

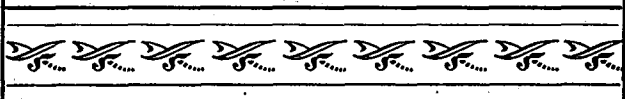




# Y O G A

ITS PROBLEMS, ITS PHILOSOPHY  
ITS TECHNIQUE

BY  
YOGAGNANI



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## DEDICATION

*This work is dedicated to all those who, having found the emptiness of the life of sense and separateness, yearn for the fullness of Realization and Liberation, not alone for themselves, but for all mankind.*

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## P R E F A C E

**T**HIS brochure is an outline of the rationale of Yoga as a basic philosophy and as a science of life practice.

It is designed to serve a two-fold purpose. It is hoped that it may help, on one hand, to introduce this subject to the general reader who has not yet acquired a serious interest in this field of thought and practice. On the other hand, in a larger degree, it is planned for those who are students of Yoga but who have not yet attained an adequate understanding of what Yoga is. It does not pretend to be an extensive formulation of the techniques of the various forms of Yoga practice. A work of such pretension could easily attain ten times the magnitude of this small volume and yet deal only with exoteric material. But a need which the writer has found, both in his own questionings and that of students who have come within his orbit of contact, has been served here as far as his ability will permit.

This work is a popular rather than a technical statement. But this does not mean that the idea can be grasped by ordinary objective consciousness as it is manifested in world affairs without the putting forth of effort. There is no such thing as the popularization of any philosophy, let alone Yoga philosophy, so that anybody can grasp it without his exerting himself to climb in con-

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sciousness. Consciousness must be lifted to the level of the Idea. The Idea cannot be transformed below a certain point without being falsified. In all study Consciousness is lifted by a conscious or unconscious meditative-concentration. The reader must be prepared to put something of effort into his study if he hopes to ever understand even the rudiments of Yoga. Thus, in the following discussion, he must be prepared to enter into the philosophical spirit and become familiar with a few terms which may be strange to him.

The discussion of this subject necessarily involves a certain number of Sanscrit terms. Some of these cannot be translated by any word in the English language, other may be approximately translated. But for the deeper understanding of Yoga there are values in the Sanscrit terms that can never be carried over into any occidental linguistical form. This has to do with the inner depth of concepts which is the secret of the power of Mantra. Accordingly the student should regard the gaining of familiarity with some measure of Sanscrit terminology as an important part of his work. These technical terms when introduced are either explained in some measure in the text or in footnotes. Forming the habit of using these words as part of one's vocabulary will help to open the doors of understanding.

The vast mass of Yoga literature is either directly or indirectly of East Indian origin; that is, so far as purely external scholarship can trace it. Some have objected to the use of this material in the Occident on the ground that it is peculiar to the Indian culture, while the West has

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its own native line of unfoldment. It is unquestionably true that all races have their own special modes of self-expression, but that by no means implies that they should maintain a sort of insular separation between each other. The just view is that the various races are supplementary to each other and that there should be a spirit of sharing the fruits of each other's genius. The Indian race, taken in the ancient sense, which includes the Trans-Himalayan zone, is the one of mystic and metaphysical genius par-excellence. Its peculiar powers are primarily subjective rather than objective, while with the West the reverse is the case. Properly considered, the two types of capacity are complementary rather than antagonistic.

Of the Indo-European group of races, the Indian stands as the carrier or repository of the Ancient Wisdom. It is thus peculiarly a teaching race. This by no means implies that the Indian race has realized, or will realize in practice the values of that teaching better than any other race. A teacher is by no means necessarily the best practitioner. Thus a music-master often produces a virtuoso with practical skill far transcending his own as a performer. Teaching is itself a special power. And in the spiritual sense this is the peculiar function of the East Indian race in the great Indo-European Race of which it is a part. Thus the student should not regard Yoga as an alien study. The principles involved are as impersonal and universal as the principles of mathematics. No one would seriously maintain that two plus two equals four in the Occident but not in the Orient. It is just as foolish to contend that Yoga in the West



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is different from Yoga in the East. If the reader is inclined to question this view it would be well for him to remember that there is no such thing today as a great religion of occidental origin. Jesus, the central figure of Christianity, was an oriental among orientals. The native western genius is of another type and in its peculiar field it has a real service to render the East. But this service is not that of the missionary but of the engineer, speaking in broad and somewhat symbolic terms.

In the detailed application of Yoga technique there are undoubtedly differences which will develop peculiar to Western modes of consciousness which will stand in contrast to certain details of the Eastern discipline. This, however, is entirely a matter of minor significance. That which is of primary importance is the body of principles which is of universal validity. Detailed modification will follow the heuristic principle of practical expediency.

A primary axiom of Yoga Philosophy is the Hermetic principle; "As above, so below." From this follows the law of correspondences by which the world within is united to the world without. This gives us a key to the relative importance of the centers of Spiritual Light in the world. Occult history tells us of the sinking of a great continent and the destruction of the main body of a great race in the Miocene age, about 1,000,000 years ago. Geology tells us of the building of three great mountain ranges in this same age, i. e., the Sierra Nevadas, the Alps and that range of ranges, the Himalayas. These mountains mark the habitat of the present great Indo-

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European or Aryan race. All through sacred literature one finds the association of mountain heights with sources of Spiritual Light. This has a literal as well as a symbolical significance. Thus from the peerless peaks of the sacred Himalay there shines that undying Light of Spiritual Knowledge, the beams of which have been caught up on Sinai, on Olympus, on Mt. Blanc and elsewhere. In its origin it is one Light, and the various reflections are its carriers. But since into the reflections there have crept impurities, it behooves us from time to time to turn to the source maintained in pristine purity. This Light shines, not for one race, but all humanity. Resting upon the highest peak of all there is no barrier high enough to intercept Its rays from any part of the earth.

*May something of the Sacred Light be brought to the heart and mind of the reader.*

September 29, 1929.

YOGAGNANI



# INTRODUCTION

## CHAPTER I.

WE ARE told in the story of the life of Gautama Buddha that, during his early years, this Blessed One lived in an environment of every possible comfort. He was a prince, and special portents had surrounded his birth. His father, desiring especially to guard him and, perhaps, hoping to tie him to worldly interests, had provided him with everything that could be desired and had taken care that no consciousness of suffering should come near him. His mother had died while he was still an infant too young to appreciate the significance of death. It thus happened that Gautama had reached the age of manhood, married and had a son born to him before he had first-hand contact with the external world. One day, so it is related, he was possessed with a desire to see the world. His father ordered the people to prepare the way for the prince by strewing the road with flowers. As young Gautama went forth into the city the crowds gathered to see him and hailed him with pleasure. Later, as the ride continued into the country, that happened which evidently the father had tried to guard against. First Gau-

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tama saw by the wayside a man bowed-down and crippled with age, then one who was deep in the misery of sickness and finally a corpse carried in the lead of a procession of mourners. This was his first contact with pain and misery and it pulled heavily at the strings of his great heart. He asked his charioteer what it all meant, and whether there were any others who suffered in this way. He was astonished to learn that old age, sickness and death were practically the lot of all mankind. Gone, then, was the illusion of the early lyric life. No longer could this prince be content with separate and selfish happiness; while suffering and tragedy were the lots of his fellow human beings. The upshot of the experience was that he, who was to become known later as the Great Lord of Compassion, left all worldly possessions and attachments and went forth seeking the solution of the problem of misery. The story of how Gautama devoted himself to the search, of how he tried the different ways offered to him and by his own testing proved them to be unsound and of how finally under the Bodhi tree he came to the Realization and then proceeded to carry his message to mankind throughout the period of a long life, is a story which stands, perhaps, unexcelled in beauty anywhere in the known history of men.

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One of the outstanding facts which impresses one as he reads the life of the Buddha, as well as those of other great Spiritual Lights, is that the actuating motive is the seeking of liberation from misery. Jesus said; "Come unto me all ye who suffer and are heavy laden and I will give you rest." Obviously the same motive actuates both these men. They were born into a setting of world-pain and gave themselves fully to the task of eradicating it. But what was true, in their days is still true today. As one looks out across Life, either transversely as it appears now at this point in time, or through the longitudinal perspective of history, there is one fact which strikes his consciousness, often with an overpowering force, and that is the fact of the ubiquity of misery. Examination of the various departments and phases of life will reveal this.

If we look into the pages of national and racial history we find those pages filled, most of all, with the records of war. So much is this the case that we tend to become hardened as we read on and forget the bald horror of it. For war is nothing more nor less than concentrated pain, the arch expression of human misery and evil on the plane of action. It is the fruition of fear and hatred and the negation of love. It ever carries in its train, not

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only death, physical destruction, maiming of bodies and hearts crushed and deadened by the loss of loved ones, but, as being of far more serious import, it implies the general debasement of moral values as its direct fruitage.

War, appreciated for what it is, is pure horror, yet the national life of man is so much made up of it that it dominates history. When there is not war in the active sense, then there is the conflict of diplomacy which, in far too large a degree, carries on the conflict of selfish interest and sows the seed for still further war.

Turning our gaze to the relationships which obtain among individuals, the picture is but very little brighter than that which is seen in the relationships of nations. So dominant is the principle of conflict, of diverse self-interest, selfishly and exclusively asserted, that not only is it recognized as a principle of social practice in law, but also dominant world-cultures of the day look askance upon less powerful cultures built upon co-operation. Individual war and enmity is the rule and not the exception. The natural fruitage is pain and distrust.

If, further, we look into the personal lives of men we find the story of pain continued in still other forms. Sickness, with the long train of suffering which it entails, is ever present with us. In fact, a perfectly

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healthy body is a rarity indeed. There is also the pain of separation. Friends and loved ones are seemingly lost, either through death or some form of alienation.

Finally, there is the deeper, and much more difficultly eradicated form of suffering, which grows out of the questionings of the mind and soul for which Life, as commonly known, does not seem to afford an answer. This form of pain often strikes at the very roots of the will to live itself. Often the perception of this vista of Life brings the student to a point bordering on despair, and, indeed, some have gone so far as to say that the only satisfactory solution of the problem of Life would be an universal suicide, if such were a possibility.

More or less consciously man has used many methods to try to escape from this thralldom. Pain may be temporarily escaped by diversion of consciousness. Hence, there are many who abandon themselves to lives of intense activity so that there will be no time left to think of the life-problem. Others turn to intoxicating liquors and drugs. Still others turn to organized religion as a place to escape from thought, thus hoping to find release by shackling the Consciousness. All sorts of methods have been used from the crudest indulgence of the senses to the fine art of the Epicureans.

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Now, sooner or later, all of these expedients fail. He, who labors intensely with hands or brain or in social activities, some day finds his instrument of action refusing to function for him. Accident, brain-fag, sickness, imprisonment, any of these mishaps, among others, may come to him forcing him to face himself. The senses, over-used, become drugged and deadened so that no longer can they distract the mind, and then also this fugitive is captured by the thought from which it fled. The power of religion, using the term in its usual sense, is greater than that of any other temporary expedient, yet sooner or later even this apparent sanctuary dissolves into a mirage. This may happen within the span of one life-time or perhaps not till after many returns to earth; yet by the propulsion of an inviolable law this awakening will inevitably come. The hypnosis of organized religion, or rather religiosity, fails as truly as, even though more slowly than, any other.

Man cannot escape from thought. He may dodge it for a time, but ultimately thought will make itself heard in his consciousness. The reason for this is that the business of man as man is thought. It is not muscular nor sensuous activity. The unfolding of these belong to earlier forms of life. On the other hand, direct spiritual apperception, en-



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tirely freed from thought, is a power which lies beyond man. It is part of the scheme of things that those who are men today shall some day awaken to this greater power, and, in fact, the more progressed units of mankind have adumbrations of it at present; but in its fullness, as a state which is beyond the need of thought, it belongs to the hierarchy of those, who, while they have been men, are now beyond men. That stage of Life, called "man", is the stage of thought unfoldment.\* No form of life may indefinitely escape its allotted task and continue in form. Hence, ultimately Man must perform his task of thinking. And no thought-process can stop short of the problem of Life.

Is there any reason for us to believe that the problem of Life can be solved satisfactorily? There are those who say unequivocally that there not only is such a solution, but that it is within the reach of man if he will but search in the right direction, and these, who have said this, have exemplified such power, wisdom and character in the glimpses humanity has had of their lives that their testimony carries enormous weight.\*\* If we search the works or records of the authors of the great

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\*If we look at the ancient roots of the words "man" and "mind", we find that they trace back to the same root in the Sanskrit language and it is the root form of the word "manas," which means "mind."

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sacred literature of the world, we find everywhere under one form or another, sometimes veiled and sometimes clearly stated, this same assertion that it is possible for man to be freed from misery and find a solution to all his life-problems. Jesus, Buddha, Zoroaster, Krishna, Shankara, Lao Tze, Tson-kha-pa, Apolonius of Tyana, to give the names of some of the better known characters who have ministered to the spiritual life of man, all hold out this same assurance.

Again, urges and assurances in the inner consciousness of man tend to confirm the testimony of the Great Ones. It is not a consideration of utility that drives man on in science, philosophy and art. It is a deep-seated trust in Life, an assurance that the problems which arise through Life can be solved by Life. Otherwise there is no sufficient motivation to account for the enormous effort put forth in the searchings of these various fields. It is only a highly sophisticated mind which is enthralled by the idea that Life is a cynical deceiver. As we look abroad on the portions of Life which we can most fully understand,

(Pg. 19) \*\*To be sure testimony is never proof since, at best, it gives the knowledge of another which is not knowledge for the one receiving it. But it is evidence, and when the source of this evidence is of proven high character and competence a very strong presumption of truth is builded. When, in addition, the same testimony is found in a number of different places in space and time, the cumulative value of such testimony becomes enormous.

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we do not find it a deceiver if we but look deeply enough. To be sure, we see what we call tragedies. Most living forms die violently. There are what we call disastrous upheavals of nature and failures to supply, at times, needed warmth and moisture. But the big, outstanding fact is, that Nature does sustain its living forms. Physically and astronomically we know that it is over only a very small range of physical conditions that organic compounds are stable. Yet Nature holds the very fine balance which is necessary. Thus, in their more tangible aspects, we see that living forms have what they need. So, both from testimony and from direct inner evidence, we find reason to believe that the great problems of Life can be resolved in a way that will meet the demands of our hearts and minds.

Undoubtedly it is perfectly true that evidence and testimony are less than proof. But nothing can ever be proven by external agencies alone. Proof is realized by the individual consciousness only. A little consideration will show the truth of this proposition even in that field of most rigorous demonstration, i.e., mathematics. A student may read over a complete mathematical demonstration, which he does not understand, and there will be no proof for him. For him it will be simply a case of, "the book says so". He may

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memorize the demonstration and reproduce it letter-perfect, and yet, not know what he is doing. It is easy for an instructor to prick the bubble of such a student's pretense. What he reproduces is not his knowledge, although he has all the external sources of the other students in the class and uses the same language which those who have understanding employ. Another student may take the same material and from it there bursts in his consciousness a sense of certain knowledge. For him, the authority of the knowledge does not rest on the book that helped him to unfold it. It is his knowledge, just as much as it was the knowledge of the one who wrote the book. In other words, while the knowledge revealed in the demonstration in the historical and social sense, may have been first discovered centuries before by some other personality, yet it is none the less original or self-knowledge for the student who has understanding. The quality which made the external argument become proof was a direct or subjective realization. One could read Euclid to a cow from the time it was born to the day of its death and succeed in proving nothing so far as the consciousness of the cow was concerned. Yet every external facility for producing the realization of demonstration would be there. The essential part of the subjective recognition would be lacking.

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The key to the realization of proof lies in self-effort always. The student who realizes the absoluteness, or at least relative absoluteness, of mathematical proof does so only through his own labor. The arcana of mathematics are never unfolded to the merely passive recipients. This is a principle of universal application. External agencies can bring to us only a presumption that certain facts or principles concerning the universe either considered macrocosmically or in detail, are probably true. Self-effort, only, can turn that presumption into definite knowledge.

Accordingly, in placing before the prospective student of Life's mysteries evidences of a way to solve all his deepest problems, it is not for one moment imagined that all is done, or that all that can be done which is necessary to make such a positive realization in the consciousness of the student. All that it is hoped may be accomplished, is the showing that here lies a way which is worth trying.

It requires the spirit of the pioneer to find new knowledge. The weak-hearted and those who are cautious beyond reason never open new arcana to consciousness. Undoubtedly, for one to leap blindly and impulsively forth into the unknown is to court disaster. But, though the wise explorer first acquires as much as may be learned concern-

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ing his proposed domain of exploration, and then from the perspective of the highest peaks surveys, as carefully as possible, the unknown country which lies before him, yet, when this work is done, he steps forth boldly and dares the unknown. So, only, are new expansions or unfoldments of consciousness ever won.

✓ He who would find and walk on the Path out of misery and realize Liberation must cultivate the spirit of the careful adventurer. Never can he mount to the heights on the shoulders of others. The greatest prize of Life is the fruit, only, of self-effort. Nor is it possible to find any map which marks every step of the Way. Those who have gone before have, it is true, left such knowledge as they have acquired for those who follow in their steps. But as no two human beings are exactly alike, so for each there is a phase of the Path which is unique. The finding and mastery of this phase calls for original discovery and hence, requires in him who walks that Path the spirit of the pioneer. And even though temporary failure may be experienced, it should always be remembered that while the true adventurer lives he LIVES in the fullest sense of the word.

## CHAPTER II

### SKETCH OF PHILOSOPHICAL BACKGROUND OF YOGA\*

THE TERM "Yoga" is commonly translated "union" or "joining". Some times the word is used to designate as a realized condition the ultimate goal of Yoga or Union. At other times it refers to the means employed by which that final state may be attained. In this discussion the word "Yoga" will be used to denote the state of achieved Union, while the media or instrumentalities of such achievement will be designated by such phrases as, "The Path of Yoga", "The Way to Yoga", etc. The term "Yogi", if strictly employed, means one who has realized Yoga. However, it is sometimes applied to those who are walking the Path of Yoga. Precision in the use of the term "Yogi" is hardly practical as there are degrees of attainment. But the important fact is that a Yogi is one who is polarized toward, or centers his life upon, the state of Yoga regardless of whether that state is a realization or an aspiration.

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\*The student, not familiar with philosophical thinking, may skip this chapter on the first reading, returning to it later. However, it logically belongs in this place as introducing the problem of practical Yoga.

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In order that the objective or training technique of Yoga may be intelligible at least some understanding of the philosophical background of Yoga is required. In the West we are not generally in the habit of paying much attention to philosophy. We are fond of insisting upon being very practical and of rather despising those who are interested in reflective surveys of general principles. But when those who take this position are asked, "What do you mean by practical?", then difficulties begin. It is found that some principle of valuation is assumed although the individual is not reflectively nor critically conscious of that principle. The difference between the individual with a philosophical perspective and one of the so-called "practical" kind, is not the difference between having a philosophy and not having a philosophy, but rather the difference between being more or less intelligently conscious of philosophical values and being quite stupid about them. The man who holds philosophy in contempt because he regards himself as too "practical" to trouble with it is like the man who jumps into a boat to cross the ocean without a compass, navigational material nor the knowledge of how to navigate. He might be the best of seamen or marine engineers, but such capacity by itself would leave him quite



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helpless so far as reaching any destination is concerned. So the serious student in this field must be prepared to make an approach to the study which is not generally familiar in our still distinctly youthful occidental culture, i.e., the approach through philosophy.

The Philosophy of Yoga is generally regarded by external occidental scholarship as a form of speculative philosophy found principally among the Hindus.\* Most, though not all, western scholarship which has undertaken a study of Yoga Philosophy has not been sympathetic, and even among the few of whom this is not true there is generally a lack of direct or inner understanding. That is the reason why in the West, Yoga Philosophy is regarded as a speculative philosophy, by which is meant a product of the creative imagination of the intellect alone.

Those who are classed as Yogis hold a very different view. They say that Yoga Philosophy is the intellectual formulation of ontological principles which are known unequivocally as the result of direct perception

\*By "external scholar" is meant one who gives an account of a subject without inner or direct and sympathetic understanding of it. Thus, if one who did not understand mathematics, were to write a history of mathematics, his researches on the lives and works of mathematicians simply as external and sensuously apparent facts might be exhaustive, yet he would be wholly incapable of understanding the significance of what he was writing about.

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or rather apperception. \* Thus, to the Yogi his philosophy is positive knowledge though in quite a different sense from the Positivism of August Comte. It is not a philosophy built up through a series of hypothetical scaffoldings. In other words, it is not a tentative groping into the unknown. Like mathematics, it is certain knowledge to the one whose consciousness has reached to the level of Yoga. It is not denied that the formulation of the philosophy may be defective, but such defectiveness would be due to the limitations of language or even to fundamental restrictions in the power of intellection itself. The philosophy in itself lies above intellection and the latter is only a medium of reflection to outer consciousness. A man with a highly skilled intellect may formulate more nearly accurately than another who lacks such an equipment. But the endeavor to reach perfect formulation is like trying to make a summation of an infinite series by finite additions. Approach toward perfection is realized but never full attainment. In a sense evolution on the objective planes may be likened to such a process of progressive summation.

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\*In the strict sense of the term "perception" implies a sensory relationship. Obviously, therefore, it cannot be correctly applied to represent the process of conscious realization of ontological principles. "Apperception," which implies a more subjective cognitive process, is the better term.

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Naturally a student on the periphery of Yoga training cannot be expected to assume arbitrarily the point of view of the trained Yogi concerning this philosophy. On the other hand, intellectual justice demands that he give the point of view a fair hearing and not attach too much importance to surface criticism. There is nowhere in the exoteric world a philosophy which is not open to successful destructive criticism in detail. The student who looks too exclusively for opportunity for such destructive criticism of minutia will never find any adequate philosophical foundation. Fortunately, the student is not forced to the dilemma of either rejecting or accepting finally. There is an intermediate position which can be cultivated, not only by the would-be student of Yoga Philosophy, but by anyone who would understand even the more familiar philosophies and sciences. This is the standpoint of suspended judgment and the tentative entertaining of an idea to give it a trial. The earnest student is asked to go this far.

There are western philosophies which approach and, to a degree, parallel the point of view of Yoga philosophy, but even in such cases there is an important difference in method and spirit in that their character is more speculative. But while for the

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student familiar with the systems of thought known as "Monistic Idealism" the step to Yoga philosophy will be made comparatively easily, there are only a few who have this background of preparation. Western thought is predominantly materialistic, and materialism represents a point of view diametrically opposite to that which is the ground of Yoga. Accordingly, for the vast majority of Westerners the system of Yoga calls for a Copernican change in what we may call the base of reflective reference. While, of course, the vast majority of western peoples do not have a self-conscious and reflective materialistic system of thought, the presuppositions in life-practice and thought involve such a system. Accordingly, while most of this materialism may be called unconscious materialism, instead of affording therefore a small barrier to a spiritual point of view, due to the unconsciousness, it actually makes the problem more difficult than it would be if the writer had only to deal with reflectively conscious materialists. For in the latter case the student is at least awake, even though he may be looking in the wrong direction. To awaken those who are philosophically asleep is like trying to arouse a man who is in a profound coma. It can be done but it takes technique.

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In order to prepare the mind of the general student for this Copernican change in reflective perspective it will be necessary, first, to give a brief formulation of what is meant by materialism as the term is used in this exposition.

In the broad sense of the word, Materialism attaches either independent or primary reality to that which is objective. In its simplest and least critical form it asserts the real and independent existence of the various objects which we perceive, such as houses, trees, mountains, human bodies, books, etc. It asserts that, regardless of whether or not there were any center of consciousness to perceive these things, they would still exist just as we perceive them now. Very little critical analysis shows that in this crude form materialism is not tenable and there is no philosopher worthy of the name who holds this point of view. But essentially the same doctrine, under greatly modified form and constructed in the light of a high degree of critical sophistication, is espoused by philosophical thinkers in forms such as, Neo-Realism, Realistic Pragmatism, Behaviorism, etc. We are not concerned with an analysis of the differences between these different views at this time. The point that does concern us is their common characteristic which is the contention that

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Reality, whatever it is, is independent of the perceiving subject. Reality may be defined as an external thing or as a sensuous datum but in any case it does not find its root in Consciousness.

The average man is naturally not aware of the refinements in this field of thought, but if one were to analyse the implied presuppositions of his actions and speech, in the vast majority of cases a materialistic point of view would be found. A brief survey of the various fields of human activity will reveal this fact. It is emphatically implied in the spirit of commercialism in which the measure of success is found in money. One cannot acquire through money, intelligence, artistic appreciation or capacity, the power of understanding nor any of the intimate values of life. Thus a monetary measure of success is not only a materialistic measure, but is even crassly materialistic. Most religious outlooks are materialistic in that the basis of worship and of "spiritual" dependence lies in objective forms or beings. Most of the current educational theory and practice is materialistic as is revealed in the enormous emphasis of the external appurtenances of education, in the regimentation of both the subject-matter and the process of teaching and finally in the doctrine of Behaviorism which has come to occupy such

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an important place in educational theory. Programs for social betterment are largely actuated by a materialistic bias. Marxian socialism is frankly materialistic. But this materialistic character also dominates all programs which seek a foundation for social amelioration in the changing of objective circumstances, such as "freeing the land," changing the money system, etc. Politics and particularly international politics are crudely materialistic. National dignity and power is measured by the power to inflict pain, death and impoverishment. This latter is the grossest of all forms of expression of the spirit of materialism. Briefly, the world at large, and particularly the Occident, centers values in things and external powers and therefore is materialistic.

Yoga Philosophy says that the cause of man's misery lies in precisely this widely current materialism and that, if he does not break out of this shell, then ultimately he must face spiritual, moral and intellectual as well as physical death. Thus to one who has the perspective of Yoga Philosophy there is nothing surprising in wealthy young college men experimenting with murder, since they have been trained in materialistic valuations. They are simply carrying out consistently the logic of vivisection. The ethics of materialism

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can logically find no fault with them. Further, their action is an index of what materialistic thought and practice is doing to the race as a whole, only they had a greater pioneering courage. There is no good in making such young men into vicarious sacrifices for a habit of thought and practice which is nearly universal in its application. Their experimenting is a symptom of a condition and the wise social physician will seek to eradicate the cause and not merely the effects.

In radical contradistinction to materialism, Yoga Philosophy places primary reality in Consciousness. It says that to talk of that which is independent of Consciousness is meaningless. The only world which has any possible meaning is that which rests somewhere, at least, in consciousness. The elimination of misery, the solution of life-problems and the realization of Liberation and Bliss, all these have significance only in so far as they concern Consciousness. There would be no philosophical nor practical problem in a wholly unconscious world. All problems whatsoever are related to Consciousness, hence no problem concerning the nature of Reality can be solved, or even intelligently stated, with a disregard of the nature of the knowing process. Hence Yoga Philosophy has the



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critical spirit in the Kantian sense and builds metaphysics upon epistemology.\*

Now the most intimate and primary fact that one finds when he analyses his consciousness is that, however the content of Consciousness may change, however much the field of awareness may shift from day to day, one element is always present, i.e., "I", the Self, am aware of this field. Another fact is that there never is more than one "I". We may infer that there is a Self or "I" invested in the other bodies that we see but we have, apart from Yoga, no direct knowledge of this nor any means to prove its presence. To assume that there is a multitude of Selves is to assume something never experienced or realized. Up to a certain point, so far as external evidences go, Behaviourism is correct. We do not experience more than the behaviour and language of other persons. We never experience a number of centers of consciousness. There is but one center that is ever realized and that is the "I" who am conscious. It follows that the only real world is a world that is unitary and centers around the Self which is conscious of it. In a sense this is solipsistic,\*\* but it must be remembered that

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\*Epistemology is that part of philosophy which deals with the nature of the knowing process and the limitations which attach to it and hence defines the field of possible knowledge.

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this Self is no more closely identified with this body, which I call "my body", than it is to any other object. My body is objective to me just as much as any other body, and visa versa, any other object in my field of consciousness is just as much a vehicle of me and my possession as this body.

A basic principle of Yoga is that I, the Self, am not subject to any constraint which involves bodies. Thus, in case of a violation of civil law where it would usually be said that an officer of the law arrests me, from the Yoga standpoint one would say this body of mine was arrested. That arrest would involve a change in the field of consciousness but it would leave Consciousness itself, or Pure Consciousness, uninvolved. Thus the Self is in fact absolutely free and sole and absolute Lord over its field of consciousness.

Take another illustration. Outside the window is visible a portion of the city of Chicago. Ordinarily we are in the habit of saying; "I am merely one unit among the millions inhabiting this sea of buildings, and of all these things I possess only the few about me to which I have legal title." From the Yoga standpoint this is far too modist a statement. In fact, it is worse than the case of an absolute emperor who deluded himself into

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\*\*Solipsism is a philosophy which asserts that "I," the thinking and perceiving individual, am the only real existence..

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thinking he was only a beggar and had to secure his sustenance through supplication. On the contrary, the Yogi would say: "This whole domain which I perceive has reality only as being in the field of my consciousness, hence this city which I know and which is the only city that can possibly have being, at least in any sense that concerns me, this city I possess and am absolute Lord over it. All other persons in it are merely forms of Me. I am the only primary Reality with respect to which all else is derivative".

For the Yogi all suffering is due to a condition of restriction or limitation. The natural condition of the Self is one of unlimited freedom, and in reality the SELF always is in this state of freedom. In the strict sense of the word, then, there is no task of seeking Emancipation for the SELF. Timelessly it persists in the state of Moksha\*. It never can leave this state and hence for It there is no process of attainment. But for Consciousness functioning through bodies there is a projection or shadow of the Self enveloped in the bodies. Strictly this shadow is non-self, but it carries Consciousness and hence a false appearance of selfhood or egoism. By the thought, "I am this shadow," Consciousness

DUAL  
NATURE.

\*The state of complete Liberation from the limitations of matter.

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in bodies becomes imprisoned and subject to the limitations which bind the material of consciousness. From the point of view of this state, or egoism, there is a problem of Liberation. From the highest metaphysical point of view this problem is unreal, but for Consciousness in bondage to bodies there is nothing more real.

Yoga considered as a practice or a discipline concerns only Consciousness in bodies. From the metaphysical point of view no process has any significance. That is why Jnana Yoga or the Yoga of the renunciation of all action is the only form of Yoga which is competent to reach the highest state of Moksha. But for Consciousness invested in bodies this Yoga is inaccessible and Yogic discipline is necessary. This point will be more fully considered in the discussion of the different forms of Yoga training.

The state of "Consciousness in bodies" may be very well likened to that of a hypnotized subject. Through the operations of the hypnotist the subject has certain states induced in his field of consciousness. Since the subject takes these states as real and therefore as binding him he becomes caught in a Maya or illusion. He is in a relative state of bondage. The operator may induce artificial states of pain or joy, but from the standpoint

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of the on-looker the whole condition is one of restriction and therefore the artificially joyous states are merely a seductive form of pain. To the Yogi the relatively joyous states of Consciousness bound in bodies are no more than this. In fact they may be looked upon as more dangerous than the more obviously painful states for they have the power to seduce and intoxicate and thus strengthen the chains of bondage. The hypnotist may by certain operations awaken his subject. From the standpoint of the latter Consciousness has simply changed its polarization. The experienced states induced by hypnosis may remain for him in memory but they take on the appearance of unreality. They are real in the sense that they have been experienced but not in the sense of having an existence independent of Consciousness. Throughout the experience of hypnotic states, Consciousness, as a principle of Pure Apperception, has in no wise been affected. The restrictions of the different states affected only Consciousness as standing in bondage to form. From the standpoint of the observer, technique was required for the accomplishment of the awakening. However, relative to Pure Consciousness, this technique had no meaning.

Among men, outside of the attained Yogi, the common state of consciousness is

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very similiar to that of the hypnotised subject. In general, man has identified himself with the states of consciousness through which he is moving. Those states are really projections from himself, but he takes them as objectively real and therefore binding. The Yogi may experience these states but since he realizes them as projections from himself they have, therefore, no power to bind him. This is the reason why no externally imposed condition can possibly restrict the Yogi. All machinery of external social control is powerless with him. But for the man who regards those external states as real in an objective sense they have the power to impose bondage. Freedom is realized by a process analagous to the awakening from hypnotic sleep. For the Pure Consciousness or Atman\* there never has been any process of awakening as there never was any restriction. But for the observer, which in this case is Consciousness in bodies or the personal self or false ego, there is a technique which is just as real as the states to which he was in bondage. But it is no more real. From this standpoint it is important to follow prescribed technique very carefully, though from the metaphysical standpoint no technique or discipline is any more real than any other ob-

\*Atman is Spirit considered as pure subjectivity or the SELF.

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jective state. It is, accordingly, incorrect to say that any technique or discipline has power to lead to Moksha. The technique is rather like a process of negation which balances an unreality and reduces the whole to zero. This is the purification which frees Consciousness in bodies.

An illustration taken from the field of algebraic summation may help to clarify the concept of liberating Consciousness in bodies while Consciousness per se remains unaffected. Consider the following sum:

$$7+12-72+19-21+55=0.$$

Take any section out of the series on the left-hand side and it will seem to have a reality expressed by either a positive or negative number, but take the whole and it reduces to the unreality represented by zero. The elaboration on the left-hand side means no more than the right-hand side. Consciousness in bodies passes through the various states represented by the figures on the left side while, at the same time, Pure Consciousness is in the state represented by the right side and never anything other than that.\* To the left side process is very real, while for the right it has no meaning.

\*The zero is not to be taken as meaning simple negation. It is nothing in the sense of being no thing. It is unmanifest infinite potentiality.

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Ultimately there are as many detailed forms of Yoga discipline as there are individuals. For the line of training must be just that which will balance what we might call the strain or stress of Unreality. This is one of the reasons why the period of specific and special discipline must, in general, be under the direction of a Guru,\*\* or, in other words, one who has already broken out of the bondage to the unreal. It cannot be said that this is an absolute requirement as that would give a real, objective substantiality to the seeming external conditions or states. Pure Consciousness or Atman is the free Lord and that fact is incompatible with Its being in any way dependent upon the services of a Guru as an objective fact. In reality, the Guru as individualized form is but an appearance of Pure Consciousness in bodies in contradistinction to Consciousness in bodies. But in the practical sense the presence of the Guru may be called a pragmatic though not a theoretical necessity.

However endlessly elaborated in detail they may be still all the various forms of Yoga training may be brought under a limited classification, just as in zoology individuals will fall under species and species under

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\*\*A spiritual teacher, essentially acting from subjective levels of consciousness.



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genera, etc. The general outlines of these classified types may be formulated. But such a formulation is insufficient to give the untutored student all that is necessary for practical application, in as much as the detailed operation is varied to meet the needs of individual idiosyncrasies and only the Guru knows how to make this variation. There are only certain forms of discipline which the student may safely follow by himself. These forms are always accessible for his instruction. They are not, in general, sufficient to carry him all the way to Liberation, but they will always take him to the point where he will command the attention of his future Guru. It must be remembered that the student commands the Guru by his effort and life. The Guru does not go out and decide to have students or Chelas\* as an arbitrary act.\*\* It follows that the first steps in the discipline are always ethical, as it is a practice of such a degree of merit that it forces the recognition of the future Teacher.

The practical teachings of the great Men, in whose names religions have been founded, constitute these initial steps in Yoga

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\*A student or one who follows the directions of a Guru or spiritual Teacher.

\*\*A would-be Chela does not succeed by seeking a Guru and applying for instruction. It is his thought and practice that constitute the candidacy.

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training. Comparative religion shows a fundamental agreement in these preliminary directions, although there are variations dictated by the needs of peculiar times and peoples. The safe general guidance lies in this common ground, not in the variations. It is thus easily seen that nobody is left without the necessary direction to take his first steps. All that he must supply is the determination to take those steps.

There are seven principle sub-divisions into which the various types of Yoga may be divided. However, the differences between these forms are much less important than the agreements. It should not be thought that these divisions represent seven different Paths.\* They all over-lap more or less and before the Chela is through he must have realized the values peculiar to each and every form. Some of the techniques are far more difficult than others. Obviously some of the forms meet the needs of students of a more advanced degree of preparation while others can be followed by even the youngest students. These disciplines are not to be thought of as alternative courses of training following separate lines and finally converging at the same goal. In the sense that the Path is One Path

\*The movement toward Yoga is often represented as progress on the "Path." It is not, however, an outer traveling but an inner movement through states of consciousness.

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they all lead to the same goal, but some of the disciplines are preliminary while others are ultimate. A preliminary discipline will lead to the point where the student is prepared to continue with more advanced training. It is much like a school with grades and different departments. The goal is graduation. It may be said that the first grade as well as the last leads toward that goal, but the student who never leaves the first grade does not arrive at graduation. However, the first grade prepares the way for the second, and so on, until finally the last is reached and then graduation. Also the course diverges for a time and to some extent through the different departments. As the students' interests and capacities are different so they choose correspondingly different departments, such as science, literature, law, etc. Certain fundamentals are required of all students no matter what departments they may choose. Essentially the differences are matters of detail. In any case the goal is graduation and all graduates are equal in that they are alumni. But they do not all have the same range of perception and power unfolded.

The principles brought out in the above illustration apply to the different forms of Yoga training. Some are purely prelimin-

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ary as in the case of Hatha Yoga\* taken in the generalized sense. Some involve advanced discipline as is true of Raja and Jnana Yoga.\*\* Particularly is this true of the more metaphysical aspect of the latter where the realization of the non-agency of all action relative to the state of Moksha is attained. Other forms of training apply to the needs of different temperaments and capacities. Thus the naturally religious or artistic temperament will gravitate toward Bhakti Yoga training while a lover of knowledge will become a Jnani. The fundamentals are common to all and thus the student who has completed his course and has found Realization will have passed through the essential features of all forms of training.

With this preliminary explanation the discussion of the seven forms of Yoga discipline follows.

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\*In the generalized sense, Hatha Yoga implies any care or training of the physical body to facilitate traveling the Path of Yoga.

\*\*The definition of the different forms of Yoga training will be given in the chapters which follow.

## CHAPTER III.

### KARMA YOGA

THE FORM of training known as Karma Yoga is the most familiar of all, although this name for it may not be so well known. It involves least change in life-habits and it is accessible to everybody at any time. In fact there are many who are progressing well along this part of the Path and do not know it. Entering the Path is not necessarily the result of a conscious decision formulated through the personal mind. It is the life of the individual and the motivation actuating him that constitute the prime determinant factors. It is a mistake to think of Yoga discipline as artificial.

To reach an understanding of this form of Yoga training it will be necessary to consider the meaning of the word "Karma"\*. In its broadest connotation "karma" means the principle of Law in the universal sense. Thus the whole Universe is governed by Karma. But it is incorrect to think of this as

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\*The term "karma" is to be found in the English dictionary and so it may now be regarded as a perfectly proper English word, at least, as much so as most words of that language.

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law in the legislative sense, although a number of students make this mistake. Legislative law is really a rule, or set of rules, of action devised by some intelligence or group of intelligences, such as a parliament. Such laws can be violated and the most that could happen would be some arbitrarily determined punishment. Often not even that penalty is experienced. It is not so with Karma. In the broad sense there is no exception to its action. It is not the arbitrary act of some divine intelligence which sits apart from the universe and directs its action. All Beings, even Ishvara,\*\* are subject to this Law. It is more like "law" as understood in the scientific sense, i.e., an order of causal connection which implies operation always in the same way under the same set of conditions. In its impersonality and inevitability karma is like scientific law is theoretically conceived to be. But its action is not blind nor mechanical as the process of law is generally regarded to be in physical science. It is to be regarded as an intelligent principle, but not as an arbitrary or willful principle. All science is really an effort to study the action of the principle of Karma in the various departments of Nature. All the "laws" of science are approximations and only approximations of the principle of Karma.

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\*\*The First Logos, or the First Cause of the Universe.

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Simply expressed, Karma is the principle of Balance or Compensation. Every action in the Universe stands balanced by its own opposite so that the algebraic sum of the two is always zero. This is why the manifest universe is called an Illusion or Maya. All parts just exactly destroy each other by a process of mutual cancellation. Studying a limited section of the Universe it seems as though there were a real tendency in it, as for example, the tendency to evolve in a given direction. But broaden the field of observation and this tendency is found to be just balanced by its opposite and the final value of all is just zero. The principle which maintains this balance is called Karma.

There is, however, a narrower use of this term and that is the one which is more familiar. This is the application of the principle of Karma to the domain of human action and more particularly with reference to moral action. It has been called the principle of moral causality. It is involved in the words; "As ye sow, so shall ye reap". In this application it means that every act of man brings inevitably its corresponding effect. Man is today what he is as a result of what he has been in the past through the action of Karma. His circumstances and his equipment of capacities are not the result of chance nor of some ar-

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bitrary divine fiat. They are the effects of previous causes sown. This, of course, implies the principle of reincarnation, otherwise there would be no reasonable way of accounting for the circumstances of birth and the primary natural capacities and inclinations of individuals.

It is through Karma that Consciousness in bodies comes to be held in bondage. By the causes set up, by the individual Jivatman\* man becomes bound to the corresponding effects, and then by action induced by these effects to still later effects and so on in an indefinite series. In fact it becomes a sort of squirrel-cage movement which seems to lead nowhere. This is why in certain parts of the world Yoga is spoken of as a process of freeing oneself from the Wheel.\*\* In other words, it is a breaking away from an endless, periodic causal sequence.

The following question may naturally arise at this point: "How is it possible to break away from the action of a Law which is universal in its operation?" The answer is: The Law is without exception in its operation in the Universe, but the Universe is

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\*The Jivatman is the Self or Pure Consciousness moving in bodies. The embodied Soul.

\*\*The Wheel is the seemingly endless series of involuntary incarnations.



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simply the projection outward of Consciousness. Pure Consciousness is not *within* the Universe. It *contains* the Universe. Karma is not the fiat of Consciousness but it is the description of its manifestation. The Jivatman is bound only so long as It attaches itself to the Universe or any aspect of the Universe. In that case It stands constrained by Karma. But just as soon as It breaks free from such attachment and realizes Its own purity and priority, It is free. The Universe as something extraneous is then destroyed and Karma can no longer bind. Just so soon as Karma is realized as the organizing principle in the Self-projection then it ceases to have the power to enslave.

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In Karma Yoga the simplest method of breaking free is employed. It calls for no fundamental change in life-practice. To the external observer the life of the student traveling this part of the Path may not seem to be different from that of the average man. He conscientiously performs all the ordinary tasks of life. He continues with his business and with all the duties of the householder. He does not refrain from social activities nor does he submit his body to any special dietary or other discipline. He is still a man in the

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world, but, and this is the important point, he is no longer a man of the world.

The essence of this Yoga practice is not change of activity, nor change from activity to non-activity. However, it involves a radical, even a Copernican, change in the attitude toward activity. Whereas, the man who is both in and of the world acts with his interests centered in the fruits of action, he who walks the Path of Karma Yoga renounces all these fruits. Thus the average man of business is working with a monetary objective. His interest in his business is centered around that objective. He measures success and failure by the state of his bank-balance or the magnitude of his accumulated property. On the other hand, the practitioner of Karma Yoga disregards all this, save simply in so far as money and property may serve as tools. He may be as good a business man as any other; wealth may come to him in as large proportions; indeed, success as measured by the usual standards may more fully crown his efforts than it does those of the business-man who is no more than a business-man; but all of this stands as purely incidental in his consciousness. All of this fruitage comes as the natural action of the principle of Karma, but it does not stand as the objective of the student's labor. He may apply himself to work as fully

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as, or even more so than, the man whose interests are centered in the fruits of action, but the motivation back of his work is wholly different. He performs the tasks which come to his hand simply because it is the thing for him to do. He executes it in the spirit of service. It is his part to function in the play of world-forces. He concerns himself with doing that part as wisely and efficiently as possible and when finished, lets it go, indifferent to the consequences. Success or failure leave him unmoved. The only question which is of concern to him is whether or not he is fulfilling his task completely. He does not grieve over past negligence or over-performance. From the recognition of neglect or misdirection he simply absorbs the lesson which is to be learned therein. In the beginning his actuating motive is service to others, but later he acquires the more impersonal position of acting as the SELF for the SELF. He comes to look upon action as flowing through him while at the same time he knows that he is not the actor. He ultimately realizes himself as simply the Witness of all actions in which his body and mind are engaged.

Complete success in this discipline leaves the individual freed from the action of the Karma of his deeds. By detachment of his desire from the fruits of his action he

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is not tied to those fruits. Thus, so far as the spiritual man within is concerned, each act becomes a closed chapter without any continuation. Tasks to perform continue to come to him as a result of previous causes set up in the earlier part of the current life or in previous lives. But so long as he acts in a spirit of detachment to the fruits of his action; that is, in a spirit of offering up each act as a sacrifice to the ONE SELF, just so long he is exhausting past Karma. If he continues this discipline consistently he will become free from all bondage to individual Karma ultimately, and then, no longer will he be forced into involuntary incarnation. In other words, he has broken out of the hypnotic veiling of Maya\* and is a free Soul.

This is the principle form of Yoga technique to be found in the exoteric statement of the various sacred scriptures. It is involved in Jesus' admonition: "Do unto others as you would have them do unto you". The exoteric doctrine of Gautama Buddha is almost wholly such a practical moral discipline. The great Buddha gave very little of Metaphysics to the general public. This was reserved for his Disciples or Arhats. The public message was almost entirely an ethical

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\*The Illusion produced by taking an Appearance for a substantial Reality.

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one, a message of right performance of action. In other words, it was Karma Yoga. The more obvious portion of the Bhagavad Gita is the Yoga of Action or Karma Yoga. This scripture also unfolds something of other forms of Yoga discipline, as the student will note if he reads Shri Shankaracharya's commentaries on the Gita. But for those who are just being introduced to this scripture it draws aside the curtain to the Portal of Karma Yoga.

Any student, at any time, may choose to walk along this aspect of the Path to Liberation. He does not have to wait for a personal Guru\*. In fact, mere waiting will never bring the Guru to anyone. The right kind of effort put forth in leading the Life alone does that. Any sacred scripture affords sufficient direction for the taking of the earlier steps along the Path. In some the statement is clearer than in others. Some scriptures have been less mutilated in the passage of Time. These will be, in general, more helpful than others. But yet all will help. Probably the clearest scripture is the Bhagavad Gita, but by attending to the voice of Intuition even the most obscure of scriptures may become a directive Light for the traveler on the Way.

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\*A Spiritual Teacher who gives the student personal instruction and protection.

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Conscientious effort along this Path will force the attention of the Guru and when the time is ripe He will make himself known to the student personally. But no student should feel that he is neglected. The principle plane on which the Guru acts is not the personal plane but one that is more subjective. One may have been in the relation of Chela to a Guru on that plane for a long time and have travelled far before he is personally aware of it. Others may travel a lesser distance and become cognizant of this relationship. Simply being personally aware of the Guru is not a measure of the distance travelled. This is a matter of the relative degree of unfoldment of lucidity which is not by itself a measure of relative progress toward the Realization of Yoga. When the student or Chela becomes personally aware of his Guru then he receives the instructions which are appropriate to him for taking the more hidden or esoteric steps along the Path. For such an one the scriptures have served their purpose. He is now prepared to learn that which had to be veiled when teaching was given to the public in general. From that time on he is responsible to the SELF and the Guru only. World-codes no longer have authority over him. But an important point to bear in mind is that only by living the life

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laid down in the great scriptures is the way prepared for this recognition by the Guru.

To some the Path of Karma Yoga may seem negative because it requires the renunciation of the fruits of action which is the practice of detachment. This is true only from the point of view of Consciousness centered in the objective or apparent world. When correctly understood this does not involve any tearing away from real values. It is a restriction which is renounced, not a power. In less important instances we frequently see this principle applied in the familiar events of life. Thus, if a man wishes to fly in an airplane he would have to renounce, for the period of the ride, attachment to the earth. If he could not do this he would remain earth-bound. Letting-go this attachment it becomes possible for him to fly, but not otherwise. Thus we might say that the prerequisite of flying is the negative one of renunciation, and such it is for the earth-bound walker. But once the man leaves the earth in the airplane he finds that he has only renounced a restriction. In the air he has infinitely more freedom, and this freedom includes also the power of landing again. So actually the power of earth-travel has not been sacrificed to the winning of the power of air-travel. Only an attachment has been sacri-

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ficed and everything of value belonging to the old condition remains. Precisely the same principle applies to him who walks the Path of Yoga. The rules are simply applications of natural principles.

The illustration of the flying machine brings out another step on the Path. While breaking of attachment to the earth was a necessary condition of becoming a flyer, it was not sufficient to make one into a self-flyer or pilot. To take this further step a student must pass through a period of instruction by one who has already won the power of self-flying. This period of instruction corresponds to the stage as a Chela under a personal Guru where the more interior and difficult aspects of the Path are mastered. When one has reached the point of his first solo-flight and makes it successfully, then he becomes an Adept of lower degrees. He is not, however, wholly ready to dispense with a Guru, for he has yet to learn that which corresponds to advanced flying. When this is mastered he becomes a full-Adept and is a free Soul. But by no possibility could these later steps be taken if the student had been unable to reach the point where he could break his attachment to the ground. And the Guru never can take this step for the student, any more than can the instructor-pilot perform



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this service for the would-be flyer. Hence this basic principle of Karma Yoga must be mastered by all who ever hope to achieve Liberation.



## CHAPTER IV.

### BHAKTI YOGA

AS IS true in the case of Karma Yoga the basic quality of Bhakti must be realized by all who hope to attain Yoga. Bhakti Yoga means Yoga through Devotion. Now, no one can succeed in reaching the end of the Path who is not devoted to his task. No careless or half-hearted attitude can possibly be effective. The student must give himself fully to this work, and such fullness of giving is the essence of Devotion. This quality all students must have whatever may be the specific form of Yoga discipline they may be practicing. But devotion may be an incidental or the primary quality of the student. There are individuals having temperaments in which Devotion stands out as the supreme quality. For such, the Path of Bhakti Yoga stands out as the peculiarly appointed Way. Thus Bhakti stands both as a prerequisite of the whole Path and as an alternative course which some may successfully follow while for others it would be a more or less hidden Way.

The essential step, prerequisite to the realization of Yoga, regardless of the special aspect of the Path traveled by a given in-

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dividual, is that Consciousness shall rise out of the state of separate, individual consciousness of self. It is the sense that "I am I" in contradistinction to, and in separation from, other selves which is the cause of the feeling of incompleteness which drives man on the search for that which he feels is lacking.\* Yoga is the attainment of that completion. Any method or technique which leads to this result or facilitates the movement toward it is pragmatically justified. Just as there are a number of different human temperaments it follows that there are an equal number of distinct agencies which will help toward this Realization. The truly religious and artistic temperaments occupy peculiar positions in that they lend themselves quickly to states of self-abandonment\*\*. Thus, when the artist in the contemplation of beauty is translated into a state of ecstasy where the sense of, "I am viewing this object," is transcended in an identification with the object, there is ex-

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\*The sense of individuality or "I am I" is developed by the contact of Consciousness with Objectivity. This development is desirable but at the same time becomes a barrier because of the induced sense of separateness. Preserving the individualization while pruning off the sense of separateness and particularized attachment is the task that must be achieved if individualized immortality is to be won.

\*\*Self-abandonment in this sense is the losing of the sense of separate personality. It is not abandonment of the Self Higher Egoism, much less of the SELF or Pure Consciousness. The personal self is distinguished by spelling the word with a small "s."

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perienced an adumbration of Yoga. The same experience is of fairly frequent occurrence in the field of religious adoration. This takes place when the Devotee loses himself in the contemplation of the religious object to which he is devoted. Detached and apparently spontaneous manifestations of this ecstatic state are of fairly frequent occurrence and they do constitute a genuine foretaste of the state of Union which is the goal of Yoga discipline. But, in general, these states are spasmodic, coming and leaving suddenly. They are not under the command of the individual experiencing them. They seem like special dispensations. To the trained Yogi, on the other hand, such states of consciousness are available at the command of his will. This is because Yoga training gives mastery over the various states of consciousness and thus makes the Yogi free. However, the true artist, which includes all who have the artistic spirit whether or not they are trained artists, and the religious devotee do have genuine, temporary experiences of transcendent Consciousness where the separated consciousness of self is lost. For this reason, this class of people are especially apt to respond to an invitation to undertake conscious Yoga discipline, and they much more readily understand what such training achieves than does the average among men.

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It is for people of the artistic and devotional type that Bhakti Yoga affords pre-eminently the natural Path\*. The great actuating motive of Bhakti is Love. From this it is not to be inferred that there are other Paths to Yoga which may be walked by those who are lacking in the quality of Love. No one who is without Love can ever know Yoga, nor could such an one even desire Yoga. Love is always the driving motif in the seeking of Union. But with some, Love stands out as the dominant quality beside which all other values become subordinated. For such, Yoga, at least at first, is found through Bhakti. Among the truly artistic and devoted the quality of Love is especially strong, hence such readily become Bhaktis.

The term "love" is a much abused word and is frequently used to cover meanings that are even diametrically opposed. Hence it becomes necessary to make clear the sense in which Love is the driving motif to Yoga.

The most common use of the term "love" refers to an essentially selfish expression of the principle of Desire. Thus the love-theme which mostly occupies stage and screen is anything but noble. Men and women are pictured as seeking some person as an

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\*It must not be assumed that this Path is closed to all but artists and Devotees. There is no artificial barrier to anyone. It is simply an easier Path for the groups named.

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object of "love" for which they will do acts involving the greatest of injustices to third parties. Not only is this so, but even in the name of "love" acts of injustice and cruelty are perpetrated on the object of "love" itself! The sentiment is exclusive, selfish and closely tied to the negative quality of jealousy. All of this may be a biological phenomenon of interest, but it falls far short of Love in the true sense of the word. Swami Rama Tirtha calls it cupidity, and the more one witnesses the entertainment of the stage and screen the more he is inclined to concur with the judgment. Real Love is never self-seeking but is quite the reverse. It finds its realization in self-abandonment. It seeks no favorites to draw to itself but gives itself wholly to its object. The merely physiological difference of sex has no meaning to the man or woman who is a Lover in this truer sense of the word. For such, jealousy is an impossibility or at least is viewed as a weakness frowned upon. In fact, nothing can interfere with such a Lover for his Love is the radiant quality of self-giving which makes no demand. Jealousy is experienced only by those who seek to draw to themselves someone or some object exclusively. The true Lover pours himself out on the object of Love and requires nothing. Understood in this sense there is no quality more

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noble than that of Love. It is in this sense that Bhakti Yoga is the Yoga of Love.

The first step in Bhakti training may very well be taken unconsciously so that the Devotee does not realize that he is making progress on the Path to Liberation. However, he must become conscious of his goal and of the necessary means of progress before he can take the final steps on that Path. His Object of Devotion must become adequate for the Realization. But the pouring out of self to lesser objects of devotion is sufficient for the first steps. The first progressive movement may be self-renunciation for some particular loved-one, as of a mother for her child. It may be self-abandonment in some limited object of art, or a religious object of devotion. At this stage the object is a matter of minor importance. It is the act of self-forgetfulness which marks the mounting on the rungs of the Ladder.\* Over and over again this one step is taken and then no farther progress made.\*\* This is why restricted objects of love can do no more than start the Devotee on the Path of Yoga. The Object must become as great

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\*"The Ladder of Life" is another figure used to designate the Path of Yoga. This Path is also called the "Bridge."

\*\*An example of this is found in the case of the mother who abnegates herself for her child and then later clings to that child in selfish absorption, or works injustice upon others to serve the interests of that child.

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as the Goal to lead the traveler on Life's supreme Journey through to the end.

So when the lover awakens and becomes the conscious Bhakti he begins to practice a very definite discipline. All love for him is a self-giving, but that it not all. He may no longer give himself to one part of the whole and exclude another part. The notion of a patriotism which combines love of country with hatred of other peoples is for him a very ignoble sentiment. His Love must cross all national boundaries. It must transcend all distinctions of caste and creed. Indeed it must go farther than this and make no distinction as to whether creatures are human or are less than or more than human. It can include nothing less than the Whole of Being. This Whole is the "Beloved" of the Bhakti. He seeks to give the whole of his life to this Object. Often the Object of Love or Devotion is called "God." But it does not matter by what name It is known. Often the Devotee uses the language and symbolism of the merely human lover.\*\*\* The language is a matter of little or no importance. The one great and vital fact is the abandonment of the self to the Beloved, which is the Great All. As the

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\*\*\*This is the key for the understanding of the poetry of the great Sufi Mystics. The works of these writers are found largely in the ancient Persian literature.



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Bhakti grows in Consciousness his understanding of his Beloved expands accordingly so that his concept of God becomes grander and more and more all-inclusive. This represents progress on the Path. Finally, the day comes when the Devotee finds nothing but God or his Beloved everywhere. All the various objects, animate and inanimate, which fill the world are no longer seen as merely discrete objects by him. Everywhere is naught but the presence of God. When this state is permanent so that the Devotee knows nothing but God, the Great Beloved, then he has reached the Samadhi of Bhakti Yoga.

The Bhakti discipline does not reach to the highest state of Yoga, for by it alone duality is not transcended. Now just so long as there is a duality, Union or Yoga is not complete. There is a stage where love itself is transcended and this is required for the complete Yoga of the highest Samadhi.\* Love expresses a relationship between the lover and the beloved, and, therefore, while it unites, it also separates. Love can exist only for those who are incomplete. It is the binding force which unites the incomplete parts to the end of attaining completion. When

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\*Samadhi is a state of Consciousness transcending Relativity. It is synthetic, liberated Consciousness, a state won through Yoga discipline.

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this completion is realized, Lover, Beloved and the Love all become absorbed in one all-inclusive Reality. Thus we have the reason why the Guru says: "Love is the last Illusion." Love has the power to destroy other illusions, but it takes a still higher discipline to transcend the illusion of Love itself.



## CHAPTER V.

### MANTRA YOGA

**A**FORM of Yoga training not well known, at least in the West, is that of Mantra Yoga. This form of discipline differs materially from that of either Karma or Bhakti Yoga in that the training involves a specific rather than a general technique. Thus, while the student may of himself, independent of the presence of a Guru, choose to follow the practice of Karma and Bhakti Yogas in the light of the principles enunciated in general works, in the case of Mantra Yoga,\* in the strict sense of the word, direct personal instruction from a Guru is required. Of all forms of Yoga practice this is the simplest. The student may start this discipline with little or no background of preparation. Also, the demands of the discipline, in the initial stages of the training at any rate, are the least exacting of all. To be sure, it does not by itself reach the highest states of Samadhi, but it will prepare the student for later practice which will lead to those higher states. It

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\*There is a generalized use of Mantra of which this is not the case, but such form gives only the shell and not the real substance of the training.

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should be born in mind that the different forms of training are not rigidly separated, but serve rather to meet the prospective student where he is and enable him to take the next step for him towards Yoga. Just so soon as a given training has carried the student to the point where that form is no longer needed, then it has served its purpose.

Mantra Yoga means the realization of Union or Liberation through the power of Sound. But to make the idea involved in this at all intelligible will require some understanding of the meaning of sound or speech as interpreted in the Ancient Wisdom. This is a phase of philosophy which is especially difficult to understand for those who are brought up in the cultural background of western mechanistic thought and practice. In addition there are difficulties growing out of the fact that the most important values produced in consciousness by Mantra are beyond the range of expository representation. If one were to think of intellection as giving, what might be called, a cross-section of Consciousness, while it would be true that the action of Mantra would effect an expansion of this cross-section, yet its principle effect would be in the nature of a deepening of Consciousness on another dimension, as it were. These deeper values can only be immediately real-

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ized by the student and cannot be conveyed by him to another who has not come into the same field of realization.\* However, what can be done, in the limited space available to make the basic idea of Mantra Yoga intelligible, will be undertaken.

In the exoteric sense Mantra suggests prayer. This, however, is only in part a correct idea. It does not mean prayer in the usual sense of a petition for the realization of an object of desire. However, prayer, used in the sense of certain chosen formulae designed to fill the mind and exalt or purify it, does carry mantram value. Some religious orders of the West are familiar with this use of prayer and to that extent are making more or less conscious use of Mantra. But basically Mantra does not necessarily imply a religious or devotional act. Mantra is a power which is ethically neutral and may be used either to exalt or destroy. The direction given to the action depends most of all on the motive or Bhava\*\* of the operator. Thus, Mantra considered as a science of Tattwas\*\*\* or Forces is

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\*That is, conveyed as a concept. Influence, such as a subtle Force or Light, may be spread to others who will receive benefit but not understand the nature of the influence.

\*\*Bhava means intent or motive. Purification of this is the primary purpose of Mantra in Mantra Yoga.

\*\*\*The Tattwas are the occult Forces which produce and sustain the Universe. Force, in the occult sense, stands intermediate between Pure Subjectivity and sensible objectivity.

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very different from Mantra Yoga which is a discipline designed to carry the student or Sadhaka\* to Liberation.

The Christian world is familiar with the terms "Word," "Verbum" and "Logos" as used to represent God both as the Father and as the Son. The Oriental statement of the Wisdom Religion carries the same terminology in the form of "Shabda Brahman." It is given, however, a more philosophical statement. Shabdabrahma is Parabrahma\*\* made manifest. In other words, It is the existent aspect of the Ever-Concealed. The whole sensible Universe is this manifestation, but only the grossest phase of it. The supersensible World of Ideation and Thought is also Shabdabrahma; as, in fact, is also that first undifferentiated movement from the Ever-Concealed toward manifested form. Shabdabrahma is thus God made manifest, which is nothing more nor less than the Universe taken in any sense whatsoever such that It may be an object of consciousness. We have, therefore, the statement that "Sound is the First Born of Manvantaric (Pg. 74) Dawn." In other words, from Sound all other energies

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\*Sadhaka is one who is practicing some Yoga discipline. A practical student of Yoga.

\*\*Parabrahma is Absolute Being or more correctly Beness as It is not a Being. This by no means corresponds to the God-concept of the West. Strictly speaking Parabrahma transcends all possibility of representation, subtle or gross.

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proceed. But Sound in this sense is a very different thing from gross physical sound which is studied by western science. The latter is derived from the former but it is only a very faint reflection.

It will be necessary to enter into a consideration of Shabda or Sound in the Metaphysical and eastern Psychological sense.

Sound exists in two forms, Lettered and Unlettered. The latter is any sound produced by the striking together of two objects, such as the falling of a tree in a lonely forest. Sound in this sense is without Mantramic value. Lettered Sound is in the form of letters, words and sentences. Such Sound carries meaning and is therefore Mantramic. It is in this latter sense that Sound has magical power. Now the important distinction between Lettered and Unlettered Sound is that back of the former and as its source lies a cognition, while this is not true, in general, in the case of Unlettered Sound. Lettered sound invokes a meaning in Consciousness while unlettered does not.

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(Pg. 73) The term "Manvantara" means a period of manifestation. The Ancient Wisdom asserts the universality of the principle of Periodicity which is reflected in the alternation of day and night. Thus in the Life of Brahma there are out-breathings and in-breathings. The former are periods of unfolding of objective consciousness as the latter are indrawings to Subjectivity. The First Born of Manvantaric Dawn is the First Logos.

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Another important point is, that corresponding to every word or name there is an object. This dualism is already present in the world when we are born into it.\* So for every object there is a name and for every name there is an object. Obviously this objectivity is not to be confined to gross sensible form. Words, other than nouns, also have their corresponding objects but in a subtler sense. Lettered Sound may or may not be voiced through unlettered sound by the striking of the air upon the vocal cords. Thus, even though a man is a mute or has an inadequate or no objective language, yet the subjective symbol by which he denotes objects is Lettered Sound in the Mantramic sense. From these considerations it will be seen that the essential fact in the Mantramic word is that it shall invoke a meaning in the consciousness of the one using it. It is not the sound considered simply as an external physical phenomenon.

There are two dualisms of names (Shabda or Nama) and objects (Artha). One

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\*This refers to the everpresent subtle language or Madhyama Shabda, not merely to the various spoken languages which have to be learned. Madhyamashabda is the universal language spoken before Babel. Subjective telepathies are in this medium, so that persons having different objective languages, if telepathically sensitive, can communicate in this common language.



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consists of the external naming corresponding to gross or sensible objects as, for instance, the word "tree" to which the visible object denoted corresponds. The object suggests its name in consciousness, and the name brings up an image, in some sense, of the object. This image or subtle (Sukshma) object is in the mind, and through the imaging power the mind takes on the shape of the gross external object. Mind also cognizes this subtle object. Thus the mind functions under two aspects, first as subtle object cognized and second as cognizer of this object. As the subtle object corresponds to the gross object so the mind, as cognizer, corresponds to the gross lettered name. These two dualisms are known as Vaidkhari Shabda and Artha (the gross objective name and form) and Madhyama Shabda and Artha (the cognition and the subtle form cognized). Still back of these, corresponding to the Casual Body (Karana Sharira) of man is the form of the Word in which Shabda and Artha are not separated. This is the Meta-physical level of Cosmic Consciousness.

The order of Creation or, more correctly, Manifestation is from within outward. Hence, the Name precedes the Form, and the dualism of cognizer and cognition precedes the gross external name and the sensible form. Thus, the Universe may be called the Thought

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of Brahma\* projected or frozen into sensible form. For that reason the Universe is called unreal in that it is not self-existent, but is a projection from Consciousness. It has, however, a relative reality in that any part of the Universe stands bound to the rest of the Universe by determinate structure or Law. Thus to Consciousness bound in bodies the external Universe affords a relatively real resistance. But to Consciousness emancipated, the Universe is but a playground.

For Consciousness bound in bodies the order of original Manifestation is reversed in the producing of relative states of awareness. The object arouses the name and the gross dualism awakens the subtle dualism of cognizer and cognition. Hence, in the consciousness of the average man, the mind is continually taking on the form of external objects and through the tie which unites mind and soul the latter is thus brought into bondage to externality. It is the first task in Yoga training to destroy this process of involuntary modification of the mind through external stimulation. When this process of modification is brought under control, then the mind

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\*Brahma, masculine, as opposed to Parabrahma or Brahma, neuter, is the Manifested Universe considered as an active Cause. The notion of an extra-cosmic "God" creating a Universe from which he stands apart is neither philosophical nor rational.

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becomes the agent of the Soul and from that moment the movement in the individual Jivatman parallels the initial projective movement of Brahma. This is the state of Yoga where the individual becomes consciously identified with the Self, or God, both as a subjective realization and as a productive power. It is by no means easy, however, to master the modifications of the mind, as it is eternally, restlessly moving about like a monkey, as the Hindus say, and as hard to catch and hold as a greased pig: There are very few indeed who are able to handle this problem by the direct action of the will without the aid of any technique. For this reason there exist a number of forms of preliminary Yoga training which afford a variety of techniques for cornering and capturing the motile mind.

Mantra Yoga affords an especially simple technique for the accomplishment of this end. It does not seek direct restraint of the mind, but, indirectly proceeds to fill the mind progressively so that there is no room left for the modifications. It is a familiar fact that if undesired thoughts are persistently running through our minds, it is often almost impossible to stop them by simply refusing to think them. However, they may be very easily eliminated by filling the mind with something else. Thus the natural activity of

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the mind is not violently stopped but it is diverted into more acceptable channels. Mantra Yoga technique makes use of this principle in that it purifies the mind by another use of that which ordinarily causes it to fall.\*

The principle of action in Mantra Yoga is simple. Just as the gross object invokes the corresponding name and also the subtle object in the mind, so the name, likewise, invokes this subtle object. Hence a Mantram persistently repeated will tend to form the mind into the corresponding subtle Artha or form.\*\* If the Mantram is properly chosen it will fill the mind with a transcendental or Divine object. With the practice persisted in, the mind repeatedly tends to take this form until finally that form becomes fixed. As the personality is derivative from the mind, ultimately it reflects the character belonging to the form the mind has assumed. Thus if the Christ were the object or Deva-

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\*This is analogous to a method used in India to capture monkeys. Some food, pleasing to the monkey, is placed in a small-necked, heavy jar. The opening is large enough for the monkey to insert his arm and fist when empty, but when the monkey grabs the food in the jar the enlarged fist cannot be withdrawn from the latter. But the monkey's desire for the food makes him unable to let go, thus he is trapped. Professional salesmen continually ensnare human beings by essentially this same method. Mantra Yoga uses this method to capture the motile mind and thus free the man.

\*\*Because of this principle the wise man is careful of his use of language. Vulgar terms fill the mind with corresponding forms.

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ta\*, the Sadhaka would ultimately become Christlike. This process is facilitated by the proper selection of environmental conditions, as the objects sensed tend to form the mind in their shape. Thus, if the environmental filling harmonizes with the motif of the Mantram the action on the forming of the mind is greatly aided. An environment full of diverse and forceful sense-impressions, such as a city, is adverse.\*\* It is thus easy to see the rationale lying behind the use of symbolical forms in connection with places of worship. If such symbols are wisely chosen they serve to purify and exalt the mind by the latter tending to become filled with the corresponding subtle form.

It must not be imagined that the primary casual power lies in the uttered Mantram. The outer word and form is initially caused by the inner cognition. But there is a close bond between the two, such that, the outer name tends to arouse in consciousness its own primary antecedent.\*\*\* It is the subtle form or cognition and the subtle Shabda or cognizer which represent the real instruments of power. Mantra arouses this power by an

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\*Devata means Deity. It is to be taken as Ideal Form corresponding to a given Mantram.

\*\*This is one of the reasons why a student engaged in the serious practice of Yoga enters cities only in line of duty. The most favorable habitats for Sadhakas are found in mountains, forests and deserts.

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action analogous to induction in the electrical sense.

The freeing of the mind from its modifications is called Purification. The achievement of this purification is the prime object of Mantra discipline. A mind filled with a mass of discordant elements is impure. In the Yoga sense of the term, Purification clearly involves much more than is usually attached to that term. In other words, it requires a great deal more than the elimination of licentious imagination, although purification in this narrower sense is, of course, assumed. All diversion of the mind through sense-impression or inner images is impurity. Only the mind that is pure in the sense of not being so diverted can become the reliable and efficient instrument of the Soul. Since the direct purification which would make the mind blank by act of will is very difficult, Mantra Yoga uses the simple and easy method of filling the mind with an exalting and purifying form. This is not done, at first, by try-

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\*\*\*This is really an instance of the action of the principle of reminiscence, i. e., that when two or more things have been associated together in previous experience, the subsequent appearance of one arouses the other in consciousness. There is a familiar application of this principle in melancholia. If the person suffering from a depressed emotional condition can be induced to look at himself in a mirror and assume the postures and expression of happiness he will tend to induce a feeling of happiness in his consciousness. This does not imply the primacy of external condition to experienced state, but it does show an interaction of the type of reminiscence.

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ing to hold the mind through the direct action of the will on one object alone, but simply by use of the properly chosen Mantram. Through the continued following of the practice, gradually the shape of the chosen form is assumed in the mind. It must, of course, be understood that this form is not restricted to the subtle aspect of gross, sensible forms. The subtle form may be highly abstract or Ideal.

While, in a general way, the principles enunciated here may be applied by anybody, at his own volition by himself, and some progress be made in the gaining of control over the modifications of the mind, yet the effective practice of Mantra Yoga, as a definite training, requires the direction of a Guru. Such a Guru must be one who has at least attained the degree of Samadhi to which Mantra Yoga can reach. This Teacher performs a two-fold part. In the first place He selects for the student the Mantra and method of use which will produce the requisite purification or Bhava. On the other hand, he performs a part which is the crucial part in the whole training. He supplies the direct correlation in consciousness between the Mantram and the corresponding subtle object or cognition. It must be born in mind that the relationship between the Guru and the Chela or student is of the most intimate kind, though

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wholly in a subjective sense. Metaphysically, all consciousness is one, though for Consciousness in bodies this realization is largely lost. But in the case of the relationship between Guru and Chela there is a special projection of this realized unity from the former to the latter. If the Chela performs his part by the consistent observance of his given discipline, then he opens the door so that the Guru may effect the necessary union in conscious state. Mantrams which are not accompanied by the corresponding consciousness have very little power, though they will produce some effect very slowly. When the corresponding consciousness is in the mind then they become magical agents. But the name for a thing may be an artificial name such as the word for an object given in an arbitrary language like Esperanto. Such a word with the corresponding appropriate consciousness will have a small degree of mantram value. However, it will fall short of that degree of power requisite for a Yoga discipline. The effective selection of the Mantram is based upon the principle that every object has a natural name. This is the sound produced by the moving forces in the object. Such names are those which have pre-eminent Mantram value, for such is the naming of Nature, or rather the Intelligence back of Nature. The



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supplying of such a natural name is part of the service rendered by the Guru. Then the correlation of this name with the corresponding conscious state and the projection of it into the consciousness of the Chela, who is following his practice, constitutes the great service of the Guru in Mantra Yoga.

It may be just as well, at this point, to show why magical Mantra are taken so largely from the Sanskrit language. This language, in a very large measure, is built up from roots and words which are the natural sounds produced by objects. Hence, in a sense not true of other languages, Sanskrit is a natural or Divine linguistical medium. It is, in fact, called the Devanagari, which means the "language of the gods." In other words, it was the production of intelligences, which moved at one with the root Intelligence of universal Nature.

For Mantra Yoga the selection of the appropriate Mantram is highly important. The mind of the Sadhaka must be filled with the form or Devata most favorable to the realization of Yoga. While a number of Mantra may be used that are accessory to this end; the central or primary Mantram must be one which is the natural name of the highest Devata possible. This means some form of the Pranava. In its seed (Bija) form, the

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Pranava is "OM". To realize the Artha aspect of this Nama is to attain God-Consciousness. This word as merely an external sound has a certain degree of power, though it is relatively very limited. But combined with the realization of its inner meaning it becomes an all-powerful magical agent. One who picks up the word from books and uses it will realize some degree of value out of it, but its real power is not unfolded unless the Sadhaka is also a Chela of a Guru who already has the realization of OM-Consciousness.

The end of Mantra Yoga is the purification of the mind by the filling of it with the highest possible form, i. e., the Devata of OM. This leads to the Samadhi known as Mahabhava. The mind stands prepared to serve as the instrument of the Soul, and the Sadhaka is ready for more advanced stages of Yoga discipline. In actual practice, the Guru may combine Mantra with other forms of Yoga training and this would lead to a correspondingly extended Samadhi.

In any case, Mantra Yoga discipline is a training of unusual beauty in its combination of simple and pleasing technique, freed from the dangers attendant upon certain other forms of Yoga practice.

## CHAPTER VI.

### HATHA YOGA

OF ALL the forms of Yoga practice the only one which makes a sensational or spectacular appeal to the layman is that known as Hatha Yoga. This is due to the fact that it affords a means of awakening into action of certain lower Siddhis\* or Powers in the least time and with the least preparation. This is a most unfortunate circumstance and owing to the fact that the price paid for such awakening of lower powers is not well understood by the tyros in Occultism, there have been many grievous mistakes made. Accordingly, the discussion of this Yoga must have more the purpose of warning against a dangerous practice than to inform the student as to a technical methodology.

As is true in other forms of Yoga practice, this discipline has a two-fold meaning. In the first sense, it implies any use or care of the physical body designed to make it

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\*The Siddhis, sometimes written "Iddhi", are unusual psychic powers which lie dormant in the average man. Some of these are of a very high order and attained only as a result of highest training of Spiritual powers. The lower form is coarse and far more of a hindrance than help to the student. This latter is the form which Hatha Yoga awakens.

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a more efficient instrument in helping the student live the life which leads towards Realization. Thus, one following Karma Yoga, who makes use of hygienic or therapeutic practice to facilitate his life activities as a Sadhaka in such Yoga, is using Hatha Yoga as a subsidiary discipline in this sense. Care of the body, simply as a man of the world, would not be such Hatha Yoga. It becomes a Yoga practice only when it subserves the end of Realization. There is no basic criticism of Hatha Yoga when used in this sense. The only question would be as to whether the individual student had chosen a regime that was wise or not.

In the second, and more technical sense, Hatha Yoga is a discipline which makes use of selected pressures, postures and manipulations of the physical body, aided by subjective acts, for the purpose of awakening, controlling and directing of certain subtle energies in such a way as to arouse into activity certain centers of consciousness and power, which normally lie dormant in the average individual. In the strict sense, Yoga means the attainment of consciousness of at-one-ment with the Spiritual Self. Hatha Yoga by itself can never attain this goal, hence calling it a form of Yoga practice is a misnomer, unless it is considered as a purely sub-

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sidinary training designed to facilitate a higher Yoga practice, such as Raja Yōga. However, in practice the term "Hatha Yoga" is used to designate an independent and primary discipline and hence it will be discussed in this sense.

Some writers on Hatha Yoga have identified this practice with black magic. Such wholesale condemnation is not just. The determination as to whether a practice is black or White is primarily a matter of motive and only incidentally a matter of method. Hence, a perfectly pure individual, actuated by altruistic motive, following a Hatha Yoga practice would not fall into black magic although, if he were not perfectly prepared for the practice he would have to face other penalties. However, Hatha Yoga Sadhana\* lends itself very easily to black magic and the probability is, with the exception of a student of very rare purity, that one who follows this course will fall into that gulf if not saved from his line of conduct in time.

The greatest of all dangers which man faces in life is the fall into Black Magic, since this course, persisted in, results in Soul-death. The essential difference between Black and White Magic is ethical. Hence

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\*Sadhana means the discipline, the practice or course of training.

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the ethical aspect of Yoga training is the most important of all features. That is why the messages of men like Buddha and Jesus are almost wholly ethical. Without the basic desire on the part of the student to follow the principles enunciated by such teachers, it is best that he have nothing to do with any specific Yoga practice. Moral infalibility is not necessary, but a desire to follow the precepts of the great Spiritual Teachers of mankind is a prerequisite to the following of any genuine Yoga discipline.

The three previously outlined forms of Yoga training are either explicitly ethical, as in the case of Karma Yoga, or they are so implicitly, as is true of Bhakti and Mantra Yoga. The principle of impersonal Love, which is the central motif of Bhakti, implies the altruistic will pre-eminently and that is the essence of ethics. Mantra, as a Yoga discipline, centers in the Pranava or the "I am that I AM," and here again we have the fountain-head of all ethics. Thus these three forms of training involve a technique which essentially tends away from Black Magic. They thus combine with the merit of accessibility that of greatest safety.

Hatha Yoga, in contrast to the above, combines accessibility with great danger. Anybody can dabble in the simpler Hatha

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Yoga practices and, unfortunately, get results of one kind or another, but only very few individuals have the physical background of preparation, not to mention the more important ethical orientation, which will make it possible to do this with any degree of safety. There are those abroad in the land who, either because of ignorance of the danger involved, especially in the case of an occidental public, or because of indifference to the price that public may have to pay, are teaching, more or less indiscriminately, various forms of the simpler Hatha Yoga technique. Loss of power of involuntary breath, of moral perception and of sanity are among the prices which have already been exacted of those who have followed such teachers. And it should be born in mind that these are not the worst penalties exacted by such negative practice.

The danger in Hatha Yoga grows out of the fact that it works from below upward. Taken as a primary discipline, the lower or personal, separative mind directs the assuming of certain Asanas (postures), Mudras\* and the performance of given Pranayamas.\*\* These combined with chosen

\*Mudras are literally bindings or sealings. They are methods by which the normal play of the Prana in the body is inhibited or short-circuited. These consist in large part of finger and tongue positions.

\*\*Pranayama means literally suspension or hindering of the breath. There are various methods of controlling the physical

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meditations induce certain specific and unusual modes of action on the part of the Pranas or vital airs in the Sukshma Sariri (subtle body)\*\*\* of the Sadhaka (practitioner)\*\*\*\*. These are directed so as to act upon chosen Chakras\*\*\*\*\*, also located in the Subtle Body, and thus awaken them forcibly into activity. The result is the arousing of new powers of awareness and, in some cases, new powers of action. But the effect is like that of a dwarf awakening a sleeping giant which becomes an uncontrolled and irresponsible force save in the hands of a very few accomplished Adepts. The usual result is that the dwarf becomes the victim of the forces which he has invoked. The physical body, unprepared for the carrying of these energies, becomes diseased, the moral nature not having the necessary vigor and purification is

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breath which will lead to the directing in unusual modes of the various vital airs of the body.

\*\*\*The Sukshma Sarira is a subtle vehicle of embodied Consciousness. One of the Adept powers is the conscious action in this vehicle apart from the physical. It is the real carrier of the qualities of the personality, the physical body being but a gross covering.

\*\*\*\*A Sadhaka is one who is following a specific Yoga discipline.

\*\*\*\*\*Chakras are the centers of action of the various occult energies or Tattwas. By some this term is translated "Plexi", but this gives a false impression as the plexi are nerve centers in the gross physical body. The Chakras are centers in the Subtle Body, which, while they control corresponding centers in the physical body, however, are not part of the physical body.



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swept away, and the mind, utterly lacking the necessary wisdom, loses its balance. A child given T.N.T., percussion caps and a hammer to play with is in less danger.

A chemist or engineer understanding the laws governing the action of some high explosive may work with it safely and successfully because he acts in accordance with his superior understanding. In the hands of such a one the explosive is a controlled and directed giant which is made to serve desirable ends. Placed in the hands of the ignorant or malicious the same energy becomes a purely destructive force. This illustrates very well what takes place when the tyro dabbles in Hatha Yoga, only the danger to such a one is far greater than in the case of ignorant handling of explosives since the principle threat is to his inner nature.

One who has already attained to the Realization\* and thus become a Knower is in a position analagous to the aforementioned chemist or engineer. He understands the laws governing the action of the lower Chakras or centers of energy and may set them into action and direct them with safety to himself and

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\*This term represents a transcendent or super-sensuous state of Consciousness. This is a state of immediate knowledge not dependent upon sense-impression or inference. As used here this term implies the conscious identification of the Consciousness with the Ajna Chakra.

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all others concerned. He acts in this case from above downward, thus proceeding in the same order in which the Universe was manifested. This is the course followed by those who have mastered the higher Yoga discipline.

With this brief general statement and warning a short outline of the steps in Hatha Yoga Sadhana follows.

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In the first place, two basically different uses of Hatha Yoga must be distinguished. The first, and more common, is the performance of enough of the discipline to awaken lower powers without an effort or desire to attain Liberation. The second is an effort, whether wisely or mistakenly made, to use this method to attain the state of Samādhi or Liberation. In the latter sense only is it truly correct to call this practice a Yoga discipline.

Those of the first class are represented by the fakirs found relatively easily in various parts of the Orient. By "fakirs" are not meant those who are merely masters of trick magic such as is produced on our own Occidental stages. Such-trick magicians abound in the Orient but they are not fakirs in the sense that term is used here. The latter have real though limited powers over Nature,

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both physical and psychological. They may produce effects which to one with a Western, purely scientific training would seem to violate known laws of nature. Their control and abnormal direction of the functioning of the ordinarily involuntary processes of the body is naturally astonishing and exceedingly interesting to a Western medical man. Their manifestation of strength, superior to that of the known powers of bone and muscle, naturally is impressive to anyone not familiar with the laws governing these powers. Extraordinary psychological capacity, such as hypnotic power far outreaching that of any Western practitioner, is also very striking. But while all of this is of some value in revealing to us certain unknown powers resident in man, yet essentially all of these activities of the fakirs are in the nature of mere stunts. They simply desecrate these powers to the end of securing what they consider an easy living, meanwhile setting back their evolution, perhaps for ages. The ignorant have often called fakirs "Yogis". This is a great mistake for, instead of traveling the Path of Yoga, they have taken a course which places them behind the average of mankind in the attainment of that goal. He who would attain Yoga must stand on guard against the dangers of the lower Siddhi or

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Powers. This is the constant warning of the Arhats.\*

The second use of Hatha Yoga is the only one worthy of serious consideration. This discipline is unquestionably undertaken by sincere souls, and it would be presumptuous to say that it can, under no circumstances, serve as an aid to the end sought. We might say that the presumption is against this Path, especially for a Westerner, but it is not a Path which may justly be called wholly impossible.

Hatha Yoga discipline is primarily concerned with breath control or, perhaps more accurately, control through the breath. Asanas and various Mudras play a subsidiary part. The eight limbs of Yoga\*\* are all represented in Hatha Yoga, but the emphasis is placed upon Pranayama and Asana, whereas this is not the case with other forms of Yoga practice. Because of the important part played by Pranayama in this training it will be necessary to consider, at least briefly, the theory of Breath in the occult sense.

In the Ancient Teachings it is said that the Manifested Universe is the Great

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\*An Arhat is a worthy or perfected one. He is one who has entered the last and highest Path and is emancipated from rebirth. This term is especially applied to Buddhist Holy Men. Arhats are White Adepts or Masters.

\*\*The eight limbs of Yoga are the eight steps or stages requisite to the realization of Yoga. These constitute an important part of Patanjali's "Yoga Aphorisms."

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Breath. This means that all manifestation has a periodic character. Thus all action in any given direction is balanced by an equal action in an opposite sense. Space and Time unite the various elements of this compound motion so that in the sum-total there is always maintained a state of balance. Science continually notes the action of this principle and makes use of it in certain of its most basic pre-suppositions, such as the Law of Motion which asserts that action and reaction are equal and in opposite direction. Occult Science maintains that this principle is universal in its application on all planes of Being whether Psychological, Ethical, Psychical or Physical. Different modes of consciousness, and different forms of energy are but the resultants or concomitants of different periodic rates and forms in the Root Substance of Nature. From this it follows that the key for the controlling of various states of consciousness and forms of energy lies in the governing of these various periodic rates and forms. Owing to the interdependence of the component parts of a Universe, control of one aspect or phase of that Universe will tend to give power over other phases in a greater or less degree. By the selecting of certain critical points profound and far-reaching degrees of control may be secured. This principle is applied consciously by certain forms of Yoga

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training, among them Hatha Yoga.

It will be seen that the "Breath" has a general as well as a specific meaning. It includes all periodicity from the almost incalculable life periods of Brahma down to the minutest cycles of the electron, as well as the physical breath of animal organisms. The student should always bear this in mind in reading the literature of the Mystics, as otherwise many of the statements of these thinkers may seem senseless. This wider meaning of the word "Breath" must always be held in mind in the study of Yoga Sadhana.

Now both Raja\* and Hatha Yoga give an important place to the control of the breath but, whereas Raja Yoga deals with the mental breath primarily, Hatha Yoga uses as its principle lever the gross physical breath of the body. The Adept in Hatha Yoga does not ignore the other significations of the Breath, but his instrument of primary control, until such time as he transcends the Hatha Yoga Sadhana, lies in the physical breath. For this reason the Sadhaka in Hatha Yoga reverses the order of the original creative outflow from Brahman and seeks to use what is essentially an outer effect of an inner

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\*Raja Yoga is literally the Royal Yoga. This discipline moves from above downward and is thus just the reverse of Hatha Yoga. In Yoga discipline it is the analogue of the Platonic or Mathematical method of thought.

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cause as an instrument of control of the latter. It is analagous to the process of the inductive scientist who proceeds from particulars to universals, which is not unlike trying to build a pyramid with its apex for a base. This is a precarious task as there is always danger of the structure falling over. However, just as a current of electricity may be produced by a process of induction, it is possible to produce certain effects in the higher mental breath by control of the lower or physical breath.

Modifications or the activity of the Mind (Vritti) constitute the crucial barrier to the Realization or Liberation. If one studies the action of his personal mind he will find that it is continually jumping from one object to another. If he tries to control this fluctuation by direct action of the Will he will find that he has a herculean task on his hands. For the untrained Sadhaka this is practically impossible, though it would be incorrect to say that it is theoretically impossible. Yet there is no Yoga or Occult Power possible without the control of these modifications. Ordinary world-achievements in science, administration, art, etc. are possible only because for some periods of time, at least, these modifications have been controlled and some degree of concentration attained. The modifications lead to diffusion of energy. The

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control of them leads to conservation, and the sustained focusing of the mind in a given direction leads to a corresponding concentration of force which correspondingly pierces through to some degree and phase of the Archana of possible knowledge. For the attainment of Realization and Liberation, constituting the greatest achievement possible to man, the highest possible focusing of force is necessary. This can be accomplished only by winning the power of perfect and indefinitely sustained control and concentration of the mind. It follows, therefore, that the crux of the practical problem of Yoga Sadhana is government of the modifications of the mind.

In this connection there is another consideration of primary importance. The Wisdom of the Inner or Permanent Man can be reflected in the consciousness of the personality only when the outer mind is still. This Wisdom only is adequate to direct the Sadhaka on the Path of Liberation. This is the "Guru within". Until the consciousness of the Sadhaka thus becomes one with this inner Master his basis of correlation is the outer Guru who acts something like a liaison officer between the Inner Man and the outer personality. Here, again, is seen the vital importance of attaining control over the modifications of the mind.

In Mantra Yoga we have seen how



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control of the Vritti was achieved by so filling the minds with some properly chosen form that there was no room for modification. In Hatha Yoga this end is achieved through the use of Pranayama primarily. Posture, diet and preliminary purification of the body all serve to facilitate this end, but Pranayama is the primary agent. The principle of operation is, that Breath as manifested mind and Breath as the Sthula or gross breath of the body are two aspects of Breath per se, and control of the one leads to control of the other. Hence, Hatha Yoga takes the gross breath and by its manipulation seeks to control the mind and its modifications.

An illustration of this principle in Western psychology has been given an important place in the work of William James. In the study of the emotions it was found that given emotional states produced characteristically certain postures, movements, expressions, etc. which are normally subject to voluntary control, and also certain vaso-motor modifications which are not subject to voluntary control. In further experimentation it was found that if the voluntary postures, movements, etc., characteristic of a given emotion were simulated the corresponding emotional state would be induced to a greater or lesser degree. Thus, if one is gloomy, by forced smiling and laughter he may dissipate

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the gloom and feel cheerfulness in some measure at least. To be sure, this is like pushing the cart to move the horse or the automobile to turn the engine over. It is a way in which action can be secured, but one feels that it is like entering a house by the rear door, or a yard by jumping over the wall. In the latter case one always feels that the watchdog on the premises may regard the introduction as improper. However, this is a mode of action for which there are times and occasions. If one has forgotten the key to his gate it is perfectly natural and proper for him to jump over the wall, or to enter the rear door for a similiar reason. But since it is equally easy for a trespasser to make use of this same means of entrance, the social guardian witnessing one so entering a given domain has prima facie reason to be suspicious, whereas there is no ground for such suspicion in the case of one who carries and uses the key to the gate. There are analagous grounds for possible embarrassment for the student seeking to enter the Mansion of Yoga through the lower portals.

For the man whose consciousness has become grossly enmeshed in materialism the power of direct apperception of Principles has become lost in a dark cloud. For him the only avenue of action, at first, is the inductive

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one of moving from particulars to universals. Later, having awakened the higher power of direct apperception by this process of induction, he may drop this earlier and slower method for the more certain and rapid one of deduction, or the movement from universals to particulars. This age being peculiarly the one of darkness in the spiritual sense, i.e., Kali Yuga\*, it is therefore especially a period in which the movement towards freedom is by the indirect methods. The proponents of the Tantras\*\* say that by such methods only is Liberation possible of attainment in this age. Hence, the Tantrik discipline, which includes Hatha Yoga, is primarily ritualistic.\*\*\*† (PG.104)

That there is a relation between breath, in the physical sense, and conscious states is known in some degree to Western experimental psychology. It is known that in a state of concentration the breath becomes

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\*The age of the black goddess Kali or the Iron Age. It is the age in which physical-intellectuality is strong while spirituality is weak. Our present control of matter is a physico-intellectual one, not spiritual. The quickness with which we think of the value of inventions as military instruments is an index of the real darkness of the age.

\*\*The Tantras are the Shastras or Scriptures peculiar to Kali Yuga. The Vedas, Upanishads and Puranas are the scriptures peculiar to the spiritually brighter ages. There are two aspects in the Tantras, of which one phase is white and serves to lift consciousness, while the other is very black and leads to debasement by misuse of subtle powers. Unfortunately the latter is the better known and has a very wide influence. But it is a mistake to identify the Tantras as a whole with this dark aspect.

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more shallow and has a slower rhythm. In strong feeling it becomes deepened. These facts, together with the previously mentioned principle associated with the name of William James, afford a ground on which it is not difficult to see how a control of conscious states may follow from breath control. In Hatha Yoga this method is reduced to a science.

The Breath is an aspect of, in fact another name for, the Life Principle or Prana. When Prana is active in the physical body the personal mind is active. As Prana becomes quiescent in the physical body this mind also becomes still. If this Life is then directed inward, for which there is a means\*, inner

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\*\*\*The term "ritual" as employed in this sense has a very general connotation. It means the use of any external technique or process for the acquisition of knowledge or the unfoldment of knowledge or power. It stands in contrast to a purely mental or reflective process and especially to knowledge by direct apperception. "Ritual" in this sense includes all the ceremonies of religious services, fraternal initiations and services and even the processes of laboratory technique. Any deliberate use of an outer act to acquire knowledge is a ritual.

†This contention of the Tantrikas is but a part truth. While it is true that for the world in general this is Kali Yuga yet, owing to different Karma, there are individuals who, while being incarnated in the midst of the general Kali Yuga, are not in their individual cycles living in this Kali Yuga. For such the technique of physical ritual is not a necessity for the freeing of Consciousness. The examples of Gautama Buddha and Shankara, both of whom lived in Kali Yuga and discredited physical methods, is a sufficient answer to the contention of the Tantrikas that in ritual lies the only way for all.

\*See "Laya Yoga" discussed in the next chapter.

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levels of consciousness and action become vitalized. It follows, therefore, that the essence of Pranayama is breath suspension. To be sure, it involves a lot more than mere holding of the breath. This by itself would mean suffocation if carried beyond a certain point or, in other words, death for the physical body. In Hatha Yoga a cataleptic state of the body is induced at certain stages that has the external appearance of death. But in this case the negative manifestation of Life Force called dissolution is also controlled. The body remains inert until again animated by the Jivatman. It does not take much imagination to see that in this there is involved a complicated science and that an error might very easily involve the loss of the physical vehicle. Hence the importance of the Hatha Yoga preparations and the general warnings designed to guard the tyro from precipitate action in this field.

The preparation here is primarily physical, although ethical qualities are not disregarded. But, since for Hatha Yoga the primary instrument is the body, there is a natural tendency to attach most importance to those courses of action which affect the body either beneficially or injuriously. Thus certain bodily habits, such as the moderate use of tobacco, which are unimportant from the

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standpoint of disciplines which do not use the body as a primary instrument, as for instance Karma Yoga, may become a serious impediment from the standpoint of Hatha Yoga training. Physical purification must be attained. Hence the first steps are the elimination of poisonous and waste substances from the body and the following of a diet which introduces the least waste into the system.

Elimination of impurities from the body serves more than one end. In first place, all forms of matter being associated with a mode of consciousness and a corresponding energy, it follows that the presence of a form of matter in the body corresponding to a consciousness adverse to the end of Yoga, is a factor which would at least hinder, if not make impossible, the objective which is the goal of the practice. This applies especially to putrifying substances in the body. They correspond to some of the lowest forms of psychic consciousness and energy. Since the training makes the Sadhaka conscious on the different planes of his being, especially those connected with his body, if, then, there are putrescent substances in that body he is certain to have to meet in an accentuated degree very low levels of psychic energy. For a discipline which largely neglects the physical body this is not so important, but for the

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Hatha Yoga training this is a matter of very great consequence. Hence the physical cleaning of the various channels of the body is a vital prerequisite. But it is equally necessary that the blood-stream be purified and the waste substances be removed which gather in the various dark places of the body. For this purpose some common-place and some distinctly remarkable techniques are employed. Entering into this detail is not pertinent to the purpose of this brochure. It is sufficient to say that the methods employed are more analagous to what is known as natural therapeutic methods than to any other. Use of drugs in the ordinary sense is not permissible in general, as they introduce a phase of the very type of substance which the purifying process is designed to eliminate.

Another reason for purification lies in the fact that excess substances, such as carbohydrates, filling the body make a demand upon the breath in order to introduce enough oxygen to burn them up. This calls for deep breathing. The practice of Pranayama involves the supression of the breath. These two requirements are obviously incompatible.

Pari passu with the purification process there is a course in diet designed to facilitate the same end. There are certain

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foods which tend least to introduce putrifying or fermenting substances into the body and also tend least to clog the body with waste. Such selection of these as serve the end of adequate nourishment afford the basis of the diet. Animal flesh, alcohol and excessive consumption of starch is avoided. The elimination of meat and alcohol is of especial importance for the reason that these substances tend to arouse the sensuous or animal nature of the Sadhaka and thus produce the coarsest kind of modifications in the lower mind. The reduction of the amount of carbo-hydrates consumed is more especially connected with the second reason for the elimination of excess matter in the body.

The effective completion of a course in Yoga training cannot, in general, be accomplished in the limits of an ordinary life-cycle of seventy years. Even when the training has been followed through several incarnations, yet in that culminating embodiment in which the "crossing to the other shore" is achieved the life must be extended far beyond the normal cycle. It is in this connection that we find the third reason for the elimination of impurities from the body and for the following of certain dietetic principles. Substances like alcohol, meat, pungent foods, etc. intensify life-activity in the body. Such intensi-



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fication undoubtedly, at times, serves a useful purpose in ordinary outer life, but it is fatal to the production of longevity. It is necessary that life be conserved in every possible way so that the period of embodiment may be made to extend over a longer period of time. For the securing of this end, in addition to purificatory practice and diet, there are rules governing moderation in exercise, the practice of continence, the use of certain methods for the producing of trances which replace normal sleep in such a way that there is no vital wastage, and a number of other subsidiary regulations. By these means it is possible to extend the life to many times the period of the normal cycle.

A very important part of the training, both from the standpoint of longevity and also in connection with the practice which constitutes the central part of Laya Yoga, is that of leading a continent life. The idea back of this is not that there is anything essentially evil in the sex-relationship, but that this relationship involves the sacrifice of energy essential to the attaining of the goal of the discipline. The relation of the seed to Kundalini will be discussed under Laya Yoga. At this point we will consider the bearing of sex-energy and sex-libido upon Yoga practice in general.

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The essence of Life is contained in the seminal substance. Pro-creation literally involves the sacrifice of life. One gives birth to off-spring only at the cost of his own life. Often this sacrifice is a worthy one, but it is a sacrifice none the less no matter how strongly Mother Nature may drive through the strongest of all desires toward the continuation of objective form. Yoga practice requires the diversion of this energy to another end which is, in fact, a form of inner birthing. It cannot be used in both ways at the same time. The Sadhaka must make his choice.

There is no force that has greater power to divert the mind than sex-libido. Hence this libido must be mastered before the Vritti can be stilled. Mastery of sex-libido is far more than merely a matter of physical continence. In fact, mere physical celibacy may lead to an intensified and perverted libido. In this case ground is lost instead of progress being made. There must be mastery of thought and word as well as of the physical act. Indeed the achieving of the mental continence or purification is far the most important part of this phase of the training. Specific details of Asana, Mudra and Pranayama are designed to facilitate this end. The avoidance of environmental factors which would tend to

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induce this libido is another important aid.\* But whether or not these aids are used, the complete elimination of this libido on all planes, sleeping and waking, is necessary. Here is one of the reasons why so few qualify for the specific forms of Yoga Sadhana.

Posture (Asana) and various positions of tongue, fingers, etc, (Mudras) play a far more important part in Hatha than in any other form of Yoga training. In Patanjali's "Yoga Aphorisms" it is stated that the student should take a position that is comfortable. This shows that one of the most important purposes served by posture is the placing of the body in such a position that it does not, through strain or other discomfort, obtrude itself upon the consciousness of the Sadhaka and thus serve as a distraction. But this is not the only end served by posture. It takes but little observation to perceive that conscious states are to a greater or less degree affected by body-position. Thus there is a certain positive quality which goes with the upright sitting or standing position, while a reclining posture tends to be soporific. Or-

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\*Much of literature, drama and dress is designed to capitalize or excite the sex-libido. In general, the Sadhaka should withdraw from this type of influence until he has completely mastered the libido and has become so polarized to an inner bliss that there is no danger of the former being stirred anew into activity. In this connection is to be found part of the rationale of monastic life.

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thodox religions and military organizations have long made use of posture realizing its psychological value more or less clearly. Hatha Yoga science has simply developed posture and mudra into a complicated science.

A technical phase of Asana and Mudra has to do with certain pressures and bindings which effect blockings of nerves and blood-vessels in such a manner as to produce designed effects upon the subtle and gross energies of the body. The little understood science of zone and pressure therapy will make the fact that certain striking results may be produced in such a manner more familiar, even though the theory explaining the process is by no means clear. The results in this field of practice imply a whole domain of subtle physiology which is practically a terra incognita to the Western physiologist.

It is not the purpose of this work to enter into any specific elaboration of the detail of the various technical processes of Yoga Sadhana, but to outline the rationale on which they are based. There is a considerable literature covering Hatha Yoga Practice, but in all responsible works the student is warned never to try any of the practices by himself. Even for those who are qualified so that they may safely undertake this Sadhana the per-

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sonal presence of a competent Guru is necessary. General rules must be modified for each individual case, and such modification can only be made by the qualified Guru. Further, the vital part of the practice is never published, and is given only directly from teacher to pupil under pledge of secrecy. At the same time, it is an unfortunate fact that the tyro through experimenting with practices that are printed can produce a certain kind of result. But not knowing the science governing the play of the subtle Prana of the body he succeeds in deranging Nature's balance in his body and is unable to control the new modes of action that are aroused. This leads all too easily to physical, mental and moral abnormality. Something of a theoretical understanding of this field is highly desirable, partly in that it breaks down a too narrow and crystalized view of the nature of the physical body, and partly as a protection against practices, taught by some who are abroad in this country, that have exacted from those who followed them often severe penalties. For every individual there is a mode of traveling towards Yoga indicated. Wisdom dictates that he should take the vehicle which belongs to him and not that of another.

On the background of the preliminaries outlined above, the Pranayama disci-

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pline is builded. As already pointed out this serves the end of control of the Vritti. It also serves another object. Through proper breath manipulation, together with appropriate Asanas and Mudras, certain vital airs of the body are diverted from their normal mode of functioning into an opposite, in such a way that they are drawn out of the physical body and arouse a certain root-energy, which in its turn serves as the instrument of unusual powers including one of the lesser forms of Samadhi. At this stage the discipline shades from the gross to the subtle plane, and takes the form of Laya Yoga. Hatha Yoga by itself can never lead to an Arupic\* Consciousness. It can lead to states transcending ordinary objective consciousness but it falls far short of leading to Moksha or Liberation.

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\*Arupic means formless. The higher forms of Consciousness known as Superconsciousness, of necessity are disembodied. This level is known as Arupic Consciousness.

## CHAPTER VII

### LAYA YOGA

THE FORM of practice known as Laya Yoga is far more technical and subtle than any so far considered. It deals primarily with supersensuous centers and energies, the very existence of which is known to but few unfamiliar with the discipline. It is generally given as a form of training for which gross Hatha Yoga is but a preparation. However, through Mantra it is possible to attain Laya, so it would not be correct to say that Hatha Yoga is a necessary pre-requisite. Because of the Karma growing out of previous life-practice it happens occasionally that the student experiences the processes and states which belong to Laya Yoga. So this discipline may be considered independently of as well as following Hatha Yoga.

To make this field intelligible it is necessary to have some knowledge relative to the inner constitution of man, the six centers of action in the Subtle Body and the supreme Yoga Energy known as Kundalini. For anything like an adequate discussion of these subjects the student will have to look elsewhere as we can give here only a brief abstract.

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Certain schools of Eastern Esotericism give a seven-fold division in the constitution of man and some a four-fold division. But both agree that man has but three vehicles of action in which the Jivatman can function. The difference, therefore, between these classifications is more concerning the definition of the word "principle," as applied respectively to seven or four principles, than it is concerning the essential facts about the human organization, subtle and gross. The three vehicles on which there is agreement are: (a) the gross body (Sthula Sarira), (b) the Subtle Body (Sukshma Sarira) and (c) the Casual Body (Karana Sarira). In either case, whether we consider these as simply three vehicles or regard each as dual and thus have six principles, there stands above them the formless source of all, the Light which infills them, i. e., the eternal Spiritual Principle known as Atman.

When the Jitvatman or Self is present in the gross body it is also veiled in the other two. However, it is possible for it to step out of the gross vehicle, as it were, and function in the Sukshma Sarira. This power

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\*Some individuals consciously or unconsciously leave the physical body in what is known variously as the Etheric Double, the Vital Body, the Astral Body or, more correctly, the Linga Sarira. This is wholly a different matter from conscious action in the Sukshma Sarira. Separating the Linga Sarira from the physical body is an injurious and dangerous practice.



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is possessed only by a few as the result of conscious or unconscious Yoga practice.\* (PG. 116)

It is possible to go still farther and lay aside both the gross and subtle vehicles and function in the Karana Sarira, or on the plane of the reincarnating Ego above the level of emotion and desire. This is one of the powers of Adeptship. Consciousness freed from all vehicles corresponds to Moksha or full Liberation.

The Subtle Body roughly corresponds to what is known in some systems as the Kama Rupa or Desire Body together with the Manasic or Mental Principle. But it is a vehicle of independent action only when united with the Life Principle or Prana. It is the most important vehicle of the personality, the gross body being but an outer shell which is in no case responsible. The Subtle Body is the carrier of Karma from past lives.

In the Subtle Body lie the energies and centers of action which are the peculiar concern of Laya Yoga Sadhana. This is a plane of action which is super-sensuous in the sense that the physical senses are not cognizant of it. But to the subtle senses it is apparent. As these senses begin to unfold the individual becomes aware of the play of energies on this plane and the groups of relationships belonging to it. In cases of indivi-

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duals in which this form of sensibility is inactive the energies may function without any personal awareness of the fact. To the latter direct Laya Yoga Sadhana is obviously impossible because of the undeveloped awareness. However, indirect action, as through the use of Mantra, is possible.

Within the Sukshma Sarira there are certain centers of action in which are focused different levels of energy and consciousness. These centers are called Chakras or Padmas (Lotuses).<sup>\*</sup> Erroneously these centers have been identified with certain plexi in the gross body. While it is true that they respectively control the functional operations of corresponding parts of the gross body, they are not in their own nature part of the gross body. There is not in Western physiology any term representing even approximately the function of the Chakras, consequently it is best to use the word "Chakra" rather than employ a term which gives a false impression. There are six major centers and one synthetic center which contains within it all the powers which lie within the six differentiated centers. Sometimes all seven are called Chakras, sometimes only the six differentiated centers. The latter is probably the more correct practice. This is not a point of much im-

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<sup>\*</sup>Among the Rosicrucians the symbol of the Rose is used.

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portance for the beginning student, save that he may be confused in coming across this discrepancy in his reading.

While these centers are in the Sushma Sarira, they are correlated with the cerebro-spinal system and govern corresponding parts and functions of the body. The lowest center is located in the region of the coccyx and is known as Muladhara.\* This is the root-center corresponding to Earth (Prithivi Tattwa), in other words, the principle of Solidity. One may think of it as the base or fulcrum of action. In this center abides the Divine Fire called Kundalini, which is the supreme instrument of action of the Yogi. It lies quiescent throughout the lifetime of most human beings.

Corresponding to the sacral region of the spine there is the center known as Svadhishthana. This is the watery center (Apas Tattwa). As is indicated by the watery principle this Chakra governs generation. The various forms of genuine phallic magic are governed through this center. Magic practices centering in this Chakra are of especial danger. More so, than in the case of any other Chakra, the student should be on guard against the awakening of this one. Kundalini

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\*Muladhara means literally the lower or sustaining root.

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will never rise past this center if the student does not practice continence in thought, word and act.

The next center, located in the lumbar region of the spine, is one of especial importance as it is at present negatively active in a large number of people and is very potent. It corresponds to Fire or the Tejas Tattwa. It is the center controlling negative psychic consciousness as well as positive phenomenal occult power. A large number of people have phases of their psychic senses awakened either as the result of certain ill-advised practices or, so far as this incarnation is concerned, spontaneously. This leads to the involuntary perception of, and often control by, subtle living forms which may range from nature elementals to positively malicious entities in one direction, and to negatively good but non-human entities in the other. This is known as mediumship, and while it would not be true to say that no good thing ever came through a medium, yet the fruits of such mediumistic activities are generally negative. It is a practice which leads to evolutionary retardation. The powers exercised by fakirs are generally through this center. As is true of every other center, it has a positive use, but one who has not awakened the Master Centers cannot command this positive aspect.

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The name of this Chakra is Manipura. It governs the solar plexus and on the physical side the digestive functions.

Anahata, in the dorsal region, corresponds to the heart and in fact it is commonly called the Heart Center. This is the center of action of the vital airs or Vayu Tattwa. Anahata is Lord of the Life Principle or Prana. The gross analogue of this is found in the physical heart which performs the most vital function of the physical body in serving as the pump of the blood stream, one of the external vehicles of Prana. Anahata is the only center of the lower body upon which it is safe to concentrate. Sadhakas who have raised Kundalini to Ajna but who are unable to sustain Her there are sometimes directed to return Her to Anahata and hold Her there. This is a center of balance in which the involuntary and evolutionary forces stand equal. Only a few among mankind have raised their consciousness above this level.

Vishuddha, located in the the cervical region of the spine, governs the center of speech or expression. This is the first center above the four elements, earth, water, fire and air. It is the center of action of Akasha, sometimes called "Ether." Akasha represents matter in its synthetic or undifferentiated

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form. It thus is a level of synthetic consciousness. Akasha is the highest Tattwa with which Hatha Yoga is concerned and the lowest used in Raja Yoga. It regulates speech and hearing. It is the agent in Mantra. This center belongs to the persisting Higher Triad and is therefore not a body center in the same sense as are the four previously considered.

Ajna, the sixth Chakra, is located in the region between the eyebrows and corresponds to the pineal gland. It is here that the voice of the Guru is heard. It is the Third Eye of direct apperception or Buddhic Consciousness. The awakening of this Center means the attainment of the Realization. During such time as Consciousness functions in this Chakra, Maya has been overcome although Consciousness is still embodied. The Guru leads the Sadhaka to Ajna but from this point he must find his Way alone. Awakening consciousness in Ajna does not mean full Liberation, but the Sadhaka with consciousness posited in Ajna is a law unto himself. In other words, he becomes a direct knower and hence not dependent upon external regulation.

Stated in terms of the Chakras, the goal of all Yoga is the raising of Consciousness to Sahasrara, or the thousand petaled Lotus on the top of the head. This repre-

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sents the state of pure disembodied Consciousness or Moksha (Liberation). This Center is synthetic and contains within it all the powers of the differentiated Chakras. He who resides here is free and is Lord of Lords.

Passing reference has already been made to the energy known as Kundalini. This is the agent of primary importance in the forms of Yoga Sadhana known as Kundala Yoga, which includes Mantra, Hatha, Laya and one form of Raja Yoga. In Karma, Bhakti and Jnana Yoga it may not enter at all, or if it does, it fills a minor place.\* It is the instrument of action in all Yoga Powers or Siddhis. The arousing and control of Kundalini is the primary concern of Laya Yoga.

The word "Kundalini" means "that which is coiled." This definition is a partial key to the nature of this energy. It is Life Energy and thus is essentially the same as all the Pranas which sustain the body. But, whereas the Pranas are Life in an active or kinetic form, Kundalini is that same energy in

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\*This statement needs explanation. In its broad meaning Kundalini is the One Universal Energy and hence is the agent in all Yoga. The above statement applies to Kundalini as coiled in the Muladhara. The highest forms of Yoga may be attained with an utter ignoring of Muladhara. The discipline may depend wholly upon master Chakras in the head. But as a Cosmic energy Kundalini must abide here also. However, in such discipline the body and lower powers are wholly ignored.

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a quiescent or potential form. Just as a rope lying in a coil represents an instrument not in use, though potentially available for use, so the word "Kundalini" suggests analogous signification.

The present state of our knowledge of the physics of the atom affords us a far better analogue for interpreting Kundalini to the Western consciousness, than any that existed up to the close of the last century. All matter today is viewed as composed of electrical energy consisting of positive and negative electrons in certain relatively fixed states of co-relation. The atom is viewed as composed of a central nucleus around which are rotating one or more minute particles, called "electrons," which are the ultimate divisions of electricity, so far as is now known. The nucleus of the atom consists of a compound of positive and negative electrons, with an excess of positive energy just sufficient to balance the total negative charge of the electrons rotating about it. This center is quiescent, while the electrons are extremely active. Without the center the electrons would be pure negative electricity. With the center they help to form an atom of sensible matter. The nucleus carries nearly the whole of the mass of the atom. In fact, relatively, the mass of the rotating electrons is negligible. The



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~~amount of energy, potential and kinetic, is proportional to the mass.~~ Hence, the vastly larger proportion of the electrical energy stored in an atom is in the nucleus, though for the most part this is quiescent or potential.

The relative magnitude of the nuclear energy of an atom, as compared with the energy of the rotating negative electrons, is shown in radio-activity, as compared with the energy involved in chemical activity and the X-rays. Chemical activity and the X-rays are due to properties of the outer and inner rotating electrons, while radio-activity emanates from the nucleus. Perhaps the most familiar form of chemical activity is that of combustion. Now, measurement and calculation have shown that the amount of potential radio-activity in a pound of coal, if such activity could be induced in it, is equal to the energy released by the combustion of 5,000 tons of coal. To be sure, we have been able to detect the presence of this activity in only a few elements, such as uranium, radium, actinium, zorium, etc., and there is no way known to physical science for the control of the process. But the study of this observed phenomenon has forced an entirely new view of the nature of matter, so far as Western science is concerned, and has opened up an entirely new vista as to energy magnitudes.

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Now the significant points to bear in mind are: (a) in order that electrical energy may manifest as sensible matter there must be a nucleus of potential energy about which kinetic energy plays, and (b), the magnitude of this potential energy as compared with the kinetic is so enormous as to be of an entirely new order of magnitude. This in physical science is the analogue of the Occult teaching relative to the forming of vehicles for Consciousness. The bodies for the carrying of Embodied Consciousness require a neutral center of potential Life Energy (Kundalini) about which plays the active Life Principle of the Pranas. The coiled or neutral center is the fulcrum about which all Life-activity takes place. Otherwise, Life would take the form of the pure disembodied energy similar to electricity.\* That this Kundalini serves as a fulcrum or foundation is indicated also by the center in which it rests. This is Muladhara which means "sustaining root," and is the center of the Tattwa Prithivi, or Earth. "Earth," in the Tattwic sense; means denseness or solidity or, in other words, a Tomasic\*\* (PG.127) base of inertia around which

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\*The relation of Life-energy and electricity is more than that of an analogy. Life is subtle electricity. Gross, terrestrial electricity is simply the same energy in a denser form. Gross electricity is potentially subject to Life-energy. Hence, the accomplished Sadhaka can control the former and all other gross energies by reason of the fact that he has achieved control over Life-energy.

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activity centers. Again, the order of Energy within Kundalini is almost infinite, as compared with ordinary manifestations of Life-energy. It would probably require little, if any, more strain of the imagination of one unfamiliar with the powers of Yoga, to grasp the magnitude of some of those powers, than it would require on the part of the scientist of the middle of the nineteenth century to comprehend physical energy of the order of radio-activity.

Granting the principle of action as relating to Kundalini, the practical question that arises is: "How may this potential Life-energy be made kinetic and then controlled?" Physical science remains baffled in its efforts on the analagous problem of inducing and controlling radio-activity\*. Naturally, then, the new student asks the question: "Is there then a means of awakening and controlling the coiled Life-energy, or Kundalini?" The Adepts in the practice answer, "Yes," in no ambiguous terms. Such control is part of Kundala-Yoga Sadhana, whether such control is effected from above, as through Raja Yoga, or from below, as in the case of Hatha

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\*Let us hope science will remain so until the moral consciousness of the race rises out of its present state of individual and national selfishness. Otherwise, the releasing of such an order of power would mean racial destruction.

\*\* (Pg. 126) "Tamas", the lowest of the three Gunas, represents the quality of darkness of inertia. Rajas is activity. Satwa is the principle of balance. As compared with other two it is relatively spiritual.

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Yoga methodology\*. The nature of any practice which is effective in accomplishing this end is, in its essential respects, necessarily esoteric. It can only be given by direct instruction of the Guru to the chosen and prepared Chela. Otherwise, a master, creative power would, in the hands of the unprepared, become an instrument equally potent for destruction, not alone in the physical, but also in a far more serious subtle sense. The general principles of Yoga, outlined in this brochure, if followed by the student, prepare the way for this esoteric and special training. "When the student is ready, the Master is there"; is a principle which may be always relied upon. Any student, who chooses to do so, may at any time undertake the initial preparation.

The six centers of the body, in addition to their automatic functions in sustaining every human body, gross and subtle, are also centers of corresponding Occult Power and Consciousness. This Esoteric or Occult aspect is awakened by a process called, "the raising of Kundalini,"\*\* (PG. 129) through the central, subtle channel of the spinal cord that is known as Sushumna Nadhi.\*\*\* (PG. 129) As it rises it pierces and energizes each of the six centers in turn; then as it rises still further, it draws

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\*The range of control from below, through Hatha-Yoga, is far narrower than that from above, through Raja Yoga. However, in either case, power is unfolded of an order unknown to Western physiology and psychology.

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with it the normal kinetic energy of such centers, leaving them passive or Laya. This process is continued, in true Yoga-Sadhana, under the direction of the Guru until Kundalini reaches Ajna.

When Kundalini enters Ajna, in mystic terminology, it is said that Shiva or passive Consciousness is united with its own other, Shakti,\* or the Power aspect of Consciousness. This is the process called the "awakening of the Third Eye,"\*\* or the power of direct apperception. This is the state known as Cosmic Consciousness where the Jivatman becomes, for the time-being, the All-Knower. This is not the state of pure, disembodied Spiritual Consciousness, but it

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\*Shakti is a term designating all of the formal and energetic aspect of Being. Shiva is pure Consciousness. Shakti is his mate. On the metaphysical plane these two are one. In Mayavic consciousness they appear separate. The conscious union of the two destroys Maya and brings realization of Reality. In one sense Kundalini is the Great or Mahashakti.

\*\*The "Third Eye" corresponds to the pineal gland. It is the organ of direct or immediate apperception. It transcends polarity or the play of opposites which dominates relative consciousness.

\*\* (Pg. 128) Raising Kundalini may be thought of as making the coiled or latent power kinetic. It is not technically correct to say that Kundalini rises, since when the energy does rise it ceases to be coiled and therefore is not Kundalini any longer.

\*\*\* (Pg. 128) Nadhis are the gross and subtle media by which Energies are conducted. Blood-vessels and nerves are Nadhis, but in addition there is an enormous number of subtle Nadhis. The supreme Nadhi is Sushumna in the Subtle Body corresponding to the central channel of the spiral chord.

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is a state of pure Knowledge superior to intellectual processes. It is unlimited Knowledge discerned as true by immediate Apperception. This is known as the state of Realization. It is the goal of prescribed Yoga-Sadhana, though less than the end of Yoga.

The end of Yoga as a practice is full Liberation, or Pure Spiritual Consciousness freed from embodiment. In terms of Kundala-Yoga, this means the raising of Kundalini to the thousand-petaled Lotus or Sahasrara, corresponding to the top of the head. But the step from Ajna to Sahasrara is beyond the domain in which the Guru may lead the Sadhaka. That such is the case follows, obviously, from the fact that the final movement to Liberation from Form cannot, by the very nature of the case, be directed by any formal process whatsoever. In this domain every Sadhaka becomes his own pioneer and attains Liberation as original discovery.

When the Jivatman, or Individual Soul, enters Sahasrara all of the six centers, and with them all aspects of the gross and subtle bodies, become Laya or quiescent. In other words, Life is withdrawn from the body and it becomes as though it were dead. In fact, it is more lifeless than the ordinary dead body, since in the latter Life becomes very active in the form known as disintegration,

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while in the case of the body in the Laya-state there is complete suspension of Life-energy, either as a building or disintegrating force. Life-energy protects this body in such a way that neither animals nor the elements will injure it. This state may last for an instant or for an unlimited period of time. For such a state, in which there is no process, it is obvious, logically, that there is no difference between an instant and a thousand years.

The entering of Sahasrara, or attaining Liberated Consciousness, is full Yoga. One who can enter this state is a Yogi in the strict sense of the word. This is the supreme Goal. The state attained is called Samadhi, which in its highest aspect is Moksha or Nirvana. It is a state beyond all relative consciousness and can, therefore, be described in no relative terms. In qualitative terms it is called a state of inconceivable Bliss above all limitations of time and space. Obviously, therefore, it is a state in which all Life-problems are resolved. It is the Supreme Value beside which all other values are as naught. It is the Fullness for which only limitation, emptiness or negation has been renounced. Real Renunciation comes only when the Yogi renounces this State to remain on the plane of human, relative consciousness so that he may perform the perfect service of Compassion in

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helping bound Humanity on to Liberation.

The state of Samadhi may be for an instant, or it may be final with no return, or of any other duration. Mastery of the process gives power to return at will. But the state of Samadhi is above Karma, hence there is no involuntary compulsion forcing return. The Liberated Soul is a Law unto Itself.

Kundala-Yoga may be approached through Hatha Yoga from the lower centers up, or the power of this Yoga may be exerted from above through certain Master Chakras used in Raja Yoga. The former is a practice fraught with much danger, as has already been indicated. The reason for this is that external or physical practice may awaken Kundalini and raise Her to the lower centers, such as Svadhishtana or Manipura, and the Sadhaka become intrigued by the powers here awakened. These are Siddhis of a phallic or psychic nature which are readily diverted into the worst forms of black magic. The price that may be paid ranges all the way from physical disability to physical, mental and moral death. The latter is the soul-death exacted by conscious black magic. It may be stated as a general principle that the Siddhis are hindrances to the end of Yoga practice prior to the attainment of Realization. Because this state of Consciousness is so superior



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to any that may be unfolded in the lower centers, the latter, then, lose the power to divert the Sadhaka. But for one whose consciousness is still posited in the relative, personal plane the lower Siddhis are tremendously fascinating playthings and therefore constitute, perhaps, the greatest dangers on the Path. As servants, lying on the periphery of conscious interest, they are of very great utility. But as ends, filling the center of the Sadhaka's interest, they become snares which hinder and, in extreme cases, destroy. The only safe course is for the student to build an interest in Realization which makes everything else seem empty by contrast. This is part of the Main function of Karma Yoga.



## CHAPTER VIII

### RAJA YOGA

THE student of Yoga-philosophy very soon comes to a point in his studies, where he realizes that all the knowledge which may be found in available literature is insufficient to give an adequate understanding of either the philosophy or practice of Yoga. He soon finds that there is a phase which remains hidden or occult to him, and he also realizes that it is precisely the most vital aspect of the discipline which remains thus hidden. It may be said that all which purely exoteric research in this field affords is simply the shell of the doctrine. The real heart of both the thought and practice remains esoteric. There are important reasons why this condition exists, and the student should have some understanding of them so as to avoid a certain resentment for the esoteric which is apt to arise among those who have been reared under an occidental training.

There are different phases of the esoteric aspect of Yoga. In the first place, the student may join some Order, designed

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to serve the end of Yoga, and receive certain printed instructions under the pledge of secrecy. Such instructions are often called esoteric. They are, however, only quasi-esoteric, since anything printed may be lost, or one or more students may violate their pledges. Such instructions and Orders serve more the purpose of preparation for real esoteric work, partly through the value of the material contained in the instructions, and partly as a general test of the ability of the students to keep pledges.

The power to keep a pledge is of the highest importance, and one of the greatest weaknesses of occidental students is their failure to appreciate this fact. As the student proceeds with his work he will come into the possession of knowledge which, in the hands of the unprepared, would be highly dangerous. He must thoroughly prove his power to keep pledges before he may be intrusted with such knowledge.\* Right in this connection lies part of the reason for the primary emphasis given to ethical preparation as a *sine qua non* of all genuine Yoga-Sadhana.

\*Based upon the knowledge that has come down to us, the probationary tests for admission to the Ancient Mysteries were very severe. Pythagoras required five years silence as training in the power not to speak of forbidden knowledge. Apollonius of Tyana was submitted to torture until he fainted after nine hours. This was preparatory to receiving major secrets that may not be given to one who is not proven as to his power to keep silent under all conditions whatsoever.

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Beyond the quasi-esoteric written instruction there is another type of instruction which is never written down, save in a form so veiled that only one possessing the necessary keys could interpret it. Ancient sacred literature and genuine alchemical literature are largely of this nature. The necessary keys to the unlocking of this body of knowledge is given only to the pledged and tested Sadhaka. There is also direct, unveiled instruction given only from lip to ear under pledge. This is genuine esoteric instruction, but at this stage it consists in part, at least, of material which could be understood by the man, of at least a reasonable degree of intelligence, who is still moving in the domain of five-sense consciousness. It is thus material which could be misused if revealed to those who have <sup>not</sup> won the right to such knowledge.

The third degree of the esoteric aspect is occult in the strictest sense of the term, because it could not possibly be revealed to one who is restricted to the ordinary five-sense consciousness. As the student follows the Yoga-Sadhana new powers of perception and apperception are unfolded. This means the attainment of knowledge which is, in its very nature, incommunicable to any one who has not also unfolded the same powers. Right here lies a fundamental reason why the study

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of Yoga Science and Philosophy is wholly different from the study of science and philosophy, as understood in the West. The western scholar, standing on the basis of a trained five-sense consciousness, asks that the material of a philosophy or science be placed before him openly and he will pass judgment as to its truth or falsity. To this demand the Yogi would answer that this can be done only in so far as the shell of his philosophy and science is concerned, for only the shell is open to the understanding of a five-sense consciousness however highly trained. If the Western scholar desires to know the real heart of the doctrine, the Yogi will tell him to live the life of Yoga-Sadhana and by so doing he will awaken within himself the powers of awareness which are necessary. Just as the man born blind can never know the nature of light and color however versed he might be in the accumulated exoteric science of these phenomena, unless he attains his sight, so also the would-be student can never attain to real understanding of Yoga until he awakens certain inner powers of perception and apperception. To resent the esoteric character of inner Yoga-teaching is but the folly of ignorance. The esotericism of Yoga-Sadhana is not an artificial barrier to exclude anyone. The door is open to all who will meet the necessary

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conditions.\*

While all phases of Yoga-practice have an esoteric aspect, some are more largely exoteric, others peculiarly esoteric. Raja Yoga is pre-eminently of the latter class. To be sure, there are books written upon Raja Yoga, but they cannot give the real practice. Much of Hatha Yoga is written and available and can be followed by the independent student with some degree of power secured, though generally at a disastrous price. This is not true of Raja Yoga. All that can be said concerning this discipline is of a general nature outlining the domain of primary action, but none of the practice.

There are two forms of Raja Yoga. One form is the final phase of Kundala Sadhana which follows a course through Mantra, Hatha and Laya Yoga, finally eventuating in Raja Yoga.\*\* There are those who say that Raja Yoga cannot be practiced save by those who have first passed through Hatha Yoga in this or some other incarnation. Such are

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\*A rule that Gautama Buddha always insisted upon was that the door of initiation should be open to every one who wished to enter. The candidate might not be able to pass, but no artificial barrier was placed in his way.

\*\*Most published books dealing with Raja Yoga use the term in this first sense. From the standpoint of real Raja Yoga such is only a refined aspect of Hatha Yoga. Students should always bear this in mind. It takes more than a name to make the Royal Yoga. This discipline is revealed only to the pledged student.

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referring to Raja Yoga in this first sense. The second form is Raja Yoga in the strictest sense of the word, and this form instead of being a sort of advanced course following Hatha Yoga stands in diametric contrast to the latter. The difference between these two lines or forms is as great as the difference between an inductive science and mathematics. It is important that this distinction should be made clear.

Raja Yoga deals with mental powers such as concentration, contemplation and meditation. Technically these are called, Pratyahara, Dharana and Dhyana. Hatha Yoga seeks to awaken these powers moving from the body upward. It is something like a process of induction, implying this term in the electrical sense. It is a movement from the particular, the concrete and the gross to the universal, the abstract and the subtle. It is an inversion of the Hermetic axiom from the form, "As above, so below"; to the form, "As below, so above."\* As this inversion is not logically sound it follows that there is strong reason for believing that Hatha Yoga by itself can never lead to the Higher Yoga.

Raja Yoga in the second and higher sense moves from above downward and thus

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\*The original can not be deduced from a reflection unless it is known that one was the whole reflection. Further, the possible distortion of the reflecting medium must be understood.

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follows the order of World-manifestation. Like mathematics, it proceeds from universals to particulars. It is not concerned at all with the lower Siddhis as an instrument of Yoga. It gives mastery over all powers, including the lower Siddhis, but this attainment of powers is but incidental to the main purpose. Speaking in terms of the Chakras, the four lower Chakras, which play so important a part in Hatha Yoga, are ignored in the Raja Yoga Sadhana. The Chakras employed in this discipline are Vishudha, Ajna and Sahasrara together with certain esoteric master Chakras, located in the head, that give control over the lower Chakras, without the use of any discipline directly involving the latter. In this discipline nothing below the mind is used as an agent of Yoga-Sadhana; or, in other words, only that part of man is employed which man does not hold in common with the animal or other kingdoms below the human. Thus the step from the human to the super-human is through human and not sub-human powers.\*

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\*All of the bodily life including the taking of food, physical sex-life, breathing, etc. is something that man holds in common with the animals. In his mental life he stands as a creature apart from the animals. This latter is the human rung on the ladder of evolution. Naturally the step to still higher rungs is from the human rung and not from the lower steps. Hence man can step to the life above Mind only by cultivating first the life of Mind as his base of action. The Path to Mastery is not around but through Mind.



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A question which arises in the thought of the exoteric student is: "How can man, already in the depths of material consciousness, ever rise to a transcendent Yoga-discipline, such as Raja Yoga, without passing through the lower-body Chakra forms?" "How is it possible to enter into a higher Chakra Sadhana without first passing through an intermediate Sadhana?" These questions are not to be disregarded. Man certainly cannot start from a point where he is not. But this by no means implies that the student must pass through Hatha Yoga.\*\* It should always be born in mind that the primary Yoga-discipline, the form available to man at any time he chooses to tread the Path without requiring, at first, the presence of a personal Guru is Karma Yoga. This discipline starts where man is in his normal field of action and builds the moral qualities without which no student can be a successful candidate for Raja Yoga Sadhana. There is also the Path of Bhakti Yoga which, while affording a door

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\*\*Representatives of the Tantra insist that all must pass through Hatha Yoga training before they may enter a higher discipline either in this life or some other. This is emphatically denied by the non-tantrik schools. The writer is thoroughly convinced of the soundness of the latter position and feels it his duty to warn all students against this contention of the Tantrikas. Representatives of the Tantra are not confined to India nor to Hindus. They are to be found in this country both as Hindus and non-Hindus. There is no more important quality for the student to cultivate than that of Discrimination.

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to a more limited class, is none the less a basic discipline which breaks down separated, self-centered consciousness through the apotheosis of Love. There is further the discipline of Mantra which as a Yoga-discipline, does not make use of the lower Chakras. At the same time it reaches human consciousness where it is and leads to the next step. It is the subjective act of personal-self transcendence which constitutes the prime prerequisite for acceptance into Raja Yoga discipline.

It is by his life that the student makes himself an accepted candidate for Raja Yoga Sadhana. His movement toward Spiritual Consciousness automatically commands the attention of the true Gurus of Raja Yoga. By his life and aspiration he becomes a Chela on the subtle planes of his being. That for a long time he may not be personally aware of this fact is of no importance so far as the fact of his status is concerned.\* When he is ready then his Guru will appear to him personally. Only by his life as student, thinker and actor on the objective planes of life can the would-be Sadhaka facilitate this process.

As is indicated, Raja Yoga discipline is esoteric. In large part this is due

\*The power to be aware of the subtle presence of the Guru is not a measure of Spirituality. It is dependent upon a certain physiological development. A student may have attained a high degree of intellectio-spiritual unfoldment without this physiological development.

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to the fact that the training is primarily subjective and hence cannot be revealed to the consciousness of the individual until he has opened the necessary subjective doors. The student should ever be on his guard against any external, easily accessible training purporting to be Raja Yoga. It takes more than a word to make a reality.



## CHAPTER IX.

### JNANA YOGA

AS IS true in the case of some of the previously enumerated forms of Yoga-practice the name "Jnana Yoga" is used to cover two different senses. This Yoga is Yoga through Knowledge. But knowledge is both intellectual and Spiritual. In the first, and more familiar, sense Jnana Yoga is taken to mean Yoga through, what we might call, Intellectio-spiritual knowledge. Thus if one devotes himself to the study of the teachings of the Bodhidharma\* so that there is a complete and disinterested giving of himself to that study, he will find in it a means to Yoga. In the same way pure mathematics, in which the discerning student will find veiled the Wisdom Religion, may serve as a means to the Realization. In this Yoga-discipline action is renounced, except such action as is involved in the study. Technically this is known as partial Samnyasa Yoga or, in other words, Yoga through partial renunciation of action.

\*Bodhidharma means the "Wisdom Religion". It is the synthesis of Religion, Philosophy and Science. It is the root source of all the religions. But while the latter become polluted through the materiality and selfishness of man, the former is maintained in its pristine purity by its Guardians.

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In the Fifth Discourse in the Bhagavad Gita, in answer to a question propounded by Arjuna relative to the merit of Yoga through action and through the renunciation of action, Krishna answers: "Renunciation and Yoga through action both lead to the highest bliss; but, of the two, Yoga through action is esteemed more than renunciation." But as Shankara has pointed out in his commentaries on the Gita, Krishna means that Karma Yoga is only superior to Samnyasa Yoga when the latter is unaccompanied by knowledge. When accompanied by knowledge Yoga through the renunciation of action is superior. It must be remembered that Krishna is speaking to Arjuna who is a member of the warrior caste. The warrior is pre-eminently an actor and not a reflecter or thinker. Hence, for such the Yoga through action is the best. Since, further, the lives of most human beings are centered in objective action rather than in reflection, it follows, therefore, that the Yoga through action is the best for most creatures. But for him who can reach to Yoga through renunciation of action this form is the better.\*

\*The specific form of instruction of spiritual practice must vary with the state of consciousness in which an individual or a class may be functioning. This point must be born in mind in applying a Scripture. The discourses in the Bhagavad Gita are given to Arjuna, a warrior or actor by reason of his Karma. The emphasis given is thus naturally for that state of consciousness. On the other hand, Shankara wrote primarily for the Brahmin who is the type of the priest, the scholar or the introvert. Hence we find Shankara emphasizing the Yoga of Renunciation of action or the Yoga of Knowledge.

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Jnana Yoga in the second and more exact sense means Union through pure Spiritual Knowledge. It involves the renunciation of all action, even the study of the Shastras.\* and is the only form of all Yoga-discipline and is the only form capable of reaching Nirvikalpa Samadhi\*\*. All that the other forms of Yoga-training may do is to lead the Sadhaka to the point where he is ready to realize Jnana Yoga. Since all Yoga roads lead toward this point it may be said that all roads are good and that there is no essential difference between them. But since Moksha is the fruit of Spiritual Knowledge only, and since Spiritual Knowledge is Jnana Yoga, it follows that all other forms must transcend themselves and blossom forth in Jnana Yoga before the goal can be attained.

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To grasp the significance of Jnana Yoga it is necessary to recall to mind the nature of the bondage and of the Liberation which is the goal of all Yoga-training. All human suffering or bondage grows out of viewing the Universe as objectively real and then binding one's self to it by attachment and

\*Shastras are Scriptures or the preserved writings or sayings from the level of Self-realized Consciousness.

\*\*Nirvikalpa Samadhi is the state of Consciousness transcending all form and mutation. It is thus above space and time, and hence immortal and omniscient. It is the state of full Nirvanic Bliss.

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aversion.\* Through Spiritual Knowledge the student comes to realize that the universe is, in reality, but the projection of Consciousness in form. It is thus Self-created. Hence its reality is purely derivative and dependent upon the Self or Atman. Liberation follows upon the realization of this fact, not merely as an intellectual concept, but as something immediately apperceived. The final goal of all Yoga-Sadhana is the attainment of this Realization. Now the Reality is that Parabrahman is the Root of the Universe and the Atman or the Self is Parabrahman. In other words, the eternal "I" is the foundation of all that is manifest to Consciousness. This is not a fact which becomes true as a result of Yoga-discipline. It is an eternal fact. I am, I was and I shall ever be the birthless, deathless and changeless Root of the Universe. Though by attachment to externality or the non-self, I, as embodied Consciousness (Jivatman), have come to imagine that I am limited by the transiency of external forms, while in reality I am not so limited. I have simply been caught in a great Illusion (Maya) and suffer accordingly, whereas upon awakening I will find that it is all as unreal as a past dream. Just as the various processes experi-

\*Aversion binds as well as attachment. It is only by indifference that one can become freed from any condition.

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enced in a dream leave the world of the waking state unaffected, so all action on the external plane of Consciousness has no effect upon the Changeless Reality. - Yoga is thus never in the direct sense the result of any action whatsoever, whether that action be in any of the three worlds, Jagrat (waking state), Svapna (dreaming sleep) or Sushupti (dreamless sleep). That I am Parabrahman is an eternal fact. All that Yoga means is the awaking to a realization of this fact on the part of the Jiv-atman. This realization is Jnana Yoga, or Spiritual Knowledge.

The question which naturally arises in the student's mind is: "What, then, is the part played by the various forms of Yoga technique, as all these are obviously forms of action on either the gross or subtle planes?" The answer is simple. They serve to meet the consciousness of the individual where it is and to purify it of its deluding modifications. Once the mind has become purified, in this Yoga-sense, Self-Knowledge is born, Minerva-like, full grown. The SELF in reality is ever the Knower of All. The Jiv-atman realizes that knowledge simply by cleaning the slate of the mind from all modifications induced by external impressions. All technique is good only in so far as it serves this end. The technique indicated for any given



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individual is that which deals with the plane which to him seems to be reality. Since the world of affairs is the real world in the imagination of most it follows that Karma Yoga, or the Yoga of external action, is the natural Yoga-practice for the mass of humanity. For him to whom the external world already stands as unreal but yet the subtle world of thought still seems real, another and more subjective discipline is indicated. In the end comes the Yoga of the Renunciation of all action, subtle or gross, or, in other words, Jnana Yoga.

(8) At this point it is possible to make a great mistake. A student may strive to use the means of Jnana Yoga who is not yet ready for it. There is no good done by simply asserting, "I am Parabrahman," if this remains simply an empty phrase. There must be something of realization of the fact before the phrase has Mantramic value. Paradoxical as it may seem, while Moksha is not the fruit of action, yet every aspirant must take what for him is the next step on the ladder of effort. Individual Dharma (duty in life) is not transcended until there bursts on consciousness the unreality of all process. When this comes, then even the Dharma enjoined by the Shastras is transcended. The student should, however, always remember that Krishna enjoined

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Arjuna to perform the duty of his caste or, in other words, the duties which naturally appertain to the plane of Consciousness on which he was then moving. But that which was duty for Arjuna was not duty for Krishna.

Another point which causes difficulty is that of the meaning of the Renunciation of all Action. The student is apt to think: "Does this Renunciation mean that I am just to sit still and refrain from acting or moving my body in any way? If so, that would mean the committing of suicide, for life depends upon eating, breathing, etc., all of which is a form of action which would be inhibited through the Renunciation of all action." The difficulty grows out of a misapprehension of the meaning of "Renunciation" in the sense that term is used in Yoga-philosophy. One does not renounce action by the act of inhibiting action. If the body is moving, to stop the body is itself an act. Analysis will show that it is wholly impossible to destroy action in the objective sense. Non-permanence is the dominant characteristic of objectivity. Never for an instant is anything in the Universe still. As the body and mind of the student are parts of the universe, process or activity are essentially a part of them. Thus renunciation of action does not mean simply keeping the body still for, in the first

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place, the body cannot be kept wholly free from process and, in the second place, willing the body to be still would be itself an act. The Renunciation required of the student is to be taken in a far deeper sense. It means the detachment of the sense of "I acting" from all action. In other words, it is standing aloof from all concern in action. Thus one who has attained Jnana may, so far as his body and mind are concerned, be active in the affairs of men. But in all such action he ever stands apart, realizing that in the activity of the body the real Self ever remains inactive and simply the Witness. All action for him would be but the play of forces of Nature (Prakriti), gross or subtle. Indeed, a Jnani might very well conscientiously play the part in life which comes to him through his Karma, or follow the discipline of one of the preliminary Yoga-Sadhanas, but he would do this, not for the values it would give him, but simply as an example to others for whom such activity was still a relative necessity. Always, however, in action or quiescence, he would realize himself as the SELF which ever stands aloof as the WITNESS only.

The whole Universe is but the thought of Brahma, and since I, Atman, am Brahma, it is but the thought of that SELF which I am. In self-analysis the metaphysi-

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cal principle is revealed. The only universe of which we have knowledge is that which exists as various modifications of our minds either through the external senses or by inner activity of the mind induced by sense impression. Atrophy the external senses and the outer universe is destroyed so far as that center of consciousness is concerned. The whole phenomenal world exists only as sense impression. The physical forms of energy, such as the ultra violet rays which do not act directly upon any sense, are, none the less, known only as they act indirectly upon some sensuous function. Physical science does not, and in its very nature can not, go beyond a sense datum. It follows that since the only universe which we know as external exists only as a sense-presentment, therefore it exists only in mind-stuff. It follows, further, that the power which can control the mind controls also the whole universe. Thus, he who destroys the mind destroys the universe. All the master keys lie in mental processes and thus the Master Yogas are Raja and Jnana Yoga. As the mind is destroyed, or rather paralyzed, so the universe is wiped out. As the Self, through its aspect as Creator, directs the powers of the Mind the Universe is produced or molded. In Its aspect as Destroyer that Universe is wiped out. Herein lies the prin-

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principle back of all the multiform powers of Yoga.

There is no miracle in the sense of the negation of Law. But the Universe is the Maya produced by the SELF, hence he who has attained Self-Knowledge can mold that Universe. Such a one transcends the limits of matter as matter. He acts upon matter from the level of primary causality yet at the same time remaining apart from all action, whereas the external scientist deals only with incidental causality. To the Jnani the Whole of Being is but one indivisible and timeless Reality. In the whole Universe he finds but One and that One is Parabrahman which is one with the Atman or the realized SELF of the Jnani. To the physical scientist the universe is a manifold of unlimited complexity. Every scientific concept sooner or later fails in its adequacy. And this must ever remain so just so long as the effort is made to interpret the Universe simply as an external reality. Occult science remains hidden to the physical scientist, not because of the arbitrary exclusiveness of any esoteric Order, but for the basic reason that Consciousness, caught in the meshes of externality, is blinded to the Real as an intimate and immediate Realization. By breaking down his auto-hypnosis the physical scientist may be-

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come an Occult Scientist. He has to face no barrier save that of his own making, no limit of possibility save that produced by his own lack of determination.

Jnana Yoga may be realized as the crown of Kundala Sadhana, or it may be attained with no arousing of the Fire of Kundalini. The Yoga of the Renunciation of all action, it is obvious, cannot be logically dependent upon a principle of power even though that Power is the Root-energizing Principle of the Universe. Thus, while the Sadhaka of Kundala Yoga may reach that apotheosis of Power where all activity is transcended and thus realize Jnana, yet the essence of this Yoga is not Power but the Liberation of Consciousness. Jnana Yoga may be realized as the final fruitage of Karma Yoga. Conditioning of the physical body has no contributory part in this Realization as it does have in the preliminary aspect of Kundala Yoga. For the latter perfect physical health is necessary, but no such necessity attaches to the attainment of Jnana. Jnana is quite compatible with a weak or physically defective body. Obviously, that Knowledge before which the whole Universe disappears as a mirage is not dependent upon the relativities of such an illusory body. The injunctions governing consciousness veiled in rela-

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tivity have no bearing upon the Jnani.

*Sum up* The essence of Jnana Yoga Sadhana, in so far as it may be said to have a discipline, consists in the discrimination between the SELF and the non-self. It is the persistent recognition that I am not anything which may be distinguished in the differentiated Universe, either in the gross objective sense, or in the subtler world of imagination, dream or egoism. It is the realizing of the Self as the eternal subject to all Consciousness, which never can be an object of Consciousness. This Self is the birthless, deathless, changeless, indivisible and unitary Reality. It is the Eternal Sat-Chit-Ananda (Beness-Knowledge-Bliss) or the essence of all things, Knowledge Absolute and Infinite and inconceivable Bliss. In contrast to this the whole Universe is a negation. Knowledge of the Universe is Avidya or nescience. Thus the whole diversified panorama of external experience is but a variegated emptiness. To be sure, from the standpoint of consciousness posited in that state the Light of Infinite Consciousness may seem like a void, just as ordinary light is darkness to a bat, but this is merely the effect of ignorance (avidya). Brahma-Knowledge is infinite fullness or completeness in which all possible universes find their roots. Because it is absolutely complete it is therefore in per-

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fect quiescence or homogeneity. All process is due to the drive to attain completeness. When completeness is realized all process vanishes. Realization of the SELF means the attainment of that abiding fullness.

The fruit of Jnana is Nirvikalpa Samadhi or the Nirvanic Bliss in which the three worlds, Jagrat, Svapna and Sushupti are destroyed. Whether embodied or not the soul of the Jnani stands free. With the exhaustion of the Prarabdha Karma\* which produced the embodiment in which he attained Jnana, no longer is he subject to incarnation. He has freed himself from the Wheel and the ineffable and inconceivable Bliss of the apotheosis of all Love, Knowledge and Power is his. The goal of all goals has been attained. The drama of Time and Space is finished.

OM OM OM

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\*Prarabdha Karma is the Karma produced during previous lives and is the cause of the present life with all of the conditions which obtain within it. He who stops all action involving attachment to the fruits of action, exhausts his Prarabdha Karma. When this is exhausted there remains nothing to hold such a one in incarnation.



## CHAPTER X.

### THE PATH OF THE WORLD SAVIOURS

**W**HEN THE Yoga of Nirvikalpa Samadhi has been attained the highest achievement possible to man, born in the world, has been realized. None of the accomplishments in the world of affairs, scholarship, art or science have any importance relative to this, the Victory of victories. The peaks of the greatest worldly success become flattened to the diminutive magnitude of small hills when viewed from the supreme height of the highest Samadhi. Omniscience is the reward realized by him who has attained Yoga. On the Path to Yoga it may have seemed from time to time that the price exacted was the renunciation of everything held dear. No fond attachment may be clutched to the breast of the climber on that Trail else it will at some time become the overpowering burden which will cause him to stumble and fall. But the struggling aspirant soon learns that each renunciation is replaced by a fullness so great that it includes all that was abandoned and infinitely more. It is found that only limitations have been dropped off. The renuncia-

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tion proves to be only a seeming even though at the time it made the heart bleed. Richness and fullness never before imagined fills the heart to overflowing. The dearly beloved one who, it seemed, had gone to another orbit is found to abide in an inner intimacy undreamed of in the days of merely personal striving. The possessions which took wings, apparently forever, return a thousand-fold in the realization of the heritage which is common to all who have found the Soul. Treasured modes of functioning, which seemed utterly denied, return with an aroma of an all-compelling masterly power. The reward stands so inconceivably rich that the cost shrinks, relatively, into infinitesimal magnitude. Indeed, it is veritably a being born again after a long dream of death.

After full Yoga has been won and the life-course of the last body (the one in which the victory was achieved) has been finished, then no longer is such a one subject to involuntary incarnation. He is freed from the Wheel, which means that he has transcended the three worlds of outer physical consciousness, of astral consciousness and even of the consciousness of the heaven-world (Devachan), to all of which the ordinary man is bound by Karmic Law through a series of periodic rotations. Above these states lies

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Reality or the Turya state in which the consciousness of the Yogi abides. This state is above the restrictions of objectivity. The Yogi may, if he so chooses, enter and remain in a state of Nirvanic Bliss from which there is no return for the duration of enormous cycles as measured in terms of objective time. If he follows this course he assumes a Buddhic body called "Dharmakaya" which has been described as "no body at all, but an ideal breath". This is a state where individual consciousness is merged in Universal Consciousness. All contact with and thought for the affairs of the world of men is lost and with that the power to further help mankind. For any individual to attain Nirvana does raise race consciousness to a degree, as no individual lives entirely to himself alone. But he who has attained that supreme state and abides in it, in the Dharmakaya vesture, forfeits all chance to further aid mankind.

He who has attained the ~~Dharma-~~ Dharmakaya Robe is great indeed. In fact he is called the "thrice-great". That Robe is the crown of great virtue. But willingness to take this Vesture and thus enter a state where no longer may help be given to the mass of human-kind left groping in darkness, implies spiritual selfishness. Thus noble as this Path is, it falls short of the supreme nobility. Those who

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trend this Way do not rise to the peerless height manifested in the words of Kwan-Yin: "Never will I seek nor receive private, individual salvation; never will I enter into final Peace alone; but forever and everywhere will I strive for the redemption of every creature throughout the world". Verily are there heights within heights.

Before him, who has attained full Yoga, there stands a supreme choice. Will he don the Dharmakaya Vesture and take what is known as the Open Path to selfish Bliss or will he choose the hidden Path of the "Secret Heart". This latter implies the renunciation of the Nirvanic Bliss that has been so well won. The Yogi, in this case, takes what is known as the Nirmanakaya Vesture which leaves him outside Nirvana in the sphere of humanity and in a position to aid that humanity in every way Karmic Law makes possible. But the price is terrible. Unutterable Bliss is renounced for incalculable ages. And this is no merely apparent renunciation, quickly replaced by a more satisfying experience as is the case in the Path to Yoga. It is not less than giving up of the fruit that has been so hardly won. It is real Renunciation. It entails keeping the heart open to all the pain and suffering of this Great Orphan, Humanity. It means to suffer

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in the pain of every creature, often unable to lift that pain because mankind is so unteachable save by the bitter and hard road of experience.\*

It may seem, perhaps, that the choice of the Secret Way is too hard, that it is more than can be expected of anyone. Well, it is not required. One may with honor choose the Dharmakaya Robe. But there are those supremely noble Souls in whom the pure water of Compassion is so abundant that they cannot accept final Bliss alone. They are not content to let younger and weaker brothers struggle unaided in the trammels of ignorance. So, for the sake of these little ones, they let go the Great Reward as individual possessions. Such are the Saviours of mankind. The number of these is not great, but there is more than one. Anyone may aspire to become such a Saviour. But the choice to become such is entirely free.

Sometimes living in bodies among men, at other times unseen in the subtle Nirmanakaya Vesture, these royally noble men labor to guard mankind from Karmic retribution which might be too overwhelming. In-

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\*Wise is he who will learn through precept! Experience is not the only teacher. It is possible to learn through the experiences of others by recognizing the truth in precepts and then applying them. This is the course followed by those who are wise. It is the Path of least pain.

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fluencing rulers and others in high places to avoid acts of folly which might bring devastating results to great numbers of people, watering the soil where the flower of Aspiration has sprung to life in some human heart, strengthening the thought and action of those who choose to move in the right Way, interposing hinderances in the way of those who would destroy the good, in every way guarding and encouraging so that weakness may have a leaf-shelter from storms, that would otherwise be devastating, until finally the strength to climb the heights is nourished into life, in such ways labor the Nirmanakayas from age to age. The careful and subtle observer of history may often detect the presence of this hidden influence. Often, when the forces of evil seem all-powerful, a change comes and the harvest of devastation is not as great as the analysis of the cause would lead one to expect. The ignorant call it Providence, the interposition of an extra-cosmic god or the action of some non-human divine agency. Perhaps it may be called correctly a divine agency, but it is the agency of divine Men, the Nirmanakayas who have chosen to bear suffering to help their younger brothers.

The debt humanity owes these Great Ones is incalculable. Perhaps, but for Them, mankind today would be so engulfed in the

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darkness growing out of accumulated evil that the Path to Liberation would be hopelessly lost. So deeply has man of this planet fallen into the meshes of Illusion that in the Esoteric School this earth is known as the greatest of all hells. It has been shown how the universe of appearance is destroyed by the effulgent Light of Spiritual Knowledge. It is also destroyed in a wholly different way by the force of concentrated darkness. This is the black path to unconscious union, the path of unrelieved, Soul-destroying pain. Owing to the depths of evil of past ages, even greater than that which is seen today, the darkness generated by this humanity might well have led to this dread end had there not been those Volunteers of pure White who helped to lift the load of pain and thus saved the day to the present hour. This is a service to the earth which is more than that which merit could claim. It is not vicarious atonement, at least not in the sense that term is usually understood, but it does constitute a force in the earth-sphere such that all effort man puts forth towards real good carries more than its normal fruitage.

There is an ever-existing call for other volunteers to enlarge the ranks of these more than Great Ones. The Great Law does not command this service. No enticement of

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reward is offered. It is but the service which grows out of Compassion's own true Self, which cannot be content while others suffer. There exists at the apex of the world an Order, the greatest of all Orders, dedicated to the preparation of those who wish to enter these ranks. In those ranks is found the companionship of the world's Greatest, Noblest and Best-Beloved from all time. At the head there is the guiding hand of the most Supreme Figure man has known in this age, the Patron Saint of the Saviours of men, the Great Renouncer of Nirvana in response to Compassion's call. He who answers this call to arms will find a noble company and the noblest work it is possible for the son of man to do. Though this is the Path of Bliss deferred, it leads in the end to a state beyond this Bliss. *Are there those in whose hearts this call strikes a responsive chord?*

There is one thing more. Those who don the Nirmanakaya Vesture have attained relative immortality in form. Absolute immortality in form is an ontological impossibility. The Nirmanakaya may take body after body either as new born babes or, perhaps more frequently, adequate vehicles of others discarded at the moment of death. He knows the methods by which the normal span of physical life may be greatly, though not



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indefinitely, increased. On the other hand, he may function directly in the subtle Nirmanakaya Robe which, while not physical, yet retains contact with world-consciousness. Continuity of consciousness persists in this Form, for it is not centered in the brain mind. Further, all the powers of the accomplished Yogi belong to the Nirmanakaya, and these are legion. Thus the instrumentality of action is almost unlimited in those who devote themselves to the highest service of Love. There are indeed deep satisfactions for those who respond to the call to this Service. And as the volunteer picks up his staff to join these ranks he hears, emanating from the earth, from the heavens, from above and below, from the four quarters by hosts Angelic and human, these words: "Warrior of Light, I salute you in the name of the Great White Brotherhood".

*The Light of a new Star fills the  
Heavens.*

OM TAT SAT

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