

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.

It will be found that through the practice of Raja Yoga, and through assuming that point of directional control which is to be found by the man who centers his consciousness in the soul, the other forms of Yoga are unnecessary, for the greater Yoga automatically includes all the lesser in its results, though not in its practices.

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 through the stimulation He produced there was a great gathering in of Arhats. These were men who had achieved liberation through self-initiated effort. This period, in our Aryan race, marked a climax for the East.

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ive. The subject of these great initiations has been discussed more at length in my previous volume, "*Initiation, Human and Solar.*"

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. It will be found that through the practice of Raja Yoga, and through assuming that point of directional control which is to be found by the man who centers his consciousness in the soul, the other forms of Yoga are unnecessary, for the greater Yoga automatically includes all the lesser in its results, though not in its practices.

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Since then the tide of spiritual life has steadily flowed westward, and we may now look for a corresponding climax in the West, which will reach its zenith between the years 1965 and 2025.

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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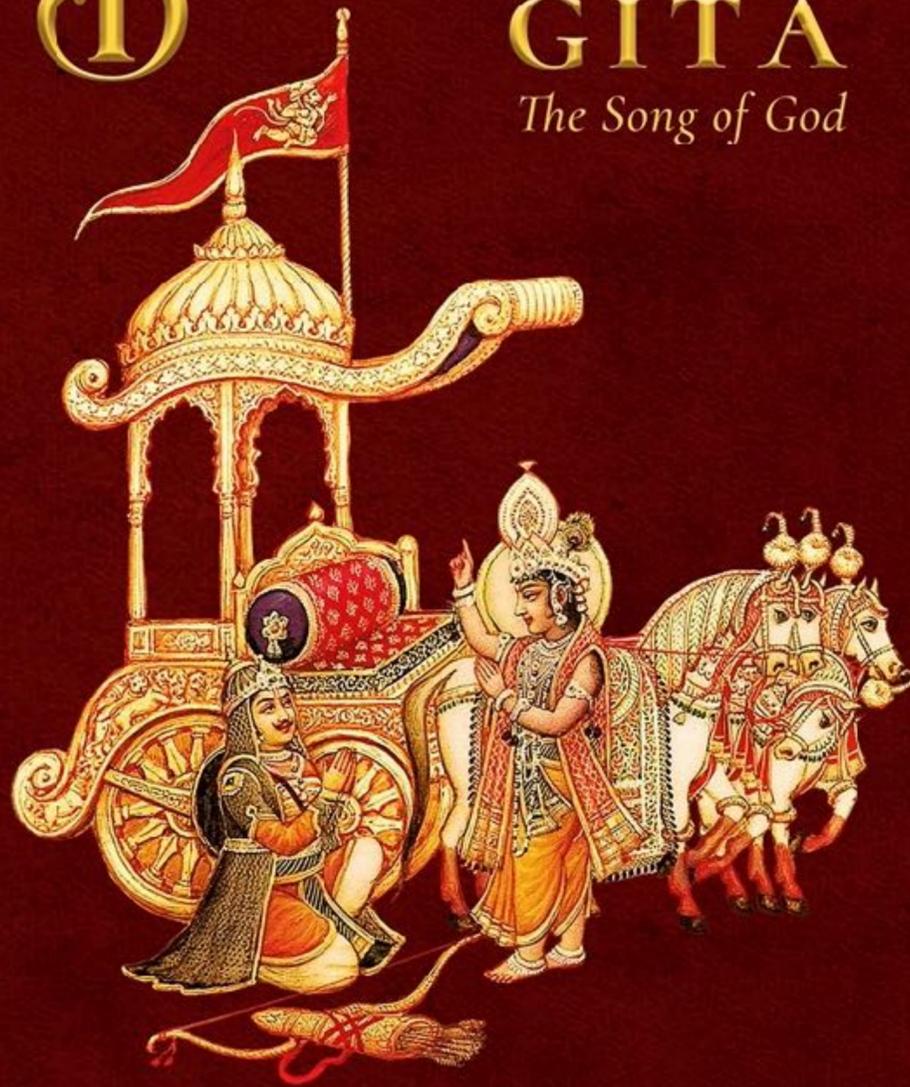
H.P. BLAVATSKY

COLLECTED WRITINGS



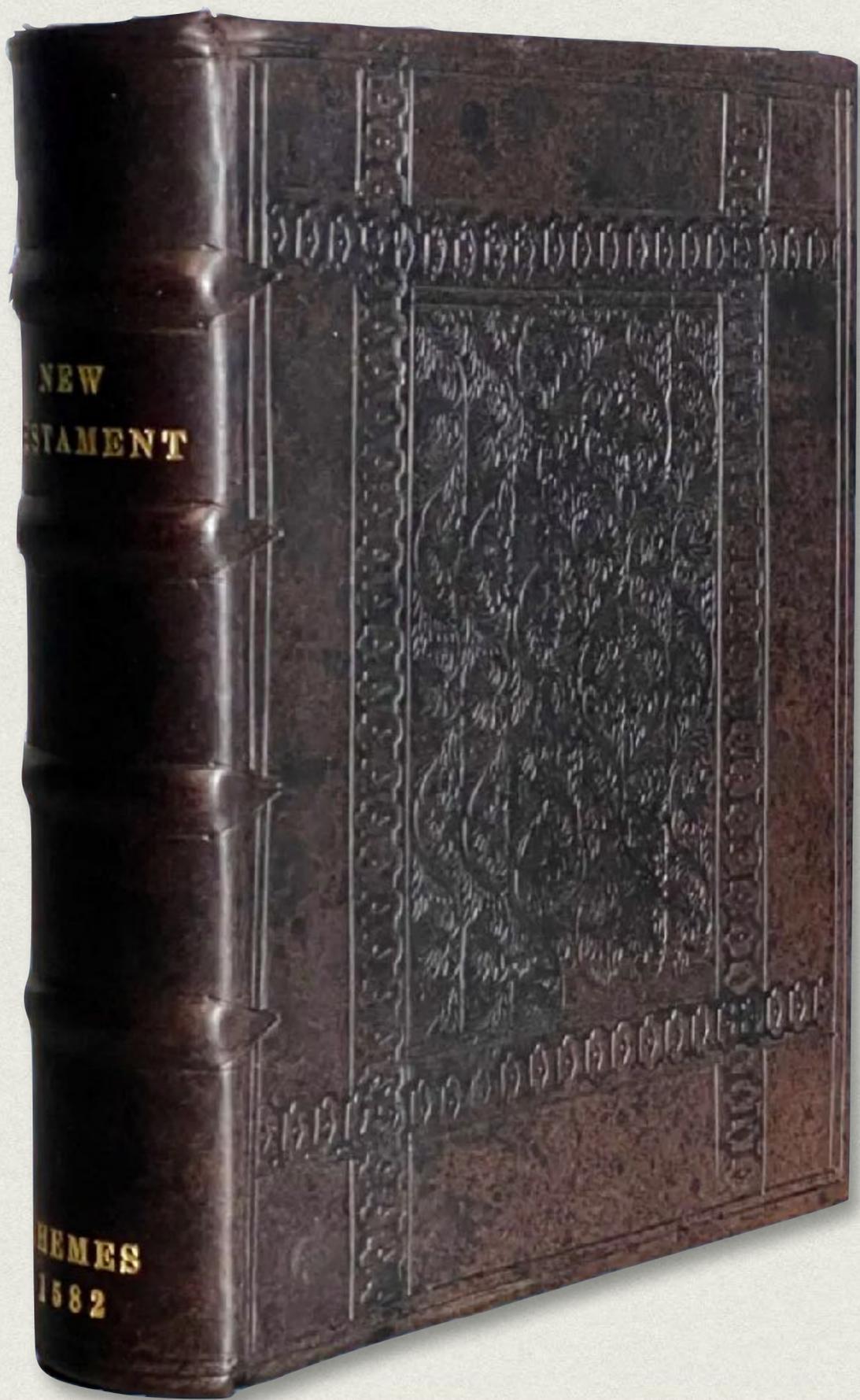
BHAGAVAD GITA

The Song of God



with commentaries by

Srila Visvanatha Cakravarti Thakura
Srila Bhakti Pramode Puri Gosvami Thakura



NEW
STAMENT

HEMES
1582

THE YOGA SUTRAS
OF PATANJALI

"THE BOOK OF THE SPIRITUAL MAN"



TRANSLATED BY
CHARLES JOHNSTON

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How is this great change brought about? How does man, the victim of his desires and lower nature become man, the victor, triumph over the world, the flesh and the devil? It is brought about when the physical brain of the incarnated man becomes aware of the self, the soul, and this conscious awareness only becomes possible when the true self can "reflect itself in the mindstuff." The soul is inherently freed from objects and stands ever in the state of isolated unity. Man, however, in incarnation has to arrive, in his physical brain consciousness, at a realization of these two states of being; he has consciously to free himself from all objects of desire and stand as a unified whole, detached and liberated from all veils, from all forms in the three worlds. When the state of conscious being, as known by the spiritual man, becomes also the condition of awareness of the man in physical incarnation then the goal has been reached.

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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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from the three worlds. The nature of the soul, the qualities and activities inherent in the love nature of the Son of God, and the wisdom which demonstrates when love and activity (the second and third aspects) are brought together, characterise his life on earth, and he can say as did the Christ, "It is finished."

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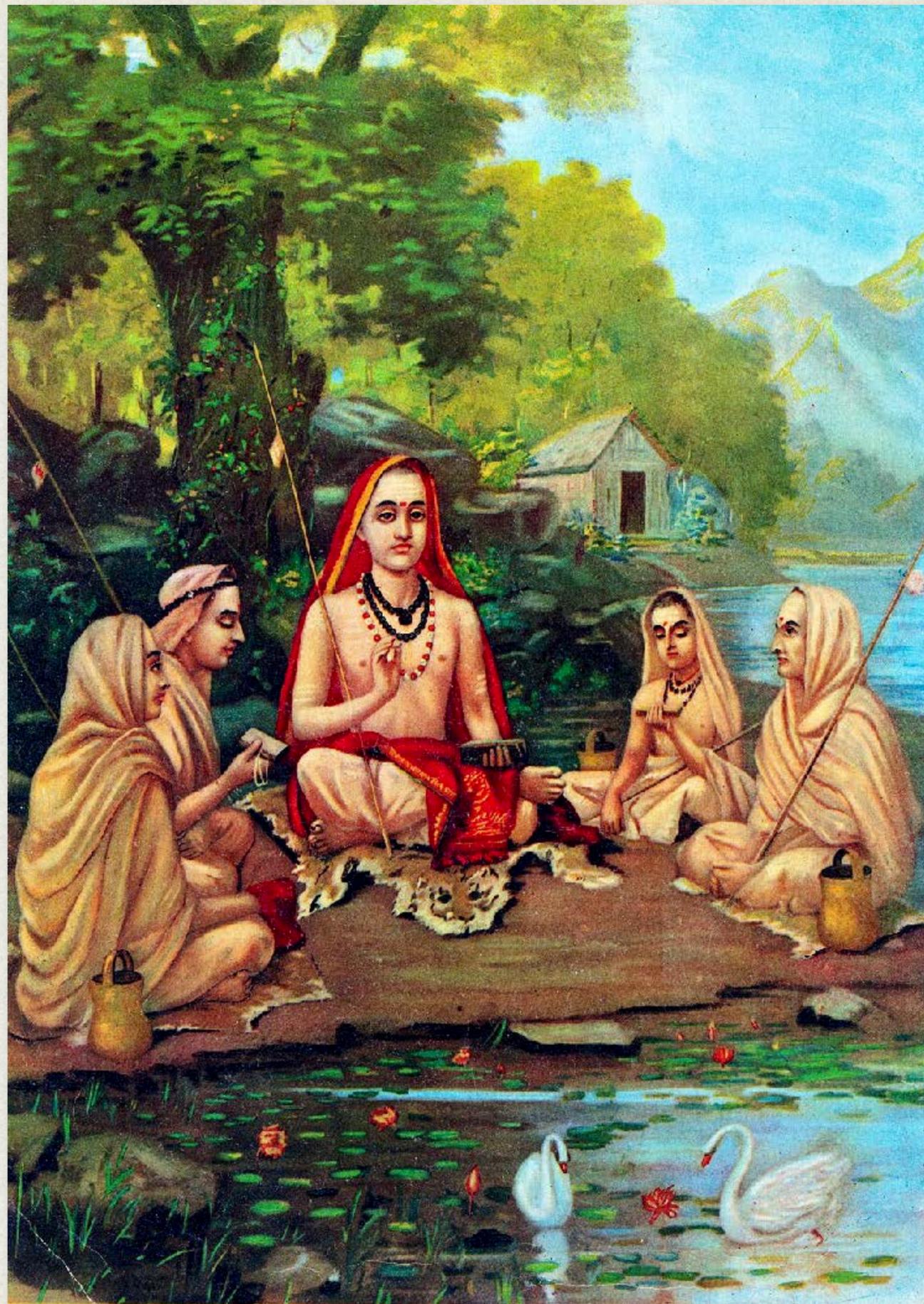
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Ananta





Adi Shankara

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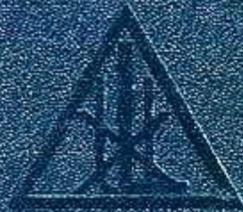
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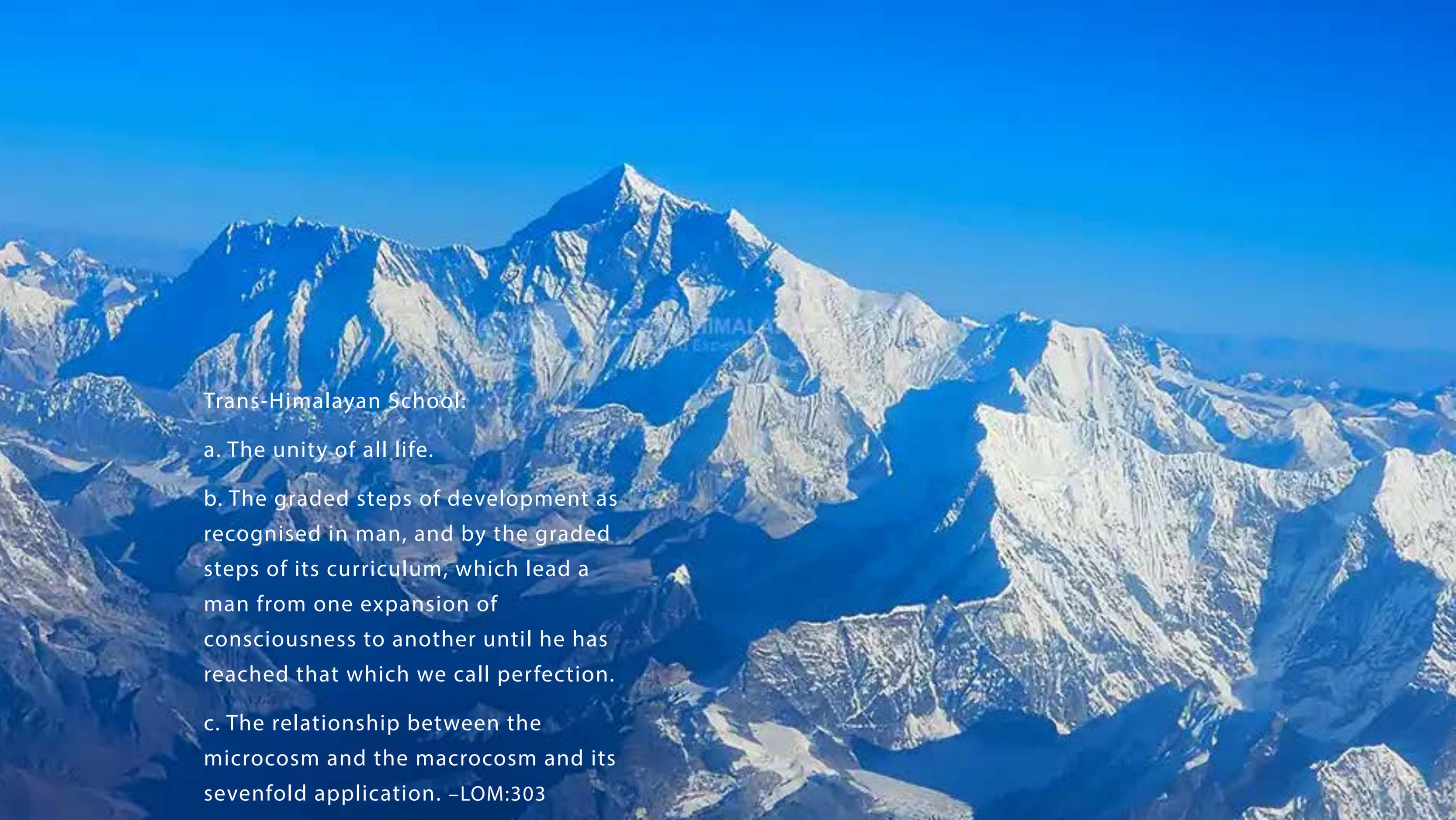
from the three worlds. The nature of the soul, the qualities and activities inherent in the love nature of the Son of God, and the wisdom which demonstrates when love and activity (the second and third aspects) are brought together, characterise his life on earth, and he can say as did the Christ, "It is finished."

The date of the birth of Patanjali is unknown and there is a good deal of controversy upon this matter. Most of the occidental authorities ascribe a date between the years 820 B. C. to 300 B. C., though one or two place him after Christ. The Hindu authorities themselves, however, who may be supposed to know something about the matter, ascribe a very much earlier date, even as far back as 10,000 B. C. Patanjali was a compiler of teaching which, up to the time of his advent, had been given orally for many centuries. He was the first to reduce the teaching to writing for the use of students and hence he is regarded as the founder of the Raja Yoga School. The system, however, has been in use since the very beginning of the Aryan race. The Yoga Sutras are the basic teaching of the Trans-Himalayan School to which many of the Masters of the Wisdom belong, and many students hold that the Essenes and other schools of mystical training and thought, closely connected with the founder of Christianity and the early Christians, are based upon the same system and that their teachers were trained in the great Trans-Himalayan School.

It should be stated here that the Sutras have
[xv]

LETTERS ON
OCCULT MEDITATION





Trans-Himalayan School:

a. The unity of all life.

b. The graded steps of development as recognised in man, and by the graded steps of its curriculum, which lead a man from one expansion of consciousness to another until he has reached that which we call perfection.

c. The relationship between the microcosm and the macrocosm and its sevenfold application. –LOM:303

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.*

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8. Incorrect knowledge is based upon perception of the form and not upon the state of being.
9. Fancy rests upon images which have no real existence.
10. Passivity (sleep) is based upon the quiescent state of the vrittis (or upon the non-perception of the senses.)
11. Memory is the holding on to that which has been known.
12. The control of these modifications of the internal organ, the mind, is to be brought about through tireless endeavour and through non-attachment.

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**INITIATION
HUMAN AND SOLAR**



It must be here remembered that this sound AUM is man's endeavour to reproduce on an infinitesimally small scale the cosmic triple sound whereby creation was made possible... The Words of Power, or the permutations of the AUM, exist in every possible tone, sub-tone, and quarter-tone, and upon these shades of sound the work of creation and its sustentation is built up. A multiplicity of sounds exists within each greater sound and affects different groups. -IHS:151

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-ROMANS 8:22 KJV

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Raja Yoga, or the science of Union, gives the rules and the means whereby:

1. Conscious contact can be made with the soul, the second aspect, the Christ within,
2. Knowledge of the self can be achieved and its control over the not-self maintained,
3. The power of the ego or soul can be felt in the daily life and soul powers manifested,
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The secret of the third initiation is the demonstration of complete freedom from the claims and demands of the personality. It does not involve the achievement of a completely perfect expression of the spiritual life, but it does indicate that the service of the initiate and his life demonstration—regarded in a broad and general way, from the angle of the life-tendency and of entire dedication to humanity—remains untouched by the limitations, still existent, of the personal lower self.

–Rays and Initiations:44-5

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The follower after union has two things to do:

1. To gain control of the "versatile psychic nature,"
2. To prevent the mind from assuming the many forms it so easily does. These are frequently called "modifications of the thinking principle."

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