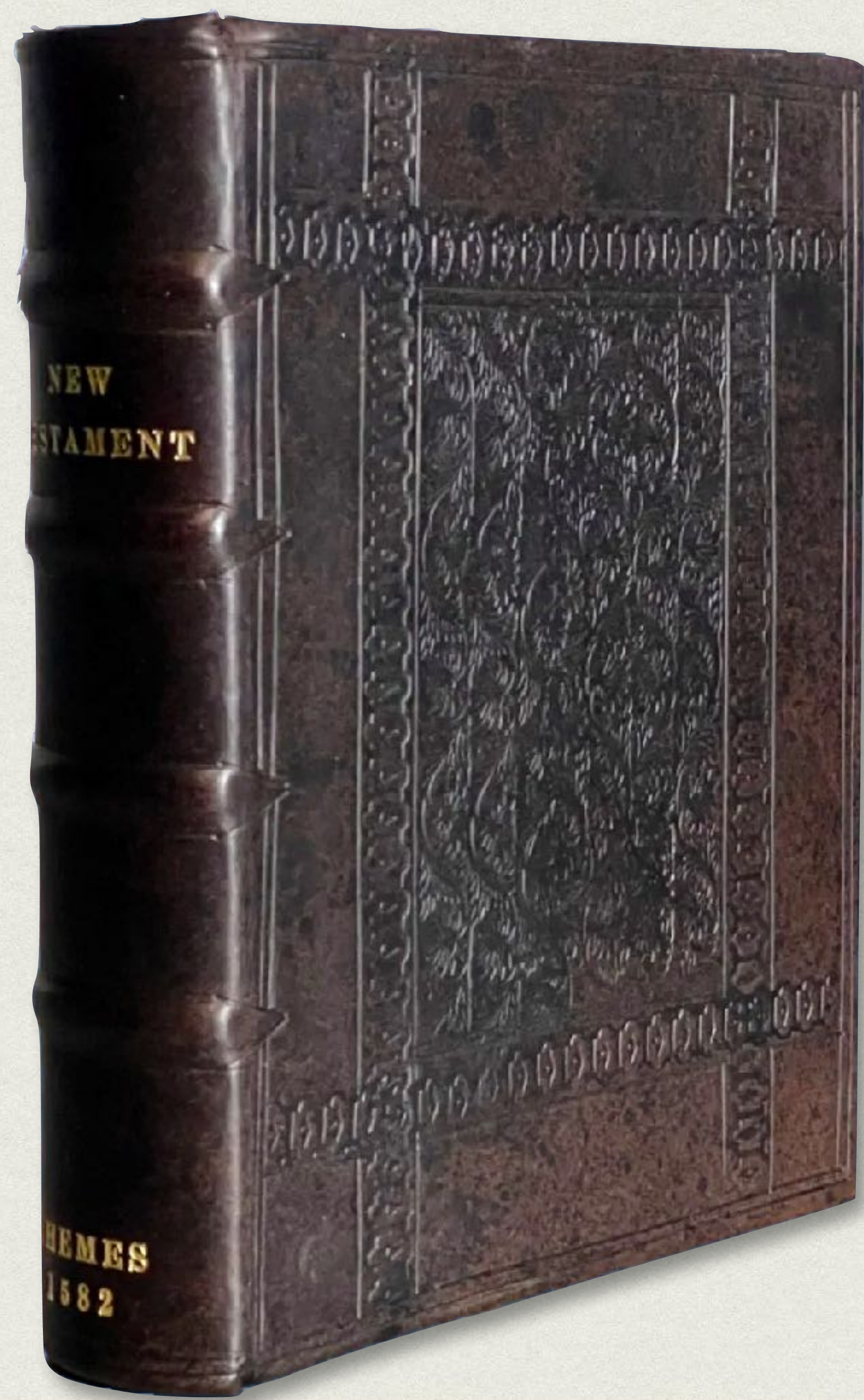
BHAGAVAD GITA

The Song of God



with commentaries by

Srila Visvanatha Cakravarti Thakura
Srila Bhakti Pramode Puri Gosvami Thakura





THE YOGA SUTRAS OF PATANJALI

"THE BOOK OF THE SPIRITUAL MAN"



TRANSLATED BY
CHARLES JOHNSTON



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Through dispassion and the balancing of the pairs of opposites he has freed himself from the moods, feelings, longings, desires, and emotional reactions which characterise the life of the average man and has arrived at the point of peace. The *devil* of pride, the personification of the misused mental nature and the distorted perceptions of the mind, are overcome and he stands liberated

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Now the Lord is that Spirit:
and where the Spirit of the Lord
is, there is liberty.

2 Corinthians 3:17

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But we all, with open face beholding as in a glass
the glory of the Lord, are changed into
the same image from glory to glory,
even as by the Spirit of the Lord.

2 Corinthians 3:18

AND IT CAME TO PASS, WHEN MOSES CAME DOWN
FROM MOUNT SINAI WITH THE TWO TABLES OF
TESTIMONY IN MOSES' HAND, WHEN HE CAME DOWN
FROM THE MOUNT, THAT MOSES WIST NOT THAT THE
SKIN OF HIS FACE SHONE WHILE HE TALKED WITH HIM.

-EXODUS 34:29 KJV

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**“The Lord make his face shine upon thee,
and be gracious unto thee:”
Numbers 6:25 KJV**

THERE BE MANY THAT SAY, WHO WILL SHEW US ANY
GOOD? LORD, LIFT THOU UP THE LIGHT OF THY
COURTENANCE UPON US.
-PSALMS 4:6 KJV

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