

Dedicated to a unified understanding of philosophy, science, religion and art

# Summa Sophia

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

## Foundations For Understanding Yoga

By

Bing Escudero © 2000 v1.6

Yoga simply means divine union. It leads one from the unreal to the real, from revelation to realization. The four major yogas can be better understood in relation to the metaphysical systems of our human nature. Such a foundation also leads us to a clear understanding of the *Guru-Chela* or Master-Disciple relationship. How often do we hear it "the divine teacher is within." But so, too, is the disciple. (See Centerfold Chart.)

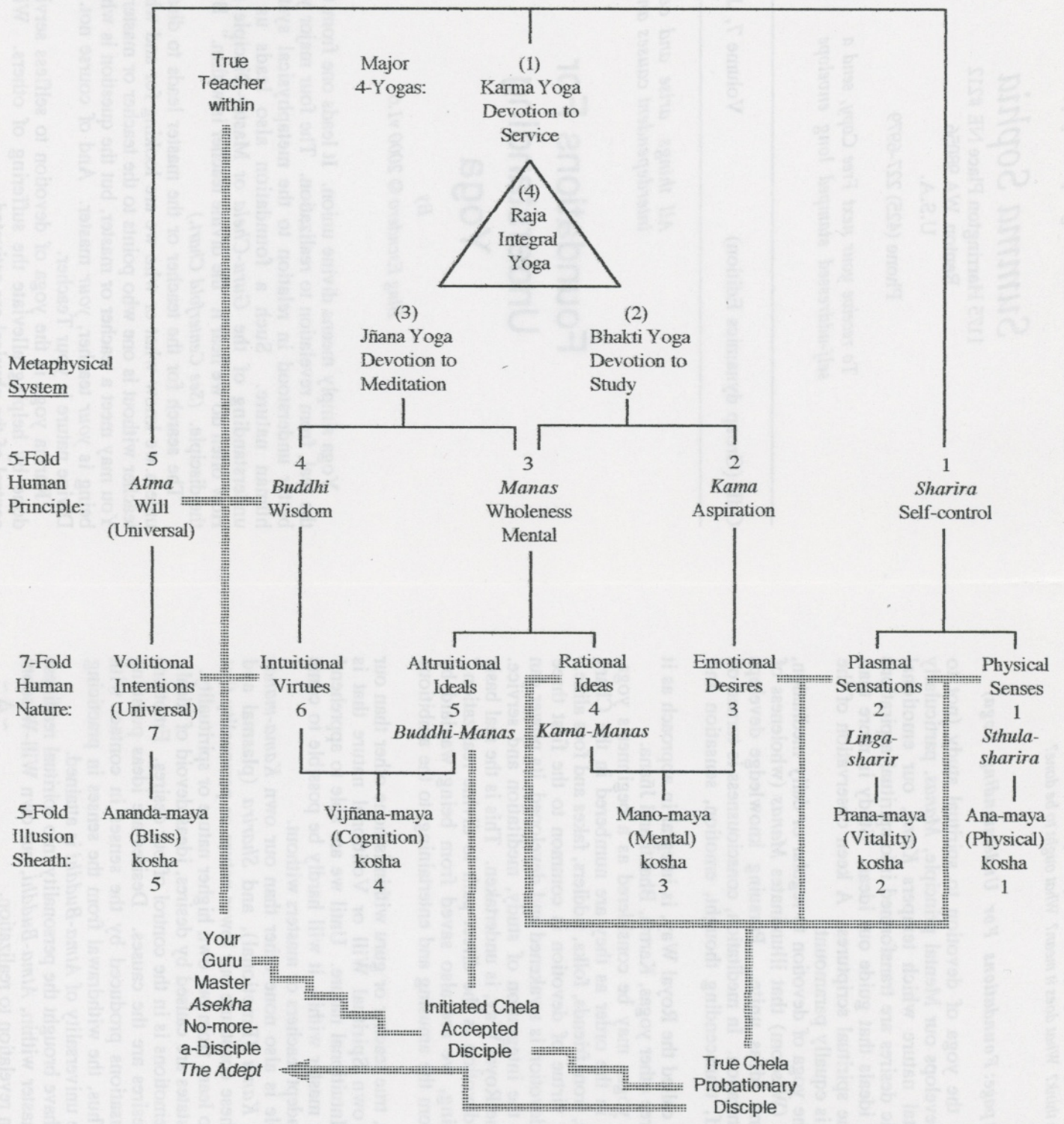
The search for the teacher or the master leads to disappointment, unless we know what or who we are looking for and where. A true teacher without is one who points to the teacher or master within you. You may meet a teacher or master, but the question is whether such a being is *your* teacher, *your* master. And of course not. Your own Divine nature is your Teacher.

Karma yoga is the yoga of devotion to selfless service. This is done by helping alleviate the suffering of others. Will and self-control of the physical are activated.

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# Centerfold Chart: Foundations For Understanding Yoga

By Bing Escudero © 2000 v1.6



**Summa Sophia**  
 Available only for private or group study  
 Not for sale in any form  
 > ss00\_FdnsYogaChart (DR)

**Remember:** Depend not on any outside teacher  
 Your real master, teacher or guru is within  
 Find yours right there, with devotion

(Continued from Front page: **Foundations For Understanding Yoga**)

Bhakti yoga is the yoga of devotion to spiritual study (not to personalities). It develops our Mental principle, *Manas*, particularly our Rational Mental nature which tempers *Kama*, our emotional nature. Materialistic desires are transformed into spiritual aspirations for the virtues and ideals that guide our ideas. Study is more than book learning of the spiritual scriptures. A keen observation of the workings of nature is equally paramount.

Jñāna yoga is the yoga of devotion to regular or daily meditation, awakening *Buddhi* (Wisdom) that illuminates *Manas* (wholeness of mind) as ideals and ideas unite. Pursuing knowledge develops attention and concentration. In meditation, consciousness is turned on consciousness itself, transcending thought, emotion, sensation and their objects.

Raja yoga, also called the Royal Way, is integral in approach as it *integrates* all the three other yogas, Karma, Bhakti and Jñāna.

The first three yogas may be considered as a beginner's yoga, usually undertaken in the order as they are numbered in the Chart. We learn a bit more, from friends, folks, fiddlers, fakes and foes alike.

Notice that the virtue of devotion is common to the first three yogas. When this devotion is awakened and developed, its power can now be applied to the integration of study, meditation and service. Thus, Raja Yoga, the Royal Way, is undertaken. This is the real basis for the statement "devotion is the direct path to divine realization." In this understanding, we are also saved from being waylaid by attractive claims, from the amusing and entertaining, to the ambitious and ambiguous.

The real master, true teacher or guru within is none other than our *Atma-Buddhi*, our own Spiritual Will or Volitional nature that is universal with our Intuitional nature. Until we are able to apprehend our own teacher or master within, it will hardly be possible to come close to any of the adept teachers or masters without.

The true disciple is also none other than our own *Kama-manas* (Rational mental), *Kama* (Emotional), and *Sharira* (plasmal and physical) bodies. These constitute our lower nature or personality that must submit itself to learn from our own higher nature or spirituality.

Our emotional states are caused by desires, ideas devoid of ideals. The control of our emotions is in the control of our desires. Emotions are the effects. Desires are the causes. Desires are ideas pursuing thoughts about sensations produced by the senses in contact with worldly objects. Thus, the withdrawal from the senses in practicing meditation, until the universality of *Atma-Buddhi* is attained.

When we shall have brought the personality into spiritual readiness as a disciple, the master within, *Atma-Buddhi*, our own Will-Wisdom appears. Thus, from revelation to realization.

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