

FIRST STEPS

IN

YOGA

*In this book the Author
endeavours to give you
an outline of the Yogi
Philosophy*

S. D. RAMAYANDAS, D.Sc., LL.B.

27

FIRST STEPS IN YOGA

FIRST STEPS IN YOGA

By
S.D. RAMAYANDAS,
D.Sc., LL.B.

LONDON :
L. N. FOWLER & CO. LTD.
29 LUDGATE HILL, E.C.4

FIRST STEPS IN YOGA

BY B. K. S. IYENGAR

PRINTED IN GREAT BRITAIN BY
LOWE AND BRYDONE (PRINTERS) LIMITED, LONDON, N.W.10

FOR HER LOVE, DEVOTION, AND REVERENT
OBEDIENCE,
THIS BOOK IS DEDICATED
TO
SARUSAH.

CONTENTS

CHAP.		PAGE
I.	KRIYA YOGA	II
II.	HATHA YOGA	21
III.	KARMA YOGA	31
IV.	RAJAH YOGA	38
V.	MANTRA YOGA	51
VI.	GNANI YOGA	59
VII.	BHAKTI YOGA	70

FIRST STEPS IN YOGA

CHAPTER I

KRIYA YOGA

INDIA, the home of all that is mysterious, sends her greetings to the student of the West.

In this book we will endeavour to give you an outline of the Yoga Philosophy, to lead you to the stage where you will be able to form a definite decision in regard to your future interest in the Wisdom Religion.

You will gain knowledge from this book in proportion to your spiritual unfoldment, and the more you bring to it the more you will learn from it.

Yoga is the fundamental teaching that has been handed down through the ages, from guru to chela, since the time when mankind first seriously and reverently gave thought to the problems of Life.

The Ancient Yogis learned by experience, and the student of this book, if he intends to use it properly, will have to study and experiment, practice and meditate, until he too learns the underlying principles of the Yoga Philosophy.

The Yogi seeks to know and understand Life

He seeks to realize God in every form of life, and finds Him everywhere, and at all times. Therefore search for Knowledge, and do not rest until you have found it.

“Seek Truth if thou the Truth wouldst know.”

The aim of the Yogi is to attain freedom from all that is not Real. If you are ready for this book, it will be the means of helping you to find the Kingdom of Heaven within you.

Knowledge is based upon experience, and forms the starting-point of theory, experience being one of the fundamental things in life. We can, and should have, very definite theories about the really important things appertaining to life.

Birth, Life, Death, and what happens after death, are things that claim our attention as being really important. We may, by an effort of faith, believe any statement presented to us without even thinking about the possibility of such a statement being true. Such an action on our part would be condemned by all earnest students as imprudent in the extreme.

Western students are becoming more and more interested in the important facts of life, and are using the laboratory as the melting-pot into which are cast the time-worn theories of our fathers, to emerge as scientific facts, or to be discarded as fallacies. The scientific manual has become the

Bible of the modern man, and will remain so for years to come.

Science has added much to the safety of our factories, the comfort of our homes, the efficiency of our schools. Science will yet add much to our idea of Religion, and our conception of God.

The world has outgrown old-fashioned limitations, worn-out beliefs, doubts, and fallacies. People are working and waiting for the dawn of reason to break upon a war-weary, theory-stricken world. The world wants peace.

Everyone who has interested himself in religious propaganda has felt the need of something or someone possessed of the power to impress upon the minds of men the necessity for religion and the reality of God.

That religion is a necessity in our daily life will not be denied when the fundamental principles of religion have been subjected to scientific examination, and reasoned with logical accuracy.

Man is a threefold being—a spirit, living in a body, manifesting consciousness through the mind.

Religion, to be of practical value, must enter into our daily life, must be such that it can be applied to our material, physical, social, and individual problems. Reality in religion will make even ordinary daily work inspiring and spiritual.

There is ever a Way to the Feet of the Master,

a narrow Way edged with the ordinary commonplace things of life.

The purpose of this book is to point out a way in which your spiritual nature may be developed, your problems solved, and religion made of practical use in every phase of your life.

"Seek ye first the Kingdom of Heaven, and all else shall be added unto you."

The Yoga Philosophy is divided into separate branches, each having for its aim the development of some part of man—body and mind, etc., being trained in turn, until the student has attained well-balanced development. Kriya Yoga is the preliminary training; next comes Hatha Yoga, the aim of which is to purify and develop the physical body. The student is then ready to practise Karma Yoga, which consists of work done for nothing, service for Humanity, rendered without thought of reward or gain.

The object of Yoga is to train the student to attain union with the Universal Spirit.

Everything is part of the One Spirit, and the Souls of men are as the reflection of the sun in jars of clear water—One Sun being reflected many times.

Rajah Yoga deals with the training of the Mind, and the development of Occult Powers. The Yogi does not aim at developing Occult Powers; he knows quite well that when he has gained absolute

mastery over his physical body, when his mind has been trained to obey his will, then will Occult Powers come to him, not before.

When the student is ready, that is when he has sufficiently developed his character and will power to use such wonderful powers in the way they should be used, they will come to him. Such reverence do the Hindus give to the practise of Rajah Yoga that they would not think of attempting to practise it without a guru, but, then, in the East the people are much better informed in Occult matters. They know that "When the chela is ready, the guru appears."

When the chela, or student, has mastered the principles of Rajah Yoga, he will be ready to learn something of Mantra Yoga, or the Yoga of Mantras.

A Mantram is a sacred word, or collection of words, the rhythmic repetition of which so alters the vibration in the chela's body that the pranic force is liberated. This leads to the practise of Gnani Yoga, the Yoga of Wisdom, leading to the study of Bhakti Yoga, the Yoga of Love.

There are many other branches of Yoga, but if the student of this book will read it carefully, and religiously practise the exercises given at the end of the chapters, he will be in a position to realize "the Kingdom of Heaven" within, and "all else shall be added unto him."

The first grade of development is called Yama. The chela must learn to avoid the deceits and illusory pleasures of the world. Civilized life is full of petty lies and shams.

He must not kill, or cause any creature to be killed.

He must not steal, or receive anything for which he has not returned full value.

He must not speak words that are not true, neither must he cause anyone else to do so.

He must not think impure thoughts.

Sexual desire must be completely controlled, and regulated.

Do not think Yama is difficult to practise; remember, practise makes perfect, and the chela will never succeed until he has become perfect in Yama.

The second grade is Niyama. The chela must learn contentment, and must cultivate good, kind, unselfish thoughts. He must have absolute, unwavering trust in the Universal Spirit.

The chela should practise grade one; then when he thoroughly understands its part in his life, when he has made it a part of his life, he should practise the next grade, and so on all the time. The Yogi never finishes studying, practising, and meditating.

The third stage is Asana or Posture. Yogis have proved by experience that meditation is easier

in some positions than in others. Asana gives the chela the best positions in which to practise Yoga.

Having learned to assume a correct position, the chela will turn his attention to Pranayama, or the regulation of the breath. The air we breathe contains oxygen, which purifies the blood, and prana, which nourishes the nervous system. The Hindus have a very complete knowledge of Occult matters; and Western scientists are beginning to prove theories that the Yogis have proved centuries ago.

One of the things the Yogis have known long ago is the part breath plays in Occult Development.

They have a complete Occult Physiology unknown to Western science, and yet tangible enough to be proved by anyone earnest enough to study Yoga properly.

Pratyakara is the next step to claim the chela's attention. It consists of complete subjugation of the animal senses, and complete introspection and meditation. When the chela has reached that stage of perfection where he can turn his thoughts away from the world, and hold them within himself, then he may go on to Dharana.

Dharana means that stage of Yoga where the chela learns to concentrate. People think that concentration is fairly easy; but one has only to attempt to read an ordinary book in a railway

By

carriage to realize that concentration as the Western people know it is not concentration at all, but just attention.

Having learned the difficult, though by no means impossible, lesson of Dharana, the next step is Dhyana, the aim of which is complete union with the object of one's thoughts. Once Dhyana has been mastered, the chela is ready for Samadhi. The aim of Samadhi is the attainment of Cosmic Consciousness, a sense of oneness with all Life.

Having reached this stage of his training, the chela does not finish ; for he has yet much to learn. He has only been preparing himself for still greater fields of work and study.

The aim of Yoga being Union of one's Soul, or, to be more correct, of one's *Self* with the Universal Spirit, it stands to reason that as long as there is life there is progression, and even after life—as most people know it—has ended progression still takes place.

In fact, the Hindus know from experience that Man is not his body. They have found out long ago that man is immortal. It is not the purpose of this book to prove, or even attempt to prove, that man is immortal.

To gain any *practical* good from this book, the reader should have clear, definite, and indisputable reasons for believing that man is not only immortal,

but that he is possessed of wonderful Occult Powers, which he can use here in this life. Unless the reader has such reasons, this book will be but of mental interest, the deeper truths of Yoga teachings that are hidden between its lines will not be found.

When a man is ready for spiritual knowledge, it will come to him ; the latent power within him will help him to find that which he seeks. There will be a yearning after the things of the Spirit. Each Soul has some work to do that no one else can do, and that has its definite part in the Great Plan of Life.

Preliminary Steps to Kriya Yoga

You have set your foot upon the Path. You are ready to go onward, or to step aside ; no one can go back, but all can go forward. Every human soul can tread the Path that leads to Wisdom. The choice lies with you.

When all the treasures of Earth are lost, when all the things you have slaved to get are gone, when even love seems to fail, there is One Thing that remains. That is Spirit. The Kingdom of Heaven is within you—a state of being, a condition of Peace, that remains the same for ever. Seek to enter that Kingdom, and there you will find the Key to all your problems, the solution to all your difficulties,

for you will come face to face with Your Soul, the REAL YOU.

Put this exercise into practise to-day, and carry it through in every detail—do not miss one single day :

Sit still for at least five minutes ; do not move.

Sit upright in an ordinary chair, and rest your hands in any easy position, breathing deeply. Think of some fault in your character, and imagine the opposite characteristic. Hold the mental image before you. If you do this every day you will soon notice a difference in your daily life.

If you are given to speaking unkind words (and there are few people who have not had to break such a habit), think of some kind word, and imagine that you are saying it to the person to whom you usually speak unkindly. Then relax, close your eyes, and repeat the words mentally. Do not move. This is only a preliminary exercise, designed to prepare you for Kriya Yoga.

The same method may be used to cultivate habits of Truthfulness, Love, Purity—in fact, there is no limit to the development of character by this method.

CHAPTER II

HATHA YOGA

AT this stage the chela should have thoroughly practised Kriya Yoga, Yama especially, and should be able to practise Niyama quite easily. Character should have been strengthened, and habits of Truthfulness, Piety, Honesty, and Kindness developed.

The idea of non-injuring should be definitely established, so that the chela would not *willingly* injure any creature. When this has been done the chela is ready to practise Hatha Yoga.

The Hindus have a peculiar system of Occult Physiology, and in studying it we will assume that the reader has already learned something about the Astral Body. If not, it will be to his advantage to read one of the many Occult books dealing with the functions, etc., of the Astral Body in the development of the Spiritual Nature of Man.

Hatha Yoga teaches the chela how to gain mastery over every function of his body—and Yogis regard the Physical Body as being the Temple in which the Spirit dwells. As such, it is the first thing to claim the attention of the chela. It must be purified and strengthened, and one of the easiest

ways to purify the body is to breathe deeply—in fact, deep breathing is the first thing the chela must learn if he would achieve success in Hatha Yoga.

The Astral Body has a physiology of its own, and, before we go any further into the study of practical Hatha Yoga, we must give some consideration to the use of the Astral Body in Occult development. We must learn how to breathe, sleep, eat, and walk, so that we are constantly drawing vital force into our bodies from water, air, light, and food.

We will not mention the Astral Body, except to say that it actually does exist, and that, if the reader is ready for this book, he will already have some information concerning the Astral World and the Astral Body. If he does not possess it, then he will have to do so before he can use this book in a practical manner.

Yoga is dangerous unless one knows the elementary facts of Occultism ; but, once let the elementary stages of Occultism be thoroughly understood, Yoga is not dangerous, because before anyone can use Yoga to work harm to another, or to cause trouble in any way, he must find the Spirit of the Teaching. Only the Soul who is ready for Yoga will possess the means to study, use, and practise its teachings.

In the centre of the body there is a hollow tube, shaped like the barrels of a double-barrel shot-gun—that is, two hollow tubes joined side by side, so

that if you could place your eyes to them you could see through them. This tube is called the Sushumna. Up and down this tube there passes a force called the Kundalini.

In ordinary people who have not developed their Occult powers this Kundalini is coiled around the base of the Sushumna, just like a snake coiled around a bamboo cane.

At certain places in the Sushumna there are important centres, called Chakras. They are wheel-like in shape, colourless, and stationary in one who has not practised Rajah Yoga. When development commences these Psychic centres take on colour, and, finally, with their vivification Clairvoyance and Clairaudience, and other Occult powers, are acquired. In the developed man each Chakra has a certain colour, and it spins around rapidly.

In Hatha Yoga we will only consider the parts the Sushumna and Kundalini play in developing physical strength.

As we have pointed out in the first chapter, the air we breathe contains Prana, and the object of Yoga is to train this Prana to flow down one side of the Sushumna, to strike on the Chakra at the base of the spinal column, causing it to revolve, and then to flow up through the other side of the Sushumna.

The Prana is carried to all parts of the body by certain nerve centres, called Nadis. They are star-like

radiators of Prana, and, from seventy-two thousand principal Nadis, they branch out all over the body. Each one of them has innumerable ramifications.

Strength and health depend upon a regular, rhythmic supply of Prana being sent out to all parts of the body.

Prana has three states, physical where it manifests as Sex-force, mental where it becomes Thought, imagination, etc., and finally its highest vibration, that of Psychic force, merging into pure Spirit. Sex-force is just Pranic force that is confined to the Chakra at the base of the Sushumna, and, once it can be drawn up and sent to the various Nadis, it becomes physical strength, and manifests as health. There is no health without properly distributed Pranic energy. Pain, disease, illness, etc., can all be traced to deficiency of Pranic force in some part of the body.

Prana may be applied to the body by water, and cold-water baths are quite an established custom among the Yogis. Water that has been boiled has lost much of its Pranic energy ; therefore Yogis prefer to use cold water, which retains the vital energy in its natural state. The chela should keep his physical body perfectly clean, washing from the waist upwards to the face in cold water every morning, and from the waist down to the feet every night.

Cleanliness is the first step in Hatha Yoga.

The application of cold water to the sexual organs has a strengthening effect, and also serves to increase the Pranic energy in that part of the body. Having accustomed himself to the regular use of cold water, the chela may commence the breathing exercises which form such an important part of Hatha Yoga teaching.

Since breathing forces the Prana down the Sushumna, causing it to work upon the Chakras so that, one at a time, they become awakened, it is of the uttermost importance that the chela should pay particular attention to the principles of Yoga breathing-exercises.

The first exercise in breathing is the practise of the Yogi Complete Breath. Once the Complete Breath is mastered, it will be comparatively easy to understand the other methods of Yogi breathing, the knowledge of which is absolutely necessary to the satisfactory practise of Hatha Yoga.

Correct breathing should result in a warm glow being felt all over the body, as the Pranic energy finds its way to each of the seventy-two thousand Nadis, and thence to the innumerable sub-nadis. Ordinary breathing, besides being incorrect, often causes the Pranic energy to remain in the region of the lungs, making the temperature of the body higher in some places than in others, and thereby paving the way for colds and other illnesses.

If the exercises are mastered so that they become part of one's daily life, there will be no need to even think of catching cold, as the proper distribution of Prana will make this impossible.

Now we will give in detail the Yogi Complete Breathing exercise.

Stand erect, hands to sides, head held level with the body, the spine quite straight.

Now inhale slowly a deep breath, keeping the shoulders quite still, raise the chest from the abdomen ; but *do not* raise the shoulders. Retain the breath, mentally sending it to every part of the body.

Exhale slowly, lowering the chest.

This is the proper way to breathe, and it should be practised until it becomes the usual way of breathing.

While the Pranic energy has been moving down the Sushumna it has been adding renewed vitality to the Chakra at the base of the spinal column, so that the energy returned through the other tube of the Sushumna becomes transformed into Ojas.

Ojas are vibrations of the Sacred Energy that have been transformed by Pranic activity.

Sex-force, conserved and transformed into Ojas, give the chela an unlimited supply of energy, and prepare his body for further work in Yoga. The more Ojas a man has in his body the better he will be able to practise Occultism, for Ojas are the Sacred Energy, without which there could be no life.

Ordinary Physical Culture methods do not give much attention to the acquisition of health, laying more stress on the need to develop strength, therefore differing fundamentally from the Yogis, who claim that there can be no strength without health. In fact, the Yogis claim that health is but the manifestation of Pranic energy evenly distributed in the body.

The Oriental cannot see any difference between health and strength; he argues that there is no health without strength, and that, without strength, who can call himself healthy? So we will let the matter rest; later we may return to it when we have gained more knowledge.

Health and strength are absolutely necessary to the study and practise of Yoga. After practising the Complete Breath, the chela may learn the Cleansing Breath, the object of which is to rest the Nadis used in radiating the Pranic energy throughout the body.

Sit or stand erect, hands to sides, head held level with the spine. Inhale slowly, retain breath, and form the mouth as though you were going to whistle; do not make any sound, then slowly exhale a little breath. Retain the rest of it, then exhale a little more, then retain, and so on until all the breath has been exhaled.

The next step is the Yogi Vocal Breath, which

will greatly strengthen the vocal organs, and make the voice beautiful and clear. It must be practised very carefully, so as not to strain the delicate vocal chords.

Stand erect, hands to sides, head held level with the spine. Inhale a complete breath, retain it for a few seconds, then force the breath out in one movement, beginning from the diaphragm, and opening the mouth wide.

The next step is the most difficult one, as it demands strong will, vivid imagination, and absolute determination, without which no one can become a Hatha Yogi. We refer to the Yogi Rhythmic Breath.

Stand erect, hold the right hand in the left hand in front of the body. Keep the head held level with the spine. Inhale a complete breath, mentally counting 1, 2, 3, 4, 5, 6. While you inhale imagine the Pranic energy flowing down the Sushumna like a fine, silvery stream. Then imagine the Prana being held in the body, at the same time WILL it to remain there, mentally counting 1, 2, 3. When you have done that, exhale slowly, meanwhile imagining the Prana flowing from the body in a fine, vapoury stream. Mentally count 1, 2, 3, 4, 5, 6 while you exhale. Keep the lungs empty while you mentally count 1, 2, 3, then inhale and repeat the process over again.

While inhaling mentally count 1, 2, 3, 4, 5, 6. While retaining the breath mentally count 1, 2, 3. Exhale while you count 1, 2, 3, 4, 5, 6. Keep the lungs empty while you count 1, 2, 3, and repeat.

Take special care to do this correctly, or you will never be able to attain success in Hatha Yoga, or, in fact, in any of the next higher branches of Yoga teaching, since each step must be mastered before the next is approached.

The Rhythmic Breath should be practised until the chela can count and imagine without conscious effort. In time it will be so easy that the chela will not notice it, and he will be able to commence Rajah Yoga.

We will now consider the practical application of Hatha Yoga.

Daily Exercises in Hatha Yoga

Pranayama

1. Use cold water as directed.
2. Practise the Complete Breath twenty times.
3. Practise the Rhythmic Breathing for at least five minutes.
4. Practise the Cleansing Breath.

The chela should now be able to send Pranic energy to any part of the body at will, and should

be able to *feel* it tingling in his hands and feet. At this stage the student should commence to practise in the Hindu way—that is, he should sit on the floor with his legs crossed, as tailors do in this country. Do not worry if you cannot do it at first ; practise makes perfect, so keep on trying.

Before one can get the best results from the practise of Yoga one must attend to the preliminary stages. Asana, or the correct position in which Yoga should be practised, is one of the little things, but in Yoga teaching little things are of supreme importance.

Try to sit crossed-legged on the floor. Keep on trying—it can be done. When you can assume that position, hold your right hand with your left hand, as if you were shaking hands with yourself. You are now in the correct Asana in which to practise Pranayama, or the regulation of the breath.

Assume the above Asana, and practise Yogi Complete Breath twenty times. When you have finished, practise the Cleansing Breath.

Sleep on a hard bed, eat only pure food, and take a long walk every day. You should wear loose clothing, and should never practise after a meal, as the Prana will not get beyond the stomach.

Meditate before you practise, and Pray when you have finished your Yoga exercises.

Seek the Kingdom of Heaven with all your being.

CHAPTER III

KARMA YOGA

THE power to distinguish between the Unreal and the Real is the first stage in the study of Karma Yoga, and the chela will find that it is no easy task to acquire such discrimination. He must see Truth in all things, must learn to see beyond the outer shell to the Reality within. Unless he does this, further progress in Yoga is impossible.

When the shams and falsehoods of the world have no claim to his attention, the chela will know that he has passed one stage in the development of Spiritual Perception.

Although the word Karma simply means action, its connotation is far-reaching, since actions are the results of hidden activity, constantly taking place in our surroundings. Every action is a cause determining another action, which in turn causes further action, and it is the constant repetition of cause and effect that makes what is termed Karma.

As one writer very aptly put it, "We sow a thought, we reap an act. We sow an act and reap a habit. We sow a habit and reap a judgment." Karma, then, is the constant effects of our past

actions, making us act in certain ways, which in turn results in further effects, and so on until we have learned the Lesson of Life.

Karma is Divine Nature, acting through the immutable laws of cause and effect, and, as is the case with all natural laws, its operation can be suspended by the introduction of the Higher Laws of Nature.

As a man sows, so shall he reap. That is the Law of Karma. We get from Life in proportion to what we give, and, though it may not always appear to be so, yet if we study the Book of Life, as the student of Karma Yoga studies it, we will find that the Law of Karma works with unfailing regularity.

Karma is one of three kinds : that which is worked out and is past, that which we are at present working out, and future Karma, over which we have power of control.

With the Karma of the past we can do nothing—it is gone ; with that of the present we can present a brave front, knowing that even our troubles have come to us as result of action, and that even the most bitter suffering has a lesson to teach, if we will but seek to learn it. Over our future Karma we can exercise conscious power of control. We can live so that our actions bring only good Karma—that is, good results.

When our actions are such that the results are

evil, we generate only bad Karma ; but even bad Karma is only good Karma in the making, since we learn by experience that evil begets evil, and so we avoid that which causes pain.

The student of Karma Yoga can build his character as a mason builds a wall, working with and through the immutable Law of Karma. He who understands this law does not act without thinking, not only of the act itself, but of its probable consequences, both to himself and to others, so that his actions are the result of right thinking, which in itself is the forerunner of right action.

The thoughts of man are the cause of his actions, and it is only when he can consciously control his thoughts that he can with any degree of certainty control his actions.

Thoughts are tangible. By means of scientific instruments they can be weighed, photographed, and measured.

Thoughts are the bricks with which we build Character. If we meditate on Love, we shall work love into our character.

Karma Yoga is the Yoga of work, the daily living so that every action shall generate good Karma. Regular practise of Kriya Yoga will prepare the chela for Karma Yoga, will enable him to live a life of unselfish devotion and ceaseless service to Humanity.

Some people have an entirely wrong conception of the Law of Karma. They think that under it man is robbed of free will, and that the power to shape his own destiny is taken out of his hands. Such an idea is the result of an incomplete Knowledge of the fundamental principles of the Karmic Laws, which operate through all forms of life, and form an integral part of the Universe.

As a man thinks, so does he act, and the results of his action are determined by the previous action, so that you get out of life just what you put into it—no more, no less. Some people have riches which they have not earned, which does not seem to be in accordance with the inevitable working of Karmic Law ; yet it is their possession of riches that is used by the Lords of Karma to mould them into better men, better women ; and, remember, their present state is the result of seed sown in a past existence.

Again, some people have very little of this World's goods, yet they are ever working, striving, and struggling to gain earthly possessions ; and in some cases they are morally all that could be desired, yet it is impossible for them to succeed. This seems unfair, when looked at from a worldly point of view ; but it is not unfair, or unjust. There is nothing unfair in the working of Universal Laws, and the Law of Karma is no exception to the invariable rule of the Universal Spirit.

It is only by struggling against the difficulties of life that we develop Character. When man disobeys the Laws of Health, Mother Nature, through the Law of Karma, punishes him with the infliction of disease, which will disappear from the face of the Earth when Man learns to obey the Laws of Nature, and not strive to alter Nature to fit in with his puny scheme. Pain drives man back to the arms of the Universal Mother—Nature.

Among the various schools of thinkers much discussion has taken place as to whether God created the World or whether the World evolved. They cannot get out of their heads the time-worn theory of the Creation, as it is read with the eye of the mind. If they would only read it with the eye of the Soul, they would see the Spirit of the Teaching. The meaning is quite different from that which they have been taught to accept.

Those who believe in creation argue that God created man in a special sense, while those who believe in Evolution argue that all Life evolves through many forms, of which the human form is the highest, at the present stage of the World's evolution. The fact is that the difference is not so great as it would appear to be, when we view it from the standpoint of Occultism.

We can clearly see that this difference of opinion has resulted from an ignorance of Occult Knowledge.

We know that animals have souls ; so has man ; but there is a vast difference between an animal and even the wildest savage. The difference is the Key to the question of Creation or Evolution.

Animals at their stage of evolution have only what is termed a Group Soul—that is, they are not able to think individually. The consciousness of the “ I ” is not theirs. At this stage we assume that the reader has at least a slight knowledge of Reincarnation.

Reincarnation teaches that there is Life in all things ; all are manifestations of the Absolute, the Universal Spirit. The stones and rocks manifest Life, slight it is true, yet, nevertheless, they manifest it. Plants have a greater power of manifestation of God Consciousness, hence they are higher in the scheme of Evolution. Animals have a yet higher manifesting power ; therefore they are higher in the scheme than plants ; but animals are not possessed of individuality, as we call the consciousness of the “ I.” They cannot think “ ‘ I ’ am cold ” ; they feel cold, and they think “ cold ” ; but they cannot think “ ‘ I ’ am cold,” because they are not individual Souls, only Group Souls.

It is when the animal is reborn—or, as we say, reincarnated—into the body of a savage that the power to think “ I ” manifests. It is the power to think “ I ” that God has specially created for Man,

the conscious feeling that the life is the "I." When one learns a little of the Occult Teaching, then much light is thrown on material problems.

Pain, Joy, Success, Failure, even Death itself, are only lessons we have to learn, and once the chela can grasp the *meaning* of the lesson—the *reason why* one should suffer pain, failure, etc.—then will he realize that nothing can touch his Soul, for it is Part of God, a spark from the Divine Fire of Life.

Daily Exercises in Karma Yoga

1. Meditate for at least five minutes on Truth, Love, Devotion, Courage, etc.

Take one subject and meditate on it regularly for ten minutes every day.

At the end of a week select a new subject, and repeat exercise one.

2. Express only thoughts that are good, true, and beautiful.
3. Fix your whole attention on the Spirit, and seek to enter the Silence.

CHAPTER IV

RAJAH YOGA

IN our study of Hatha Yoga we mentioned the Sushumna, and gave some information as to its importance in the development of physical strength and the maintenance of health. We will now consider the Sushumna with regard to the development of Spirituality, and the attainment of Occult Powers.

We assume that the reader has gained at least an elementary knowledge of the seven bodies of Man: the body, or the physical principle; the Pranic body, or the energy; the instinctive body, or instincts; the emotional or Astral Body; the intellectual body or mind; and finally the Spiritual body, or *superconscious* mind.

The seventh principle of man, the Spirit, does not enter into our consideration here, as the chela has far to go before he can study Spirit in relation to the Absolute.

Hatha Yoga dealt with the Sushumna, and the radiation of Prana through the Nadis, and taught us how to breathe so that the maximum amount of Prana could be drawn down the Sushumna and

brought to act upon the Chakra at the base of the Sushumna, the Muladhara Chakra. Having reached the Muladhara Chakra, the Prana becomes transformed into Ojas, which are stored in the main Nadis, to be drawn upon for physical, mental, or Occult power.

When the Prana acts upon the Muladhara Chakra, it has the effect of setting up vibrations, the continuation of which will awaken the latent power of the Kundalini, the Coiled Serpent as it is called in Sanskrit literature.

The Kundalini is an electric, fiery, Occult, or Fohatic power, the great pristine force, which manifests in all organic and inorganic matter. It is called the Coiled Serpent on account of its spiral-like movement in the Sushumna during the practise of Rajah Yoga.

Under ordinary conditions the Kundalini remains coiled up at the base of the spine ; but, when the Pranic energy is constantly being sent down the Sushumna, it sets up vibrations which act upon the Kundalini until it becomes awakened and moves in a snake-like manner up the Sushumna, in a series of coils, one upon the other, striking upon the Muladhara Chakra, vivifying it until it glows with colour and spins round like a wheel.

Chakras look like small wheels, and in the body of a developed Yogi they glow with beautiful

colours, and spin so rapidly that the movement can hardly be discerned.

The purpose of Rajah Yoga is to gain absolute mastery over the mind, and while this is being achieved Occult Powers develop; but the Rajah Yogi does not seek to develop them, he aims at attaining Union with the Universal Spirit, and he is content to receive Occult Powers when the Spirit gives them to him.

When the Kundalini has been awakened, it finds its way through every Chakra in turn, and sometimes there is a long time of waiting between the time when the first Chakra, the Muladhara Chakra, awakens, and the time when the second Chakra, the Svadisthana Chakra, awakens.

It takes many years of practise in Rajah Yoga to awaken even the Muladhara Chakra. Each Chakra has its own particular part in the development of Man. The Muladhara Chakra, when awakened, gives freedom from disease. In other words, it radiates the Ojas through the physical body, manifesting Perfect Health.

The second Chakra, the Svadisthana Chakra, is situated at the base of the sexual organs, and when awakened the chela becomes able to enter the Silence, and to learn something of the "Love of the Spirit."

The third Chakra is called the Manipura Chakra,

and is situated just below the solar plexus. When awakened the chela becomes Clairvoyant, and is able to practise Psychic Healing.

The fourth Chakra is situated in the heart, and is called the Anahata Chakra. The chela who has awakened this Chakra becomes Clairaudient, and is able to produce Physical Phenomena.

The fifth Chakra is called the Vishuddha Chakra, and is situated in the throat. The Yogi who awakens this Chakra will be able to see the Adepts, and will be able to travel in the Astral World. This is one of the most important Chakras.

The sixth Chakra is situated between the eyebrows, and is called Ajna. It is connected with the pineal gland. The awakening of the Ajna Chakra causes the development of many wonderful Occult Powers; but the chela will have to be far advanced in Rajah Yoga before he even contemplates the awakening of this important and sacred Chakra.

The seventh Chakra is called the Sahasrara, and is situated at the roof of the palate, and, since its awakening is no easy matter, we will not consider it any further. When the chela is ready for more knowledge of this wonderful Chakra, he will find it. Nothing is ever withheld. When the chela is advanced enough to require books, they will come to him; but, remember, there is a vast

difference between *wanting* something and being *ready for it*.

To be ready for Yoga you must be able to use its teachings so that only good will result. The aim of this book is to prepare the reader for higher studies in Yoga.

The next important step is a consideration of certain Mudras, as they are called. A Mudra is a combination of Asana and Pranayama, coupled with all the Yogi mental exercises. There are many Mudras, the practise of which will arouse the Kundalini.

At this stage it is well to give a word of warning as to the dangers involved in the practice of Rajah Yoga.

If the Chakras are awakened in the wrong order insanity will result, because the Pranic energy is acting upon the wrong centre, and thereby straining it.

The most common danger is that of becoming a Yogi of the Left-hand Path, or, to put it more plainly, a Black Magician. If the Kundalini is driven *down* the Sushumna instead of *up*, the force awakens the three lower Chakras, which can only be used in Black Magic, and the awakening of which spell ruination to the Spiritual Development of the chela.

Another danger is loss of the Kundalini. That is

it may get beyond control and leave the body, then the chela will quickly grow old and die.

Rajah Yoga is the most dangerous of all branches of Yoga, and it should never be practised without a guru. Remember that "When the chela is ready, the guru appears."

Here we give a list of the most important Mudras :

Maka Mudra, the practise of which enables the chela to attain long life, and freedom from disease. This Mudra is much practised by Hatha Yogis.

Khechari Mudra, the practise of which makes the chela pure, and keeps him free from sin.

The Jahandhara Mudra awakens the latent Psychic Powers, and is both difficult and dangerous to practise.

We will now turn our attention to the practise of Pranayama, which forms such an important part of all Yoga practises. In dealing with Hatha Yoga we laid stress on the necessity for assuming the correct Asana, or position, in which the body must be placed in order to allow the Sushumna to be kept perfectly straight, so that the Prana may be brought to bear upon the Muladhara Chakra without hindrance.

Pranayama is practised in conjunction with, and forms part of, all Mudras, and, in order to have some idea of the importance of Asana as a necessary aid to the practise of Pranayama, let us study the various Asanas.

First we have the position known as Siddhasana, which is the only Asana the reader of this book will need to practise at this stage of his progress.

The chela should sit on the floor, with his legs crossed under him (as tailors do in England), he should press his heels against the anus, and should keep his eyes closed.

We can now give a few of the most important Asanas.

Ugrasana, in which the chela stretches his legs straight out in front of him, and, holding his head in his hands, he bends forward so that his head (still held in his hands) comes between his knees, meanwhile practising Pranayama. This develops all the Occult Powers.

The next Asana is called Svastikasana. The chela should sit with the soles of the feet under the thighs. In this Asana he must practise Pranayama. It is very difficult for a European to assume the correct Asana ; but when the reader is ready for such an advanced stage, he will be advanced enough to attract a guru, who will teach him all that and more, and will help towards the final stages of initiation.

With his eyes closed, he should imagine a spot between his eyes and direct the attention there. While in this Asana he should practise Pranayama steadily, rhythmically, and reverently.

We will next consider Padmasana, in which the

chela sits with the left foot placed upon the right thigh, and the right foot placed upon the left thigh. The hands are also crossed, and placed on the thighs, the left hand on the right thigh, and the right hand on the left thigh. Pranayama must be practised during Padmasana.

Of course we assume that in all these exercises the reader will sit in Oriental fashion—that is, cross-legged on the floor. The practise of Padmasana will give the chela poise, and prepare him for the more difficult Asanas.

Success in Rajah Yoga necessitates prolonged concentration, and unless the chela has mastered his mind he will never attain complete concentration. Some attention will now be given to the subject of Dharana, the regular practise of which is absolutely essential to Rajah Yoga.

Dharana expresses that condition of mind known in the West as Concentration. When we attempt to concentrate on anything, we withdraw our attention from all things around us and focus it on the object of our Concentration. Attention leads to Concentration. The mind can be trained to focus its attention to such an extent that all other things are temporarily shut out, and the mind can see only the object of its attention. That is Dharana.

Dharana, to be of practical use, must teach us something, must help us to gain knowledge from

the things on which we concentrate. The aim of the Rajah Yogi is to use his subconscious mind as a machine for collecting, classifying, analysing, and preparing facts for the consideration of the higher part of his mind, the Conscious, reasoning part.

Western people very often make the serious mistake of thinking that Concentration means riveting the attention to one thing, and holding it there by a straining effort of will. That is *not* concentration. A very good example of this mistake is to be found among those who practise Crystal-gazing. For the first time, they think that Crystal-gazing means Crystal-staring, and proceed to *stare at* the crystal, instead of calmly *gazing into* it.

To Concentrate properly, the object should be regarded much as the scientist regards a scientific subject—that is, with intelligent questioning. It should be noted in general, then in detail, its shape and colour—in fact, any detail should be carefully considered. Half an hour's concentration on any simple object will bring to light facts which had previously escaped the attention. A leaf from a tree, a button, a piece of rag—in fact, any simple thing can be used to train the mind in habits of concentration.

Once the habit of Concentration has been definitely formed, study will be easy, and work will require much less effort. So great is the power of habit that we even think in grooves formed by habit.

If it were not for habits, civilization would be impossible, because there are so many things that have to be done that it would take us all our time to consciously think about them, so we send them to the subconscious mind, which carries the thought into action, while we consciously deal with other things. In other words, we form the habit of doing certain things.

Rajah Yogis use their minds as tools, and so are able to work more easily than those who do not realize that the mind *is a tool*, which the Ego uses in its manifestations. You are not your mind. The mind is the instrument that expresses your thoughts, your ideas, and your feelings.

You are only using twenty-five per cent. of your mental power until you learn how to train and use your mind so that it becomes your servant, instead of your master.

Some people treat their minds like a very indulgent master would treat his slave, so that the slave does not work, and the master, instead of giving orders, obeys the orders of his slave, and he becomes servant instead of master.

Hatha Yoga makes you master of your body ;
Karma Yoga makes you master of your actions ;
and Rajah Yoga will make you master of your mind.

Do not expect results in a day, or a week, or even

a year ; remember you have let your mind do as it pleased for many years. Do not think you can gain control over it in a minute. You cannot get obedience at once from a mind that has been allowed to run wild. Practise will enable you to get absolute control over your mind, and perfect obedience to your will.

Full power of mental control can only be experienced when the imagination has been trained to obey the will. Imagination is Mental Creation. Trained imagination will create only pictures that are good, true, and beautiful, and any unworthy image will be instantly expelled by the united effort of the Subconscious and the Will. In this way the Rajah Yogi builds for himself an ideal, which he ever strives to reach, and the mere effort of seeking lofty thoughts and worthy things brings him into harmony with all the finer forces of Nature.

The trained mind will not accept suggestions without first subjecting them to Reason and Conscience, and then only does the Will accept them.

Daily Exercises in Rajah Yoga

Concentration and Imagination

1. Take a simple article—a button, a piece of rag, a piece of coal—in fact, anything. Sit in an

easy position, hold the article in your hand, close your eyes, and make your mind blank.

2. Open your eyes, look at the article, noting its size, shape, colour, of what it is made, its use, from whence it came, where it will probably end, trace its associations—in fact, *find out all you can about it.*

If you practise this once every day, you will find your power of attention doubled, because you become interested, and interest leads to attention, which in turn leads to Concentration, and Concentration leads to Success. Train your imagination. Make it vivid, accurate, and responsive to your will.

1. Sit in an easy position, close your eyes, let your hands rest in any easy position, relax every muscle, and make your mind passive.

2. Imagine you can see a number, any number, but imagine you can see it. Fix the idea clearly before your mind's eye, note the size of the number, its colour, its background; hold the image before you as long as you can.

3. Take a picture; preferably a picture of scenery, which appeals to you, look at it carefully, noting every detail. Close your eyes, imagine the picture, include every detail; hold the image before your mind for a few minutes.

Open your eyes, look at the picture, and note
Dy

how many details you left out of your mental picture. Try again until you can carry pictures in your imagination accurately and vividly.

4. Sit as directed, close your eyes, keep quite still. Imagine someone has pricked your finger with a pin. Imagine the sharp pin; hold the idea for a few minutes. Now open your eyes, rub the finger which you imagined to be injured, and repeat the exercise. You may vary it by imagining that someone has brought you flowers. Try to smell them in your imagination, try to tell their colour, size, where they are, etc.

When you have mastered this exercise, you will possess the means to banish fear, disease worry, etc., because you will be able to imagine Courage, Health, Peace, etc., and to concentrate on the idea until it becomes Reality.

5. Assume the Asana described as Siddhasana.

Practise the Complete Breath twenty times.

Relax.

Breathe deeply and regularly, without strain ;
meanwhile,

Concentrate on Peace.

Practise as regularly as possible.

CHAPTER V

MANTRA YOGA

WE will now consider Mantra Yoga, a branch of the Yoga Philosophy seldom mentioned, yet so very important to the proper understanding of Yoga principles.

The word "Mantram" simply means affirmation, and the whole secret of Mantra Yoga lies in the use of the Mantras, not in the words themselves. When one says "water," it means a liquid, too familiar to need description; yet the word "*aqua*" does not convey any meaning to the reader unless he knows Latin. Yet "water" and "*aqua*" both mean the same thing, and the same applies to Mantras. Some people say the Sanskrit words are more powerful. It is not so, for it is *the meaning* of the word that really counts, as it is with vibrations that Mantra Yoga deals, not with words.

Everything is vibration. Light, colour, sound, even matter is vibration in some form or other, and the difference is caused by the different rates of vibration, the different states of matter being caused by the action and reaction of vibrations.

Countless examples of the uses to which word vibrations are put could be given, the most notable being the use of the word "amen," frequently repeated at prayer meetings, where its solemn repetitions set up Psychic vibrations which arouse the devotional nature of those present.

The words "I am getting better every day" acts in much the same way, setting up vibrations which act and react upon the mind in such a way as to force the *idea* into the mind, and cause the subconscious mind to carry the idea into Physical manifestation.

Hypnotism supplies countless examples of the practical application of Word Vibrations, and it is only necessary to read any standard work on the subject in order to get the Psychological reason for the splendid results produced by the practical use of word vibrations. It is the vibration of the word that acts on the mind, not the word itself. Therefore the words of a Mantram should be *felt*—that is, the inner meaning should be realized to its fullest extent. Unless this is done (and it can easily be done by the method given in our talk on Rajah Yoga), the chela will not make progress in Mantra Yoga.

Mantra Yoga is that part of Yoga which deals with vibrations that will help the chela to unfold his Spiritual nature, and develop Occult Powers.

Certain words, if repeated reverently and earnestly, have the effect of sending out vibrations that are either good or not good, and the Mantra Yogi studies words from their inner meaning or vibratory effect, as well as for their beauty.

Since words are the tools with which we express our thoughts, we cannot express beautiful thoughts with words that set up ugly vibrations. Every word reacts on the mind of the speaker, and either vibrates to his Spiritual nature or to the instinctive Mind, in which case the vibrations set up are not helpful and only hinder Spiritual development.

Certain words vibrate to the Physical Body, and create reactions which help physical effort. Anyone may see the effect of such vibrations if they will look about them when they next hear a band playing a military march. Errand boys slouching along will straighten up, throw their shoulders back, and step out briskly, keeping time with the music.

The Mantra Yogi uses words to set up vibrations which will help him to build an atmosphere of holiness and consecration, in which he can practise Yoga, without any outside influence being able to reach him.

Natural Law works better in some conditions than others. Seeds, for example, germinate quicker in darkness than in light, and the Psychic nature of man develops more quickly when vibrations of

Harmony and Peace form an Aura through which the disturbing influences of the world cannot penetrate. Every word has its own particular vibration, and a combination of words have a composite vibration, made up of the vibrations of all the words in the group.

There is a significant relationship between words and their vibrating power, and when you use a word in the wrong sense, with a meaning quite different from that which you intend to convey, you set up an inharmonious vibration. Each word has two meanings: the meaning given in the dictionary and a hidden meaning, the Psychic meaning, which can be *felt* by the chela who has developed the powers of Psychometry and Clairvoyance.

The word "rich" has quite a different meaning from the word "wealthy." A man may be rich, and yet dress in rags; but if we speak of a wealthy man, we mean that he gives evidence of his possessions in his clothes, etc. The word "residence" has not the same Psychic feeling that the word "home" vibrates. The word "love" has a much finer vibration than the word "like." We may "like" flowers very much, but we would feel a different Psychic vibration when we say we "love mother"—the words "love" and "mother" building images of peace and sacredness.

The words we speak vibrate rapidly or slowly,

sending out wave-like lights which can be seen by the Clairvoyant vision of the advanced Yogi. Constant repetition of negative words, words vibrating to the Instinctive body, can so disturb the Pranic force that illness may result.

People who habitually think negative thoughts and speak negative words fail to manifest the Universal Spirit in their thoughts and speech, and so build for themselves a prison of Spiritual darkness, from which only positive Spirit Vibrations can release them. Angry words send out vibrations that appear to the Clairvoyant as a vivid red colour, streaked with black, and the reaction of such vibrations on the nervous system causes the Pranic Force to become unevenly distributed, resulting in ill-health.

Reverence, prayer, and meditation send out vibrations that can be seen Clairvoyantly as a blue and violet mist enveloping the worshipper, and the reactions of such vibrations tend to tone up the whole nervous system, and charge it with Pranic Force highly attractive to Positive Vibrations.

Concentration sets up vibrations showing very powerful rays of brilliant, clear yellow light, going from the thinker or coming to him. Thoughts and words build our Auras, and the Mantra Yogi will use only such words as vibrate positively. He must at this stage be perfect in Yama, and this will be easily accomplished.

The chela should now consider the practical side of Mantra Yoga. In India the chela learns his Mantras in Sanskrit ; but it is neither necessary nor convenient to give the Western reader Sanskrit Mantrams, so we will take a few hymns, poems, and proverbs that give the right vibrations, and we will deal with them just as if they were written in Sanskrit.

Remember it is the *spirit* of the Mantram, rather than the *letter*, on which the chela should concentrate. Among hymns we have some very good examples of practical application of Psychological Principles as used by Mantra Yogis.

Foremost among these are the following :

" Abide with Me," " Jesu, Lover of my Soul," " Lead, kindly Light," " Rock of Ages," and many others too numerous to mention.

All hymns are not suitable for use as Mantrams, much depending on the vibrations set up by the singing of the hymn. Among poetry we have many examples of the art of blending rhythm with meaning, and we give just a few of the many beautiful poems which can be used as Mantrams : " About Ben Adhem," " The Black Regiment," " Barbara Friechie."

Among proverbs we find many beautiful Mantras, and we give a few to enable the chela to start practise : " Every cloud has a silver lining,"

"Where there's a will there's a way," "Honesty is the best policy," "Silence is golden."

Songs also provide us with material for practise in Mantra Yoga. The Mantra Yogi uses the Mantras as a mason uses bricks. He builds Psychic conditions around him that enable him to enter the Silence, anywhere, and at any time. The chela should learn the Mantram by exercise of *all* his mental faculties, instead of merely memorizing it parrot fashion. The chela should learn to imagine the ideas expressed by the Mantram. He should will the idea to take root in his subconscious mind, and he should endeavour to *feel* the emotions expressed in the words uttered.

In this way the idea becomes rooted in the subconscious mind, from which it sends out vibrations of such power that the whole body reacts to them. An actor does this when he "puts his whole heart" into his piece, when he "lives his character," instead of merely acting it.

Daily Exercises in Mantra Yoga

1. Choose a hymn, poem, or proverb. Learn it as directed, and meditate on the idea it expresses.
2. Repeat the Mantram, slowly and regularly, the idea being to establish Rhythm.
3. Sit in an easy position. Rest your hands in

your lap, close your eyes. Now imagine the idea expressed, and sink it into the subconscious mind.

Remember, that unless you *feel* the Spirit of the Mantram, and find its rhythm, the practise will be but repetition of words, and not what is intended—namely, the building of ideas into the subconscious mind.

Perfumes, flowers, and suitable colours help in the practise of Mantra Yoga.

CHAPTER VI

GNANI YOGA

IN our talk on Kriya Yoga we stated that Knowledge was the result of experience, and now we will go a step further, and deal with the Gnani Yoga idea of Knowledge.

Gnani Yoga is the Yoga of Wisdom, the reaching out for Knowledge, the desire of Man to learn more of Life in its many phases ; and so far have the Ancient Yogis perfected this branch of Yoga that we are led by its study to the stage where we go beyond Knowledge. We enter into realms of Spirit, where we do not need to think—*we know* ; and that is the aim of Gnani Yoga : to teach man to Know with the Soul, not think with the mind.

So we are led from immature thought and inaccurate conclusions to Absolute Wisdom. The mind thinks, and gives Knowledge ; the Soul Knows, and gives Wisdom. Therein lies the difference between the East and the West. One draws on the mind, thinks, and doubts ; the other draws from the Soul, and Knows : yet both East and West are but parts of one stupendous whole, and both are

necessary to the complete and harmonious working of the great Plan of Life.

Gnani Yoga traces life from the minute speck of protoplasm to the vibrations of Spirit, and endeavours to assign to each phase of life the importance and necessary attention to a full understanding of the part of Man in the Plan of Divine Wisdom.

The Gnani Yogi learns as much as he can about life in its many forms, and the Knowledge thus gained helps him to realize the working of Divine Wisdom in all things. The serious student of Gnani Yoga will need to revise somewhat drastically all his ideas about God and the Devil, Good and Evil.

The Gnani Yogi realizes that God is All Power, All Present, All Knowledge, and Gnani Yoga teaches us to learn something about God. We cannot love that which we do not know—do not understand. The more we know God the more we love Him.

Most people attribute to God the qualities of Omnipresence, Omniscience, Omnipotence, and yet, when we examine their creeds and religions, we find that their idea of God does not appear to find a place in the practical applications of their teachings.

The Gnani Yogi studies Life from the lowest to the highest forms, and endeavours to see God

everywhere, and to trace His working in every phase of Life.

Biology, geology, astronomy, physiology, etc., all have the same aim, to find the Cause of the various Phenomena around which such sciences are built. The earnest students of all ages have each contributed something to the Knowledge of the Cause-of-All-Things, but man is just as far away from the discovery of the Cause, and such will ever be the case, for the Cause has had no beginning, and can have no end—it is Life.

Scientists have been puzzled by many curious facts of Life which Occultists had long ago studied and passed by, as being of small importance, since the All-Knowledge (and man has always attributed to God the Power of Knowing all things) manifests in three forms—Life, Energy, Mind—the three forming One Whole ; and the students of Occultism can see the Reality behind the curtain of appearances.

Gnani Yoga will lead the chela to see God in everything, to find Him everywhere, and to feel His Power at all times. Then indeed will the Kingdom of Heaven be within you, and thine the power and the glory of His Presence. Occult teaching throws much light on the study of the Bible, and the reader will find many interesting facts noted there that science is only just beginning

to understand. The Story of the Flood, for example, is an abridged history of Lemuria and Atlantis. The Bible records that "There were giants on the earth in those days," and modern scientific research has obtained evidence of a lost race, and from such evidence the trained Occultist can gain much Knowledge of Lemuria, the lost continent.

The Lemurians were the Giants of the Bible. They had the task of forming a nucleus of the next race, the Atlantians, who reached such a high stage of civilization that at one time there was not a single person who was not well clad, well fed, and highly educated; yet they sank to such a depth of vice and sensuality that the Divine Rulers of the race saw fit to submerge the island. Ancient records of the American Indians afford the student of Occultism much evidence of the height of civilization attained by the Atlantians. The subject is a very fascinating one, and will well repay any time spent in its study;

When we study these very ancient races, we cannot but marvel at the wonderful power at the back of it all; and, when we realize that we too have in some long-distant past walked the shores of Lemuria, have lived among the mighty civilization of Atlantis, we cannot help feeling that we are but very small parts of One Great Whole. The more we meditate on Life the more does it unfold its

mysteries, until we are faced with an overwhelming realization that the Eternal Life is what men call God.

It is over a million years since Lemuria existed, yet the same Souls that lived and fought and worked there are still living, fighting and working here in our modern civilization, bringing with them, into the bodies they now use, the Consciousness that we call Life, that manifested over a million years ago in the dim past that was Lemuria. There is evidence that many of the inventions, comforts, and fashions of our modern Civilization were known to, and used by, the Atlantians.

At first the Atlantians experienced a period of peaceful progression, and reached a high state of civilization, far in excess of what we to-day experience. They also developed their Astral Bodies and Astral Forces to an extraordinary degree of perfection. Had they been content, and used their powers for good, the story of Atlantis would probably have had a different ending.

Instead, they rebelled against their Divine Rulers, and in seeking to govern themselves they brought about the downfall of what might have been a Wonder World, in which goodwill and prosperity reigned supreme. It is ever the same. Man reaches the stage in his evolution where he is

allowed to use certain powers, and then he forgets the Giver, thinking only of the gift.

The student of comparative Religion has three probable conceptions of God: 1st, That there is no God. 2nd, That there are many gods. 3rd, That there is one God working through and governing all things.

The recognition of Law and Order throughout the Universe—and the recognition that there cannot be Law and Order without some controlling and directing force—makes the third assumption the only one possible to the student of Occultism. A consideration of the principles of Law and Order manifesting through the Universe will reveal to our minds the important fact that God manifests in three ways, each of which is a fundamental Law of Nature and plays its important part in the scheme of Life.

There is intelligence in everything, and the Gnani Yogi can trace the Divine Presence through all stages of life, can see how Diety wraps itself up in the garments of Nature, until we are led to say "God is Nature; Nature is God." That is true, inasmuch as *God is Everything*, and later in our studies we will realize the width of this sweeping statement. Each of the World Religions have had its message to give to the people of its age, and the message has been fitted to the requirements of that

age, the Religion of the age being just a little above the Spiritual development of the people, serving as a guide to lead them onward and upward in the long search for God. Yet God is ever present, and some day, when our Spiritual Nature is more developed, we will see God, not as a Personal Being, but as the Great Something that is All Things and All Power.

When we have reached that stage we shall know that we too are a part—a very small part, it is true, but, nevertheless, a part—of the same Great Something that we now call God.

Civilization follows Civilization, Nations rise and fall, Empires grow, flourish, and pass away, again and again. The Gnani Yogi can trace the Unseen Actor behind the Curtain of Appearances, can trace the profound purpose underlying all Life; and we, in our humble attempt to lead the reader to more profound studies, are aware of the gigantic task to which we have set our hands—the awakening of the Soul of Man. That is the beginning and the end of Gnani Yoga ; it is one step of the ladder of the Wisdom Religion.

Heaven, we are told, is “within,” and Christ taught His disciples to pray “Our Father which art in Heaven.” If that is so, then God, the Eternal Father, is within us—so near, yet so far.

There is a Hindu parable in which we are told
EY

that the gods held a meeting to decide where they should hide the jewel of Spirituality, so that man could not easily find it. One by one, many hiding-places were considered, only to be discarded as impossible. Then one of the gods said, "Let us hide the Sacred jewel of Spirituality deep in Man himself ; he will be long before he thinks of looking within himself for it." And so it was, and Man appears to have been looking for it ever since, looking in every place except where the jewel really is ; yet one day he will find it. Gnani Yoga will lead him to the long-sought jewel of Spiritual Consciousness.

We can follow the evolution of Religion by following the evolution of the race, since man's idea of God is just a little higher than his own stage of Spiritual development. Thus we find the South Sea Islander creating the mental image of a God not much better than himself, a God who can be angry or happy, who can help to fight on the side of those who worship Him, who delights in the shedding of blood, and who is, at best, a Glorified Savage.

Later on in the history of man's Spiritual development we find the idea of God becoming more human, and possessing attributes of kindness, joyfulness, even love, and still being regarded as a Personal Being, sharing with the rest of

Humanity the undeveloped manifestation of anger, vengeance, and other traits which the developed Occultist always associates with an undeveloped Ego.

As Man advances along the Path of Wisdom he constantly revises his idea of God, and at this stage we must give a little thought to the part science plays in the search for God. Science is but organized Knowledge, and while it has given, and still gives us, much evidence which bears out the statements of advanced Occultists, it also leads us into false methods of experimentation, and thereby to false conclusions.

The student of Gnani Yoga is very much indebted to science for much of the information at his disposal, which he would otherwise have had to seek for himself.

So long as Man can *think with his mind*, and *know with the Soul*, he will be able to measure new ideas, and thereby establish facts, and no great harm will result from a very close study of science ; but until the reader can gain a knowledge of the fundamental principles of Life, he will ever be in danger of following a trail that will lead him to Self and not to God.

The aim of the Gnani Yogi is to gain Knowledge of God, and he traces Life through its many stages of evolution to Mind, and through Mind to Spirit.

The modern student of Occultism is more favourably placed than the Occultists of ancient times ; but few people realize that the advantages of modern civilization were intended to help them to do anything else than lead a life of pleasure. Yet the opportunities for the systematical development of one's Occult Powers, and the attainment of a higher state of Spiritual Consciousness, are greater to-day than they were in past ages, because the need is greater to-day than it was in the past, and in Occult things such demands are always supplied.

We say this in case the student may think that he is not favourably placed to be able to study Occultism in its advanced stages. We realize that there are many disadvantages to the pursuit of Occult Knowledge among modern surroundings when there are so many things to claim the student's attention.

The Chaldeans were Masters of Astrology, yet they had many difficulties in their path when the Science of Astrology was in its early stages. The difficulties, however, only made them more determined to carry out their investigations of the then little known science, with the result that they have left to the world a legacy of vast importance in the field of Occult Knowledge—the legacy of Astrological Knowledge.

Daily Exercises in Gnani Yoga

1. Sit alone for at least half an hour.
2. Meditate on some phase of Life. Try to trace the working of Divine Power in it, and endeavour to feel in harmony with the subject of your meditation.
3. Read some book dealing with the scientific aspect of Evolution, and endeavour to trace Divine Intelligence manifesting as you read it.
4. Meditate on the worth-while problems of Life, and try to feel God at the back of all things.
5. End your practise with Prayer.

CHAPTER VII

BHAKTI YOGA

WE will now consider Bhakti Yoga, which is the Yoga of Love, and in it the chela will see an extension of the ideas explained in Gnani Yoga.

Each branch of Yoga leads to the next higher branch, until the chela reaches the happy position of being able to gather a fairly comprehensive view of the principles of the Philosophy and is able to practise Kriya Yoga in such a way that he will attract a guru. In Gnani Yoga we learned about Life, how Life is one of the forms in which God manifests; and in studying it we were led to realize how Kind and Wise is the Power manifesting in All Things.

We will now endeavour to formulate an idea of Religion that will help us to carry out our daily tasks with complete confidence in the Absolute, the Power men call God. Bhakti Yoga will take us a step further along the "Path that leads to Wisdom." We have learned something about the manifestation of God, in and through all forms of Life, and now we will put that Knowledge into practise.

Bhakti Yoga teaches us to love God, teaches us how to advance Spiritual unfoldment, until we reach the stage where we will no longer find fault with the world, with our work, or, in fact, with anything, because we will realize the Divine Life, the Eternal Power, the Ever-present Love of the Absolute.

There are two stages in the practise of Bhakti Yoga : the elementary stage, or Gauni Bhakti, and the advanced stage, or Para Bhakti. Both stages are but different aspects of the same thing, the Worship of God by loving Him.

Gauni Bhakti is the stage of Bhakti Yoga where God is imagined as a Personal Being, and worshipped as such, in which case He is imagined to be angry, pleased, or even wrathful and cruel. In fact, the worshippers make their God but very little better than themselves.

The conception of God has altered much since the days of Moses. It is still very, very far away from the Para Bhakti idea of God, which represents God as a Universal Spirit—the Absolute. The Bhakti Yogi prays to God with the heart, not with the lips. Therein lies the secret of Prayer.

We must not think that God needs our praise, or requires to be told just what we want. God knows what we want, far better than we ourselves know, and He gives us just what is good for us—

no more, no less. Behind the black clouds of pain and want, of disappointment and despair, is the ever-present hand of God, guiding us to Paths of Peace, to the Kingdom of Heaven within us.

When we have reached that stage of Spiritual Realization, day by day, hour by hour, we will be unfolding our Spiritual nature, as the buds unfold their petals when the warm rays of the Sun are upon them. For God is the Sun and Centre of All Life—of Everything, for *God is all Things*.

Prayer is as a path that leads us to God. God is Ever Present. All that we need to do is to open our hearts and minds to His Love, to love Him, to *Want Him*, and the Peace of His Presence will fill us with joy, the joy of His Love.

The aim and purpose of Religion is to help Man to express the Divine Nature within him, for there is no such thing as sin, as the Western World knows it. Undeveloped Egos there certainly are, but "sinful Souls"—NO! God—who is all that is good, true, and beautiful, who has made all things so that they express the Wonders of His Presence—has never made anything that is not good, true, and beautiful.

How, then, can we say that those whose Spiritual nature is less developed than our own are "sinful souls?" Such thoughts are quite impossible to the Bhakti Yogi, who sees in all forms of Religion,

however crude they may be, the one Great Idea—God. There is nothing we can think of or imagine that does not convey to the mind of the Bhakti Yogi the realization of the Glorious Presence of God.

Seek for God in all things, and by and by your mind will become as a pool of clear water, in which you will not only see the reflection of your Soul, but the reflection of the Great Sun, the centre of All Life.

Gnani Yoga teaches that there is One-Great-Something that pervades all things, and, in fact, *is* all things, and that Something is the God whom men seek, whom men worship, and we are led by a persistent study of that important branch of Yoga Philosophy to understand more of Life, because we can know it better. We can understand the Gnani Yogis when they say that "all things are alive." All things *must* manifest some form of Life, since all things have been created by, and are manifestations of, the Great Something we call God.

Kriya Yoga will develop the qualities of kindness, courage, love, and will help the chela over many of Life's rough pathways. Gradually there comes an awakening of the finer feeling as the Spiritual Mind of Man responds to the higher vibrations that have been set in motion by the desire to become proficient in Yama. So will the chela be led along the steps that lead to Him. Day by day there will come

to the mind new ideas of God, new ideals of conduct to one's fellow-man, that cannot but leave behind a permanent influence for good—an increased desire to worship God, through service to one's fellow-men.

Hatha Yoga will enable the chela to worship God through the physical body, to realize that the body is (or should be) the beautiful Temple in which the Supreme Spirit dwells, and to keep the physical manifestation of Life always vibrating to the highest purpose, to see God in every physical act, and thereby to consecrate the body to Him, that it may become the dwelling-place for the Most High. Eating, drinking, sleeping, walking—in fact, *every physical act*—should be regarded as service to Him, and in this way we learn to find God in even the most ordinary acts of physical Life.

Karma Yoga will help us to realize the importance of Right Thinking, to help us to take Life as we find it, neither complaining about nor giving in to the little difficulties that beset our path, knowing that the Present is but the fruit of Seeds sown in the Past. In this way we shall grow to enjoy Life in all its aspects, seeing God in all things, loving all things because they are manifestations of Himself.

Pain will teach us Courage, Joy will teach us Humility, and Love will bring us nearer to Him, while we ourselves will become as earthen vessels into which He will pour the Water of His Love.

Rajah Yoga will strengthen the mind, develop the Will, and lead us to a better understanding of the Divine Nature of all Life. When the chela has become proficient in the practise of Yama, when he understands the principles of the Teaching given in this book, and has made the exercises a regular habit in his daily life, he will be ready to attract a guru, who will instruct him in the practical side of Rajah Yoga. As the chela practises the exercises at the end of each chapter he will gradually develop the latent powers of Psychometry, Clairvoyance, and Clairaudience, and his Spiritual nature will unfold itself until he can *feel* the Peace of the Spirit within him.

Regular study and practise of the instructions given in the chapter on "Mantra Yoga," will result in the accumulation of much Knowledge that is quite inaccessible to one who does not "read between the lines." The chela will, if he is serious and regular in his studies of Mantra Yoga, be rewarded by having many things revealed to him that remain mysteries to others who read with the mind and not with the Soul. As each poem is read with attention and sympathy, its inner meaning will become clear, and in time Life will be an ever-open book, from which the chela may learn all things.

Gnani Yoga will teach him to read the "ever-open

book " of Life, until he can see and feel the Presence of the Great Universal Spirit. Science will help him at first, but later on he will not need to seek knowledge from books, only to read them with a view to finding something on which to meditate, some starting-point from which to reason out his own conclusions about the subject of his reading. Then will the chela find that " Nothing useless is or old ; each thing in its place is best ; and what seems but idle show strengthens and supports the rest."

Bhakti Yoga will reveal the inner meaning of Prayer, and will lead to the " Kingdom of Heaven " within, that state of Peace in which the finite reaches out to the Infinite. Prayer is the aspiration of the Soul. It expresses all that the Soul desires, all that it would do, and, when we realize that the Soul is a spark from the Divine Fire of Life, we cannot but feel that the real desire of every Soul is to attain Union with the Great Over-Soul. Prayer will prepare the mind for the inflow of Spiritual Power that God ever manifests, if only we would prepare our hearts and minds to receive it.

Read this book, study it, practise each exercise regularly and reverently, and you will be rewarded by a fuller and happier outlook, and greater insight into the problems that have been mysteries to you before.

Daily Exercises in Bhakti Yoga

1. Sit alone for at least half an hour. Meditate on the Universal Spirit—God.
2. Send out all the love of your being to God. If you cannot imagine God as the Universal Spirit, imagine Him as Father, Mother—anything so long as you can fix your whole love on Him.
3. Tell God all your troubles in Prayer. Remember, He *knows everything*, but you open your heart and mind to His Love when you pray.

May the Peace of the Universal Spirit fall upon thee, and remain with thee for ever.

STREAMLINED LIVING

A Simple Yoga System for Success

By Major P. G. FRANCIS

(late Indian Army)

TABLE OF CONTENTS

Part	1.	BASIS AND ESSENTIALS	
Chap.	1	WHAT IS YOGA ?	
„	2.	BREATHING AND THE MIND.	
„	3.	ACTION AND DESIRE.	
„	4.	VIBRATIONS AND MAGNETISM.	
„	5.	CREATION ACCORDING TO YOGA.	
„	6.	SEX AND YOGA.	
Part	2.	PRACTICAL APPLICATIONS AND EXERCISES	
Chap.	7.	BREATHING AND CONCENTRATION— EXERCISES.	
„	8.	POSTURE AND RELAXATION.	
„	9.	“DOORS OF BREATH.”	
„	10.	CONCENTRATION AND IMAGINATION.	
„	11.	ATTITUDE TO LIFE AND PEOPLE.	
„	12.	PRACTICAL APPLICATION OF YOGA FOR PROGRESS.	

Works by Yogi Ramacharaka on Yogi Philosophy

FOURTEEN LESSONS IN YOGI PHILOSOPHY. An unique work covering the entire field of the Yogi Philosophy and Oriental Occultism, stating the most profound truths and hidden mysteries in the plainest, simplest English style. No Sanscrit terms to puzzle the reader. *Cloth, 10/6 net, post free, 11/3.*

HATHA YOGA. A complete Manual of the Great Oriental Yogi System of Physical Well-Being—Health—Strength—and Vigour. It preaches a Sane, Normal, Simple Theory of Physical Health, and tells how to put the theory into practice.

Cloth, 10/6 net, post free, 11/3.

ADVANCED COURSE IN YOGI PHILOSOPHY. This book consists of Twelve Lessons, originally issued in monthly parts, treating upon the more advanced branches of Yogi Philosophy and Oriental Occultism. *Cloth, 10/6 net ; post free, 11/3.*

RAJA YOGA. This book is devoted to the development of the latent powers of Man—the gaining of the Control of the Mental Faculties by the Will—the Attainment of the Mastery of the Lower Self—the Development of the Mind to the end that the Soul may be aided in its unfoldment. *Cloth, 10/6 net ; post free, 11/3.*

GNANI YOGA. This course gives the highest Yogi teachings regarding the Absolute and its Manifestations—the Relations between the One and the Many—the Secret of the One Life—the Mystery of the Evolution of the Soul—the Law of Spiritual Cause and Effect—the Group Soul—the Birth of the Ego—the Unfoldment of the Self, etc. *Cloth, 10/6 net ; post free, 11/3.*

THE SCIENCE OF PSYCHIC HEALING. A plain, practical series of Lessons on Mental, Psychic, and Spiritual Healing in its many phases and forms, with full instruction and directions regarding treatment, etc. Very little theory, but much practical instruction. *Cloth, 10/6 net ; post free, 11/3.*

THE HINDU-YOGI SCIENCE OF BREATH. A complete Manual of the Oriental Philosophy of Physical, Mental, Psychic, and Spiritual Development by the Intelligent Control of the Breath. *Cloth, 5/- net ; post free, 5/5. Paper, 4/- net ; post free 4/4.*

Image © The Stage Media Company Limited. Image created courtesy of THE BRITISH LIBRARY BOARD.

THE BOOKSELLER & THE STATIONERY TRADES' JOURNAL

January 7, 1927

Music

COTTAGE on Moonlight Bay, The. Song. Written and composed by Arthur Thompson. Fol., pp. 4. *Stockwell*. (Dec. '26) 2/

CROWEST (Frederick J.). The Great Tone Poets. Illus. Cr. 8vo (7½ × 5), pp. 372. *Foulis* (Dec. '26) 6/

This book is a series of biographies with portraits of the great composers, Bach, Handel, Mendelssohn, etc., etc., with chief works.

FARMER (Henry G.). The Influence of Music from Arabic Sources. 8vo, swd. *H. Reeves*, 210, Shaftesbury Avenue. (Dec. '26) 3/6

FOR a House We're Hoping to Steal. Song. Lyric by V. W. Croxford. Music by Ken Kennedy. Fol., pp. 4. *Stockwell* (Dec. '26) 2/

HARRY Dear. Song. Words by Elizabeth Ellis. Music by Edward St. Clare. 4to, pp. 8. *Stockwell* (Dec. '26) 2/

McKERROW (Janet) ("Q.Q."). The Vocal Movements and Some Others. A Study of Parallels. With 68 Song-Fragments in illus. 8vo (8¾ × 5¾), pp. 380. *K. Paul*. (Dec. '26) 21/

MEMORY of Your Smile, The. Song. Lyric by John Little. Music by S. Rigby Arons. Fol., pp. 4. *Stockwell*. (Dec. '26) 2/

MY Honey's Coming Back to Dixie. Song. Fox Trot. Words and Music by Lylie E. Baker. Fol., pp. 4. *Stockwell*. (Dec. '26) 2/

RAMAYANDAS (Swami S. D.). First Steps in Yoga. Cr. 8vo, swd. *L. N. Fowler* (Jan. '27) 1/6

TRUE Irish Ghost Stories. Compiled by St. John D. Seymour and Harry L. Neligan. 2nd edn. Enlarged. 8vo. *Oxf. P.* (Jan. '27) 7/6

Oriental

BUDDHA, Further Dialogues of the. Trans. from the Pali of the Majjhima Nikaya by Lord Chalmers. Sacred Books of the Buddhists, vol. 6. Dialogues of the Buddha, part 5. 8vo. *Oxf. P.* (Jan. '27) 12/6

LIFE of Buddha on the Stupa of Barabudar according to the Lahitavistara-Text, The. Edited by Dr. N. J. Krom. Fol. *M. Mighoff (The Hague)* (Dec. '26) 17/6

Philosophy and Science

BOREL (Emile). Space and Time. Cr. 8vo (7¾ × 5), pp. 248. *Blackie* (Dec. '26) 7/6

CRUMLEY (T.). Logic, Deductive and Inductive. 8vo. *Macmillan* (Dec. '26) 10/

DALTON (D. M.). The Byzantine Astrolabe at Brescia. Roy. 8vo, swd. *Oxf. P.* (Jan. '27) 2/

HSU (C. T.). The Philosophy of Confucius. With an intro. by J. Percy Bruce. Cr. 8vo, swd., pp. 63. *S.C.M.* (Dec. '26) 1/6

Confucius was born 82 years before Socrates. Chinese civilisation still endures notwithstanding its troubles. This book points out shortly the philosophy

Where am I?