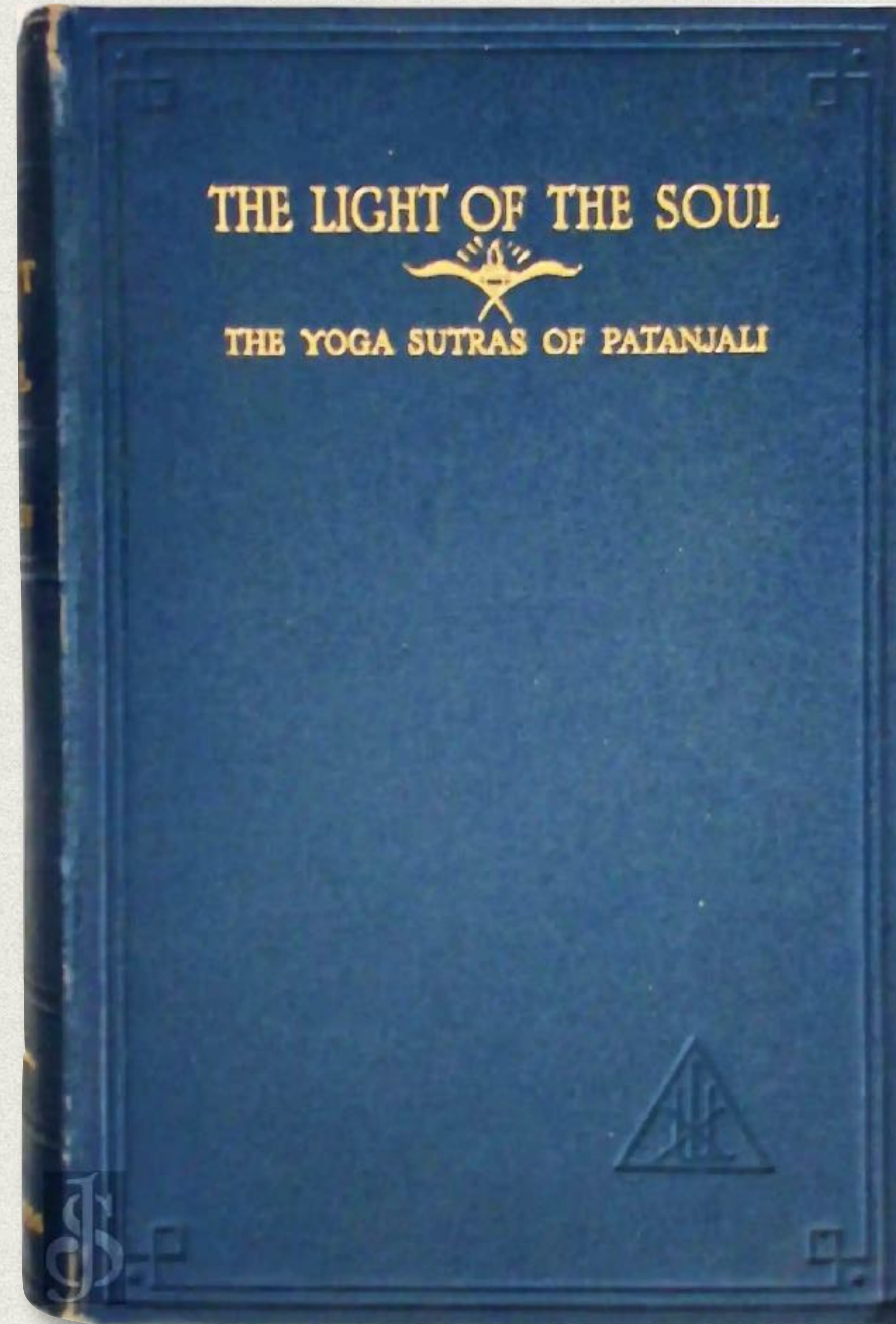
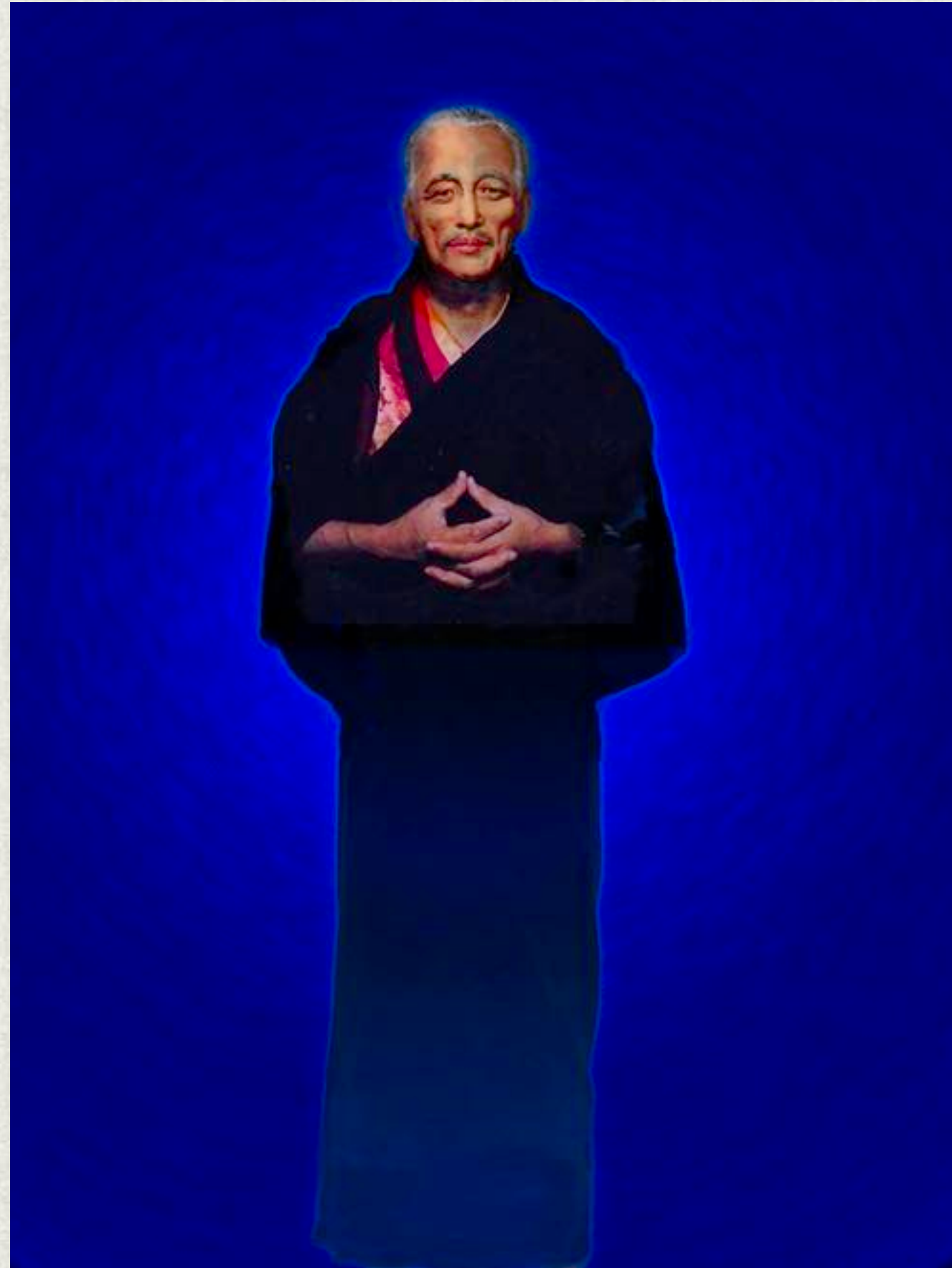




BOOK I

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

2. *Deduction or inference*, the use by the cogniser of the reasoning powers of the mind in relation to that not directly perceived. This is, for the occult student, the use of the Law of Correspondences or of Analogy.

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3. The mental body, the highest aspect of the lower personal self.

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. Herein lies a hint to the more advanced students of this science as to the esoteric problem of the Makara, hinted at in the "Secret Doctrine" by H. P. Blavatsky.

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- 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.”

At the close of this sentence is found a curious symbol, which conveys to the disciple’s mind the thought of “Keep silent and reserve your opinion.”

8. **Incorrect knowledge is based upon perception of the form and not upon the state of being.**

This sutra is somewhat difficult to paraphrase. Its significance consists in this: Knowledge, deduction and a decision which is based upon externals, and upon the form through which any life in any kingdom of nature is expressing itself, is (to the occultist) false and untrue knowledge.

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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."

At the close of this sentence is found a curious symbol, which conveys to the disciple's mind the thought of "Keep silent and reserve your opinion."

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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.
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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.

13. Tireless endeavour is the constant effort to restrain the modifications of the mind.

14. When the object to be gained is sufficiently valued, and the efforts towards its attainment are persistently followed without intermission, then the steadiness of the mind (restraint of the vrittis) is secured.

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The soul alone perceives correctly; the soul alone has the power to contact the germ or the principle of Buddhi (in the Christian phraseology, the Christ principle) to be found at the heart of every atom, whether it is the atom of matter as studied in the laboratory of the scientist, whether it is the human atom in the crucible of daily experience, whether it is the planetary atom, within whose ring-pass-not all our kingdoms of nature are found, or the solar atom, God in manifestation through the medium of a solar system. Christ "knew what was in man" and therefore could be a Saviour.

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

This means that these images have no real existence in so far as they are conjured up by men themselves, constructed within their own mental auras, energized by their will or desire

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