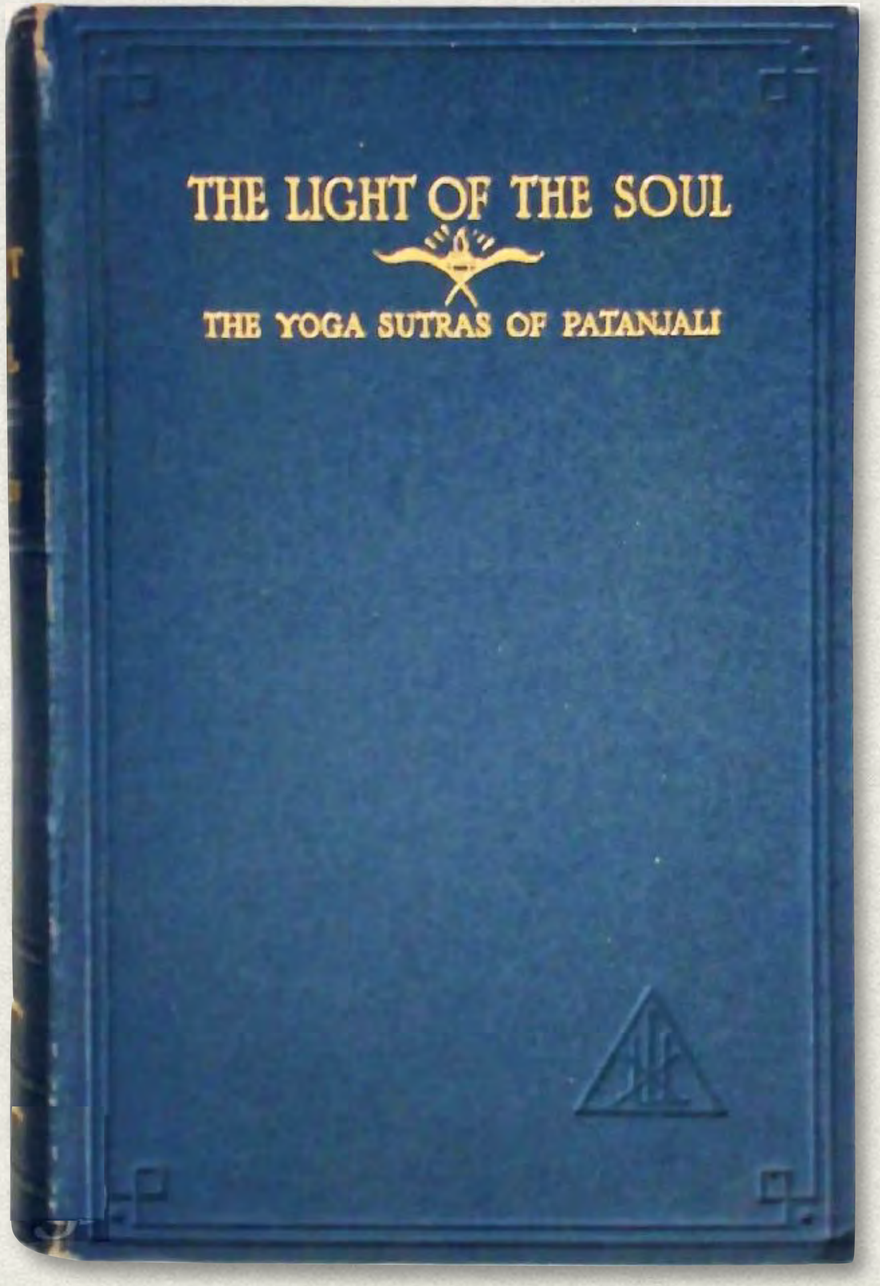



THE LIGHT OF THE SOUL
THE YOGA SUTRAS OF PATANJALI



BOOK I

THE PROBLEM OF UNION

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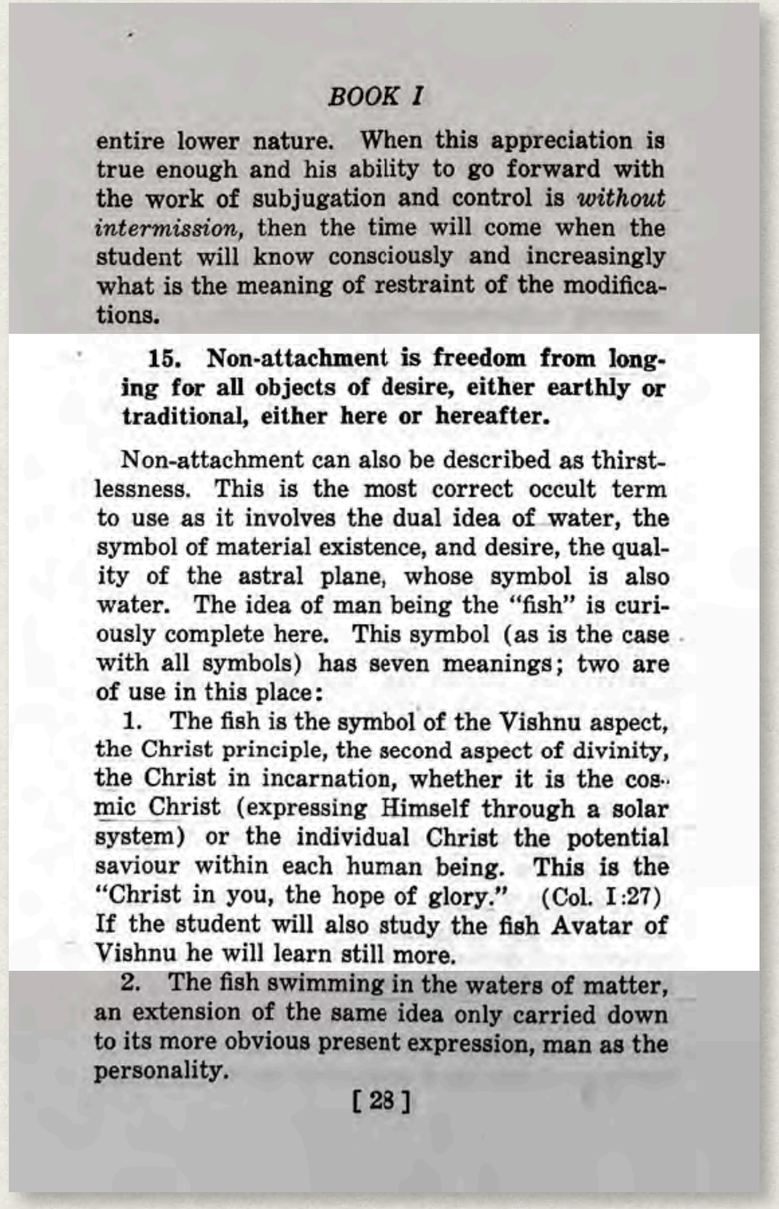
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Non-attachment can also be described as thirstlessness. This is the most correct occult term to use as it involves the dual idea of water, the symbol of material existence, and desire, the quality of the astral plane, whose symbol is also water. The 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.



BOOK I

entire lower nature. When this appreciation is true enough and his ability to go forward with the work of subjugation and control is *without intermission*, then the time will come when the student will know consciously and increasingly what is the meaning of restraint of the modifications.

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2. The fish swimming in the waters of matter, an extension of the same idea only carried down to its more obvious present expression, man as the personality.

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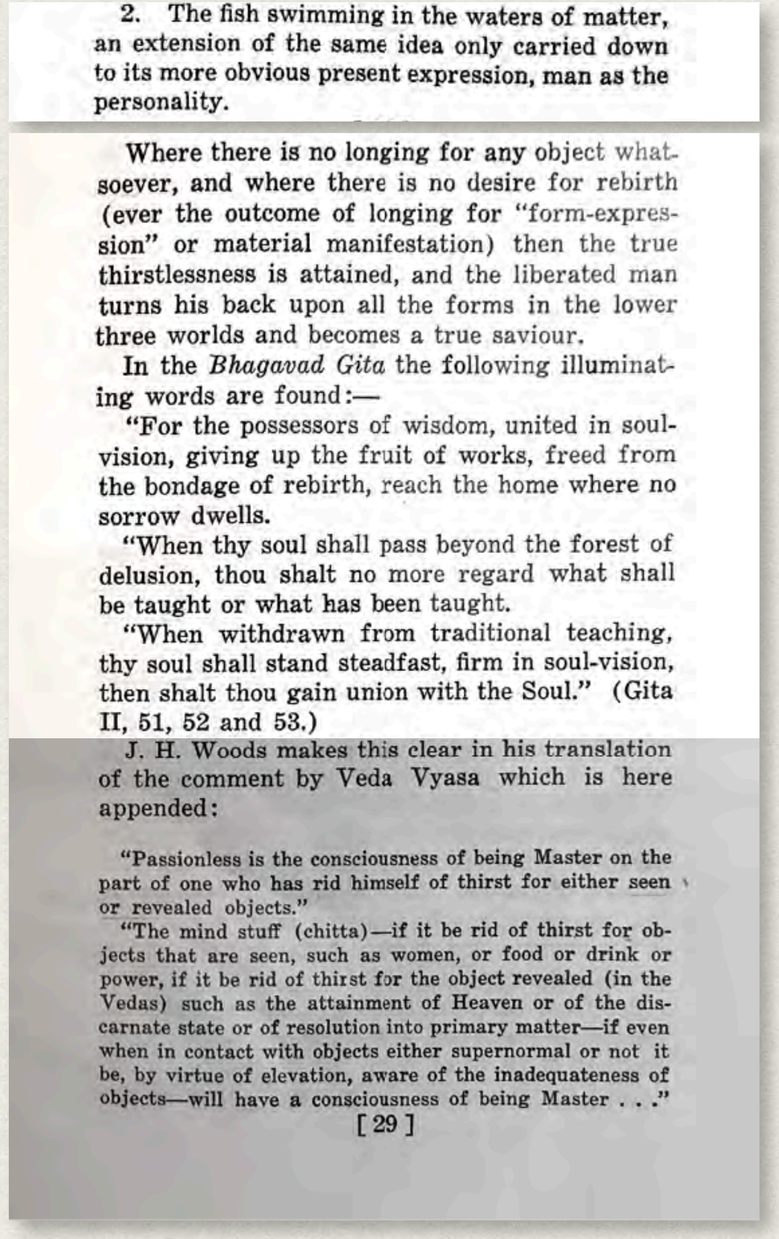
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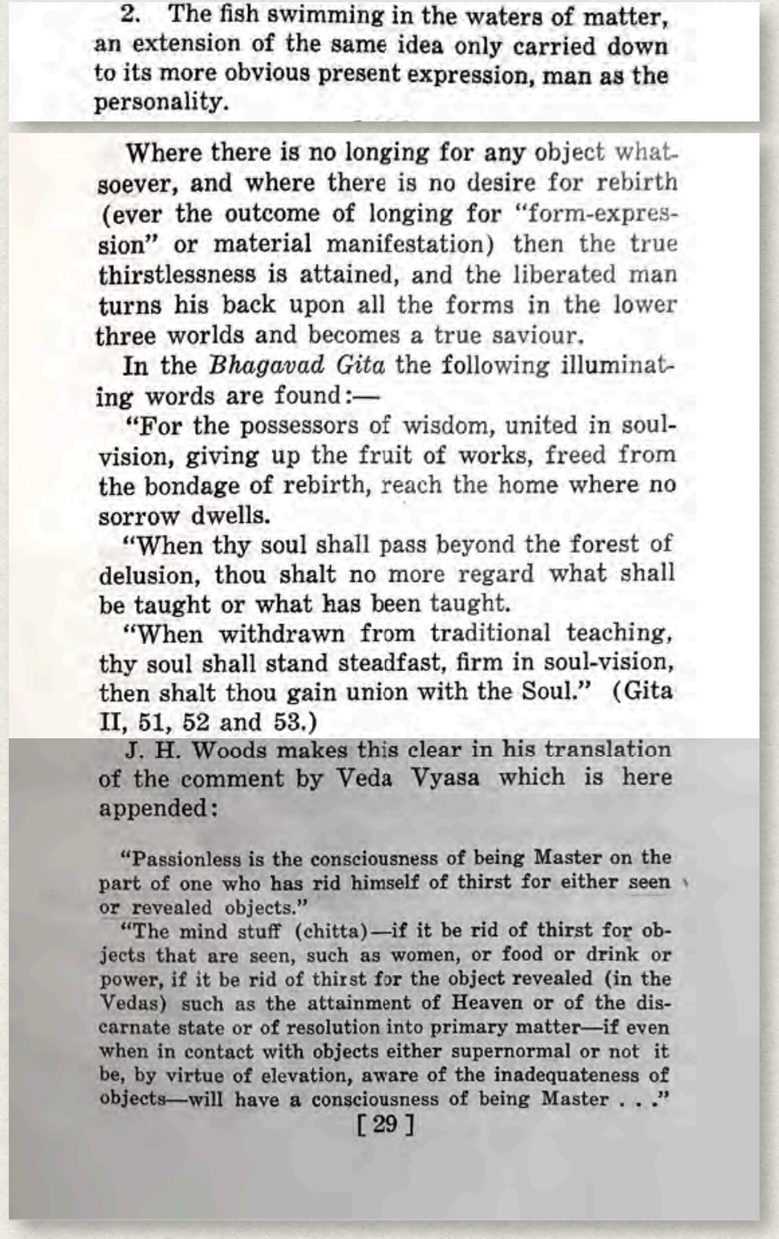
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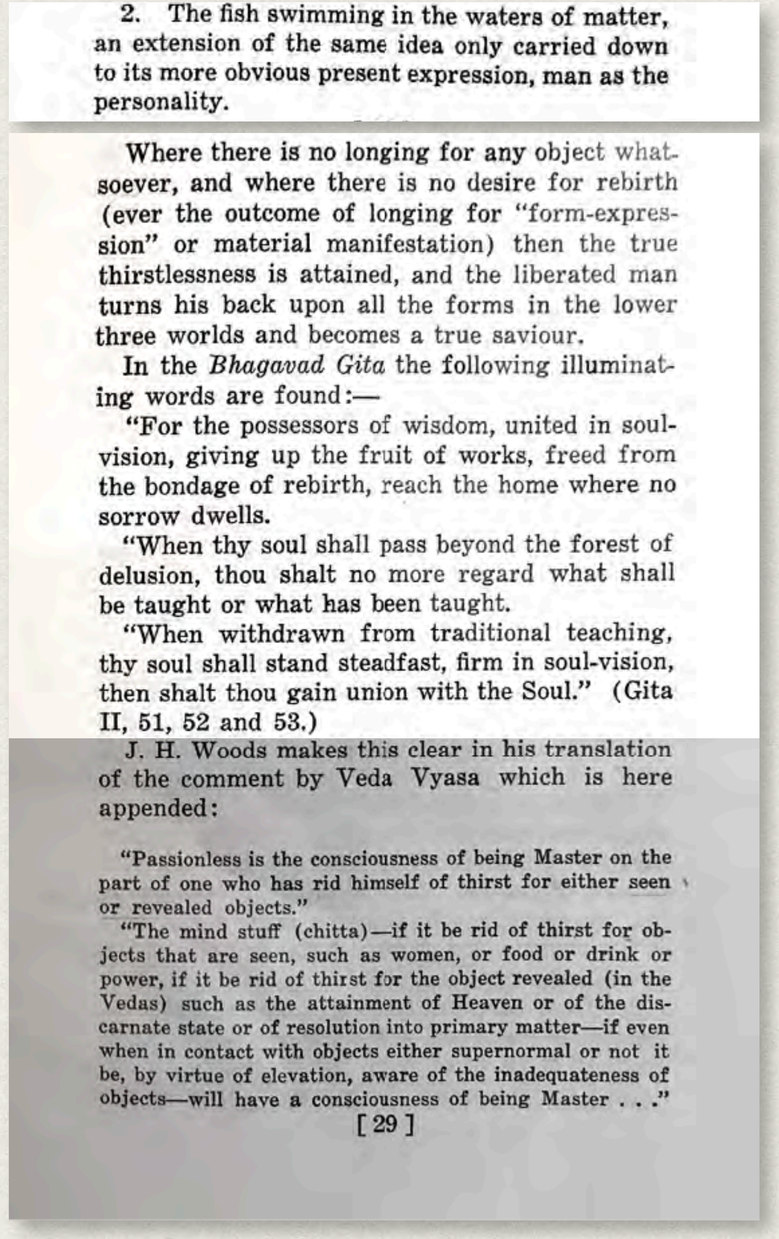
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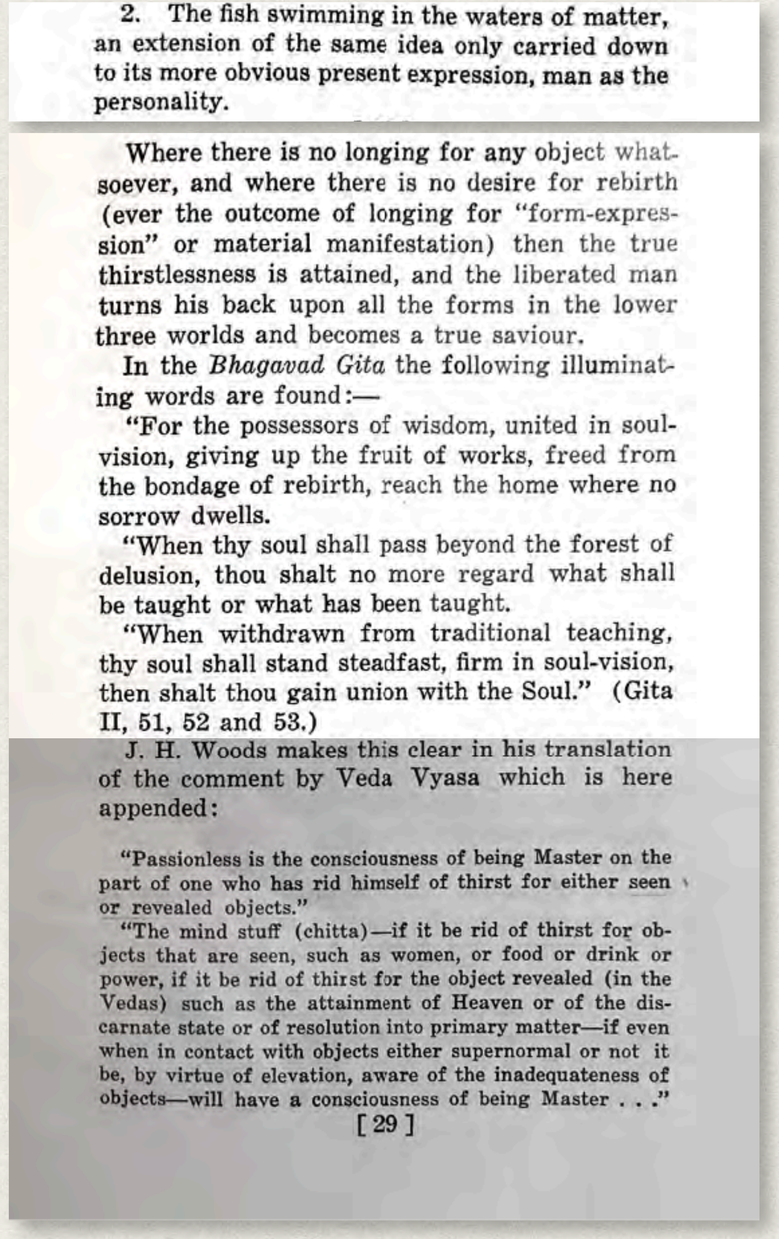
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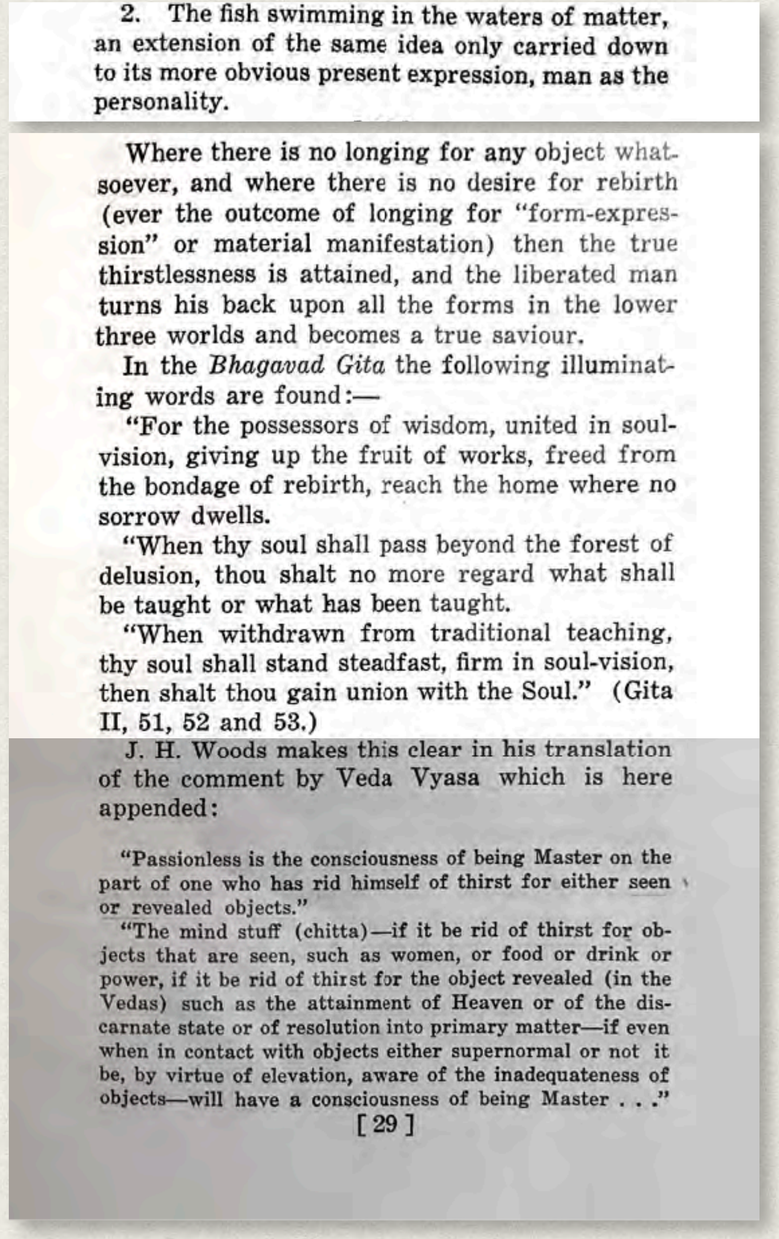
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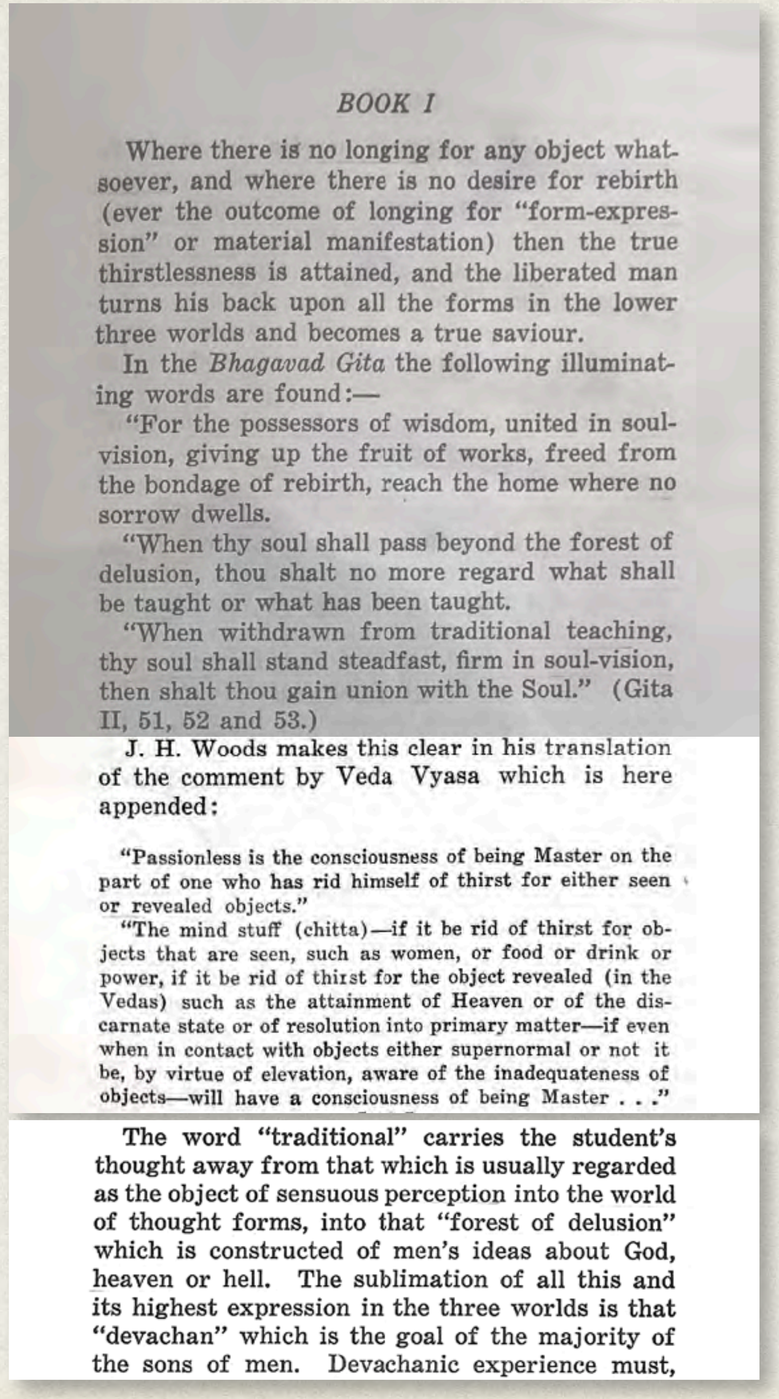
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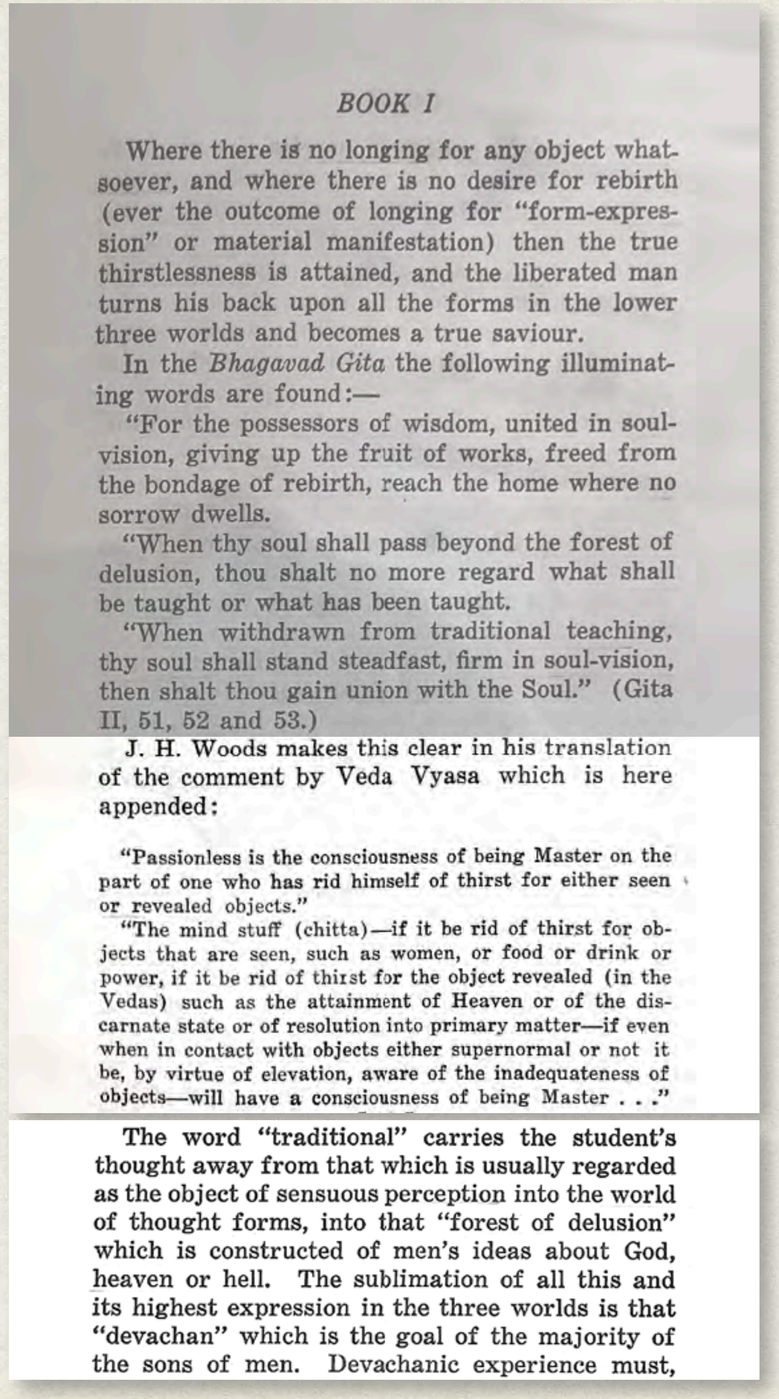
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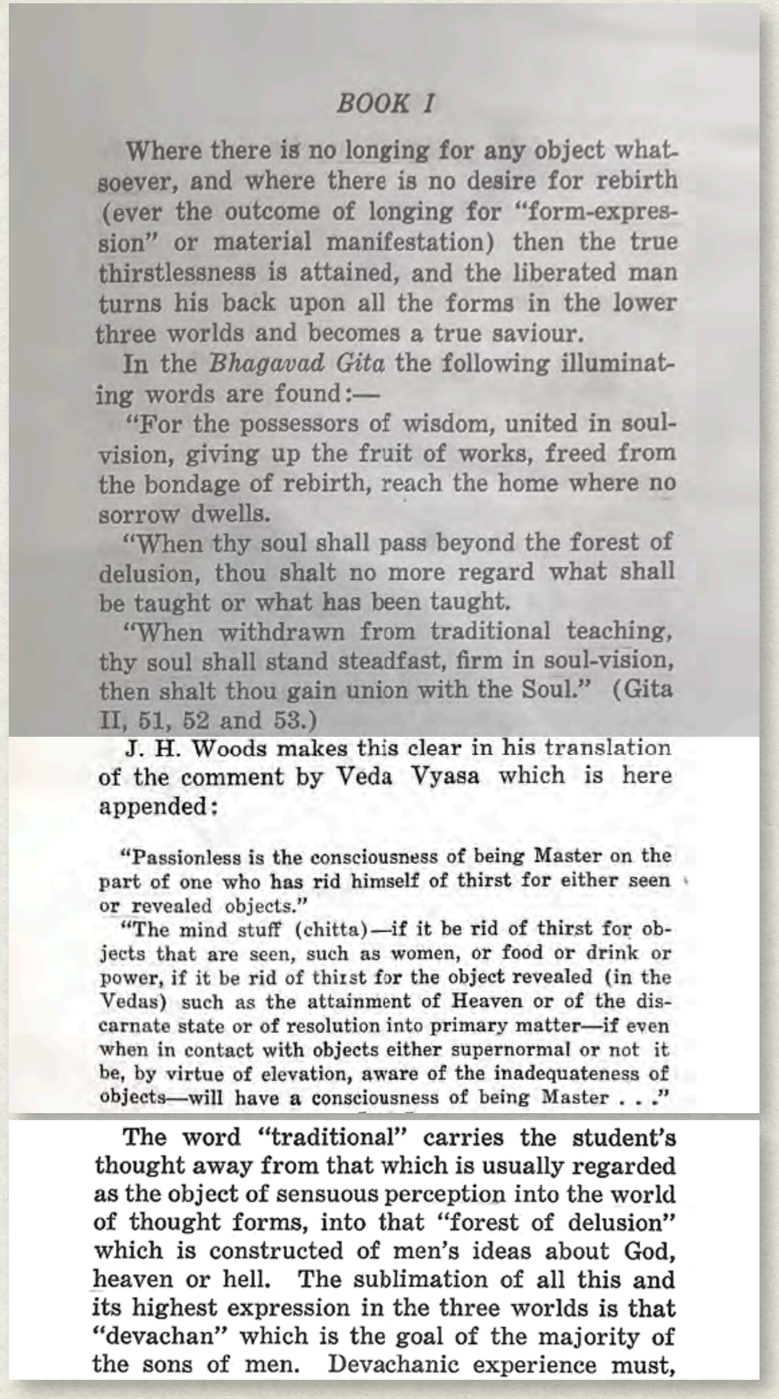
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"The mind stuff (chitta)—if it be rid of thirst for objects that are seen, such as women, or food or drink or power, if it be rid of thirst for the object revealed (in the Vedas) such as the attainment of Heaven or of the discarnate state or of resolution into primary matter—if even when in contact with objects either supernormal or not, it be, by virtue of elevation, aware of the inadequateness of objects—will have a consciousness of being Master…"

The word "traditional" carries the student's thought away from that which is usually regarded as the object of sensuous perception into the world of thought forms, into that "forest of delusion" which is constructed of men's ideas about God, heaven or hell. The sublimation of all this and its highest expression in the three worlds is that "devachan" which is the goal of the majority of the sons of men.



BOOK I

Where there is no longing for any object whatsoever, and where there is no desire for rebirth (ever the outcome of longing for "form-expression" or material manifestation) then the true thirstlessness is attained, and the liberated man turns his back upon all the forms in the lower three worlds and becomes a true saviour.

In the *Bhagavad Gita* the following illuminating words are found:—

"For the possessors of wisdom, united in soul-vision, giving up the fruit of works, freed from the bondage of rebirth, reach the home where no sorrow dwells.

"When thy soul shall pass beyond the forest of delusion, thou shalt no more regard what shall be taught or what has been taught.

"When withdrawn from traditional teaching, thy soul shall stand steadfast, firm in soul-vision, then shalt thou gain union with the Soul." (Gita II, 51, 52 and 53.)

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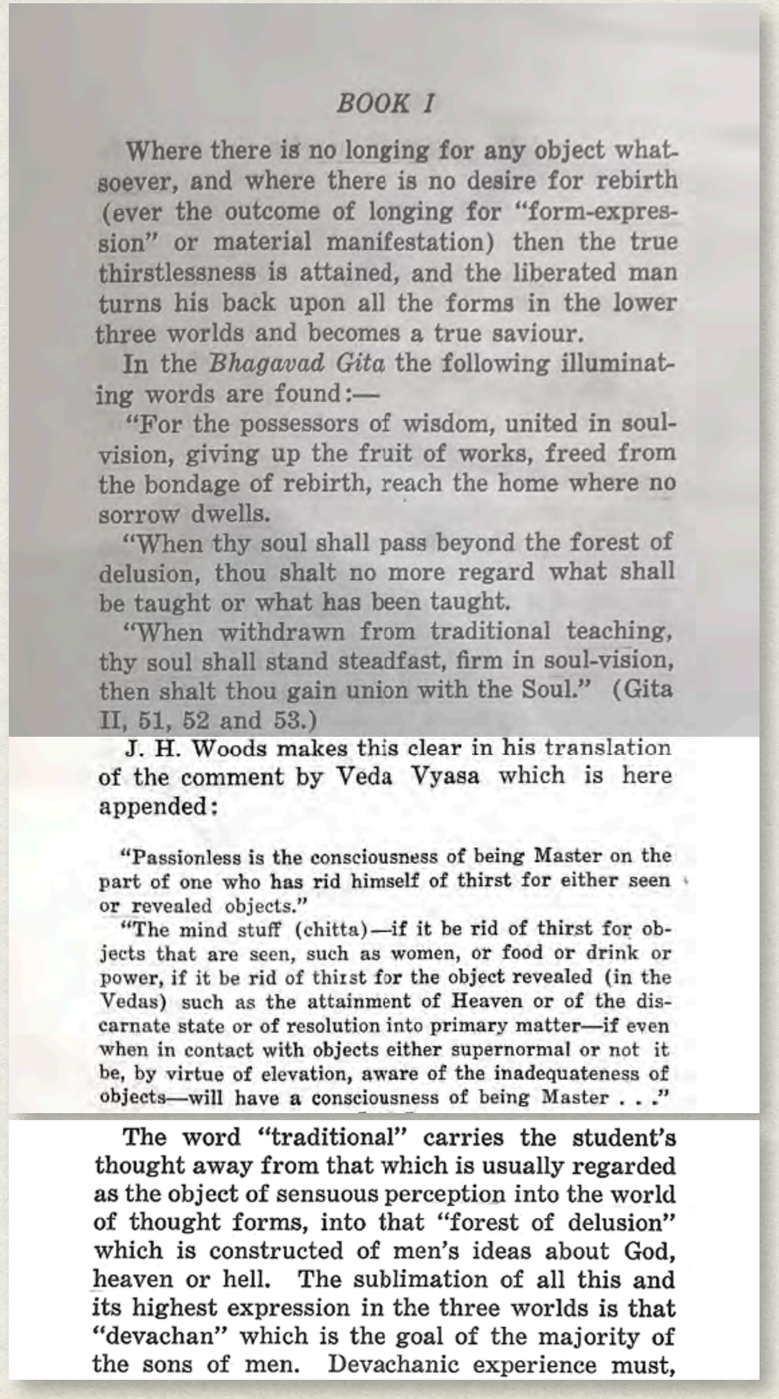
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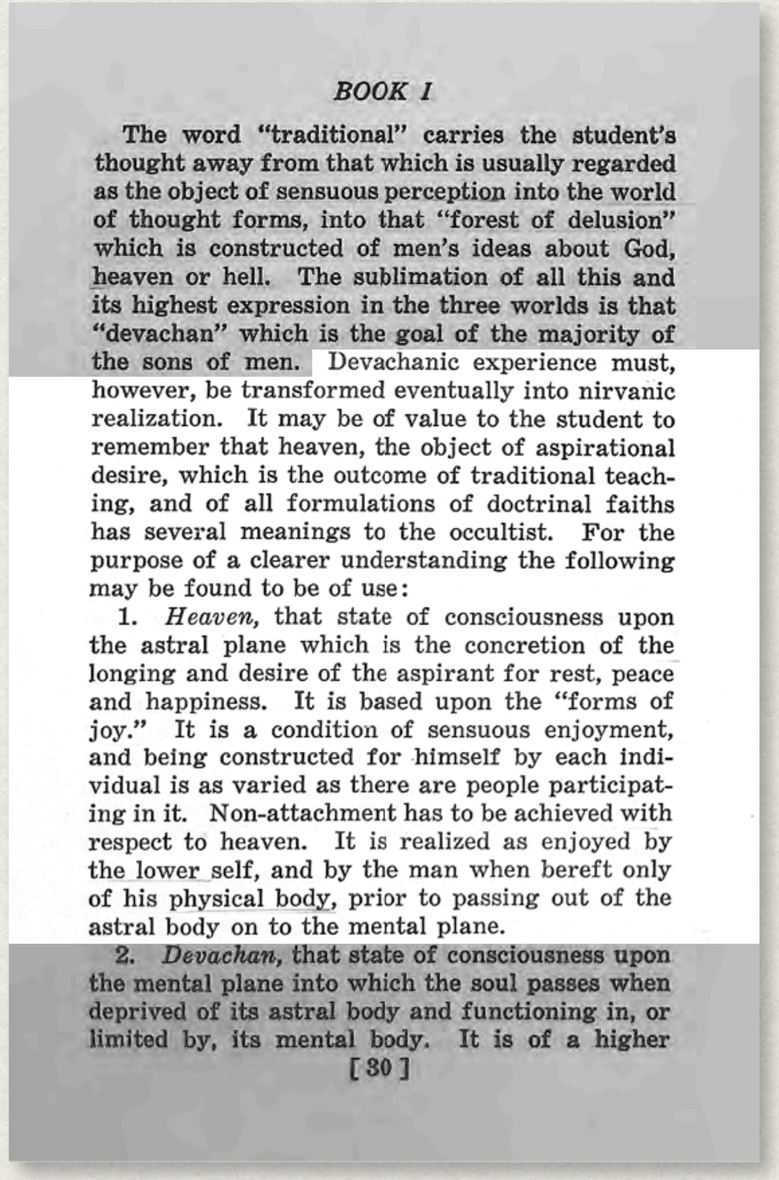
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Devachanic experience must, however, be transformed eventually into nirvanic realization. It may be of value to the student to remember that heaven, the object of aspirational desire, which is the outcome of traditional teaching, and of all formulations of doctrinal faiths has several meanings to the occultist. For the purpose of a clearer understanding the following may be found to be of use:

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.



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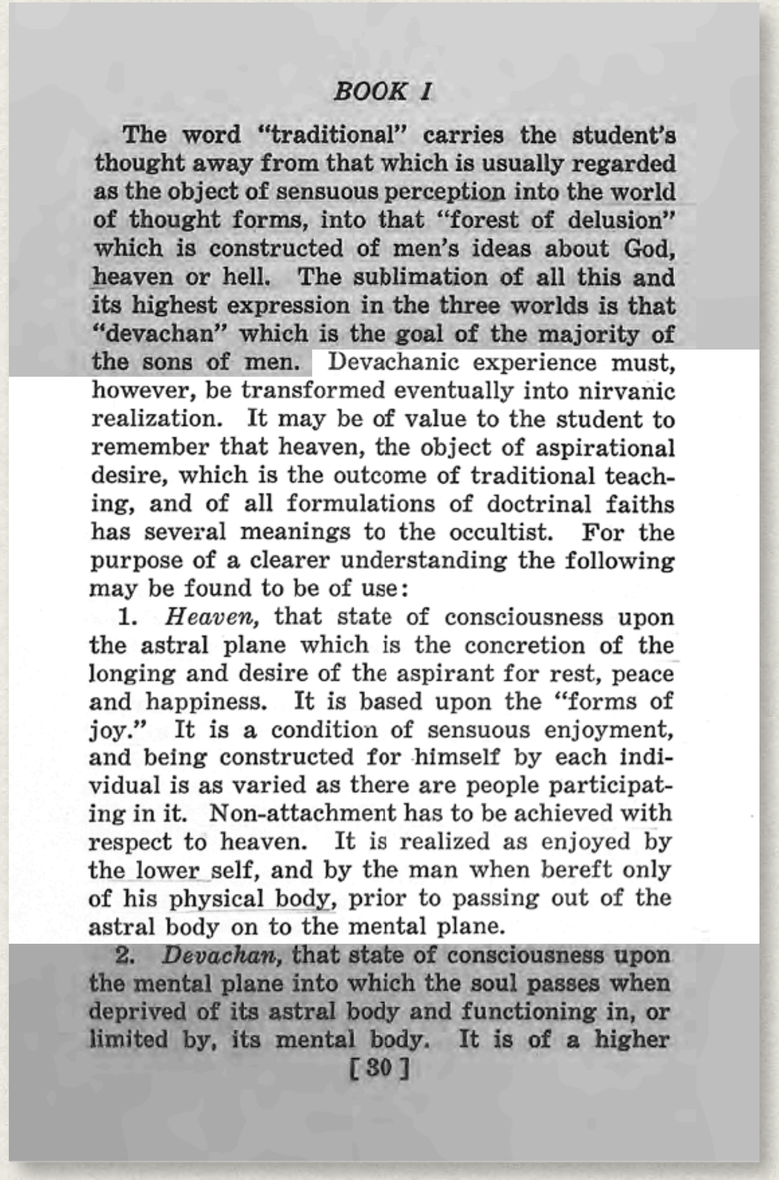
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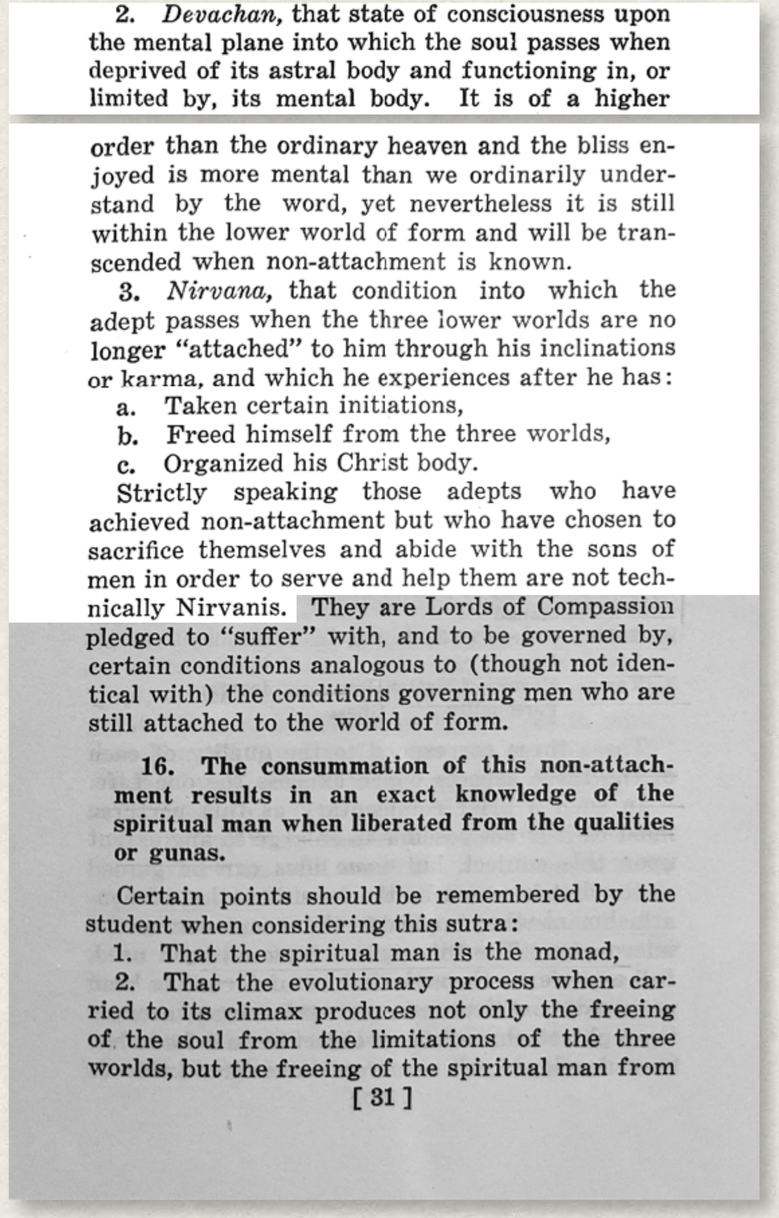
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b. Freed himself from the three worlds,

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

Certain points should be remembered by the student when considering this sutra:

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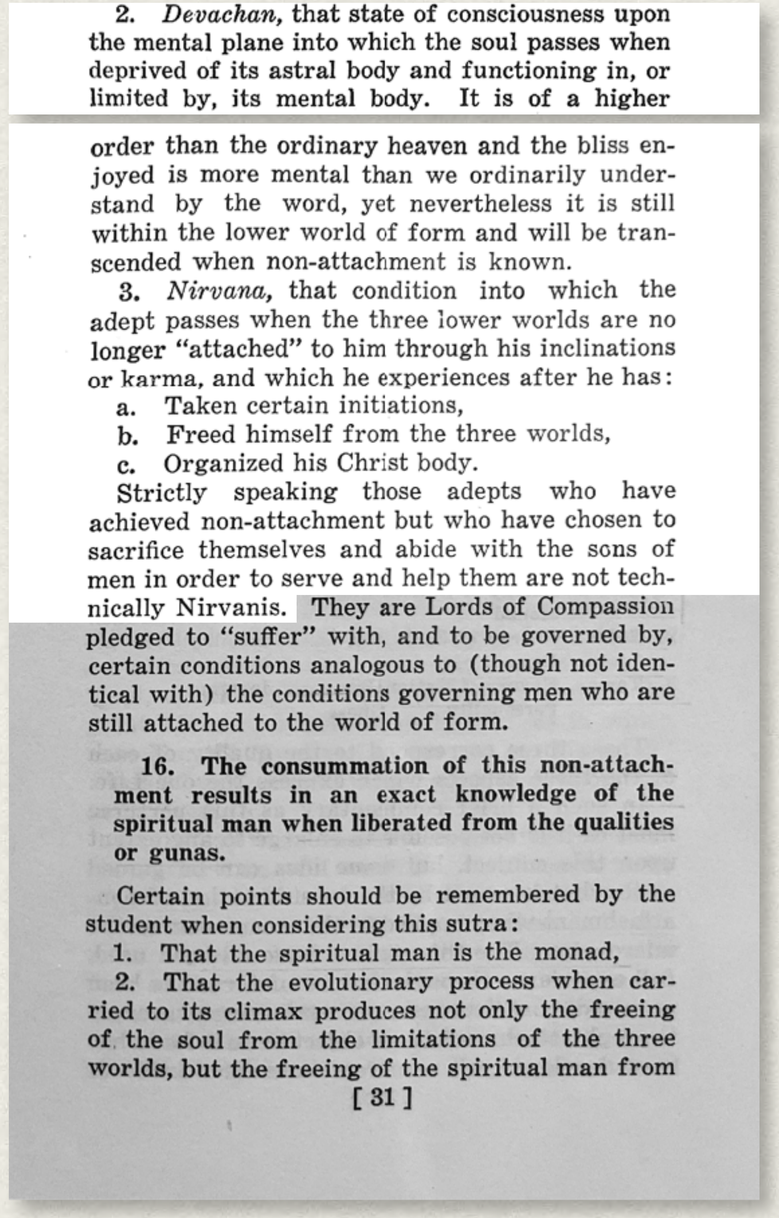
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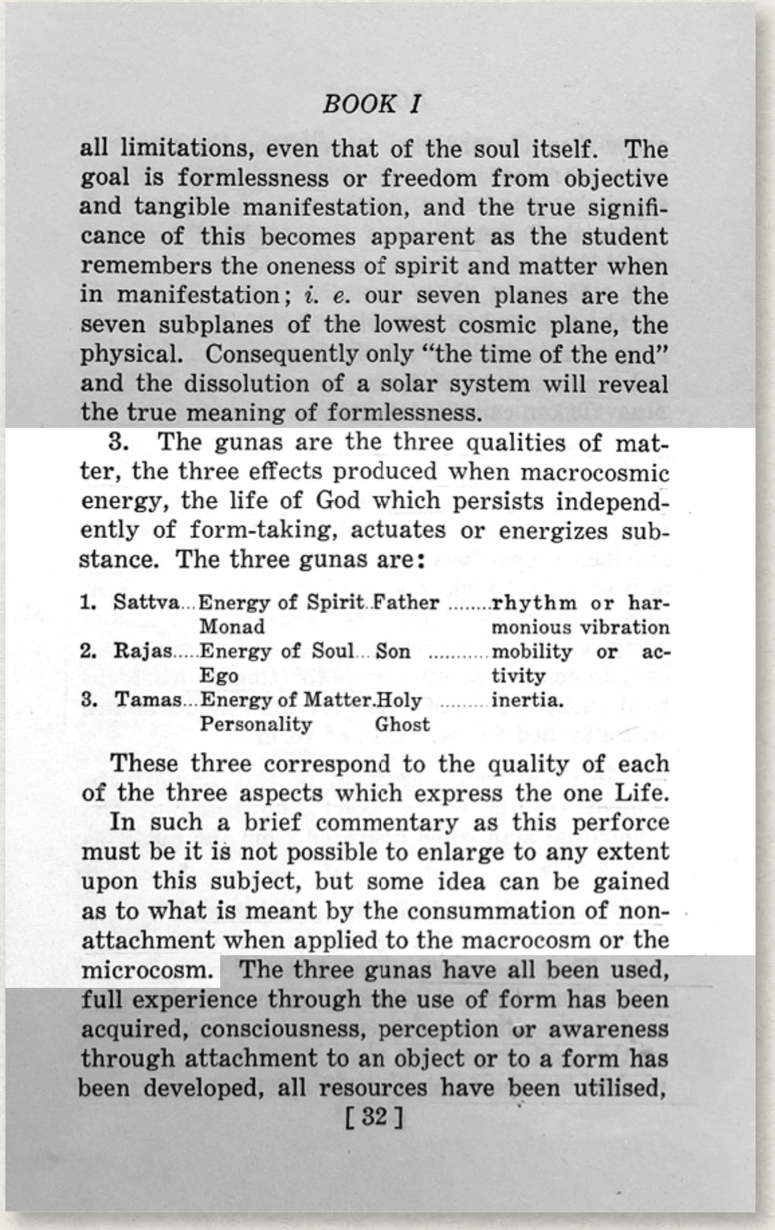
1. Sattva…Energy of Spirit…Monad…. Father rhythm or harmonious vibration

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

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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.



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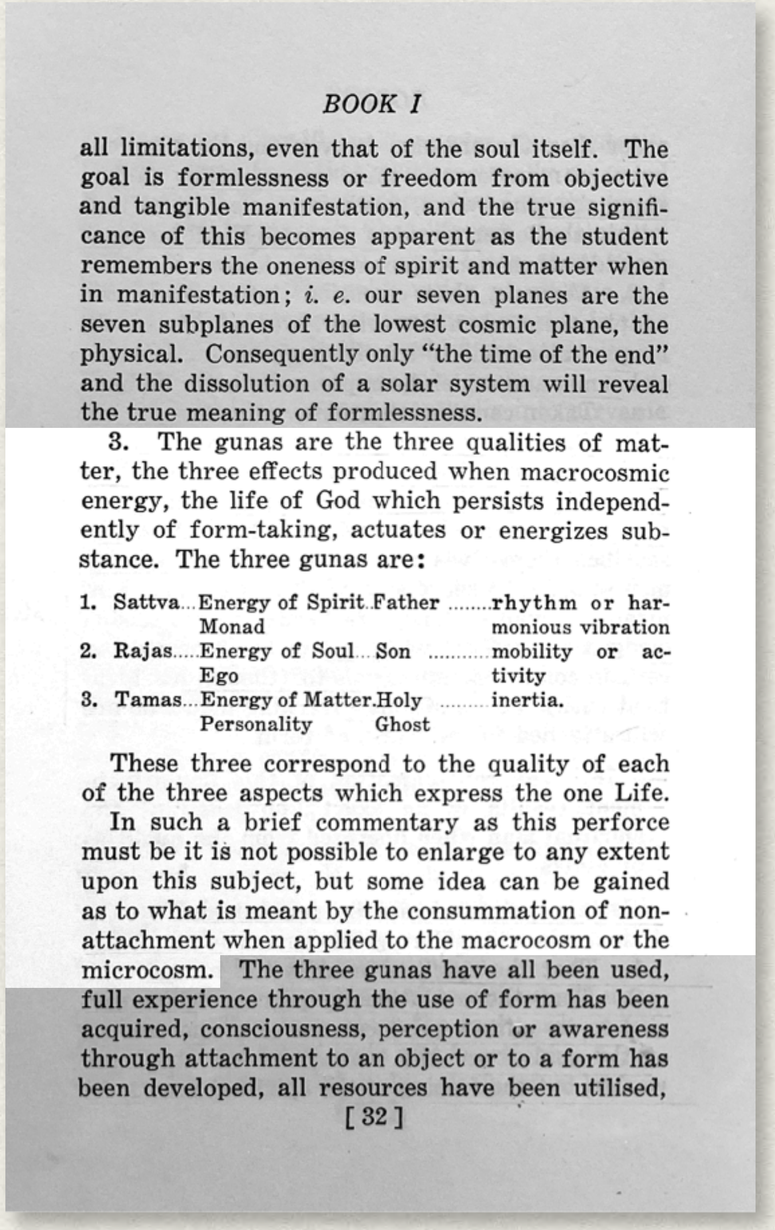
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1. Sattva	Energy of Spirit Monad	Father	rhythm or harmonious vibration
2. Rajas	Energy of Soul Ego	Son	mobility or activity
3. Tamas	Energy of Matter Personality	Holy Ghost	inertia.

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

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

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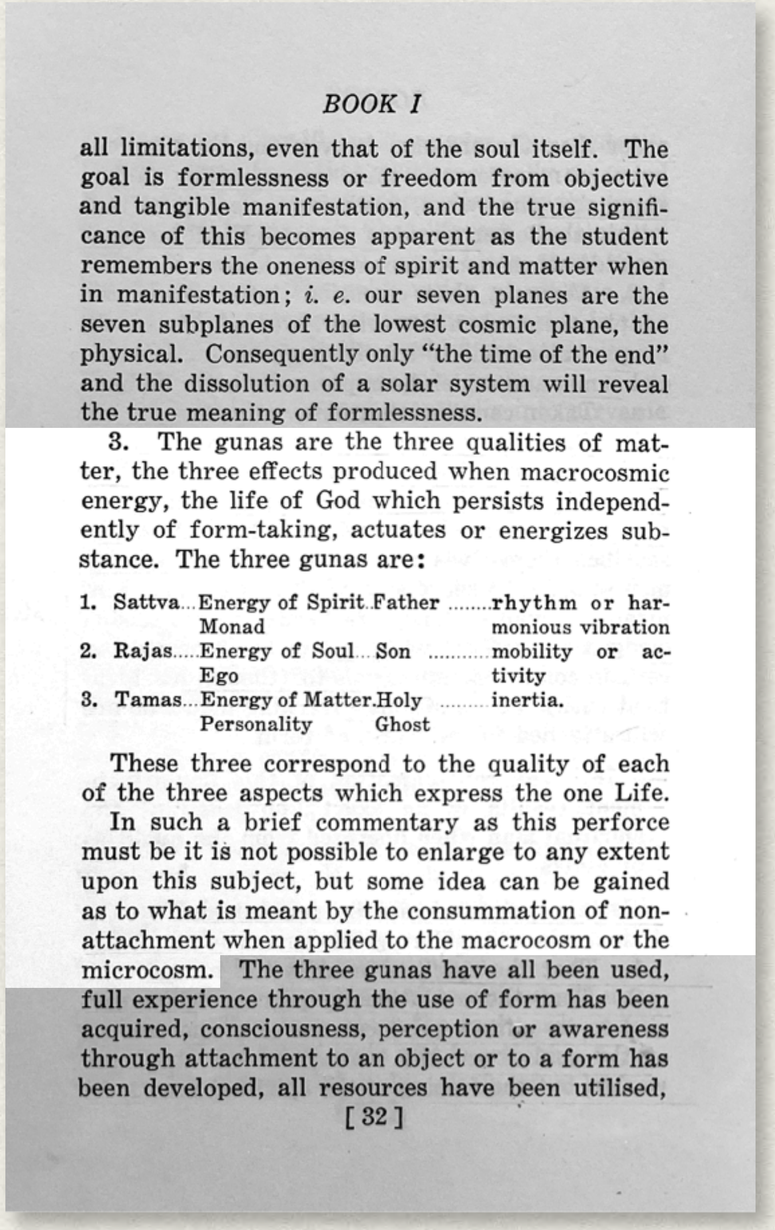
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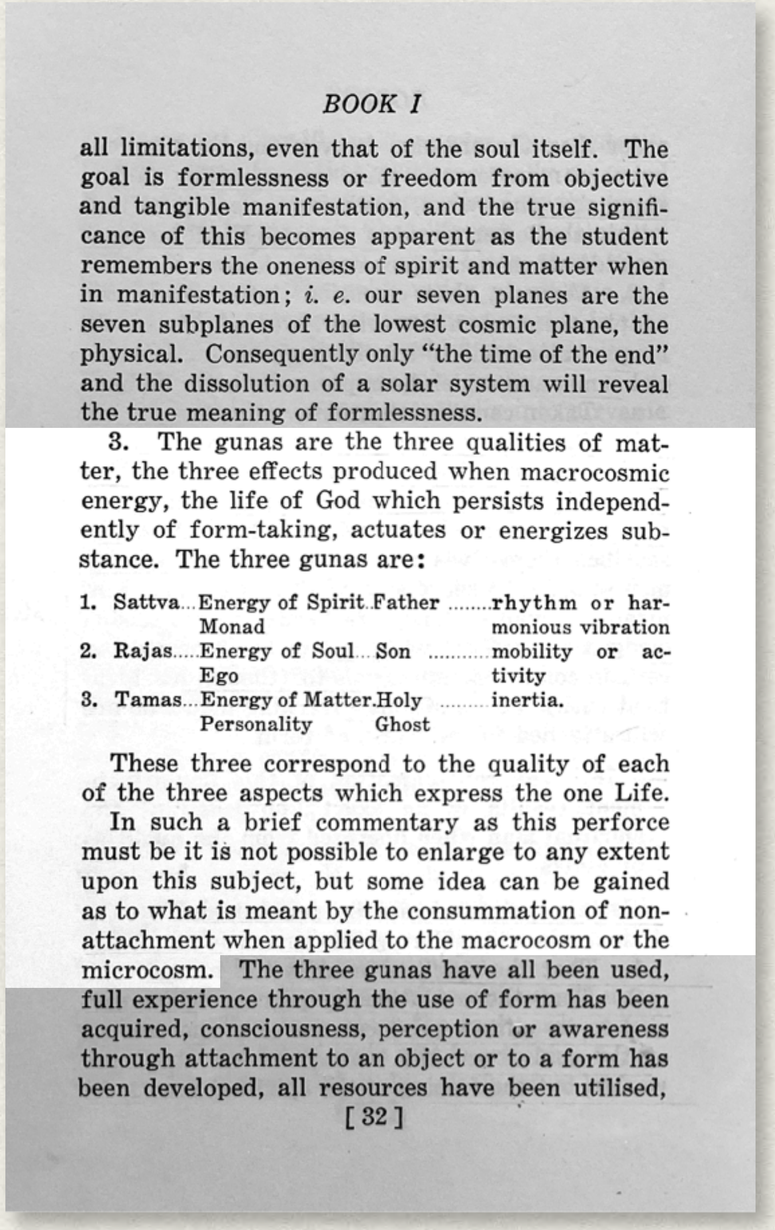
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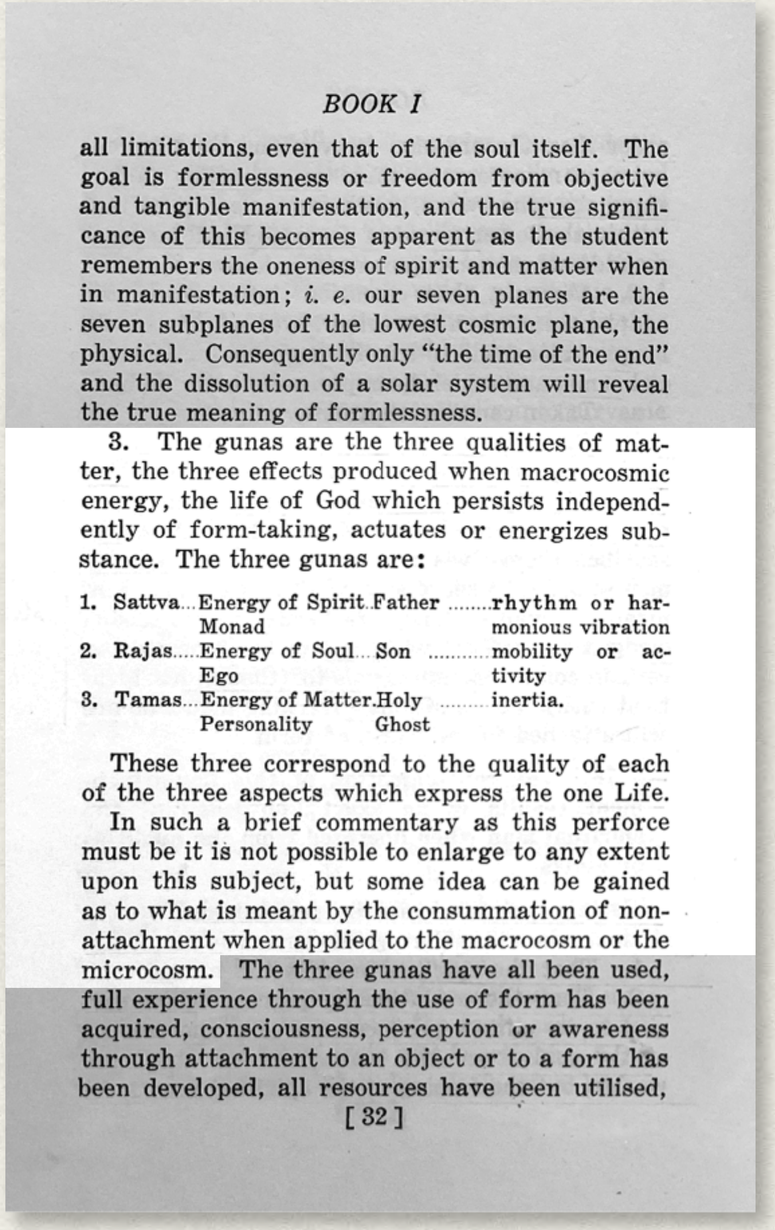
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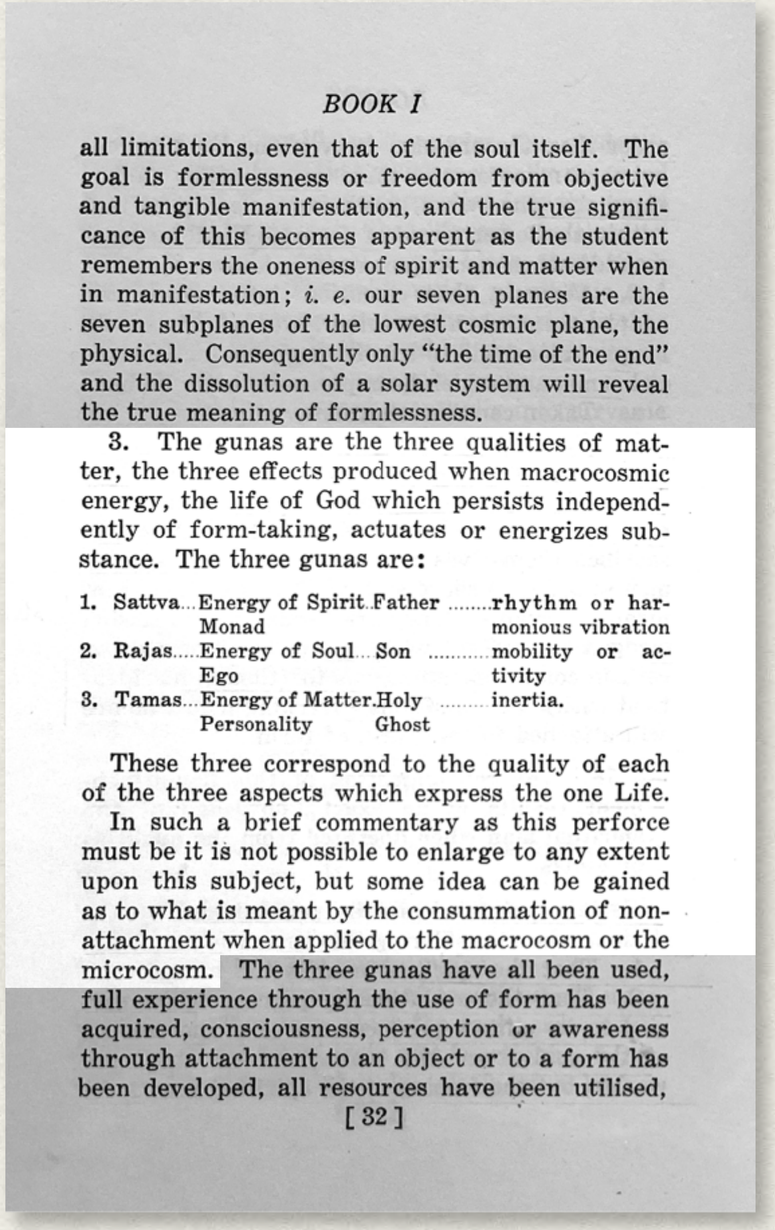
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The above three groups might be studied also from the standpoint of the three Gunas:

1. Tamas....inertia....mineral kingdom.....physical permanent atom.

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3. Sattva....rhythm...animal kingdom.....mental unit. –TCF:1135

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[Rajas as] the prime characteristic of the soul, and it is this quality which causes the intense activity and constant labor of the man as he seeks experience and later, as he seeks to serve. –LOS:148

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The attribute of inertia (or tamas) characterises the lower personal self, the sheaths of the threefold lower man. –LOS:148

…the whole objective of the ego is to break down that inertia and drive its lowest vehicle into an activity… –LOS:149

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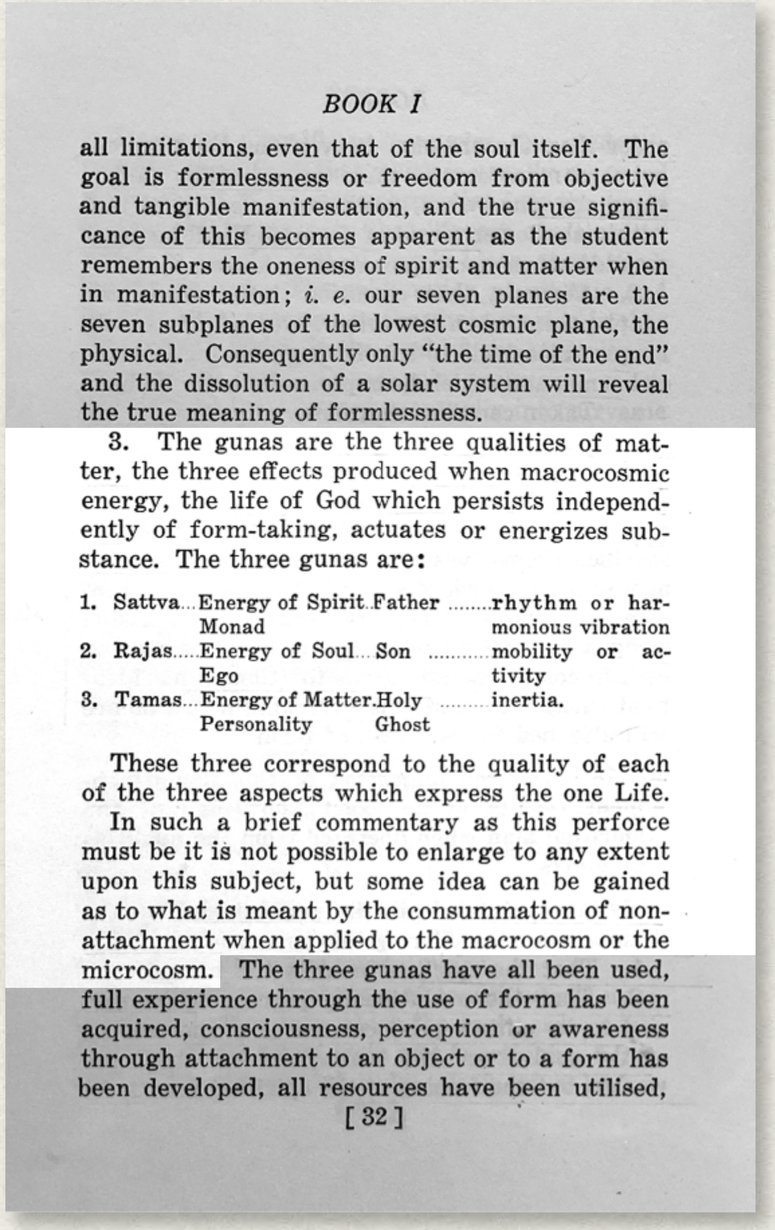
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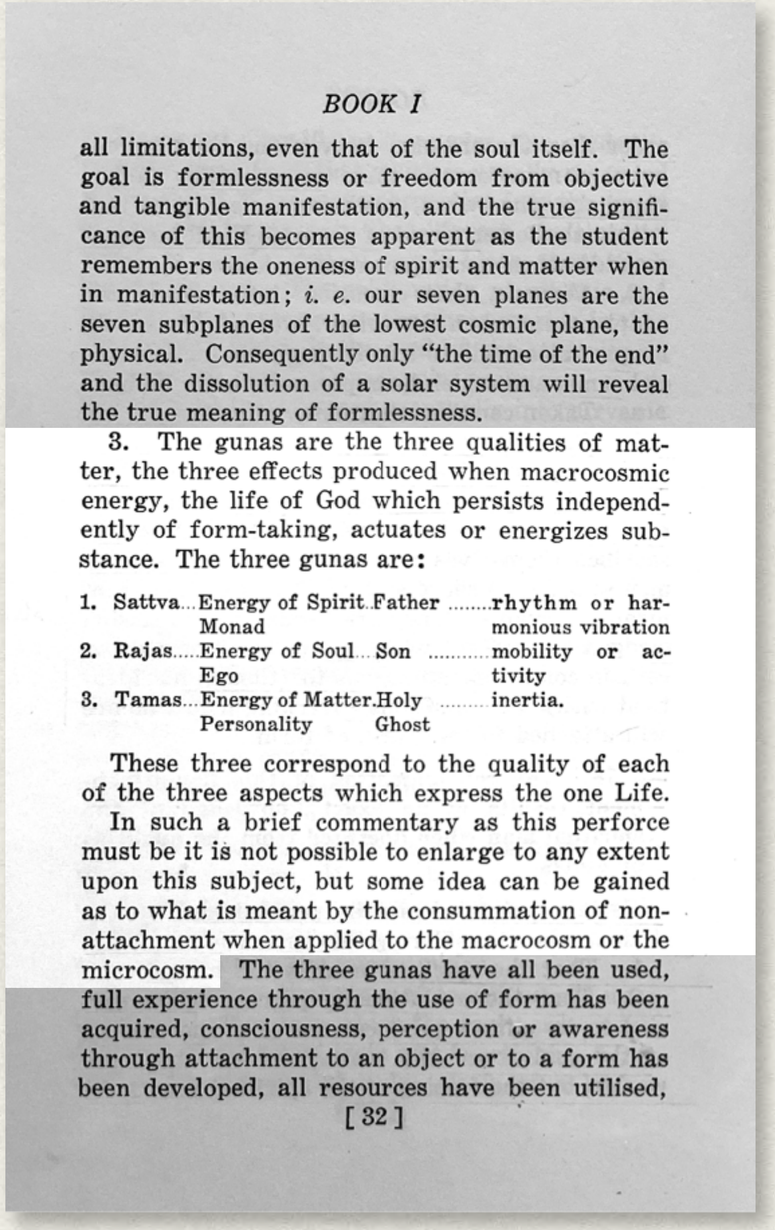
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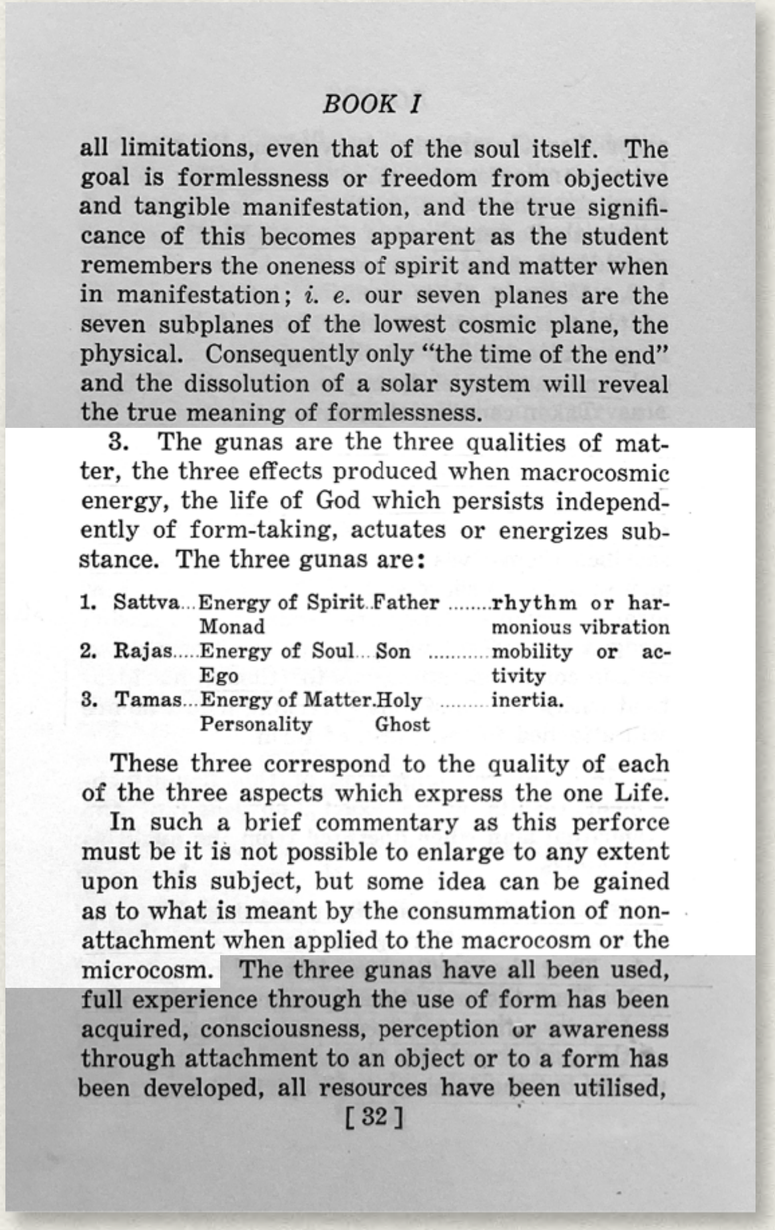
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Certain points should be remembered by the student when considering this sutra:

1. That the spiritual man is the monad,

2. That the evolutionary process when carried to its climax produces not only the freeing of the soul from the limitations of the three worlds, but the freeing of the spiritual man from 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.

order than the ordinary heaven and the bliss enjoyed is more mental than we ordinarily understand by the word, yet nevertheless it is still within the lower world of form and will be transcended when non-attachment is known.

3. *Nirvana*, that condition into which the adept passes when the three lower worlds are no longer "attached" to him through his inclinations or karma, and which he experiences after he has:
   a. Taken certain initiations,
   b. Freed himself from the three worlds,
   c. Organized his Christ body.

Strictly speaking those adepts who have achieved non-attachment but who have chosen to sacrifice themselves and abide with the sons of men in order to serve and help them are not technically Nirvanis. They are Lords of Compassion pledged to "suffer" with, and to be governed by, certain conditions analogous to (though not identical with) the conditions governing men who are still attached to the world of form.

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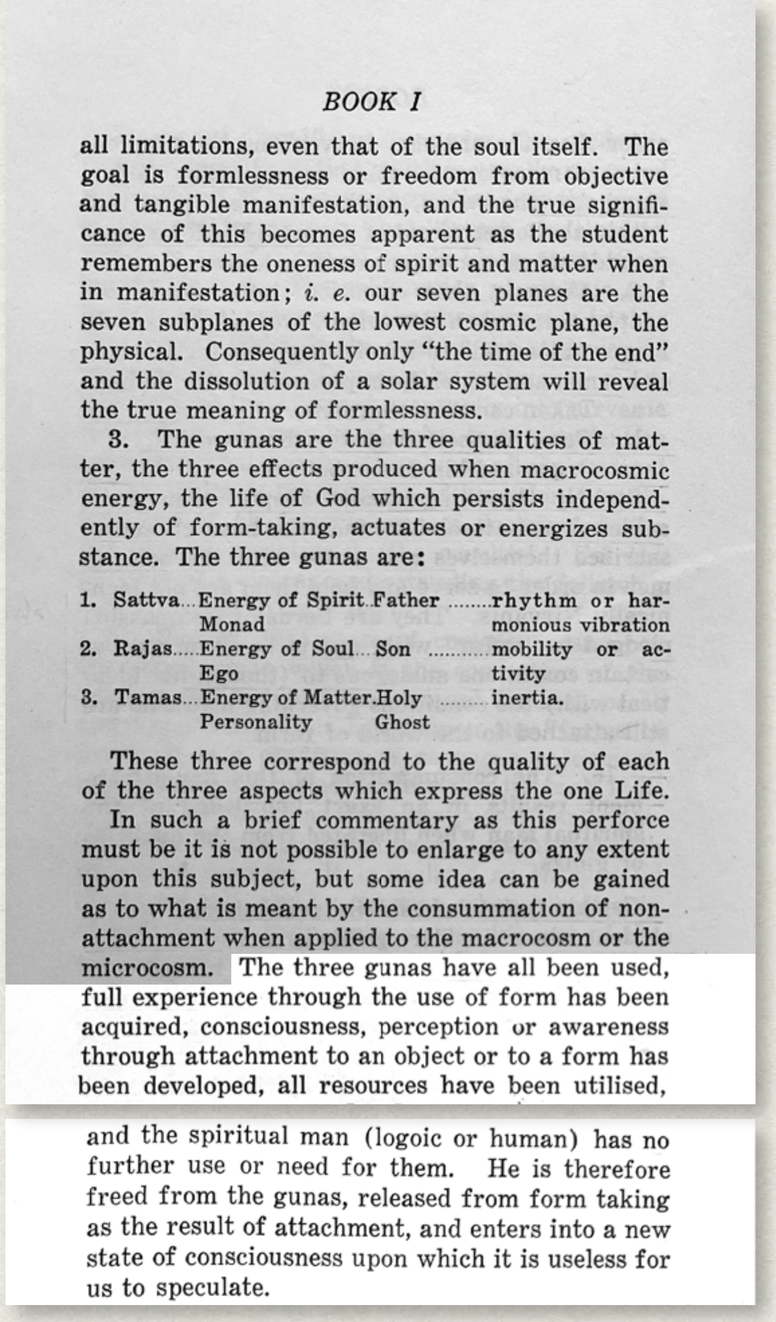
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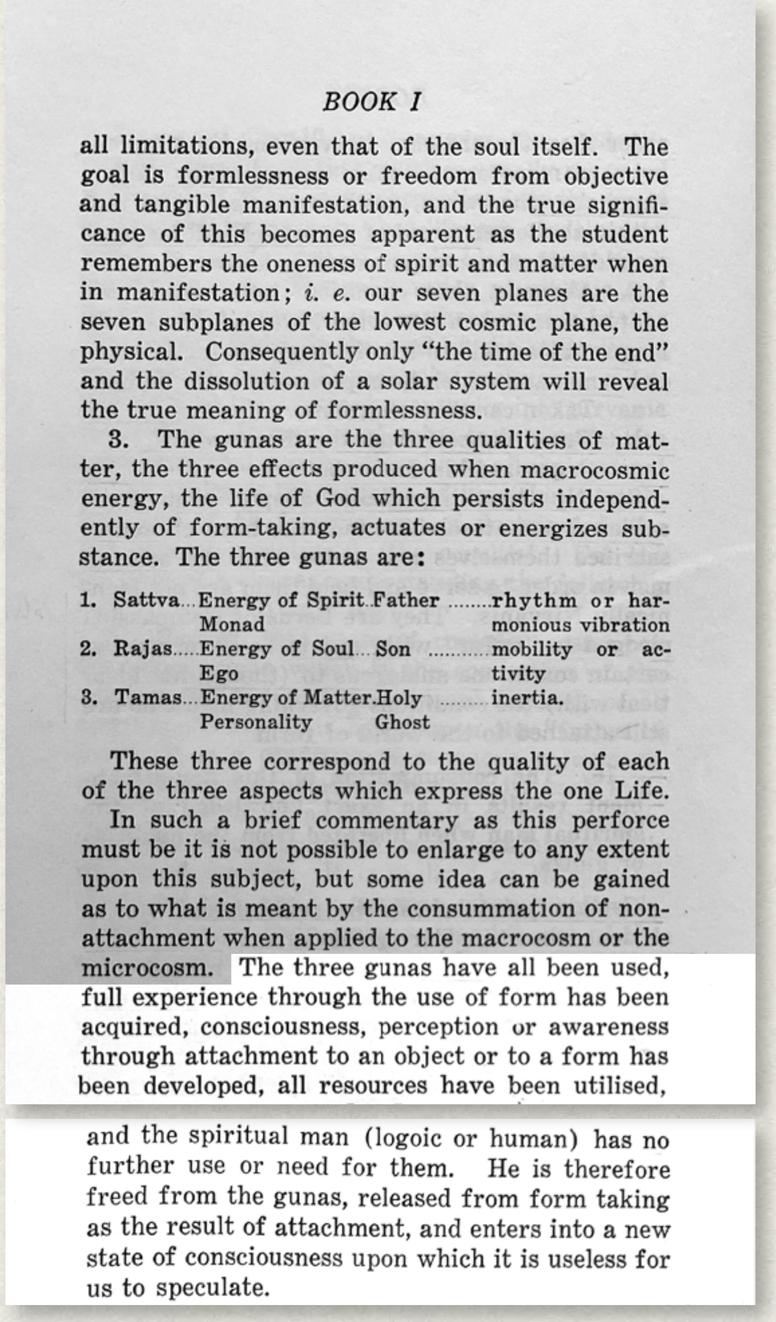
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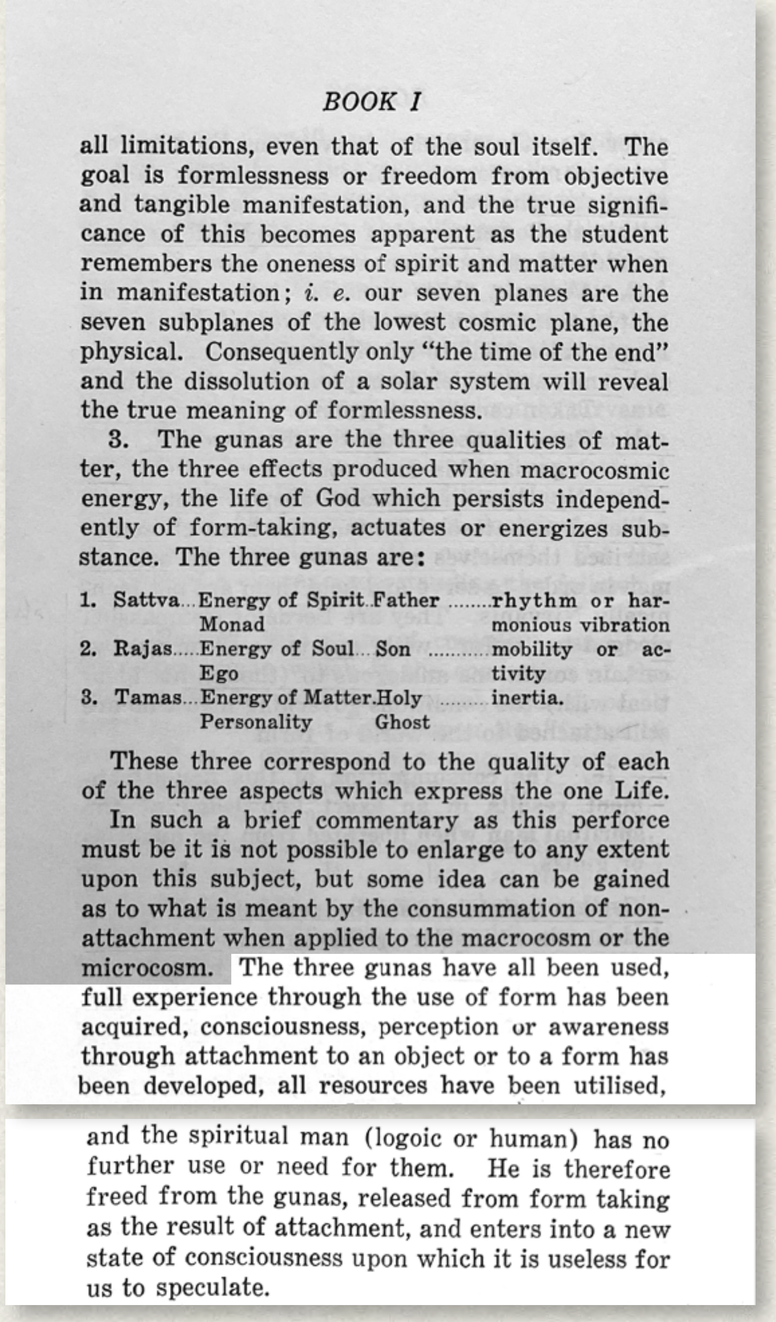
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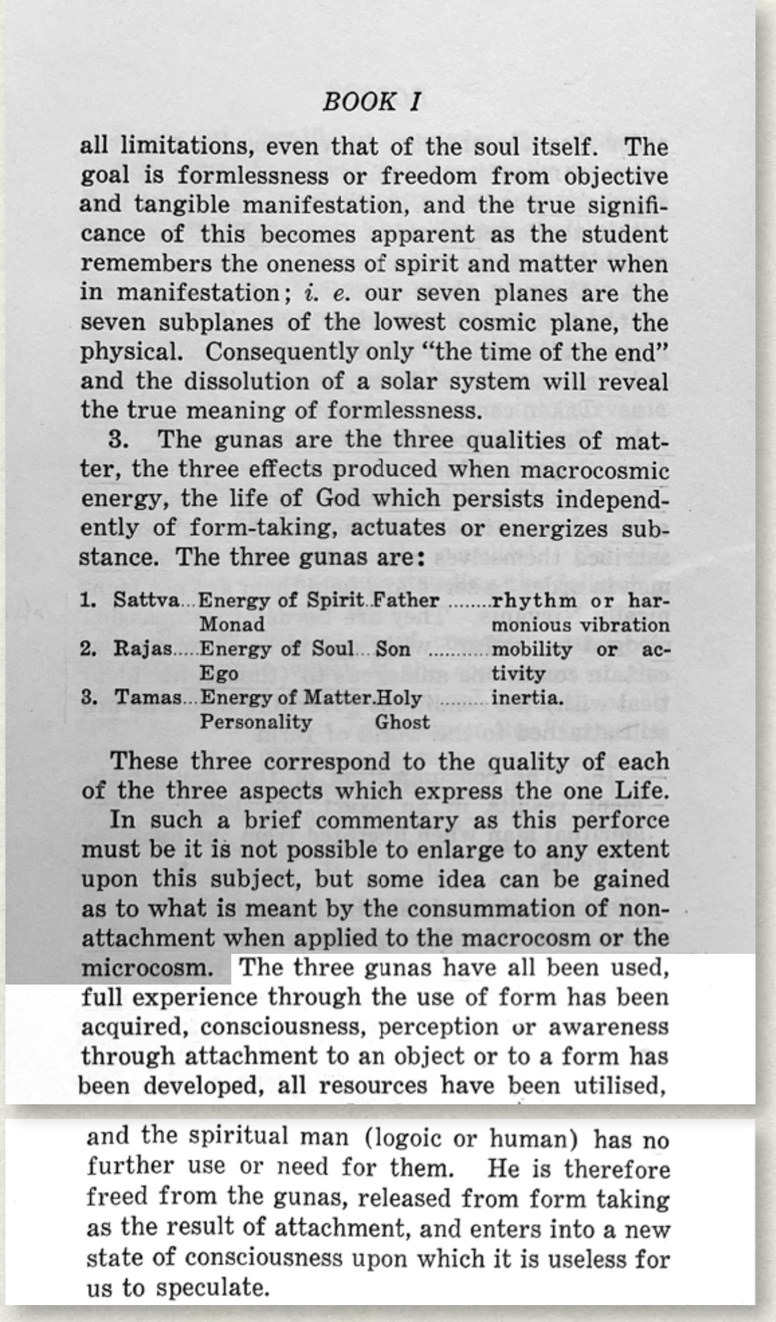
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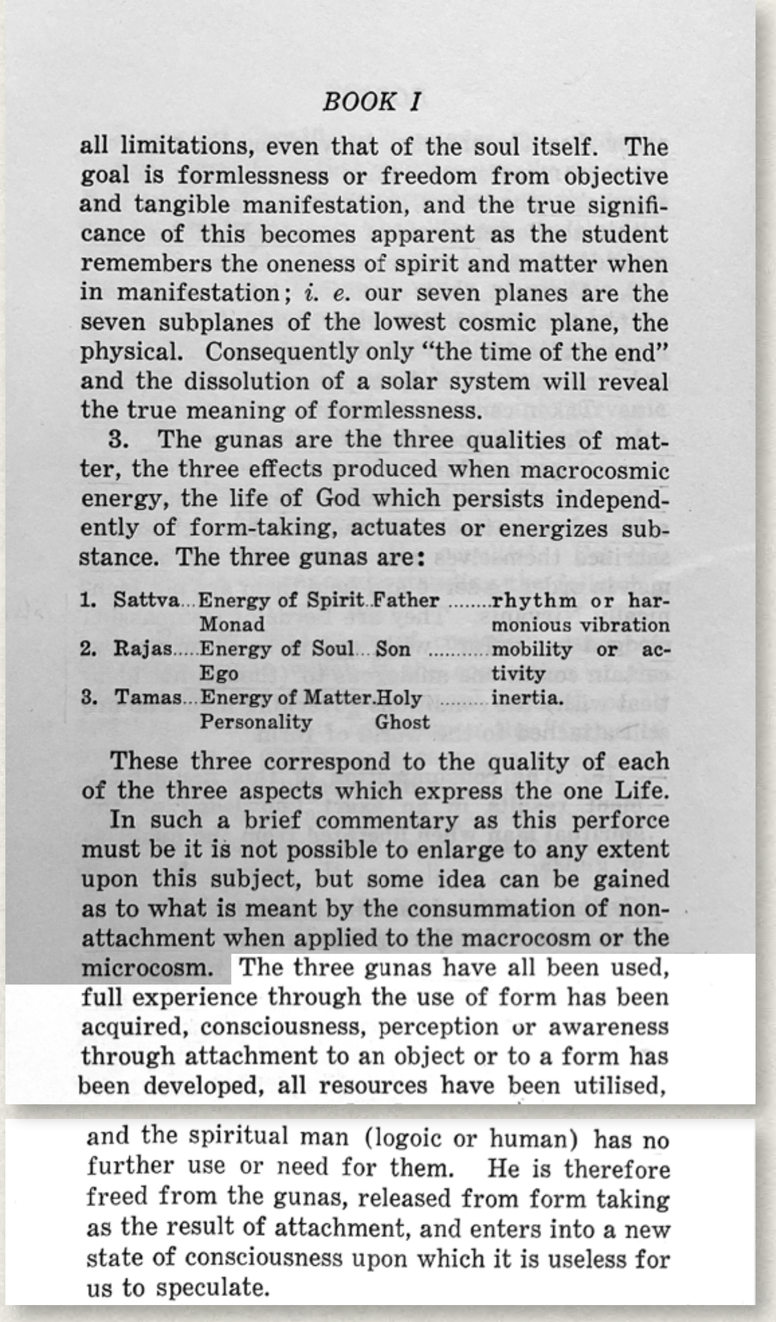
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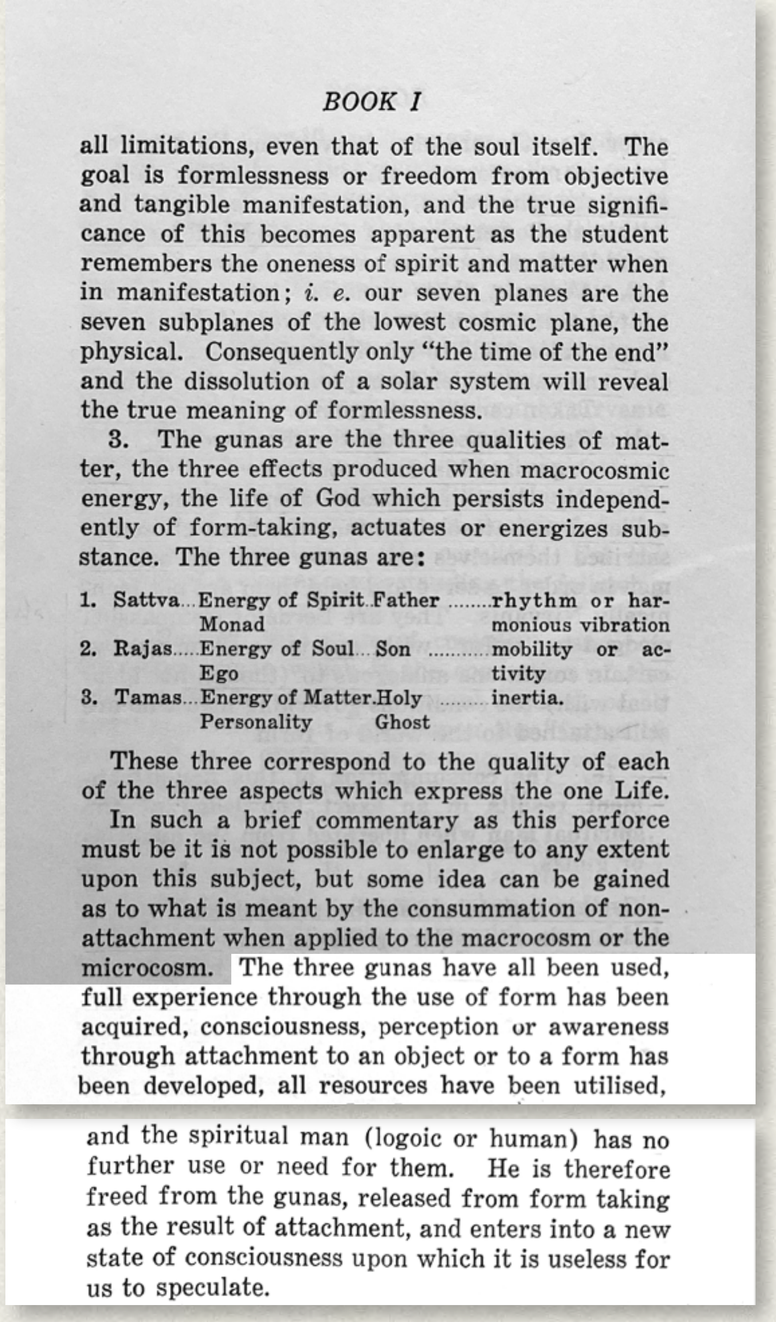
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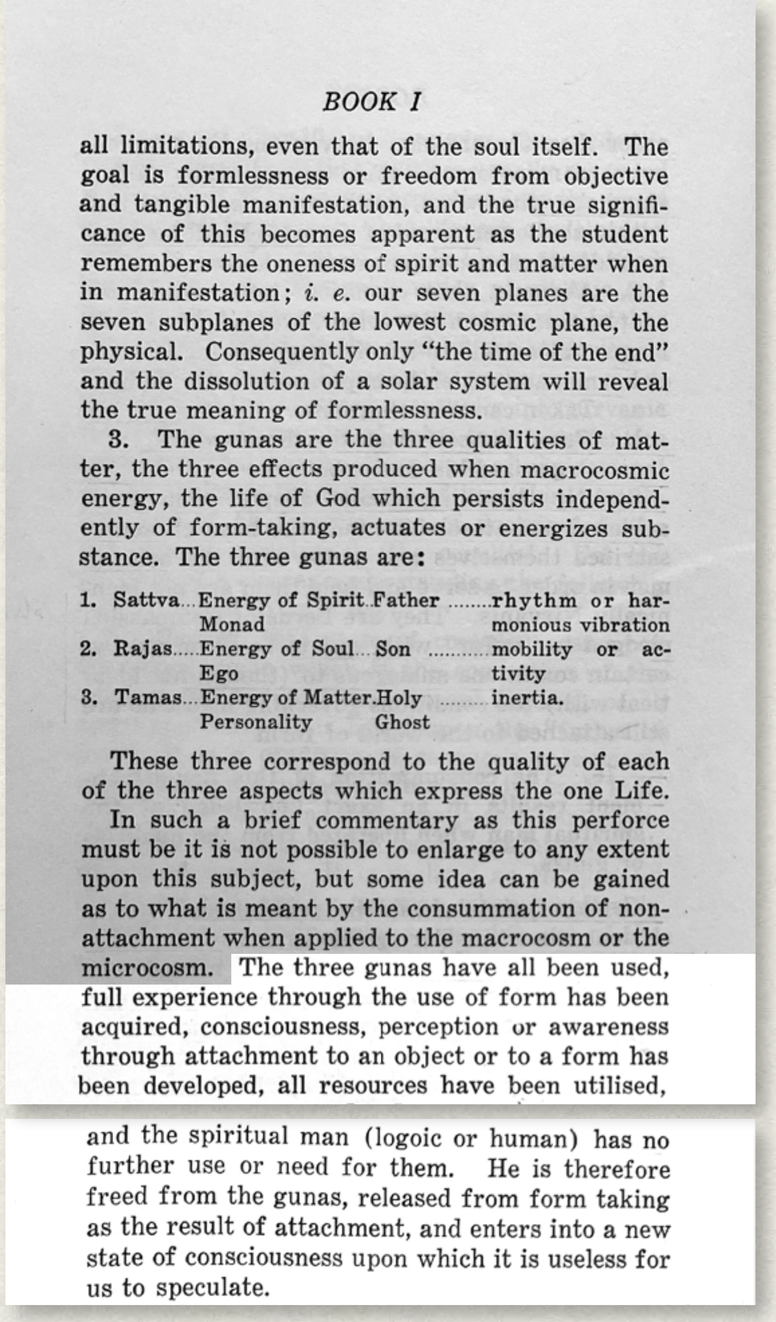
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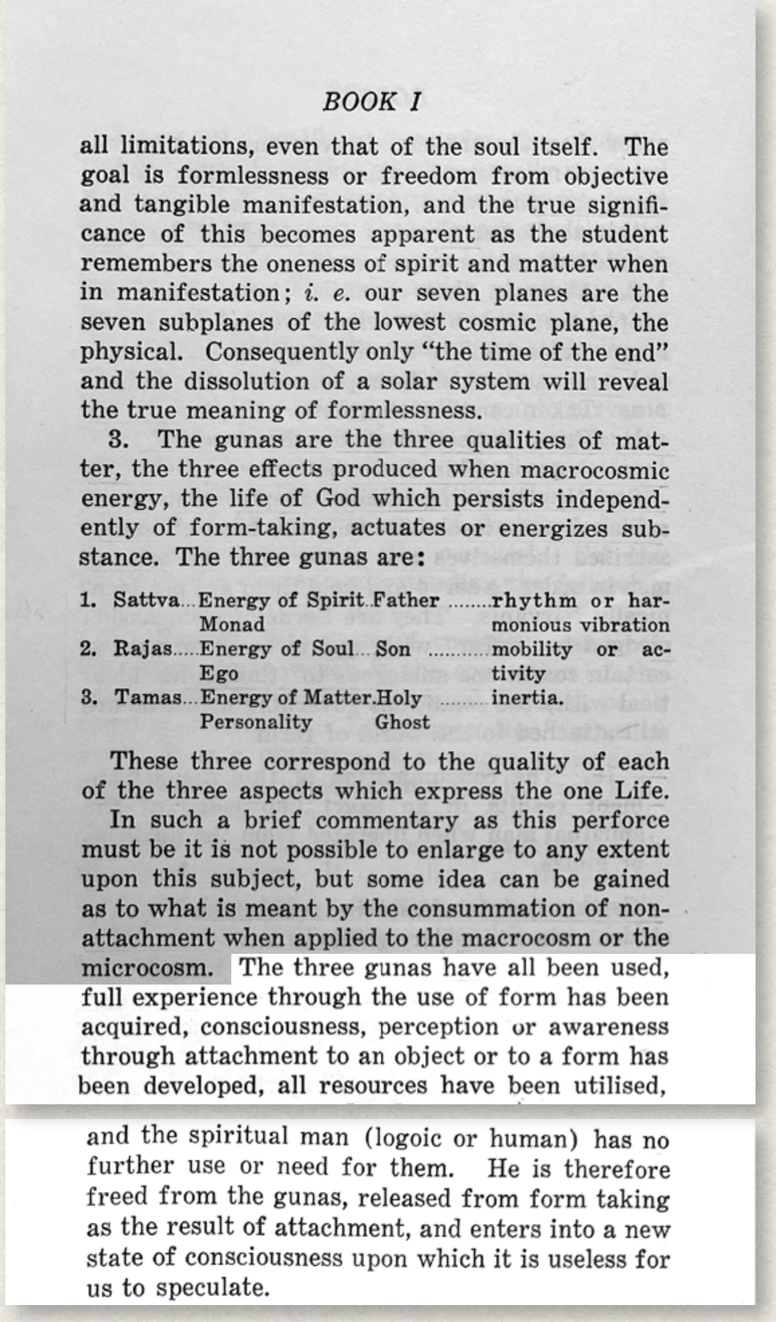
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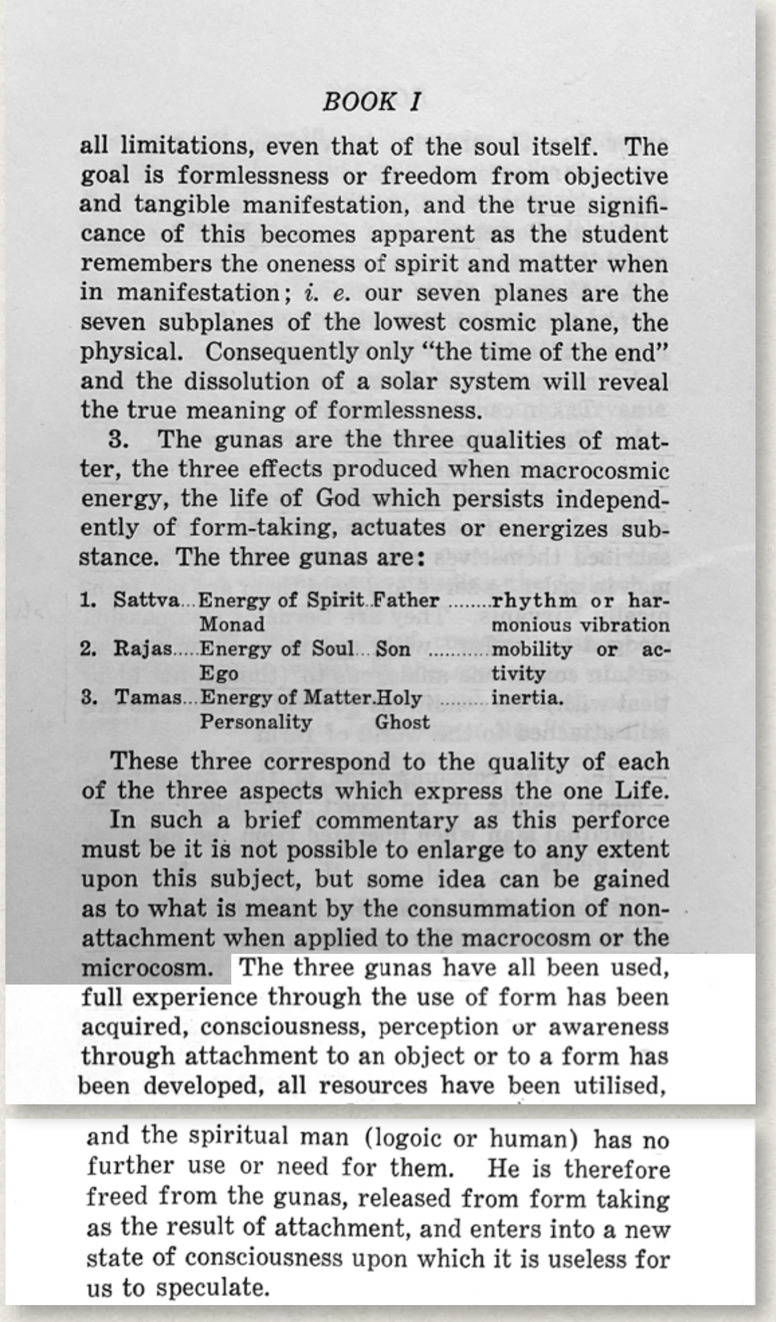
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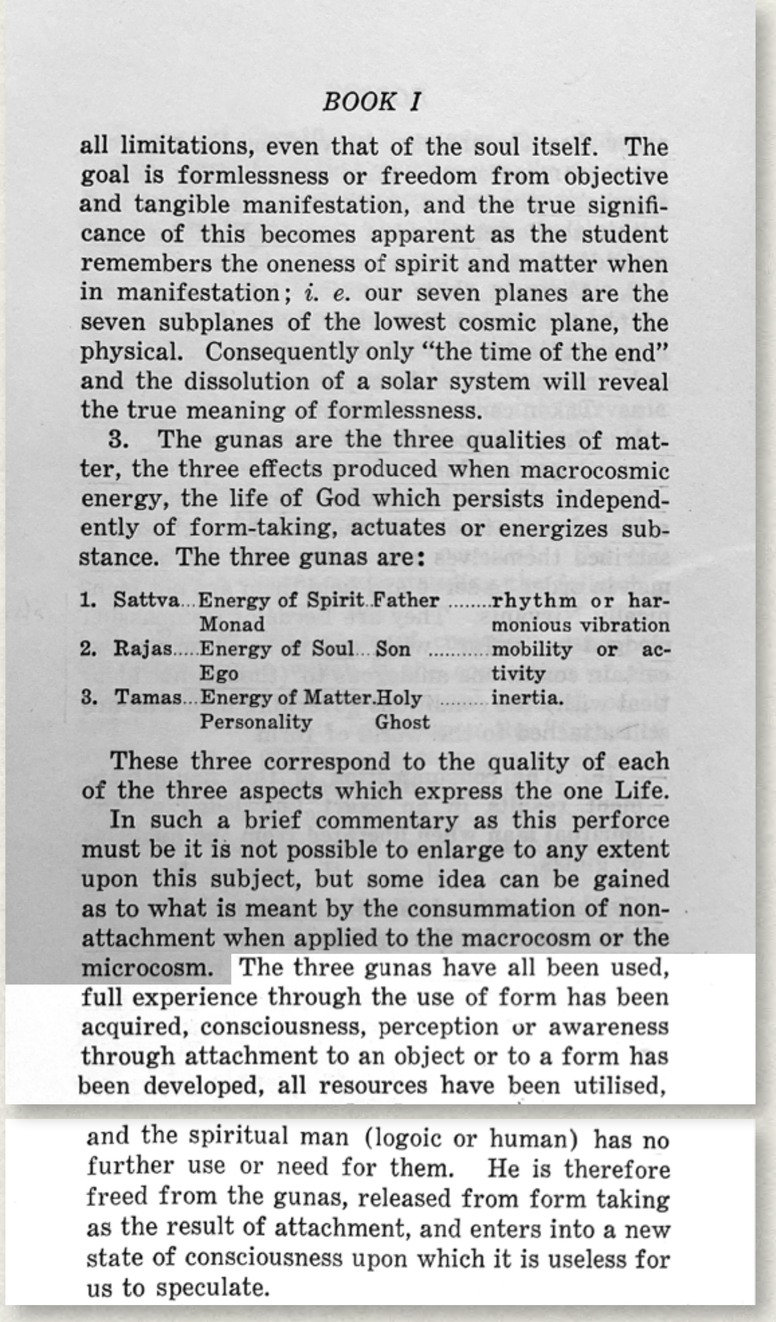
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3. The gunas are the three qualities of matter, the three effects produced when macrocosmic energy, the life of God which persists independently of form-taking, actuates or energizes substance. The three gunas are:

1. Sattva	Energy of Spirit Monad	Father	rhythm or harmonious vibration
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. 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, and the spiritual man (logoic or human) has no further use or need for them. He is therefore freed from the gunas, released from form taking as the result of attachment, and enters into a new state of consciousness upon which it is useless for us to speculate.

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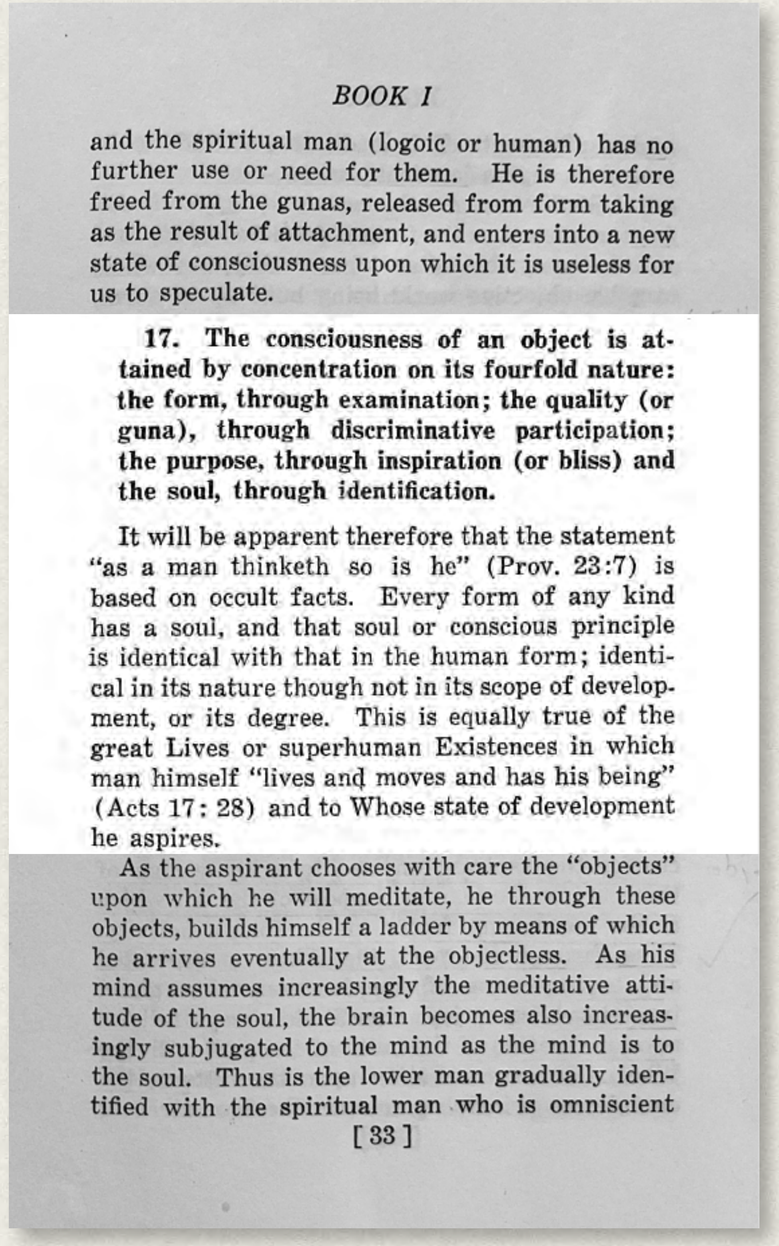
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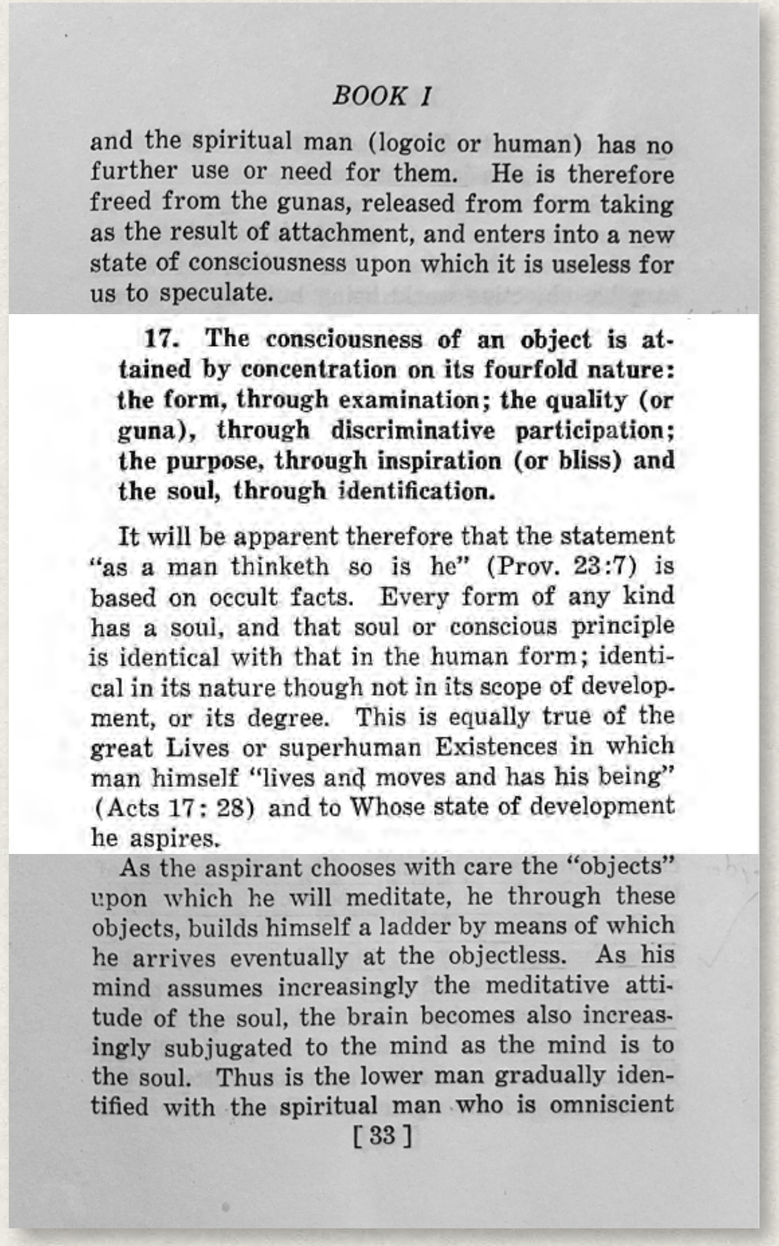
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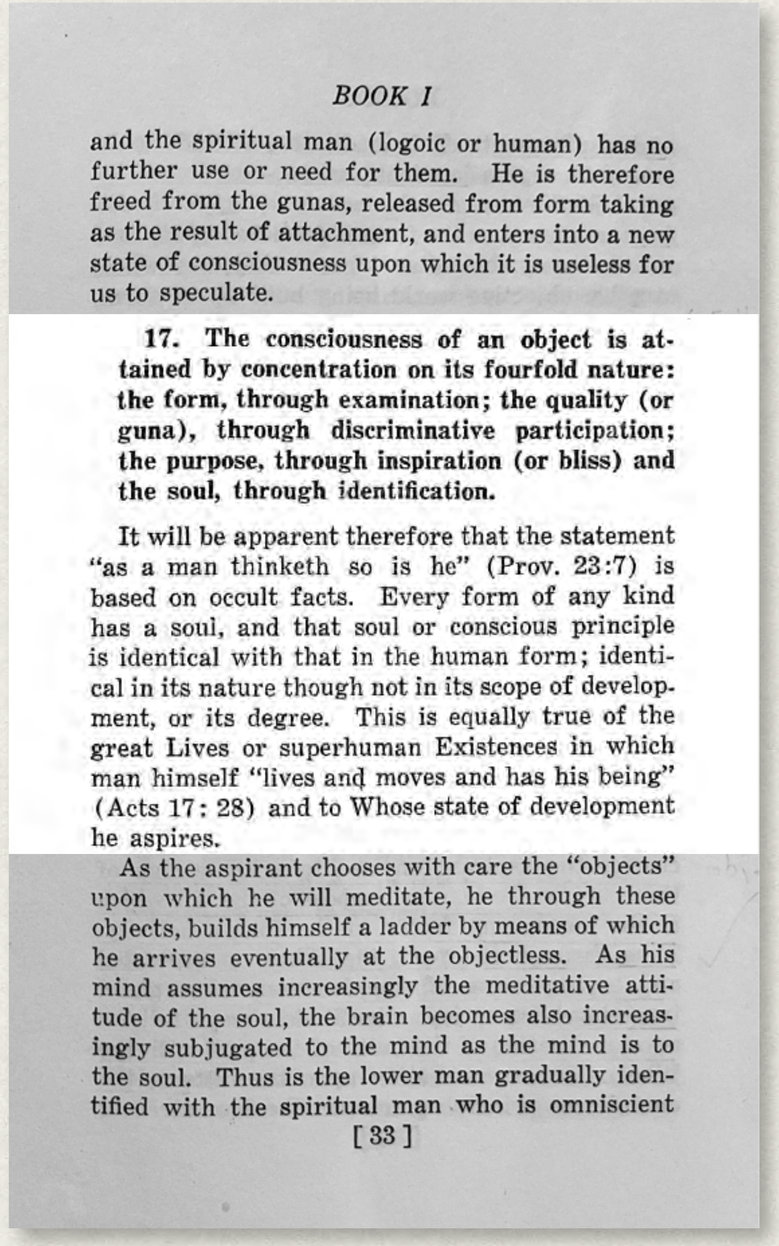
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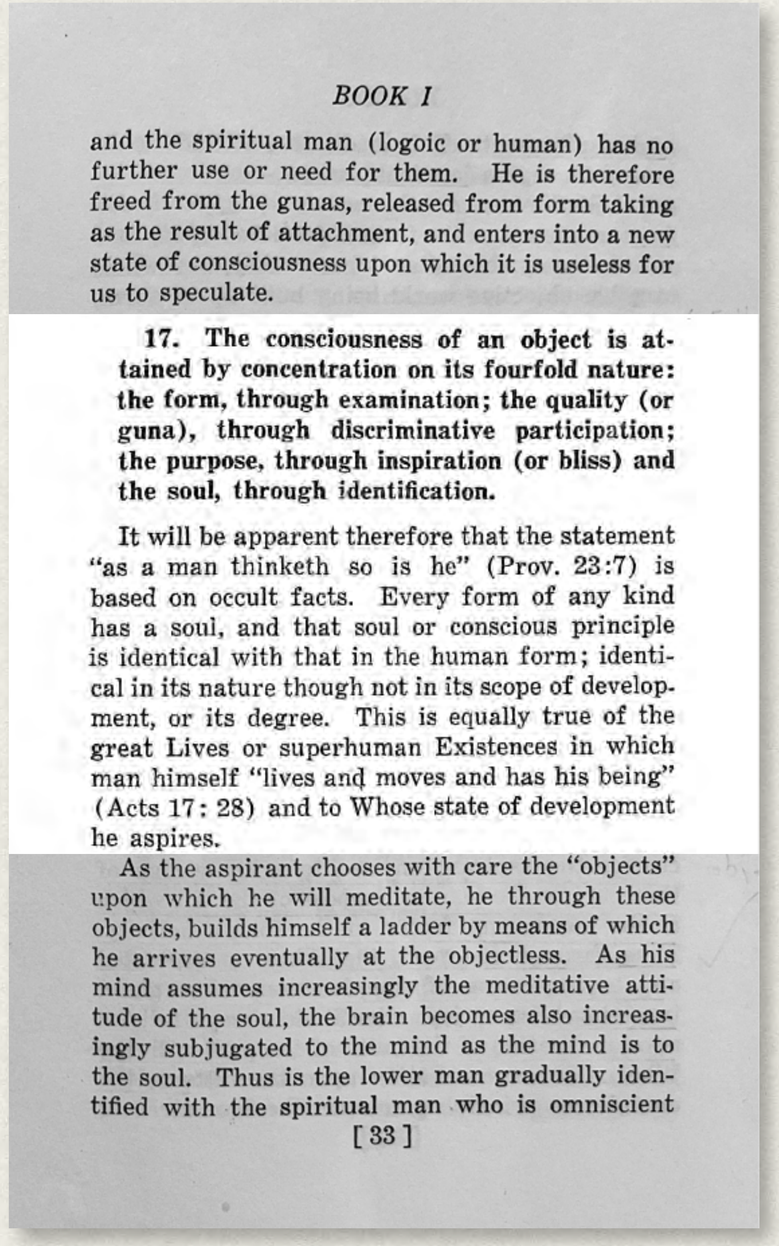
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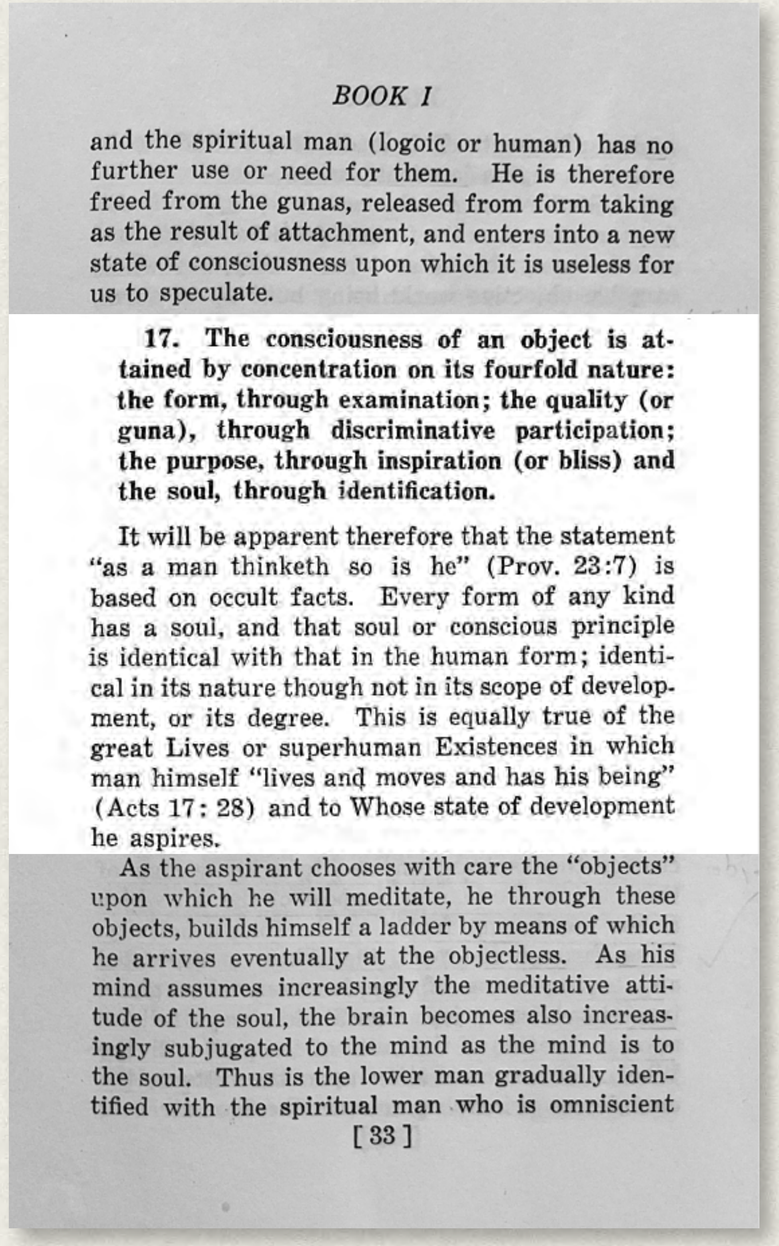
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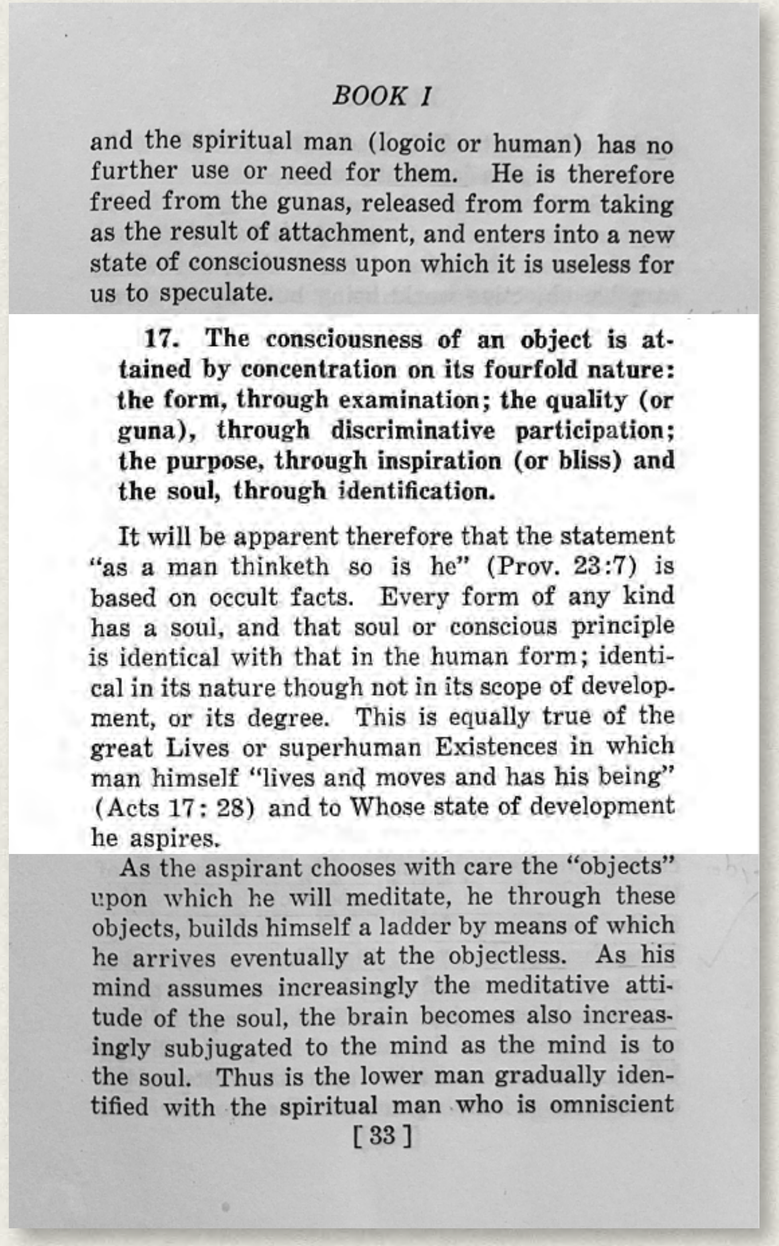
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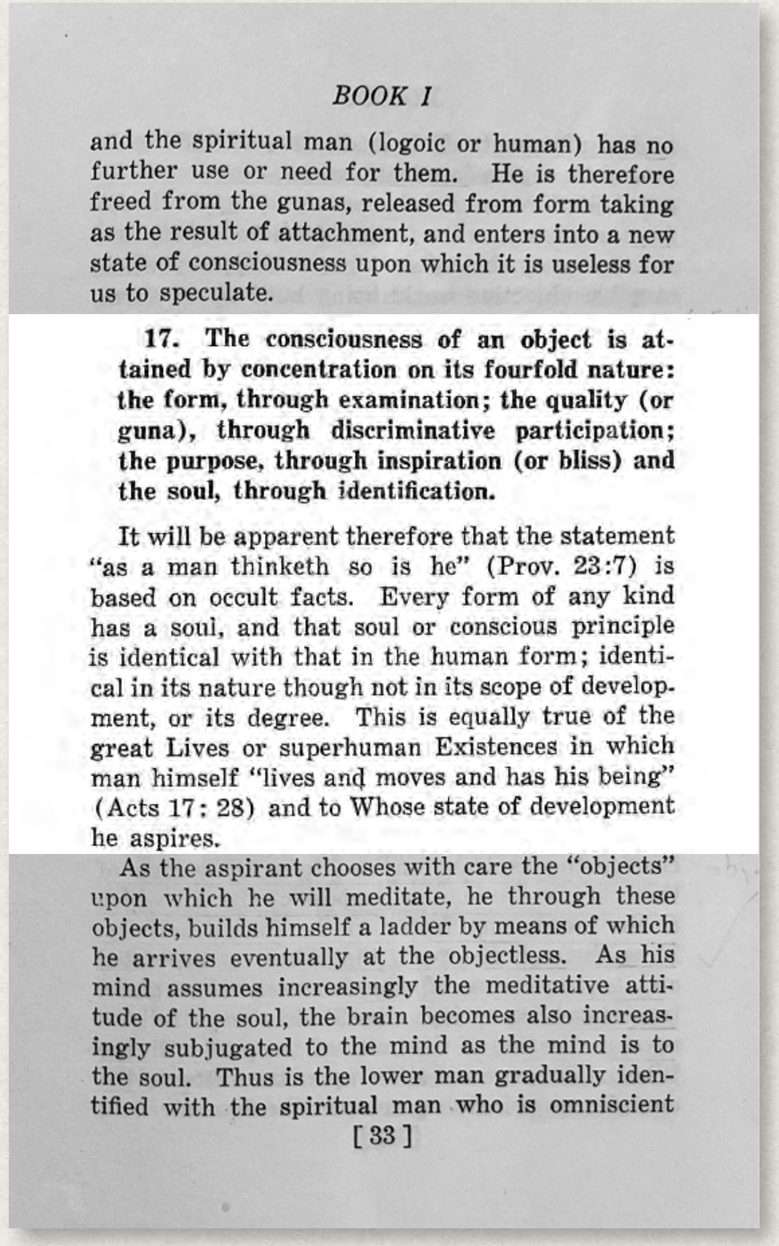
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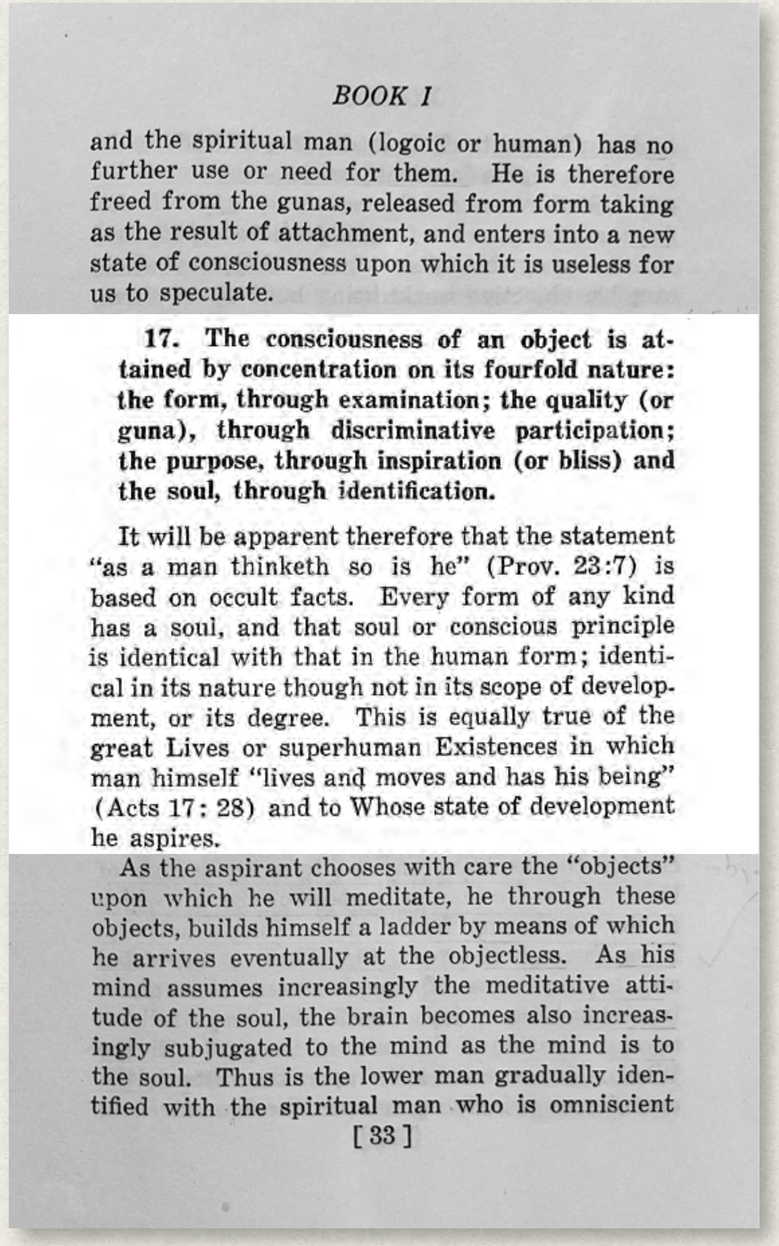
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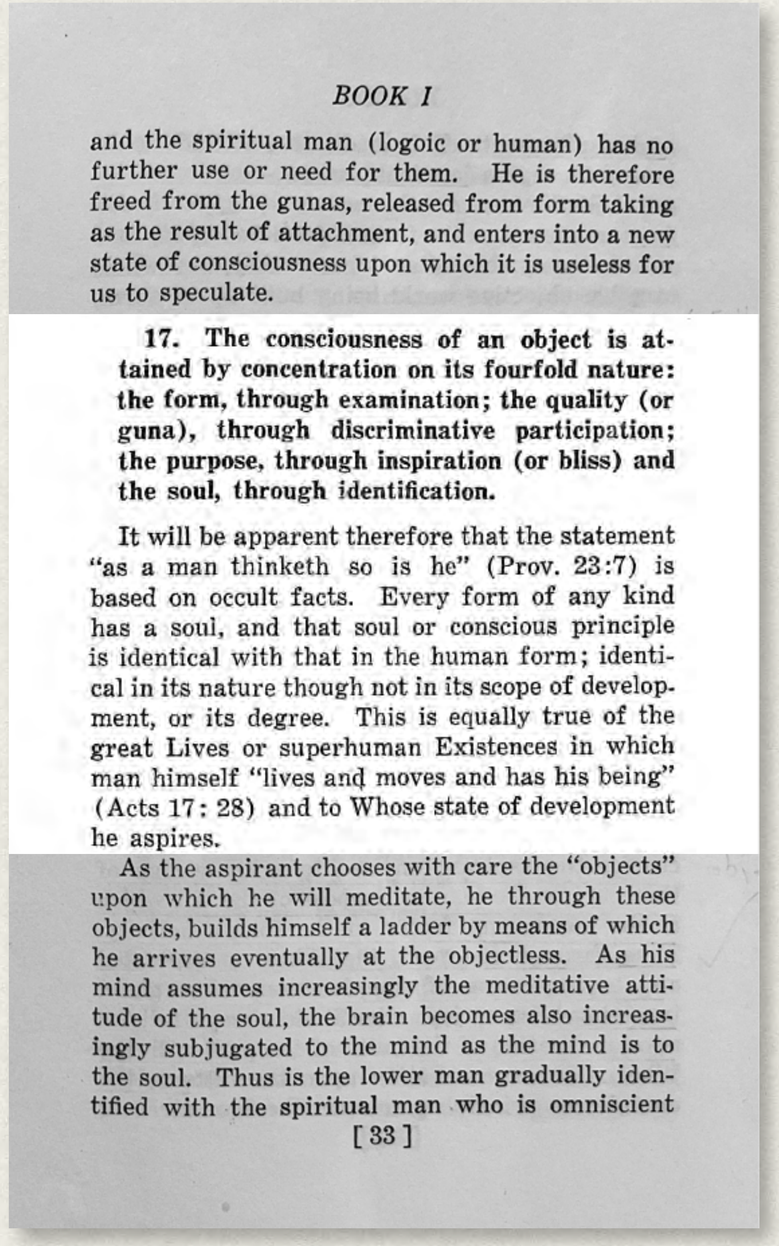
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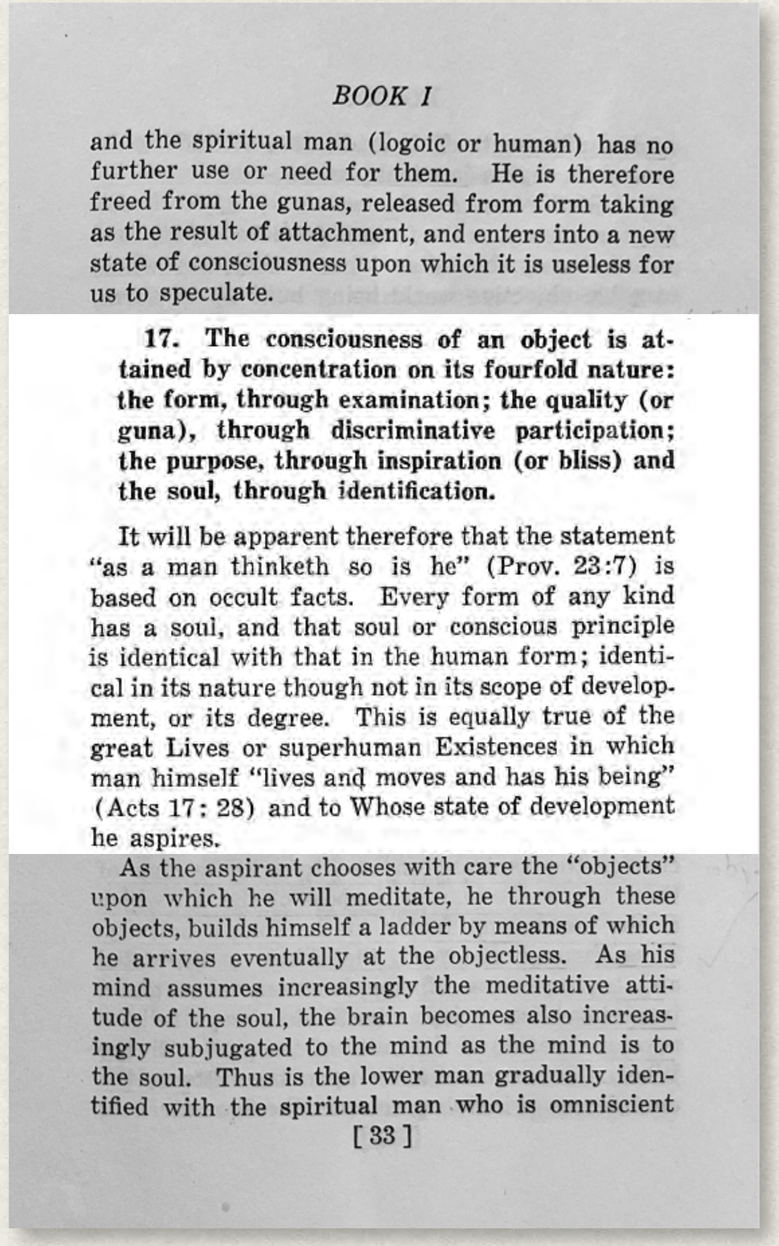
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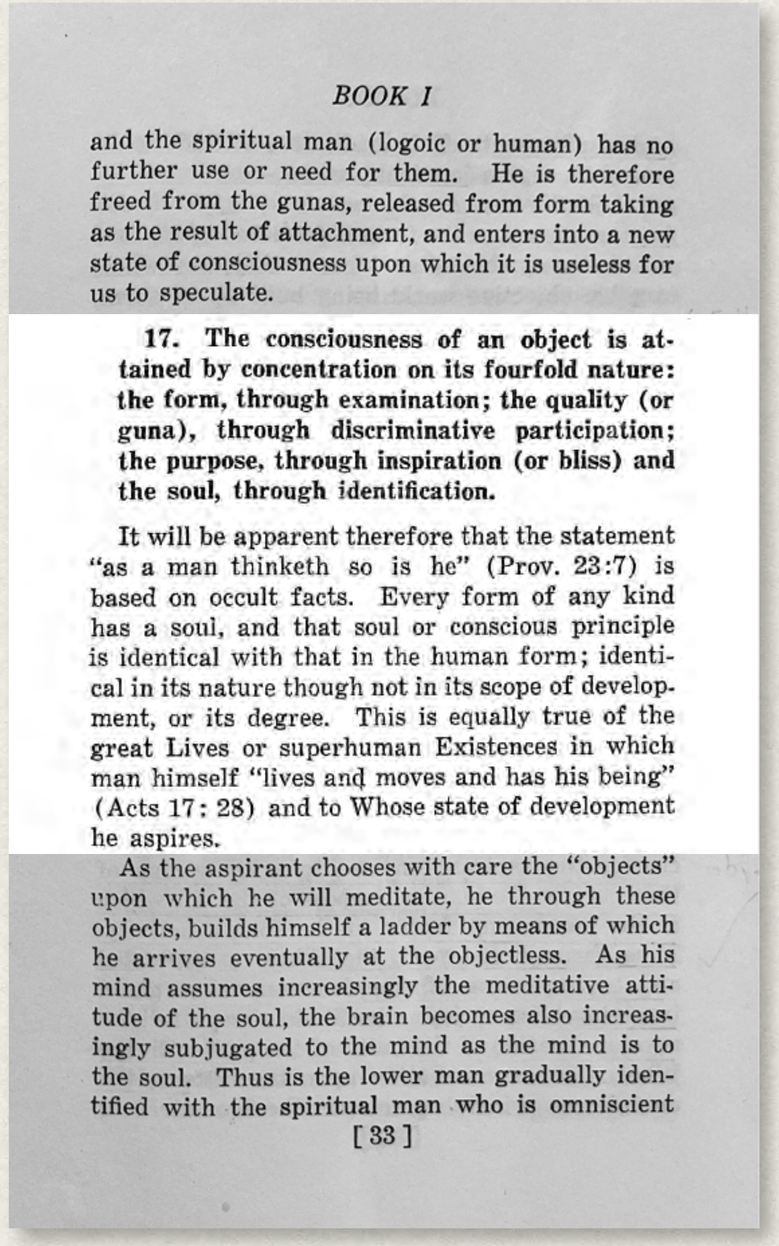
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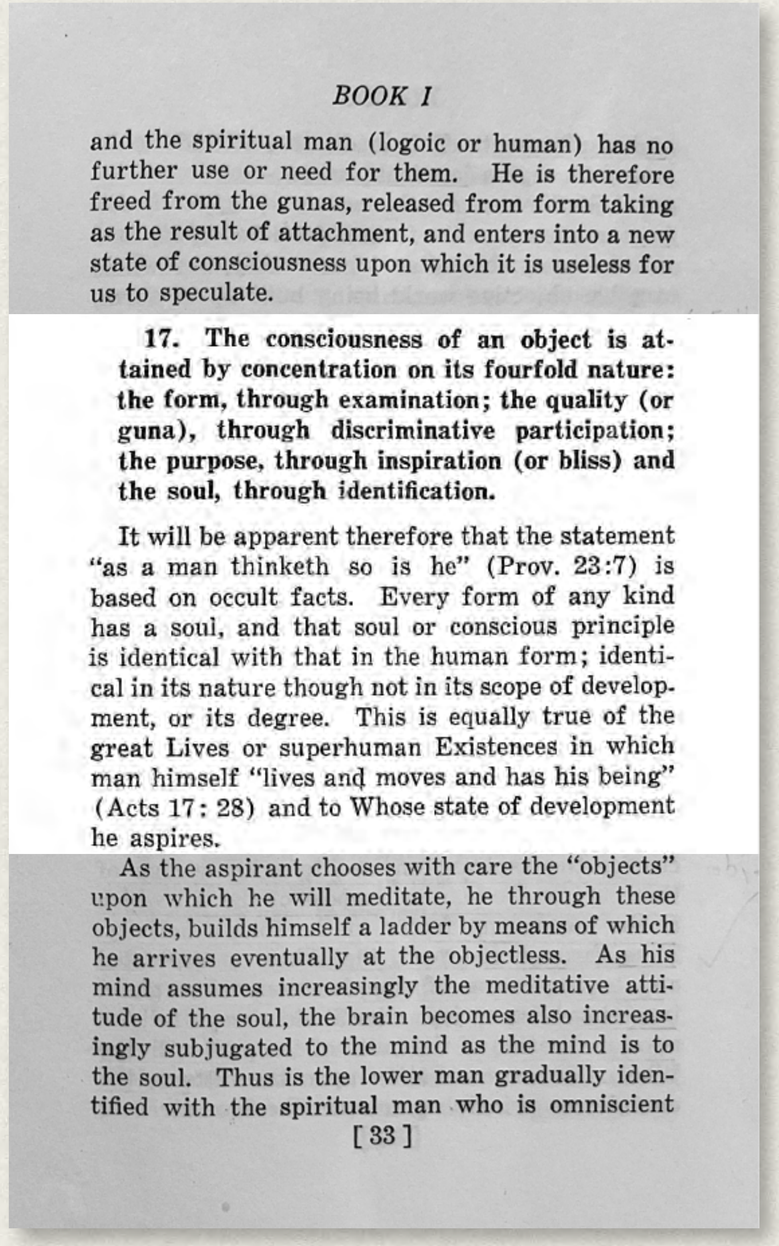
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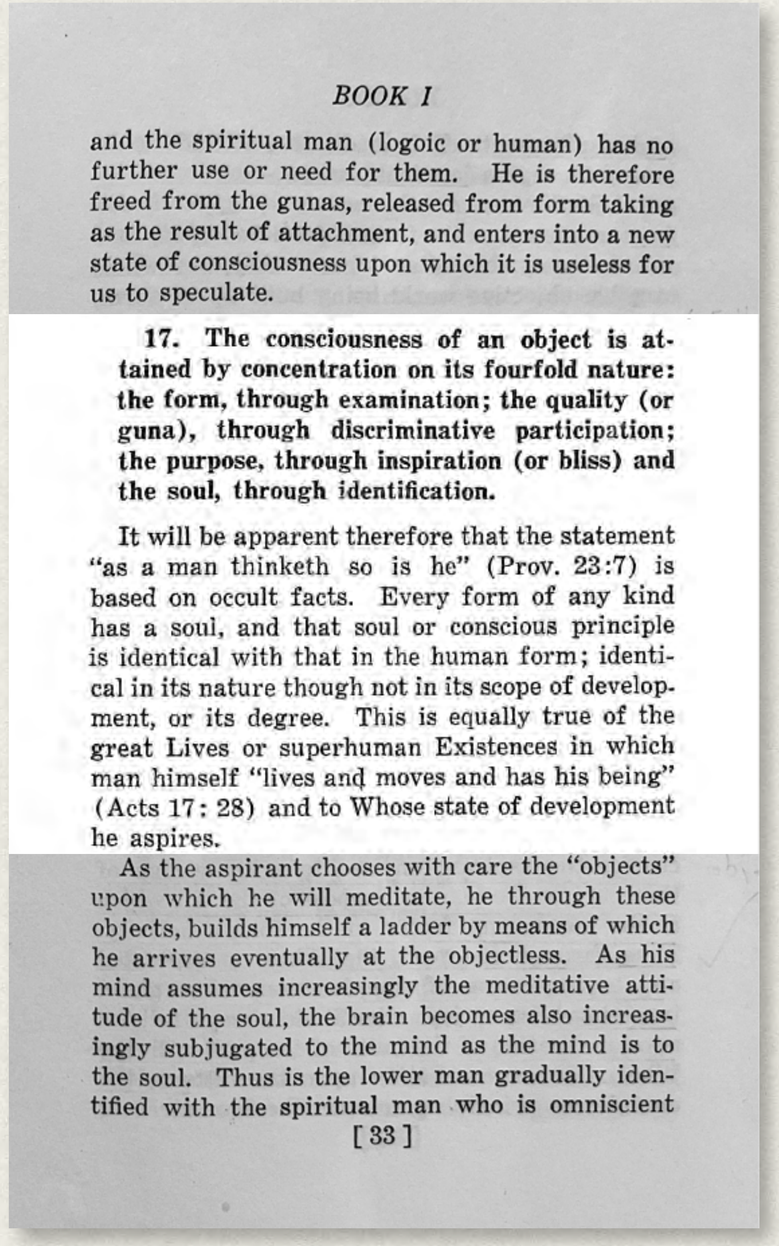
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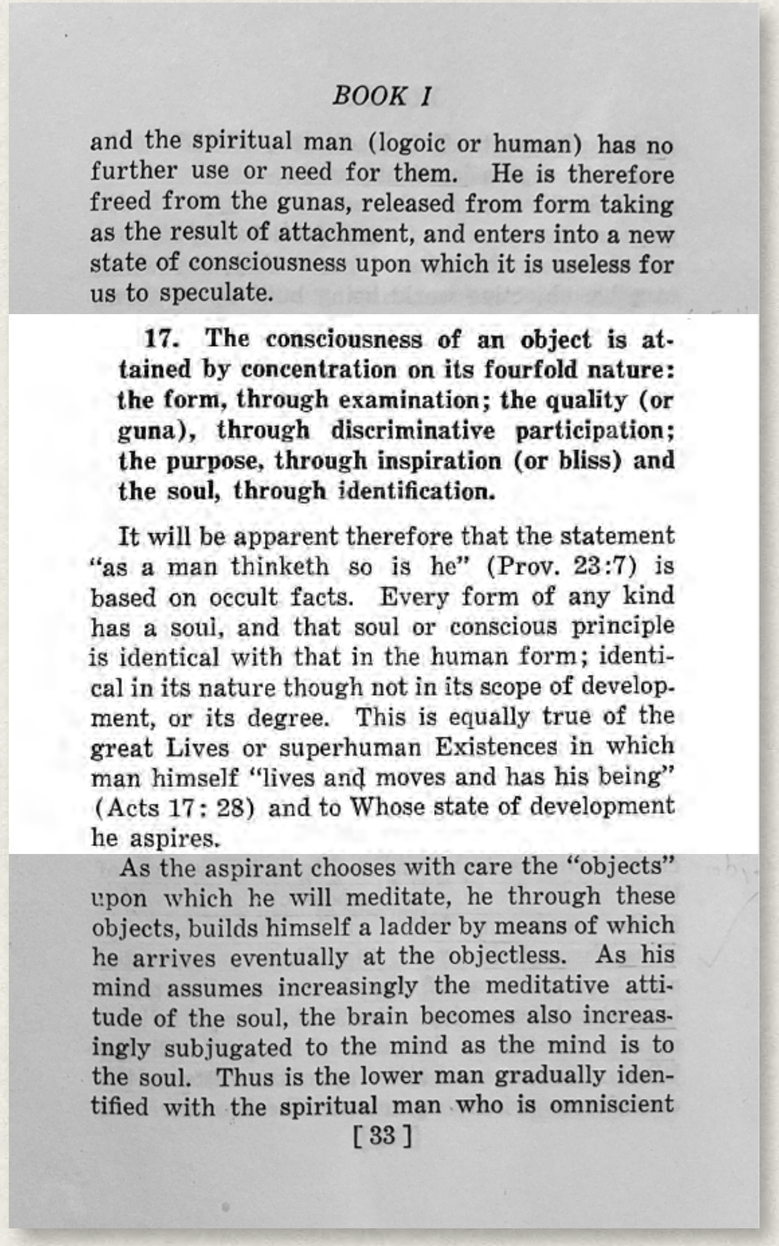
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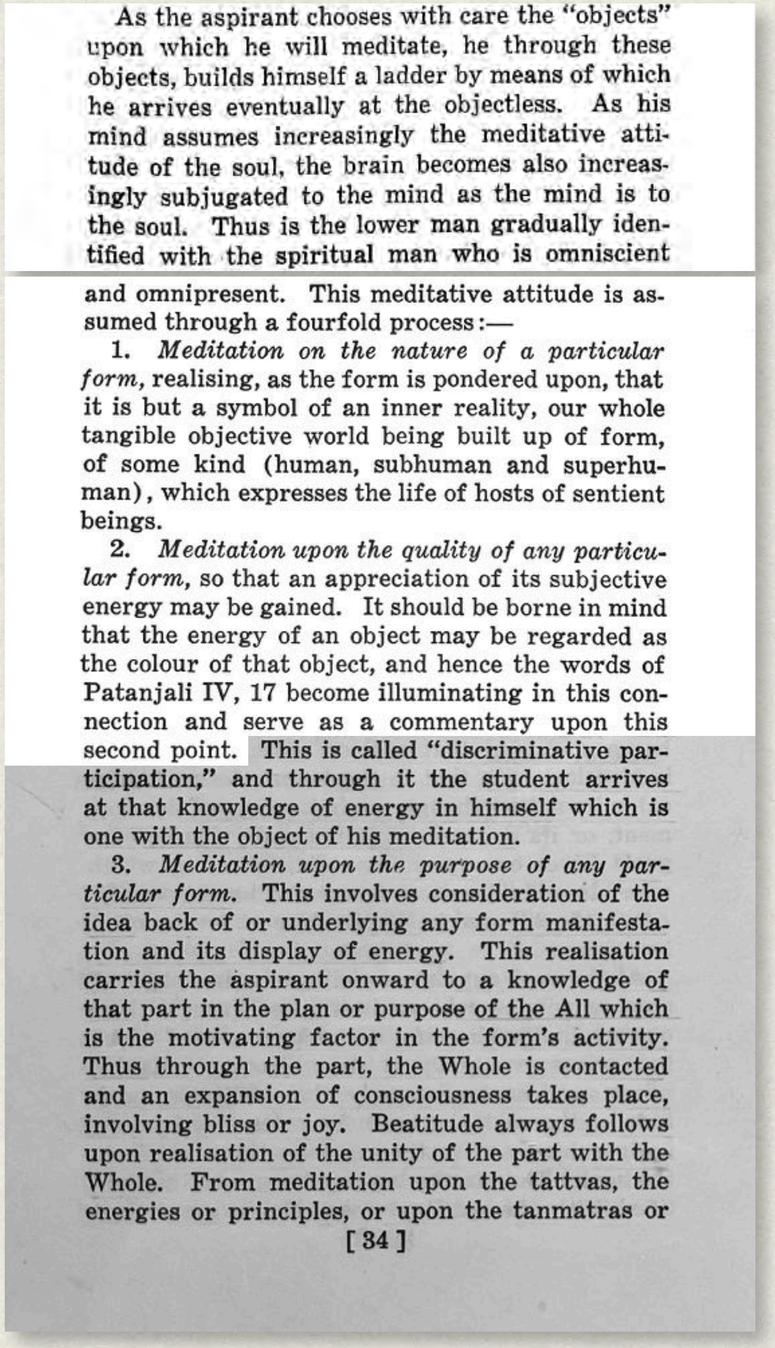
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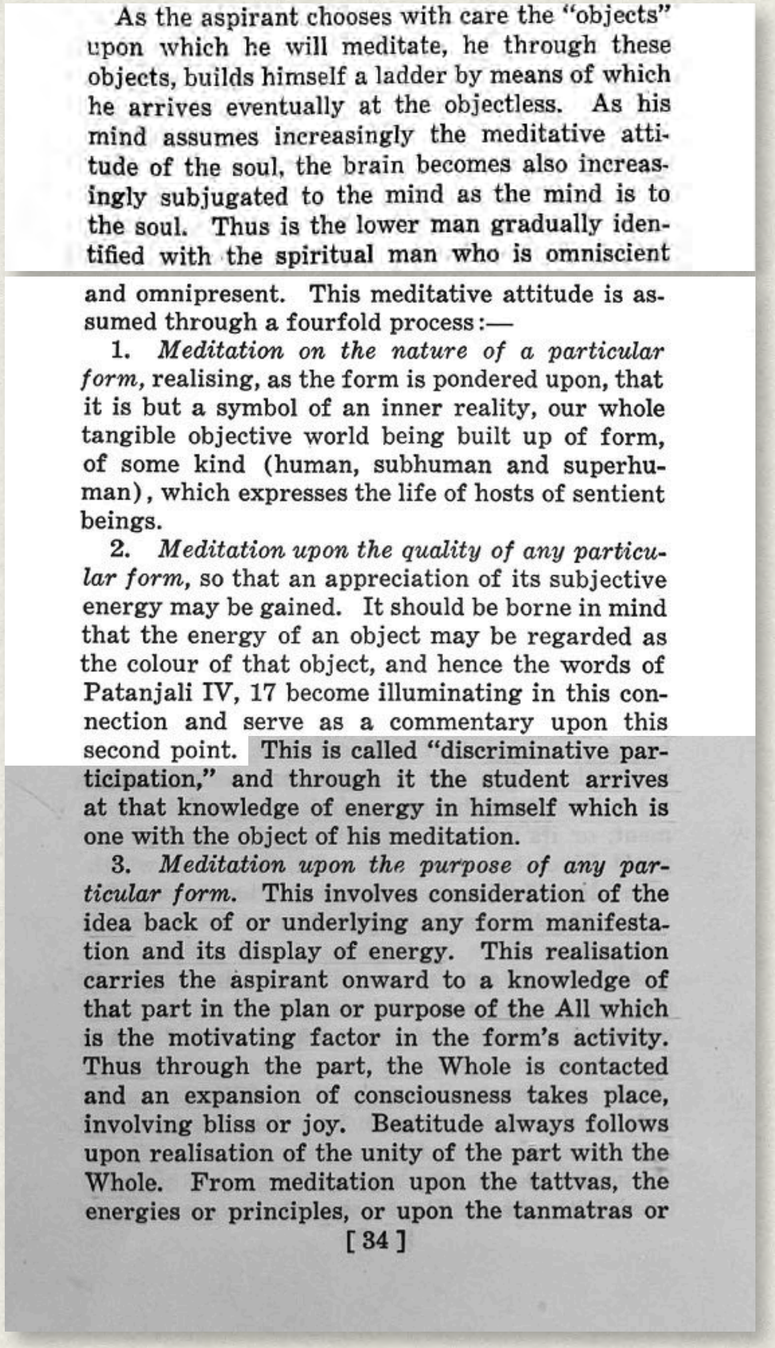
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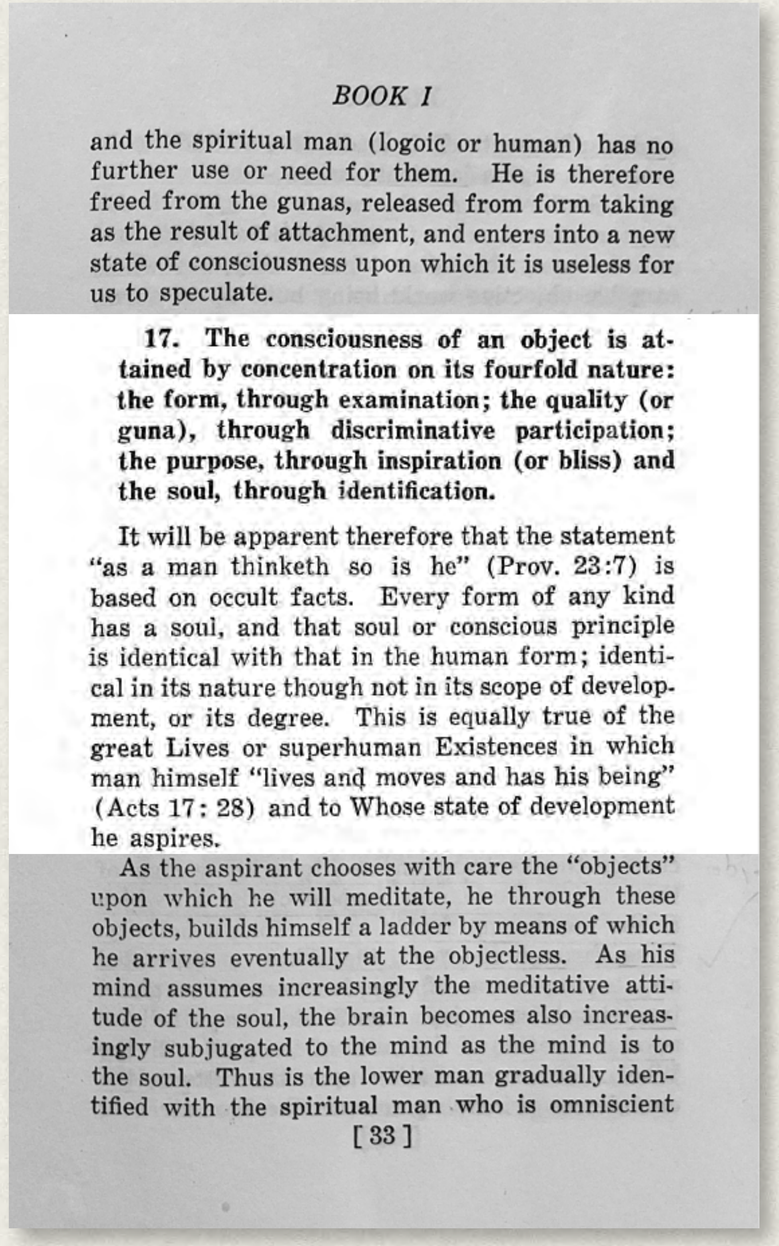
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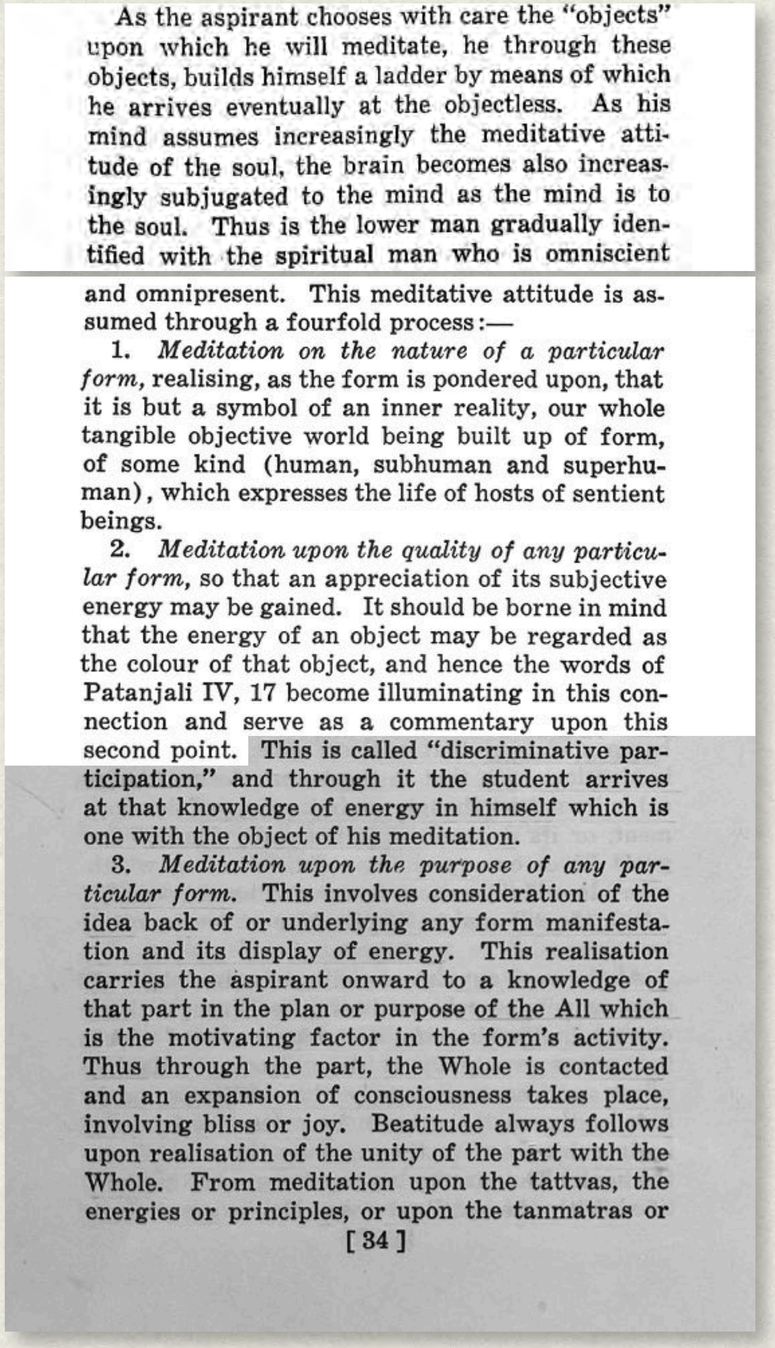
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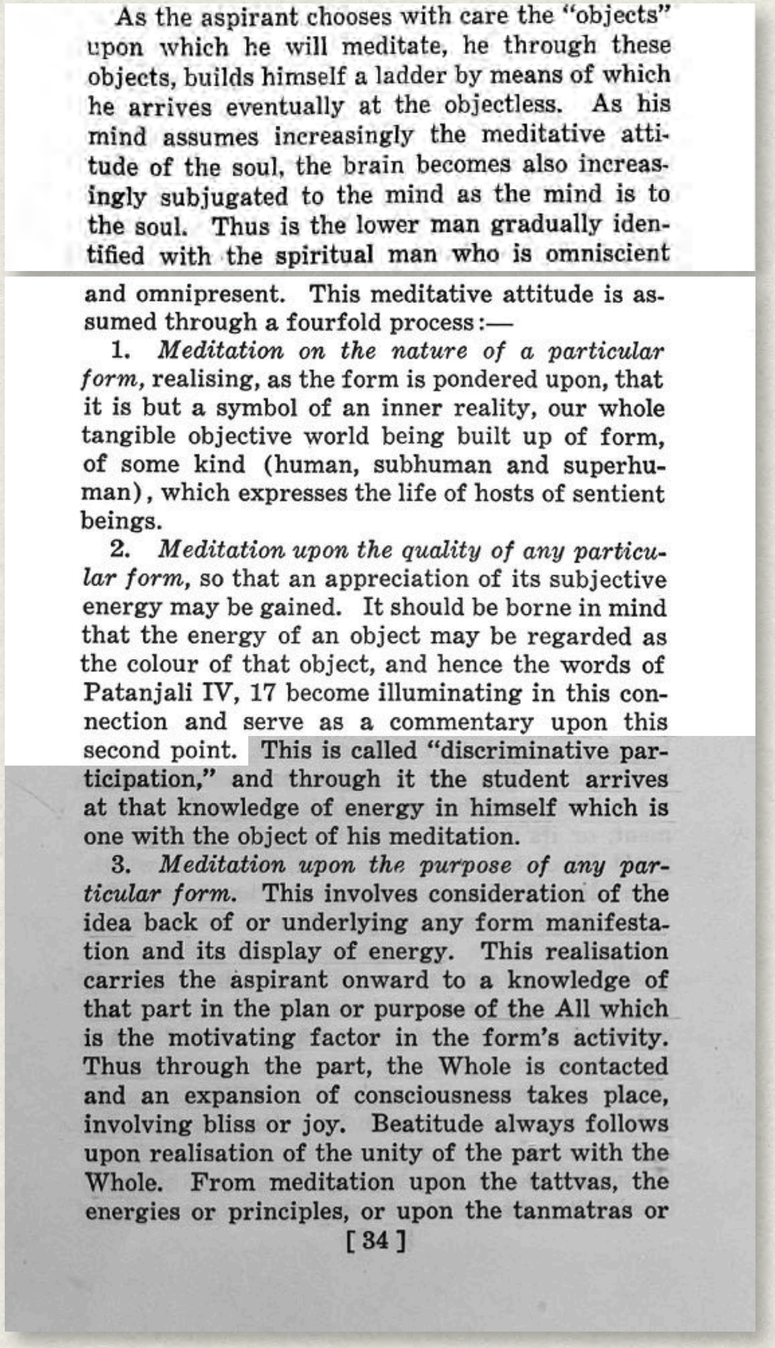
17. The consciousness of an object is attained by concentration upon its fourfold nature: the form, through examination; the quality (or guna), through discriminative participation; the purpose, through inspiration (or bliss); and the soul, through identification.

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.

As the aspirant chooses with care the "objects" upon which he will meditate, he through these objects, builds himself a ladder by means of which he arrives eventually at the objectless. As his mind assumes increasingly the meditative attitude of the soul, the brain becomes also increasingly subjugated to the mind as the mind is to the soul. Thus is the lower man gradually identified with the spiritual man who is omniscient and omnipresent. This meditative attitude is assumed through a fourfold process:—

1. *Meditation on the nature of a particular form,* realising, as the form is pondered upon, that it is but a symbol of an inner reality, our whole tangible objective world being built up of form, of some kind (human, subhuman and superhuman), which expresses the life of hosts of sentient beings.

2. *Meditation upon the quality of any particular form,* so that an appreciation of its subjective energy may be gained. It should be borne in mind that the energy of an object may be regarded as the colour of that object, and hence the words of Patanjali IV, 17 become illuminating in this connection and serve as a commentary upon this second point.



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3. *Meditation upon the purpose of any particular form.* This involves consideration of the idea back of or underlying any form manifestation and its display of energy. This realisation carries the aspirant onward to a knowledge of that part in the plan or purpose of the All which is the motivating factor in the form's activity. Thus through the part, the Whole is contacted and an expansion of consciousness takes place, involving bliss or joy. Beatitude always follows upon realisation of the unity of the part with the Whole. From meditation upon the tattvas, the energies or principles, or upon the tanmatras or

BOOK I

THE PROBLEM OF UNION

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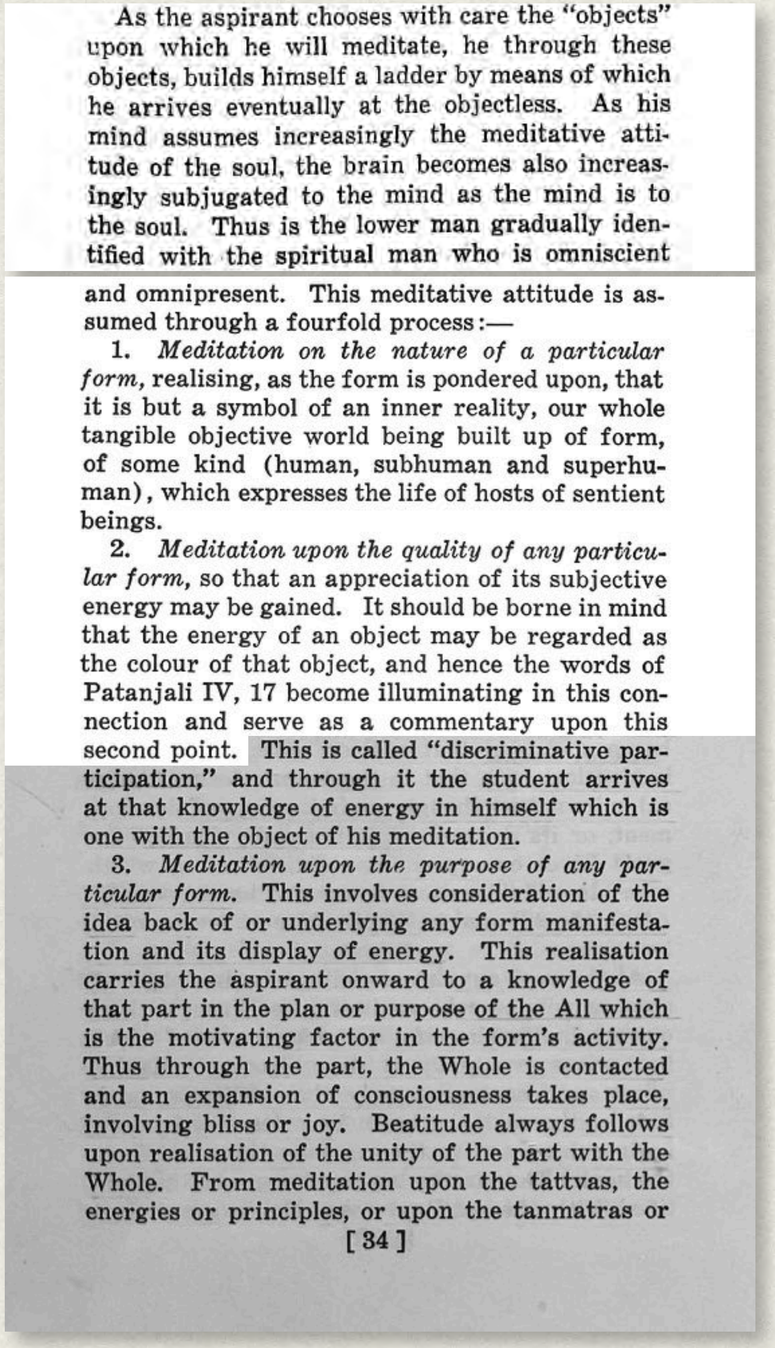
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