



Ilustración 1
Ex libris de
*Israël vengé ou
exposition naturelle...*
Registro no. 1, p. 16

Ilustración 2
Misiva hallada en
Les Mystères de la
main...
Registro no. 28, p. 25

Paris 1865

Cher ami

Je vous envoie vos affreux
grédients Dont j'ai grés un Delfin
en attendant que je puisse m'en
procure la lithographie.

Je vous remercie de votre
artistique complaisance et vous
fais ainsi que l'intime un foible
de compléments et à mille.

Notre tout Dévoué

As. Desparroille



Ilustración 3
Tarjeta postal encontrada en
The secret doctrine...
Registro no. 56, p. 42

Ilustración 4
 Misiva escrita en el
 dorso de la tarjeta
 postal hallada en
The secret doctrine...
 Registro no. 56, p. 42

... are Dhyana - Chohans
 and "Chohans of Dark Knowledge"
 that at all in this
 universe is contrast so the
 light of the Dhyana Chohans
 and their pure intelligence
 is contrasted by the "Ma-ma
 Chohans" and their destructive
 intelligence . . .

The Dhyana Chohans
 answer to Truth - Divine
 Wisdom and Life, in
 blinding knowledge, and the
 Ma-ma are the personifications
 in nature of Shiva, Jehovah
 and other monisms, wrongly
 with Ignorance a their
 (ail.)

H. P. B. & Co.
 Mark M. p. 463
 Theosophical Society 11-12-1888

AN
ENGLISH TRANSLATION
WITH SANSKRIT TEXT
OF
THE YOGASARA-SANGRAHA
OF
VIJNANA BHIKSHU

TRANSLATED
BY
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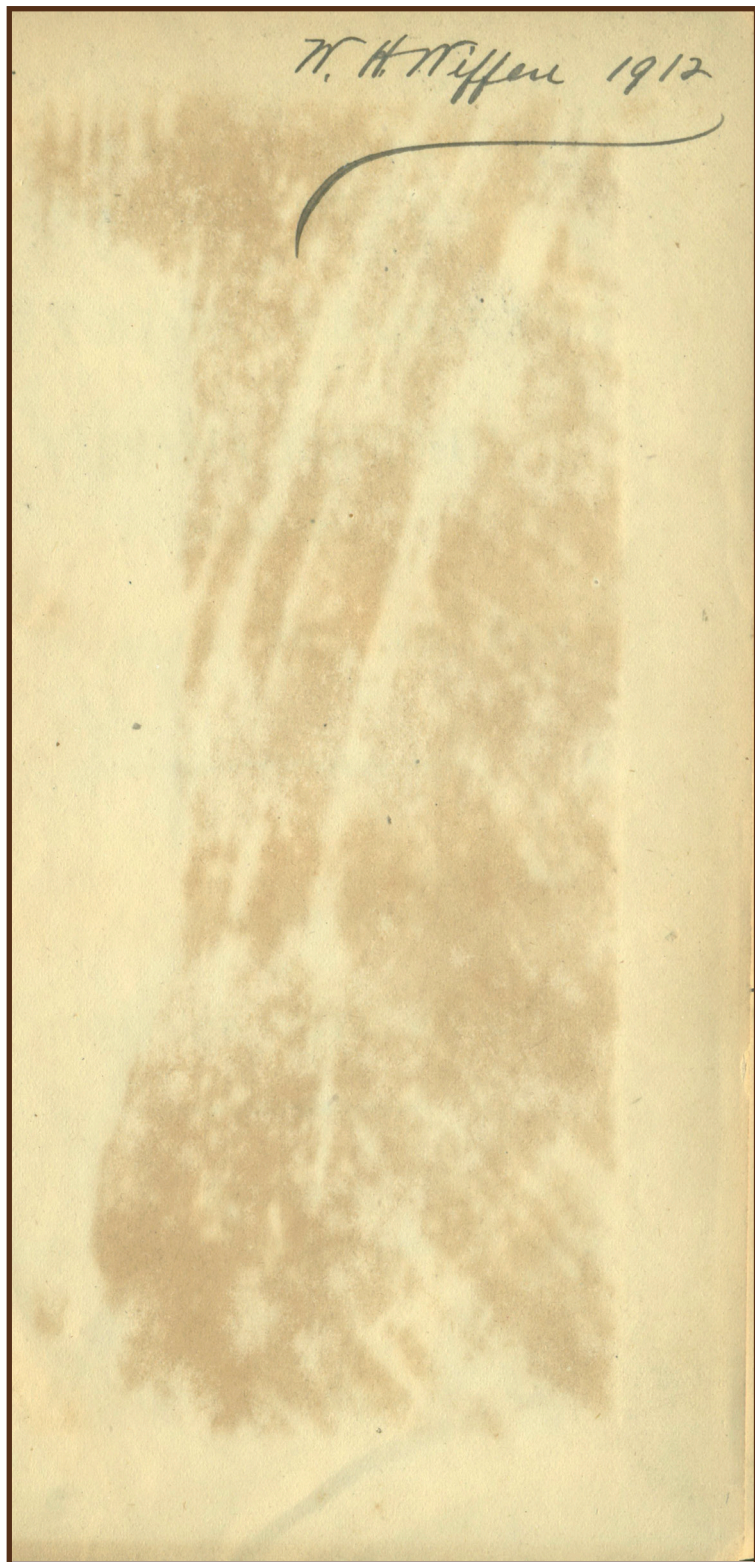
1894.

Price One Rupee.

Ilustración 5
Cubierta anterior de
The
Yogasārasamgraha...
Registro no. 49, p. 35

W. H. Tiffene 1912

Ilustración 6
Firma en la guarda
anterior de
The
Yogasārasamgraha...
Registro no. 49, p. 35



form of something other (than the Supreme-Self). The Vaiseshika theory is that emancipation lies in the destruction of all specific qualities. This too is not contrary to our views; because we can explain the imposition of the *destruction of qualities* (which is Moksha) on the Spirit, as being of the same character as that of the conditions, the specific qualities, on the conditioned Spirit (the Human-Self). And lastly our theory quite coincides with the Nyaya theory which asserts emancipation to be the *absolute cessation of pain*;—the only difference between us lying in the fact that we assert that the cessation of pain is the purpose of the Soul, in the relation of the experience and the Agent (*Bhoga—bhoktri—bhūta*), and not in that of *Samavāya* (inherence, the relation of the quality to the object qualified, a permanent relation) (as laid down by the Naiyayikas). We however cannot allow the assumption of the so called Neo-Vedantis, that final Emancipation consists in the attainment of Eternal Bliss; because we can find no aphorism in support of this in any recognized system of philosophy; and because it is contradictory to all *Śruti*, *Smṛiti* as well as reasoning. As instances of *Śruti* precluding pleasure from the state of emancipation, we have the following:—(1) "One who has attained Knowledge renounces *pleasure* and *pain*" (*Kāthopanishad* II—12) and (2) "*Pleasure* and *pain* do not touch one (who has attained to Knowledge) without physical body" [*Chhandogya-upanishad* VIII—12—1]. As *Smṛiti* we have the

The refutation of the Neo-Vedantic theory of Emancipation as consisting in pleasure.

following: "The agent will cross over the ill-mitable and turbulent ocean of metempsychosis, when he thinks all that is (called) pleasure to be (really) pain. A man resolved into the Supreme Self by means of Knowledge and action, is never touched either by pleasure or by pain." The reasoning (overthrowing the Neo-Vedantic theory may be thus summed up): If Emancipation were an effect (produced), it would be impermanent; and if (to avoid this you assert it to be) permanent, then it would ever continue in its accomplished form, and as such could not be the object of the Soul (being within his reach; and as such the laying down of the means to Moksha—*Sravaṇa*, *Manana* and *Nididhyāsana*—would be purposeless). Again, you can not assert that Emancipation consists in the attainment of eternal pleasure; because this attainment too cannot free you from the two horns of the dilemma based on the fact of the pleasure being either permanent or transient. Further, you cannot assert that the purpose of the Soul is

P. 64. the destruction of ignorance and the like covering of everlasting pleasure;—because we all know the purpose of the Soul to consist in the *experience* of pleasure; and no 'covering' (*āvarana*) is possible, because intelligence is permanent (and as such will lighten up everything). (The Neo-Vedanti *objects*): "If it is so, how do you explain the *Śruti* and *Smṛiti* passages which mention supreme bliss (as constituting Emancipation)?" We reply: your objection does not hold; because very good explanations of such passages are afforded by the definitions given in the treatises on Liberation:

Ilustración 7
Subrayados en
The
Yogasārasamgraha...
Registro no. 49, p. 35

By "*im Ganzen*" "in the whole," in general, I shall understand To PAN "the All" as a unit, both as known scientifically and as known intuitively; both objectively, subjectively and transcendently; "the All," both personally as God and impersonally as the universe; both as life and as death, and "the All" in all forms and moods indefinable.

By living "*im Ganzen*," "in the whole," I shall understand to live "in consciousness of the whole"; the very opposite of living in "separateness" or isolation from it.

How can we live determinedly "with a will" in "the All" such as I have attempted to suggest what "the All" may be. I will use an illustration. This candle may suggest the ideal (See Diagram 3.)

I shall, of course, be able only to show "the All" in one aspect. I will show it as light or truth; light or truth as quality; light or truth as form and judge; as the ordering principle in existence; or as I also shall call it, the Apollo, and the Christ principle. While I thus only show one aspect, that aspect will suggest the Whole.



DIAGRAM 3.

Ilustración 8
 Símbolo que aparece
 en
*The inner life and
 Tao-Teh-King...*
 Registro no. 57, p. 42