

THE MAGIC OF WISDOM

Lectures

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NIGHTINGALE ROOMS.

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THE MASTER SPEAKS

The 8 Steps in YOGA.

1. YAMA: (disciplines) more on the physical plane; abstinence from meat etc... although the main must be clean as well, is cleanliness internally and externally.
2. NIYAMA: discipline of the understanding of life, of the mind, control of the whole life. There are 7 methods of living. There is not only the material life existence, but also the existence of the other life. In reality we have only one life. There is no division. But the other existences are now as a dream in sleep. When we escape from the body our being becomes illuminated. Thus we change our lives, but just as when a driver buys a new car, the driver remains the same, so there remains always the same spirit. After each 60 or 70 years we change the vehicle. Thus in Niyama we live in the whole existence. Therefore Niyama is a very big study, a very great experience.
3. ASANA: means posture, discipline of the body. We must master the body in order to master the mind. There are 84,000 different positions that the human being can take, but there are 84 different positions which are more important than the others. Each one is made to clean the body of some impurity. Thus these bring the mastery of the "unbalance" which is the cause of sickness.
4. PRANAYAMA: is control of the Vital Essence. It is very important, but it is not only the Pranayama, (control of breath), that we do here which is a rhythmic breathing, which can be increased to 10, 20 sec, etc... Pranayama is not only the breathing of the lungs but is also a control of the Vital Force INSIDE the air. When we eat we make Pranayama. A carrot is the AKASH, the material part made of cells, but also inside there is the VITAMIN, or the Pranic emanation, just as the Chakra is the emanation of the Plexus. For the Chakra is in the Astral and can't be felt except with special supranatural sense; we can find the cells with the microscope, but we can't find the Prana.
5. PRATYAHARA: Is the suppression of the Sensorial feelings of sympathy and antipathy. If we feel hurt, the suppression of this is on the 5th step. We hear

of the Yogi with the nail in his tongue pinned to the wall, of the Yogi on a Bed of nails, of the Yogi whose fingernails had grown through his hand.

6. DHARANA: is meditation, the 'looking round". We bring all contact into parallel with the central thought. Meditation on a pencil goes on to a place of wood, trees etc...on the Crucifixion goes on to the Cross, the Virgin etc... In India the DHARANA is to have a point of view, but it really means asking for a blessing. Hence the interpretation of the "looking" of a Sadhu to the other in penetratic ie "looking into" and therefore "blessing".

7. DHYANA: is concentration. Just think about a pencil and nothing more: no wood, no trees...about the Crucifixion would be just about the Cross or Christ and no more. Thus Dhyana is looking inside, are there comes a moment when we incorporate the self with the object and get Union, YUG.

8. SAMADHI: is in seclusion and "dead" to the physical life of sense, no more Maya, no more illusion, no more people, chair, things... only one in the Great All, no more analysis... There are 2 types of Samadhi...

- a. Savikalpa Samadhi where the aspirant comes back...
- b. Nirvakalpa Samadhi where the aspirant keeps it until paradise and does not want to come back.

Notes for consideration: In Meditation (6) we still retain the Individuality... In concentration (7) there is no more individuality, but still something to be incorporated in the object by thought. But in Samadhi (8) there is no more object, no more thought, nothing more exists. In Samadhi (a) we lose the personality but make one with the Great All. In Samadhi (b) there is no more Universal, no more I, just YUG, Reintegration with the Universal Consciousness, UNION.

Sensorial Central (5) can be done for a time, but this loses energy, and belongs to fakirism. Why lose the energy?