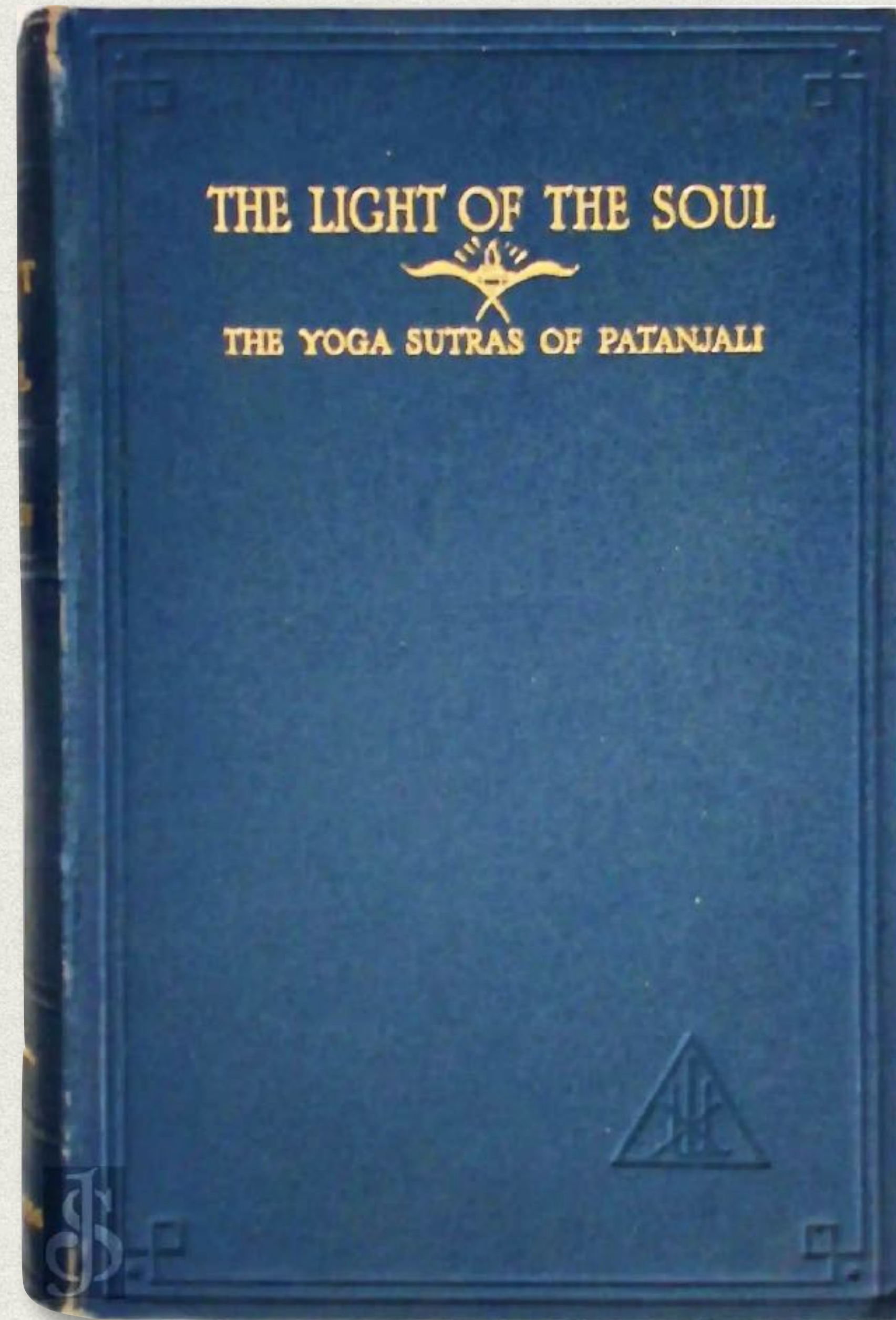
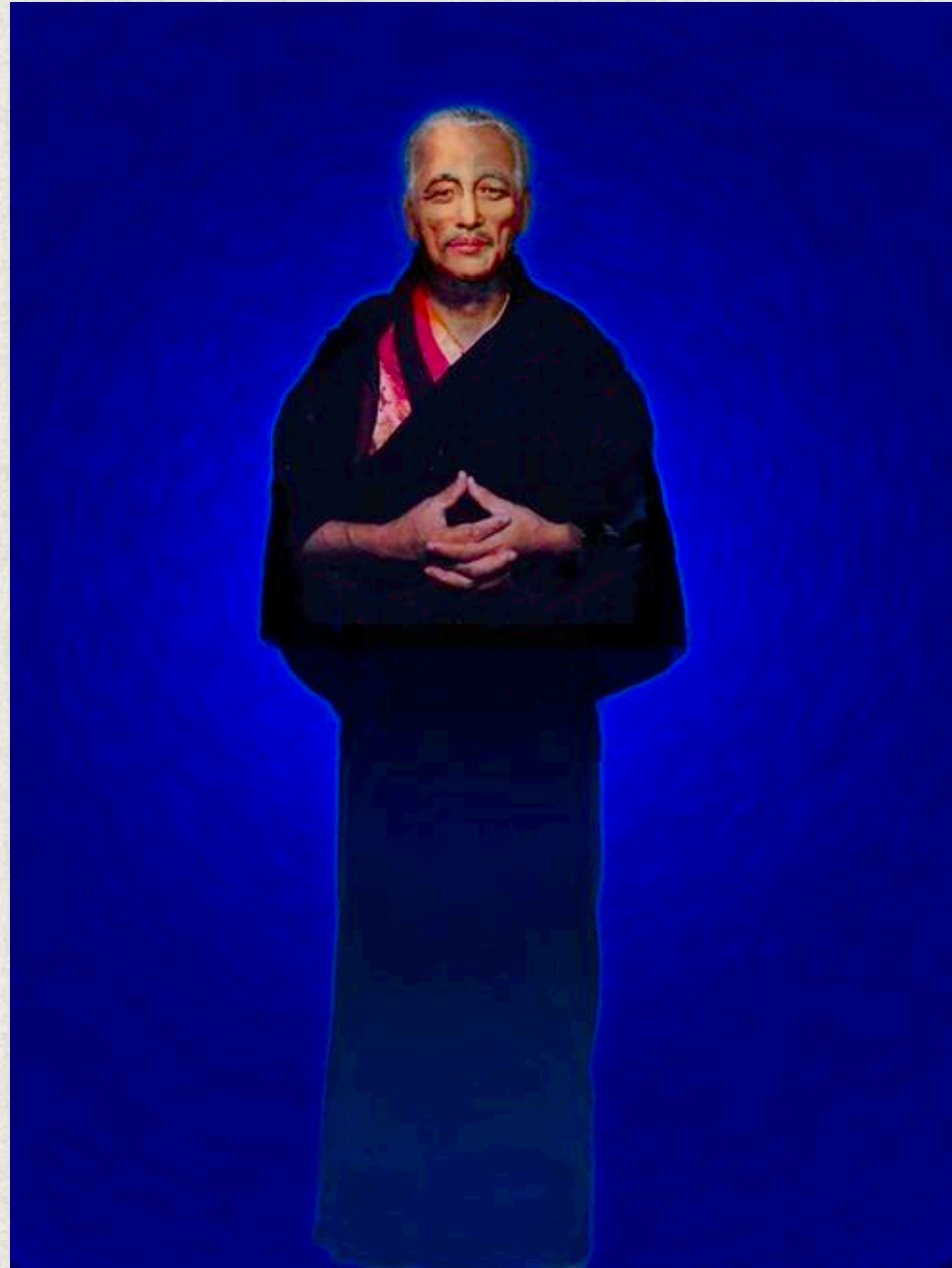
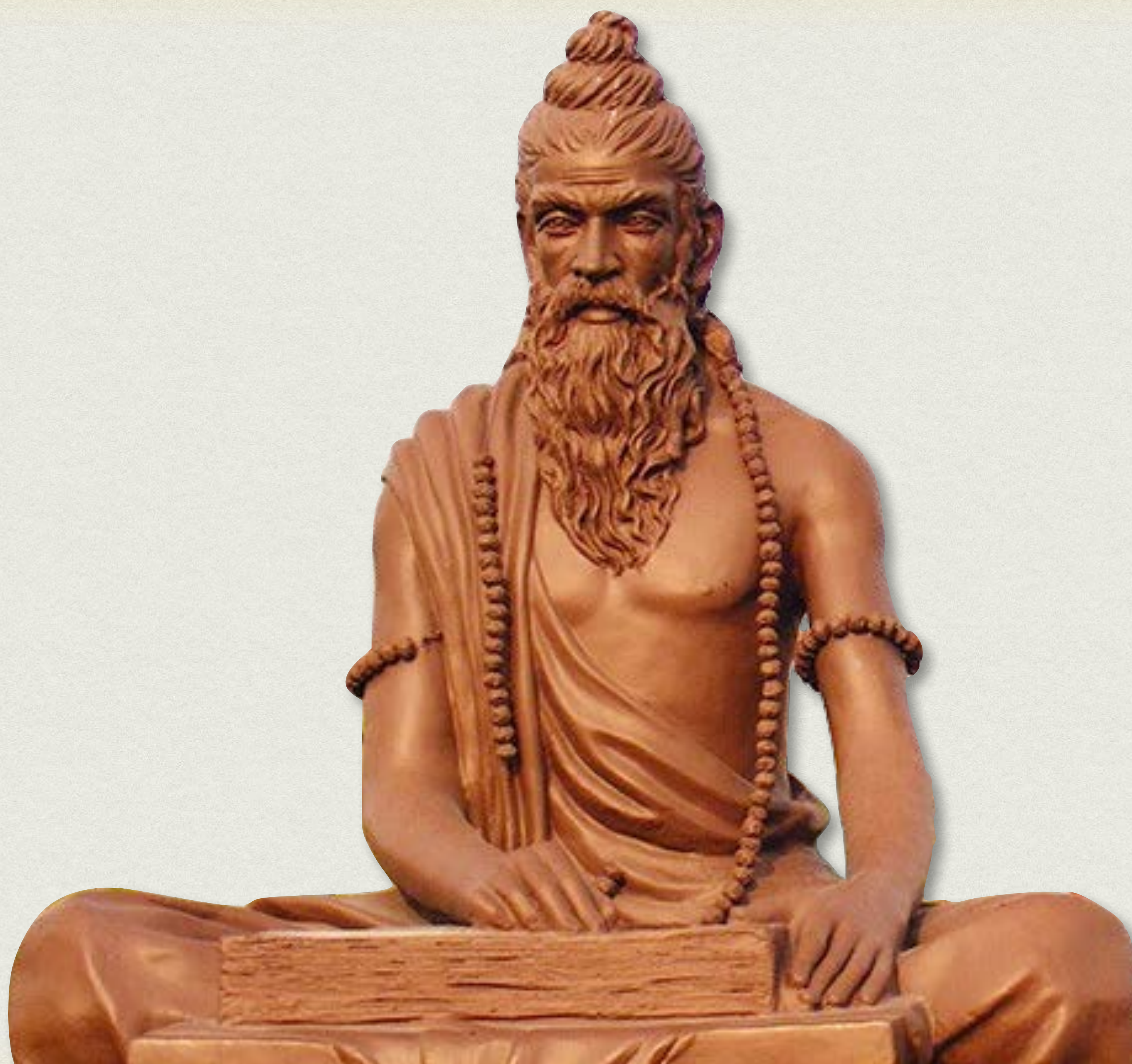






Patanjali



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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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1st Aspect	2nd Aspect	3rd Aspect
Spirit	Soul	Body
Father	Son (Christ)	Holy Ghost
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The follower after union has two things to do:

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A clear distinction should be made between the Christ Principle as indicated above, which is a high spiritual aspect to which each member of humanity must attain, and the same term applied to a personage of exalted rank representing that Principle, whether in the historical reference to the Man of Nazareth or otherwise.

2. This Union (or Yoga) is achieved through the subjugation of the psychic nature and the restraint of the chitta (or mind).

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- 1. To gain control of the "versatile psychic nature,"
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There are certain lines of least resistance in the spiritual life and along them certain forces or energies are released.

a. Emotional	intuitional or buddhic	monadic	to the heart of the aspirant
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The student is therefore given the WORD of restraint or control as a key to all his endeavors.

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6. *These modifications (activities) are correct knowledge, incorrect knowledge, fancy, passivity (sleep) and memory.*

7. *The basis of correct knowledge is correct perception, correct deduction, and correct witness (or accurate evidence).*

Later, in its light, the Monad, the Father, the One, will stand revealed. Equally, when the first aspect of the lower personal self, the mental body, is restrained, then the Will aspect of the ego can be known, and through its activities, the purpose of the Logos Himself will be cognized.

There are certain lines of least resistance in the spiritual life and along them certain forces or energies are released.

a. Emotional	intuitional or buddhic	monadic	to the heart of the aspirant
b. Mental	spiritual or atmic	logoic	to the head of of the aspirant.

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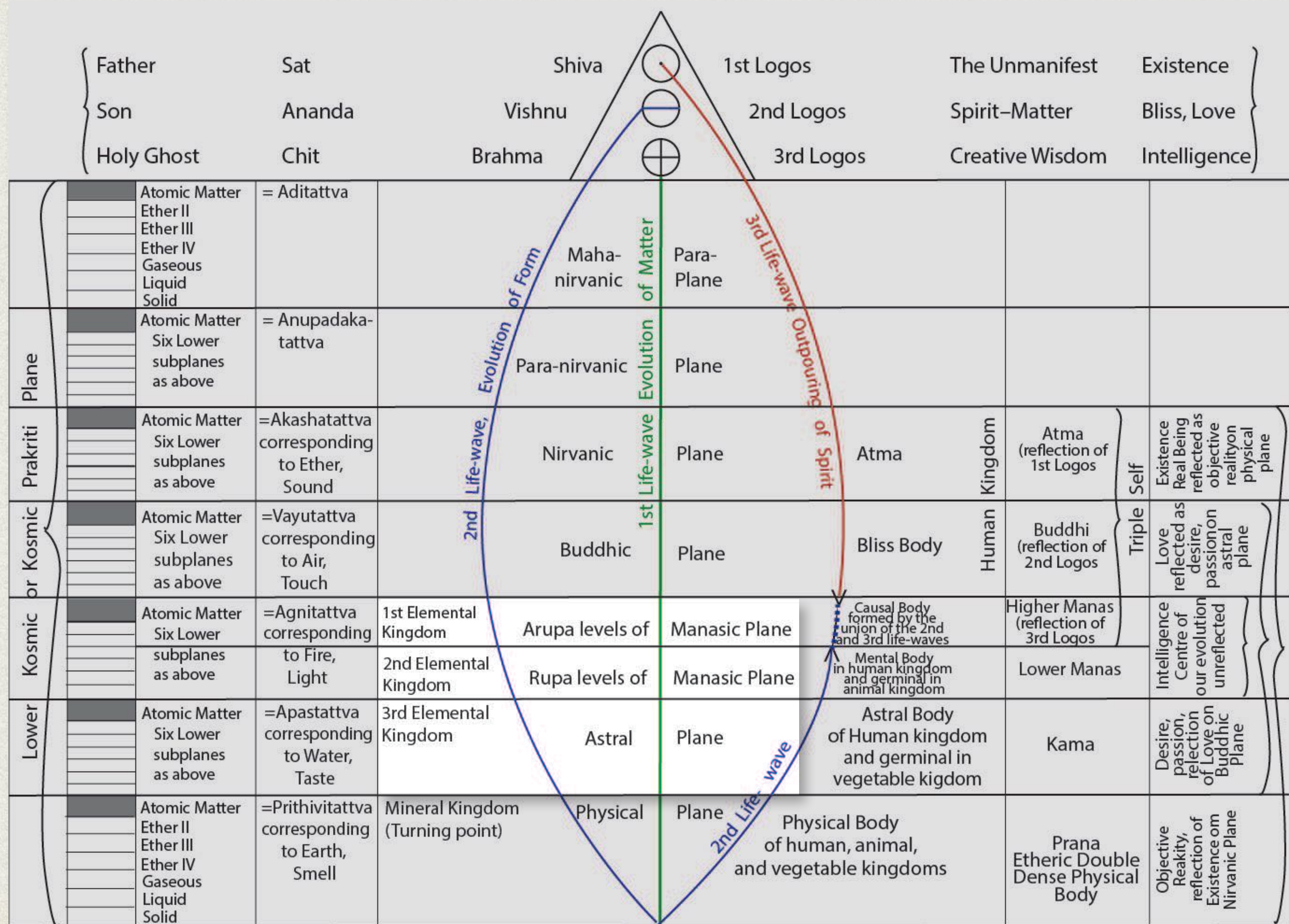
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- 3. Identifies himself with the inner Reality, and no longer with the concealing forms,
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- 5. Achieves spiritual consciousness,
- 6. Awakes to recognition of the God within. In these three verses, the method and the goal are described in clear and certain terms and the way prepared for the more detailed instruction to follow. The aspirant faces his problem, the clue to its solution is given to him, and the reward—union with the soul—is held before his seeking eye.

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Sat (being): unlike the body, which is always changing and dying, the soul simply is. It is immortal and permanent.

Chit (consciousness): unlike the mind, which learns sequentially, the soul has direct, intuitive knowledge.

Ananda (bliss): unlike the emotions, which fluctuate between happy and sad, the soul is in a state of constant, causeless joy.

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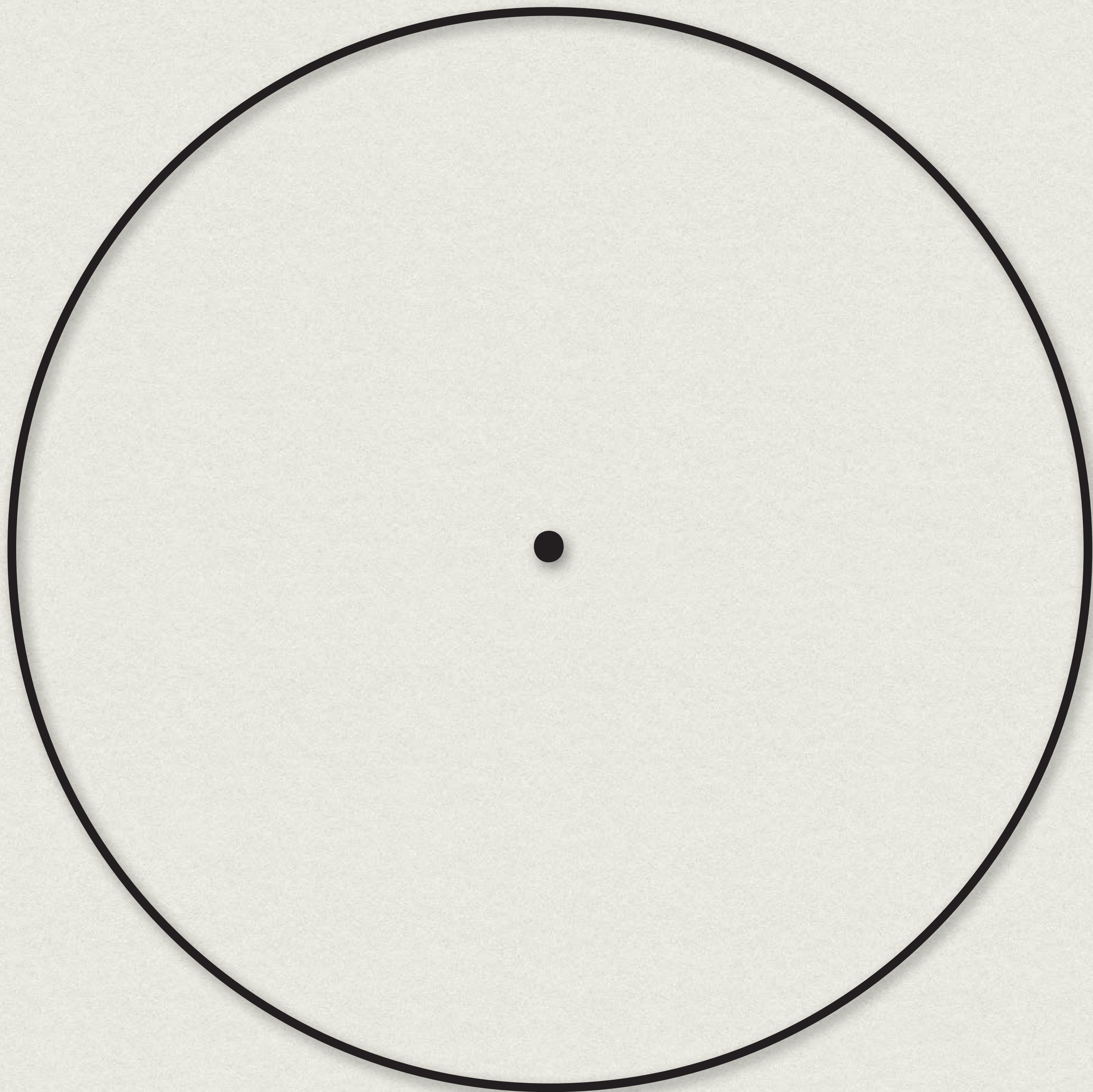
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- 1. Sees the self,
- 2. Realises the true nature of the soul,
- 3. Identifies himself with the inner Reality, and no longer with the concealing forms,
- 4. Dwells in the centre and no longer upon the periphery,
- 5. Achieves spiritual consciousness,
- 6. Awakes to recognition of the God within.

In these three verses, the method and the goal are described in clear and certain terms and the way prepared for the more detailed instruction to follow. The aspirant faces his problem, the clue to its solution is given to him, and the reward—union with the soul—is held before his seeking eye.

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a union known and experienced in the physical body upon the plane of densest manifestation through the conscious intelligent control of the lower nature.

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The past is briefly covered in the next verse.

4. Up till now the inner man has identified himself with his forms and with their active modifications.

These forms are the modifications mentioned in the various translations, conveying the subtle truth concerning the infinite divisibility of the atom; these are the veiling sheaths and rapidly changing transformations which prevent the true nature of the soul becoming manifest. These are the externalities which hinder the light of the inner God from shining forth, and which are occultly spoken of as "casting a shadow before the face of the sun."

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This is achieved through concentration—the concentrated effort of the soul to hold steadily the position of observer, or perceiver and of seer. When he can do this the lower "spectacle" of the rapidly changing forms of thought and desire fades away, and the realm of the soul, the true field of soul knowledge, can be seen and contacted.

5. The mind states are five, and are subject to pleasure or pain; they are painful or not painful.

In the original the word "pleasure" does not occur; the thought conveyed is more technical, and is usually translated as "not painful." Nevertheless, the underlying thought is the hindrance to realization caused by the pairs of opposites. The student must remember that in this sutra it is the chitta or mind-stuff which is under consideration, with the modifications it undergoes as long as its versatility and activity are controlling factors. He must not lose sight of the fact that we are

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