

In the last week of April 1923 while in Mukhuva (Near Gangotri), Tehri-Garhwal State, (The Himalayas), Swami wrote the following poem on "THE RAJA YOGA" in a letter to Seth Ranchodlal Amritlal Shodhan, a disciple in Ahmedabad, India

THE RAJA YOGA

I

[Introduction]

Oh friend, what thou often wanted from me,
And what the seers and sages bold and free
Did even with minor details exhaust
In all the scriptural texts of the past,
Very briefly I only write to thee.
Chitta, our mind stuff, of qualities three,
Doth by its queer and inward nature own,
And as well by the seeds causal and sown,
Into a numberless *vriddies* modify;
And it doth further a power supply,
Which through the hasty vision's outward ways,
Quite unknowingly in the outside lays
The very *chitta's* many a modified form;
And these in turn the objects countless form:
Thus the truly existing only Oneness
The mind-stuff presents as the false manyness.

At times gloomy *tamas* in spate,
Leaving no trace of either place or date
And when the causal seeds their work do cease,
As if, the *chitta* poor to kindly ease,
There the former *vriddies* dormant lie,
Yielding place to a *vriddi* queer well-nigh
Whose foundation is darkness gray and sure,
And whose substratum is voidness pure:
Thus the one shining Existence endless
The mind-stuff presents as dark voidness.

Behold! this ruling *tamas* now and then

Doth its darkening functions slowly slacken;
And then in part begins the *rajas'* play;
And the voidful *vritti* this doth slay.
But the existing supplied power there,
After taking a bit of *rajas'* share,
And thus shaking its dullness off indeed,
Doth into the regions inward proceed,
Which yet under *tamas'*, charm remain.
There finding not a single *vritti* main
Of their lingering signs it taketh hold,
Which into the copies of the *vritties* old,
Are by its vital push unconscious changed;
And these copied forms are soon engaged
To be referred to something in and out
Through the hasty vision's inward way-out.
These unconsciously referred copied form
The objective dreamland verily form:
Thus the only Existence non-dual
The mind-stuff presents as objects dual.

Sometimes by a sudden burst of love divine,
Or by a control of the forces fine,
Or by thinking thoughts noble and pure,
Or by means of work which doth the mind lure,
When *vritties* have the tendency to be
Pointed and from their restlessness free,
There in the *chitta* shines the *satva* blaze,
Which doth the gloomy dullness truly chase.
Lo! now cease the dull and the active-some,
And finer the remnants few become.
As usual their forms fine are out expelled,
As by the *chitta's* supplied force compelled;
And without whose knowledge the expelled forms fine
As a super-world great and grand doth shine:
Thus the Divine of nature infinite
The mind-stuff presents as objects finite,
And the very same devoid of names and forms
As many worlds of diverse names and forms.

When our vision is thus by the *vritties* walled,
The Homogeneous is by names diverse called,
The Indivisible is by forms divided,

And finiteness is on the Infinite imposed.

When thus the light is by darkness covered,
And knowledge by nescience painful towered
Canst thou, oh wise one, expect peace and
Bliss, *CHIT-ANANDA* - the only Knowledge-Bliss?

When each the mirage forms are objects of desire,
The aspired goal is the deceptive *Chitta's* mire,
The existence real is the negation full,
And the life's joy is the mortal coil woeful,
Canst thou, oh wise, expect eternal Peace and Bliss,
SAT-CHIT-ANANDA - the Existence-Knowledge-Bliss?-

From the sense objects which are so seemingly fair,
And for which we often build castles in the air,
But which are our *chitta's* names and forms indeed,
Yet for which we have the greatest desire and greed,
Canst thou, oh wise, expect eternal Peace and Bliss,
SAT-CHIT-ANANDA - the Existence-Knowledge-Bliss?-

Nay, desire or greed is the origin of pain,
Attachment is the cause of the misery main,
Ignorance is the bondage which doth truly chain,
And to be ignorant the *chitta's vritties* train,
But behold! when the *vritties* are fully restrained,
And thus the very things are from the *chitta* drained,
What exists beyond is the Divine unmolested,
The eternal Secondless One ever unmoved.
This knowledge into which the *vritties* never dive,
And which doth the ignorance verily drive,
Is the result of the restraint of *vritties* all,
Which restraint is what Yoga the wise truly call.

THE RAJA YOGA

II

The Yoga, oh wise one dear,
Which hath 'limbs' eight in number,
Yama, Niyama and Asana,
Pranayama and Pratyahara,
Dharana, Dhyana and Samadhi,
If practiced well with patience steady,
The final perfect truth is revealed,
And eternal peace is fully obtained.

YAMA AND NIYAMA

Non-killing, truthfulness and non-stealing,
Celibacy and gift's non-receiving.
Are the kinds five of moral discipline,
Or as the *Yogins* call the *Yamas* five.

Cleanliness, austerity and contentment,
Study and devotion to Being Supreme
Are others of the discipline moral same,
Or as the *Yogins* call the *Niyamas* five.

Yoga is without *satvic* mind not achieved;
By the practice, *satvic* nature is dawned,
Of the steps two, *Yama* and *Niyama* called,
For when under such discipline trained,
Though with evils, restless and highly pained,
The chitta is from *rajas'* and *tamas* freed,
And slowly is in serenity fixed,
As an unruly and stubborn wild steed,
When under discipline brought up indeed
Becomes good like a horse of gentle breed.

ASANA

When steadiness is to the *chitta* brought,
The third step next as the ancients taught,
Is Asana, the steady posture firm;
And to maintain well such a posture firm,
On a seat which the requirement doth fit,
With spine straight and chest forward comfort sit,
Upon the ribs throwing the complete weight.
If, in such a strict posture firm and straight,
The higher Steps of Yoga are practiced,
Truly the final goal is quickly reached.
In a posture with drawn-in chest and bent spine,
Oft, the mind with thoughts mean and low doth pine,
And doth not gain much psychic control fine,
For, fine powers ascend not from their mine,
As the passage channels are highly blocked,
By the back bone bent and *nadies* crooked.

PRANAYAMA

After the prescribed posture's practice whole,
The great cosmic energy's control
In all forms, in manifestations all,
Or *Pranayama* as the *Yogins* do call
Comes as the fourth in the Yogic culture
Which hastens truly its progress future.
Behold! there lieth in a latent form,
In a chamber of triangular form,
At the *Sushumna* channel's lower end,
Which doth above in the *Sahasrara* end,
And on whose either side in parallel run,
As shown below in the diagram one,
The *Ida* and *Pingala* currents nerve,
Which in carrying the sensations serve,
The coiled up, *Kundalini* by name;
Which is a form fine of the energy same.
This *Kundalini* subtle and latent,
The mighty energy Psychic potent,
By an earnest and regular trial
Through a control of the forces vital,
Specially that which doth the function
Of the constant vital respiration,
If controlled and through *Sushumna* aroused
To *Sahasrara* the thousand petaled,
The intellect becometh sharp and keen
Consciousness riseth to spheres unseen,
And the *vritties* are all greatly restrained;
Thus the fourth step's function is well fulfilled.

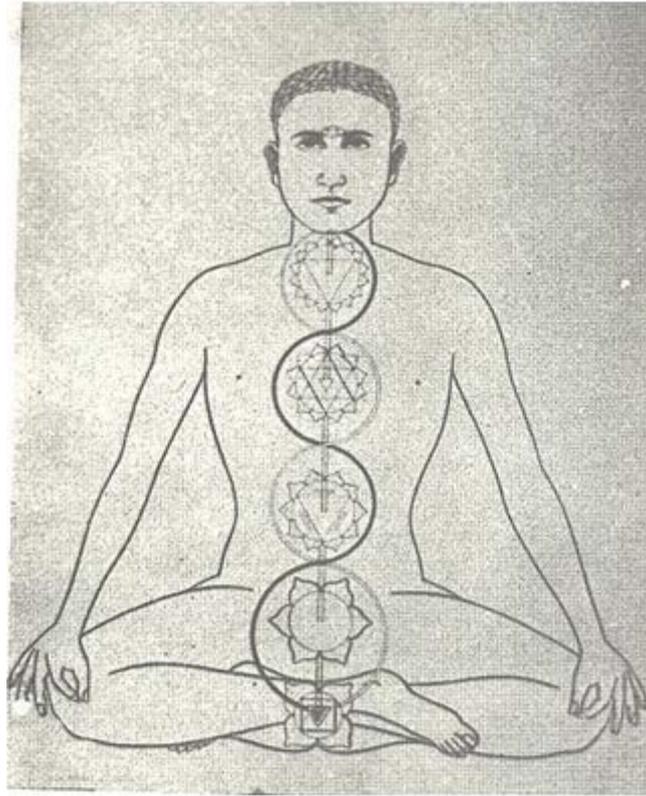
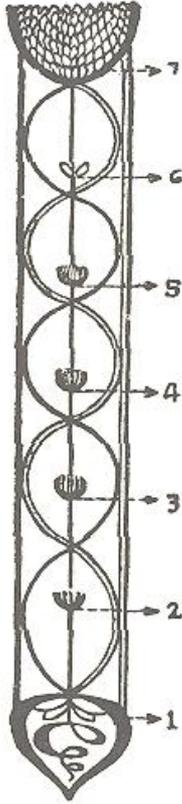


Diagram of Shat-Chakras in the human being



**Key to diagrammatic
Shat-Chakra-Nirūpana**

1. Mūlādhāra
 2. Svādhishtāna
 3. Manipūra
 4. Anāhata
 5. Vishuddha
 6. Ājnā
 7. Sahasrāra
- Serpent Power (Kundali Shakti) }
 Kundalini Shakti }
- Idā (Chandrasvarūpini) . . Left
 Pingalā (Sūryarūpā) . . Right
 Sushumnā Middle

Key to Shat-Chakra Diagram

Key to diagrammatic *Shat-Chakra-Nirupana*

1. *Muladhara*
2. *Svadhishthana*
3. *Manipura*
4. *Anahata*
5. *Vishuddha*
6. *Ājna*
7. *Sahasrara*

Serpent Power (*Kundali Shakti*) ... *Kundalini Shakti*
Ida(*Chandrasvarupini*) Left
Pingala (*Suryarupa*) . . . Right
Sushumna Middle

THE RAJA YOGA
III

PRATYAHARA

There stops not the work of a full restraint,
For there still exists the sown up seeds faint;
These do in the mind-stuff make the thoughts whirl;
And these do make in turn the *chitta* swirl
Vritties on *vritties* in many a score,
Which cover up the Light as said before.
Hence, to remove these many a faint seed,
Which with thoughts and *vritties* the *chitta* feed,
A study careful of the *chitta* said
By a keen and sharp introspection's aid,
Or *Pratyahara* as by the *Yogins* said
Is always to be of great help prescribed,
Which is of *Yoga* as the fifth step described.

DHARANA

Thus when the *chitta's* nature is well known,
And also that of the seeds formerly sown,
To destroy these inward causes vain,
And the *chitta's vritties* all to restrain,
Also the outgoing inward powers diverse,
Which from the *chitta* verily diverge,
And into fleeting forms vainly surge,
And then to be fully made to converge
At the inward note of the Super-Song,
Or at the emblem of that very Song,
Or at an outside thing greatly divine,
Or at an inward mystic symbol fine,
Or at the loving deity's lovely form,
Or at the mighty teacher's noble form,
Or at that which doth the temperament suit,
Within or without as by the teacher taught;
And on the Self-same fixed symbol fine,

Which represents the Infinity's mine,
The mind and the divergent powers to hold,
Or Dharama as called by the teachers old
Is ever to be of great help prescribed,
Which is of Yoga as the next step described.

DHYANA

All the *chitta's* diverse powers to bind,
And to hold them and the active restless mind
On a single fixed symbol definite
Of the only shining Truth infinite,
And then from their running astray to guard
Are indeed very tedious and hard.
But with patience and perseverance great,
If rightly practiced at a steady rate,
Easy, light and pleasant becomes the work;
And from the same the mind doth not shirk.
At this stage joy and peace this mind doth gain;
And now proceeds the *Yogic* work main,
For the said powers do in the same mind mix,
And this doth itself in its object fix,
With a sure attention undivided,
Which steady action is as *Dhyana* termed.

SAMADHI

Without any side way procedure wrong,
When *Dhyana* is practiced for a time long,
The fair and the fixed symbol fine,
Which doth out of the *chitta's* sphere shine,
Slowly and steadily ceases to be,
For the externalizing power free,
With the mind, concentrative and pointed,
Doth truly become otherwise engaged.

But its main inward causal *vrutti* flows;
And its witness good side by side follows,
Taking this one *vrutti's* knowledge finite,
For the absolute knowledge infinite.
Then ceases this symbolic *vrutti* there;
E'en its witness this very fate doth fare;
And now flows knowledge's unbroken flow,
Devoid of limitations high and low.
This unbroken flow of knowledge steady,
Is what truly the wise call *Samadhi*.

Well, for the seeming sweet pleasures earthly,
And for the best possessions heavenly,
Giving up all attachment and all love,
If this great *Yoga* just explained above,
Be with earnest and sincere heart practiced,
The final Truth is surely realized
And perfect freedom very soon obtained.

Thus, friend,

This feeble script doth end.

Yours, in the Absolute.

Mukhuva (Near Gangotri), Tehri-Garhwal State, (The Himalayas), India

The last week, April, 1923.

(Swami described here the concentration technique. There are many other powerful techniques and he always advised people to choose the technique that suits their temperament. - *Editor*)