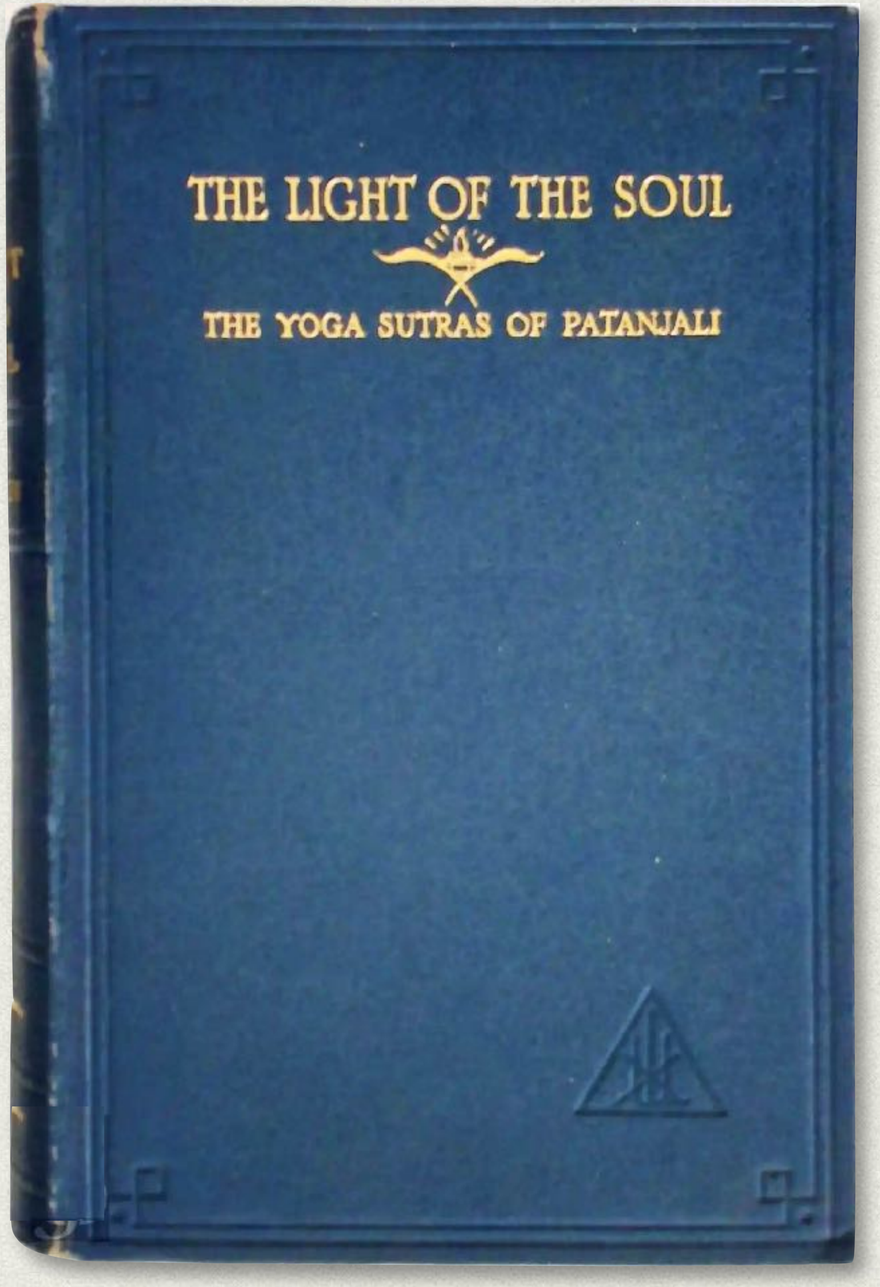



THE LIGHT OF THE SOUL
THE YOGA SUTRAS OF PATANJALI



BOOK I

THE PROBLEM OF UNION

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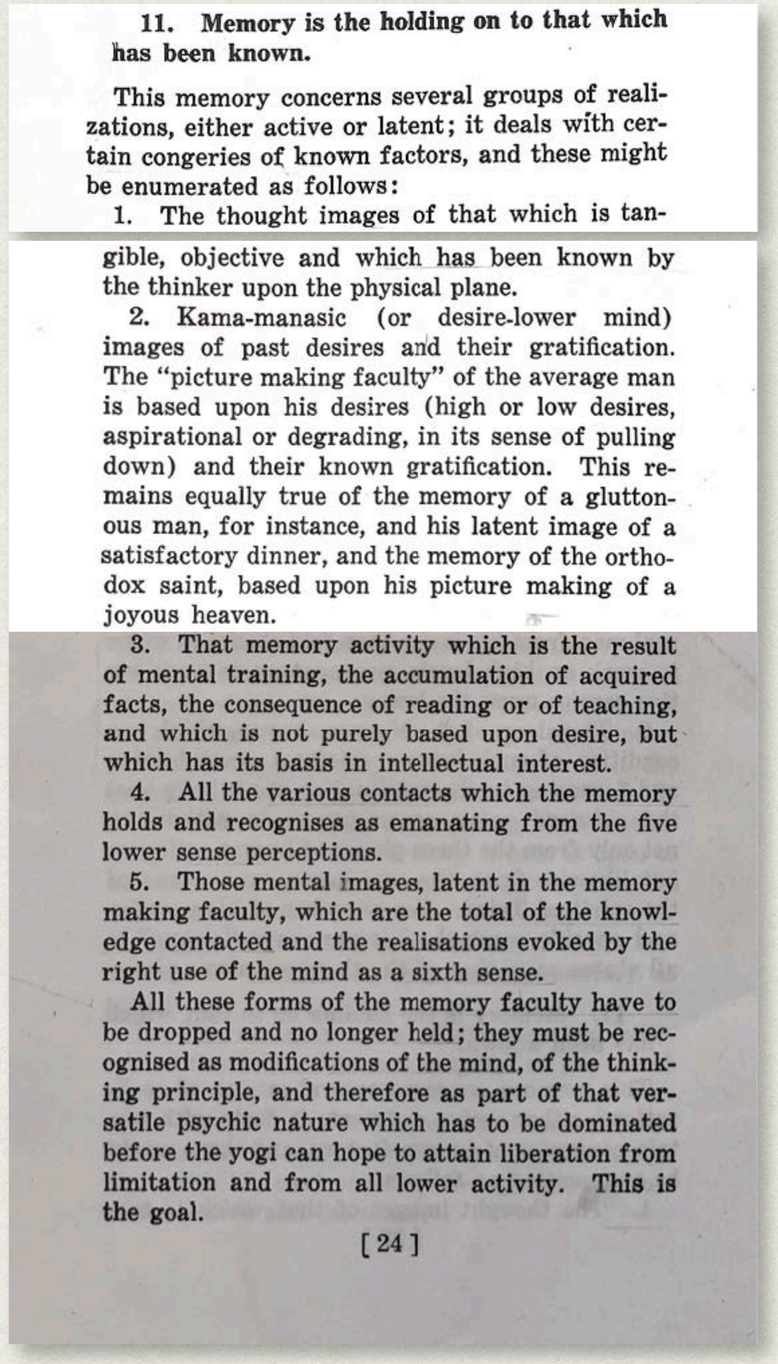
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This memory concerns several groups of realizations, either active or latent; it deals with certain congeries of known factors, and these might be enumerated as follows:

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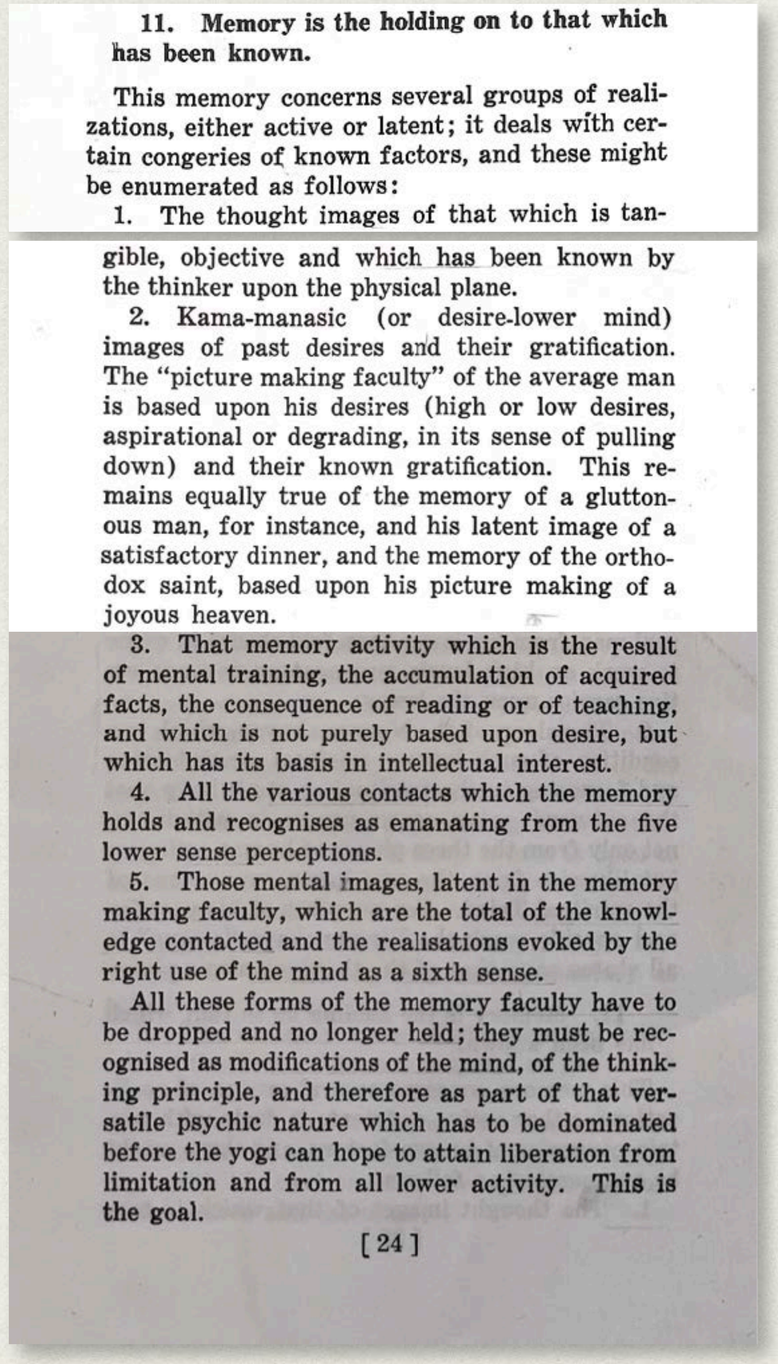
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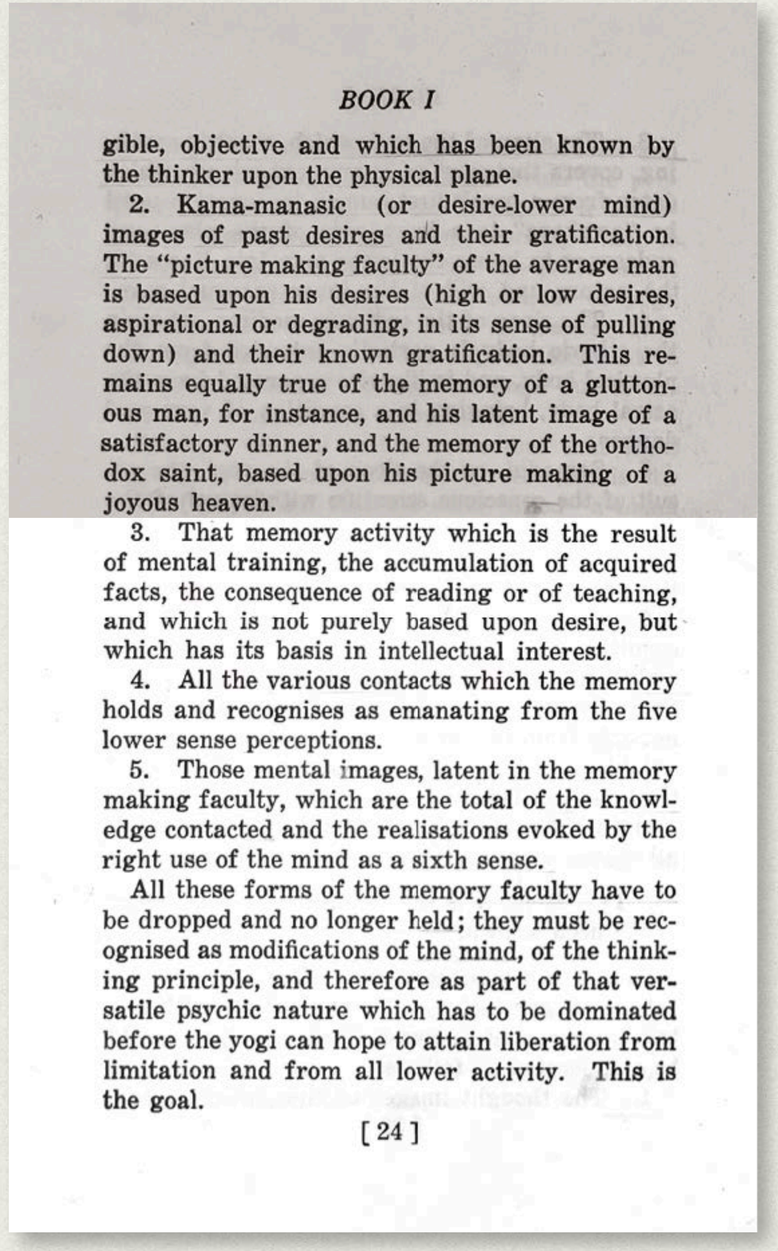
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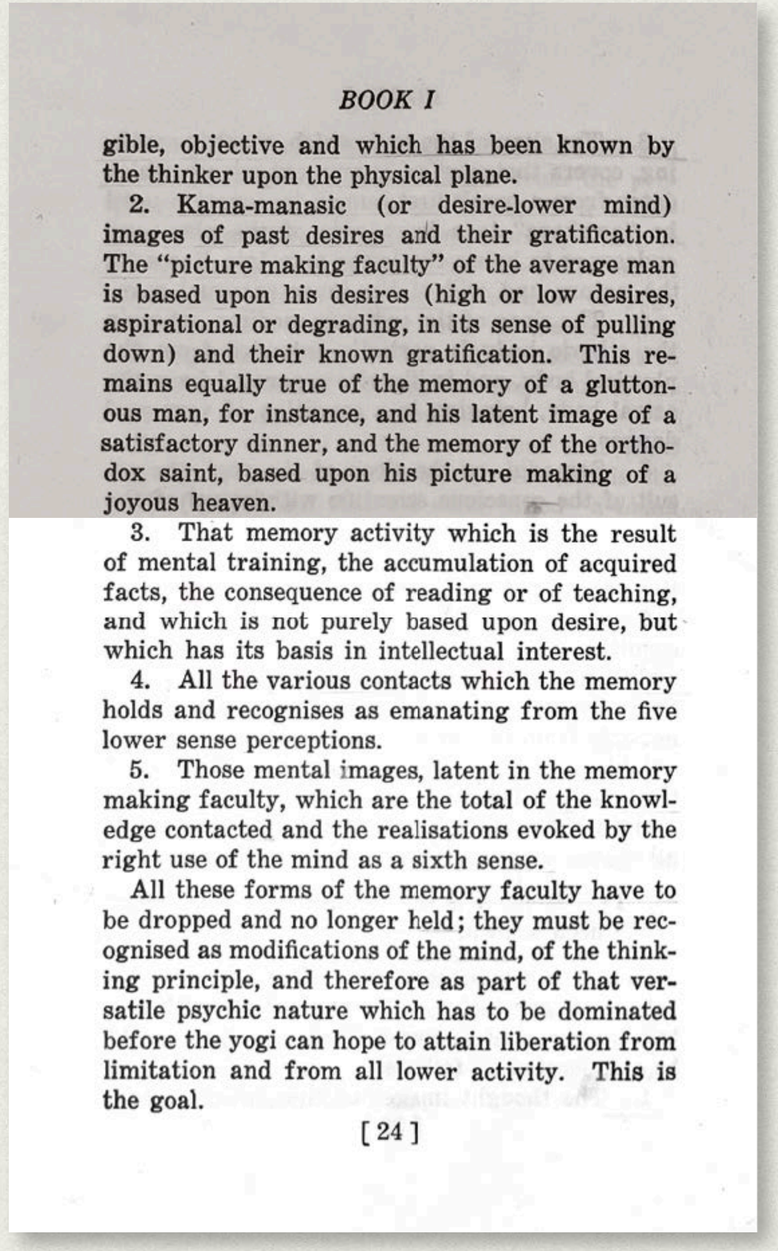
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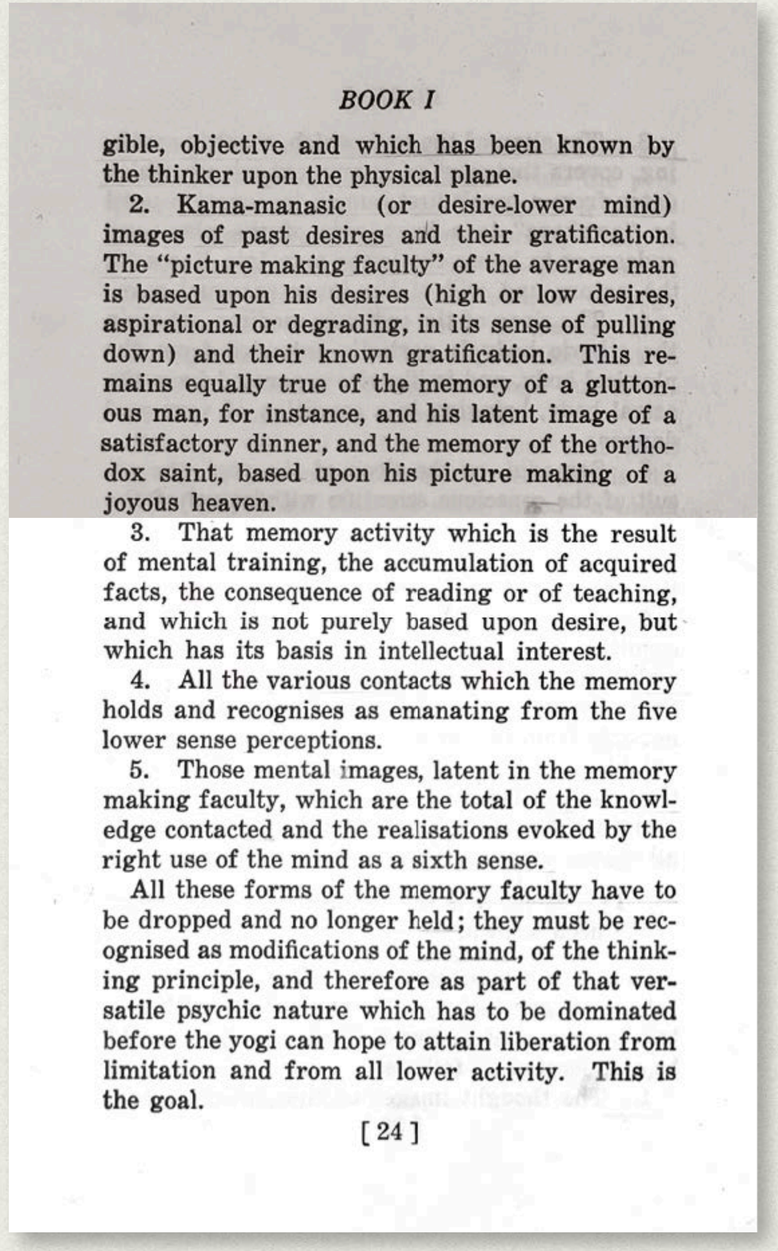
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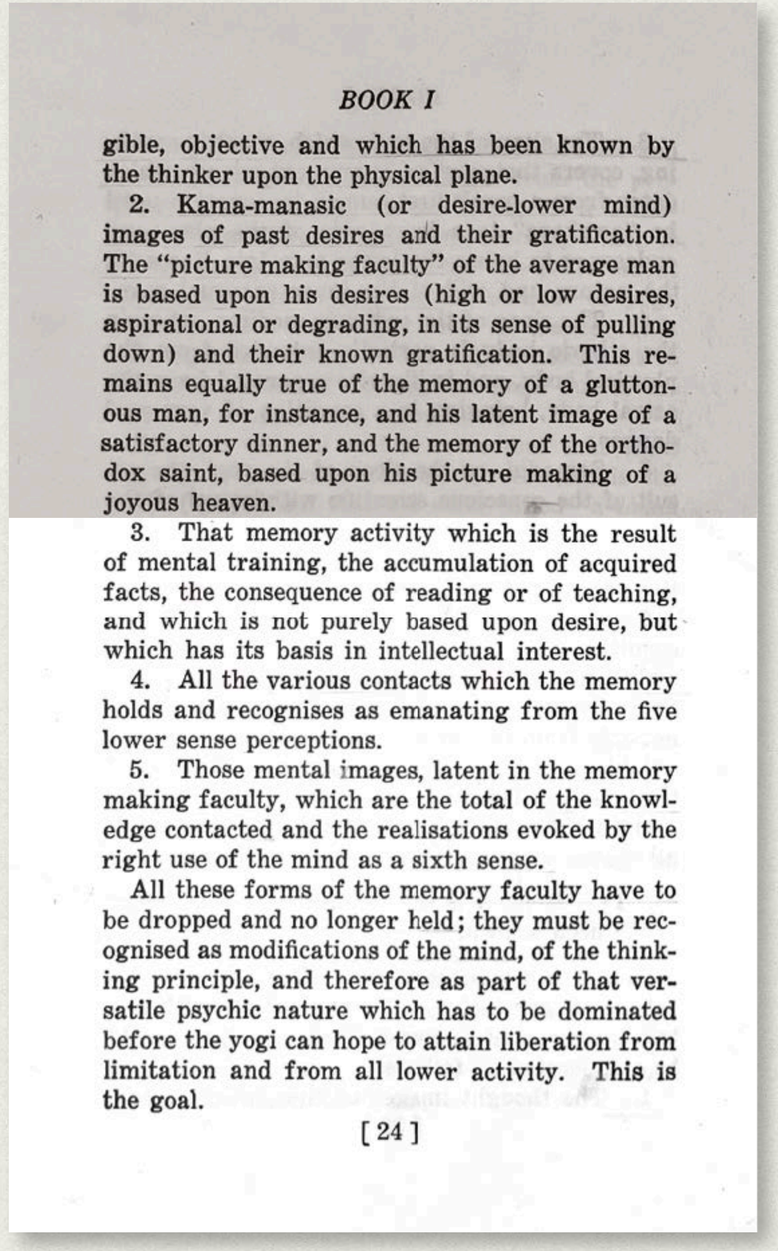
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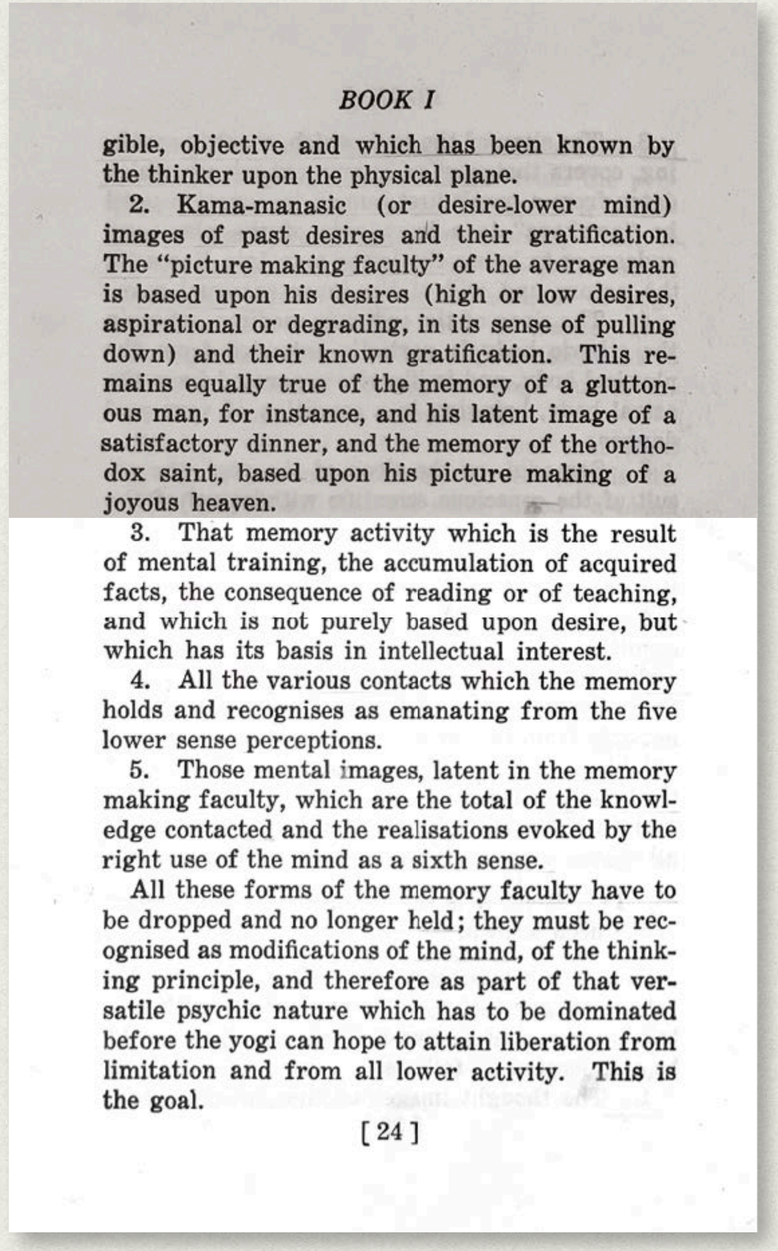
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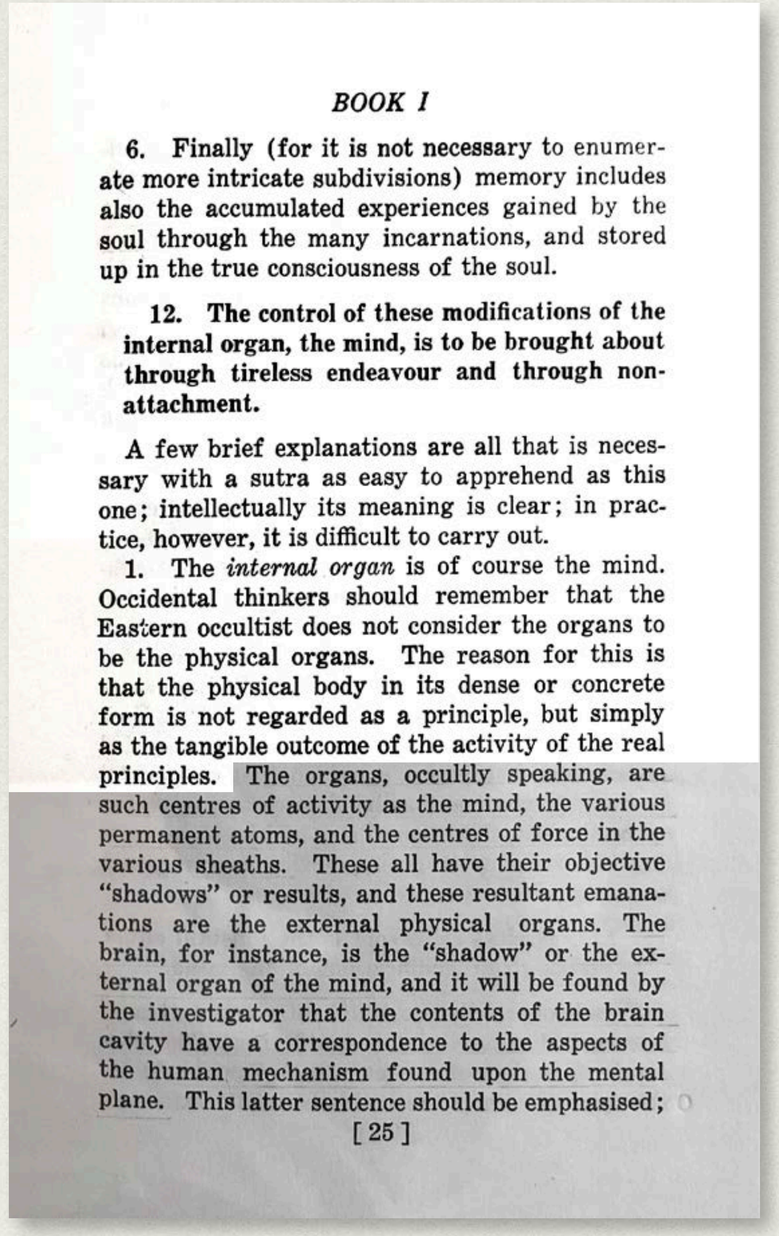
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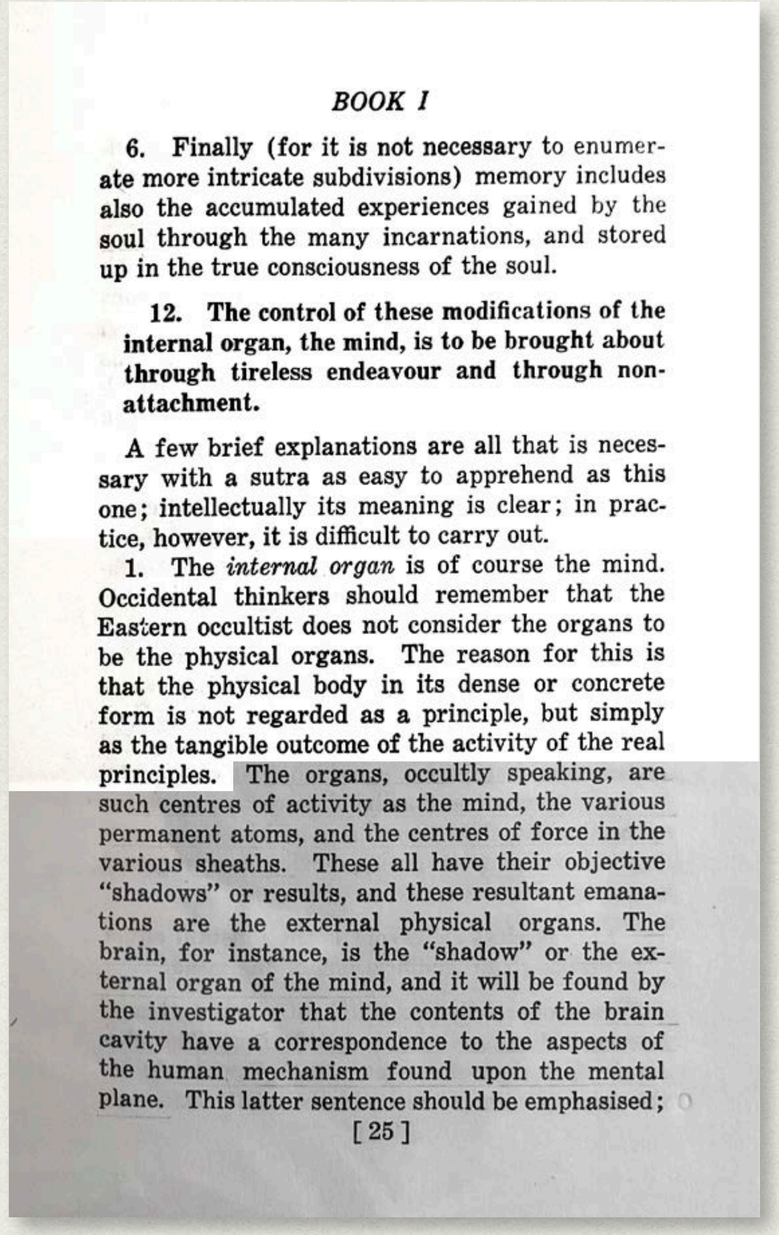
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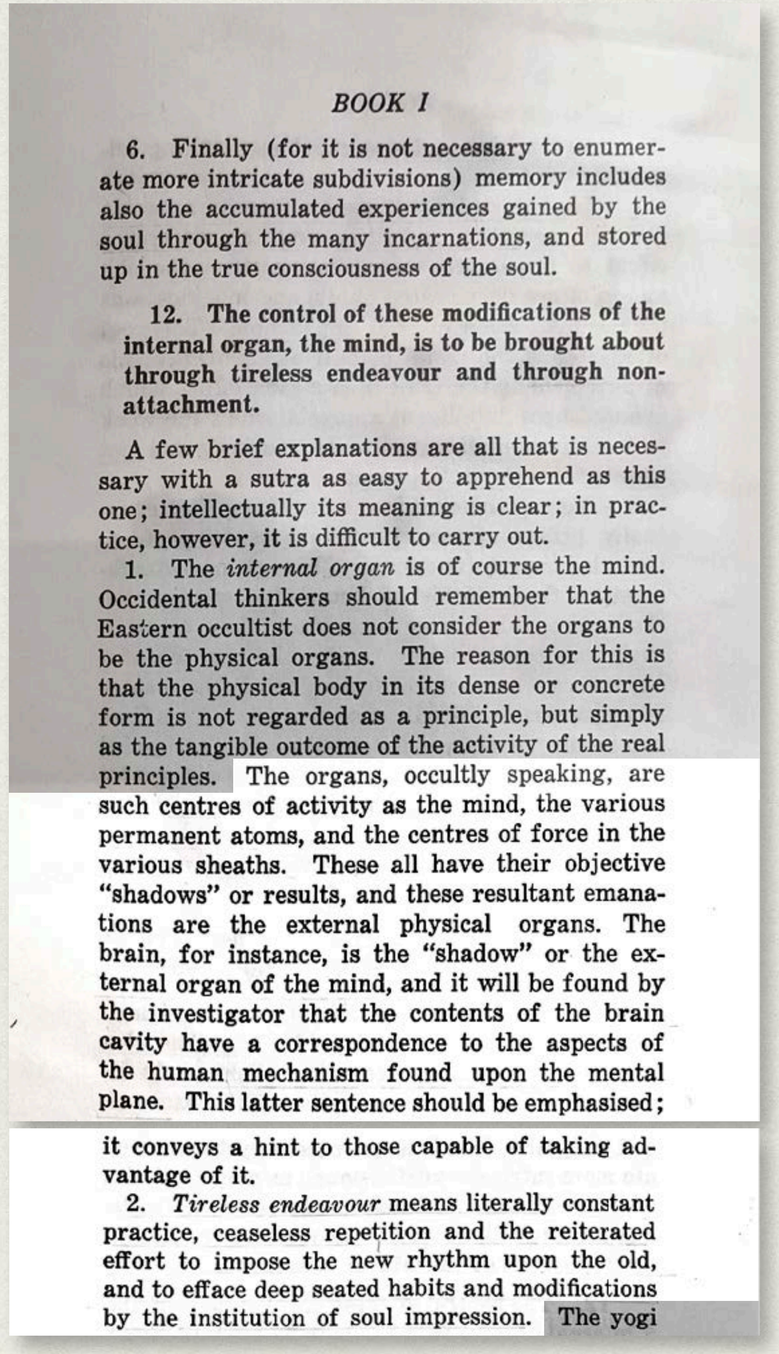
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2. *Tireless endeavour* means literally constant practice, ceaseless repetition and the reiterated effort to impose the new rhythm upon the old, and to efface deep seated habits and modifications by the institution of soul impression.



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6. Finally (for it is not necessary to enumerate more intricate subdivisions) memory includes also the accumulated experiences gained by the soul through the many incarnations, and stored up in the true consciousness of the soul.

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A few brief explanations are all that is necessary with a sutra as easy to apprehend as this one; intellectually its meaning is clear; in practice, however, it is difficult to carry out.

1. The *internal organ* is of course the mind. Occidental thinkers should remember that the Eastern occultist does not consider the organs to be the physical organs. The reason for this is that the physical body in its dense or concrete form is not regarded as a principle, but simply as the tangible outcome of the activity of the real principles. The organs, occultly speaking, are such centres of activity as the mind, the various permanent atoms, and the centres of force in the various sheaths. These all have their objective "shadows" or results, and these resultant emanations are the external physical organs. The brain, for instance, is the "shadow" or the external organ of the mind, and it will be found by the investigator that the contents of the brain cavity have a correspondence to the aspects of the human mechanism found upon the mental plane. This latter sentence should be emphasised; it conveys a hint to those capable of taking advantage of it.

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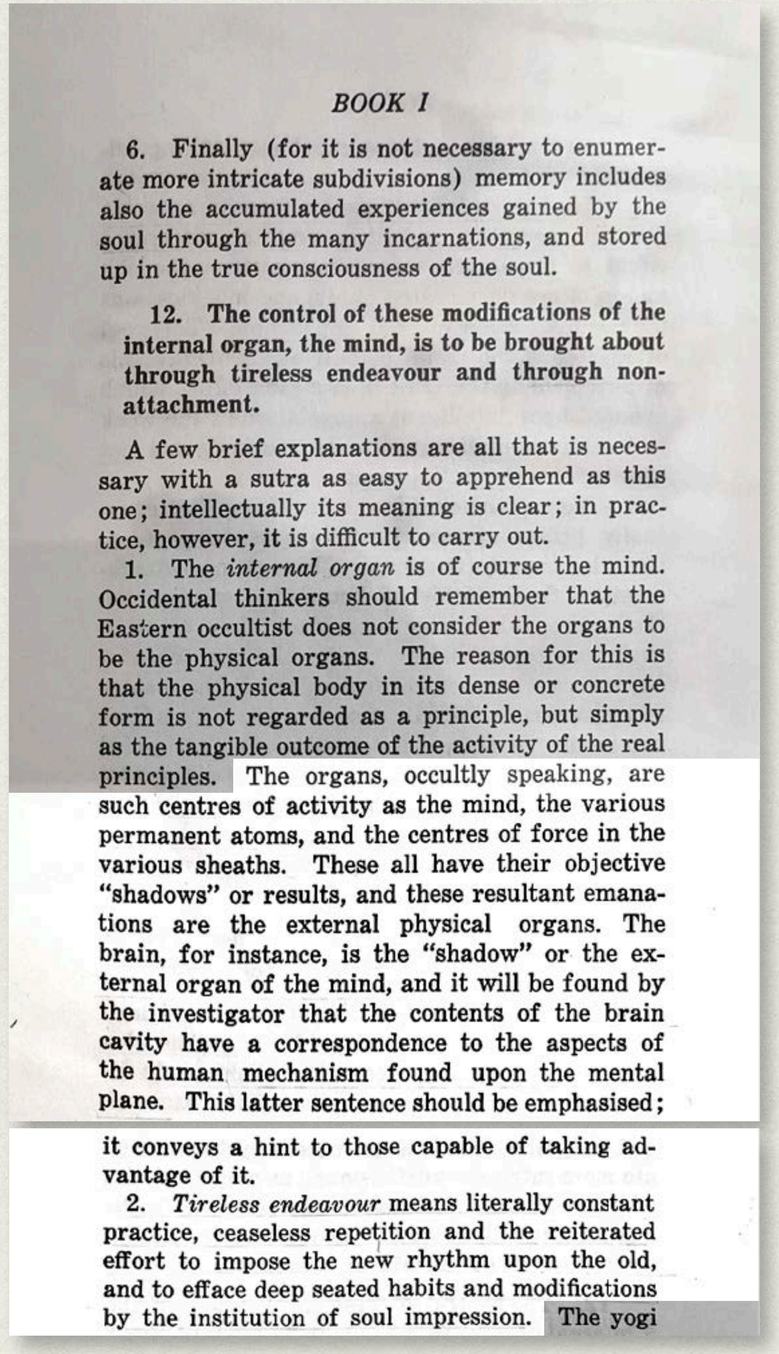
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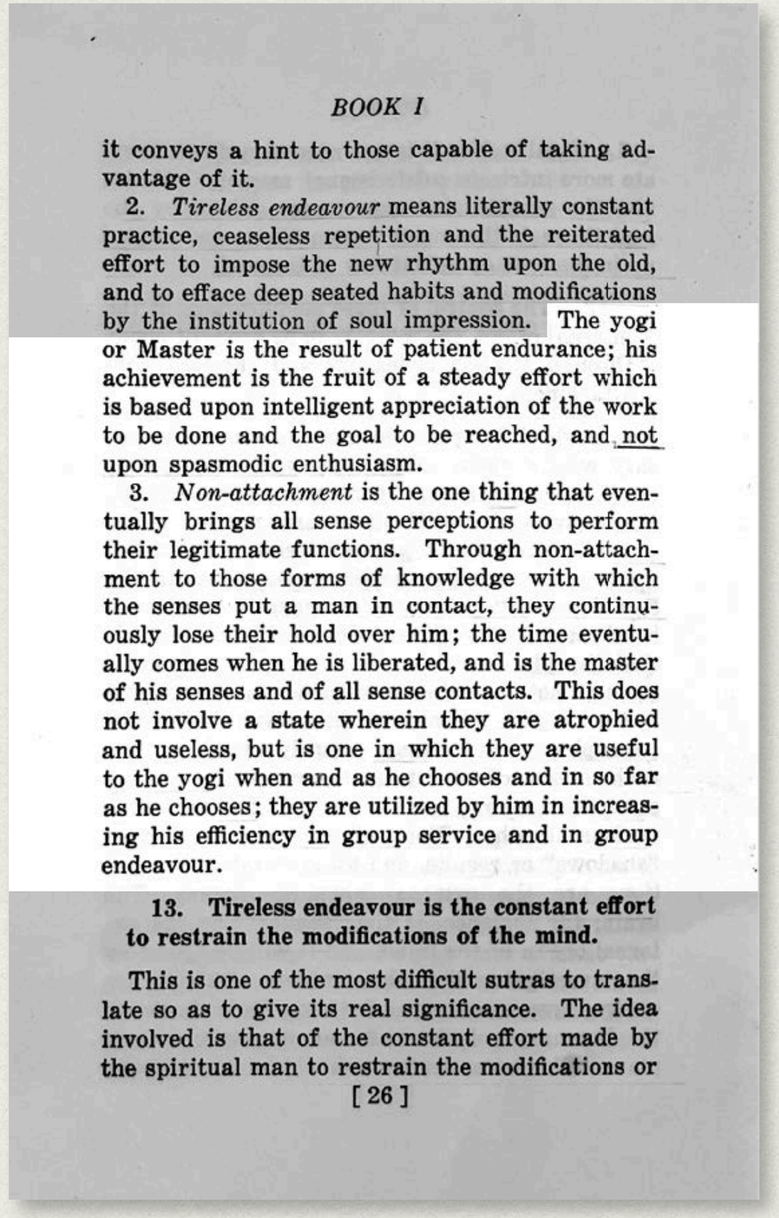
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The yogi or Master is the result of patient endurance; his achievement is the fruit of a steady effort which is based upon intelligent appreciation of the work to be done and the goal to be reached, and not upon spasmodic enthusiasm.

3. ***Non-attachment*** is the one thing that eventually brings all sense perceptions to perform their legitimate functions. Through non-attachment to those forms of knowledge with which the senses put a man in contact, they continuously lose their hold over him; the time eventually comes when he is liberated, and is the master of his senses and of all sense contacts. This does not involve a state wherein they are atrophied and useless, but is one in which they are useful to the yogi when and as he chooses and in so far as he chooses; they are utilized by him in increasing his efficiency in group service and in group endeavour.



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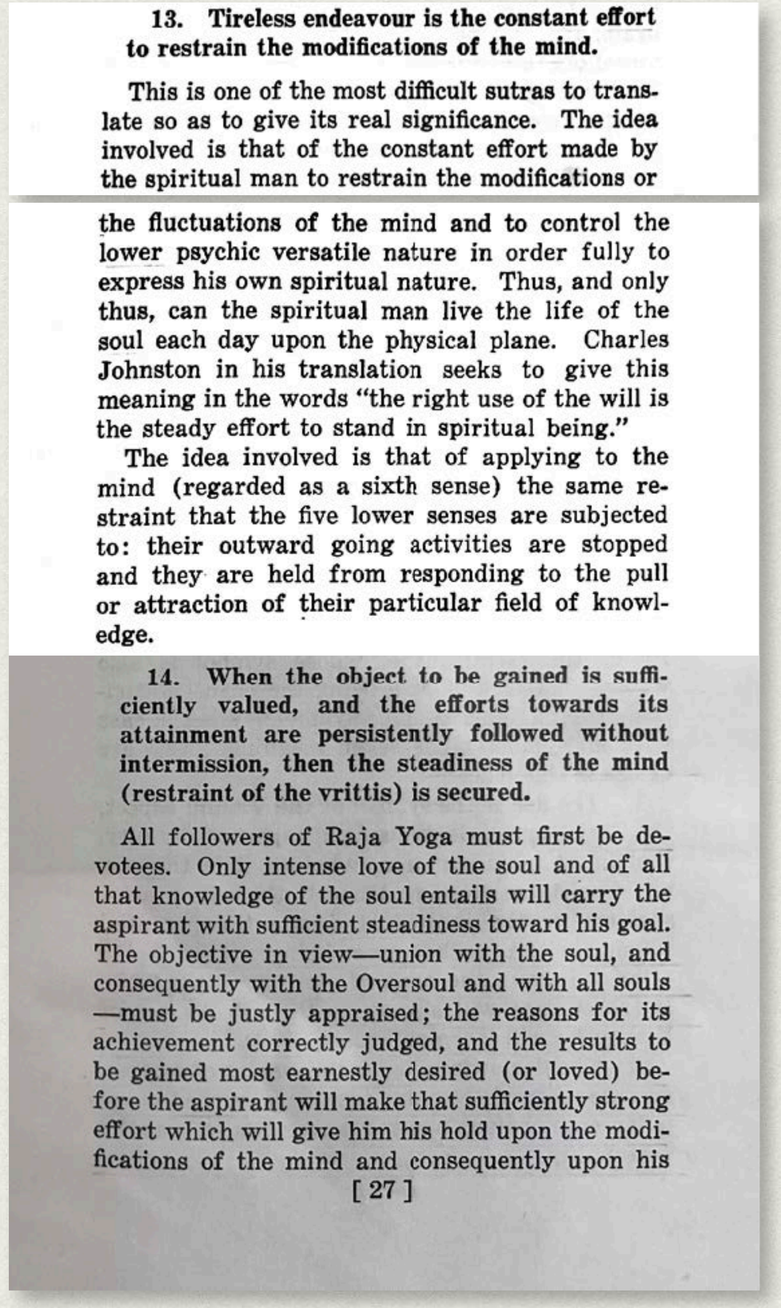
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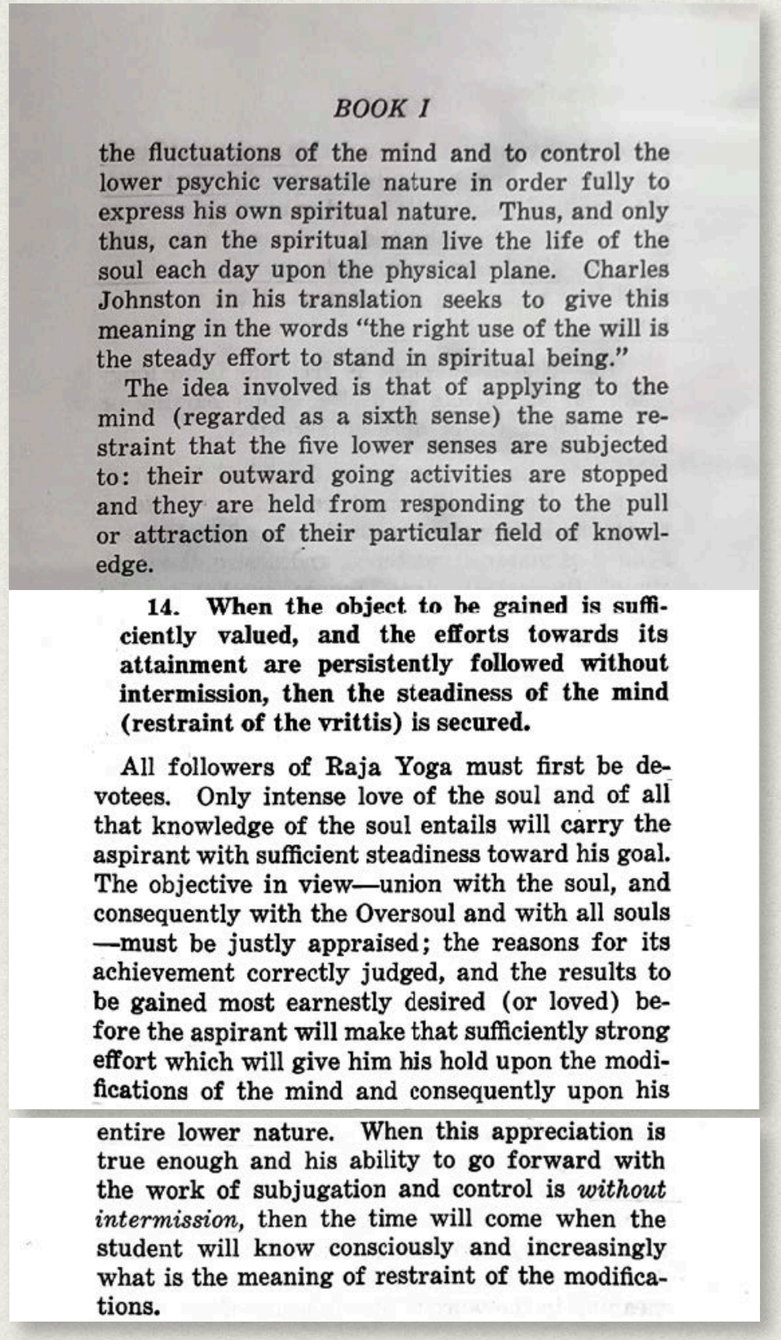
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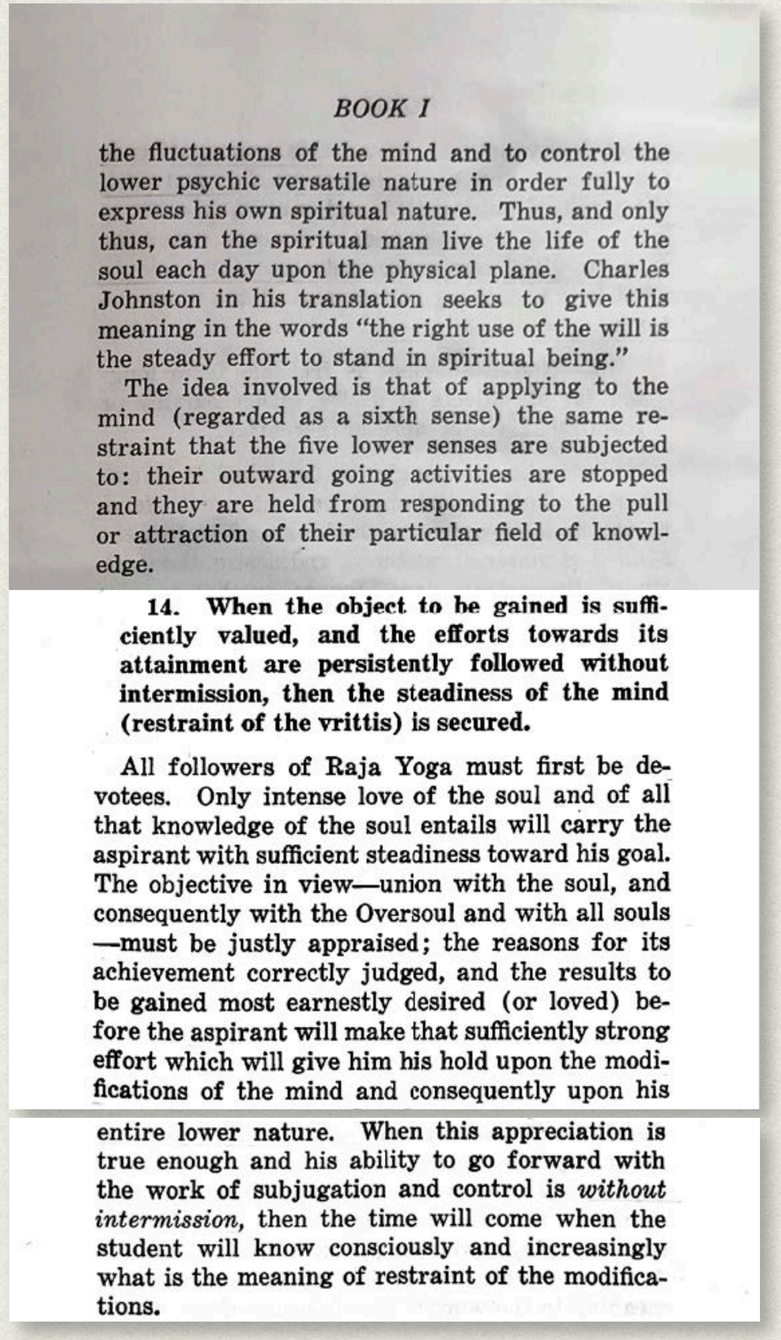
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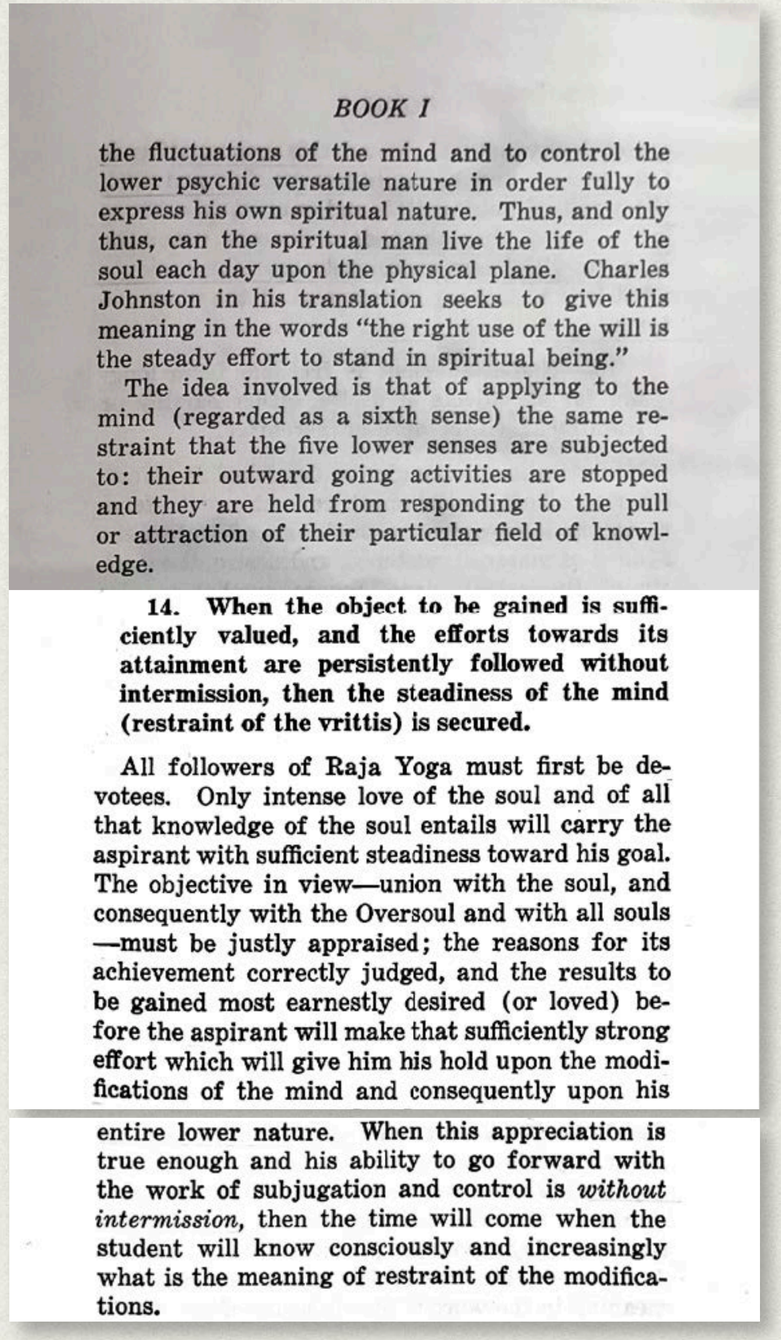
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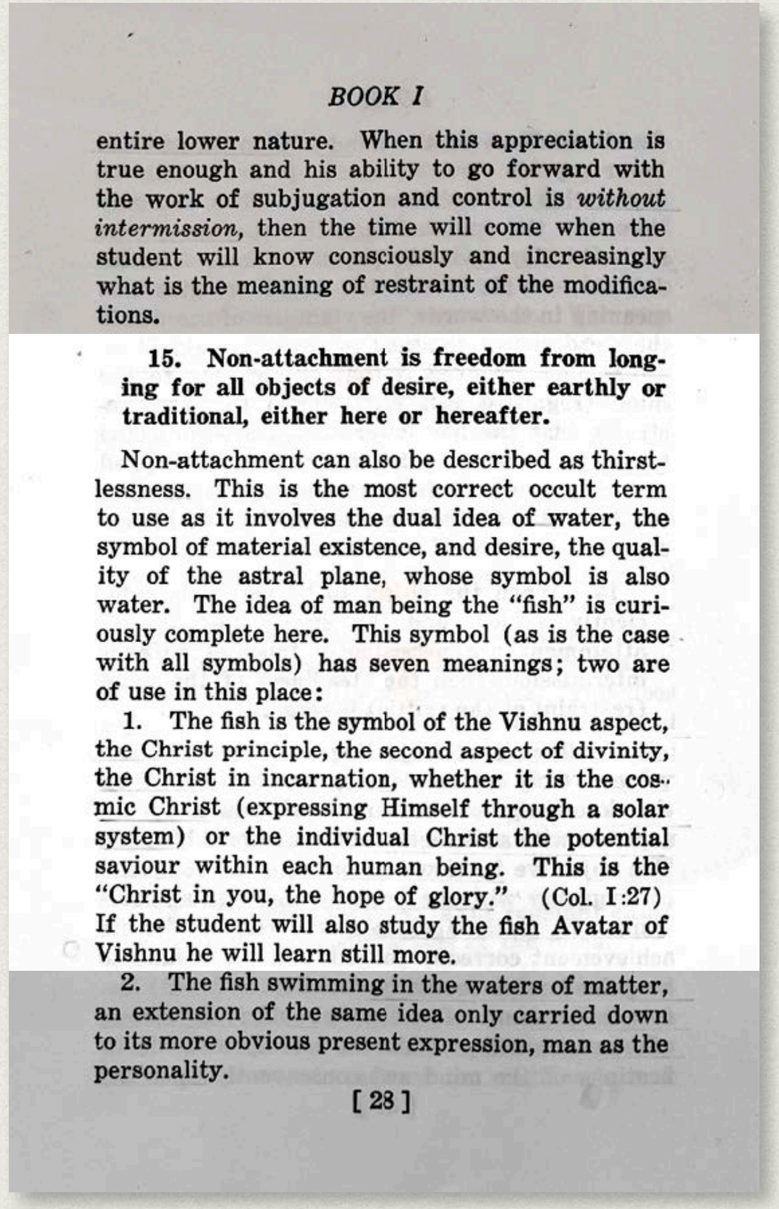
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Non-attachment can also be described as thirstlessness. This is the most correct occult term to use as it involves the dual idea of water, the symbol of material existence, and desire, the quality of the astral plane, whose symbol is also water. The 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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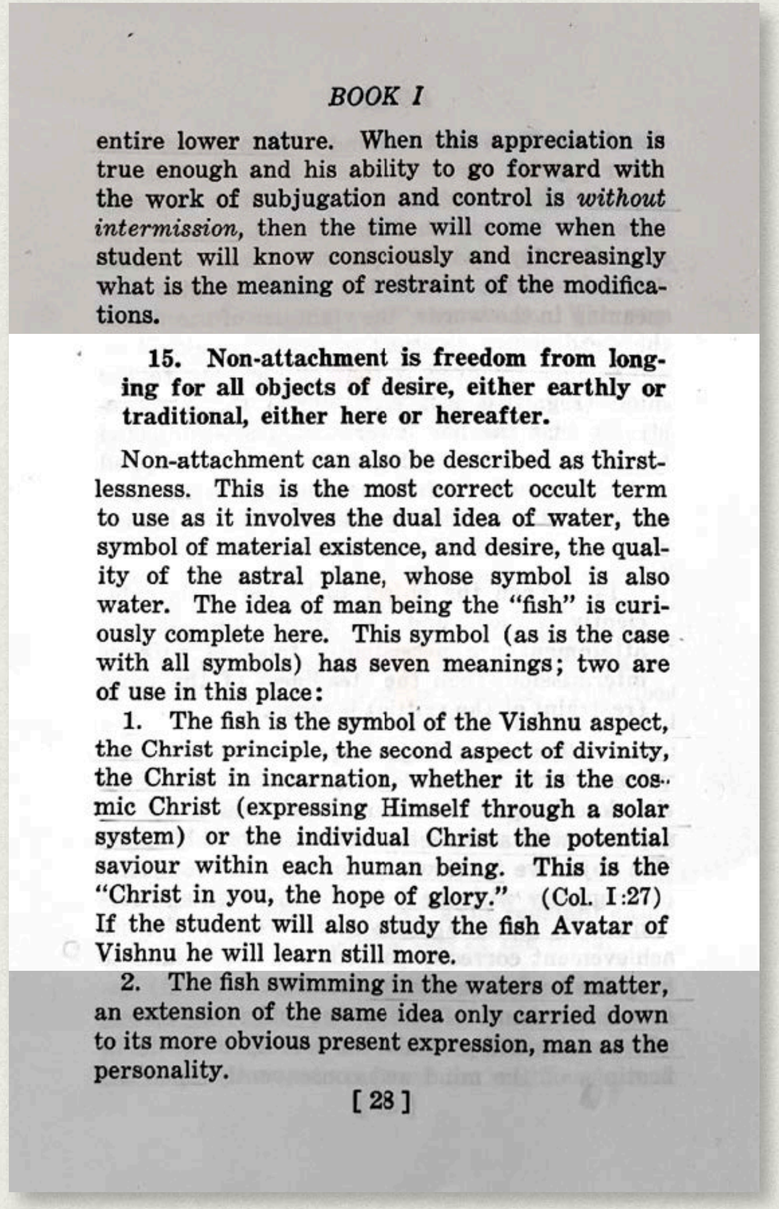
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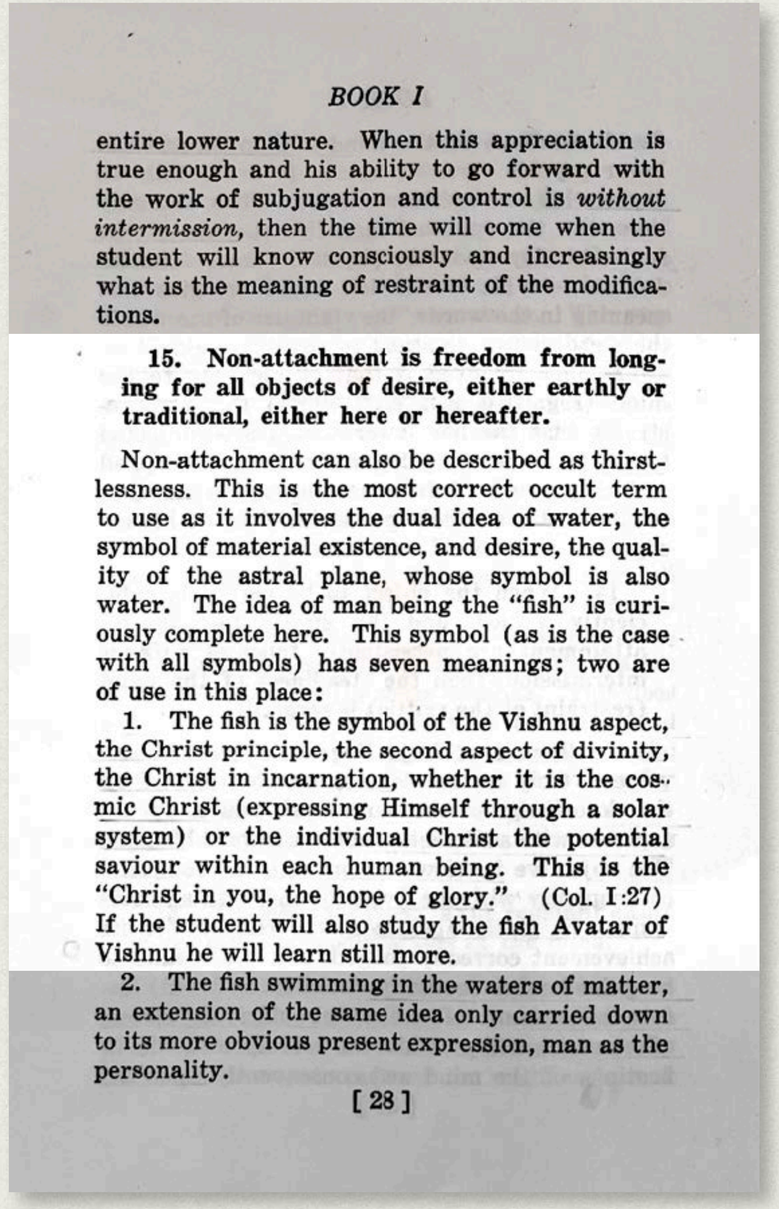
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15. Non-attachment is freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter.

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:

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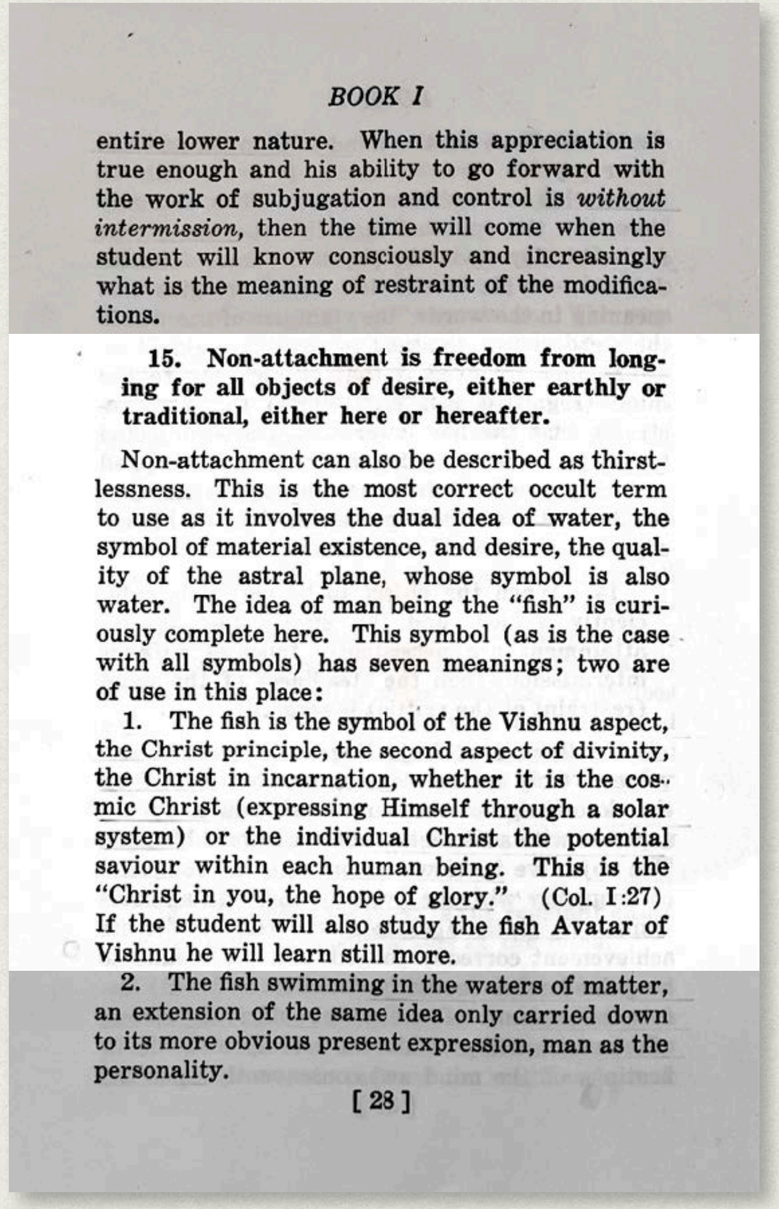
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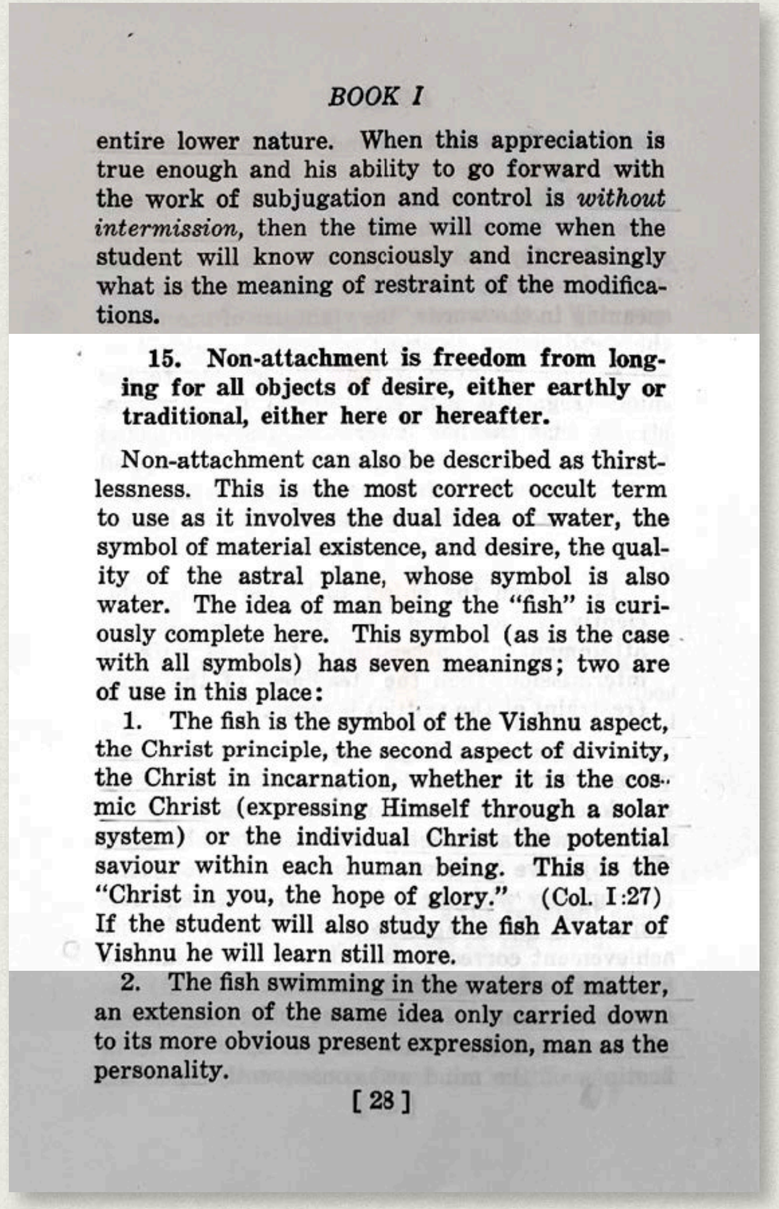
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Matsya, avatar of Vishnu



The Egyptian Goddess Neith

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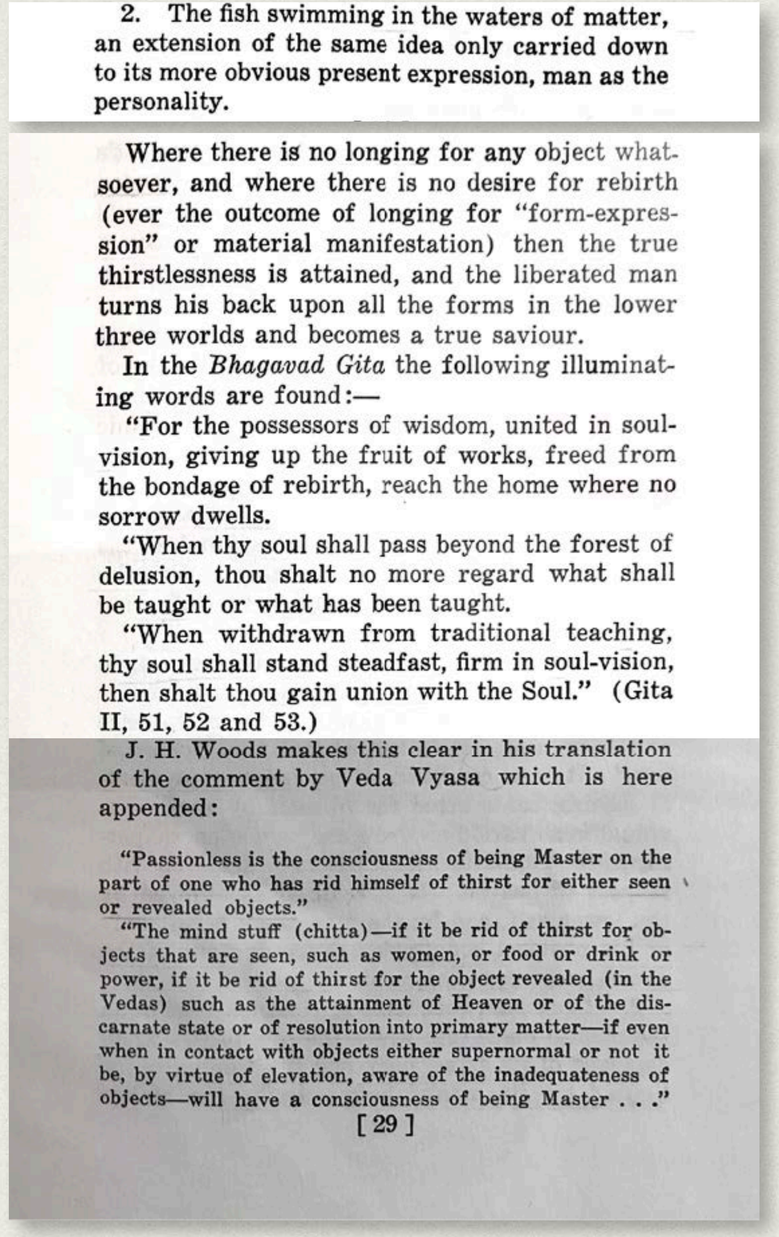
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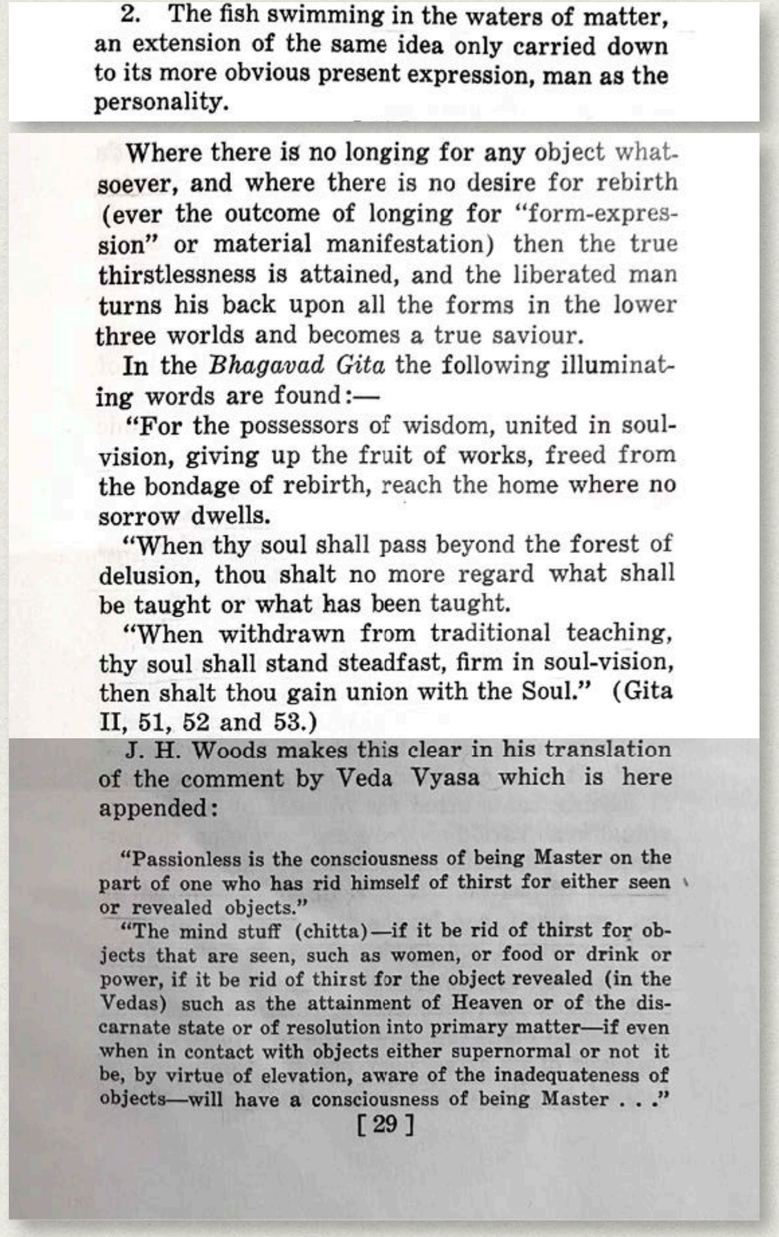
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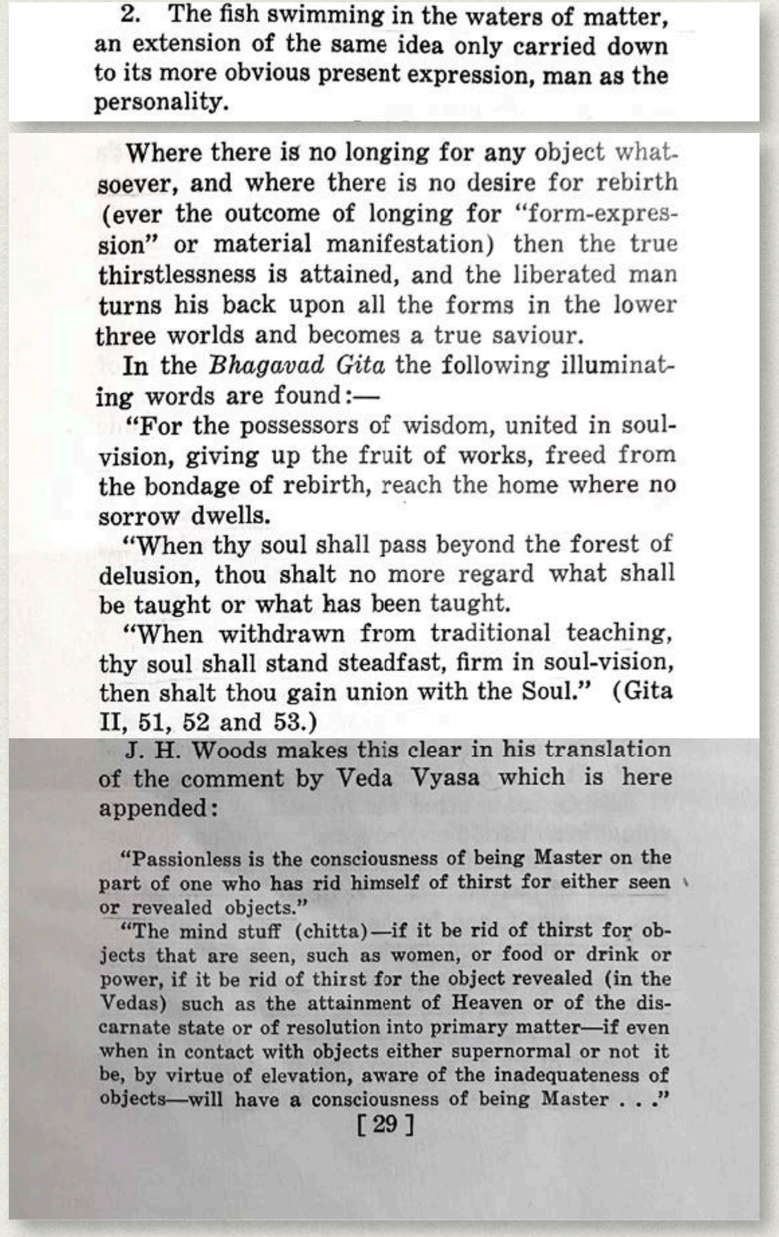
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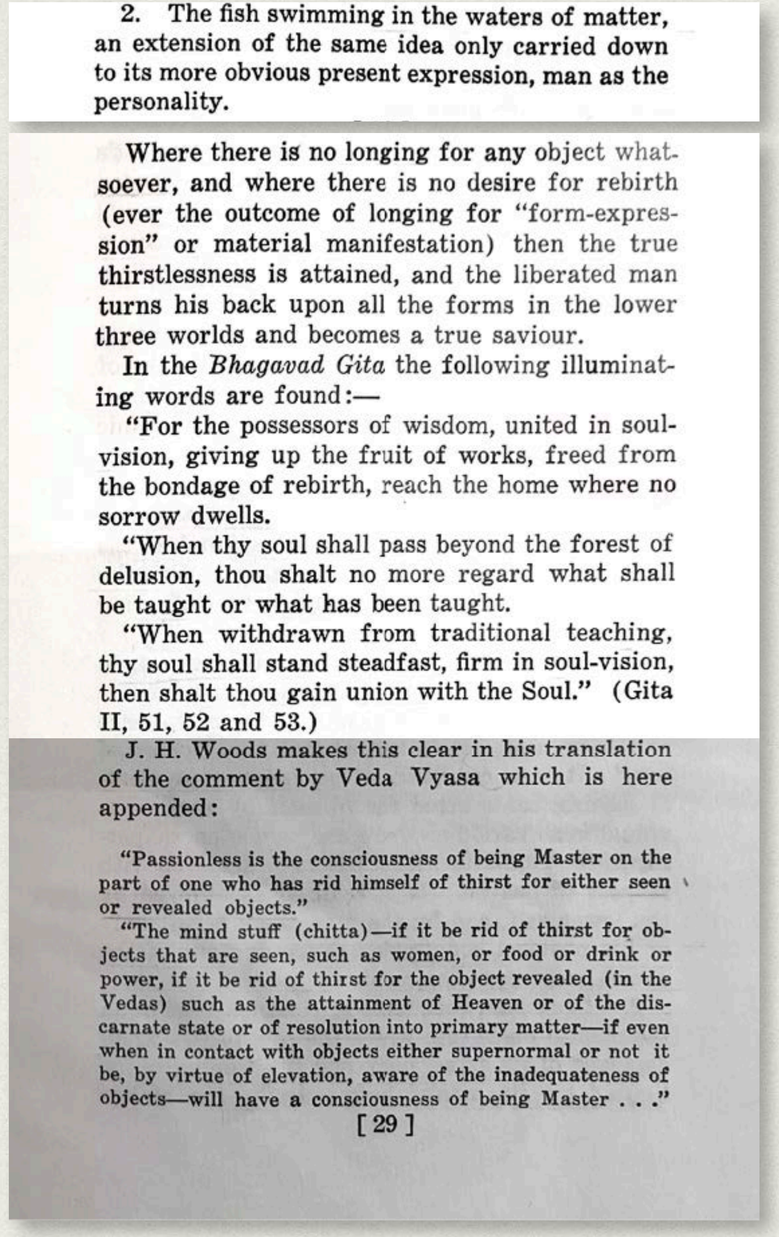
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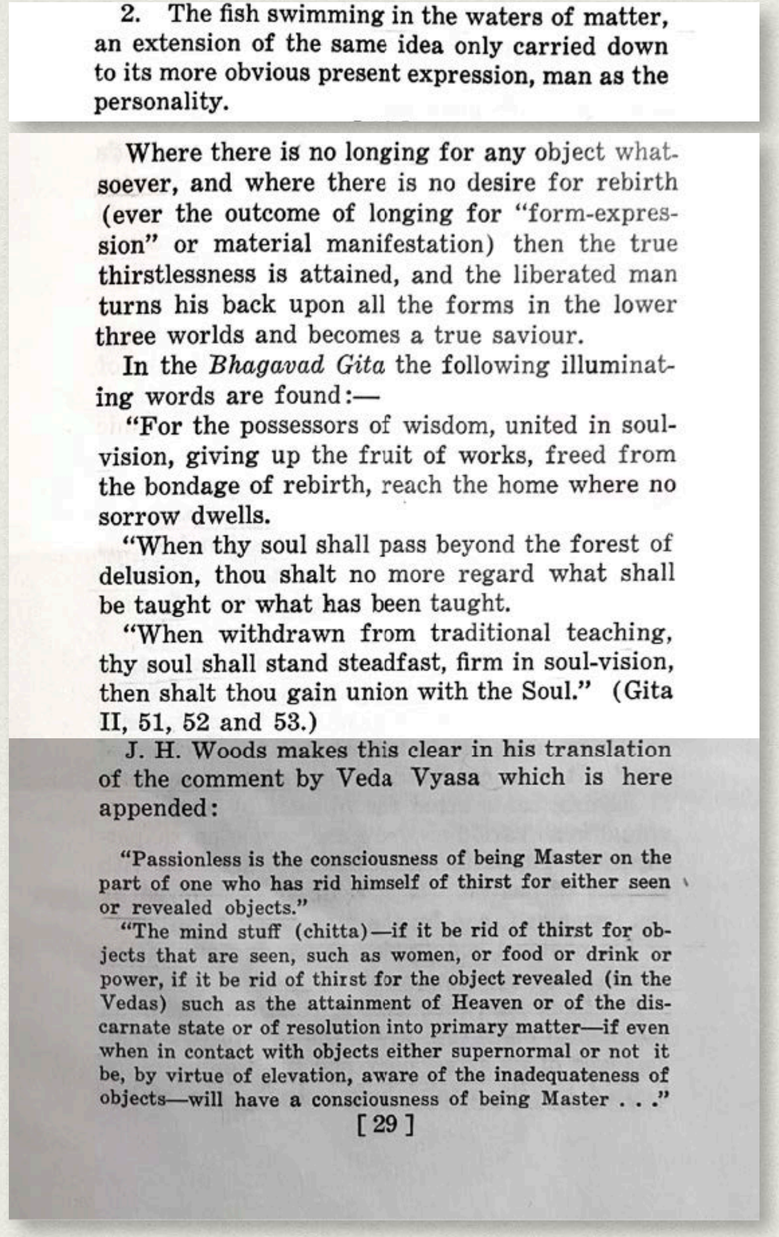
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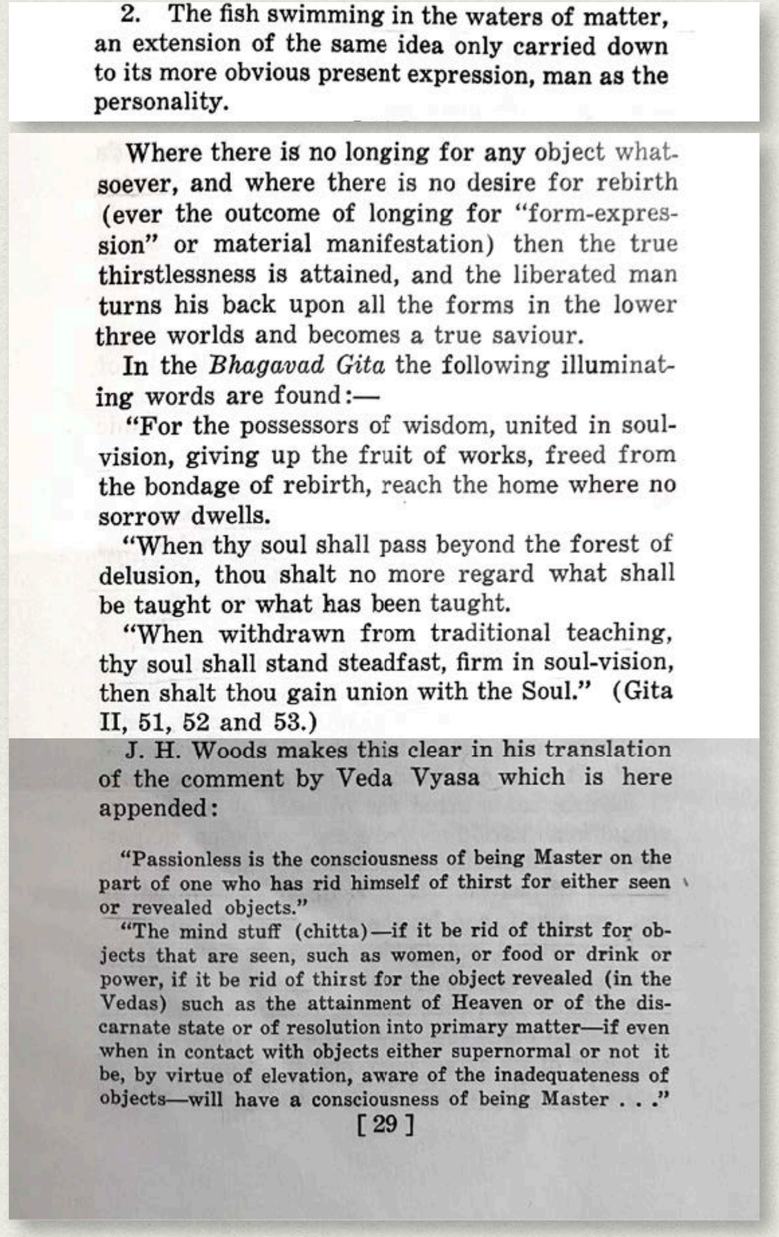
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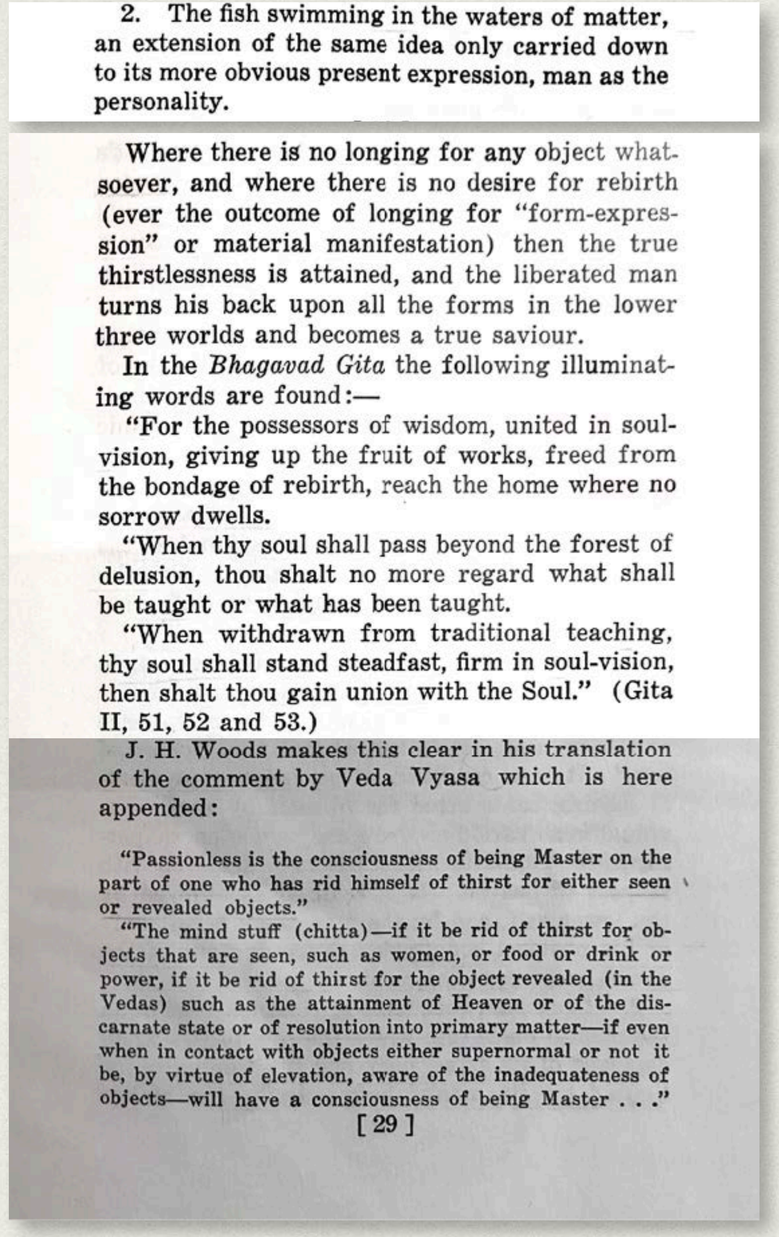
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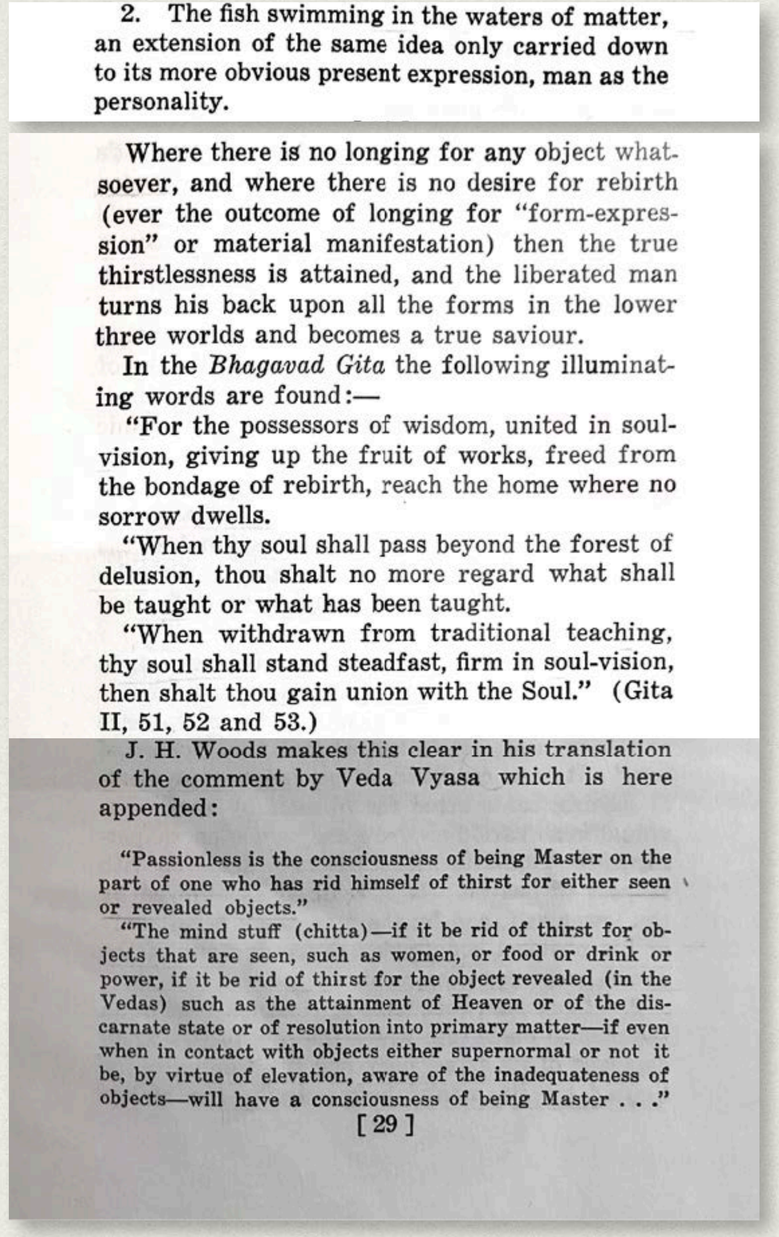
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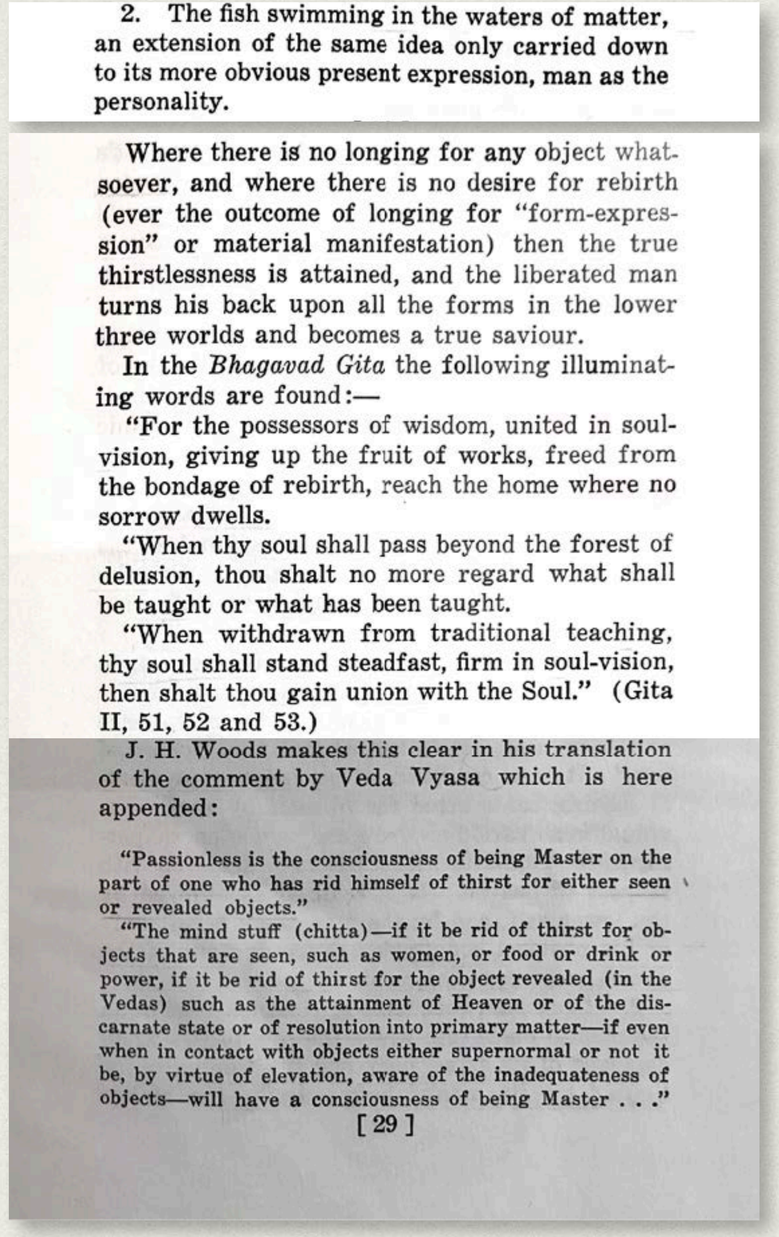
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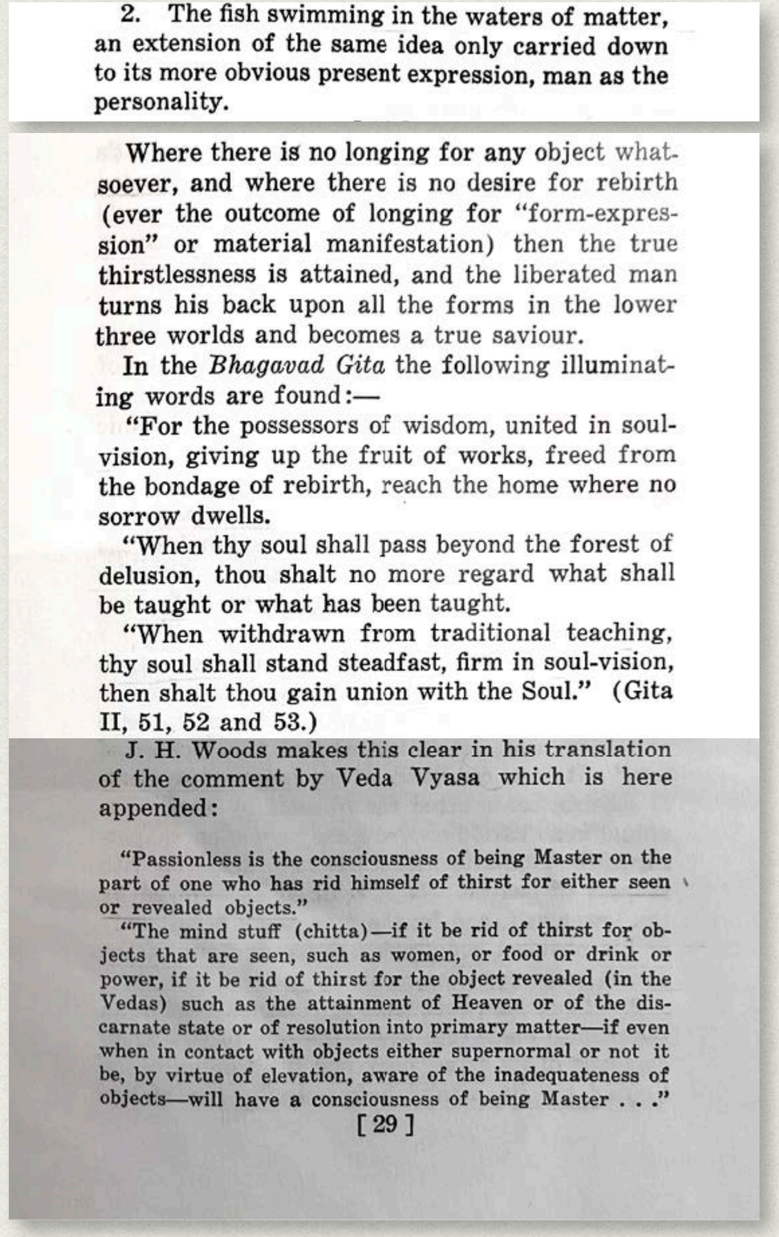
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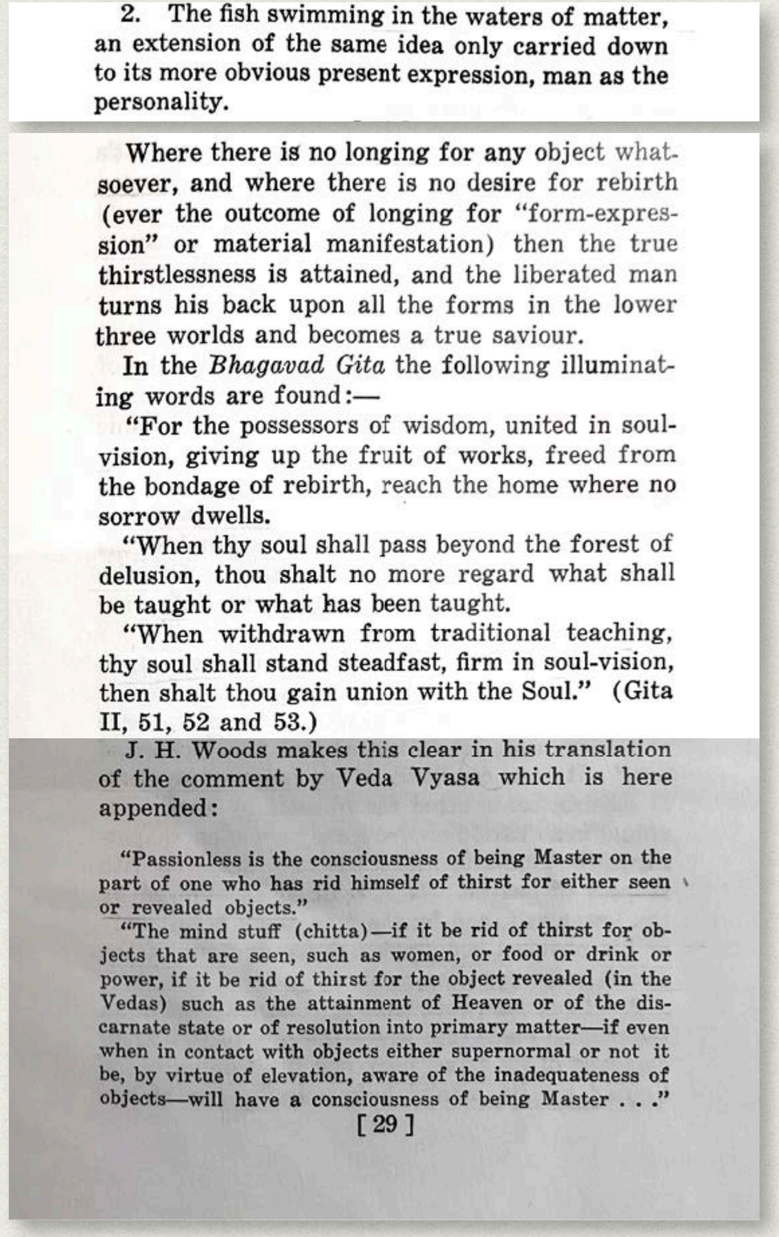
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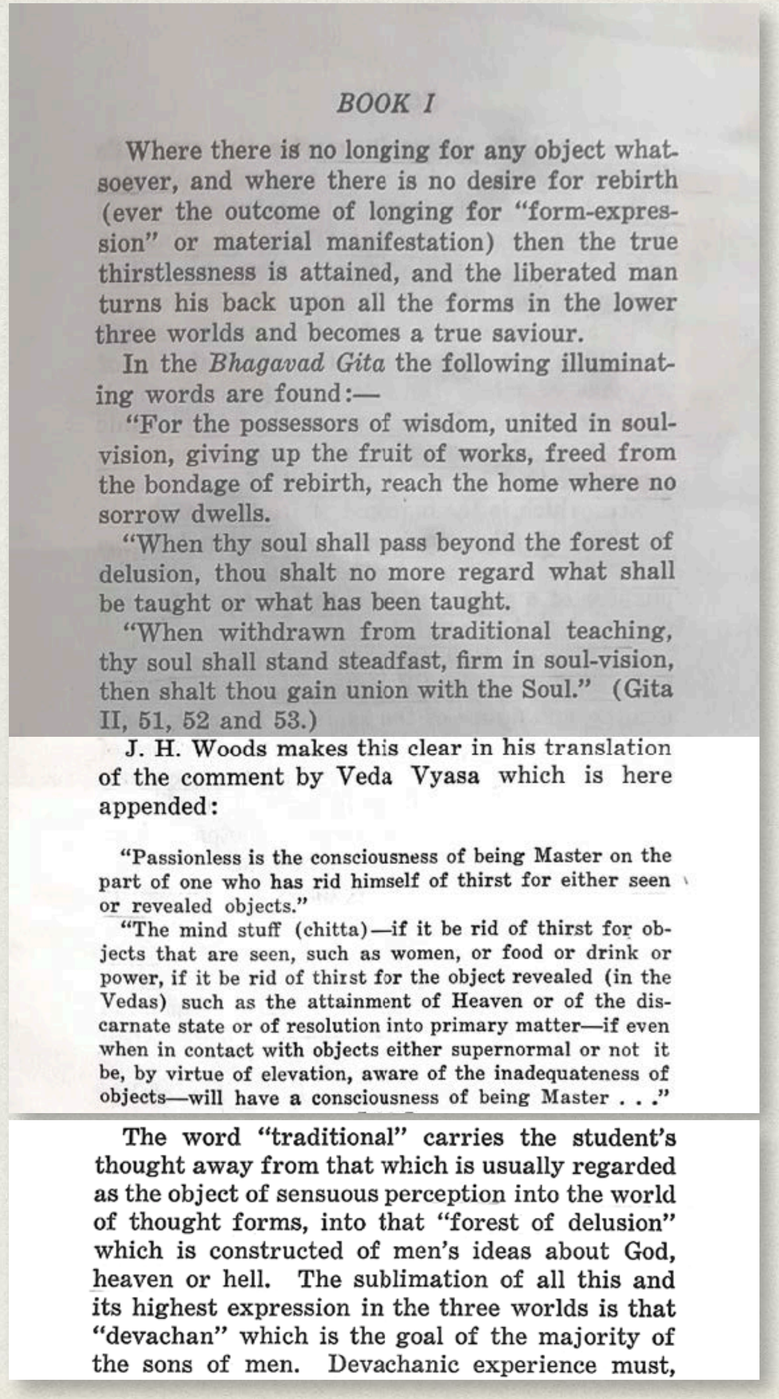
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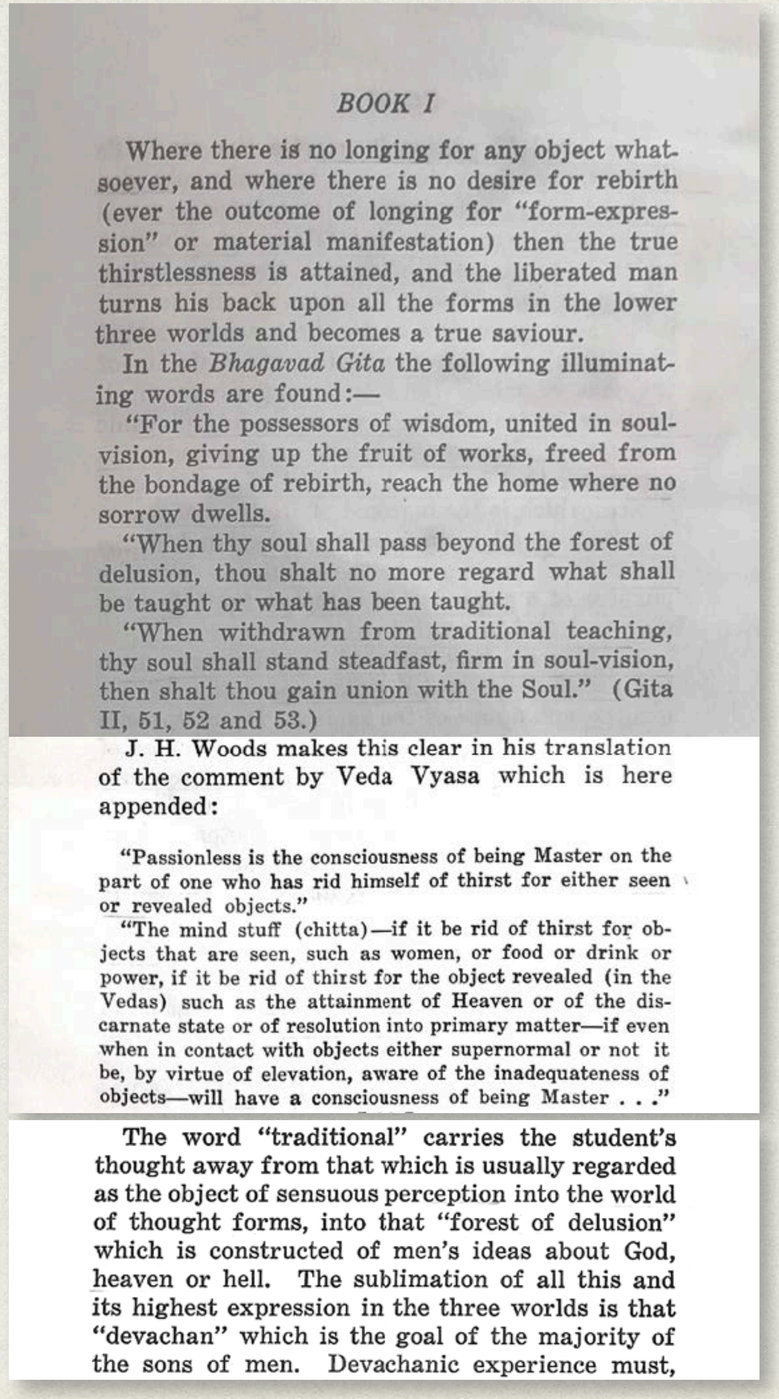
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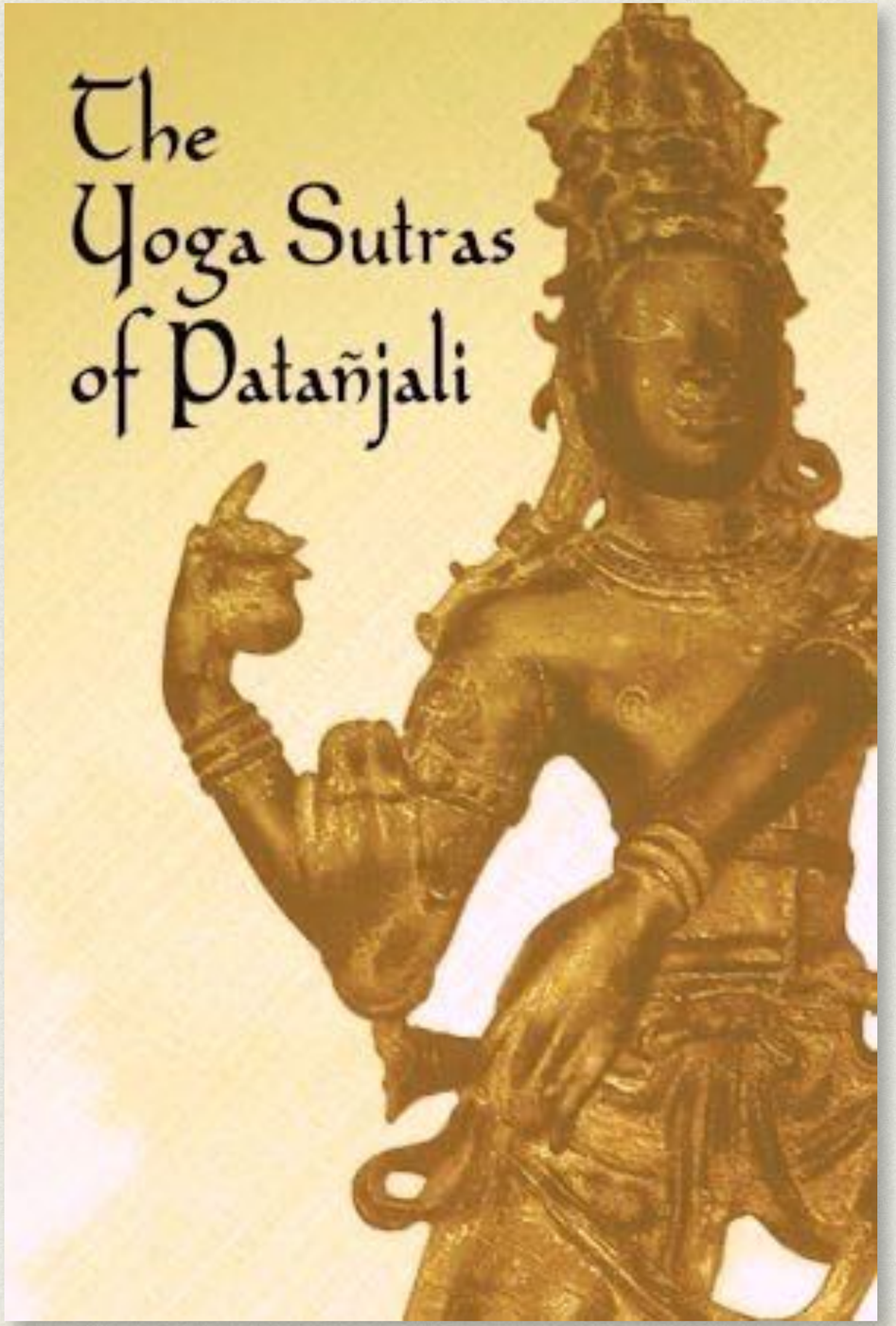
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James Haughton Woods (1864–1935)



NOV 30 1917

THE

YOGA-SYSTEM OF PATAÑJALI

Or the Ancient Hindu Doctrine of Concentration of Mind

EMBRACING

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AND

THE COMMENT, CALLED YOGA-BHĀSHYA, ATTRIBUTED TO VEDA-VYĀSA

AND

THE EXPLANATION, CALLED TATTVA-VAIÇĀRADĪ, OF VĀCHASPATI-MIÇRA

TRANSLATED FROM THE ORIGINAL SANSKRIT

BY

JAMES HAUGHTON WOODS

PROFESSOR OF PHILOSOPHY IN HARVARD UNIVERSITY

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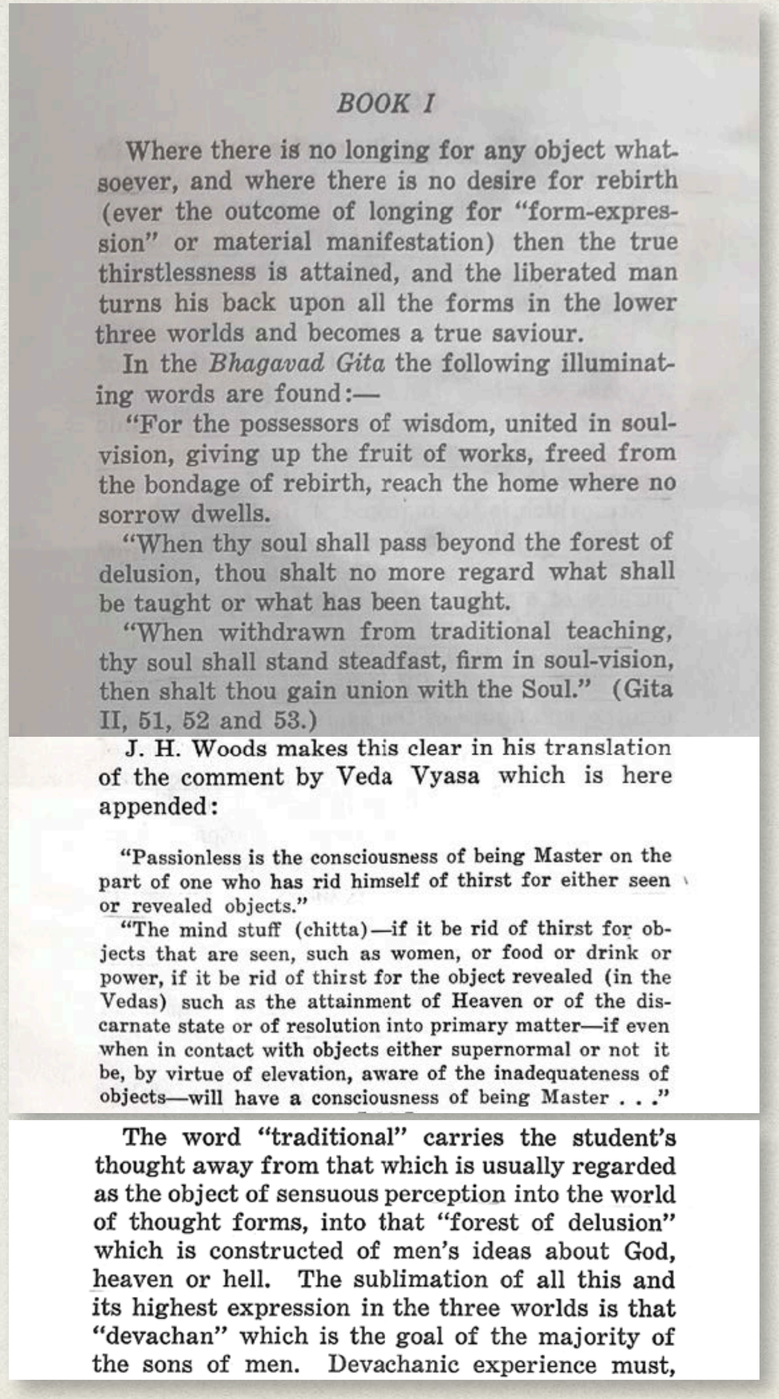
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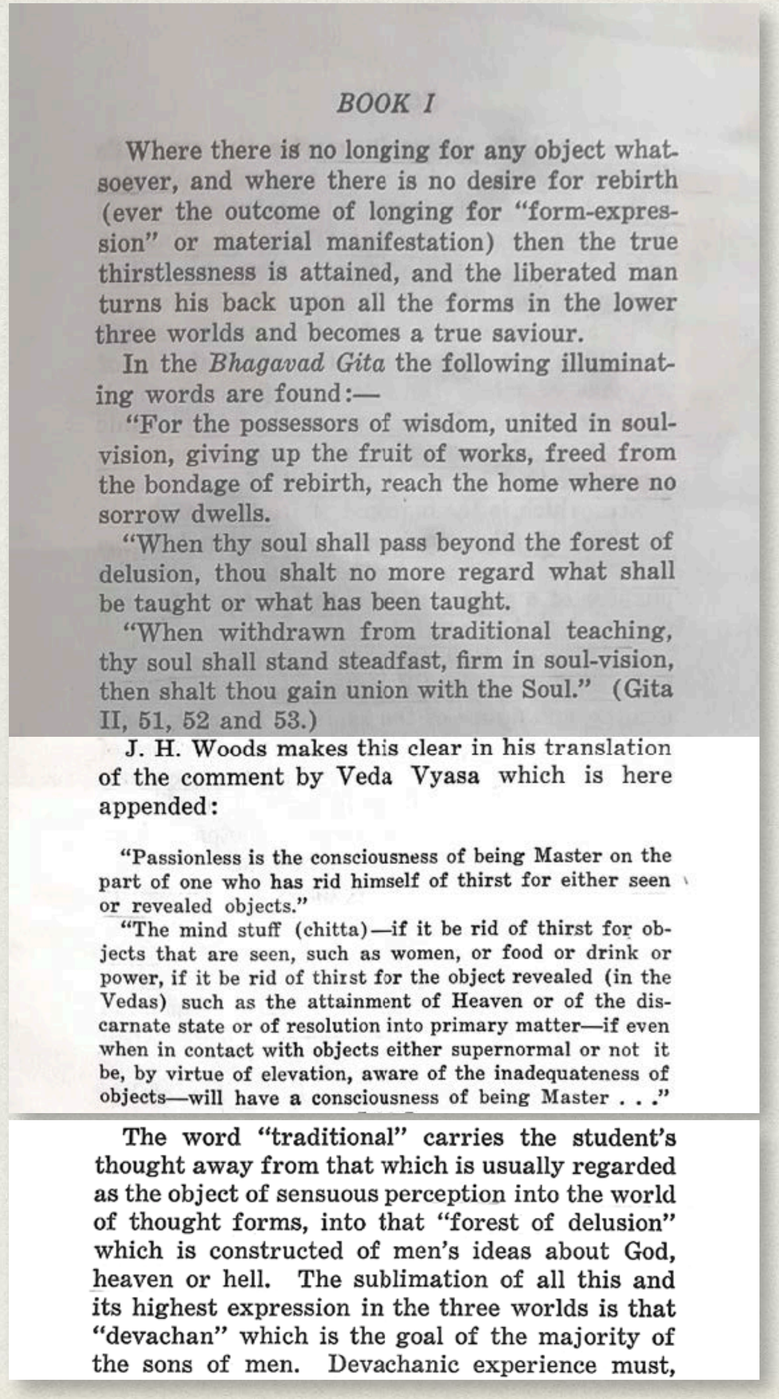
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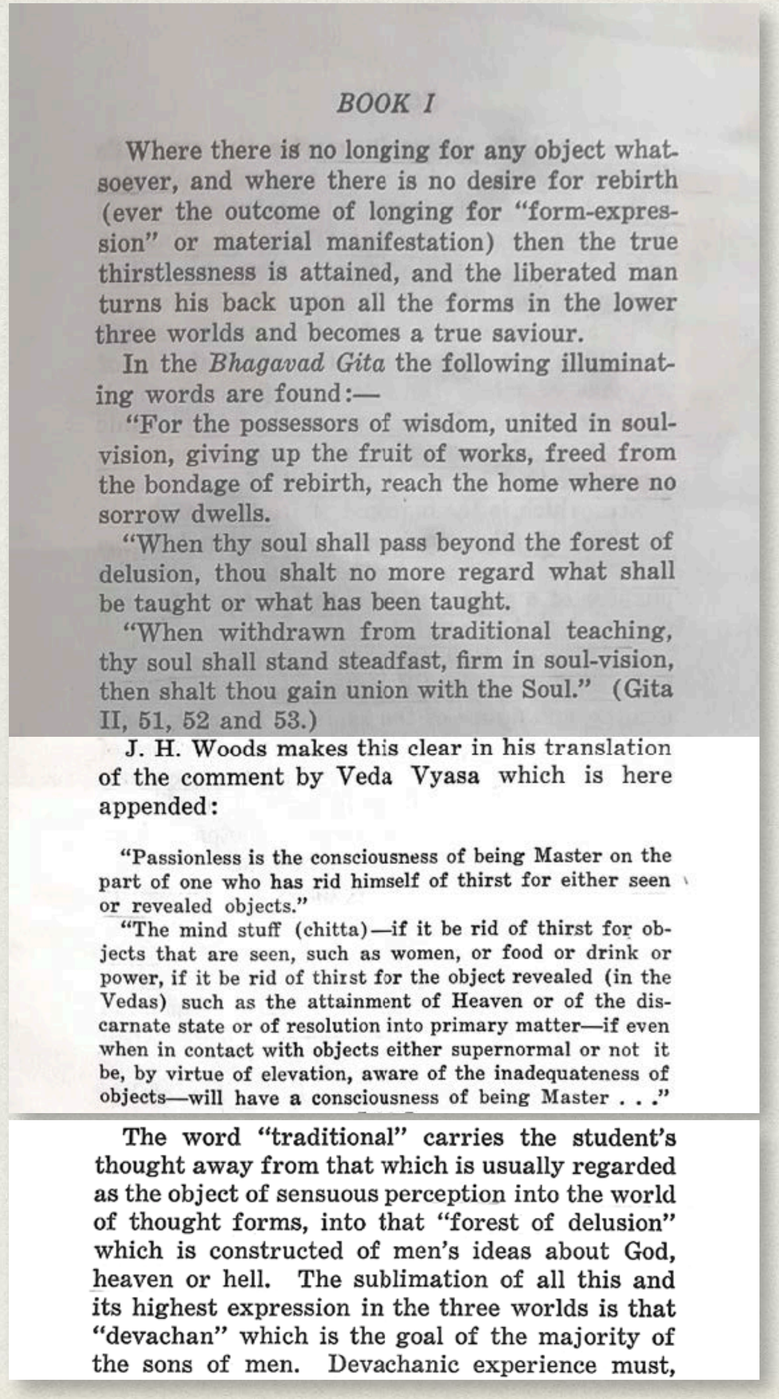
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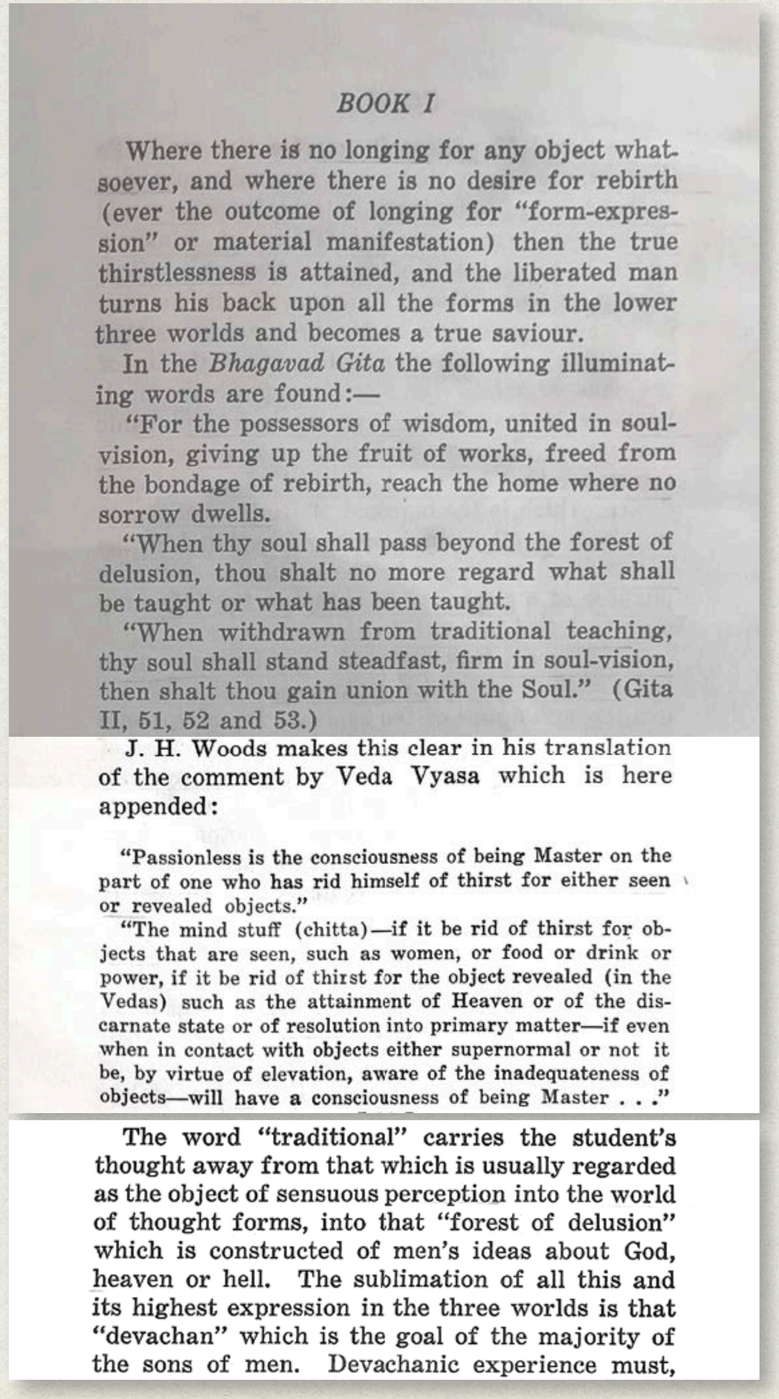
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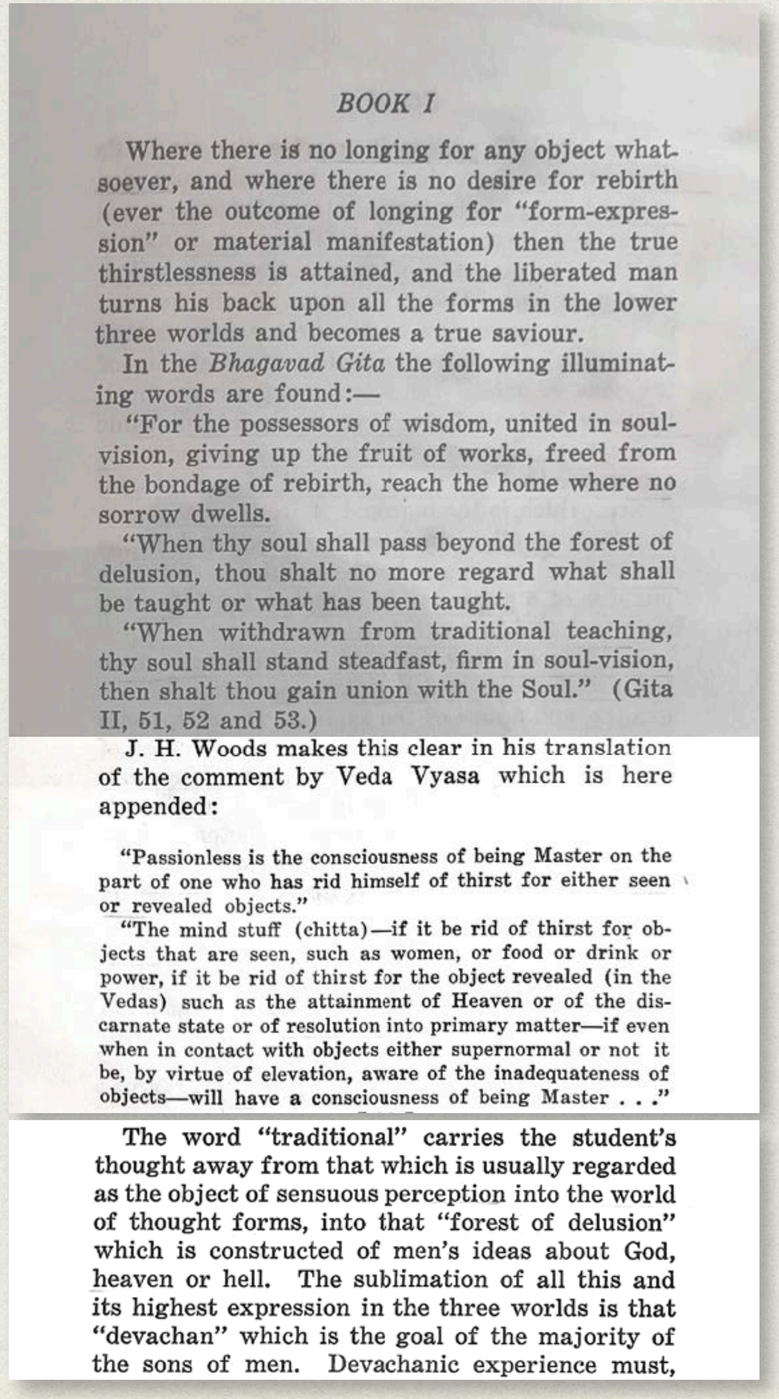
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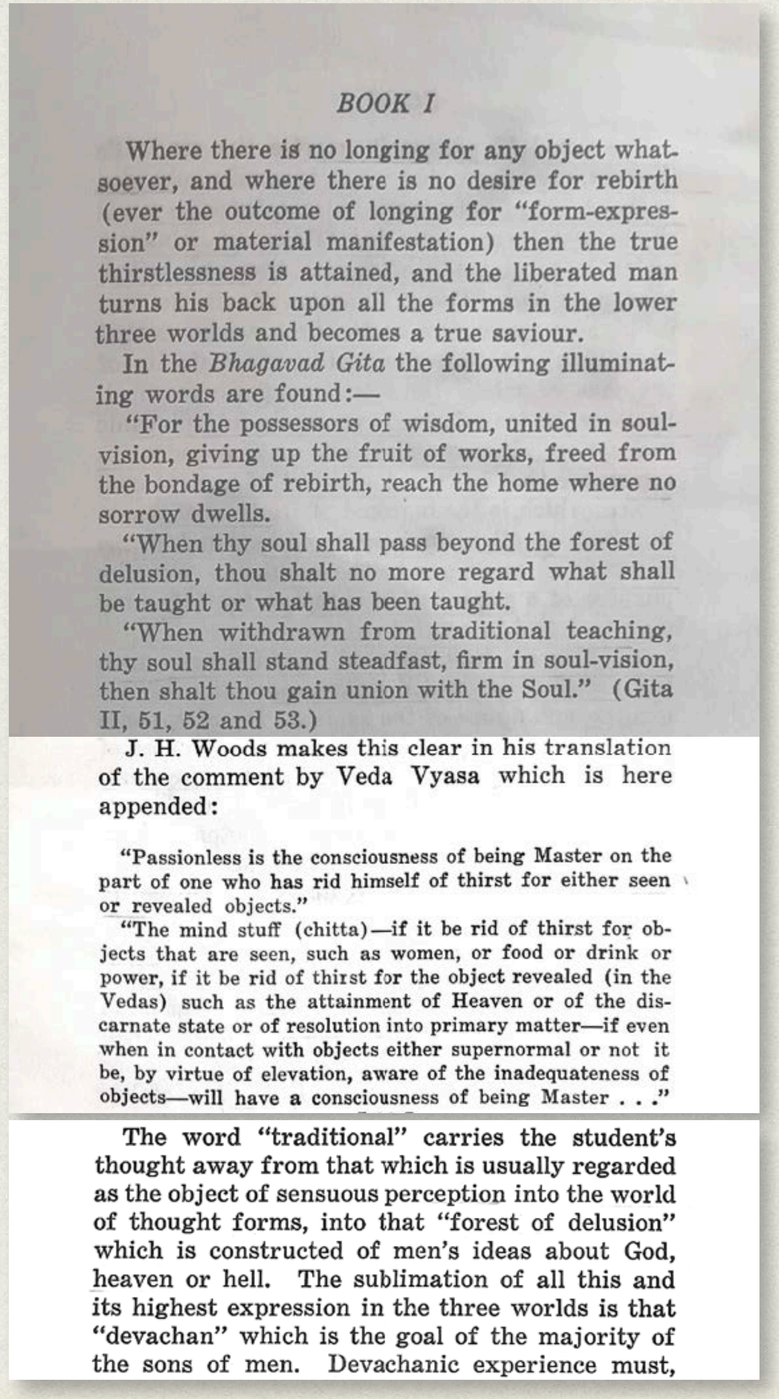
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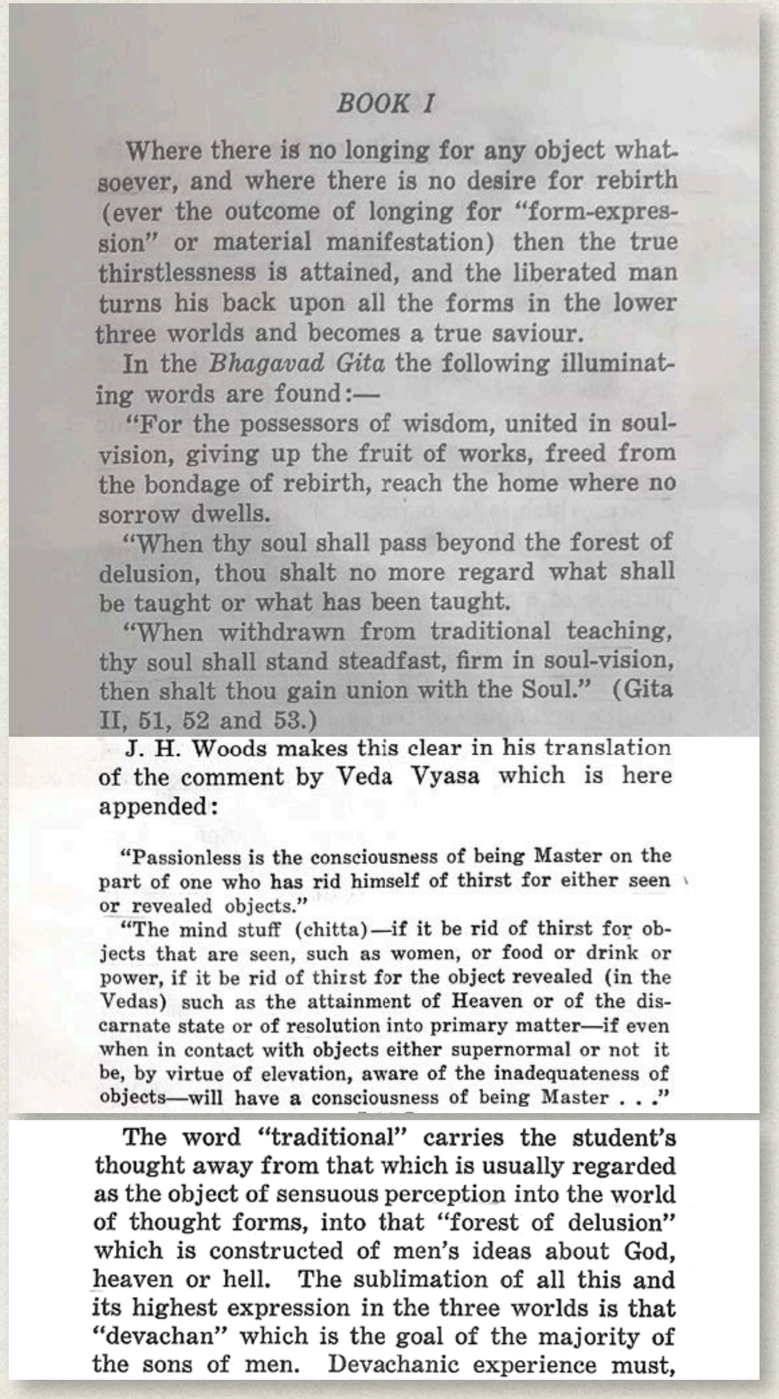
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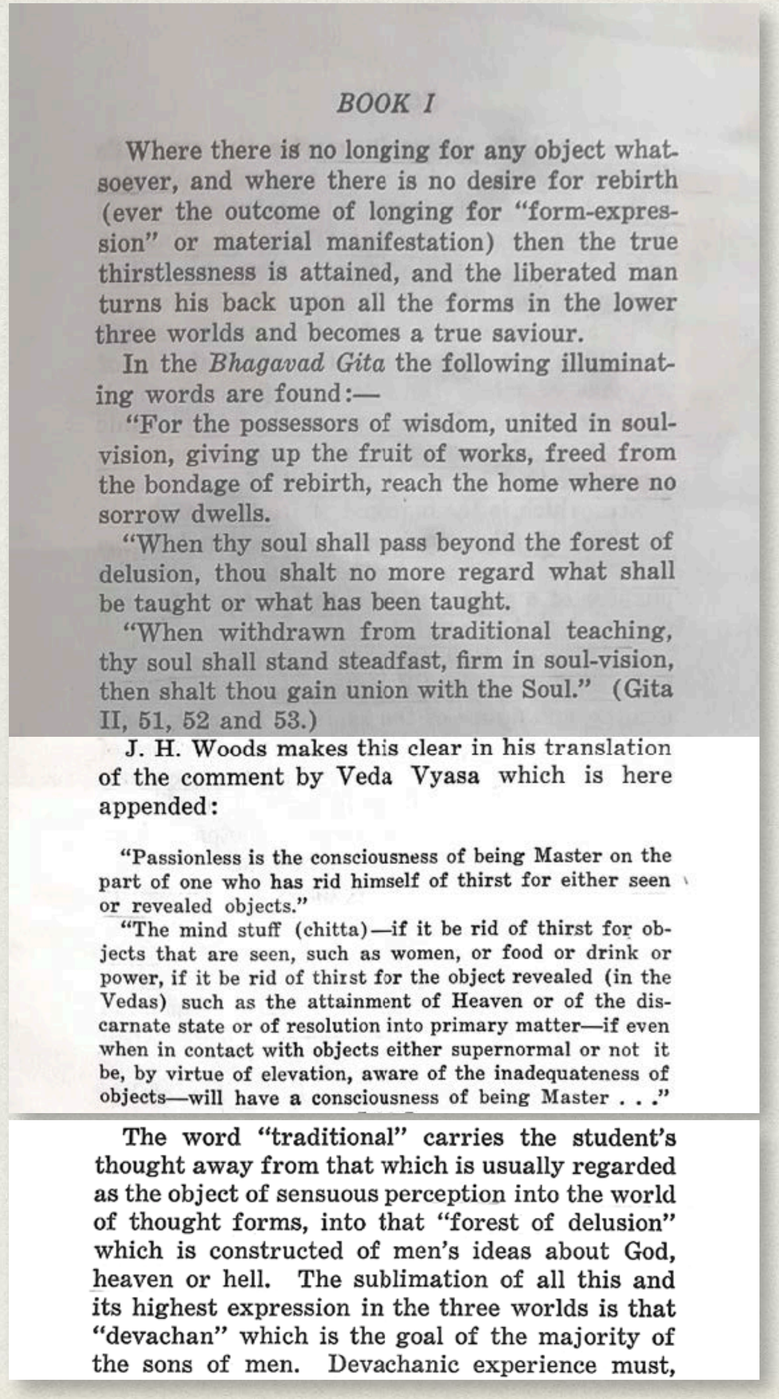
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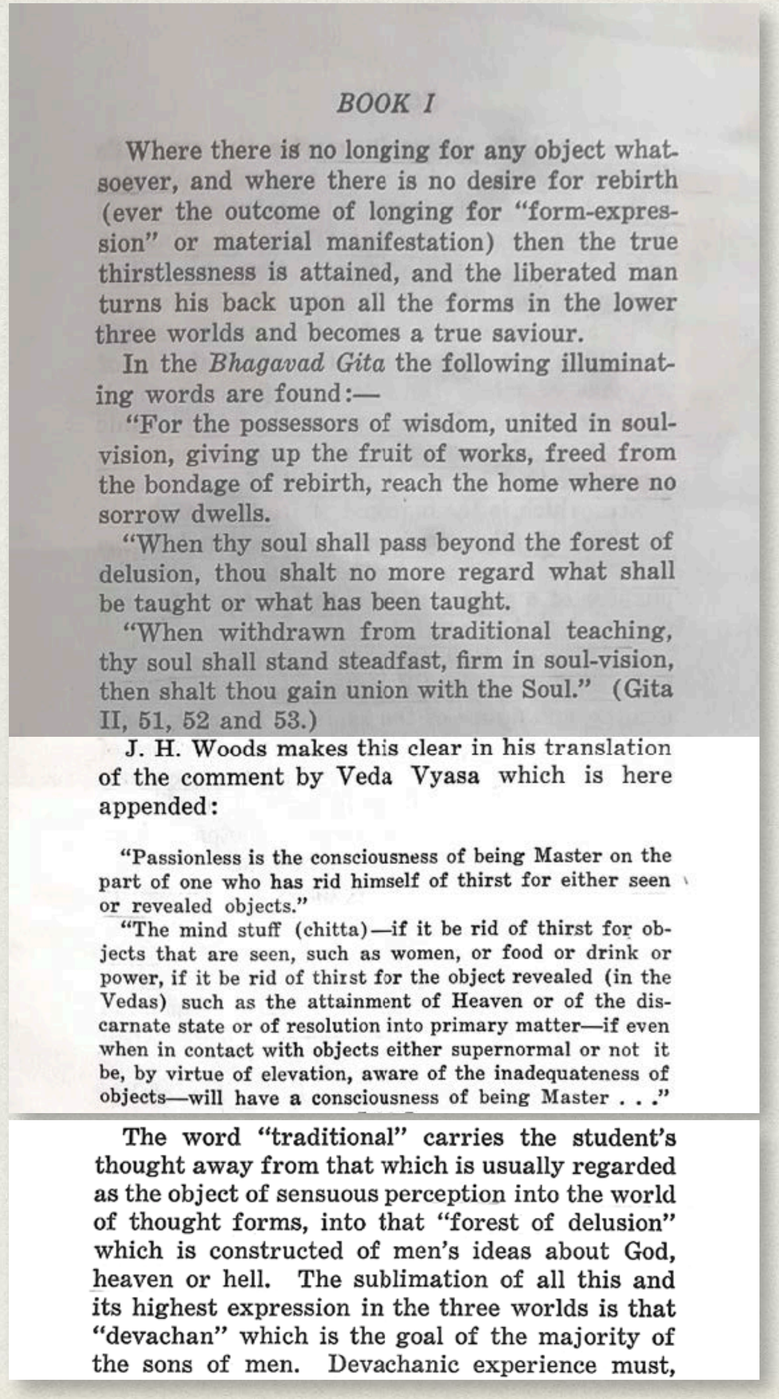
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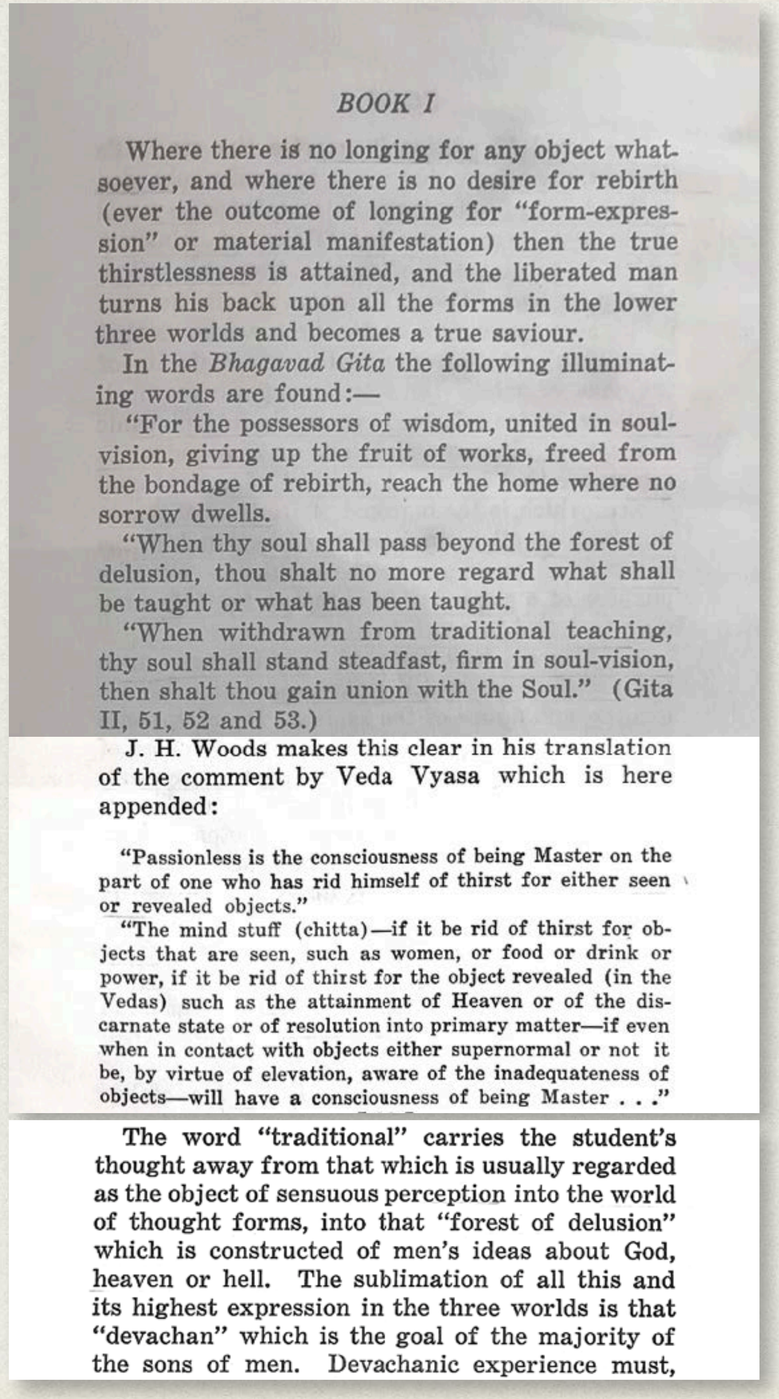
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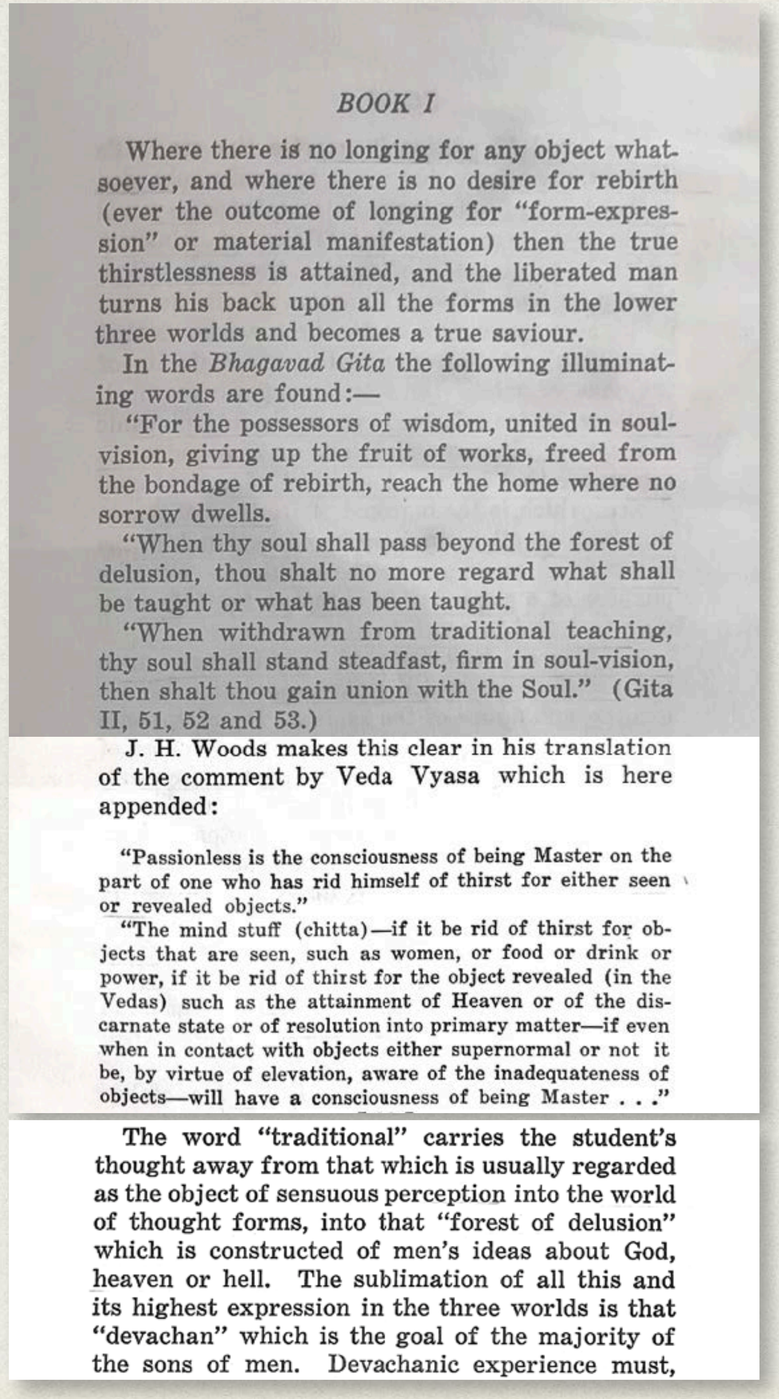
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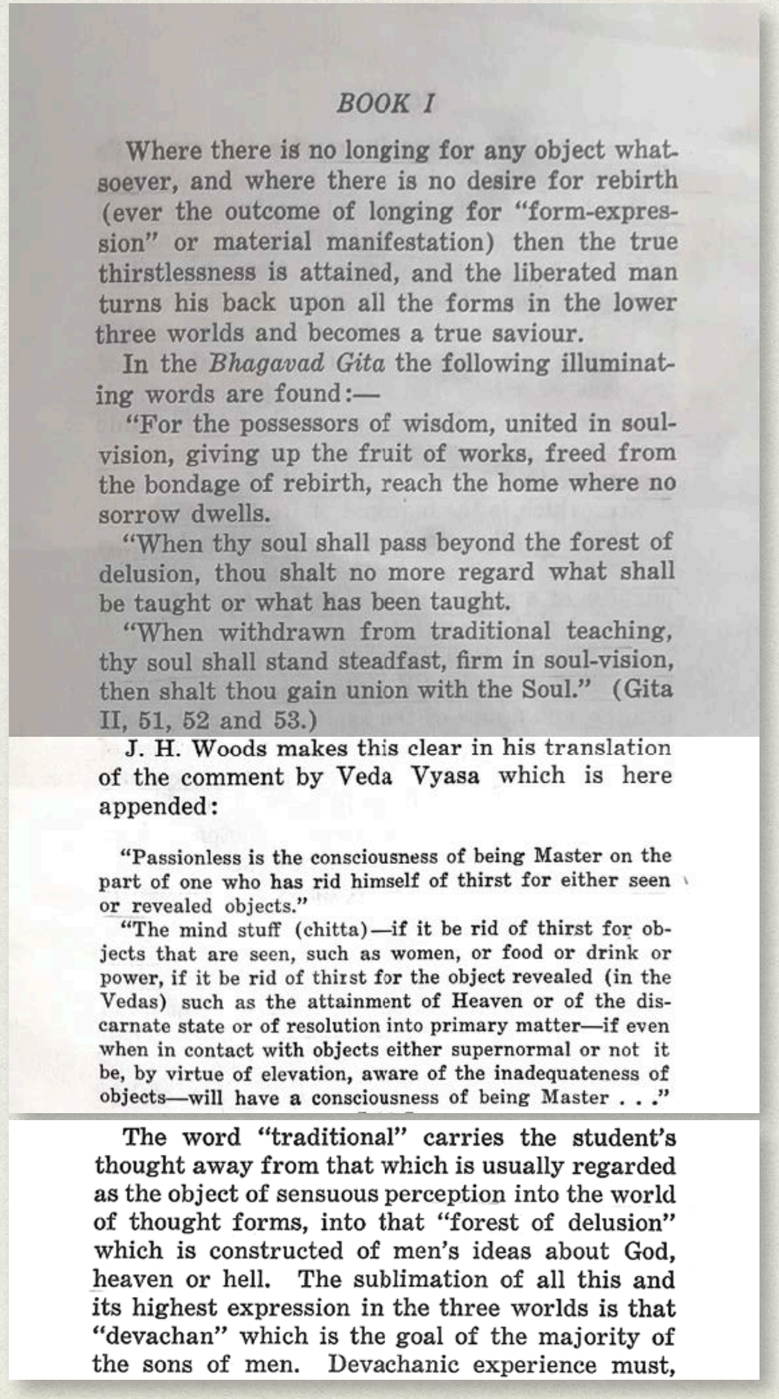
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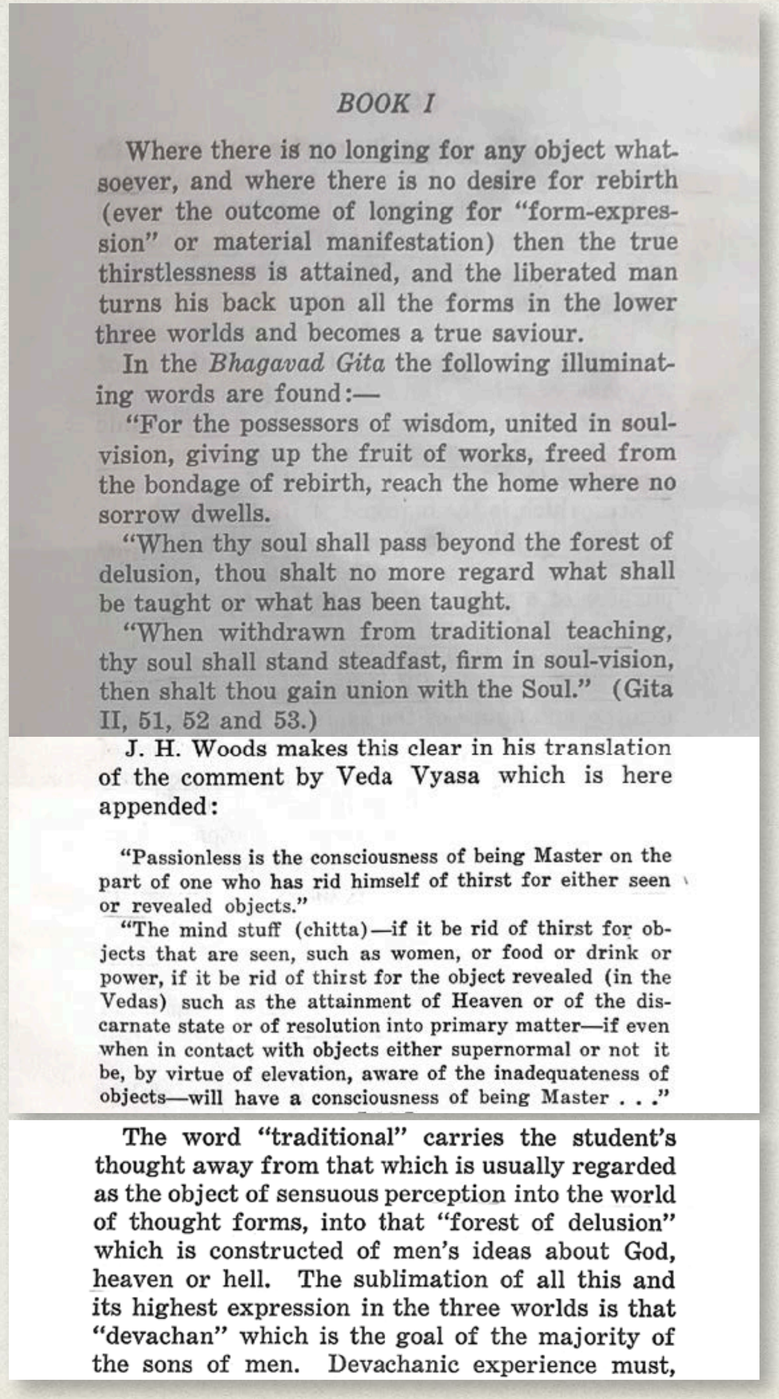
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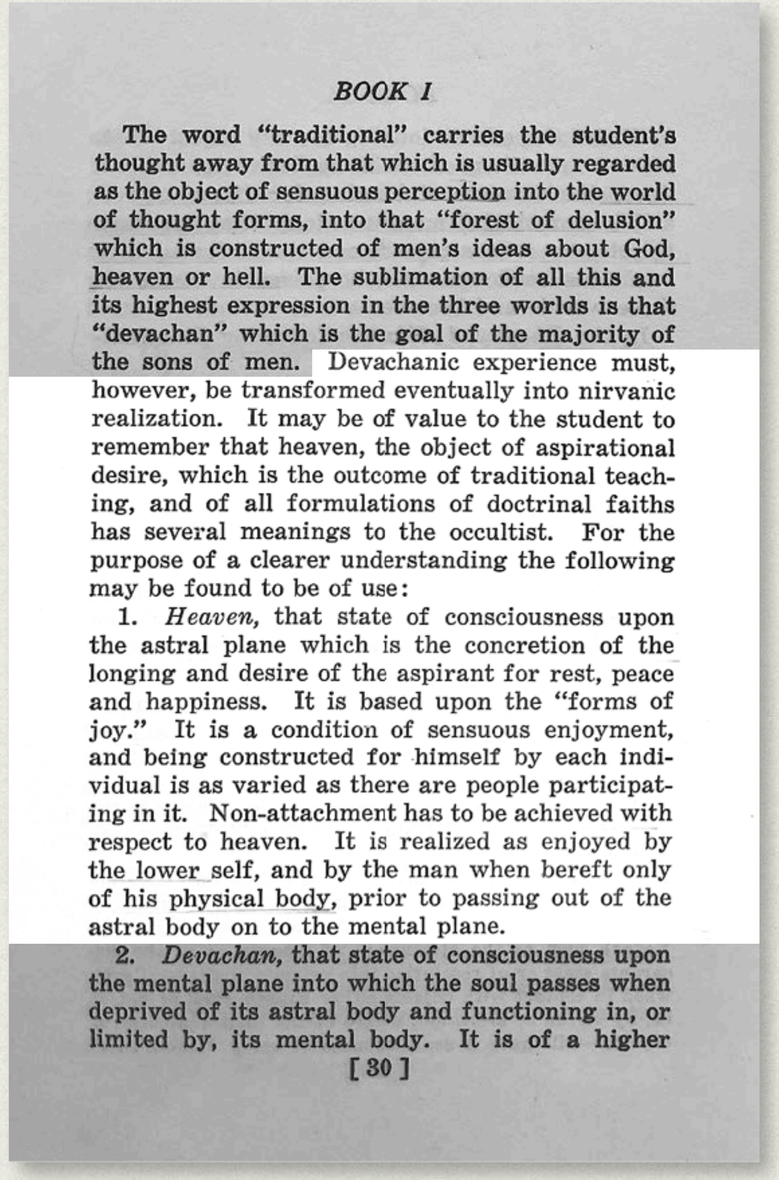
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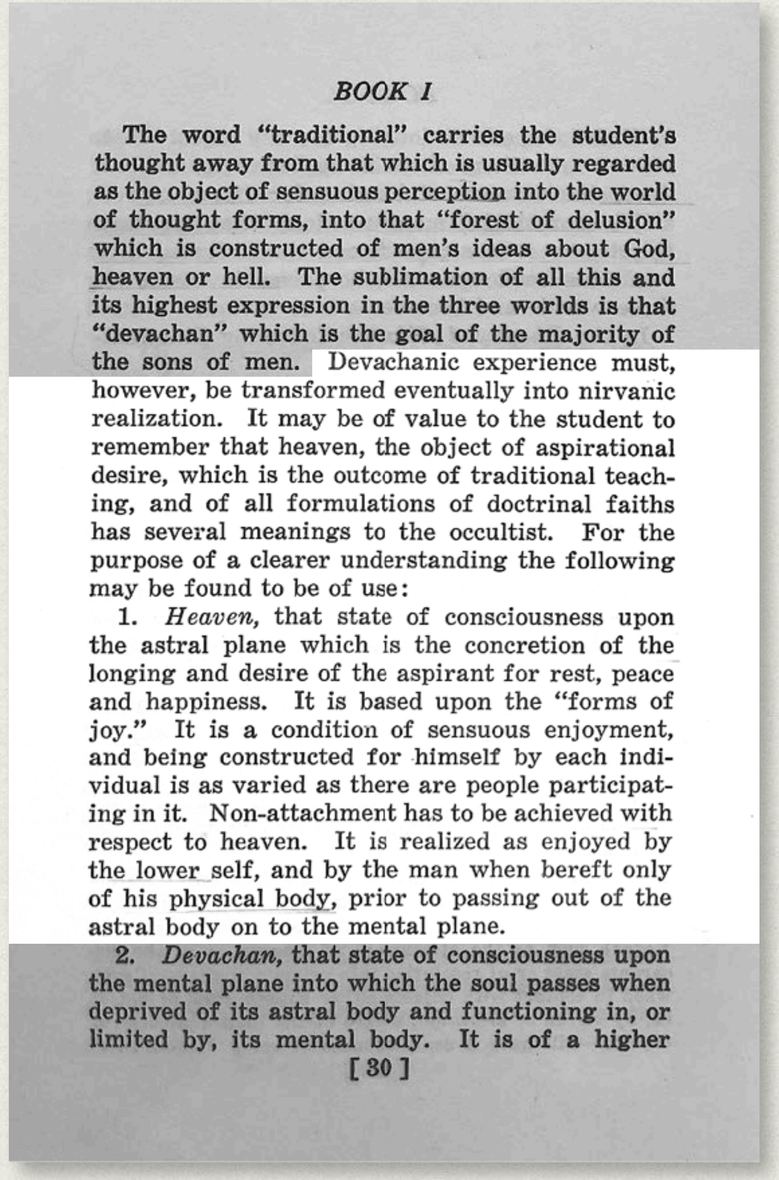
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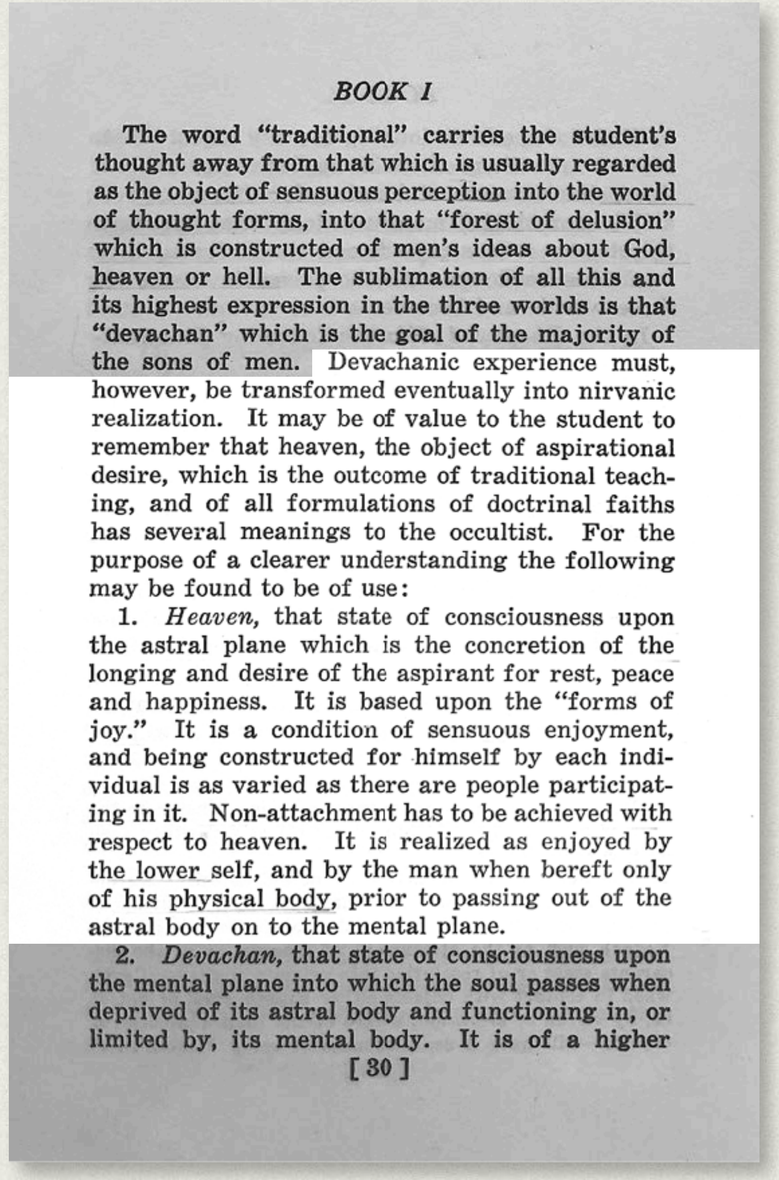
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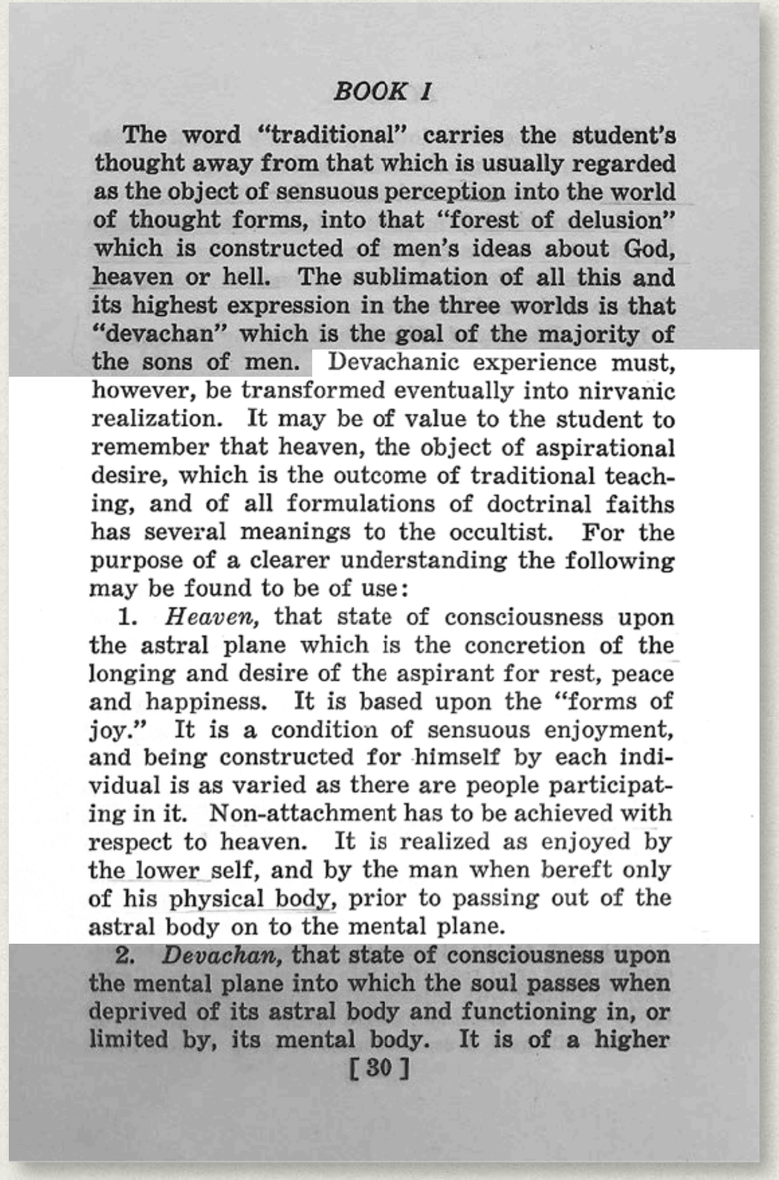
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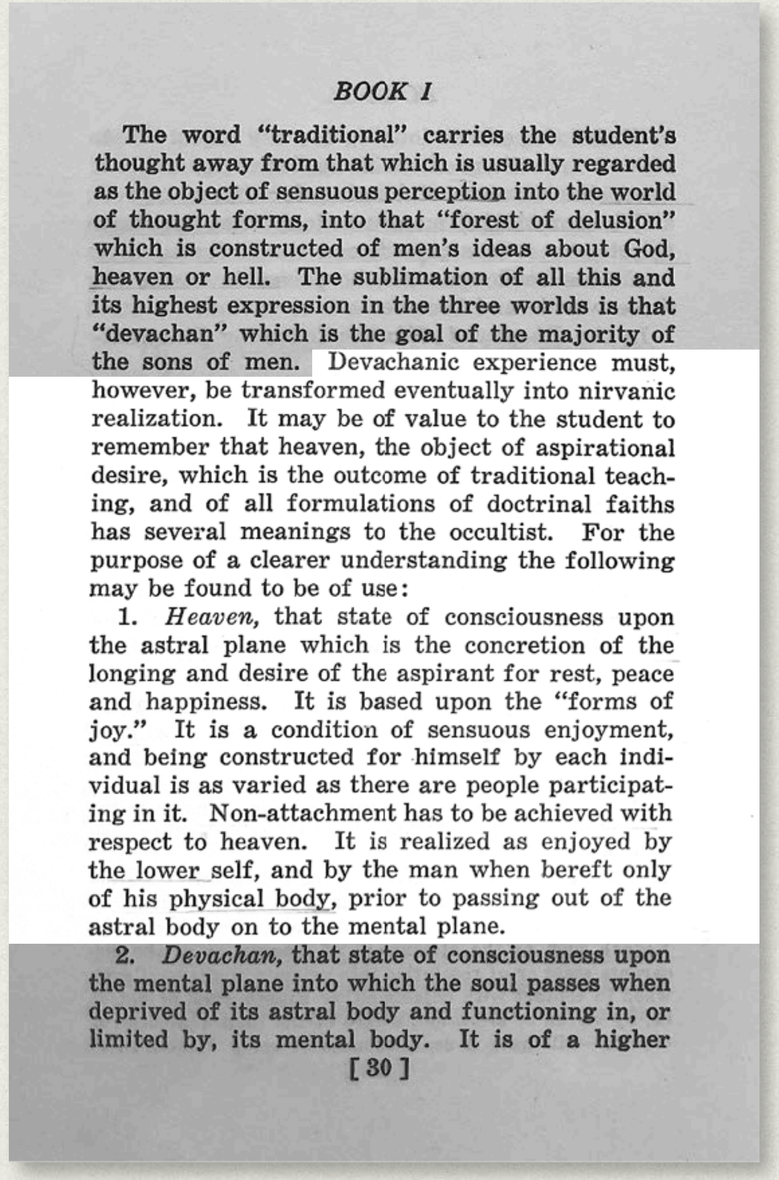
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1. *Heaven*, that state of consciousness upon the astral plane which is the concretion of the longing and desire of the aspirant for rest, peace and happiness. It is based upon the "forms of joy." It is a condition of sensuous enjoyment, and being constructed for himself by each individual is as varied as there are people participating in it. Non-attachment has to be achieved with respect to heaven. It is realized as enjoyed by the lower self, and by the man when bereft only of his physical body, prior to passing out of the astral body on to the mental plane.

2. *Devachan*, that state of consciousness upon the mental plane into which the soul passes when deprived of its astral body and functioning in, or limited by, its mental body. It is of a higher

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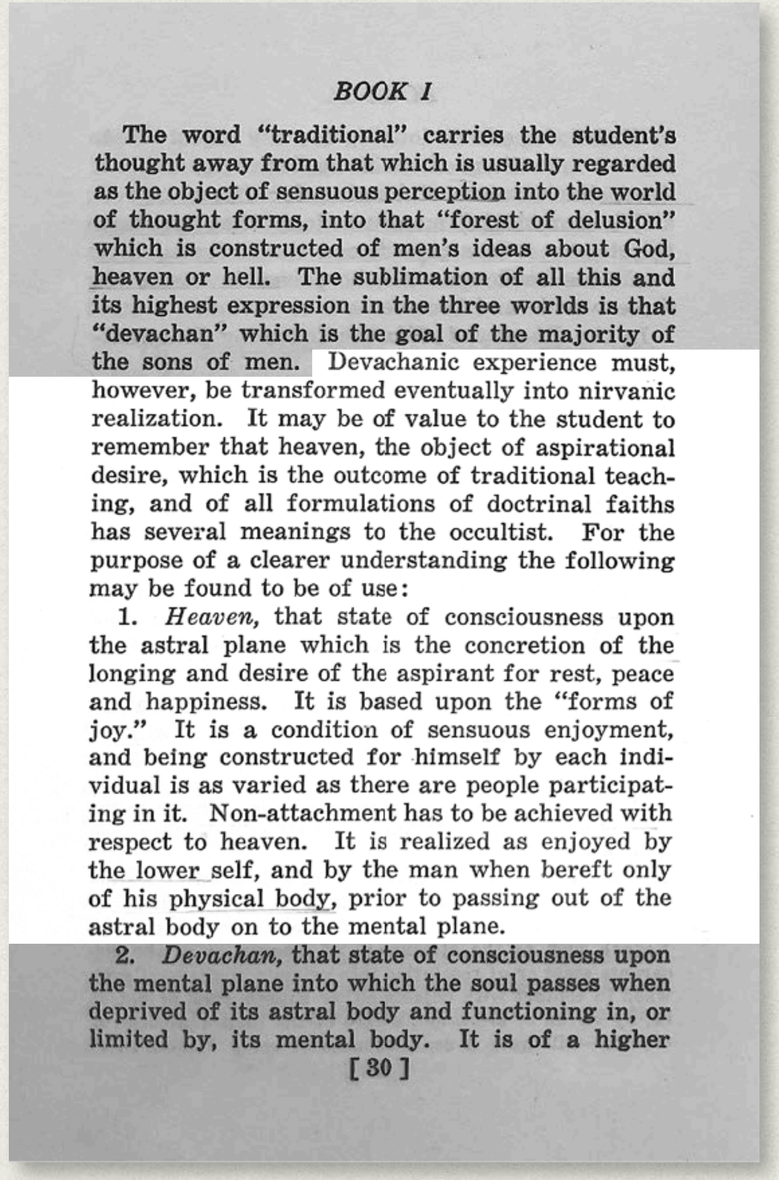
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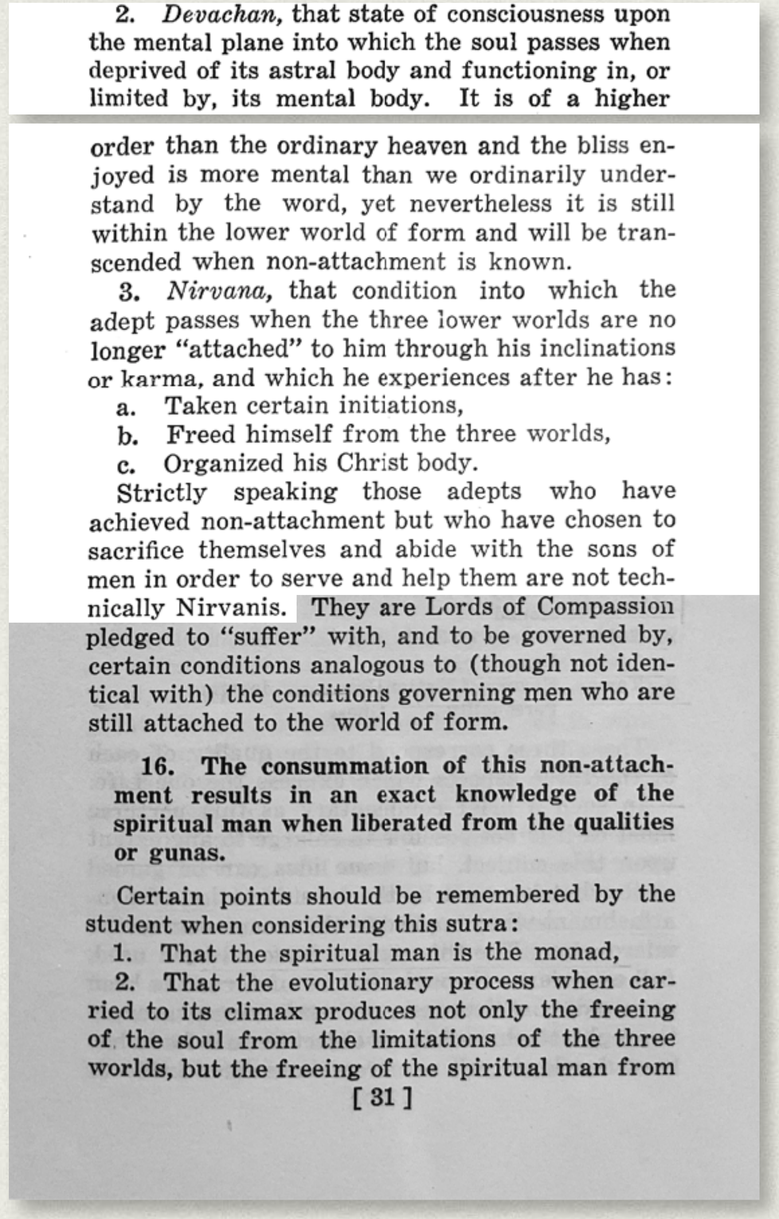
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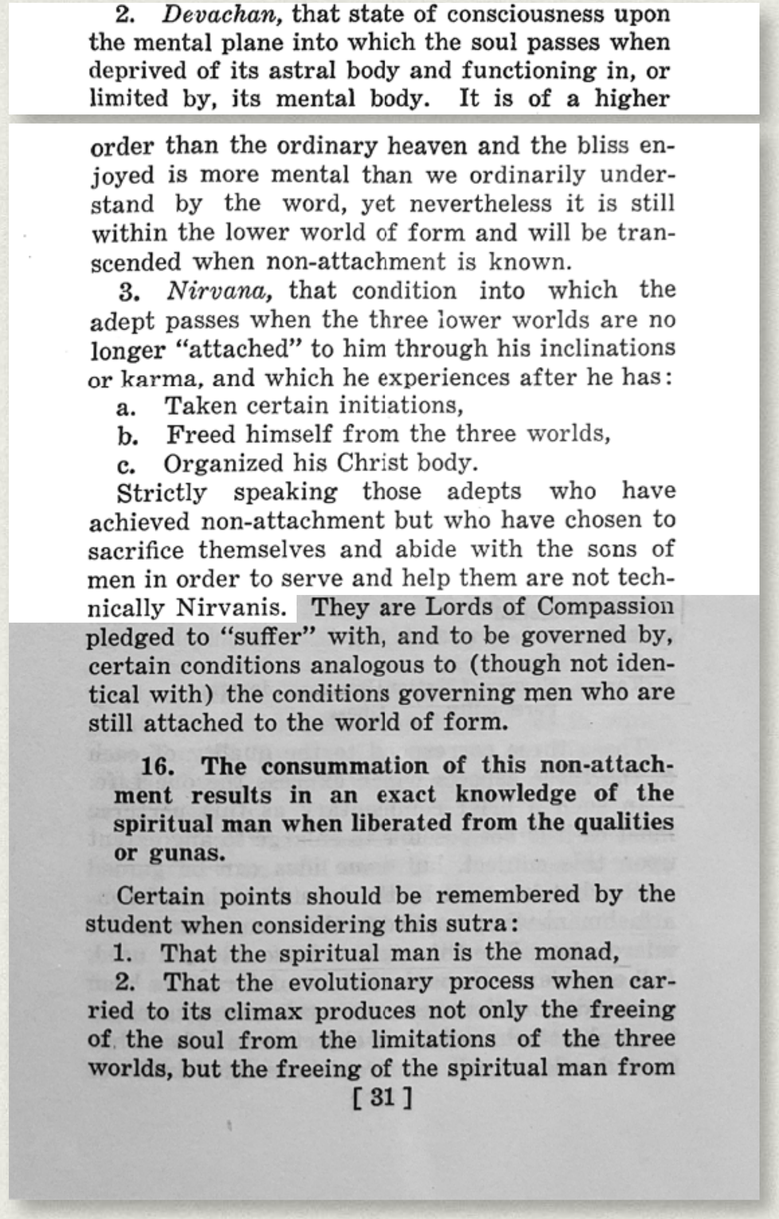
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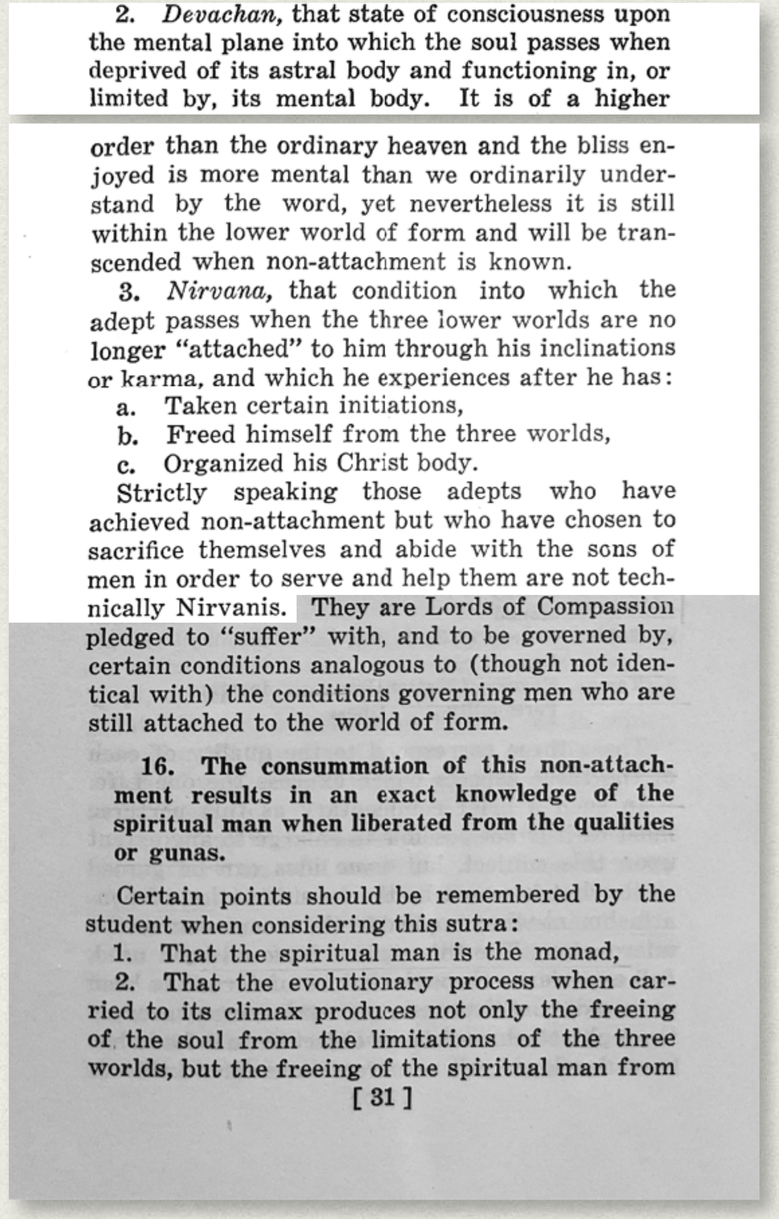
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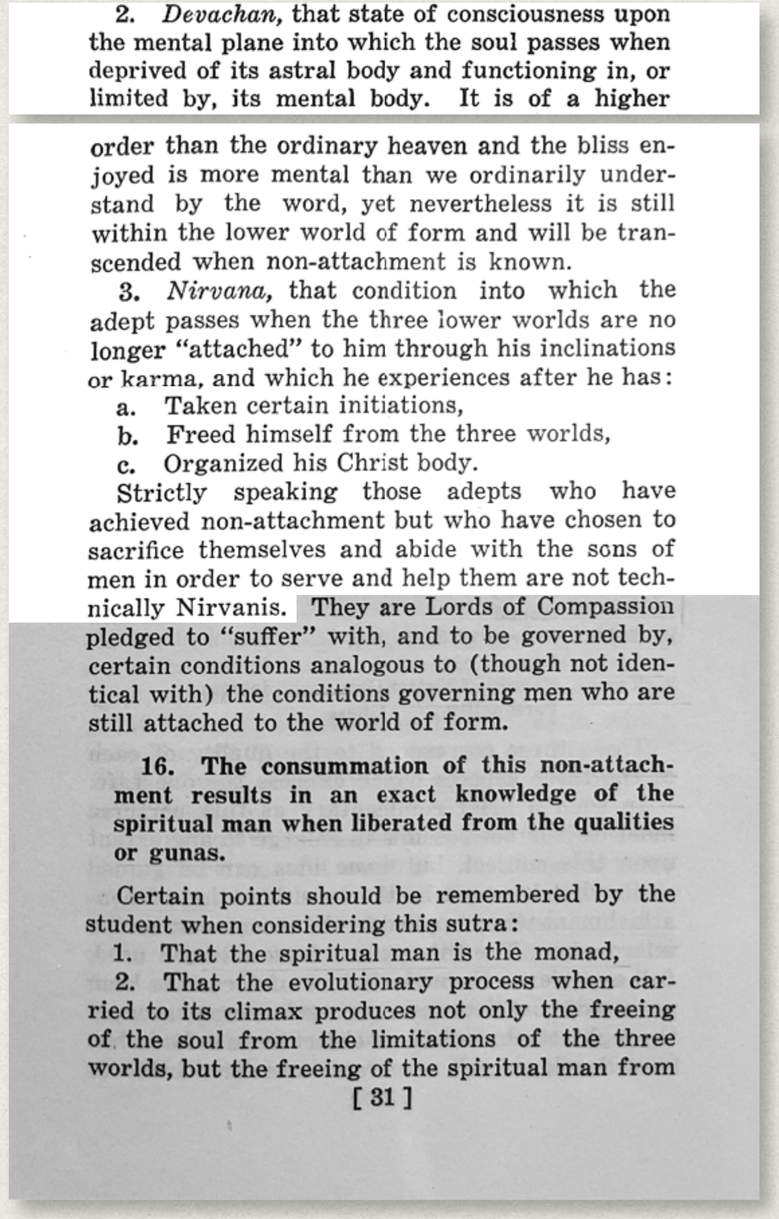
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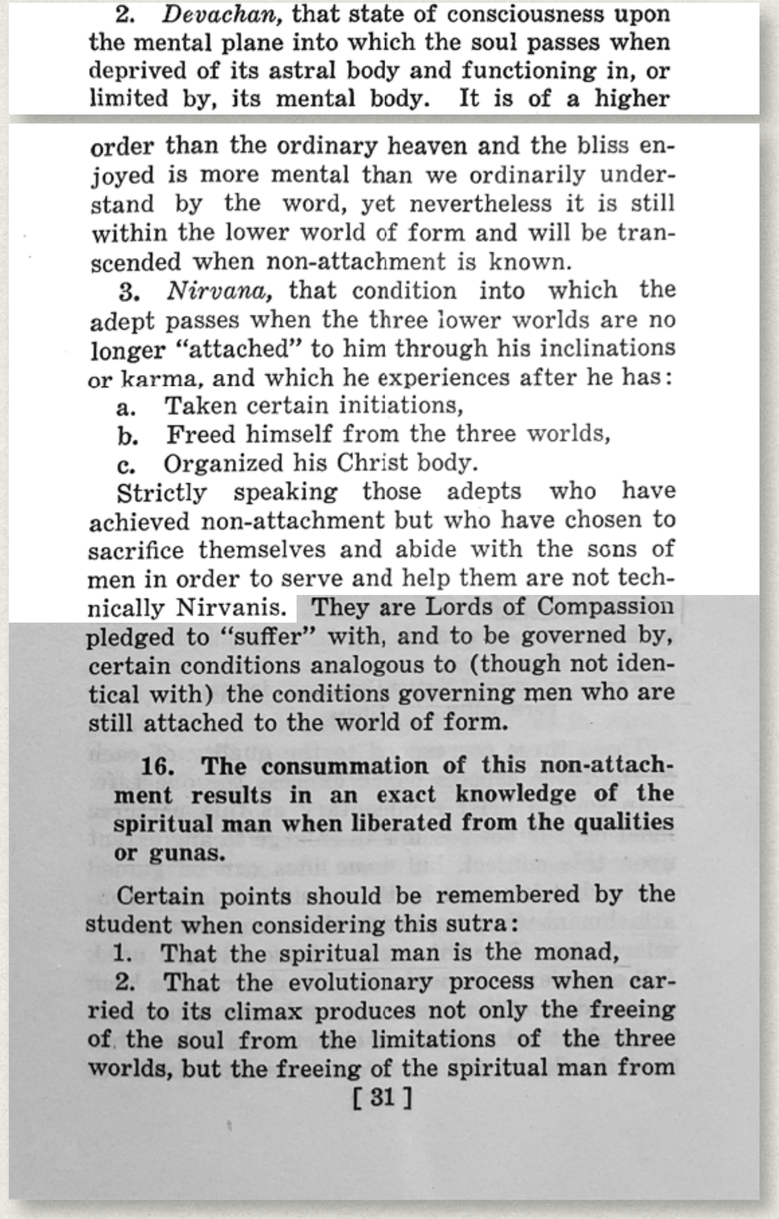
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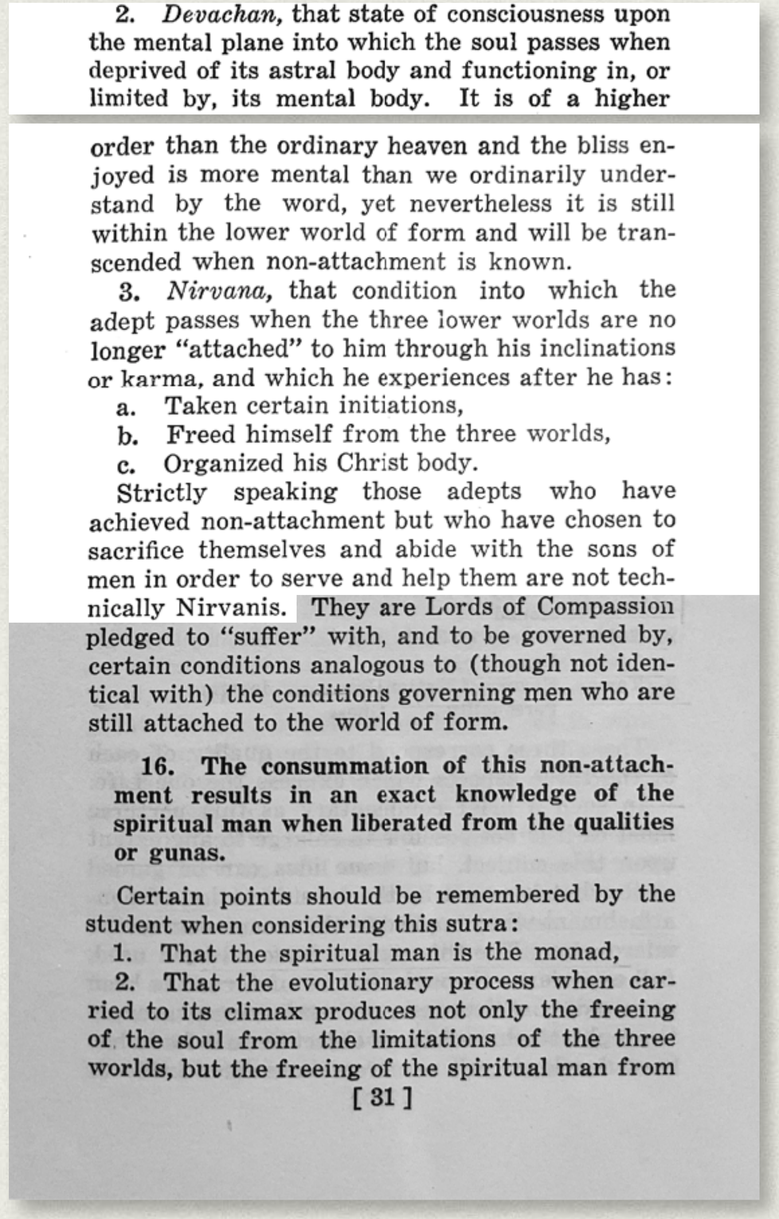
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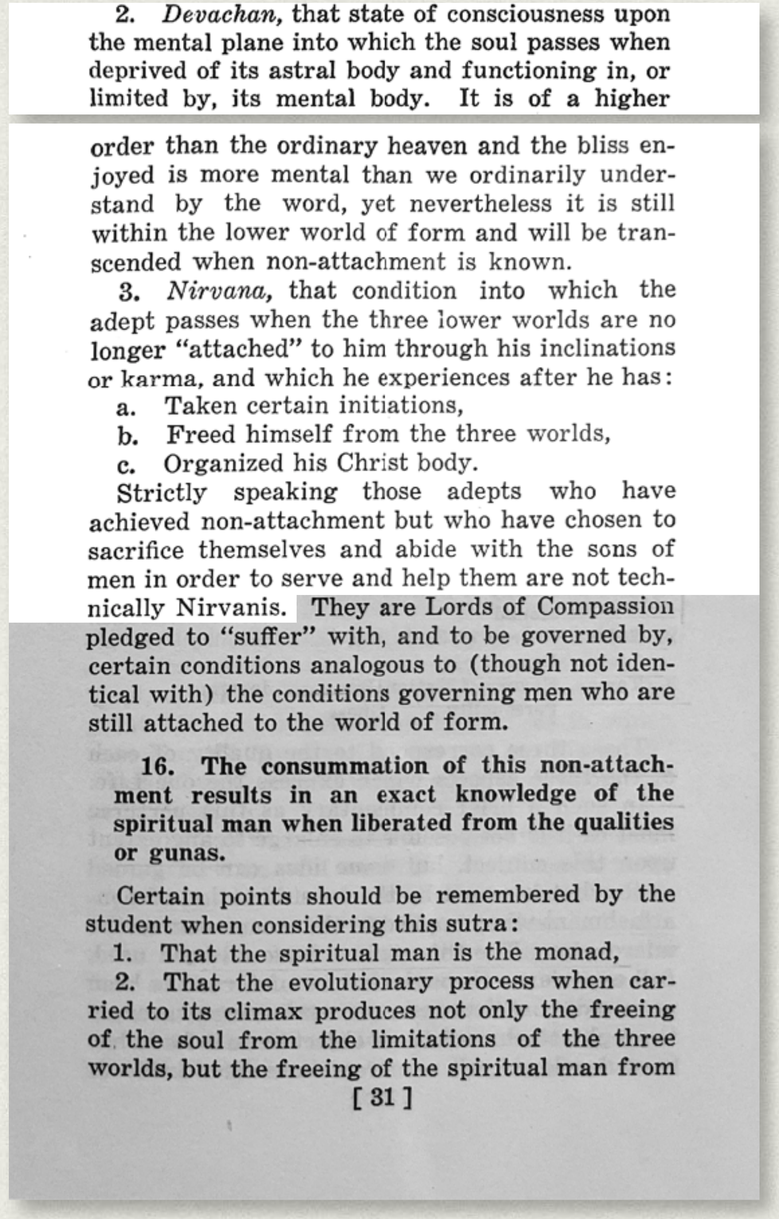
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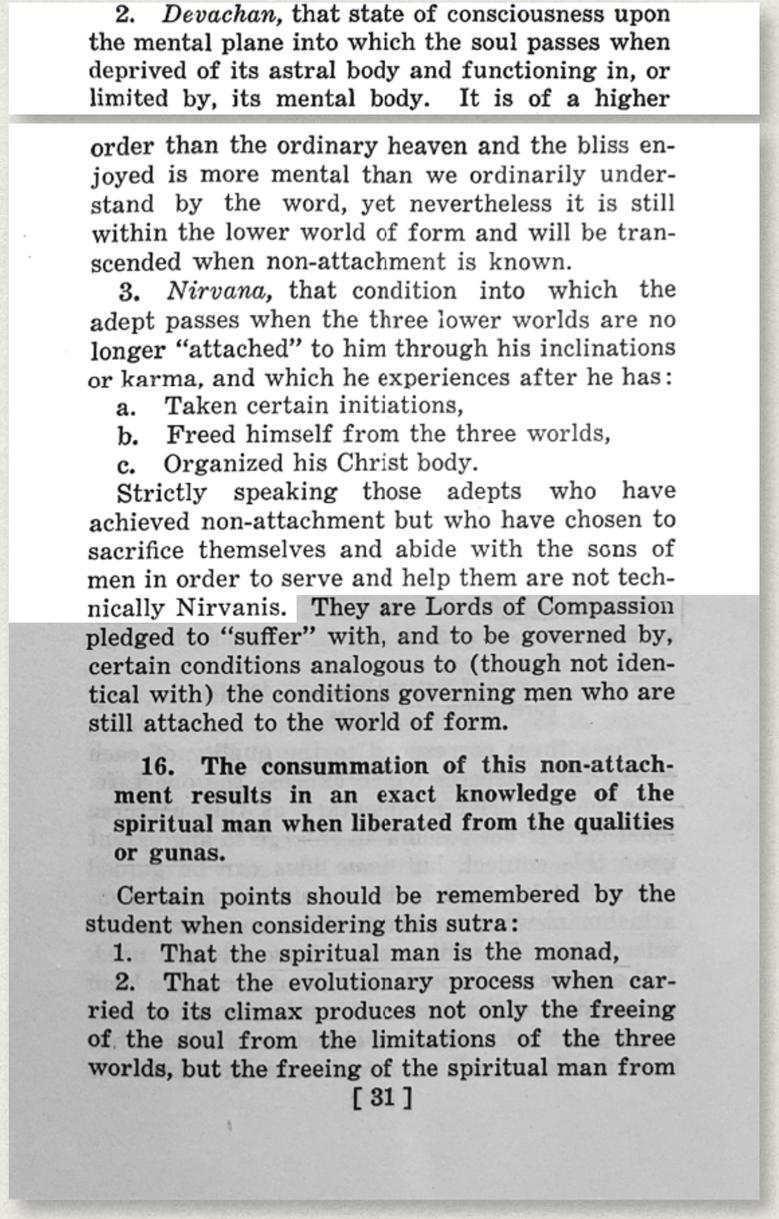
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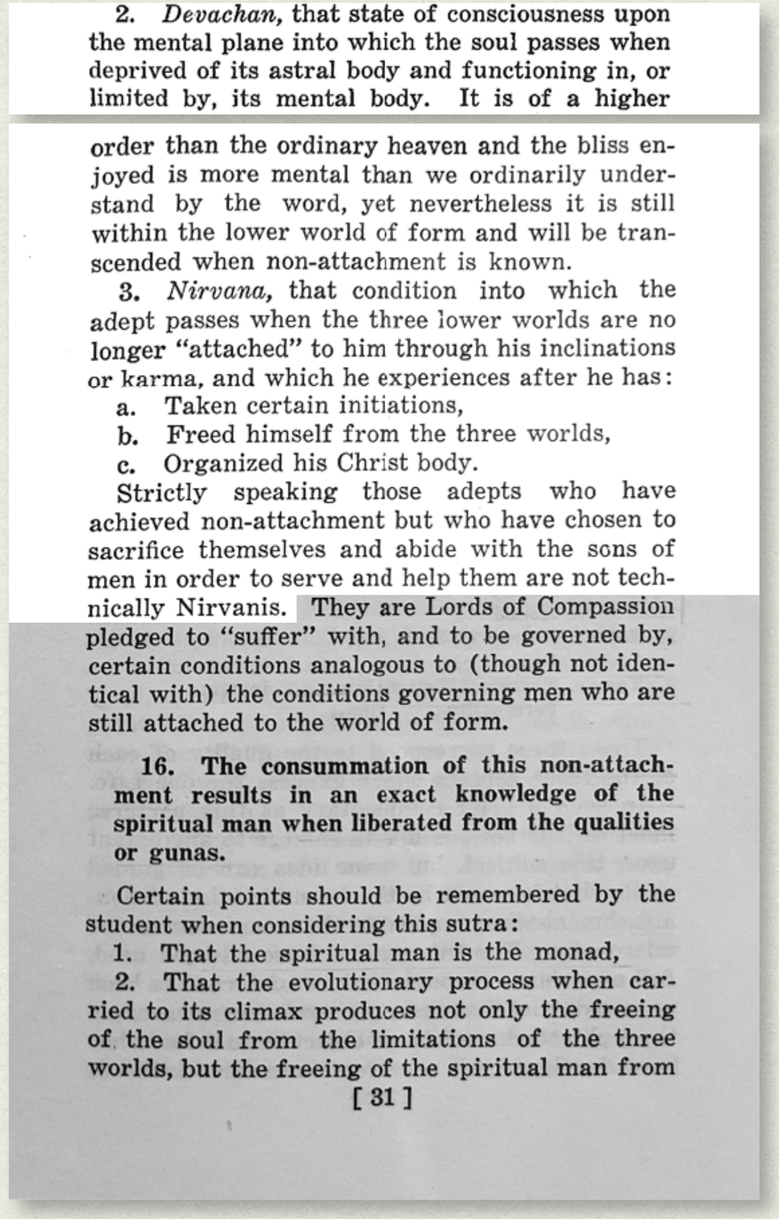
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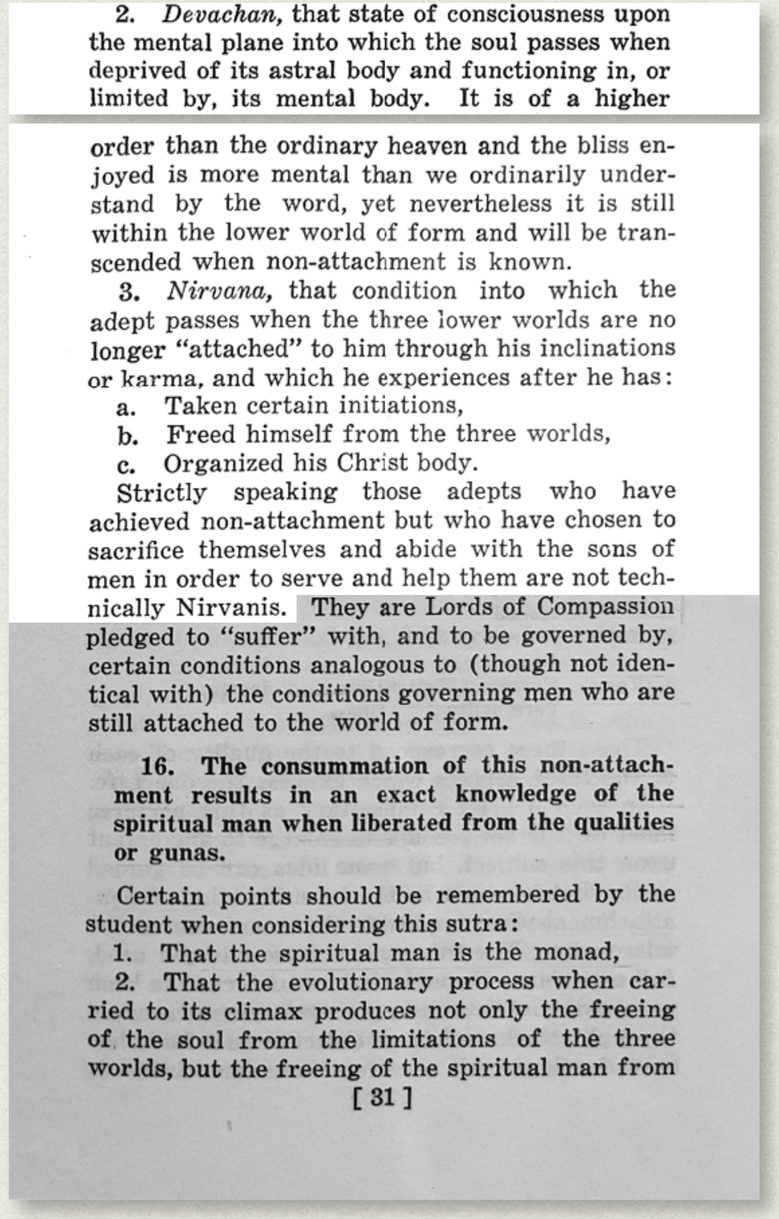
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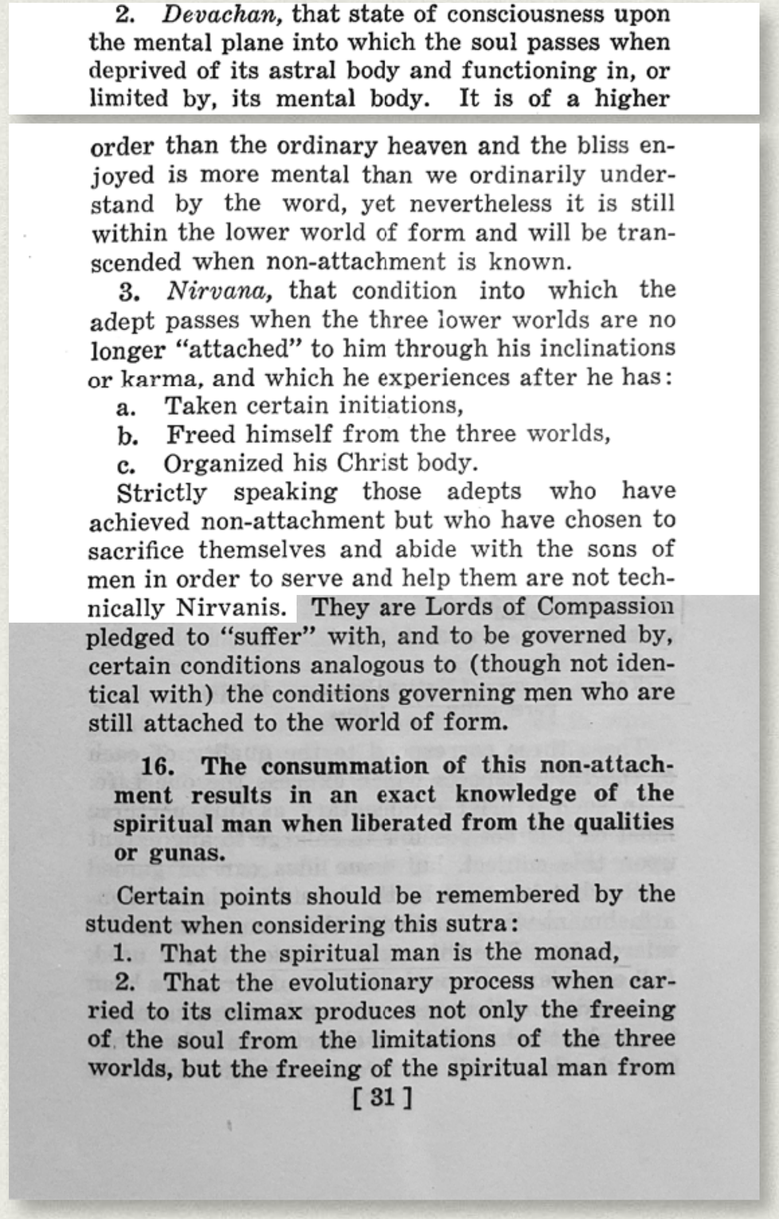
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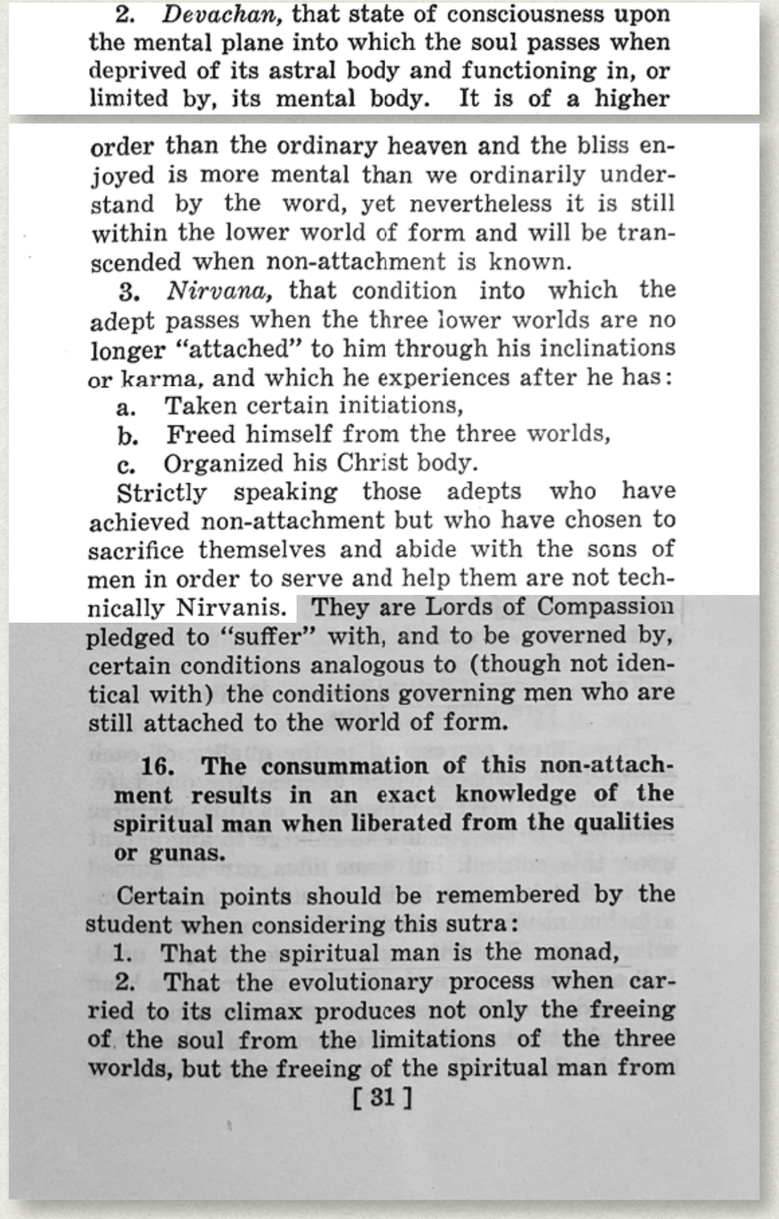
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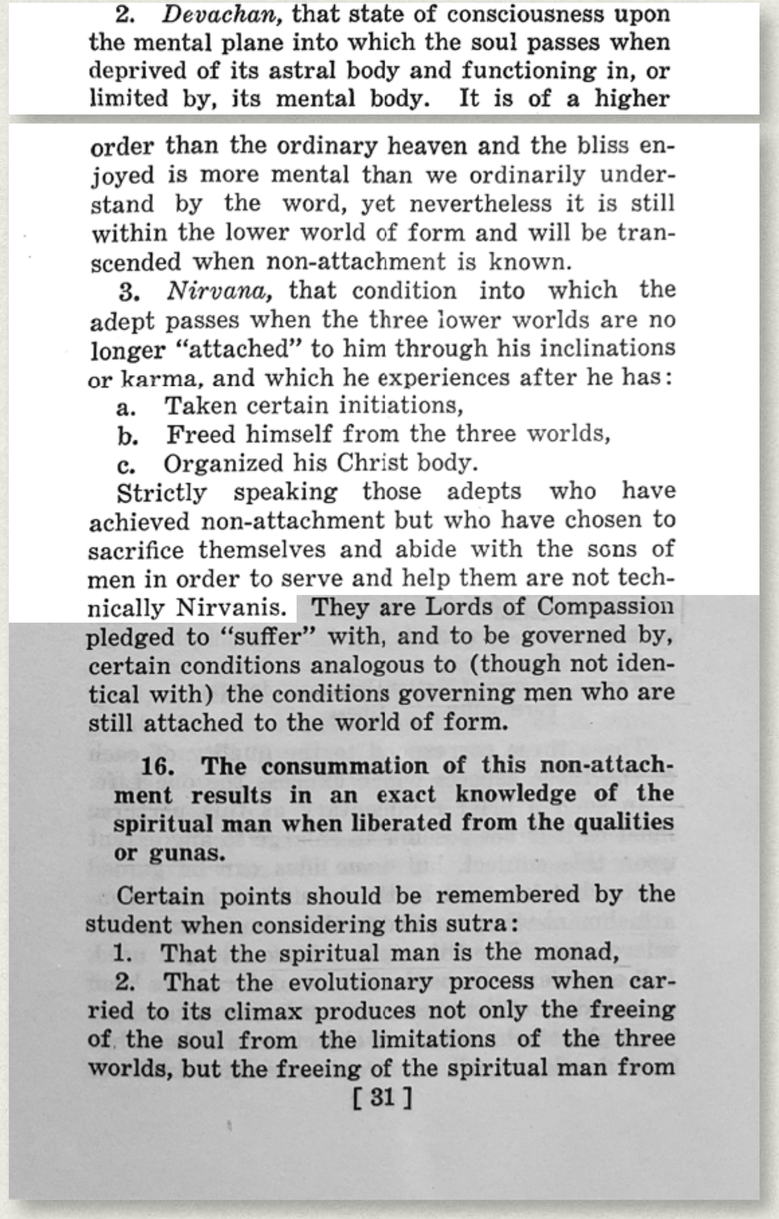
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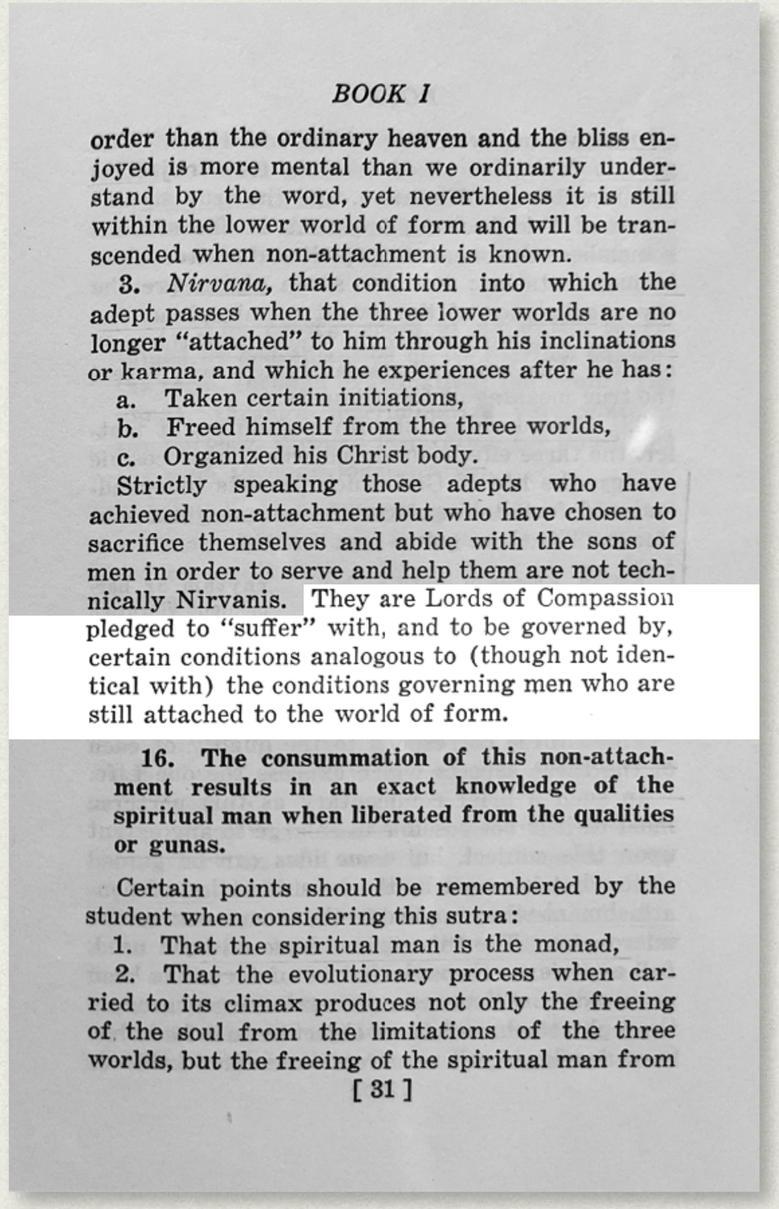
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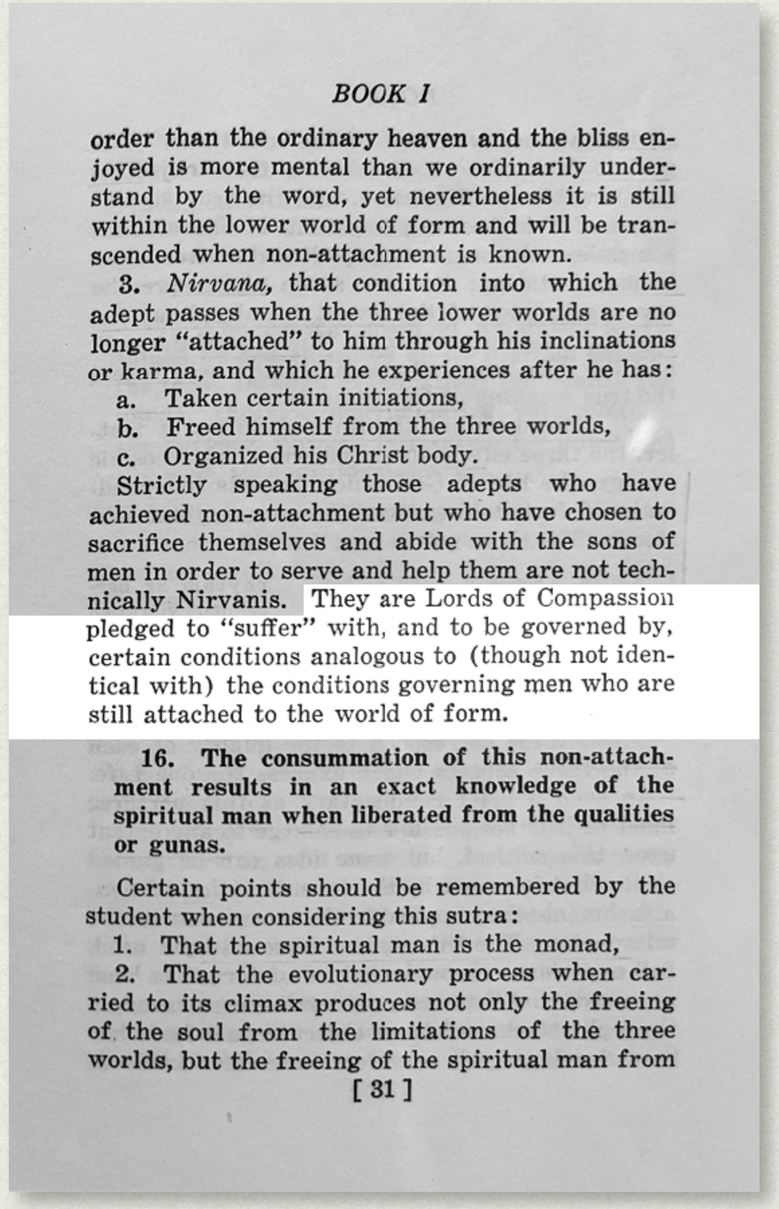
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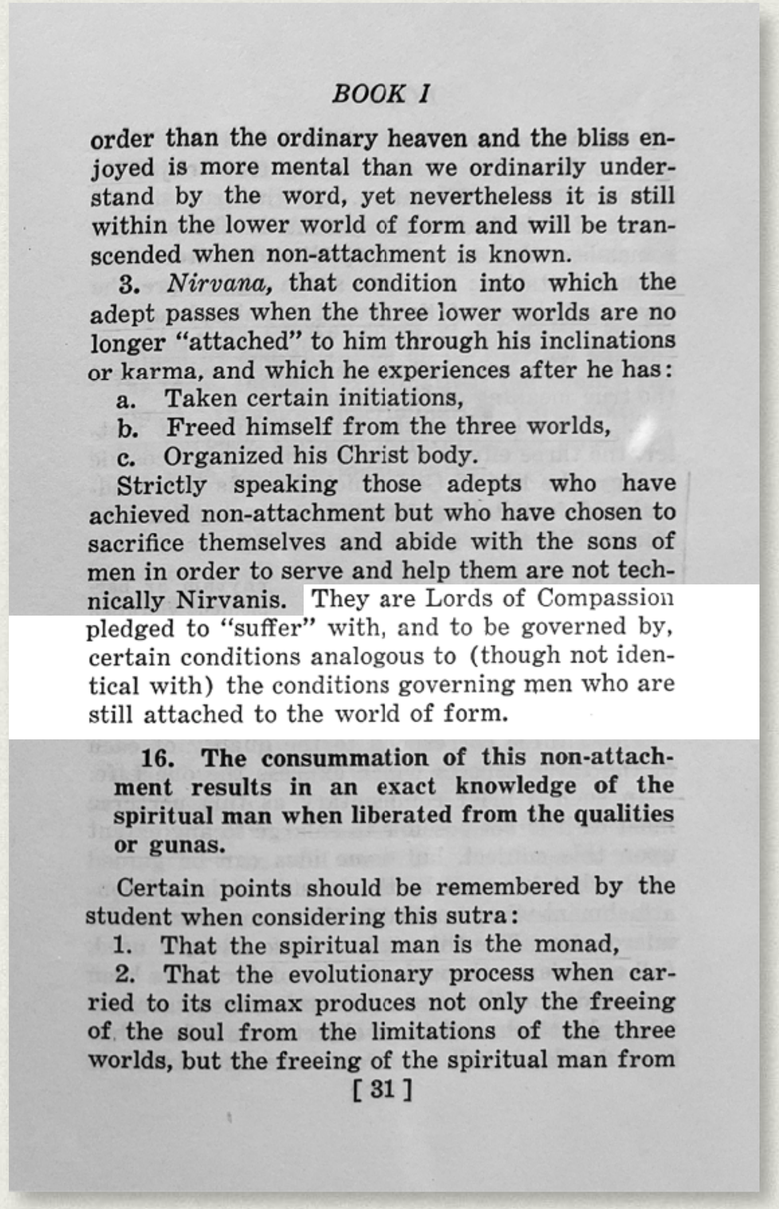
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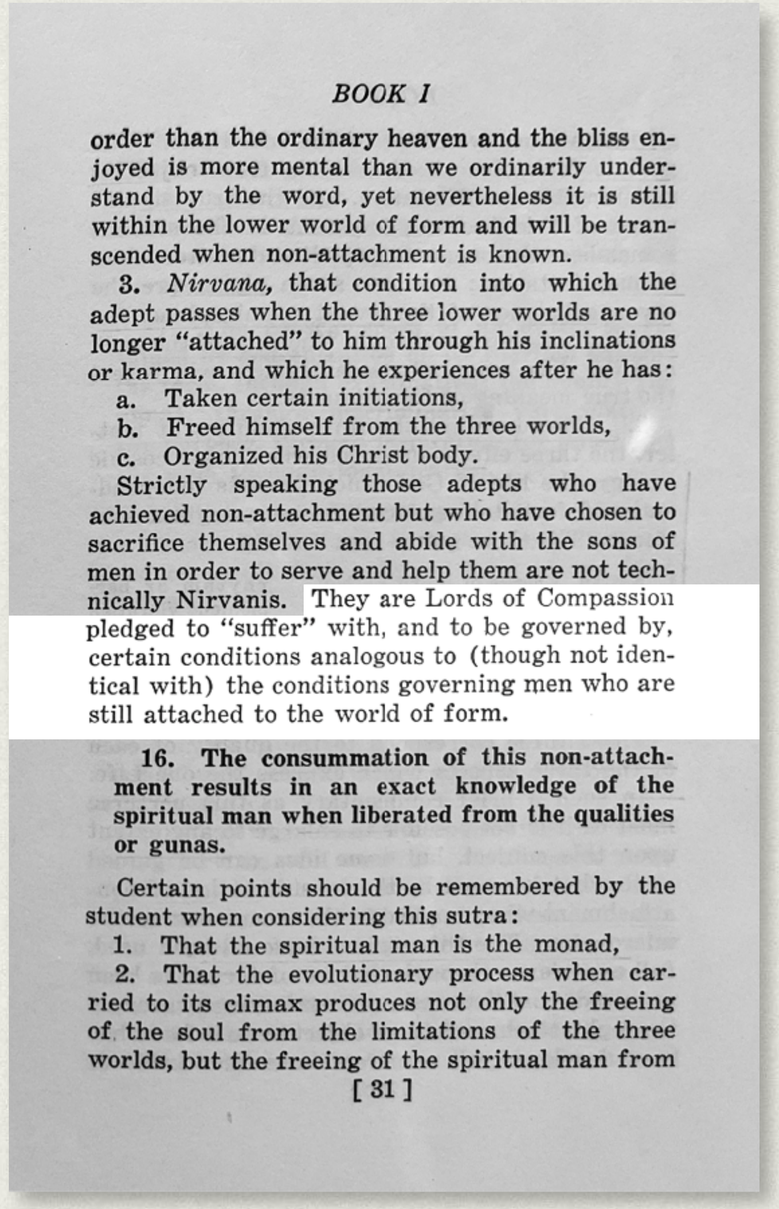
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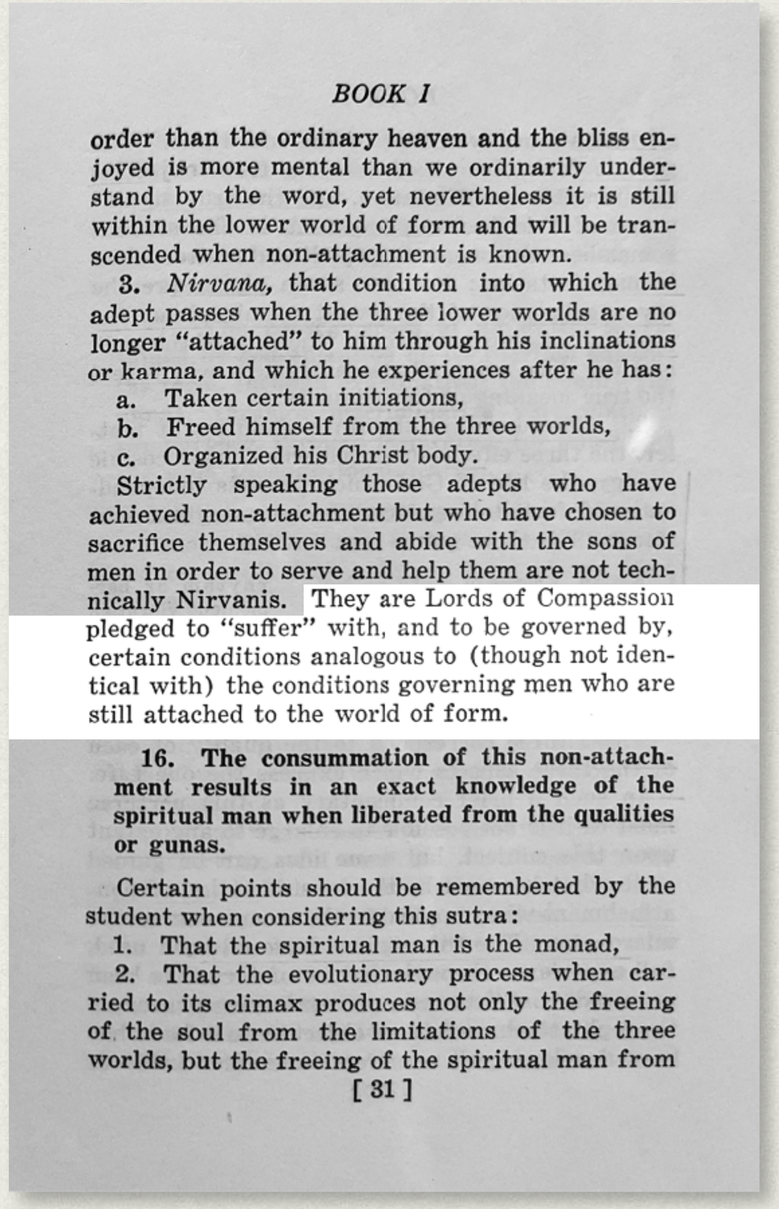
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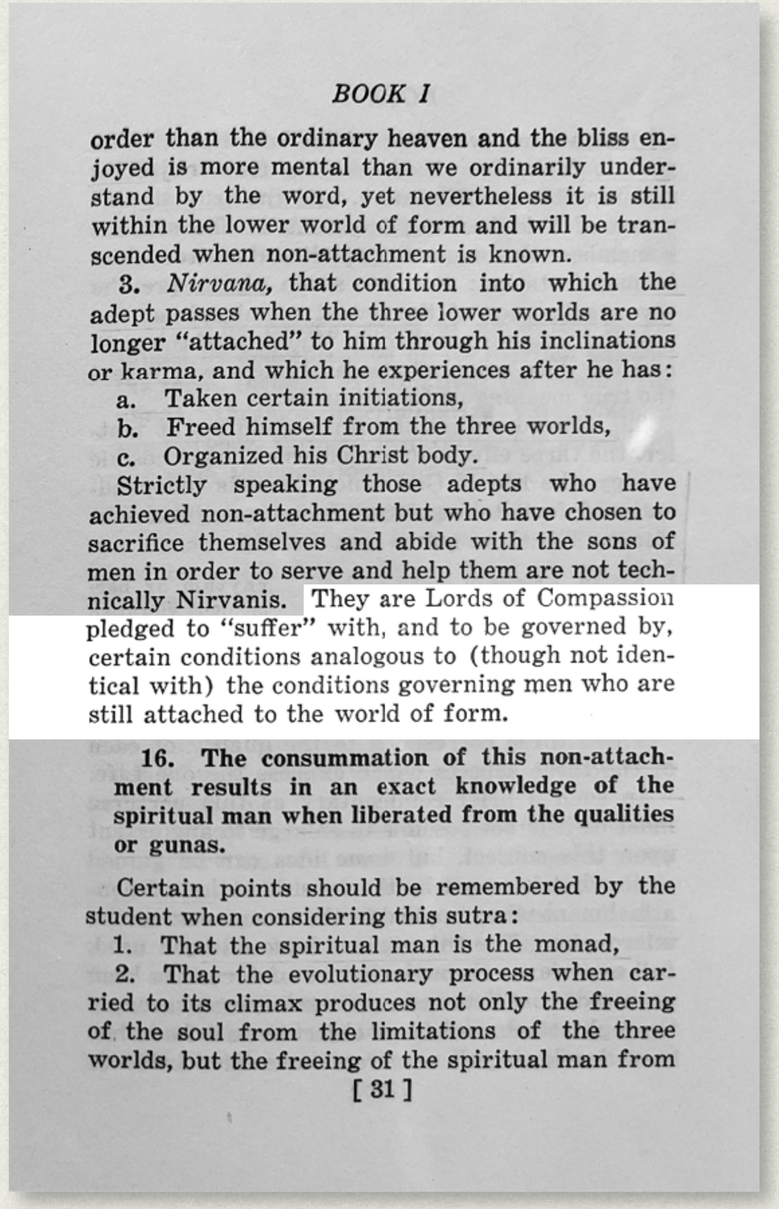
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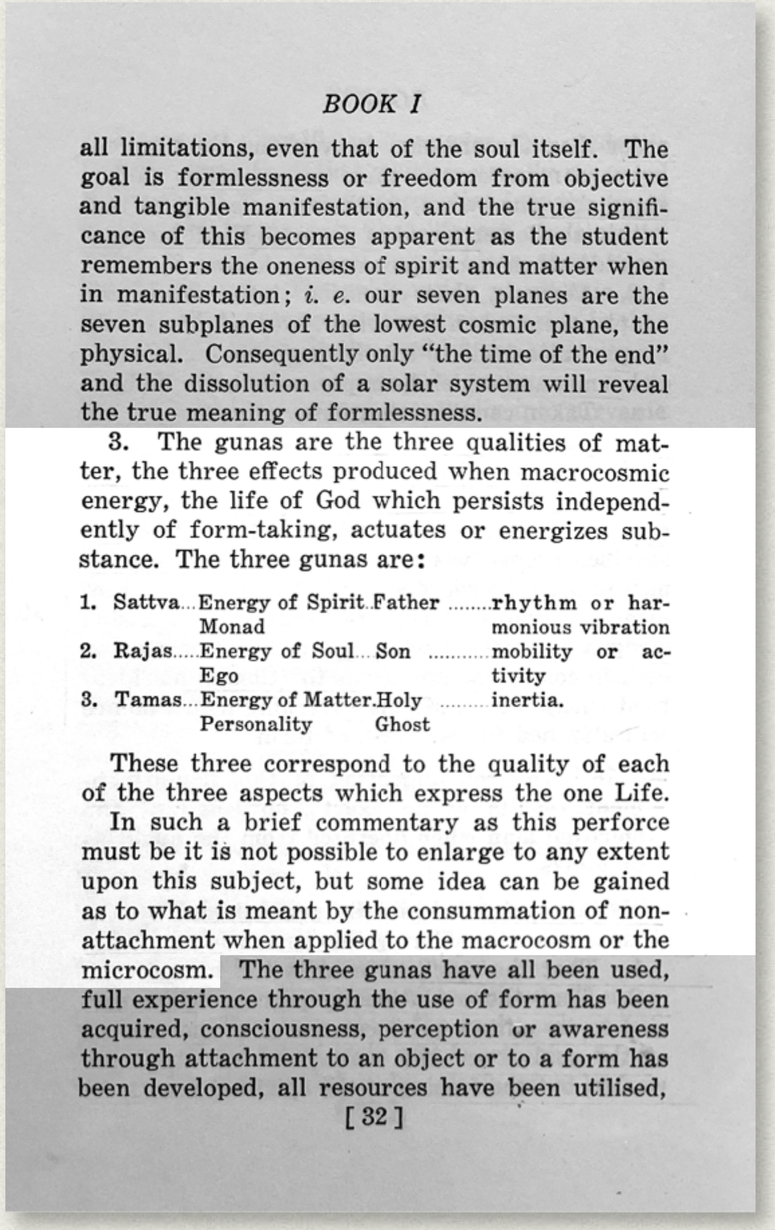
1. Sattva…Energy of Spirit…Monad…. Father rhythm or harmonious vibration

2. Rajas… Energy of Soul… Ego… Son mobility or activity

3. Tamas…Energy of Matter…Personality…Holy Ghost inertia.

These three correspond to the quality of each of the three aspects which express the one Life.

In such a brief commentary as this perforce must be it is not possible to enlarge to any extent upon this subject, but some idea can be gained as to what is meant by the consummation of non-attachment when applied to the macrocosm or the microcosm.



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In such a brief commentary as this perforce must be it is not possible to enlarge to any extent upon this subject, but some idea can be gained as to what is meant by the consummation of non-attachment when applied to the macrocosm or the microcosm. The three gunas have all been used, full experience through the use of form has been acquired, consciousness, perception or awareness through attachment to an object or to a form has been developed, all resources have been utilised,

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3. The gunas are the three qualities of matter, the three effects produced when macrocosmic energy, the life of God which persists independently of form-taking, actuates or energizes substance. The three gunas are:

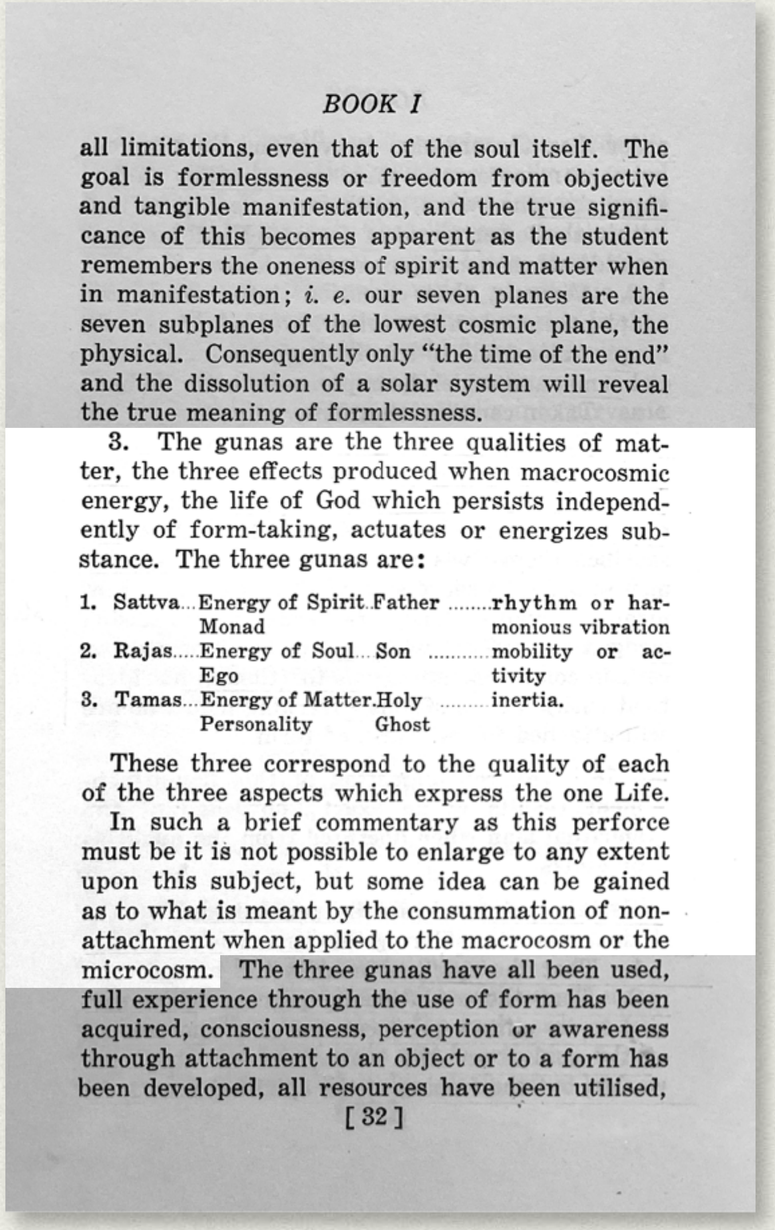
1. Sattva Energy of Spirit Monad Father rhythm or harmonious vibration

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These three correspond to the quality of each of the three aspects which express the one Life.

In such a brief commentary as this perforce must be it is not possible to enlarge to any extent upon this subject, but some idea can be gained as to what is meant by the consummation of non-attachment when applied to the macrocosm or the microcosm.



all limitations, even that of the soul itself. The goal is formlessness or freedom from objective and tangible manifestation, and the true significance of this becomes apparent as the student remembers the oneness of spirit and matter when in manifestation; *i. e.* our seven planes are the seven subplanes of the lowest cosmic plane, the physical. Consequently only "the time of the end" and the dissolution of a solar system will reveal the true meaning of formlessness.

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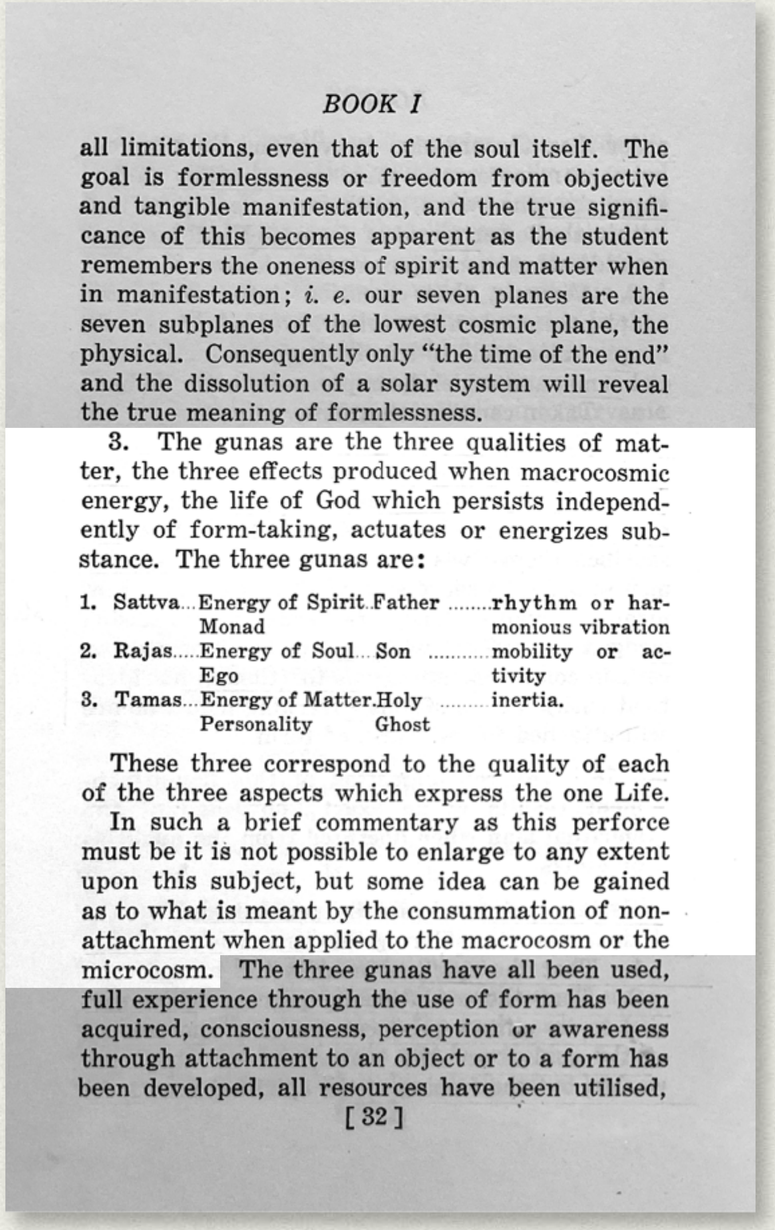
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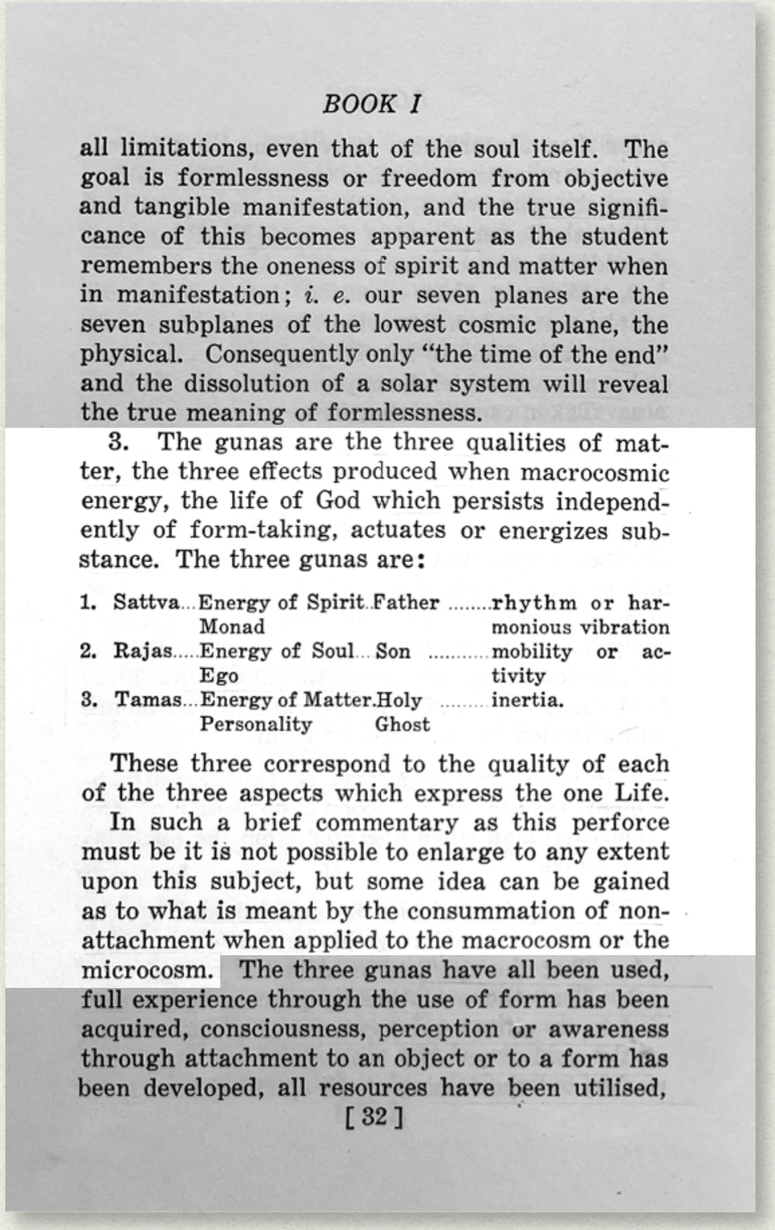
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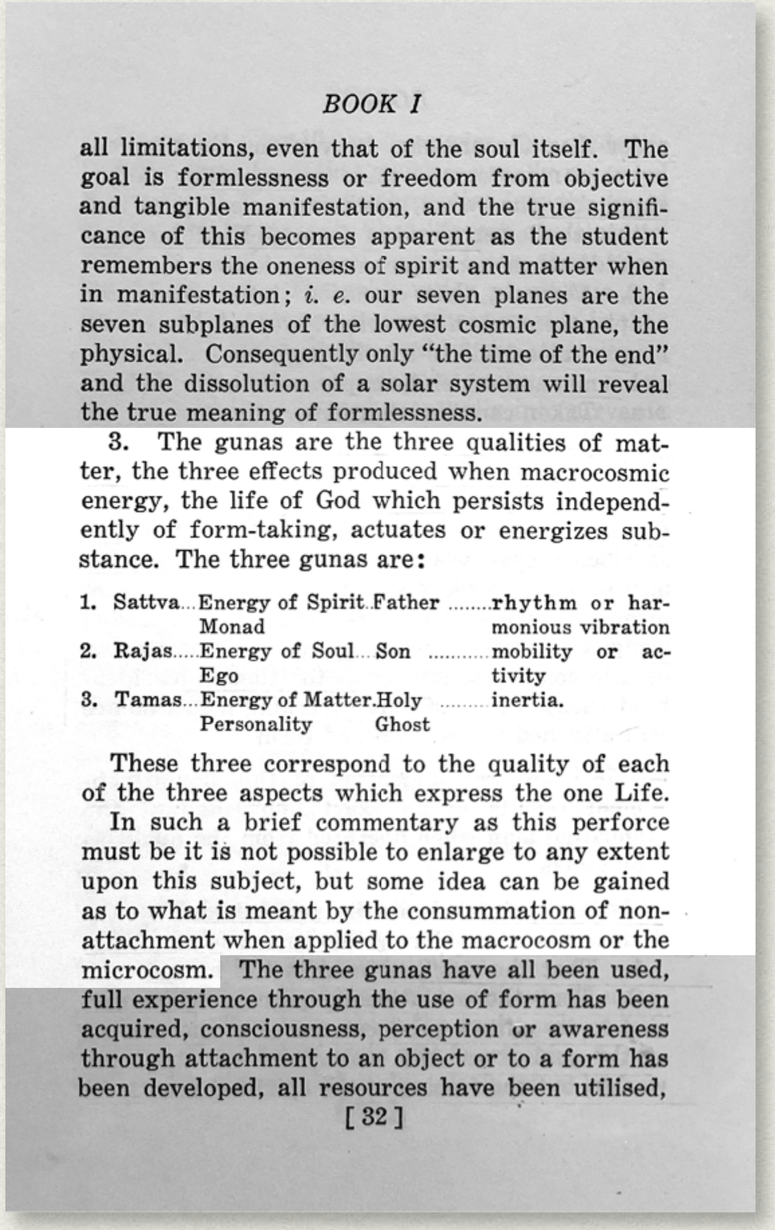
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