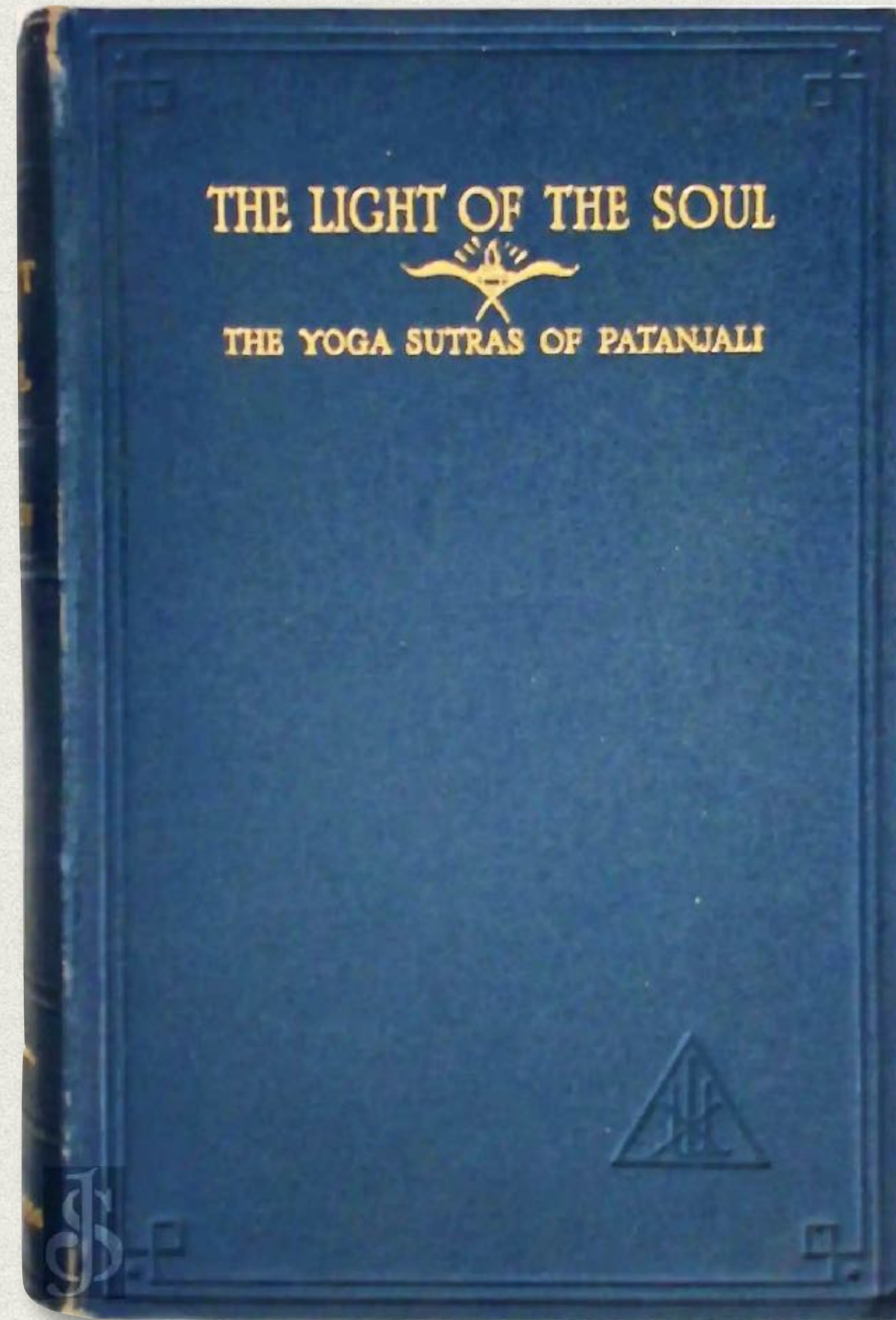
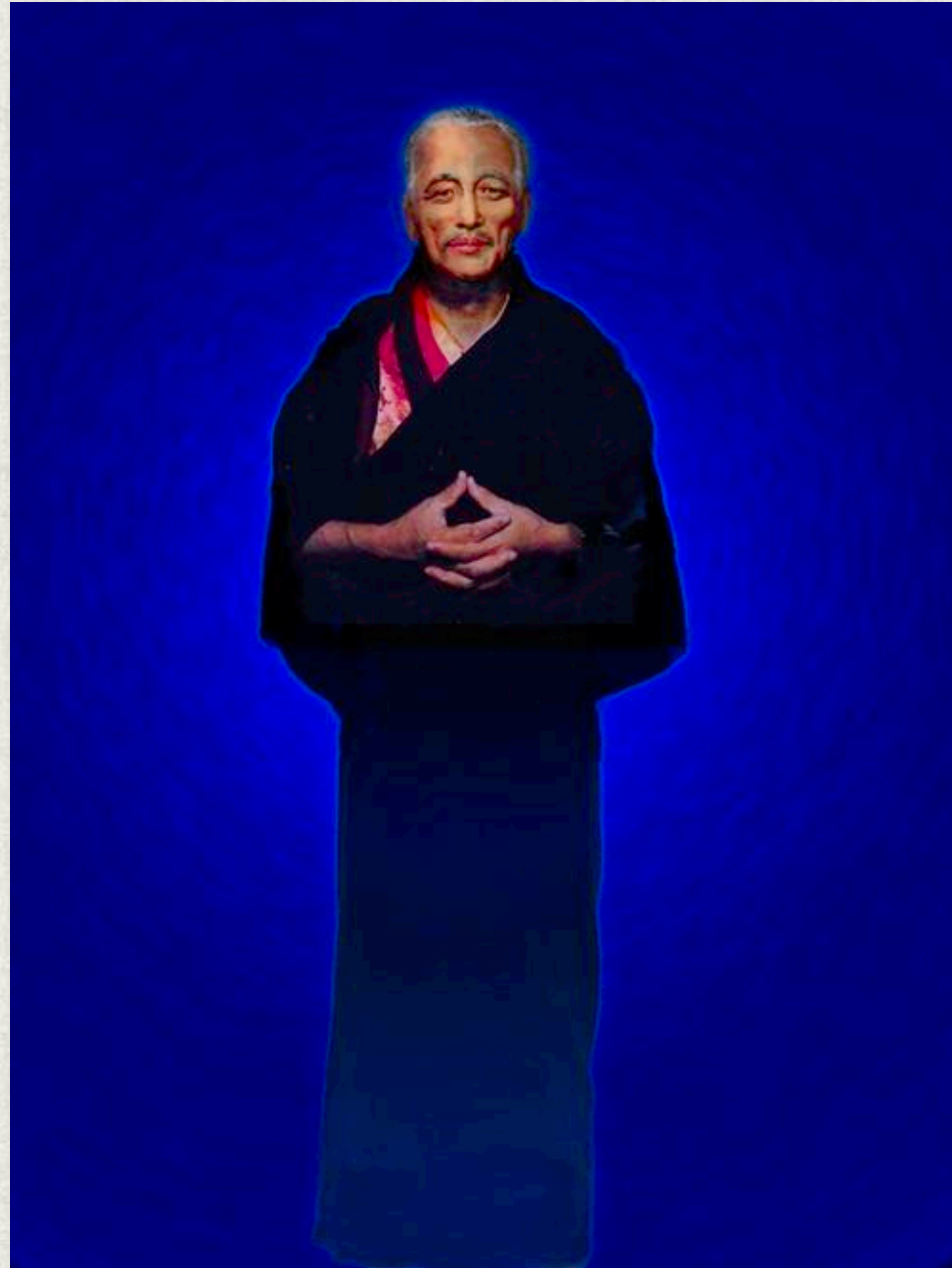




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8. *Incorrect knowledge is based upon perception of the form and not upon the state of being.*

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

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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.*

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 and are consequently dissipated when attention is directed elsewhere.

“Energy follows thought” is a basic tenet of the Raja Yoga system and is true even where these images of fancy are concerned. These fancied images fall primarily into three groups, which the student would do well to consider.

1. Those thought forms which he constructs himself, which have an evanescent life and which are dependent upon the quality of his desires; being therefore neither good nor evil, low nor high, can be vitalized by low tendencies or idealistic aspirations, with all the intermediate stages to be found between these extremes. The aspirant has to guard himself in order that he may not mistake these for reality.

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An illustration might well be given here, in respect to the facility with which people judge they have seen one of the Brothers (or Masters of the Wisdom), whereas all they have perceived is a thought form of one of Them; the wish being father to the thought they are the victim of that form of incorrect perception called by Patanjali, fancy.

2. Those thought forms which are created by the race, the nation, the group or the organization. Group thought forms of any kind (from the planetary form to that constructed by any band of thinkers) form the sum total of the “great illusion.” Herein lies a hint to the earnest aspirant.

3. That thought form created by a man since his first appearance in physical form, and called the “Dweller on the Threshold.” Being created

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When the man begins to function as the soul this "image" he has created, through his "fancy" or his reaction to delusion, is dissipated by a supreme exertion. It has no real existence once there is nothing in the aspirant to feed it, and the realization of this enables him to free himself from its thralldom.

This is one of the sutras which, though apparently short and simple, is of the most profound significance; it is studied by high initiates who are learning the nature of the creative process of the planet, and who are concerned with the dissipation of planetary maya.

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By withdrawing himself from active sense perception, by no longer utilising the "outward-going" consciousness, and by abstracting that consciousness from the periphery to the centre, he can bring on a **condition of passivity**,—a lack of awareness, which is not the samadhi of the yogi, nor the achievement of one-pointedness such as the student of yoga aspires to, but which is a form of trance. This self-imposed quieting is not only a detriment to the achievement of the highest yoga but is excessively dangerous in many cases.

Students will do well to remember that right activity of the mind and its correct use is the goal of yoga, and that the state called "a blank mind" and a condition of passive receptivity, with the sense relations cut off or atrophied, is not part of the process. The sleep here referred to is not the passing of the body into the state of slumber, but the putting to sleep of the vrittis. It is the negation of the contacts of the senses without the sixth sense, the mind, superseding their activities. In this condition of sleep, a man is open to hallucination, to delusion, to wrong impressions and to obsessions.

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Sleep is of several kinds, and only a short tabulation is possible in such a commentary as this is.

- 1. The ordinary sleep of the physical body, where the brain does not respond to any sense contacts;
- 2. Sleep of the vrittis, or of those modifications of the mental processes which correlate the man with his environment, through the medium of the senses and the mind;

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5. Samadhi, or the sleep of the yogi, the result of the conscious scientific withdrawal of the real man from his lower threefold sheath in order to work on high levels, preparatory to some active service upon the lower;

6. The sleep of the Nirmanakayas, which is a condition of such intense spiritual concentration and focussing in the spiritual or atmic body that the outward going consciousness is withdrawn not only from the three planes of human endeavor but likewise from the two lower expressions of the spiritual Triad. For purposes of his peculiar and specific work the Nirmanakaya "sleeps" to all states save that of the third, or atmic plane.

11. Memory is the holding on to that which has been known.

This memory concerns several groups of realizations, either active or latent; it deals with certain congeries of known factors, and these might be enumerated as follows:

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- 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.*

Sleep is of several kinds, and only a short tabulation is possible in such a commentary as this is.

- 1. The ordinary sleep of the physical body, where the brain does not respond to any sense contacts;
- 2. Sleep of the vrittis, or of those modifications of the mental processes which correlate the man with his environment, through the medium of the senses and the mind;
- 3. The sleep of the soul, which, occultly speaking, covers that part of human experience which dates from a man's first human incarnation until he "awakens" to a knowledge of the plan, and endeavors to bring the lower man into line with the nature and will of the inner spiritual man;
- 4. **The sleep of the ordinary medium**, wherein the etheric body is partially extruded from the physical body, and is likewise separated from the astral body, bringing in a condition of very real danger;

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- 5. Samadhi, or the sleep of the yogi, the result of the conscious scientific withdrawal of the real man from his lower threefold sheath in order to work on high levels, preparatory to some active service upon the lower;
- 6. The sleep of the Nirmanakayas, which is a condition of such intense spiritual concentration and focussing in the spiritual or atmic body that the outward going consciousness is withdrawn not only from the three planes of human endeavor but likewise from the two lower expressions of the spiritual Triad. For purposes of his peculiar and specific work the Nirmanakaya "sleeps" to all states save that of the third, or atmic plane.

11. Memory is the holding on to that which has been known.

This memory concerns several groups of realizations, either active or latent; it deals with certain congeries of known factors, and these might be enumerated as follows:

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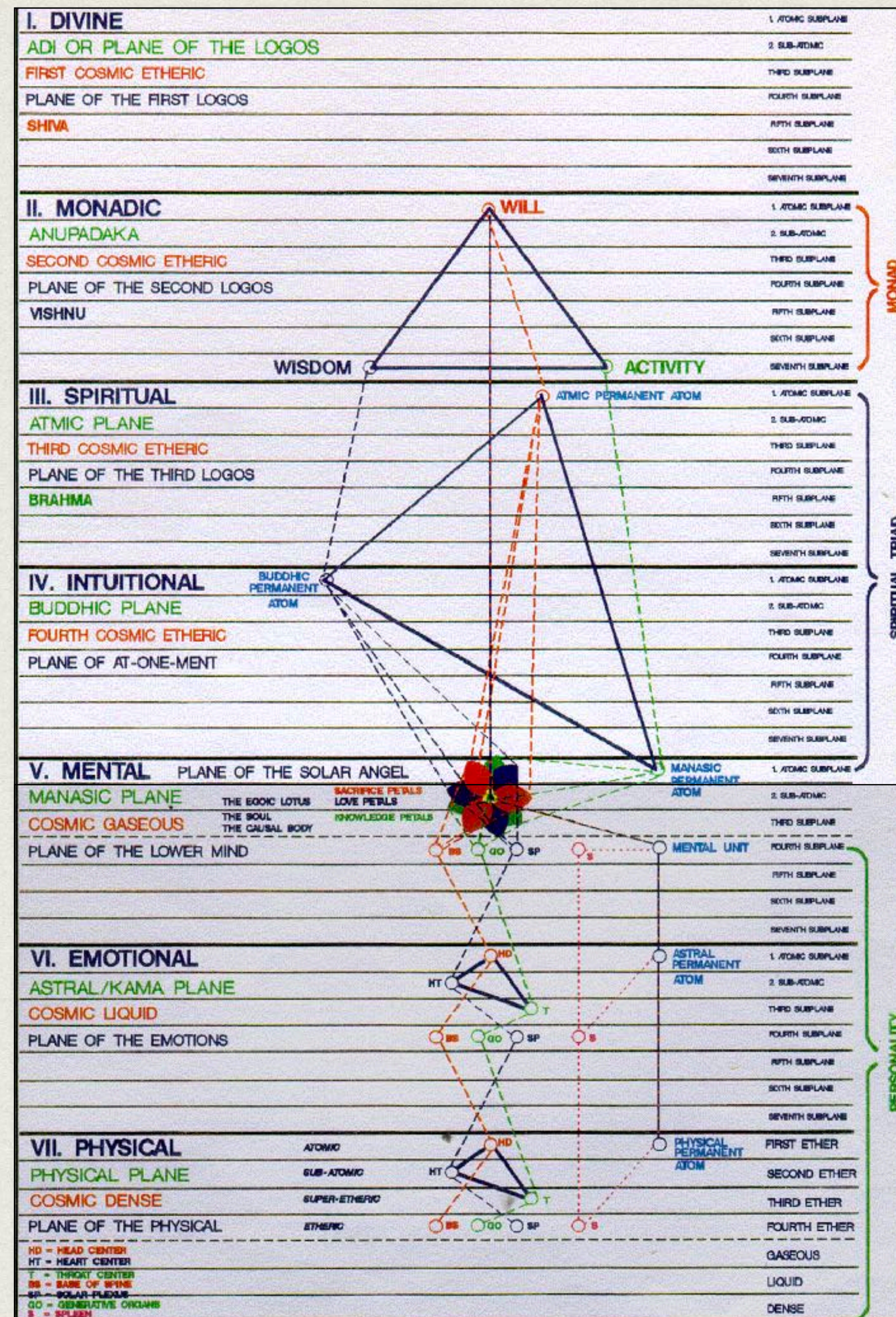
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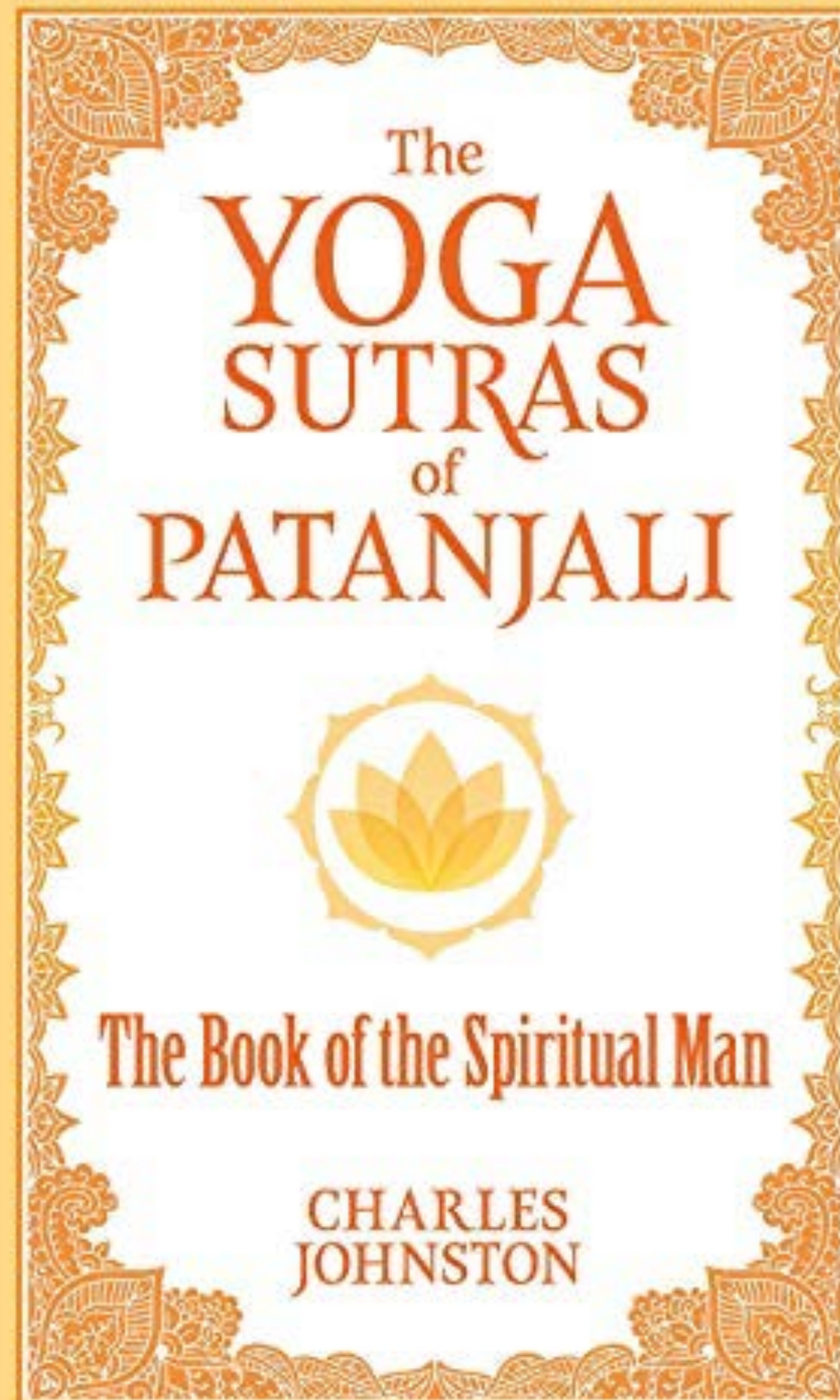
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All followers of Raja Yoga must first be devotees. Only intense love of the soul and of all that knowledge of the soul entails will carry the aspirant with sufficient steadiness toward his goal. The objective in view—union with the soul, and consequently with the Oversoul and with all souls—must be justly appraised; the reasons for its achievement correctly judged, and the results to be gained most earnestly desired (or loved) before the aspirant will make that sufficiently strong effort which will give him his hold upon the modifications of the mind and consequently upon his

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- 8. *Incorrect knowledge is based upon perception of the form and not upon the state of being.*
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- 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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15. *Non-attachment is freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter.*

16. *The consummation of this non-attachment results in an exact knowledge of the spiritual man when liberated from the qualities or gunas.*

17. *The consciousness of an object is attained by concentration upon its fourfold nature: the form, through examination; the quality (or guna), through discriminative participation; the purpose, through inspiration (or bliss); and the soul, through identification.*

18. *A further stage of samadhi is achieved when, through one pointed thought, the outer activity is quieted. In this stage, the chitta is responsive only to subjective impressions.*

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Non-attachment can also be described as thirstlessness. This is the most correct occult term to use as it involves the dual idea of water, the symbol of material existence, and desire, the quality of the astral plane, whose symbol is also water. The idea of man being the "fish" is curiously complete here. This symbol (as is the case with all symbols) has seven meanings; two are of use in this place:

1. The fish is the symbol of the Vishnu aspect, the Christ principle, the second aspect of divinity, the Christ in incarnation, whether it is the cosmic Christ (expressing Himself through a solar system) or the individual Christ the potential saviour within each human being. This is the "Christ in you, the hope of glory." (Col. I:27) If the student will also study the fish Avatar of Vishnu he will learn still more.

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