

subject of the soul in its abstract sense; also do with the subject of the soul and its relations to the Divine soul. The name *Yogan* means one who observes the rules of Yoga. Yoga is the second division of the Sankhya system. There are really six systems called *Daranas*, into which the speculations of the ages of the almost forgotten past have been collected, and, so to speak, codified. The term Yoga, as here used, is, perhaps, best rendered as meaning concentration, and is a derivation from the Sanskrit word "Yug," to join in the sense of blending. Hence the object of the Yoga practice is to produce a condition of blending of the individual soul of the devotee with the universal soul. The intelligence of the universe is the soul of God, the name used being *Iswara*-Lord, or God. It is desirable at this point to call attention to the fact that the *Yoga Sutras* does not deal with God the Infinite as the Infinite Supreme Being, but as the Universal Supreme Soul. The reason why it is deemed best to draw attention at this early stage to this distinction is to prevent confusing the soul with the spirit; because, unless this distinction is preserved, we are liable to fall into the common error and so miss the whole meaning of the Yoga system. Therefore, always remember, while reading of the *Yoga Sutras* that they do not deal with the subject of the spirit at all. This is the great mistake of all modern translators, whether Hindoo or European. Pantanjali, who was the compiler of the Yoga system, speaks of the infinite soul, of the eternity of the soul, of the universal soul, etc., and, as before remarked, he uses the word *Iswara*, but not as *Brahma* (neuter). He defines *Iswara* as a particular *Purusha*. Now, according to the Vedic use of the word *Purusha*, it means a combination of imparted energies conferred upon an individual, usually a special creation, as in this case, the purpose of whose existence is to create offspring; and as all things are created after their kind, in accordance with nature's law, so from *Purusha* *Iswara*, the universal soul, "springs all souls as the sparks from a fire." Pantanjali further defines *Iswara* as the one "in whom the germ of omniscience reaches its utmost limit, and whose appellation is 'Om,' the term of glory." From it comes all knowledge of *Iswara*.

*Iswara*, then, is what might most properly be called the soul of God, as in contradistinction to the Spirit of God-Spirit being life and energy, soul being knowledge of the faculty by which things are perceived, compared and known. The human soul, we are told, is a part of the universal soul, the offspring of *Iswara*, that is imprisoned in the body for a time and for a purpose; and that purpose is to give intelligence to the matter which has been organized and vivified by the spirit of life into a living mass, with power to act, and requiring the presence and influence of the soul-knowledge to guide and control its energies to some useful end.

The intention of the *Yoga Sutras* is to teach mankind how to re-establish the union of the personal with the universal soul, and to maintain this union while our souls are yet imprisoned in their earthly tenement. Pantanjali says: "Man is kept apart from the