

APPENDIX A

JÑĀNA-YOGA

or

Practice of Yoga through Selfconsciousness.

(The following translation of an article on Jñāna-Yoga by the revered Āchārya Swāmiji suffers, of course, from the imperfections that result from the absence of exact equivalents of Sanskrit terms. It is hoped, however, that the candid reader will be able to supply what is lacking and to give precision to what is vague or obscure by a reference to the foregoing work. It sums up the experience of one who is a practical Sāṃkhya-Yogin and not merely an academic student of the system. A free rendering of it is given below along with a paraphrase of the verse in the Kathopaniṣad which forms the text of the dissertation.)

“The wise man, by inhibiting speech or ideation by language, should retreat to and stay speechless at the speech centre of the brain or mind. Then by inhibiting the conative impulses he should stay (by thus quieting involuntary and voluntary activities of the mind) in the (remaining) cognitive element—the Knowing self or I-know-feeling. Quieting next (by practice) the effort involved in knowing he should merge in the Great Self or pure I-feeling which is knowing *par excellence*. After that by abolishing all phenomenal knowing he should realise the Metempiric Self.”

He is wise who after laying to heart the instruction imparted by a preceptor, reflects on it and thus acquires an abiding insight into reality. It is assumed that he has already abstained from those overt acts wherein desires and resolutions usually express themselves. But physical composure, the preliminary step, is not completed by such abstention, as all ordinary thinking and not merely willing is done with the aid of words and so involves some movement of the organ of speech. This has to be inhibited, therefore, by a grim resolution to renounce all longing for objects external to him, to abjure all forms of activity and even the futile processes of thought that have their origin in ignorance or misapprehension. When the resolution is effective, there is a sense of relaxation in all the organs of voluntary activity due to the disappearance of their functional tone or readiness to energise, and, above all, a stiffness like that of inanimate objects is experienced in the organ of speech. This is the first stage in Jñāna-