



## BOOK I

### THE PROBLEM OF UNION

1. *AUM. The following instruction concerneth the Science of Union.*
2. *This Union (or Yoga) is achieved through the subjugation of the psychic nature, and the restraint of the chitta (or mind).*
3. *When this has been accomplished, the Yogi knows himself as he is in reality.*
4. *Up till now the inner man has identified himself with his forms and with their active modifications.*
5. *The mind states are five, and are subject to pleasure or pain; they are painful or not painful.*
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).*

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 dealing with the lower psychic nature, which is the term occultly applied to the lower mind processes as well as to the astral or emotional reactions.

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the practical work to be done, and the embryo yogi can begin his work.

The lower forms are constantly and ceaselessly active, endlessly assuming the forms of impulsive desires or dynamic mental thought forms, and it is only as this "form-taking" is controlled and the tumult of the lower nature stilled that it becomes possible for the inner ruling entity to liberate himself from thralldom and impose *his* vibration upon the lower modifications.

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.

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All activity in the lower nature is the result of kama-manas, or of mind tinged with feeling, of the desire-will of the lower man. The goal of the Raja Yoga system is that these impulses should be replaced by the considered intelligent action of the soul or spiritual man, whose nature is love, whose acts are wise (occultly understood) and whose motive is group development. Therefore that reaction called pain must be transcended and likewise that termed pleasure, for both of these are dependent upon identification with form. Non-attachment must supersede them.

It is interesting to note that the modifications of the internal organ, the mind, are five in number. Manas, or mind, the actuating principle of the chitta, or mind-stuff, is the fifth principle, and like all else in nature, manifests as a duality.

This duality is:

1. Lower concrete mind, demonstrating as the activity of the mental body.
2. Abstract mind, demonstrating as the lowest aspect of the ego.

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1. Lower concrete mind, demonstrating as the activity of the mental body.
2. Abstract mind, demonstrating as the lowest aspect of the ego.

In the microcosm, man, this duality becomes a triple modification upon the mental plane, and in these three we have in miniature a picture of the macrocosmic manifestation. These three are:

1. The mental permanent atom, the lowest aspect of the spiritual Triad or of the soul,
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The mental body itself has five modifications or activities, and thus is a reflection, or correspondence of the fifth principle, as it manifests upon the fifth plane, the mental. The modifications are the lower shadow of manas (or mind in the microcosmic manifestation), and this mind is a reflection of mahat (the universal mind), or mind manifesting in the macrocosm. This is a great mystery but will reveal itself to the man who overcomes the five modifications of the lower mind, who through non-attachment to the lower, identifies himself with the higher, and who thus solves the mystery of the "Makara" and treads the Way of the Kumaras.

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

There exists a vast field of knowledge which the seer must cognise at some time or another. It is generally conceded among occult psychologists, that there are three modes of apprehension:

1. *Direct cognition* through the avenue of the senses, each sense, when in use, putting its user into contact with a distinct range of vibrations, demonstrating as form manifestations.

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3. *The direct cognition of the yogi or seer, centered in the consciousness of the self, the ego on its own plane. This is achieved through the right use of the mind as an organ of vision and transmission.* Patanjali says:

"The seer is pure knowledge (gnosis). Though pure he looks upon the presented idea through the medium of the mind." Book II. Sutra 20.

Deduction is not a sure method of ascertaining knowledge and the other modifications refer primarily to the wrong use of the image making faculty (imagination), to the self-induced passivity of the mind, a condition of semi-trance, and to the retention of thought forms within the mental aura, through the use of the memory. Each of these is now dealt with in a separate sutra by Patanjali.

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

One of the most revolutionary realizations to which the occult student has to adjust himself is the appreciation that the mind is a means whereby knowledge is to be gained. In the west the idea has mostly been held that the mind is that part of the human mechanism which utilizes knowledge. The "process of turning things over in the mind," of striving to solve problems by hard mental labor has no part ultimately in the

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The student of Raja Yoga has to realise that the mind is intended to be an organ of perception; only thus will he arrive at a right understanding of this science.

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The process to be followed in relation to the mind might be described somewhat as follows:

1. Right control of the modifications (or activities) of the thinking principle.
2. Stabilization of the mind and its subsequent use by the soul as an organ of vision, a sixth sense, and the synthesis of all the five other senses.

Result: Correct knowledge.

3. Right use of the perceiving faculty, so that the new field of knowledge which is now contacted is seen as it is.
4. That which is perceived is rightly interpreted through the subsequent **assent of the intuition and the reason.**

5. Right transmission to the physical brain of that which has been perceived; the testimony of the sixth sense is correctly interpreted, and the evidence is transmitted with occult accuracy.

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"Let the one who looks out take care that the **window** through which he gazes transmits the light of the sun. If he use it in the early dawn (of his endeavor. A. B.) let him remember that the orb is not yet risen. The clear cut outlines cannot be perceived, and wraiths and shadows, gloomy spaces and areas full of darkness as yet confuse his vision."

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**9. Fancy rests upon images which have no real existence.**

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