

I M R E V A L L Y O N

Heavens & Hells of the Mind

Chapter 23
THE GOAL OF YOGA



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Heavens and Hells of the Mind

Volume I KNOWLEDGE

Part 1	Cosmology Unveiled	9
Part 2	Earth Life	267

Volume II TRADITION

Part 3	Yoga: The Science of Union	517
Part 4	Pure Christianity: The Religion of Love	607
Part 5	Zen: The Path to Enlightenment	749
Part 6	Sūfī Meditation: The Way of the Holy Fire	825
Part 7	Tantra: The Path of Relationship	903
Part 8	The Warrior School: The Way of the Noble Warrior	967

Volume III TRANSFORMATION

Part 9	The Path of Return	1115
Part 10	The Way of the Heart	1249
Part 11	The Way of Spiritual Psychology	1361
Part 12	The Worship of the Goddess	1481
Part 13	The Yoga of the Sun	1583
Part 14	The Path of Service	1677

Volume IV LEXICON

Appendix A	Detailed Contents	1731
Appendix B	Lexicon of the Wisdom Language	1759
Appendix C	Index	1941
Appendix D	The Foundation for Higher Learning	2077

Volume II: Tradition

Contents

CONTENTS II

Introduction II: By Whichever Path	511
Part 3 Yoga: The Science of Union	
23 The Goal of Yoga	519
24 Gems from Patañjali's Yoga Sūtras	531
25 Aṣṭāṅga Yoga	559
26 The Yoga of Miraculous Powers	577
Part 4 Pure Christianity: The Religion of Love	
27 Teachings of the Saints	609
28 The Heart of Christianity	623
29 Christian History	641
30 Jesus the Christed One	659
31 Christian Fundamentalism	675
32 Christian Prayer	689
33 The Christian Path	717
34 The Greek Mystery Language	731
Part 5 Zen: The Path to Enlightenment	
35 The Spirit of Zen	751
36 The Eternal Tao	771
37 Zen Meditation	785
38 The Path of Zen	805
Part 6 Sūfī Meditation: The Way of the Holy Fire	
39 The Sūfī	827
40 The Sūfī Heart	843
41 Sūfī Prayer	863
42 Sūfī Mind	885
Part 7 Tantra: The Path of Relationship	
43 The Circle of Love	905
44 The One-Hundred-and-Twelve	945
Part 8 The Warrior School: The Way of the Noble Warrior	
45 The Spiritual Warrior	969
46 Warrior Training	1001
47 The Primordial Sound Language	1025
48 The Warrior Code	1077



CHAPTER 23

The Goal of Yoga

Yoga-Mārga

*In the early days of the
Science of Yoga, there
was only one Yoga*

YOGA

Sanskrit: "Joining together, yoking, aligning, uniting, going into Oneness or Union, becoming at-one". The State of Union. From YUGH, "to unite, join, put together, integrate".

YOGA-MĀRGA

Sanskrit: "The Path of Union". From MĀRGA, "a path, road, way, track", and YOGA, "integration, conjunction, at-one-ness, Union, Salvation".

ĀTMAN

Sanskrit: The God in you.

Ātman, Ātmā 34

BRAHMAN

Sanskrit: The God in the Universal Manifestation of All.

God Immanent and Transcendent 111

PRAṆAVA

Sanskrit: The Sound of Ōm reverberating throughout all Creation.

Āurī, Ōrī, Nāda 550

In India, many centuries ago, the principle of the holistic approach to Man was well understood. The way to Spiritual Enlightenment was called YOGA-MĀRGA, "the Path of Union". Yoga is a school of ancient Vedic philosophy prescribing a course of physical, emotional and mental disciplines for the purpose of attaining liberation from the material world, the union of the self (the personality) with the Higher Self (ĀTMAN), and the union of the Higher Self with the Godhead (BRAHMAN). The goal of Yoga is the union of the Individuality with the Supreme Being, the Ultimate Principle, the Godhead.

The Activities of Yoga-Mārga

In the early days of the Science of Yoga, there was only *one* YOGA. The Way to Cosmic Consciousness known as YOGA-MĀRGA was a totally integrated, balanced, holistic way of life. On this original Path of Union there were several *activities* of Yoga. For example:

HAṬHA: Balancing the "sun and moon" currents in the etheric body.

KARMA: Physical action, movement, service.

LAYA: Organization of the cakras (the psychic force centres in the etheric body) and Prāṇa (the life-force).

KUṆḌALINĪ: Awakening the subtle "serpent-power" or dynamic psychic energy.

BHAKTI: Devotion, Love, emotion.

JÑĀNA: Knowledge, mental clarification.

RĀJA: An intense, systematic, meditational approach to consciousness.

ŚAKTI: Energy, power, vitality.

MANTRA: Sound-formulas, frequencies, music.

YANTRA: Geometric forms, symbols, maṇḍalas.

DHYĀNA: Meditation, thought control.

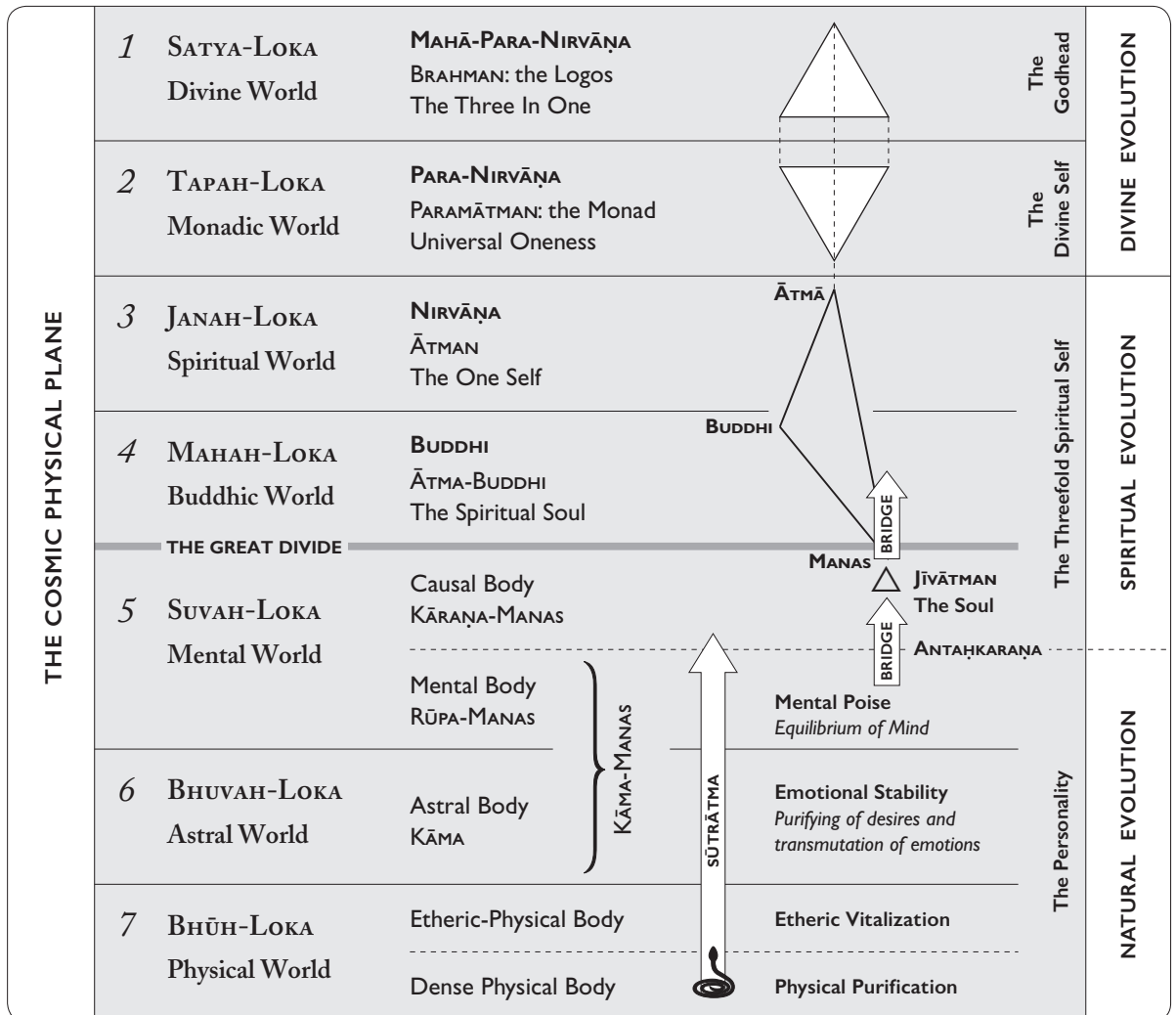
SAMĀDHI: Trance, Union, Transcendental Consciousness, Cosmic Consciousness.

The most effective of all activities of Yoga is the Science of the Creative Word (PRAṆAVA), or MANTRA Yoga.

Spiritual Evolution for all Humanity is the Goal of Yoga

There is a *gap*, a lack of Continuity of Consciousness, between your personality-self and You as a Living Soul (JĪVĀTMAN, the Reincarnating Ego), and there is a gap between You as the Soul and the Triune Spiritual Self (ĀTMAN). The work of Yoga is to provide the Bridge to Union.

*Jiva: the Human Soul 35
The Threefold Structure of Man 33
Building the Bridge of Light 554*



The Dividing of Yoga

Later on, the one integrated Science of Divine Union (YOGA-MĀRGA) was forgotten and the different *activities* of Yoga became separated. Yoga was split into parts—Haṭha Yoga, Rāja Yoga, Śakti Yoga, Karma Yoga, and so on—and people began to practise them separately from one another and separately from worldly life.

The “holy men” abandoned the world and became dependent on the world

- Those who were practising KARMA Yoga were told that all they had to do was dedicate all their actions to God and they would attain God-Realization. They never did, of course, because who can dedicate all his actions to a God whom he does not know by first-hand experience?
- Those who were practising HAṬHA Yoga were told that by doing āsanās (postures), mudrās (symbols), bandhas (locks of the body) and prāṇāyāmas (forced breath-control) they would attain God-Realization. But they did not, neither in the past nor today.
- Those practising JÑĀNA Yoga (the yoga of the mind) dreamed up all kinds of mental theologies, philosophies and metaphysics. They invented vast schools of thought and sank into the quagmire of intellectualism.
- Those practising BHAKTI Yoga (the yoga of devotion) were better off because, through intense devotion, they *experienced* the personal aspects of the Divine Being. But their lives were not integrated.
- Those practising RĀJA Yoga (union by meditation) were the best off. Through meditation they attained Pure Consciousness, but they did not know how to apply it in daily life, for they had “renounced” the world. They could not help society with it. They just sat in caves and smiled to themselves, which is quite useless to the whole field of Evolution.

All these “holy men” abandoned the world and became *dependent* on the world. While they became dependent on the kindness and charity of the people of the world, they did not *guide* the world. They “renounced” the world and allowed society to fall apart around them. Thus, the politicians, the power hungry, the spiritually blind, took control of the populace.

The One Yoga

Before Yoga can be truly RĀJA Yoga, the Kingly Path, the Way of Kings, it has to be restored to its original concept of One Yoga, the Path of Synthesis. There is no such thing as different “yogas”. There is only one YOGA-MĀRGA—the Way of Integration, Synthesis, Union—and, if Man is to become whole, all aspects must be developed.

Nowadays, each of these various activities of Yoga are separately called “yoga”, as if there were different yogas, as if you could choose any one of them and become perfect! Western students have no real concept of the Way of Yoga (the Path of Union). They may do some exercises (āsanas or postures), some breathing methods (prāṇāyāmas), or maybe some mudrās (seals or locked body postures), and they think they are doing Yoga! Yet, āsanas, prāṇāyāmas and mudrās are only a *part* of Haṭha Yoga, the purpose of which is not physical fitness at all, but the balancing of the subtle etheric currents and cakras of the etheric body. Furthermore, Haṭha Yoga itself is but a fragment of Yoga, the total life-science of Unification. Those who practise only Haṭha Yoga neglect the rest of the Way and get nowhere.

There are the “devotees” who just chant and worship their Gurus and have no desire for any other activities. They practise Bhakti Yoga, or rather, an *aspect* of Yoga called BHAKTI.

There are the intellectuals who theorize about the universe, Man and God, who live to analyse all kinds of ideas and thoughts. They are the Jñāna Yogīs; they follow Jñāna Yoga and nothing else. They become sterile, lifeless and empty, because merely gathering knowledge and playing with ideas is but a small fragment of true Yoga.

There are the busy-bodies who want to save the world, who are constantly engaged in action. They are followers of Karma Yoga. But action is only a small part of Yoga. These people live in a limited world, do limited things and mistakenly believe that they are on the Path of Yoga.

This degeneration of the Science of Yoga has become prevalent in the West and even in many Āśramas in India. In such a way, the real purpose of Yoga is lost even to the natives of Hindustan (India).

To call any one activity of the Science of Union a complete Path of Yoga is both deluded and dangerous. Students who practise just one aspect of Yoga become totally unbalanced in their development. Most do physical exercises and nothing more. It is argued that some people are physical, some are intellectual, some are emotional, and so forth, and therefore they must do the corresponding form of Yoga. However, it is precisely because they are already lopsided that they should balance themselves through the practice of other aspects of Yoga.

Spiritual Life and Material Life 1118

Rāja Yoga: Divine Union by Meditation 1126

Bhakti Yoga: Divine Union by Devotion 1128

Karma Yoga: Divine Union by Action 1132

YOGA-VIDYĀ

Sanskrit: The Science of Realization.

YOGĪ, YOGIN, YOGINĪ

Sanskrit: One who practises Yoga, or one who has attained the State of Union (YOGA) or SAMĀDHI. A female YOGĪ or YOGIN is called a YOGINĪ.

RĀJA YOGA

Sanskrit: “Royal Union”. The Way of Kings. The Noble Way. The exploration of Consciousness through meditation.

ĀŚRAMA

Sanskrit: Stages of development in life. Also, a hermitage, a monastery or a spiritual centre.

The Mystery Schools and Āśramas 1148

Haṭha Yoga and Rāja Yoga

*You don't have to do
Haṭha Yoga to do Rāja Yoga*

Yoga is the Science of the Soul, not just a set of health exercises. The concept of Yoga, the act of Divine Union, was degenerated by the Haṭha Yogīs, the “health yogīs” or body-oriented yogīs. This idea of Haṭha Yoga suited the materialistic, body-oriented Westerners, so that today in the West the prevalent concept of Yoga is a system of health exercises and diet, and many of the so-called Haṭha Yogīs do not even *believe* in a Soul.

HAṬHA Yoga is an off-shoot and lower expression of true RĀJA Yoga. Haṭha Yoga concentrates on the physical body. Rāja Yoga concentrates on the mental body (your mind and consciousness). You don't have to do Haṭha Yoga to do Rāja Yoga. Many Western students have been *misguided* in thinking that by doing many years of Haṭha Yoga postures and breath-control exercises they are practising Rāja Yoga.

Traditionally, Haṭha Yoga has eighty-four postures. These do not include “warm-up” exercises and the *watered-down* variations and adaptations popular in the Western Haṭha Yoga classes of the gyms and beauty salons! These were *difficult* postures. It took many long years for the true Haṭha Yogī of India to master all these difficult postures, each of which had to be held for a *very long time* (for instance, to stand on one's head for three hours!). In the West, many people do Haṭha Yoga as a form of gymnastics, quickly rushing through the postures (or just a few of them). When one has only an hour for a class, including “warm-up” exercises and “relaxation” afterwards (as is done in the West), clearly this does not correspond with the requirements of the old and true Haṭha Yoga of ancient India.

ĀSANA

Sanskrit: Steady posture.

MUDRĀ

Sanskrit: A posture, a gesture, a sign, or a symbol.

PRĀṆĀYĀMA

Sanskrit: “Control of the Life-breath”. From PRĀṆA (the Life-force, the Life-breath) and YAMA (to regulate, to control, to guide).

*When your breathing is calm and steady, your mind is calm and steady.
When your mind is calm and steady, your breathing is calm and steady.*

HAṬHA

The ancient, esoteric meaning of the Sanskrit word HAṬHA is as follows: HA is the Seer, the Spiritual Self, the Sun, the PURUṢA. ṬHA is the Consciousness aspect, the MOON, CITTA.

A further meaning of the word HAṬHA is “hard, difficult, requiring strong will-power, self-discipline and force”. Thus, HAṬHA YOGA originally was the method of discovering your Spiritual Self, ĀTMAN, through consciousness-raising exercises or practices. Yoga, by the ancient definition, has nothing at all to do with “keeping fit”. It is not aerobic exercises!

Then there were several dozen Prāṇāyāma (breathing) exercises to master, nine of them being the major techniques. To completely master all the proper breathing exercises was the work of many years. Each of the many breathing processes also was practised for *hours*. Thus you will see that, in the gym classes and fitness centres of the West, they have *no idea* of the real Haṭha Yoga.

In Rāja Yoga you *don't* do all these many physical postures and breathing exercises. RĀJA YOGA means “the Science of Kings” or “the Royal Way”. It is primarily the Science of Meditative Awareness (DHYĀNA Yoga). You tackle your mind directly, and the *root* of mind, which is Consciousness.

- HAṬHA Yoga focuses on the *subjugation* of the physical body.
- RĀJA Yoga focuses on the mastery of the mental body, MANAS (mind), and CITTA (the field of Consciousness).

For a Rāja Yogī, therefore, ĀSANA (posture) means any comfortable posture you can assume for long periods of meditation. The emphasis is on *meditation*, not on the posture. Similarly, PRĀṆĀYĀMA (control of the life-force) means that the breath should flow evenly, simply, naturally, so that it *does not disturb* the meditative process, DHYĀNA Yoga. (The word YOGA also means “a process”).

*The emphasis is on meditation,
not on the posture*

*Beyond Āsana and Prāṇāyāma 573
The Way of the Mind 1238
Prāṇāyāma-Vidyā 1553*

The Most Excellent Yoga

Following are the Seven Steps of Yoga according to YOGA VASIṢṬHA, “the Most Excellent Yoga”:

1. Contentment in life.
2. Peace of mind.
3. Association with the Wise.
4. Rational investigation.
5. Thinking and experience.
6. Intuition of Truth.
7. Self-Realization (Yoga).

The YOGA VASIṢṬHA MAHĀ RĀMĀYĀNA is a textbook on Yoga written in Sanskrit over two thousand years ago. Its concept of Yoga is based on the mind, not on bodily exercises.

The objective world is a manifestation of mind. It is a system of ideas, a play of mind. Everything is a creature of mind, even as are dreams. This is seen to be true by the fact that when the Yogins bring their minds to rest, they do not experience any objects at all.

The Ideas manufactured in the Mind of BRAHMA (God) are our common objects of experience. In our minds they enter as *our own* ideas. Every mind, being the manifestation of the same Divine Mind, is capable of representing within itself all other minds and ideas. Thus, the *common* ideas shared by all of us provide the appearance of a *common world*.

Such is the philosophy of the YOGA VASIṢṬHA.

The Ultimate Reality is the Meaning of Life

*When you complete the
Journey of Yoga you will
become a Superman*

It is important to understand how the old ṚṢIṢ (Rishis, Seers) and MUNIṢ (Sages), such as Patañjali, understood Reality from their *personal experience*. In doing so, you might understand the need for the Science of Yoga (YOGA-VIDYĀ, the Science of Union), which happens to be the Goal of human life upon this planet (YOGA-MĀRGA, the Path or Way of Reintegration). If you understand this, you will know what to do with your life, with your total existence. You will no longer flounder in ignorance and spiritual darkness, AVIDYĀ and MĀYĀ.

First of all, you must ignore the silly Western idea that Yoga is a system of keep-fit exercises, or that it removes fat from your body, or that it is a nice relaxation exercise after a stressful day at your business or office. Patañjali would have died of hysterical laughter if you had told him this!

The Ultimate Reality is the meaning of Yoga.
The Ultimate Reality is the meaning of Life.

In fact, YOGA (Spiritual Evolution) and your Destiny (DHARMA) are the same. This is what you have been looking for, all your many lives.

We do not use the word “God” much in Yoga. In the orthodox Judeo-Christian tradition, God is *symbolized* as an old man on a throne in Heaven, but most take this as the *fact* of God, and this brings to consciousness a terrible limitation to knowing Reality. Yoga has no such limitation.

One of the qualities of the Ultimate Reality (PARABRAHMAN) is CIT, “Boundless, Universal Consciousness”, also known as CIDRŪPIṆĪ-ŚAKTI, “the Universal Power whose Form is Pure Consciousness Itself”. This is a Consciousness not related to any form, body, world, period, time, entity or manifestation; that is, it has no conceivable limitations of any sort whatsoever! It is Universal and Eternal. It is called Non-Relational-Consciousness or Unlimited-Consciousness. It has the quality of VIMARŚA, “Self-Knowing, Self-Awareness, Universal Self-Consciousness, the Cosmic I-ness, the Cosmic I AM-ness”.

This is *not* some philosophy! This is what you *experience* at the highest stages of Yoga! This will become *your* experience, as it was the experience of the past Yogīs. When you complete the Journey of Yoga you will become a Superman (beyond the Man-species). You will become Cosmic Man instead of the limited self you are now.

Another quality of PARABRAHMAN (the Supreme Absolute) is PRAKĀŚA, the Eternal Light, the Shining Luminosity of Everlasting Splendour, the Light of Revelation. Again, this is *not* a philosophy; you will *experience* this at the highest stages of Yoga. This is the Self-Luminous Self, PARAMĀTMAN. It is the awesome Grandeur, Power, Beauty and Majesty that truly befits the name “God”. And this Eternal Light is Omnipresent.

You must not imagine this Light in the sense of a candlelight, or an electric light, or sunlight or moonlight. It is not a lifeless, “dead-matter” light. This Light is Supreme Intelligence, PARĀSAMVIT, the Omniscient. Further, this Universal Light is not only Self-Conscious, and not only Omnipresent and Omniscient, but it is also the Omnipotent Power, KARTṚTVA-ŚAKTI, the Power-of-all-Doership, that which creates, sustains and dissolves the Universe (the All).

You will become One with this in the highest state of Yoga when you have moved out of the human evolution and commenced your Divine Evolution. The higher you go beyond *natural* human evolution into the fields of Supernatural Evolution, into the highest stages of Yoga as you enter the Kingdom of the Gods, the more you have access to this Power and the more you can *use* this Power.

All of this is achieved through the Science of YOGA, or Divine Communion.

*You will become One with this
in the highest state of Yoga*

Light 978

The Universal Christ 440

The Self-Generating Light 1594

Vertical Evolution and the Path 174

Beyond Natural Evolution 1312

Yoga and Religion

The Sanskrit word YOGA means “union, being united or joined together”, from the root YUGH, “to unite, to join, to bind together”. YOGA means going into Oneness or Union, becoming at-one, moving from being a separated, fragmented individual to the condition of Oneness and Unity with the All. This is the same as the “Union with God” of the Christian and Muslim Mystics and the Jewish Hasidim.

The Latin word RELIGION has the same precise meaning as the Sanskrit word YOGA. It comes from *re-ligare*, “to tie, to fasten, to re-unite, to bind, to bring back”. In the classical days of Rome, religion was *an experience of Unity with the Divine, with the Godhead*.

Since the 4th century AD the word *religion* has been changed by the church to mean “a set of beliefs concerning the nature of the Universe and God; a set of fundamental (fundamentalist) beliefs and practices agreed upon by the church authorities; the practice of religious beliefs (dogmas), rituals and observances; faith, devotion, ritual, religious conviction”.

Dogma

“A settled or established opinion or belief”, from the Greek DOKEIN, “it seems good”. *Dogma* is a set of *beliefs* authoritatively laid down by the church, usually by popes, bishops or theologians.

Correct Belief? 653

The Three Stages of Yoga

The Science of Yoga is Illumination by the Soul and the Revelation of the Inner God. In the West it has been called the *Great Work*. This Great Work (YOGA) has three great stages:

The First Stage of Yoga

*The goal of the first stage of
Yoga is that you become
Soul-Conscious*

The first stage of Yoga is union of the personality with the Soul, JĪVA. This is the Realization that you are a Spiritual-Intelligent-Soul, separate from and above the Three Worlds (the Physical, Astral and Mental Planes), existing apart from your body, mind and emotions, and above Time (KĀLA) and Space (ĀKĀŚA). This is TURĪYA, the Fourth State or Pure Consciousness. This stage can be accomplished by a life of selfless Service, the purification of the personality and deep meditation, which must be done repeatedly.

Yoga is the control of the versatile psychic nature.

Patañjali

The *versatile psychic nature* is KĀMA-MANAS, the desire-mind. According to the teachings of Yoga, your psychic nature is composed of KĀMA (desires, feelings, emotions) and MANAS (mind, thinking, thought-patterns, thoughtforms), and while you are alive in your physical body they function as *one unit*. Thus, the first stage of Yoga is achieved when your mind-activities and all the feelings and desires in your astral body are stilled. Expressed in modern language, union with the Higher Self occurs when you manage to quieten your thoughts and desires simultaneously. Then the Light of the Soul may shine unimpeded in your Consciousness.

The Seer [the Spirit within] then comes to know its proper nature. Because ordinarily the Seer is caught up in the activities of KĀMA-MANAS.

Patañjali

In the normal state of affairs, the Seer (you as a Soul) is caught up in a maelstrom of thoughts, feelings, desires and psychic impressions. When the thinking principle (MANAS) is allowed to run wild in endless thought processes, and the desire nature (KĀMA) is continually engaged in all kinds of moods and passions, peace cannot come to the personality; hence the mortal being cannot come to know the Immortal One within. When you are in a state of meditation

Turiya: Pure Consciousness 498

Mind and Desire 235

True Death 424

Your Mind is the Key 1208

Cultivate Silence of the Mind 1239

Transformations of the Mind 1242

Meditation is Integration 1193

(DHYĀNA), peace comes to your mind (the mental body) and quiet equipoise to your emotions (the astral body), and the Seer, the Spiritual Man, is able to perceive itself in Reality. You experience yourself as a Soul rather than as a personality.

The goal of the first stage of Yoga, therefore, is that you become Soul-Conscious, that the Spiritual Man within you may stand in the Divine Light.

When the mind has turned away from external objects and internal thoughts, it passes into the Fourth State of Consciousness, TURĪYA, which is a higher state of consciousness than the objective or wakeful state, the dream state or the dreamless-sleep state. By repeatedly attaining this Fourth State of Consciousness [Pure Consciousness or Transcendental Consciousness], the veil clouding the Self-Luminous Light of Knowledge is dissolved away.

Patañjali

The Second Stage of Yoga

The second stage of Yoga is the Union of the Soul with the Self, ĀTMAN, the Universal Spirit. This is Realization of the Self, ĀTMA-VIDYĀ. This Self in you is *not* your little ego which you are accustomed to calling yourself as a personality. The ego belongs to the personality, but the Self within you belongs to the Spirit.

The Third Stage of Yoga

The third stage of Yoga is the Union of the Self (Spirit) in Man with the Oversoul, PARAMĀTMAN, the Monad, your “Father who is in Heaven”, the Universal One-Life which permeates and pervades all forms, all beings, all creatures in the Three Worlds. Then comes Union with God (BRAHMĀ-VIDYĀ), an inward unveiling of the Eternal Splendour, the Inner Glory that veils the Absolute Existence, the Godhead, PARABRAHMAN.

The Self in you (the ĀTMAN) is one with the Supreme Soul (PARAMĀTMAN) in a very natural way. The Self in you is a bubble, so to speak, in the “Ocean-ness” which is God, BRAHMAN.

These three stages of the Great Work (YOGA) have to be worked step by step.

*The Self in you is one
with the Supreme Soul*

MAGNUM OPUS

Latin: “The Great Work”. The Spiritual Path, Discipleship, Mind Re-Creation, Union with God. The Western term for the Path of YOGA or YOGA-MĀRGA, the Science of Spiritual Regeneration. The term MAGNUM OPUS was used widely by the Alchemists of Medieval Europe.

ĀTMA-VIDYĀ, ĀTMĀ-VIDYĀ

Sanskrit: Self-Realization. Self-Knowledge. This is not “knowing yourself” on the bodily or personality level, nor learning about your behavioural psychology. This Self is the Boundless, Eternal, Imperishable Divinity *in* you, which is the *real* You.

BRAHMĀ-VIDYĀ

Sanskrit: God-Realization. The direct Knowledge of God. Union with God.

The Seven States of Consciousness 494

To Attain the State of Yoga

Yoga is not psychism, nor is it receiving messages from real or imaginary spooks or so-called “ascended masters”. Such astral activity has no place in the field of Yoga, since Mysticism, Yoga, Sūfism and Zen begin two planes *above* the psychic dimensions.

*There is no escape from
the act of sitting down
and meditating*

Yoga can be achieved only by transcending the mind and the psychic dimensions—the Mental and Astral Worlds.

For a human being to attain to Higher States of Consciousness, there is no escape from the act of sitting down and meditating. The Yoga Masters of ancient India said:

The Work is not accomplished by mere words or speech. If that were so, nobody would remain poor.

The “poverty” spoken of by the Masters is the “poverty of the Spirit”. This was well understood by the Christian Mystics also. This signifies practice—long, arduous, wilful practice. Merely to talk about Yoga, or to listen to speeches on the subject, or to read the scriptures, will not take you there. The Yoga Masters said that the scriptures (the Bible, Koran, Sūtras, Śāstras, Vedas, and other holy books) are not meant to entertain you or cause intellectual discussion, but rather:

By the observance of the rules that are given out in the scriptures, you can conquer your internal enemies (the temptations, the “devils”) and become a master of the senses (a Yogī).

Thus may you come to the State of Union, or YOGA. ❄

Channelling or Soul-Wisdom? 327

Success is Born of Action 256

Sādhanā: the Spiritual Life 1153

To Succeed in your Quest 1330

ṚTAMBHARĀ-PRAJÑĀ

Sanskrit: Truth-bearing Wisdom or Consciousness. The Truth must be actively “thought after”, either by listening or reading.