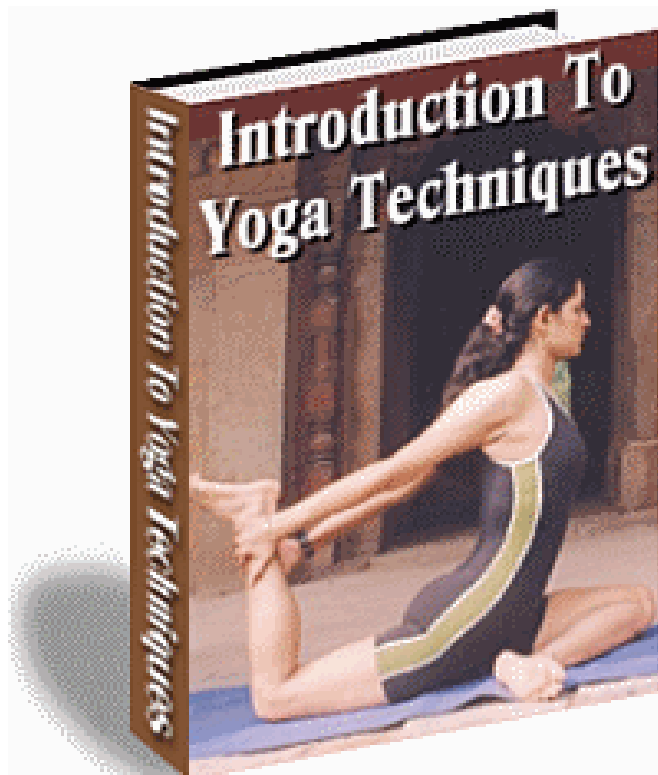


# INTRODUCTION TO YOGA TECHNIQUES - *MINI VERSION*



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# AN INTRODUCTION TO YOGA TECHNIQUES - *MINI VERSION*

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## LECTURE I

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### THE NATURE OF YOGA

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In this first discourse we shall concern ourselves with the gaining of a general idea of the subject of Yoga, seeking its place in nature, its own character, its object in human evolution.

#### 1. THE MEANING OF THE UNIVERSE

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Let us, first of all, ask ourselves, looking at the world around us, what it is that the history of the world signifies. When we read history, what does the history tell us? It seems to be a moving panorama of people and events, but it is really only a dance of shadows; the people are shadows, not realities, the kings and statesmen, the ministers and armies; and the events the battles and revolutions, the rises and falls of states are the most shadowlike dance of all.

Even if the historian tries to go deeper, if he deals with economic conditions, with social organizations, with the study of the tendencies of the currents of thought, even then he is in the midst of shadows, the illusory shadows cast by unseen realities. This world is full of forms that are illusory, and the values are all wrong, the proportions are out of focus. The things which a man of the world thinks valuable, a spiritual man must cast aside as worthless. The diamonds of the world, with their glare and glitter in the rays of the outside sun, are mere fragments of broken glass to the man of knowledge. The crown of the king, the scepter of the emperor, the triumph of earthly power, is less than nothing to the man who has had one glimpse of the majesty of the Self. What is, then, real? What is truly valuable?

Our answer will be very different from the answer given by the man of the world. "The universe exists for the sake of the Self." Not for what the outer world can give, not for control over the objects of desire, not for the sake even of beauty or pleasure, does the Great Architect plan and build His worlds. He has filled them with objects, beautiful and pleasure-giving. The great arch of the sky above, the mountains with snow-clad peaks, the valleys soft with verdure and fragrant with blossoms, the oceans with their vast depths, their surface now calm as a lake, now tossing in fury they all exist, not for the objects themselves, but for their value to the Self. Not for themselves because they are anything in themselves but that the purpose of the Self may be served, and His manifestations made possible. The world, with all its beauty, its happiness and suffering, its joys and pains" is planned with the utmost ingenuity, in order that the powers of the Self may be shown forth in manifestation.

From the fire-mist to the LOGOS, all exist for the sake of the Self. The lowest grain of dust, the mightiest deva in his heavenly regions, the plant that grows out of sight in the nook of a mountain, the star that shines aloft over us-all these exist in order that the fragments of the one Self, embodied in countless forms, may realize their own identity, and manifest the powers of the Self through the matter that envelops them. There is but one Self in the lowliest dust and the loftiest diva."Mamamsaha", My portion", a portion of My Self," says Sri Krishna, are all these Jivatmas, all these living spirits. For them the universe exists; for them the sun shines, and the waves roll, and the winds blow, and the rain falls, that the Self may know Himself as manifested in matter, as embodied in the universe.

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## 2. THE UNFOLDING OF CONSCIOUSNESS

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One of those pregnant and significant ideas which Theosophy scatters so lavishly around is this, that the same scale is repeated over and over again, the same succession of events in larger or smaller cycles. If you understand one cycle, you understand the whole. ....

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### 16. THE CLOUD

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....This term--in full, Dharma-megha, cloud of righteousness, or of religion--is one which is very scantily explained by the commentators. In fact, the only explanation they give is that all the man's past karma of good gathers over him, and pours down upon him a rain of blessing. Let us see if we cannot find something more than this meagre interpretation. The term "cloud" is very often used in mystic literature of the West; the "Cloud on the Mount," the "Cloud on the Sanctuary," the "Cloud on the Mercy-Seat," are expressions familiar to the student. And the experience which they indicate is familiar to all mystics in its lower phases, and to some in its fullness.

In its lower phases, it is the experience just noted, where the withdrawal of the consciousness into a sheath not yet recognized as a sheath is followed by the beginning of the functioning of that sheath, the first indication of which is the dim sensing of an outer. You feel as though surrounded by a dense mist, conscious that you are not alone but unable to see. Be still; be patient; wait. Let your consciousness be in the attitude of suspense. Presently the cloud will thin, and first in glimpses, then in its full beauty, the vision of a higher plane will dawn on your entranced sight. This entrance into a higher plane will repeat itself again and again, until your consciousness, centered on the buddhic plane and its splendour having disappeared as your consciousness withdraws even from that exquisite sheath, you find yourself in the true cloud, the cloud on the sanctuary, the cloud that veils the Holiest, that hides the vision of the Self. Then comes what seems to be the draining away of the very life, the letting go of the last hold on the tangible, the hanging in a void, the horror of great darkness, loneliness unspeakable. Endure, endure. Everything must go. "Nothing out of the Eternal can help you." God only shines out in the stillness; as says the Hebrew: "Be still, and know that I am God." In that silence a Voice shall be heard, the voice of the Self, In that stillness a Life shall be felt, the life of the Self. In that void a Fullness shall be revealed, the fullness of the Self. In that darkness a Light shall be seen, the glory of the Self.

The cloud shall vanish, and the shining of the Self shall be made manifest. That which was a glimpse of a far-off majesty shall become a perpetual realization and, knowing the Self and your unity with it, you shall enter into the Peace that belongs to the Self alone.....

## LECTURE II

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### SCHOOLS OF THOUGHT

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In studying psychology anyone who is acquainted with the Sanskrit tongue must know how valuable that language is for precise and scientific dealing with the subject. The

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Sanskrit, or the well-made, the constructed, the built-together, tongue, is one that lends itself better than any other to the elucidation of psychological difficulties. ....

Over and over again, by the mere form of a word, a hint is given, an explanation or relation is suggested. The language is constructed in a fashion which enables a large number of meanings to be connoted by a single word, so that you may trace all allied ideas, or truths, or facts, by this verbal connection, when you are speaking or using Sanskrit. It has a limited number of important roots, and then an immense number of words constructed on those roots. ....

Now the root of the word yoga is a word that means "to join," yuj, and that root appears in many languages, such as the English--of course, through the Latin, wherein you get jugare, jungere, "to join"--and out of that a number of English words are derived and will at once suggest themselves to you: junction, conjunction, disjunction, and so on.....

### 1. ITS RELATION TO INDIAN PHILOSOPHIES

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Let me ask you to think for a while on the place of Yoga in its relation to two of the great Hindu schools of philosophical thought, for neither the Westerner nor the non-Sanskrit-knowing Indian can ever really understand the translations of the chief Indian books, now current here and in the West, and the force of all the allusions they make, unless they acquaint themselves in some degree with the outlines of these great schools of philosophy, they being the very foundation on which these books are built up.....

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### LECTURE III

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#### YOGA AS SCIENCE

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I propose now to deal first with the two great methods of Yoga, one related to the Self and the other to the Not-Self. Let me remind you, before I begin, that we are dealing only with the science of Yoga and not with other means of attaining union with the Divine. The scientific method, following the old Indian conception, is the one to which I am asking your attention. I would remind you, however, that, though I am only dealing with this, there remain also the other two great ways of Bhakti and Karma. The Yoga we are studying specially concerns the Marga of Jnanam or knowledge, and within that way, within that Marga or path of knowledge, we find that three subdivisions occur, as everywhere in nature.

#### 1. METHODS OF YOGA

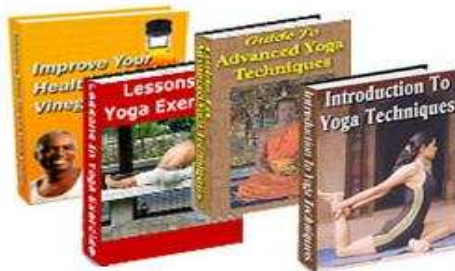
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With regard to what I have just called the two great methods in Yoga, we find that by one of these a man treads the path of knowledge by Buddhi--the pure reason; and the other the same path by Manas--the concrete mind. You may remember that in speaking yesterday of the sub- divisions of Antah-karana, I pointed out to you that there we had a process of reflection of one quality in another; and within the limits of the cognitional aspect of the Self, you find Buddhi, cognition reflected in cognition; and Ahamkara, cognition reflected in will; and Manas, cognition reflected in activity. Bearing those three sub-divisions in mind, you will very readily be able to see that these two methods of Yoga fall naturally under two of these heads. But what of the third? .....

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