

living beings, and other philanthropic and beneficial considerations, constitute the subjects of *Dhârma-Dhyâna*.

81. Mind in peace, purity and retirement from worldly pursuits, absorbed in realization of truths by self-emancipation, calm and quiet in a progressive state, to the extent of annihilation of all *Prakritis*, ultimately resulting in *Nirvâna*, is (being out of all material designs and perceptions) said to reach its goal—the *Siddhi*—by the last course of *Sukla-Dhyâna*.

82. The first and second course of contemplation ought to be totally avoided by every one, the third to be followed by *Grihis*, while the fourth leads to *Gyân-yoga*, and is only attained after a long monastic discipline and training.

83. Commencing with *Kârma Yoga*, a devotee, step by step, enters into the practice of *Gyân-Yoga*; he then ascends the ladder of *Dhyân-Yoga*, and finally reaches the *Mukti-Yoga*.

84. In training mind to the habit of contemplation (*Dhyâna*), consideration of time, place and manner should be strictly observed, so that attention may not be drawn towards the objects which constantly play the fool with it.

85. Mind is naturally calm and quiet after rest; when fresh it can easily be fixed on any desired object and trained to prevent superfluous ideas from coming to it; a continuation of the same to be enhanced by degrees.

86. The place selected ought to have the purest atmosphere, being free from filth, ~~women~~, beasts, insects and bad characters.

87. In commencing, the mind's attention ought to be fixed on one subject pure and simple, complicated ideas being avoided, and the ordinary posture taken.

88. A *Muni* ought to adopt the mode of contemplation which best accords with the nature of the time, place and other circumstances attending, whether he stand, sit or lie down.

89. He may read, discuss, revise or think over any subject which is familiar to him, to facilitate his course, in order to avoid having the mind misdirected.

90. *Krishna* says to *Arjuna* that those who have abandoned *Kandarpa* (lunacy) and *Kâma* (desires), are contented in their own self, and possess immense permanent intellectual treasure.

91. Those who are neither afflicted in pain nor wait anxiously for pleasures, have done away with affection, fear, and anger, are firmly grounded, and face all trials unflinchingly.

92. Those who do not love passions, and pass their time in meeting all hardships and difficulties which in due course of events happen, are indifferent to all.

93. Those who happen to die in course of the first and second, viz., *Arta* and *Roudra Dhyânas*, in spite of all other good, must fall

down to the Hells (*Naraka*), in their next birth, to undergo the most trying ordeals of flesh, in consideration thereof.

94. Those who, at the time, are engaged in the third *Dhârma-Dhyâna*—obtain *Heaven* (*Swârga*), to enjoy the inexpressible pleasures (*Rati*) for a time.

95. While those passing away in *Samâdhi* during *Sukla-Dhyâna*, are born as *Devas* or men of highest spiritual culture and attainments, and even obtain *Nirvâna* direct, if they pass away in its last stage.

96. Those who, therefore, avoid the first and second course, and adopt the third, may one day become Adepts, and scatter the number of *Skandhas* previously gathered, and no more create any new ones.

97. In the first and second (*Arta* and *Roudra*) two *Dhyânas*, the soul constantly attracts the worst kinds of *Skandhas* of *Kârma*, by means of its impure, dark feelings and intentions, which lead to innumerable births and deaths in future.

98. In the third *Dhârma-Dhyâna* it avoids creating bad *Kârma*, burns up that which is accompanying it, and thus reduces the number of births and deaths and attains proximity to *Nirvâna*.

99. While in the fourth (*Sukla*), perfect calmness reigns in the soul, which being devoid of all feelings, is in this state compared to the mountain not shaking backward or forward to do or undo anything, but naturally remains still, having exhausted the effects of all preceding causes.

100. *Krishna* says to *Arjuna*: "Thou shouldst therefore practise Virtue, which will enable thee to purify thy heart and soul and give thee permanent rest at last."

GULAL CHAND.

RA'JA YOGA BHA'SHYA.

OF SRI' SANKARA'CHARYA.

INTRODUCTION.*

SOON after Col. H. S. Olcott and H. P. B. came to teach and establish the divine wisdom in the sacred land of *Aryāvārtha* in 1881, there began to appear many works on *Râja Yoga*, the prince of all the Yogas; and several men began to realize it in practice, under the guidance of the said leaders of the T. S. So there are several books written on this subject, for those who want to really know of this Yoga, such as "The *Râja Yoga*," of Prof. M. N. Dvivedi, and various other works. It would be, on my part, the fault of *charvita-charvana* (chewing the chewed) if I again began to write something on this subject, which has been dealt with exhaustively by several able men. So I confine my labour to the translation alone.

* By the Translator—R. Ananthakrishna Sastri.

As regards the name, in some old palm leaf MSS. we find only the name Rāja Yoga applied, and not, the full name RājaYoga Bhāshya. If we take the latter one as genuine, then the present work will seem to us a commentary, or rather a treatise on Mandalabrāhmanopanishad, the one of 108 Upanishads, which resembles in all its principles the present work. Under this impression, I believe, it was printed by the Government of Mysore, not long ago, with the Upanishad at the head of each page.

Next, as regards the authenticity and authority of the work; of course, there are many grammatical mistakes found in it which as they are, all the Sanskrit Pandits would not attribute to the authorship of Sankarāchārya. Everyone must remember before passing hasty judgment, the fact that for several centuries, there has been a custom handed down and known to all the Indian Pandits, viz., that of employing illiterate or poorly educated hands for copying the ancient MSS. for others, such only being procurable. The learned Pandits think this sort of business is beneath their degree or position. So we can notice in all the catalogues of MSS. prepared and printed by scholars, a column of remarks in some of the following words—"a little mistake," or "full of mistakes," or "incomprehensible mistake." It occurs in this way: First take a correct MS.; an illiterate hand is employed to get the MS. copied for some one. The copyist does the work. Again, another illiterate man gets it, from the latter one, copied for another's sake; and so on. And at last, within seven generations, the Sanskrit of the original MS. entirely disappears, and a new and ungrammatical one becomes substituted: as Manu says, "in the seventh generation of the mixed caste, the original blood goes out" (see Manu, chapter X. 64). This, the actual fact, is known only to those who deal with MSS. every day in libraries. The same fate also happened to this MS. To insure correctness of this work I was deputed a few years back, by Sir K. Seshadri Iyer, the Dewan of Mysore, to go to Kanchivaram and some other places, to compare it with the MSS. available in those places, and did so. Now in the Adyar Library there are four or five MSS., of the same, which came from different parts of the country, Bellary, and other places. If we compare these MSS., keeping each side by side as I have now done, in my opinion we can get a mere correct reading, and one which will be, to some extent, satisfactory.

As regards the authorship of Sankarāchārya, there is one voice echoing throughout Aryavārtha, that Sri Sankarāchārya wrote treatises separately in all the departments of our Aryan literature, as we find several works such as Ananda Laharī, &c., in Mantra Sastra. So he wrote also on this particular subject, Rāja Yoga. This work pre-supposes that Sankarāchārya wrote another work on Hatha Yoga. See, for example, the opening sentence of Rāja Yoga. The supposed MS. of Hatha Yoga is not in any one's possession; as several monumental works of his

have been subjected to the above fate. I am not aware that there is any commentary written upon this Rāja Yoga by any of his followers or Sishyas.

TRANSLATION.

Thus having heard at full length the principles of Hatha Yoga, the Prākṛita (the disciple) thus addressed his Sat Guru (Preceptor):—"Condescend to unfold (unto me) the principles of Rāja Yoga."

2. He (the Guru) with much love directed his pupil to listen carefully (his pupil, who is all modesty in his words, and who is the first of all devoted pupils.) He said: "It (Rāja Yoga) is that Yoga which is easily practicable by the Rājas (princes); and hence the name (Rāja Yoga). Or it (Rāja Yoga) may mean the prince of all Yogas. For all the Yogas hitherto described involve great strain on the physical body; whereas this secures the Purushartha known as Moksha (liberation of the soul), without much bodily exertion. Like the Hatha Yoga, the Rāja Yoga too has eight limbs or parts. Of these parts or limbs, much in detail has been said in the Hatha Yoga. Here the parts are easy and short and (I shall) describe them briefly.

3. (Of these, the first) Yama (self-control), includes the conquest or control of the sensations of heat and cold, hunger and sleep; an ever-present quietude; firmness of mind and the conquest of the senses saved from indulgence.

4. (The second) Niyama includes the devotion to a Guru (Preceptor); an attachment to the path to Moksha (liberation of soul), the enjoyments limited to objects of eternal happiness,* contentment with things that can be got, absence of desire, solitude and absolution of the mind, and absence of desire for fruition.

5. (The third) Āsana is any comfortable posture or seat in which the practitioner can continue for a time.

6. (The fourth) Prānāyāma is thus defined by the followers of the Sāṅkhya Yoga system of philosophy:—The practitioner should without much effort use the breath under his control, and by such continual use, bring under control his Rechaka (exhaling), his Pūraka (inhaling), and his Kumbhaka (the stoppage of breath). After attaining Kumbhaka, he should contemplate upon the universe as an illusion. This process is the Prānāyāma.

7. Then the practitioner should gradually draw his senses (from the external objects), and should in time, after drawing in the senses through the mind, leading inwards, contemplate upon the dissolution of the chit (soul) in the Paramātma. This process is known as the Pratyāhāra (drawing back from).

8. The practitioner should then scrutinise the tatvas, the inner and the outer, and should always contemplate upon them. This is Dhāraṇā (concentration).

* Here there is another reading which would give the meaning "enjoyments for maintenance of the body limited to things that occur of their own accord, i.e., without effort."

9. The practitioner should come to know that he is one with the universal soul ("I am He"), and that universal soul shines in all creatures. On account of this knowledge that one *Ātmā* shines through all—the cardinal tenet of the Advaita Philosophy—he should look upon all creatures alike (as upon himself). Such is known among the sages as *Dhyāna* (contemplation).

10. (The last) *Samādhi*, according to the Great Yogis, includes the firmness of mind resulting from the sight of the eternal one (Brahman), the fixed realisation of unity untouched by the differences (of the world), the purity and the ever-present quietude of mind.

11. One who goes through the above eight subtle processes and has the advice or teaching of a Guru (preceptor) from whom he can obtain a knowledge of *Rāja Yoga*, is sure to attain *Moksha*.

12. While there are many works which treat of the *tatvas*—such as the *Sāṅkhya* and other works—what is the use of the present one for attaining to Brahman? It should thus be argued. The former works are scientific treatises and have much of theories, whereas the present treatise aims at and lays down the rules of practice: the one is eloquent about various topics but is silent on Brahman, while the aim of the other is Brahman alone. Now, pupil, even though this universe is various and different to our eyes of ignorance (*Ajnāna*), the difference and variety is all but illusory." The Guru then explained by gesture of his finger, that all is one. "All this universe," continued he, "Is but similar to the body (*Pindānda*). The perception of this similarity (between *Brahmānda* and *Pindānda*) will expedite knowledge of Brahman. Therefore to attain to Brahman, the practice of *Yoga* is by all means necessary."

13. "In that connection the knowledge of the *tatvas* is as follows: From *Ātman*, ether originated; from ether, soul, (in bondage) *Samāna* ear, sound and speech; again from ether, air; from air, mind, *Vyāna*, skin, touch, and hands; again from air, fire; from fire, intelligence, *Udāna*, eyes, form, and legs; again from fire, water; from water, reason, *Prāna*, tongue, taste and anus; again from water, earth; from earth, egotism, *Apāna*, nose, smell, organs of generation. So we can find the five *tatvas*, ether, &c., in all things. The ear belongs to the body (*Adhyātma*); that which is or can be heard, belongs to the elements (*Adhibhūta*); the directions are of the (presiding) deities (*Adhidevata*). Similarly, skin, feeling, and *vāyu*, eyes, the objects to be seen, and the seen; tongue, taste, and *Varuna*, nose, smelling, and *asvins*, speech, the words to be uttered, and *Agni*, hands, their function, and *Indra*, legs their functions and *Vishnu*, anus, its function and *Yama*, and lastly the organ of generation, its enjoyment and *Brahmā* are the respective *Adhyātma*, *Adhibhūta* and *Adhidevatas*, of each sense of *Jnāna* and *Karma*.

14. Soul, mind, intelligence, reason, and egotism are all internal organs. *Jnāthā* means soul; mind has for its essential, doubtfulness;

intelligence is firmness; reason is the faculty of discrimination; egotism is self-love. Again each is in three divisions as, *Adhyātma*, *Adhibhūta* and *Adhidevata*. The five internal organs and their respective functions, Moon, *Brahhaspati*, *Kshetrajna*, and *Rudra*, are respective *Adhidevatas* from mind.

15. Thus knowing these qualities of all these things, the practitioner will realise that Brahman is over and beyond all these. How this is, will appear from the following contemplations:—I am not of the elements, ether, &c., nor am I the senses which are the outcome of the elements; nor the inner organs; nor the breaths, *Prāna*, &c.; nor am I bound by the *Varnas* (castes), the *Āsramas* (stages) and the *Āchāras* (practices); nor am I bound by *Dharma* and *Adharma* (virtue and vice); nor am I bound to this world. But I contemplate myself as Brahman which has no comparison and which is *Satya*, *Jnāna* and *Ananda*; thus I shall become Brahman.

16. The following are authorities for the above attributes of Brahman, "Brahman is *Satya*, *Jnāna* and *Ananda*." (*Taithirīyopanishad*, 2nd Chapter). I am smaller than the smallest, greater than the greatest. I am also this wonderful world. I am the oldest. I am the soul and lord of all. I am purity and quietude. I have neither legs nor hands. My power passes all thought. I see without eyes, hear without ears; I can scrutinise all things. No one can know me; I am always *Chit*. All the different *Vedas* are for knowing me. I am author of all philosophy. I know all the *Vedas*. I have no virtue and vice to bound me, nor end, birth, body, senses and intelligence. I am not earth, water, fire, air or ether. If one thus understands Pure Brahman the inhabitant of all intellects, without parts, the Universal one, Omnipresent, and devoid of the distinction of good and bad, he attains to such Brahman" (from *Upanishads*).

17. In the beginning, I was distinct from Brahman, on account of illusion (*Māyā*) and false knowledge. But afterwards, I realised "I am Brahman" and became one with Brahman and am above all the vicissitudes (*vikāras*) hereinafter enumerated. Thus, O pupil, shouldst thou attain Brahman.

18. The *vikāras* are sixteen in number—viz., five *Jnānendriyas*, five *Karmendriyas*, five *Vishāyas* (objects) and the mind. The five *Prānas*, five *Jnānendriyas*, five *Karmendriyas*, the mind and the intellect—these seventeen constitute the *Linga Sarira* (the subtle body). For the *Linga Sarira*, some substitute the five *Mahā Bhūtas* in the place of the five *Prānas*. *Karthā* or doer (which includes a doer, a deed, an object of the deed), *Jnatā* or knower (similar to the *Karthā*), and *Bhoktā* or enjoyer (similarly threefold), are the nine *Padārthās* (things). Five *Mahā Bhūtas*, *Prakriti*, egotism, and greatness (*Mahat*) are the eight *Prakritis*. *Brahma*, *Vishnu* and *Rudra* are the three entities. Desire, knowledge and deed are the three powers. *Viśva*, *Taijasa*, and *Prājna* are the three states of *Jiva*. Dawn, noon and evening are the three times. *Gārhapatya*, *Āhavanīya* and *Dakshina*

are the three sacrificial fires. Heaven, earth, and Patāla are the three worlds. Waking, dreaming and sleeping are the three states. Gross, subtle and Kāraṇa are the three bodies. Kārmika (pertaining to Karma) Māyikā (pertaining to Māyā) and Anāvika are three impurities. There are three pains belonging to Adhyātma, Adhibhata and Adhidevata. Wealth, wife and children are three desires. Satva, Rajas and Tamas are the three qualities. All these, thou shouldst understand to be illusory, and make firm that thou art above all these Vikāras. Now listen further to the following precepts :

19. Having now made clear the import of the five elements, I shall enunciate the dissolution of the Gross in the Subtle body. The power of smelling, the Yogi should gradually connect with earth, taste with water, sight with fire, touch with air, hearing with ether. Thus, with care, the unity of the Bhūtas with the senses should be attained. This should be done in the following way ; earth should be assimilated with water, water with fire as ghee poured on it, fire with air and air with ether. Then ether should with great care be dissolved in reason, reason in egotism, egotism in intelligence ; this should be dissolved at the place where duality is realised ; this duality should disappear in the Brahman. Thus the dissolution of all in the Brahman should be achieved by a good Yogi. This process is known as Panchīkarana among the Paramayogins.

20. The Kevala Ātma (pure soul) should be discriminated from Sendriyatma (soul mixed with senses), which is distinct from the former. Then only is one enabled by intelligence, to have a sight of Brahman who is Sat, Chit and Ananda ; such sight produces dissolution of intelligence, and this is known popularly and correctly too as Ātmaikya (unity with Brahman).

CHAPTER II.

1. Having thus finished the Sāṅkhya method of attaining Moksha, I shall now describe the methods of a certain school of the Sāṅkhyas. There are five impurities in the body—viz., Kāma (desire), Krodha (anger), Nisvāsa (sighing), fear and sleep. The path of getting rid of these is as follows : desire is at an end by the absence of volition ; anger, by patience and endurance ; sighing, by moderate meals ; fear, by indifference ; sleep, by contemplation of the tatvas. These should be got rid of gradually.

2. The following is the method of crossing the ocean of illusory worldly bondage, with misery for water, with disease and death for alligators, with fear for sea-serpents, with pain, &c., for waves, with desire for eddies, with wives for mud, with the illusory pleasures for gems :—viz., The subtle Jīva should get at the subtle route, cross the seven wilds, come to the front, attain the stage of Paranabhas (pure ether) and place such pure ether in Tamas.*

* Here is enumerated all the practices to lead Kuṇḍalinī from the Mūlādhāra to the Sahasrāra.

He should then dissolve this Tamas in the Rajas, then this in the Satva, and this in Nārāyaṇa, and Nārāyaṇa in the Paramapada (great place). Then he attains and enjoys eternal bliss. Thus bliss is attained through deep Jñāna. Hence the school is known as Sāṅkhya (Sam + Khya = deep + knowledge, from Kya = to know). So ends this school of the Sāṅkhyas.

3. Certain Yogis known as the Tāraka-Yogis hold that there is a method which is superior to the above Sāṅkhya School ; this method is also known as Tāraka, and is very wonderful ; so listen, O pupil ! be all attention. This method is very secret ; yet I am so much pleased with thy devotion that I shall teach you the method. Many people of ordinary intelligence are long groping in the wilderness of Mantras, Laya and Hatha Yoga ; leaving all this misdirection, whoever learns from his Guru the Tāraka method, is sure to secure Moksha. Therefore this method should be thus learnt.

4. The practitioner should close his eyes, or open them but very little, and with the inward sight see Brahman, which is all lustre, and Sat, Chit and Ananda over the cave between the brows. By the exercise of the inward sight the practitioner should learn from his Guru the essential point in that ether (between the brows).

Then he is said to have Tāraka Siddhi (Tāraka = something connected with the pupil of the eye). The Paramayogas hold this Tāraka method superior to all other methods, for in it is not found the Prāṇāyāma and other difficult practices. Besides, three things are known by the Tāraka Yogins. O pupil ! you should therefore attend with great care to my teachings on the Tāraka Yoga. Tāraka is so called because it causes the Yogi to cross (the ocean of worldly bondage)—from Sans., Tri = to cross, and Ka is a particle which but establishes the root meaning of the word ; Yoga is union—from Yaj = to unite ; so Tāraka Yoga means the union of Jīva and Brahman after discarding all illusion which stand between them.

5. Brahman became Jīva by the intercession of Avidyā (illusion). It is only a reflection, like the reflection of the face on a mirror, ether, in the hollow of vessels, or the sun in a sheet of water. If this intercession of Avidyā is removed by the guidance of an efficient Guru, and by the fire of knowledge, the reunion of Jīva and Brahman is established.

Sruti says (see Svetasvatāropanishad, 4—18)—“ When the light has risen there is no day, no night, neither existence nor non-existence ; Siva alone is there. That is the eternal, the adorable light of Savitri,—and the ancient wisdom proceeded thence.”

Again Sruti says (see Kathopanishad 2—22), “ The wise who know the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, do never grieve.” Therefore Brahman is knowable by the Tāraka method ; this is the natural inference.

6. We shall next say what the three things are which are known to the Tāraka Yogins. In the middle of the body, there is a Brahma-

nâdi, Sushumnâ by name, having the lustre of the sun and the full moon and extending from Mûlâdhâra to the Brahmarandhra. In the middle of this, there is one well-known (to Yogins) Kundalinî by name, which is fine like the fibre of a lotus, and which has the lustre of crores of lightnings. If one sees her (the Kundalinî) in his contemplation, he gets rid of all the bondages of his sins and obtains Moksha. If one sees always by means of Târaka Yoga, the lustre which is in the Chandra-mandala (moon's orb) on the upper part above the forehead, he becomes a Siddha. If one closes his ear with his pointer-fingers, a humming sound (Pûtkara) is produced. If one fixes his mind on such a sound for a time, he will be able to see by means of his inner sight, a place between the eyes, having a blue lustre : and then he will attain bliss beyond comparison. In this manner it may also be attained by seeing the top of the bright blaze in the middle of the lotus of his heart.

Thus has been detailed the inner methods which have been so prominently described by the great sages ; this ought to be understood and followed by all desiring liberation.

7. Then the outer method. If one fixes his eye-sight on the 4th, 6th, 8th, 10th or the 12th finger-breadth from the nose-top and be looking on the tatva of ether, which is of a bright white or yellow color, or of a blue or dark color ; he becomes a Yogi. In the case of one who looks not with fixed eyes on such ether, a number of bright rays are seen near his eyes or at the tip of the eyes ; if he practises gazing on such rays, he will become a Yogi. If one practises looking at the lustre of melted gold on the side of his eyes or near them, his eye-sight will become steady. If one sees lustre in the Dvâdasângula (12 finger-breadths) above the head, or in the Prâdesumûtra (in the heart ?), he will become immortal ; or if one contemplates on the ether above the head, as lustre, he will become a Yogi. So ends the outer methods.

8. Then the intermediate methods. If one contemplates on his mind as the lustre of suns and moons of different color, or as the blaze of fire, or as vacant space without any such color, his soul will become according to his contemplation. Thus ends the intermediate methods.

9. If one practises again and again in one of the above methods and gets oneself rid of all the Vikâras (changing circumstances), he becomes ether, unlimited by attributes. Then he becomes a Parâkâsa, great darkness with bright shining stars. Again he becomes Mahâkâsa bright as the great fire at the dissolution of the world. Next he becomes Tatvâkâsa, bright with best and purest lustre. Lastly he becomes Sûryâkâsa, bright like the lustre of a crore of suns. Thus if one sees the five âkâsas including both the inner and the outer, by the Târaka method, he becomes the âkâsas above described. Therefore the Târaka method seems to be the best directed and gives the fruition of Amanaska.

(To be continued.)

NEVER DESPAIR.

HOPE is energy, hope is prosperity, hope is the sole solace for one immersed in grief. Hopelessness or despondency paralyzes energy ; absence of energy engenders physical and mental weakness, which in its turn produces incalculable disasters, and ends fatally.

Hope is mighty : vast is its strength. One that rests on hope crosses the sea of grief ; and nothing is unconquerable for him who is endowed with the attribute of hopefulness.

But to be effective, the hope must be the hope entertained with a firm and resolute mind that the cherished object shall be achieved, either now or hereafter. Things may seem gloomy and success may appear to be improbable or even impossible, but one ought not to feel discouraged at such appearances. It should be remembered that there is a time—for the happening of every event. Things attempted out of season cannot prosper. The Summer, Winter and Monsoons do but manifest themselves at appointed times, and never at our bidding, or at the bidding of anybody. And the seed we throw in the earth produces fruit only when the appointed hour arrives.

So, one's energies and exertions become successful only at the proper time, that is, the time regulated by the most unerring force of one's own Karma. But the workings of Karma being mysterious, invisible and even unthinkable by the ordinary mind, it is impossible to arrive at even a guess as to the time when an evil Karma begins to vanish, and the effect of good Karma begins to manifest itself ; so one should be careful not to give way to despondency in the meantime, for this would lead to all those evils which would delay the expected event more and more, and perhaps for ever ! We need a firm conviction that what we are now enduring is nothing but the result of our misdeeds. We also need a deliberate and persistent abstention from such deeds, now and hereafter ; a practice of active benevolence for the good of all ; and a firm, resolute, glowing hope that by conduct like this, the time will come, sooner or later, for dispelling the gloom of grief and conferring upon us unalloyed joy. Indeed the very hope is endued with the most charming power of acting as a balm for the aching mind, even before the happening of the expected event which is to banish our sorrow.

It is said that Great Râmachendra, or Râma, as he is commonly called,—the ancient monarch of the Solar dynasty, whose history forms the subject of the great epic entitled the *Râmâyana*, having gone into a twelve years' exile—in obedience to the wishes of his cruel step-mother—in the company of his young, devoted wife, Sitâ ; and his affectionate brother Lakshmana ; and having had the additional misfortune of being mercilessly separated from his wife by the wicked giant, Ravana, of ten heads, was at one of his weakest moments quite inconsolable and hopelessly desponding. All the luxuriant beauties of nature in the forest where he ranged during his exile, which appeared to be so many pleasing and charming objects while in the company of his dear

right direction, will be a great power for good in urging on and hastening the course of evolution. But in order for this to be brought about, it is necessary that the direction of the kamic force should be changed. There has been a strong tendency, up to the present point in our evolution, for all this force to be expended in the direction of the advancement of the personal self. This is only what must of necessity happen; for during the first half of the cycle, while form is developing, there must be the growth of separate personal consciousness, which is the first step towards the growth of that true self-consciousness which is the aim of evolution. Therefore we must not regard this development of the kamic principle as being essentially wrong, or even a cause for regret. It was a necessity so long as the evolution of form was going on. But as it has been seen that the Fourth Globe, and therefore also the Fourth Round and the Fourth Race, correspond with the lowest plane, which is that of the densest matter, and the most definite form, so we have now passed the point where the evolution of form reached its highest point, and the evolution of consciousness is now beginning to predominate over that of form. Therefore we have reached the point where it is our duty to change the direction of this kamic force, and to utilise it for the advancement of the higher consciousness; of the individual, as distinguished from the personal self. And we are aided in this by the tide of evolution, for it is in our present Fifth Race that Manas reaches its fullest development for this Round and on this globe, although it is not until the Fifth Round that it will reach its fullest development for the chain. And so it is by the development of Manas, or mind, that we can transfer the kamic force from the advance of the personal to that of the individual self. That is, Manas must rule over kama, and we shall thus be working in strict harmony with the natural course of evolution.

But it is possible for us to do more than this; this is no more than allowing ourselves to drift with the stream instead of struggling against it. But we can, if we will, swim on in front of the stream, and so reach a point which is in advance of the mass of humanity, and from which we shall be the better able to help them in their evolution. This may seem to be contradictory to what has been said as to the correspondences between man and the universe, and the progress of the two side by side; for it would at first sight appear as if the whole of humanity must at any given point be at the same stage of development as the globe; and if the different Globes and Rounds were entirely distinct entities, separated from one another, it would be so. But the Globes and Rounds are simply *states*, and not *entities*; and we are told that they interpenetrate one another. We know that on the physical plane it is possible for a number of gases of different densities to occupy the same space without in any way interfering with one another. Similarly all the different globes of the chain co-exist, and occupy the same space, though, since they correspond with the different planes, they differ in the density of the matter composing them. Now

on any given globe, that is, at any given point in evolution, the mass of humanity has reached such a stage of development as to be able to cognise the matter of that plane to which the globe corresponds, but not that of any other plane. But if certain individuals have progressed a little faster than the rest, they will be able to cognise matter on a different plane, in somewhat the same manner that clairvoyants are able to cognise other matter than the physical. And if the additional progress is considerable, it may be matter of a considerably higher plane that they are able to cognise, and they may then be said to be living on a different globe from the rest of humanity. Similarly with the Rounds; when it is said that we are now in the Fourth Round, what is meant is that humanity as a whole has reached the stage of development which is natural to the Fourth Round; but it is quite possible that some individuals may have already reached the development which will be normal to humanity in the Fifth Round, and then we might say that they are actually in the Fifth Round, although they are still living and working among the humanity of the Fourth Round. This thought shows the possibility of "forcing" one's own evolution, and advancing beyond the point at present reached by humanity as a whole. But the only worthy motive for so doing is that we may then be the better able to help others; for if we recognise the true brotherhood and unity of man, we shall feel that mere individual progress would not be worth the effort; we shall not be content to advance ourselves without carrying others on with us; and hence with the transmutation of the kamic force and the development of the higher consciousness we must combine the constant practice of altruism and renunciation. Thus may we become humble helpers in the great work of Those who have given Themselves for the up-lifting of humanity.

LILIAN EDGER, M. A.

RA'JA YOGA BHA'SHYA.

OF SRI SANKARA'CHARYA.

(Continued from page 484.)

CHAPTER III.

WHAT is this Amanaska? Târaka is divided into two portions, the first is Târaka proper, and the second, or the higher, is called Amanaska or Râja Yoga. We have the following in the Yogasâstra:—"Yoga is divided into two portions, the first is the Târaka and the second is the Amanaska."....."Amanaska" say the sages, "is Râja-yoga." This is the meaning of it. Râja Yoga is the name applicable to both Târaka and Amanaska. The former is called Târaka and the latter Amanaska. The word Târaka implies the dissolution of the two eyes* (in the middle of the eye-brows) which are significant of the

* The idea being, that the usual external function of the eye is changed to an internal one.

motion of the sun and the moon. Astronomy deals at length on the motion of the sun in the first pāda (part) of the constellation of the Asvini, and movements of the Planets.*

As there is a relation between the eyes and the sun and moon, the significance is shifted from the symbol, and it is understood that the sun and the moon themselves are there. This would mean that the sight of the sun and the moon is to be practised. The sun and the moon of the Brahmanda are moving about in the sky. In the same way, the practitioner should contemplate by means of the pupils of the eyes, upon the sun and the moon in the Pindānda moving about in the sky of the middle of the head. For there is a close correspondence between the Brahmanda and the Pindānda. In this practice the mind is also a chief item. Without the mind, the senses cannot have any power. Therefore seeing by the eyes necessitates a willing mind. Since the seeing by the inner sight is the important thing, the pupils of the eyes are the prominent and essential points. Hence the name Tāraka (pupils). This Tāraka is of two kinds—with shape, and shapeless.

2. This much is said: The portions in which the senses are concerned is said to be *mūrtimat* (with shape); the other one, such as is concerned above the middle of the brows, is said to be *amūrtimat* (shapeless). This interpretation is also put upon it: Things below the eyes, the places of Ganapati and other gods, are said to be *with shape*; those above the eyes, which are beyond the reach of the above gods and which are accessible by the spinal cord through the *Dahara* (heart), are said to be *shapeless*. But this interpretation is wrong. For since we talk of the contemplation of inner things, the mind is the chief cause of all: we see the tatvas above the brows by the inner eyes as directed by the mind and so see the Brahman which is Sat, Chit and Ananda. Then what are the characteristics of the Brahm. "Pure whiteness," says the Upanishad, is Brahman. So Brahman has pure white for colour. But white and other colours are but material limitations of Māyā or illusion; Brahman is not limited by any such. This is not so; the other Upanishads also say that Brahman is Whiteness; and this peculiar characteristic of Brahman is repeated by and insisted on by authorities. Kathopanishad, V.—15. "The sun does not shine there, nor the moon and the stars, nor mere lightnings, and much less this fire. When he shines everything shines after him: by his light all this is lighted." Again Chhândogyanishad says, chapter VI.4-1, "The red colour of burning fire is the colour of fire, the white colour is the colour of water, and the black one is the colour of Earth." So that Brahman is pure whiteness is the conclusion. Therefore the inference is that the said Brahman is visible to the inner eyes directed by the mind. This is the Tāraka known as shapeless.

3. The Tāraka *with shape* is as follows: Here also the sight of the eyes is directed by the mind, for the mind and the eyes are necessary

* Here the text is rather scattered and not intelligible: commentaries are not extant.

for sight of objects. Like the external objects, the Soul is also seen by the mind and the eyes. So the mind and the inner eyes directed by it are necessary for Tāraka Prakāsa. What is Tāraka Prakāsa? It is the sight through the hole in the middle of the eye-brows. If one practises such sight, he sees a light in that place. This is called Tāraka Prakāsa, Having gradually fixed the eyes directed by mind on this Tāraka Prakāsa, the practitioner should draw his eyes into the forehead; then he will in time attain Samunmani (a yogic state). This is the import of the Pūrva Tāraka (or the first one).

4. Then the second is the shapeless Tāraka or Amanaska; it is also called Rāja Yoga. I shall explain this interesting portion of Rāja Yoga. In the fire-pot of Yoga, with the Adhvarya of reason, (chitta) the Hotā of intellect, (Buddhi) and the Utgātā of egotism (ahaukāra), the Yajamāna of the mind should offer the oblation of the senses and Prānas. By this sacrifice, the practitioner becomes pure and attains the Daivic state, deserving of worship by all. The meaning of the above is as follows—just as, after a sacrifice, the flesh of the animal is dissolved in the sacrificial fire, so after this great sacrifice of senses and Pranas, intellect, egotism, &c., should be dissolved in chitta; and this chitta again in the practitioner. Such practitioner by this practise, becomes pure and attains the state known as the Samunmani: thence he is beyond all worldly things and obtains dissolution in Brahman: such dissolution is because the mind in that state has no other way. This is the interesting Rāja Yoga.

5. In the upper portion of the inner part of the palate, there is a field of lustre. It should be contemplated upon only by Yogis and will give Animā and other Siddhis.

6. If the practitioner fixes his mind on an inner or outer object and sits motionless with fixed eyelids, the posture is known as Sāmbhavi Mudrā. This Mahāvidyā has been treated of very secretly in all works. This alone will deliver us from worldly bondage. Even the place will become pure where a person dwells who knows this Mudrā. A sight of such person will purify all. Worshipping such a person is itself enough to secure liberation. For such a person has fixed his mind inwardly. What is inner aim? It is crystalline like water. For even the last portion of the Gāyatrī, it is said has that water. Lustre, &c., are one with Brahman. Of such a colour therefore is inner aim; it is Brahman, it is the Secret of Secrets and knowable only by the great sages. This Ātma which is omnipresent cannot be perceived by the outer senses. It cannot be perceived even by the mind. It is said that this Ātma which is omnipresent and of a crystalline colour is perceivable only in the Sahasrāra by the proper instruction of a good Gurn. Others say that this Ātma which is devoid of birth, existence and death, which is the motor of the senses should be worshipped in the cave of the heart, and that it is secret from all and is proper for all worshippers. A third school holds that the Ātma should be worshipped in the middle of the disc of

the sun in the ethereal sphere in the Sahasrâra, the Âtma which goes by the name of Nilakantha and is the consort of Umâ, having five heads and of a quiet temper. This is held to be a kind of the inner aim. A fourth holds that the Âtma which is the size of a thumb is residing in the middle of the eye-brows. For authority Kathopanishad says, IV. 13, "That person, of the size of a thumb, is like a light without smoke...". Next Brahadâranya IV. 4-17, says ".....I who know, believe him to be Brahman; I who am immortal, believe him to be immortal." Again Taithariyâutturubhâya, 4-71, says, "The Purusha is of the size of a thumb and pervades up to the tip (the whole body), and he is the lord of all the Universe and enjoyer of all things."

Another theory is, that whoever effects the union of Brahman, *Saguna* or *Nirguna* and the Âtma that dwells in the city (body) of the ten senses, is a *Brahma-nishta*.

And lastly, if the twenty-fifth tatwa, Jiva, discards the twenty-four tatwas which sprang from himself, and unites with the twenty-sixth tatwa (Paramâtma), such a one is said to be liberated. Thus, in any one of the above ways, can a practitioner become the inner ethereal self.

This method is the foundation of all Nâdas (Sound), Bindu and Kalâs, for 'Nâda and other things,' say the Vedas, 'originate from Brahman.'

CHAPTER IV.

1. The pupil thus taught, at length addressed the sage, Sat Guru. "Even though you have been pleased to reveal unto me all these, I feel as if I have not yet got a clear grasp of the residence of the Âtma. So will you please teach me with great care and affection."

2. A place is well-known as *Trikûta*, having the colour of the five Bhûtas (elements). Similarly is *Chatuhpîtha* (four-pedalled). In the middle of it shines the tatwa (Brahman). It is very difficult, secret and unrevealable. So, knowable only through a Guru who has control over the vessel of knowledge. To attain this place for which it has been, over and over again, described in the outer, inner and intermediate methods, it is to be understood that in this the whole cosmos has its dissolution only. So it is this place is the origin of Nâda Bindu and Kalâ; it is the eternal seat to both Saguna and Nirguna Brahman and it is a pleasure to sight; it is of a crystalline colour like water and it goes by the name of Nârâyana's place. Whoever gets at such a knowledge (of that place) is sure to be liberated.

3. First is Agni Bimba (fiery form). In the middle of it is the Sûrya Bimba (sun-like shape) having the lustre of adamant. In the middle of it is the Chandra Bimba (moon), which is the reservoir of eternal nectar. In the centre of it is Brahman having the appearance of a Shoot: this is the view of some. Thus the shoot Brahman is the origin of all cosmos and shining, which is Sat, Chit and Ânanda, having the blue colour with a bright shade. In the centre of it, there is the

bright sphere which is like a flash of lightning, and which is white and shining like many flames of great brightness. In the centre of it is the Paramâtma in the form of small vesicles. He is Brahman, Hari, E'svara, Indra, and others. The Sruti says, "Paramâtma resides in the centre of a bright sphere which is like lightning in a field blue like clouds, and which is subtle like the ear of corn. He is Brahma, Siva, Vishnu, Indra—is eternal and self-shining." The above-described Brahman is knowable by the Sâmbhavî Mudrâ as no other than one's own self.

4. Even though this Mudrâ is once explained, I shall again describe it for you *in extenso*. There are three kinds of sight—*Pratipad*, (a little) *Amâ* (nothing) and *Pûrnimâ* (complete). A little sight by the incomplete closing of the eye is called *Pratipad*. The complete closing of the eyes is known as *Amâ*. The eyes wide open give us what is called the *Pûrnimâ* sight. Having classified the sight thus, the practitioner should practise by the *Pûrnimâ* sight. The sight should be directed to the top of the nose. If this is done, the practitioner will attain the benefit of Râja Yoga. Therefore the *Pûrnimâ*, a sight on the top of the nose, should always be practised. If this can be done, nothing is then impossible. After this Yoga of the *Pûrnimâ* sight on the top of the nose, and after attaining the control of the chitta by the above described Târaka method, there will appear a field of darkness just twelve finger-breadths behind the front side of the back part of the palate. Then the fixed look at the centre of this darkness should be practised. Then a great sphere of brightness will be visible. This is Sadchidânanda Brahman. If one dissolves his mind in the above described Brahman, with his eyes fixed and motionless, such a one becomes a Sa: Guru. This is the Sâmbhavî Mudrâ. The sight directed inwards, and gazing with the eyes fixed and motionless constitute what is called Sâmbhavî Mudrâ, which is kept a secret by and in many sacred books. Some hold that the above constitute the Kechari Mudrâ. Such a Mudrâ should be learnt from a Sat Guru. If this search after the soul be practised three hours (two yâmas) every day, the mind and the breath will become regulated and harmonious. Thus when one attains a control over the mind by means of the above practice, then, through the mind, in consequence of the subjugation, the breath will become controllable. If either the mind or the breath loses fixedness, the other senses in consequence loosen themselves from control. Therefore in the Râja Yoga, control over the mind and the breath is above all attainable beyond doubt.

Even though one practice Hatha Yoga for centuries, the dissolution and control of the mind and the breath is unattainable. Therefore the inference is that by the Kechari Mudrâ practised in this manner the mind and the breath should be dissolved in Brahman.

5. In the course of the practice and contemplation in the search after the soul, the following will appear to the practitioner, which

are symbolic of Brahman:—viz.—a constellation of stars, a crystalline mirror, the orb of the full-moon, a lamp of gems, the disc of the mid-day sun, and the tongues of flames. These are indicative of the inner method. A Paramayogi ought to persevere in this course. If he sees the full and bright sphere of the soul by means of the Tāraka method in front of the practitioner, then he is to understand that the rays proceed from the back. For the back part is where a knowledge of Brahman is attainable. Further it will appear to him in the form of lustre, lightning, cloudiness, Nāda, Bindu, Kalā, stars, the brilliance of the glow-worm, lamp, gold, the stalk of blossom of the lotus, and the nine gems. That which is symbolised by the above, is Brahman, immortal, having the form of Omkāra, the place of lustre and the place of the quietude of Vishnu. So it is said everywhere in the Yoga Shastras. Those that have known Brahman say “Brahm is the Immortal Omkāra, water, the place of lustre, and the resting place of Vishnu.”

6. Having effected a union between Orāna and Apāna, having afterwards firmly fixed himself in the Kumbhaka (stoppage of the breath), having also closed the six holes of the ears, eyes and nose by the fingers of the two hands, and hearing the Omkāra (produced in consequence of the practice), the mind should be dissolved in it (the sound). This is followed by some; others sit before lamps, the sun and the moon, and practise a steady gaze on the lustre in the manner prescribed. By this (practice) of vision through the sight of Pūrnachandra (Full Moon), with the *Kecharī Mudra* learnt of a Sat Gurn, the inside and outside lustre shines bright. The sacred books insist on the necessity for this bright lustre at the top of this *chandra* sight. Such is the importance of the *Antarlakshya* method, and to one who practises this, all Karma drops off. This is the import of all this.

R. ANANTHAKRISHNA SASTRI.

(To be continued.)

S'ILPA-S'A'STRA.

EXAMINATION OF GROUNDS FOR BUILDING PURPOSES. DIFFERENT KINDS OF PLANS AND HOUSES.

CHAPTER III.

THE grounds, on which dwelling houses are to be erected, are known as *Vāstus*. *Vāstus* are of four kinds, respectively known as *Brāhmana*, *Kshattriya*, *Vaisya*, and *Sudra*, so called from the well-known fourfold divisions of the Aryan castes. They are distinguished by colour, taste, smell, and other qualities. As to colour, the *Brāhmana* soil is white; *Kshattriya*, red; *Vaisya*, yellow; and *Sudra*, black. When

colour cannot be judged, recourse should be had to taste; the *Brāhmana* soil is of sweet taste; *Kshattriya*, bitter; *Vaisya* tastes like the fruit of the tamarind tree; and *Sudra*, somewhat like wine.

When the taste fails, smell should guide in the distinction of the grounds; and the rule in the Puri copy is, that the *Brāhmana* smells like ginger; *Kshattriya*, like blood; *Vaisya*, like salt; and *Sudra*, like fish. The Barmunda copy—Khandagiri, however, differs from the above, and states that the first smells like horse; the second, like blood; the third, like wine; and the fourth, like dirt.*

When you cannot smell a ground, you should, after reciting the *Sāvitrī-Mantra*, sow the seed of linseed. If it sprouts in three days, the soil is *Brāhmana*; if in four, *Kshattriya*; if in five, *Vaisya*; if in six, *Sudra*; and if seven, the ground is *Pichāsa*, where no one should dwell.

Mānasāra (Ramraj), which adds form and touch to distinguish the colour of lands, says: “The best sort of ground has milky trees, full of fruits and flowers; its boundary should be of a quadrangular form, level and smooth, with a sloping declivity towards the east, producing a hard sound, with a stream running from left to right, of an agreeable odour, fertile, of an uniform colour, containing a great amount of soil, producing water when dug to the height of a man’s arm raised above his head, and situated in a climate of moderate temperature..... That which has the form of a circle, a semicircle, containing three, five, and six angles, resembling a trident or a winnow, shaped like the hinder part of a fish, or the back of an elephant, or a turtle, or the face of a cow, and the like; situated opposite any of the intermediate quarters, north-west, and the like; abounding with human skulls, stones, worms, ant-hills, bones, slimy earth, decayed woods, coals, dilapidated wells, subterraneous pits, fragments of tiles, lime-stones, ashes, husks of corn, and exposed to the wafted effluvia of curds, oil, honey, dead bodies, fishes, &c.—such a spot should be avoided on every account.”

The *Kriya-Sangraha-Panjikā*, a collection of Buddhist rituals, by Kuladatta, lays down the rule, that “for *Brāhmanas*, the earth of a white colour, and having the smell of curdled milk, ghi, &c., and a sweet taste, is auspicious. For the *Kshattriyas*, that of a red colour, having the scent of lotus, Champaka flower, &c., and astringent taste; for *Vaisyas*, that of yellow colour, and having the flavour of wine, and of the exudation from the temples of elephants, and sour taste; and of *Sudras*, that of black colour, no smell, and of pungent taste, is preferable. Dig a pit one or two cubits square; place white flowers on the

* According to Mandana’s *Vāstu-Sāstra* in Radha-Kanta Deva’s *Sabda-Kalpa-druma*.

Colour.	Taste.	Smell.
I. White	... like ghi	... sweet.
II. Red like blood	... „ blood	... bitter.
III. Yellow	... „ linseed oil	... sour.
IV. Black	... „ fish	... pungent.

Whether it be true or not that the consciousness of the dog has any connection with the consciousness or soul of the Udra, the fact remains that the ancient Zoroastrians believed in the *transmigration* of the souls of animals.

Mr. Bertram Keightley, in an excellent article on 'Animal Re-incarnation,' in the July number of *Lucifer*, speaks of the Monadic Essence, informing the animal kingdom in *blocks*. He writes—"Each 'block' of Essence forms the 'common soul,' as it were, of a number of animals of the same kind, each separate animal body of that kind being ensouled by a portion of Essence, temporarily separated from the corresponding block, a portion which, on the death of the animal, pours back into the same block and diffuses throughout its whole mass the experience and development which have been acquired by that particular portion during its quasi-separated life as the 'soul' of the particular animal body in question."

The consciousness of a thousand or a large number of dogs therefore may form a single block of the incarnating monadic essence, which block may be supposed as a whole to inform a higher animal. The assertion therefore in the *Vendidad* that the consciousnesses of a thousand dogs form the soul of an Udra, has some reference to an occult truth and does not appear to be an imaginary statement.

In the above quoted passage from the *Vendidad*, not only is transmigration distinctly mentioned, but a veiled allusion is also made to an intricate occult truth. The *Vendidad* does not in any way treat of the philosophy of Zoroastrianism, but is a book of religious laws as observed by the highly orthodox Magi, and the clear reference in it to transmigration of consciousness leads us to suppose, that in other books treating of the philosophy of Zoroastrianism there must have been more lucid explanations in greater detail, both of the transmigration of animal consciousness and of the re-incarnation of the human ego. The doctrine of re-incarnation is a highly complicated one, and we should not be surprised if the remnants of the Zoroastrian sacred writings that we have, and which are all books belonging to the orthodox priesthood, do not refer to re-incarnation: there is however nothing in the extant writings against re-birth. Rather there is distinctly and in many places mentioned the doctrine of resurrection in bodily life, the renewed life as it is called, in a harmonious world free from strife. This regenerated life (Frashem Ahum) is nothing else than the culmination of a series of rebirths, when humanity and the earth itself, during the course of evolution, will have attained a high level of spiritual existence.

N. D. K.

RA'JA YOGA BHA'SHYA.

(Continued from page 538).

HE becomes a Rājayogī, who worships always the Ātmā with the eight flowers such as, (1) harmlessness, (2) the subjection of all senses, (3) much kindness, (4) patience, (5) the fulness of entire knowledge, (6) truthfulness, (7) fixedness in penance, and (8) knowledge void of doubt.

8. That good man also becomes a Rājayogī who with a fixed mind, practises a steady gaze with motionless eye-lids. He will not be affected by the conventionality of caste or any Karma. Even though Karma is to be done till death, to him there is no Karma. For the sun is essential to the performance of all Karmas: the worship of Sandhyā and all other Kārmic observances is limited to the day when the sun shines—from sunrise to sunset. For a Brahmin, well learned, who, says the *Taittiriya* (II-2) worships the sun from sunrise to sunset, and performs devoutly (all the Karmas) attains all bliss. As there is no sunrise or sunset to the Rājayogī, he has no Karma. For to him the sun is always in the middle of the sky (a place in the body above the eyebrows), as he has his eyes fixed on that Tatva. Thus the want of a morning and evening has led to the dropping of all the Karmas to the Rājayogī.

9. Fixing his mind on the Chatushpītha (a place in the body), the practitioner should know by the inner eye the unity of the three spheres of moon, sun and fire in the Triakūta which is above the Chatushpītha. If he continues to contemplate upon this unity as the most essential and also upon the unity of the soul with Brahman, he will become a Rājayogī. As all visible things arise from such union and again dissolve in it, the distinctiveness of sight and the sights disappear. Thus if you practise this Rājayoga which is the liberator of the soul from bondage, you will become great, O pupil. The soul unites with Brahman through the mind of all knowledge, only in the state of Unmanī, a state in which the practitioner is beyond the distinction of day and night and is above the conventionality of time and sound. You can attain the state of Amanaska only if you attain to the state of Unmanī. For such a man, the following worship of the Universal soul is prescribed. To him (1) absent-mindedness is contemplation, (2) avoidance of all Karmas is Āvāhana, (invitation) (3) firm knowledge is Āsana, (seat) (4) the state of Unmanī is Pādya, (offering water), (5) the state of Amanaska is Arghya, (6) cheerfulness is Āchamana, (7) the flow of pure nectar is bath, (8) contemplation on things connected with Brahman is clothing, (9) the full and deep knowledge of all is the sacred thread, (10) the dissolution of all things in the all-pervading Brahman is sandal, (11) eyes without the power of perception is Akshatā, (12) the attainment to chit is flower, (13) the sphere of fire in chit is incense, (14) the sheen of the sun is lustration, (15) the realization of the unity with the nectar flowing from the full moon is food, (16) fixedness is com-

ing round in veneration, (17) the state or realization of *soham* (I am he) is prostration, (18) silence is the praise of God, *Paramesvara*, (19) gladness in all is Visarjana (finishing-ceremony).

10. The state of *Tan-maya* (one with Brahman) is that state which is fixed like the flame in a windless place or like a waveless ocean, and which is attained by the discarding of the distinctiveness of the contemplator, the contemplation and the contemplated. He alone attains *Kaivalya* (liberation) who has gone beyond the distinction of existence and non-existence and who has realised his indestructibility, and who has made himself an ascetic devoid of the state of consciousness.

11. He, it is said, becomes a Brahman (knower of Brahman) who is able to know the exact moment he ends his sleep or his waking. So Veda says (Kathopanishad, IV-4). The wise, when he knows that that by which he perceives all objects in sleep or in waking is the great omnipresent self, grieves no more. A man is said to be in the state of *Jāgrat* (waking) when he is able to know the gross object and the world by means of his mind and the other thirteen *Karanas* endowed with the power of the sun. The state of *Svapna* is when the mind alone retains its power and the other *Karanas* retire. So it is correct to say that he is a Brahman who knows his *Svapna*, for then the mind alone is, and also the soul which leads the mind. As soon as the senses retire at the end of the state of *Jāgrat*, the state that follows immediately is *Sushupti*; and it is to be understood that *Svapna* follows after. For even though there is always a desire for an ordinary man to enjoy the comfort attainable by unity with Brahman, he is unable to have it, owing to his senses being directed to gross objects of this world. But the moment he goes to sleep or to the state, *Sushupti*, this union with Brahman is effected. But on account of his *Prārabdha Sarira* (the present body) and his earthliness, he is deep in *Tamas* even there. So he has only a union with Brahman in *Tamas*: hence his unconsciousness. So he comes with his mind dissolved in Brahman to another state—that of *Svapna*—after enjoying for a time the union with Brahman in *Tamas*. Even at the end of the *Svapna* state the mind is present with the soul. Therefore it was correctly said that the *Tatva Jnāna* (at the end of *Svapna*, &c.), leads to the liberation of the soul.

12. Thus knowing the essentials of the states above described, we find that there is no difference between the *Sushupti* and *Samādhi* States. For in both is the dissolution of the mind, so it is incorrect to say with some that the dissolution of the mind is one and the same thing as the liberation of the soul. In the state of *Sushupti*, even though there is a dissolution of the mind, the presence of the mind hinders the liberation of the soul. Then wherein consists the liberation of the soul? The following important explanation should be learnt. In sleep there is only the dissolution of our mind conditioned by the *Gunās*. But in *Samādhi* the mind is devoid of all *Tamas* and becomes universal, for the mind realizing the unity

with the universal-soul becomes enlarged. Such an enlargement and union produce a dissolution of the whole world. For *Mahābhūtas* and all the world are but the creatures of the mind. Such a union never drops back even into a shadow of duality, and brings *Moksha*.

13. He is also a liberated soul who is devoid of all self-love and enjoys beatitude. He discriminates between perishables and imperishables and knows clearly the knower, the knowledge and the known. Such a knower, though he looks ignorant to the common eye, is still a liberated soul. He who is devoid of *Sankalpa* (motive) attains *Bhāvayoga*, *Unmani State*, and ripeness to receive knowledge of Brahman. *Sankalpa* or motive, the least of it, is enough to bind a soul. Therefore, he alone is liberated who has practised perfect indifference on account of full and deep knowledge of all. So he is a *Jīvanmukta* who makes no endeavours in all the states, to whom there is no distinction between knowledge and the known, contemplation and the contemplated, motives and absence of motives, visibles and invisibles, thinkables, and unthinkables, and all other things, and who has fixed his mind.

R. ANANTHAKRISHNA SASTRY.

(To be continued).

Theosophy in all Lands.

EUROPE.

LONDON, 31st July 1896.

The President-Founder arrived on the 1st of July, from Paris. His visit to that city was chiefly connected with work on behalf of the Parsis. He there met several orientalists, and interested them in the great desire that exists among modern Parsis to revive the spirituality of their religion, and also to defend the antiquity of it which has been attacked. Their endeavours to prove it by excavations and the copying of old manuscripts, is very interesting to Theosophists, whose aim it should be to assist in the revival of this ancient faith.

The Sixth Convention of the Theosophical Society in Europe took place on the 4th and 5th of July, the President-Founder, Col. Olcott, being in the chair. The meetings were well attended, and there were present many delegates and members from the country and from other Sections. The Convention could not have passed off more harmoniously; no disturbing element presented itself and every one appeared entirely satisfied that the work of the Society was quietly and steadily progressing.

The Chairman's address was very warmly received. He began by remarking on the harmony which has pervaded the Society since the meeting last year, which is a startling difference to the state of affairs at that time and for many months previous. There may, he said, have been minor obstacles, but we have gained much strength in this year, and there is no disaster to record. He spoke of the Section lately formed in New Zealand, and of the wonderful progress made in Ceylon, where there are 120 Buddhist

cious nervous system liable to be upset by the least adverse circumstance, mental and bodily, and hence we find them liable to hysterics, mental shocks, convulsions, and so forth. The reproductive system is one scene of ruin and devastation. In the majority of cases the mammary gland is an atrophied organ. What child can receive healthy and sufficient nourishment from such breasts? and hence wet nurses are now in frequent requisition. As to the organs directly reproductive, you will generally find that some mucous or sanious discharge is constantly oozing from them, they being either inflamed, relaxed or displaced. Menstrual discharge is often irregular—sometimes painful and scanty, at other times profuse and prolonged over longer periods. The ovarian and uterine regions are probably tender on pressure. Sacral and neuralgic pains are almost always present, and coitus is many a time painful. In spite of all or some of these, they go on recklessly performing the maternal function* with the result that before they are 35 or 40 they look wan, haggard and old, with a bent-down frame and tottering gait, capable of no physical labor and entirely at the mercy of their servants, unless some wasting disease has already taken some of them to an early grave. I have actually seen many instances of young women with delicate constitutions, who, under a very limited strain of maternity should have been happy and healthy, but who are now simply wrecks of their former selves, having to bring forth children nearly every year.

The story of our young men entering upon married life without any preparation therefor is not less distressing. They scarcely know what they are about except that they have to perform a nameless physical act which is pleasure-giving, and that they are at liberty to pursue the pleasure without any let or hindrance. Like a small babe placed before a dish of sweetmeats, they repeat the pleasurable act as often as their capacities permit. They continue at this rate for a few months or years, laughing at all warning advice, and even inflaming their otherwise normal appetite by stimulating viands and aphrodisiac medicines. Thus they go on pursuing the pleasure. Alas! At what cost, one comes to know but too late. Eventually, evident symptoms of the failure of sexual power begin to show themselves—a circumstance so galling to every man. The ruinous condition of the nervous system comes to be written in plain but pallid letters on one's face. He has wasted his substance and lost the elasticity of his gait. He becomes unfit for sustained labour, mental or bodily; gradually headache and pain in the chest become his frequent guests. He becomes susceptible to cold, and bronchitis is not uncommon. One by one he loses the regularity of the habits of nature, and general lassitude, languor, listlessness and apathy take their place. Sincerity and earnestness, the spirit of enterprise, the consciousness of the capacity to present a bold front to the difficulties of worldly life—all these manly qualities desert him. In a word he has lived too fast, and hence has become prematurely old. His unrestrained sexual indulgence

* Though possibly against their own will.

soon gathers round him a large family of weak, sickly or deformed children, to provide for whose multifarious and unnatural wants he has neither the energy nor the capacity. Habits of moderation and abstemiousness, so easy to acquire when man is not accustomed to give unbridled license to his lust, become comparatively a difficult task for him. Thus, what with the anxiety of providing for his growing family, what with the constant sexual drain upon his body, and what with disease, he goes on sinking lower and lower, when, one of these days, Heaven's mercy overtakes him and the curtain falls upon the earthly scene of his existence. To all intents and purposes his life has been one great failure. It pains me to know that this will be the history of many a promising young man of our day.

G. V. K.

(To be concluded.)

RAJA YOGA BHASHYA.

[Concluded from page 753.]

THEN there are the five conventional states which ought to be known—viz., Jāgrat, Svapna, Sushupti, Turīya and Turīyātita.

Their signification is as follows:—If a man avoids all bad karma and does good karma, he is known as *Pravritta*; and such a one is said to be in the state of Jāgrat as he is in a state of wakefulness. A *Pravritta* is so called because he shuns the hells, &c., which are the result of bad karma, and endeavours (*Pravrittah*) to gain heaven for himself by doing good karma. If such a *Pravritta*, taking to asceticism, contemplates for ever upon the end of all births, karmas and the earthly ties, and is ever seeking after the liberation of the soul, he becomes a *Nivritta*.

15. If such a person seeks after a float to cross the ocean of earthly bondage and the flood of birth and death; is devotedly engaged in the worship of a Guru, having driven away all earthly desire and doing good karma as ordained by the Vedas; holding silence with patience, calmness, purity and fixedness of resolve, practising yoga and having controlled the breath, he (after death) enjoys svarga for a time, comes back to this world, continues his Yoga as if it were by a recollection, and shuns all desire, &c., as unsubstantial as things seen in a dream. (This is Svapna).

16. (Then comes Sushupti). The same person then contemplates upon the *Sat* of Brahman in the middle of the lotus of the heart by the above described method of *Antarīkshya*, and enjoys the pleasure of the remembrance of *Brahmānanda*. Then he says to himself. "I am now the only one; there is no second. For a time, owing to *Ajnāna* (false knowledge), I was *visva*. Then taking to the state of Jāgrat, I become *Taijasa*: now having crossed the above two states, I have become a *Prājna*. Essentially the same, I was different according to the different states I passed through. There is none other than myself." Thus,

with this consciousness, that self is the pure Brahman to whom there is no second thing, leaving off even the shadow of distant existence, the person should contemplate full and deep upon the Sun which shines inside. Though such a person is always on the high road to liberation, with a firm belief that he will certainly become Brahman, and though he is feeling the outside world by his senses, he should look upon the world and its enjoyment as mere pictures, and contemplate upon the whole world as nothing but self, and should be patient and enduring, true and pure.

17. Then the same person should drop off all egotism and contemplate that he is Brahman who is far above *Prājna*, and is the origin of all the world. He should then become conscious that all things had their origin from him and will dissolve in him. He then becomes Brahman, just as water in a pot plunged in the ocean becomes one with the waters of the ocean, or just as the atmosphere in a pot when broken becomes one with the atmosphere. Such a one goes to the *Turiyātita* state and is a *Yogī*. Him the people will worship as *Siva*, *Govinda*, *Paramasiva*. He becomes praiseworthy to all: to him there is no obstruction: he shines like *Dattātreyā*. Therefore all endeavours should be made (O pupil) to practise Yoga.

18. He should then enjoy the *Turiyātita* State, having dropped off all acts and states, fixed firm in Yoga, having placed his *Bindu* (fixedness of mind) in the *Paramātma* ether, and should be in a state of indifference which is essential to *Advaita*. This is the *Amanaska* method described in the *Yoga Sāstras*. All should do it.

19. Thus there are (1) *Unmanī*, (2) *Manonmanī*, (3) *Sahaja*, (4) *Amanaska*, (5) *Ajādyanidrā*, (6) *Yoganidrā*, and (7) *Anandākhandaṇanda*; and these are more or less synonymous and are used in *Rājayoga*. This enjoyment attainable by *Amanaska* is measureless and endless. The *Mahāyogis* are plunged in this ocean of enjoyment. The worldly joys are nothing to compare with this *Amanaska* joy. Thus *Sruti* says (*Taittiriyaopaniṣad*, 2nd chapter)—“That is one measure of bliss of Brahman.” Thus the man who enjoys such is a *Parama Yogī*.

20. The pupil thus instructed asked his Guru again: “O Guru, though you have explained the state of *Amanaska* yet I have not grasped it; so you should again kindly explain to me the same.”

21. Thus accosted the Guru said “I shall now tell you the furthermost secrets of *Advaita*.” Mere hearing would purify you. You should always have the *Sāmbhavi Mudrā* and by the method already revealed to you see the five signs already described. Then leave off the visible things and throw off as useless the things (*Siddhis*) obtained by previous good actions and penance. You should contemplate upon the unity of self with Brahman, the all-pervading, the unlimited, the birthless, *Siva*, *Parākāśa* the ungraspable, the One, *Hari*, *Achyuta*, the eternal bliss, and the cause of all. You will then know that living in caves is the best, and then get over the duality of things like existence

and non-existence, dream and that which is not a dream, sleep and sleeplessness, &c., and enjoy *Manonmanī*. Then by the conquest of all the passions, you should enjoy the *Amanaska* State and lead the mind to the ocean of *Brahmānanda*. Then you will attain Brahman which is fixed like a steady flame in a windless place next like a dry fuel, devoid of all unconsciousness, sleep, disease, breath and sighs, and duality, with a fixed body, you will attain quietude. Then your mind unable to move will dissolve in *Paramātma*. By the control of the senses, you should understand the destruction of the mind like that of the milk drawn from a cow. This is called *Amanaska*.”

22. “Now I am the Brahman which is *Sat*, *Chit* and *Ānanda*; and you are the pupil that are come to me: we are but one.” So saying the Guru placed his hand on the head of the pupil and continued, “If you think deep you will see you are Brahman” repeating this thrice the Guru said, “Now see Brahman by the *Tāraka* method.” Then the pupil said to the Guru, “I am Brahman” (*Brahadāraṇyaka*, III, 4, 10). “This *Atma* is Brahman” (*Brahadāraṇyaka*, IV, 5, 19). “There is in it no diversity” (*Brahadāraṇyaka*, VI, 4, 19).

So saying, seeing Brahman, full of the greatest joy and prostrating before the Guru, the pupil said, “I have been blessed by your grace.” Then with his mind fixed on the wide atmosphere, renouncing all the world, the pupil attained *Unmanī* stage, having dropped off all sensual pleasures, and having dissolved his mind in *Para* Brahman by the method learnt of the Guru. He then enjoyed unlimited bliss and became a liberated soul by the result of good work done in several births.

23. To the pupil who has dropped off all worldliness by the greatest joy of unlimited bliss, the king of the *Yogī* said thus:

“I am no other than you, we are not different, for the same Brahman is full and shines.”

So saying he, “by an embrace,” brought his pupil back to remembrance (to the world).

Then the pupil, thinking that all inside and outside is the white and shining Brahman, prostrated before the Guru.

24. Though the pupil has known and enjoyed eternal bliss, the Guru, addressed his pupil thus for the information of the world. “O pupil, listen carefully; you need not do any *Karma*; thus the saying that devoid of *Karma* is all happiness, is true. By means of Yoga, the *Karmas* dependent on the eight members of the body wait on him like. . . .” (The line is not intelligible here to translate). Therefore the person who desires Yoga should with fixedness of mind worship only Brahman, the all-pervading. The practice and contemplation may be either on *Saguna* or *Nirguna*. Such a one should necessarily leave off *karma*; for the outside as well as inside senses of such a person are all directed towards that one object. Therefore the fruits of *karmas* which give a continuation of births are not necessary for him. Even now the long string of *karmas* in previous lives bind us hard

to worldliness. To cut them asunder the fixedness of a resolute mind is required. It is for this only, the Yoga was prescribed. Just as a night darkened by the lusterless new moon is nowhere when the sun rises, in the same manner Yoga dispels all the ties. If the practitioner has by Yoga come to be conscious that the sun (of knowledge) has dawned inside his Pindānda, all his karmas from his first birth are cut off. Therefore such a one is devoid of all karma, is liberated from the bondage of Prakriti and enjoys bliss.

25. A mind with desire is the cause of all bondage. If it cuts off all desire, the practitioner is liberated. So all the world are creatures of the mind. If that mind is void of all, and ripened into the state of Manonmani the practitioner should then dissolve it in the Brahman which is all-pervading. The cause of such dissolution of the mind is given in the Uttaragītā by Vishnu. (Chapter I, 40). "Light, exists in the voice of the ceaseless sound, and Manas in that light; the space where the Manas, which is the cause of all the actions of production, existence and destruction of the whole universe disappears, is the supreme foot of Vishnu." Then after the dissolution of the mind he becomes a *Suddha Advaiti* (pure one); then there is not even a shadow of duality; this is a great truth. To keep the secret of this, the Yogī walks in the disguise of a child, a lunatic or a spirit, and engages in their doings. The Sruti says: "In the time of yore, there were Ribhu, Nidāgha, Dattātreyā and Raivata, &c., who disguised their bodies and actions and behaved like drunken people." Even though the Yogī has attained bliss, turned off from the karmas to ascetism, he will appear to the people as one who is bound down by Prakriti. Therefore the Amanaska Yogī is the best of all.

26. To such a Yogī, no anointment, no ghee, and no rubbing is necessary. For by the Amanaska, he attains the body of never decreasing health and the sovereign medicine by which he attains all Siddhis, the Rājayoga, the dropping off of hunger and thirst, the dwindling of the excretions, spare food, healthy body, without disease, control of sleep, &c. By the fixedness of the breath and senses, he never fears a fall from beatitude.

27. Therefore he whiles away his time as he likes, now and then by Amanaska, the source of all Siddhis, which is above all suddhādvaita by the *Siddha*, &c., postures by the *Mūla Bandha*, &c., by the stoppage of the vital breath and by controlling his senses from the objects of knowledge and the discriminating power of the senses, &c. Such a one is always drinking the nectar of Brahman to be had by *Samādhi*. The Sruti says—"His only expectation is to meet death" (Chandogya, 6-14-2). Thus this man is called Paramayogi Paramahansa, or Avadhūta, mere sight of him purifies all the world. Even a worldly man by serving such will become a liberated soul. Even the twenty-first remove from him will be liberated. His mother will be liberated. His father with all his descendants will be liberated. So ends the praise of the Yogīs.

28. Nārada and others have attained bliss and passed above all old age and death only by means of this Rājayoga. We have to think here about it. In other bodies there are the 3 Tāpas, 6 Kosas, 6 Enemies, 5 Kosas, 6 Changes, 6 Waves and 6 Brahmas.

The three Tāpas are (1) *Ādhyātmika*, (2) *Ādhidaivika*, and (3) *Adhibhautika*. These are again Sub-divided into three divisions as Karthā, Karma, and Kārya, Jnātā, Jnāna, and Jneya, and Bhoktā Bhogya, and Bhoga—all together nine in number. The six Kosas are, skin, flesh, blood, bone, Snāyu and marrow. The six enemies are, Kāma, Krodha, Lobha, Moha Mada, and Mātsarya. The Kosas are Annamaya, Prāna, Manas, Vijnāna, and Anandamayas. The six vikāras or changes are Priyatva, birth, growth, declension, Apakshaya and Vināsa. The six waves are hunger, thirst, Soka, Moha, Jarā and death. And the six Brahmas, are Kula, Gotra, Jāti, Nām, Varna and āsrama.

People with all these are ever under the control of Yama and always immersed in the bondage of family.

Therefore it is to be understood that one desirous of getting over family bondage should take hold of the route to Brahman, lead the Kundalinī from the Mūlādhāra through the hole of Sushumnā by stopping the air, moving along Idā and Pingalā inside the Sushumnā and then breaking through three knots of Brahma, Vishnu and Rudra on the way, and then through the cave of Ājñā, unite with Tāraka. Then, through the middle way of half Bimba, he will become the fire blazing without any hindrance and kindled by the wind. Then he will become satisfied with the flow of the drops of nectar from the sphere of the full moon shining in the Ether near that blaze. He then becomes ethereal Tatva, having attained the form of Sadānanda; then he should contemplate that he is liberated by the particle of grace from the guru.

R. ANANTHAKRISHNA SASTRY.

Theosophy in all Lands.

EUROPE.

LONDON, August 27th, 1896.

This has been the holiday month and there is but little to report in the way of activities. Several of the workers at Head-quarters have been away, and the Blavatsky Lodge has been closed for the time. The next lecture there will be delivered by Mrs. Besant on the 3rd September, the subject being "The Basis of Brotherhood." Afterwards the usual weekly lectures will be continued. Mrs. Besant will lecture at several towns in the North of England, and will also visit both Amsterdam and Paris before leaving for Brindisi, where she sails for Bombay in the P. and O. steamer *Khedive*, on the 13th September.

Mr. Andrew Lang writes in the *Contemporary Review* on "Passing through the Fire", a rite which he says deserves the attention of science though not likely to get it. He shows evidence that the rite was well known