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*All things arise and cease due to
interdependent causes and conditions*

Understanding our Human Nature and Yoga: The Supreme Science of Divine Union

By

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Our human nature seamlessly interconnects to the whole range of cosmic existence, from microcosm to macrocosm, from lowest matter to highest spirit, from folly to wisdom, from humanity to Divinity.

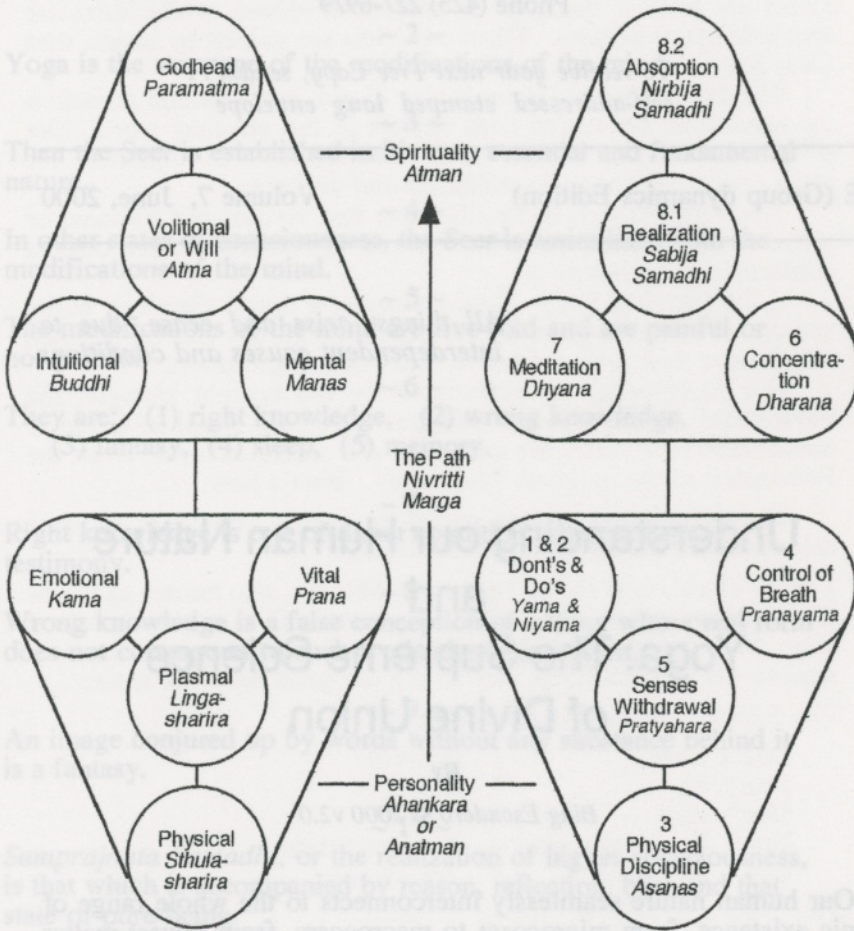
The apparent duality of our human nature is self-evident. We feel that the good and the bad are in us, each one competing for our attention and engagement. Within, the Spirituality or *Atman* is our divine reality, the altruistic self, to which the Personality or *Ahankara* reacts as the illusory egoistic self.

(See Chart, continued inside)

Chart: Our Human Nature and Yoga

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The first column in the Chart shows our complete human nature which corresponds, circle by circle, to the second column, illustrating the 8-fold steps of Yoga, the supreme science of Divine union.



(Continued from Front page)

Central to our Spirituality is the **Godhead, Paramatman**, also known as the Monad, that universal consciousness of Oneness, from whence material involution and spiritual evolution proceeds.

The **Volitional** Principle or Spiritual Will, *Atma*, is our universal intentionality, the willpower in us that is not separate from the Divine Will, the empowerment to perfective goodness.

The **Intuitional** Principle, *Buddhi*, is our Krishna- or Christ-consciousness within. It is the source of our spiritual virtues, the divine wisdom in each one of us.

The **Mental** Principle, *Manas*, is the thinker or thinking faculty, the source of the ideals and the maker of ideas. The ideals are selfless thoughts or perfective values, while ideas are about things or objects. When our ideas are guided by ideals, then there is wholeness or holiness.

The **Emotional** or Desire Body, *Kama*, has a natural attraction for sensations associated with objects in the physical world, like people, places and things. Our mundane desires constitute the main causes of human exploitation and suffering.

The **Vital**, *Prana*, is the life-force that vivifies our **Plasmal** or phantom body, *Linga-sharira*, the seat of sensations from objects contacted by the senses of ...

...the **Physical** body, *Sthula-sharira*, a dense sheath or bulky vesture of our non-physical principles or bodies (all the above), which have their own respective states of consciousness.

Our **Spirituality** is represented by the upright triangle, the **Personality** by the inverted triangle. **The Path** is our initiative to transfocalize or uplift the center of our consciousness, from the Personality to our original Spirituality. Here's how.

The 8-fold steps of yoga ensure an orderly process of spiritual development leading to divine realization.

1 & 2. Don'ts and Do's, *Yama and Niyama*, also known as the 5-Abstentions and the 5-Observances, starts off in a very practical way: Stop doing what's bad and, Keep doing the good. So, first, remove the bad activities, then doing the good becomes easier.

The 5-Don'ts or 5-Abstentions, *Yama*:

- | | | |
|----------------------|---|---------------------|
| Don't harm | 1 | <i>Ahimsa</i> |
| Don't lie | 2 | <i>Satya</i> |
| Don't steal | 3 | <i>Asteya</i> |
| Don't be promiscuous | 4 | <i>Brahmacharya</i> |
| Don't be greedy | 5 | <i>Aparigraha</i> |

The 5-Do's or 5-Observances, *Niyama*:

- | | | |
|------------------|----|---------------------------|
| Cleanliness | 6 | <i>Sauca</i> |
| Contentment | 7 | <i>Santosha</i> |
| Temperance | 8 | <i>Tapa</i> |
| Spiritual Study | 9 | <i>Svadhyaya</i> |
| Selfless Service | 10 | <i>Ishvara-pranidhana</i> |

- | | |
|---|----------------------------------|
| 3. Postural Exercises, <i>Asana</i> | 6. Concentration, <i>Dharana</i> |
| 4. Breath Control, <i>Pranayama</i> | 7. Meditation, <i>Dhyana</i> |
| 5. Senses Withdrawal, <i>Pratyahara</i> | 8. Realization, <i>Samadhi</i> |

Excerpts From Classical Yoga

~ 1 ~

Now, here is an exposition of Yoga.

~ 2 ~

Yoga is the stoppage of the modifications of the mind.

~ 3 ~

Then the Seer is established in his own essential and fundamental nature.

~ 4 ~

In other states of consciousness, the Seer is assimilated with the modifications of the mind.

~ 5 ~

The modifications of the mind are five-fold and are painful or not-painful.

~ 6 ~

They are: (1) right knowledge, (2) wrong knowledge, (3) fantasy, (4) sleep, (5) memory.

~ 7 ~

Right knowledge is one of direct cognition, inference or testimony.

~ 8 ~

Wrong knowledge is a false conception of a thing whose real form does not correspond to such a mistaken conception.

~ 9 ~

An image conjured up by words without any substance behind it is a fantasy.

~ 17 ~

Samprajnata Samadhi, or the realization of higher consciousness, is that which is accompanied by reason, reflection, bliss and that state of pure being.

Ikbar K. Taimni. *The Science of Yoga*. 1972, a Questbook reprint, Wheaton, Illinois: TPH. Pages 3-31, adapted for modern usage.

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