

Introduction

In order for one to fully grasp the role of Yoga as a tool to accelerate the evolutionary process of the human soul, one must properly place Yoga in history in regard to the evolution of humanity. In doing so, we find that the first theory we must challenge is the well-accepted notion that human civilization progresses in a linear fashion. I do not claim that such a theory is unreasonable, on the contrary, it seems very obvious that mankind today is more advanced than it has ever been. But by analyzing those few remnants of the distant past that are left to us, we find that this most reasonable and obvious idea is in fact impossible and misleading.

Putting mankind in its proper perspective, it would be safe to say that we are the children of a higher culture, both scientifically and spiritually, and are only now beginning to reacquire some of the knowledge lost to us in the last 12,000 years. While this knowledge is our heritage, it still must be worked for and earned. For that reason, many discoveries that potentially could have altered the face of the earth have not been implemented on a global scale.

Perhaps the greatest treasure possessed by hoary humanity was the knowledge of the science of the interior life. While in the higher ages this knowledge was commonly employed by mankind in general, in the last five thousand years these techniques were transmitted only in highest secrecy and generally only among the priests, monks, prophets and mystics of the various religions in order to maintain their purity. Even this was not enough, for it was not long after the coming of the materialistic ages (circa 3000 B.C.E.) that there could be found more variations of Yoga employed by the various sects than the pure form of Yoga itself. As a result, true prophets never spoke of their methods openly, and for a devotee to learn these methods, an experienced master of prophesy was necessary.

For this reason, I herein do not explain any advanced techniques, as this book is intended for the public in general. Further, as will be explained later, books of higher techniques are valueless in any case. As the ultimate purpose of this exposition is to inspire others to practice Yoga, and its success will only be measured on this scale, I do hope that people after reading this book, or other works like it, will begin to search in order to find a pure individual from whom they can learn the science of Yoga directly.

My intent in this book was to present Yoga in a form easily assimilated by people in general, and Jews in particular. For this reason I cited only the Hebrew Bible and ancient Rabbis, Kabbalists and Jewish mystics. My tenet is that once a Jew, Christian or Moslem understands that Moses, Isaiah and Elijah were practitioners of Yoga science, then such an understanding can be extended to the saints of all religions until one sees that wherever true prophesy and spiritual power exists, there too one can find the application of the spiritual laws of Yoga science.

Yoga is universal in its applications and implications, but the experience of its Goal is beyond the comprehension of most human beings. The attainment of Yoga, union with the Infinite Spirit of the universe, is inconceivable. There are many obstacles in the path toward this achievement, but the proof of the efficacy of Yoga lies in its practice. No matter how many books on Yoga one reads, without Yoga practice even the most well-informed reader will remain ignorant of both Yoga and what can be achieved through its practice.

As Yoga is a science, I also hope that this book appeals to the more intellectual and mathematically oriented reader. Many of the secrets of the Bible which I am expounding were hidden in the Gammatria or

number system of Hebrew. While many Kabbalists use Gammatria to interpret Biblical passages, some Rabbis use methods of letter and number exchanges which are generally unacceptable to the secular lay-man on the grounds that it becomes less a science and more the personal opinion and choice of the interpreter. I therefore have not exchanged any letter for another, nor chosen alternate mathematical values for any letter. In fact, in most cases I am using the reduced numerical values for each letter.

In regards to permutations of root words, again I do not exchange any letter for another, even if their reduced values are the same. By these efforts I am sure that even the most anti-religious reader, which I once was, will find a new breath of understanding and respect for the Bible as indeed a mathematical treatise containing the laws (Torah) of Yoga science.

I: Ages of Man

Eastern philosophers and seers have long recognized the existence of higher and lower ages in the reoccurring evolution and devolution of mankind, and the cyclically progressive nature of human civilization.

There are four distinct ages humanity passes through equinoctially in ascending and descending arcs. According to Yoga philosophy¹, the four ages of man are termed Kali, Dwapara, Treta, and Satya. Kali, the iron age of degeneration lasts 1,200 years. Dwapara, the bronze atomic age lasts 2,400 years. Treta, the silver age of mind lasts 3,600 years. Finally Satya, the golden age of enlightenment lasts 4,800 years. Together they total 12,000 years of an ascending curve and 12,000 years of a descending curve. (See Diagram)

The last descending cycle for our planet ended at about 500 C.E. That year introduced the ascending ages, beginning with Kali. The iron age of Kali, being 1,200 years in duration, ended at 1700 C.E. During that time, mankind began to slowly creep out of the degenerate state it had fallen into in the 12,000 years prior.

1700 C.E. introduced the ascending Dwapara age, also called the age of space annihilation. Today we are experiencing the fruits of such scientific advancements in our ability to transverse vast distances more and more quickly, or to turn on the television and witness events occurring around the globe. By the end of the

atomic age mankind will gain a comprehensive understanding of physical laws and how they may be utilized to perform miracles in science and medicine.

4100C.E. will usher in ascending Treta, the silver age of mind. During this period mankind will begin to comprehend the divine magnetic properties of the universe, on which all electrodynamic forces are based. The use of computers and technology will begin to recede as the mind of man awakens to higher spiritual states, making unnecessary the use of outer mechanical methods of communication and transportation. Mankind will commonly employ telepathy and other time-annihilating powers.

The golden age of enlightenment, Satya, wherein mankind will live in harmony with Nature and G-d begins for our planet in the year 7700 C.E.

The year 11500 B.C.E. saw the beginning of the latest descending cycle, starting with the golden age of Satya in its degenerating aspect. As humanity witnessed the beginning of the descending arc of 12,000 years, in order to preserve its wisdom for mankind during this time period, knowledge, clothed in symbolism, began to be orally passed down, later to written as the scriptures of the world. The Vedas of India, transmitted in this way for thousands of years before being first written down in 3000 B.C.E. are an example of such scriptures.

The following 12,000 years saw not only a loss of spirituality but of technology as well. Only recently has science been able to identify the remnants of the previous higher ages for prior, mankind did not have the understanding to decipher the mathematical significance of ancient structures and writings. Examples of such are the Sphinx, Stonehenge, the ancient pyramids of Egypt and South America and the discovery of advanced mathematical formulas, including atomic theory, found in the Vedas, which date back 10,000 years before the Common Era.²

The age our planet passes through is determined by its distance from the spiritual center of the universe. When we are closest to the center, we are in the highest age, but as we move away from this center of spiritual power, the descending half of the cycle begins. (See Graph)

As planets revolve around suns, so every star takes some other star for its dual to revolve around it in equinoctial cycles.³ As our solar system revolves with its sister solar system, when we move toward the Grand Center and are thus experiencing the ascending ages of 12,000 years, our dual solar system is performing moving away from the Grand Center and is therefore experiencing the descending ages of 12,000 years. The age experienced by any race of humanity on any given world can therefore be said to be in direct proportion to its distance from the Grand Center.

There is another motion to every planetary system, the impact of which is felt in terms of hundreds of thousands of years, and not merely equinoctially from age to age. This motion is termed the Universal Cycle.

While an equinoctial cycle for our solar system is completed every 24,000 years, one Universal Cycle lasts 4,300,560 earth years. 4 (See Graph)

At the beginning of Creation, all the planets, solar systems and galaxies are at their closest to the Grand Center. As the universe expands, and mankind on any given planet moves farther and farther away from the spiritual center of the physical universe, the effects of the Universal Cycle become apparent. There is, of course, the ascending aspect to the Universal Cycle as the galaxies in their own turn move toward the Grand Center. Our planet entered the descending universal cycle of Kali in about 3100 B.C.E.⁵ The Universal Kali Cycle lasts 215,028 years, and as is the case equinoctially, the higher universal ages of Dwapara, Treta, and Satya run double, triple, and quadruple the time length of Kali, respectively.

While the higher ages to come will indeed be more enlightened than the equinoctial ages of degeneration we have just recently passed through, the next golden age of man (7700-12500 C.E.) will be slightly inferior to the previous Golden age (11500 B.C.E.). This is as a result of our earth now being in the descending portion of the Universal Cycle.

One overt effect on mankind as he moves from age to age, ascending or descending, is the variation in the expected lifespan of any given human being. Many erroneously believe that the measure for calculating years in the book of Genesis was different than it is today. It is recorded that Adam lived to the age of 930 years (Genesis 5:5), and that as time passed the lifespan of men began to diminish: Seth lived to the age of 912 years (Genesis 5:8), Lamech to 777 years (Genesis 5:31), Shem to 600 years (Genesis 11:11), Arpachshad to 438 years (Genesis 11:13), Peleg to 239 years (Genesis 11:19), and Nahor to only 148 years (Genesis 11:25). If one wishes to believe that Adam lived to in fact only 93 years, one tenth of the recorded years, then one must further conclude that Nahor begot Tehra at the age of 3, and in a lifespan that lasted only 14.8 years, begot sons and daughters, grandchildren and great grandchildren.

Further, through gammadria one can easily discover that the Hebrew prophets counted 365 days as one solar year. The word in the Bible for year is "shana" (???), composed of the letters shin, noon, and hey. The numerical values of these letters, shin (?) equaling 300, noon (?) equal to 50, and hey (?) equal to 5, when added together total 355. Adding 10 for the letter yud (?), the abbreviation of the Tetragrammaton (????) which is the name of G-d and symbol of His existence in timeless, changeless eternity, one arrives at 365, or the number of days in a solar year for this planet in any age. As "shana" means "change," and time brings all mutation, it becomes clear why the Biblical seers chose "shana" with it's mathematical value, necessitating the addition of the "chanageless" symbol of G-d, to denote "year."

In Bible study there are considered four levels of interpretation: the simple, the allusion, the allegory, and the secret. Each letter, word and phrase contains all four levels of knowledge. While the Bible lies at the foundation of many of the world's religions, few realize that a deep understanding of the Bible is impossible if

it is studied in any other language than Hebrew. The coded language of Hebrew allowed the Biblical authors to conceal and thus preserve mystical truths within their writings, truths that cannot be transferred through translation to other languages. Therefore, a comprehensive study of the Bible in its original Hebrew is necessary in order to unravel the secrets it has kept for thousands of years.

A simple example of such a necessity exists in regard to how the Hebrew prophets described the inhabitants of earth during the higher ages. This description is recorded in the book of Genesis. "The Niphilim (giants) were in the earth in those days, and also after that, when the Sons of G-d came unto the daughters of men, and they bore children to them; the same that were the mighty men that were of old, the men of renown." (Genesis 6:4) The root of "Niphilim" is "nafal" (???), which means to fall or descend, implying that such beings came down from higher spheres at a time when the earth was at a similar level of energy to their plane of origin. As the earth moved farther and farther away from the Grand Center, our planet could no longer host the high and mighty race of humanity that once existed in the distant past.

The return of the higher ages is symbolically represented in this passage from Jeremiah "But this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put My law in their inward parts, and in their heart will I write it; and I will be their G-d, and they shall be My people; and they shall teach no more every man his neighbor, and every man his brother, saying 'Know the Lord', for they shall all know Me, from the least of them unto the greatest of them." (Jeremiah 31:32-33)

In the Book of Daniel a clear description of the four ages of man is given. "As for that image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron..." (Daniel 2:32-33) This vision was then interpreted by Daniel in the following words: "Thou [King Nebuchadnezzar] art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." (Daniel 2:37-40) As our planet passes through the descending cycle of 12,000 years, each age yields to a period progressively darker and inferior.

Behind the cycles of day and night, the seasons, the motions of the solar systems and galaxies are mathematically perfect computations. Can it be truly believed that there exists not a vast intelligence behind the grand mechanism of the universe, or the microscopic mechanism of the atom?

There is an infinite intelligence and energy that governs the order of the cosmos. The influence of time and the ages of man affect only those who are bound to the body and mind. Those who have transcended such limitations through the ecstasy of yoga pranayama are no longer affected by the particular age they live in. Such individuals have become the prophets of the world.

The importance of understanding the ages of man in light of yoga practice is evident. In the higher ages,

science and religion were always united. Every serious religious path included the practice of yogic interiorization in one form or another. That this verity is little known today need not surprise us when we consider that the world's religions have just passed through thousands of years of forgetfulness.

Rabbi Chaim Vital (1543-1620) describes the impact on Jewish mystical practices as a result of the degenerating age of Kali. He writes, "In the generations following these individuals [Chasidim Rishonim or Early Saints] people's hearts became smaller and understanding was reduced. Masters of Enlightenment went to their final rest and ceased to exist among us. They left us bereft, hungry and thirsty, until hopelessness grew in the hearts of men and they ceased to seek out this wondrous discipline...All this is because there was no book teaching the method of how to come close and approach the innermost sanctuary." (The Gates of Holiness)⁶

With the destruction of Solomon's temple twenty-five hundred years ago, the dissemination of the techniques of interiorization was severely restricted. Some of the more advanced techniques employed by the prophets named in the Bible were entirely banned. Even when the schools of prophesy were in power, and though hundreds of thousands of Jews were engaged in meditative practices, any discussion concerning the prophetic methods was kept secret. As a result, by 500 C.E. systems of interiorization had become a practice hidden under layers of symbolism and metaphor.

Rabbi Moses Maimonides (Rambam; 1135-1204) who lived in the ascending age of degeneration stated that he who strives for enlightenment must "sanctify himself and separate himself from the ways of the masses, who grope in the darkness of times. Such a person must work upon himself until his mind is constantly cleared and directed on high."⁷

Centuries later Rabbi Israel Ba'al Shem Tov (1698-1760), founder of Chasidism, attempted to return Judaism back to its mystical origin. He stated that, "one should constantly meditate on the Divine Presence. He should have no other thought in his mind other than his love of G-d." ⁸ Central to Chasidism were the meditative practices of prophesy. Nevertheless, by 1850 Chasidism was reduced to a purely intellectual exercise, even with overtones of anti-mysticism. References to methods of interiorization vanished from Judaism, as well as did the vocabulary used to describe meditative techniques. Kabbalistic practices too had long since become more philosophy and intellectuality, less actual inner experience.

The Hebrew prophets were practitioners and masters of yoga, the science of interiorization, and through their techniques did they attain higher states of consciousness making miracles and prophesy possible.

II: Astral Body of Man

Historically, the science of yoga was devised in the higher ages by seers intent on finding a method to accelerate the evolutionary process of the brain so that the average human being can accomplish in one lifetime the spiritual advancement that would normally require hundreds of thousands of years. Still, if one were to retrace yoga to her lair, one would find that yoga is as old as mankind itself, but has simply been forgotten and rediscovered many times from one age to the next. The science of yoga, through the practice of which a human soul may escape the limitations of the body and mind, then return to the body at will, was conceived simultaneously with the creation of man and woman.

While orthodox religious followers believe that the human body was created solely by an act of G-d, others argue that human beings are little more than higher animals and as such are simply the product of evolution. As is usually the case, the truth lies somewhere in the middle. Evolution has played its role in forming the outer features of the human body, especially the distinctions between the various races; but as animals could not express divinity, man was given seven cerebrospinal centers of divine consciousness, called chakras or wheels in yoga treatises, which when awakened confer the states of divine consciousness.

The only purpose of religion is to assist the physically bound soul to free itself from the limitations of time, space, and duality enforced upon it by the body. Therefore, true religion must offer to man those principles through whose practice he can most quickly attain the goal of all life: spiritual liberation in ever-existing, ever-new bliss. The religions of today have replaced the true practice of spirituality in yoga pranayama with endless rules, rituals, and dogmas that have little or no efficacy when faced with the task of freeing one's consciousness from the limitations of the body.

For the most part, religion has degenerated into a social institution. That is not to say that yoga itself has not suffered the ravages of the degenerate ages as well. Perverted forms of yoga have existed in the past that were practiced only for personal gain. The Hebrew prophets always denounced such unholy rites. Many "yogis" today consider yoga to be physical exercises, or repeating mantras and chants, or breathing exercises.

G-d's commandment to mankind that it rise above body identification and be master of creation was given immediately after He created Adam and Eve. "And G-d blessed them, and G-d said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and the fowl of the air, and over every living thing that creepeth upon the earth. (Genesis 1:28) Man was meant to live that

G-dly life whereby he would become master of the elements of nature and all which resided in the universe.

The worthiness of any religious methodology can only be measured by the depth of one's bliss in meditation and to what degree one is experiencing those states of consciousness wherein one's awareness lies far beyond the confines of the body and its senses. Those who live only to sleep, work and eat will find themselves dissatisfied when approaching death's door. Such souls must be reborn countless times until they realize the spiritually high and noble purpose of life.

Yoga pranayama results in the awakening of the seven astral cerebrospinal centers through the attainment of the state of breathless superconscious ecstasy. Those who have attained this state further realize that the very purpose for which we are born and live on this earth is satisfied by the holy practice of pranayama, the science of prophetic interiorization. Man's very existence is interwoven with the principles of pranayama, just as life and breath are interrelated.

Like a blueprint, the astral or energy body of man is the subtle, highly sensitive spiritual mechanism secreted in the physical body, responsible for the body's growth and maintenance. Since this blueprint, which creates the physical body of man, is but a miniature of the macrocosmic blueprint used by Cosmic Intelligence in creating the physical universe, one could truthfully say that all the knowledge of creation lies dormant in every human being.

Hidden in the Bible, within the code of the Hebrew language, is a complete description of the astral body and its relationship to creation. The key to understanding the science of pranayama, which utilizes the physiology of the astral body, therefore lies in the study of the original biblical code.

"And G-d created man in His own image, in the image of G-d created He him, male and female created He them." (Genesis 1:27) G-d is not a human being. G-d's body is the entire cosmos. The average man mistakenly identifies himself with his body, never realizing the truth that he, made in the image of the infinite, is essentially infinite. Furthermore, as creation's existence is based upon the laws of duality, expressed in the creation of human beings as male and female, few realize that their spiritual freedom, which lies in unity with G-d, or Yoga, depends on their capacity to unite within themselves feeling, or Eve-consciousness, and reason, or Adam-consciousness, in perfect intuition, or G-d consciousness. This is accomplished through yoga pranayama.

The infinite potentials of the seven spiritual centers of consciousness and energy in the astral body of man lie dormant, waiting to be awakened through the practice of yoga pranayama. The consciousness of every human being is capable of expanding to encompass the entire universe. Visions of the astral body have faithfully come to yogis of every religion through the state of superconscious breathlessness. It was in this state that the prophets then described their experiences, making it impossible for scholars unfamiliar with either

prophetic techniques or the personal experience of superconscious visions to properly interpret their words. A perfect example of such a misinterpretation comes from the following passage of Zechariah, later used as a symbol for the Jewish State.

The prophet Zechariah describes his astral body in the following way: "And the angel that spoke with me returned, and awakened me, as a man that is awakened out of his sleep. And I said: I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." (Zechariah 4:1-3)

Awakening from the "sleep" of mortal delusion by the "angelic" voice of Cosmic Vibration heard through yoga meditation, the yogi-prophet Zechariah beheld the seven centers of consciousness in his spine and brain which "pipe" in energy to the physical body, and the two olive tree-like branches of the ida and pingala currents which lie on the left and right sides of the main golden shushumna (the "candlestick") passage, intertwining themselves at each lamp-like center.

The "bowl upon the top" is the seventh center (chakra) in the cerebrum called the thousand-rayed center of light, or sahasrara. The word used for "bowl" is "gulah" (???), whose root means "to decipher," an action performed in the brain. In Hebrew, the word meaning "cranium, skull" is "gulgolet" (?????), representing the two "bowls" of the cerebrum and medulla oblongata. The root "gal" (??) has the dual meaning of both "destruction" and "rejoicing," for in the superconscious ecstasy of the brain is sense-consciousness destroyed. "Galgal" (????) in Hebrew means "wheel," which is the same meaning as "chakra."

Concerning the brain, the highest center of consciousness in the house of the astral body, G-d commanded unto the prophet Ezekiel: "This is the law (Torah) of the house: upon the top (lit. "head") of the mountain the whole limit thereof round about shall be most holy." (Ezekiel 43:12)

Through yoga, it is possible for a yogi to withdraw his consciousness and energy from the senses and body identification and center himself entirely in the "mountain" of the brain, thus awakening to blissful omniscience. The reduced numerical value of the Hebrew word "bayit" (???), meaning "house," is seven, corresponding to the seven chakras in the house of the human body. While there is the outer book of the Torah, its source and the seat of the true inner Torah is the tree of life of the spine and brain. Ezekiel further relates: "In the visions of G-d brought He me into the land of Israel, and set me down upon a very high mountain, whereon was as it were the frame of a city on the south." (Ezekiel 40:2)

According to biblical terminology, north physiologically signifies the head, south the base of the spine, east corresponds to the front of the body, namely the point between the eyebrows, and west the back. "The land of

Israel" is a reference to the body itself, for the body is the battleground on which man contends ("Israel") with the forces of ego and selfishness to attain G-d awareness. The word for "high," "gavoha" (???), can also be pronounced "gabah," meaning "eyebrow." The absolute numerical value of "gavoha" is equal to ten, or the letter yud (?) alone, symbolizing the seat of the changeless infinite consciousness at the point between the eyebrows.

When Ezekiel was settled in the "high mountain" of the brain and looked down or "south," he perceived the city of his astral body below him and dutifully recorded its features and dimensions, with its "gate of the outer court that looked toward the north," (Ezekiel 40:20) and "gate which looked toward the east; and it was ascended by seven steps." (Ezekiel 40:22)

Ezekiel continues, "And he brought me there [south], and, behold, there was a man, whose appearance was like the appearance of brass, with a thread of flax in his hand, and a measuring reed; and he stood at the gate." (Ezekiel 40:3)

The Hebrew word for "brass" is "n'choshet" (????), whose root is "nachash" (???), meaning "snake." The word for "thread," "p'teel" (????), carries the root "patal" (???), which means "twist." At the base of the spine, at the southernmost "gate" of the coccygeal plexus, lies the serpentine ("pataltool," ??????, or "nachashon," ?????), thread-like energy channel of the kundalini (lit. "circular"). As Ezekiel, through yoga pranayama, reversed his steps back into the spine to the brain, he encountered the astrophysical serpent of Eden, the psychic energy behind all our outer experiences, and through controlling it learned the mysteries of the astral body.

A similar experience was shared by Moses on Mt. Sinai. G-d commanded Moses, after having been in the mountain of the brain, to forge a candlestick in the likeness of the astral body. "And thou shall make its seven lamps: and they shall light its lamps, that they may give light over against it...Of a talent of pure gold shall he make it, with all these vessels. And look that thou make them after their pattern, which was shown thee in the mountain." (Exodus 25:37-40)

After fleeing from Egypt, Moses dwelt in Midian with Jethro the priest. While knowledge of yoga did exist in Egypt in the higher ages, it is evident that Moses began formal practice of pranayama under the instruction of his father-in-law. The name "Jethro" (???) connotes "advantage," as he was of benefit to Moses. The name of his daughter whom he gave to Moses as a wife, Zipporah, means "whistle (of a bird)" (???), and implies the initiation into the inward listening to the whistles of the cerebrospinal chakras through yoga. Rabbi Simon Ben Tzemach Duran (1361-1444) wrote, "with his keen mind, [Moses] was able to understand what was required to attain enlightenment, realizing that the path was through meditation." 9 That Moses did attain union with G-d is symbolically illustrated by the fact that his name (???) spelled backwards reads "Hashem" (???), which in Hebrew means "The Name (of G-d)."

Jethro's "seven daughters" who "drew water, and filled the troughs to water their father's flock," (Exodus 2:16) has a deep metaphysical significance. It is not to say that Jethro did not in fact have seven daughters who tended to the sheep, but as with many other parts of the Bible and similarly with other holy scriptures of the world, the higher esoteric truths were clothed in the garb of detailed symbolism in order to preserve the deeper knowledge of yoga for future generations that may decipher the hidden meaning.

Jethro's seven daughters corresponded to his seven awakened astral cerebrospinal centers that drew "water" or energy from the "well" of cosmic energy into the "troughs" of his astral bodies electrical channels in order to feed the interiorized "flock" of his consciousness. It is the flock of thoughts, emotions, and desires vainly led outward through ignorance that keep man away from inner perceptions of bliss. The word for flock, "tzoan" (???), spelled backwards becomes "na'atz" (???), which means "blaspheme." Further, "atz" (??) alone means "hurry," the opposite of interiorized calmness, and can be replaced by the word "chash" (??) which has the dual meaning of "sense," and "haste." This being done, one again arrives at the word "nachash" (???), or the "serpent." When Moses began "keeping the flock of Jethro," (Exodus 3:1) he began pranayama practice, or leading the flock of his energies, the serpent, in the correct direction, inward.

It is further related that "he led the flock to the farthest end of the wilderness, and came to the mountain of G-d, to Chorevah." (Exodus 3:1) Through yoga, Moses led the "flock" of his thoughts and consciousness into the wilderness of inner meditation, wherein the world recedes, and entered into "the mountain of G-d," the highest center of consciousness in the brain. "Wilderness" in Hebrew is called "meedbar" (????), for therein does G-d speak, or "m'dabare" (????), to the yogi. Extolling the superiority of raising one's consciousness over one's income, Solomon advises, "Be diligent to know the state of thy flocks and look well to thy herds. For riches are not forever; and does the crown endure to all generations?" (Proverbs 27:23-24)

The name of the mountain, "Chorevah" (????), implies destruction, for in the superconsciousness of the brain is sense-bound ego consciousness annihilated. "Chorevah" is also a reference to "cherev" (???), the flaming sword G-d placed in the brain to guard the way to the "tree of life" of the spine.

The vision of the flaming bush which "was not consumed" refers to the vision of this holy seat of cerebral comic energy which appears with eyes closed as a bush of light and fire more powerful than one thousand suns. When Moses said, "I will turn aside now, and see this great sight," (Exodus 3:3) he meant that he was turning aside from normal, outer consciousness to the inner perceptions of ecstasy gained through interiorization. Removing his shoes is symbolic of Moses throwing off his physical nature. The word for "bush" in Hebrew, "siach" (???), also has the meaning of meditation, for in the burning bush of the brain does the yogi converse, or have "sicha" (????), with G-d. The word for bush used in the Bible is "sneh" (???), whose reduced value is seven, corresponding to the seventh chakra in the brain. For this reason is it written, "G-d is at their head." (Micah 2:13).

In Hebrew, the word for mountain, "har" (הר), is composed of the letters hei (ה) and reish (ר). Its reduced value is also seven. The verb in Hebrew for meditation, "harhare" (הרהרה), is also composed of the two letters hei and reish signifying the "mountain" of the brain, the site of meditation. Hei and reish are repeated representing an act which is performed repetitively. The absolute values of hei and reish multiplied by each other equals one thousand, corresponding to the thousand-rayed center of light in the brain. Further, the numerical value of the letter Alef (א) alone is also one thousand. For this reason did the ancient Kabbalists claim, "The Alef looks like the brain...Where is the Holy Palace? We would say that it is in thought and in the Alef." (Bahir 70) Unfortunately, those who do not know better take this statement as instruction to concentrate on visual images of the letters, such as the Alef, instead of what they represent. This is due to the loss and secrecy of knowledge during the degenerate ages.

There are five words in Hebrew which end in "har" (הר) which are synonyms for light, corresponding to the five pranas of the senses which originate in the brain that the yogi must learn to control and draw upward back toward the brain during pranayama. They are "baheer" (בהיר) meaning "bright," "tohar" (טהור) meaning "pure," "nahar" (נהר) meaning "shine," "zohar" (זוהר) meaning "brightness," and "tzohar" (צוהר) meaning "zenith." There is a sixth word, "sahar" (סהר), which is not counted because its meaning, "moonlit, crescent" implies only reflected light as the moon is not itself a generator of light. It is therefore a reference to the second chakra where the yogi perceives a bright crescent moon.

In order to ascend into the brain through yoga, one must first clear the astral nervous channels of all the harmful debris of karma, or the effects of one's past actions that one reaps in this and future lives. "Who shall ascend into the mountain of the Lord? or who shall stand in his holy place? He that has clean hands (who is free of karma from past actions), and a pure heart." (Psalms 24:3-4)

The Divine Presence, called "shechina" (שכינה), is keenly felt with the awakening of the seven chakras through yogic interiorization. "The more one separates himself from the physical, the greater will be his perception," 10 relates Rabbi Chaim Vital (1543-1620). The reduced numerical value of "shechina" is seven. It literally means "that which dwells," for in the seven chakras of the spine and brain does the presence of G-d dwell. When a yogi goes within deeply it becomes possible to converse directly with G-d. Often G-d called on the prophets during their high states of consciousness. Their response would often be "Here I am." The single word in Hebrew for "here I am" is "henayne" (הנני), whose reduced numerical value is also seven, signifying where the prophets actually were, in the seven centers of the spine and brain.

As energy accumulates in the brain through pranayama, a nimbus appears around the head of the yogi. That is why Moses' face shone with light. Rabbi Elazar Alkazi (1522-1600) quoted commentaries on the Kabbalah stating that the early mystics "would take off a total of nine hours each day from their sacred studies in order to engage in meditation, binding themselves to G-d. The light of the Divine Presence would

appear over their heads as if it were spread around them."11

An accurate description of the astral body and its relation to the physical body of man is given in the book of Genesis. The chain that binds the astral and physical bodies together, through the knots of the seven chakras and its electrical currents, is the breath. If, through breathless, a yogi unties the knots of the seven cerebrospinal centers, freedom from the physical body and its limitations is the result. In the spirit of yoga, Rabbi Abraham Maimonides states that this "is achieved through a cessation of activity on the part of the perceptive faculty, completely, or at least for the most part, divorcing it from the soul."12

The link between the soul of man, his body and breath is given in the following passage: "Then the Lord G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2:7) The "Garden eastward, in Eden," where G-d "put the man whom He had formed," (Genesis 2:8) refers to the sixth chakra, east, at the point between the eyebrows, the seat of the superconscious garden of ecstasy where the first human beings originally had their consciousness centered.

The trees which G-d caused to grow which were "pleasant to the sight, and good for food," (Genesis 2:9) refers to man's senses of sight, smell, taste, touch and hearing which he enjoys through the "trees" of the physical nervous system in connection with his astral nervous system of electrical currents. "Aytz" (??), the Hebrew word for tree, is very similar to "aytzev" (???), meaning "nerve," as well as "aytze" (???), meaning "bone," or "self," and "atze" (???), meaning "spine." (See Diagram)

The body of man is like an upturned tree with hair as its roots and the senses as the various fruits of the tree. "Man is a tree of the field." (Deuteronomy 20:19) The word in Hebrew for "image [of G-d]" is "tzelem" (???). The reduced values of both "aytz" (tree) and "tzelem" (image) equal seven. According to both Yoga and Kabbalah, as there are seven spheres or Heavens in the Cosmic body of G-d, so too are there seven spheres or plexuses in the tree-like body of man, which is made in the "image" of G-d.

The "tree of life...in the midst of the Garden," (Genesis 2:9) is a reference to the main astral spinal passage called the shushumna, located in the interior of the spine, through which the yogi ascends into infinite consciousness. "The tree of the knowledge of good and evil," (Genesis 2:9) refers to the nervous system feeding the sexual organs.

G-d commanded man that he may find enjoyment in the senses so long as he refrains from the sense of touch involved in sex. G-d intended that man "Be fruitful, and multiply," (Genesis 1:28) not through the mundane experience of sex common among the animals, but rather through the same method of conception used by G-d Himself when He created man. This spiritual power, given to man by G-d, made "in His own image," (Genesis 1:27) was lost to man when he chose instead the physical method of procreation. "G-d commanded the man, saying 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil,

thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16-17)

When G-d saw that Adam and Eve ate of the tree of knowledge of good and evil, G-d cursed Eve saying, "I will greatly multiply the pain of thy childbearing; in sorrow thou shalt bring forth children." (Genesis 3:16) The word for "in sorrow" is "b'aytzev" (????), which can also be translated as "through nerves." Adam and Eve began to age and physically procreate through the use of the nervous system only after they had been exiled out of the Garden of Eden.

Entering the astral body at the sixth chakra or plexus of the medulla oblongata located at the base of the skull, cosmic energy floods into the spiritual body of man, first to the brain then down the spine to feed the entire physical mechanism. This river of prana or life-energy, termed "chiyut" (????) in Hebrew, is the source of man's existence. Essentially, man is this energy and consciousness running through the astral spine and physical nervous system. It is through mistaken identity, resulting from identification with the senses and our earthly experiences, which we believe ourselves to be the body instead of the energy coursing through the body. The word in Hebrew for "life" is "chai," whose numerical value of 18 corresponds to the 18 ganglia in the spine.

This river, whose flow begins at the paradise center in the east, or at the point between the eyebrows connected by polarity with the medulla oblongata at the base of the skull, is referred to in the following passage: "And a river went out of Eden to water the garden." (Genesis 2:10) This river feeds the garden of our senses and organs. Without it, our bodies would be nothing more than mounds of lifeless flesh that would return to the "dust" or elements from which it came.

At the base of the spine, at the first chakra, lies the coiled energy gateway commonly termed in Yoga texts the "kundalini," or serpent channel. As energy flows down the spine, through the coiled kundalini nerve-wire at the coccygeal plexus and out to the heart, various senses and sexual organ, man's consciousness becomes tied to the satisfaction of desires connected with sensual stimuli. In other words, the cause, or at least the channel through which man is tied to matter, birth and death, is the coiled serpentine-like energy passage that lies at the base of the spine of every human being. For this reason did the Hebrew prophets use the symbol of the snake to be the enemy of man.

The kundalini lies in close connection, electrically and through proximity, with the sexual organs. Through yoga pranayama powerful magnetic currents are established in the brain and spine that draw to themselves those divine currents which have habitually flown downward and outward. Man's attachment to any outer experience, made possible by the downwardly flowing river of prana, is the cause of his continued exile from Eden or bliss consciousness.

In Genesis, this astrophysical serpent and its power over man is symbolically described: "Now the serpent was more subtle than any beast of the field which the Lord G-d had made." (Genesis 3:1) That is, more than

any other temptation in the field of sense consciousness, the serpentine energy exercises the greatest influence on the mind of man. Lifting the kundalini serpent implies that a yogi is able, at will, to reverse the flow of the life-energy that it may retire back into the spine and up to the brain, leaving the body in a perfect state of breathless suspended animation. (See diagram)

When the serpent promised to Eve "that in the day ye eat thereof, then your eyes shall be opened and ye shall be as G-d, knowing good and evil," (Genesis 3:5) the implications are that as the original human beings were created in a high state of spiritual consciousness, focused at the superconscious center at the point between the eyebrows, or the spiritual eye, they had no need to see with physical eyes. Eating of the tree offered by the serpentine energy lowered their consciousness to the experience of duality, or good and evil, night and day, birth and death.

Genesis relates that after they had eaten of the forbidden fruit "the eyes of them both were opened, and they knew that they were naked." (Genesis 3:7) Through the spiritual eye in the "east," or front of the body, man may see the infinite unity of G-d. Through the physical eyes, man sees only the duality of G-d's creation, and in a very limited way. Their purity and spiritual awareness lost, the first man and woman knew that they were naked and "hid themselves from the presence of the Lord G-d amongst the trees of the garden." (Genesis 3:8) In countless ways, we as human beings hide ourselves from our divinity, and try our best to forget our immortality in the trees of the garden of our senses and earthly experiences.

G-d commanded to Adam and Eve concerning the tree of the sensation of touch: "'Ye shall not eat of it, neither shall ye touch it, lest ye die.'" (Genesis 3:3) That Eve fell first to temptation is symbolic that in any man, if his feelings succumb to his senses, his reason will fall as well. This universal law of duality is expressed as follows: "And the man said: 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat'...And the woman said: 'The serpent beguiled me, and I did eat.'" (Genesis 3:12-13)

Adam, or reason-consciousness, hearkening unto the voice of Eve, or feeling-consciousness, fell from the high spiritual state of universal consciousness to sense-identified ego-consciousness. In as much as G-d has commanded unto man that he rise and be master of creation, it is the duty of every individual to regain that divine consciousness which we have forgotten after endless rounds of birth and death. Until a soul withdraws his consciousness from the senses into the spinal centers, up to the point between the eyebrows and further into the brain, man will only know the sufferings inherent in the wheel of birth and rebirth.

G-d cursed the snake saying, "...upon thy belly shalt thou go...and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:14-15) In Kabbalah it is taught that the serpent was meant to be the great servant of man. Through yoga, the proper relationship between kundalini and man is reestablished.

The single word for "bruise thy," is "shufcha" (????), which is closely related to "shofchah" (?????), the urethra. G-d is therefore not cursing a snake on the ground, but is in fact lowering the consciousness of Adam and Eve that they must now employ physical union, as opposed to their lost spiritual union (Yoga), in order to procreate. G-d is saying (cursing): "Through physical sex must you now bare children, but the act shall dull (bruise) your senses (nerves), and further shall your sense (sensation of enjoyment) of sex be dulled." Only after eating the fruit of sex sensation with the resulting fall in consciousness did Adam name his wife. Her name, "Chavah" (???), comes from the root "chai" (??), or "life," the same root found in "chayut" (????), life force or energy. The letter yud (?) of the word "chai" elongated downward to become the letter vav (?) in her name, representing the descending of energy within her that she may become "the mother of all living (chai)." (Genesis 3:20)

In relation to the five levels of the soul does each character in the Garden of Eden play a part. The "nephesh" (???) or "resting soul," corresponds to the snake in its degenerating aspect, and displays the characteristic of behaviorism. "Ruach" (???), meaning "spirit, wind," corresponds to Eve and portrays the emotions of the heart, whose element is air. Adam is depicted in the third level of the soul, that of "neshama" (????, "to breathe"), or the breath bound intellect. The fourth level of the soul returns back to the snake as "chayah" (???), or life energy, only this time in its regenerating aspect. The fifth and highest level of the soul, "yichidah" (?????), comprises the union of Adam, Eve, and the snake into the "single one" united to G-d in Yoga.

The soul of man is the lord of three bodies: the physical, astral, and causal. The snake, whose first level reduced value is 16 (??? = 358, which reduced equals $3+5+8 = 16$), is responsible for the creation of the physical body and its sixteen elements. Eve, whose absolute value is nineteen (??? = $8+6+5 = 19$), is the mother of the astral body and its nineteen life energies. Adam or Man himself, whose absolute value is forty-five (??? = $1+4+40 = 45$), was originally a causal bodied being of 35 ideas (16 physical plus 19 astral) plus G-d consciousness, symbolized by the letter yud, whose value is 10. Herein we are speaking of principles, so when we refer to Adam (Man), this includes both men and women.

In the Hebrew alphabet, the letter which symbolizes and even looks like a snake is the letter "tet" (?), whose numerical value is nine, signifying elevation. When man gains control over the serpent through the methods of pranayama his consciousness is elevated. When the mind and heart (Adam and Eve) are enslaved by the snake through ignorance, the result is spiritual bondage through bad habits, and animal instinct.

When a yogi unites the kundalini snake with the seven chakras in the spine, the result is the attainment of the universal consciousness, which in Jewish mysticism is held by "Maschiach" (????), the Messiah. The absolute values of both snake and Messiah in Hebrew is three hundred and fifty eight, which translates to reduced values of seven. While the word "Maschiach" comes from the verb "mashach" (???), meaning "to anoint," if the word "Maschiach" is split into "mem" (?) and "siach" (???), where "mem" implies a process of

purification, the end result is "purifying meditation." The word "siach" (meditation) itself is an acronym for "shlithah (al h') chiyut" (????????????), or "energy control," which is also the meaning of pranayama.

Pranayama is the science of reversing the senses. This is illustrated by the fact that if the letters of "chash" (??), meaning "sense," are reversed, one arrives at "siach" (??), or meditation. Rabbi Meir Ibn Gabbai (1480-1547) portrays this practice in light of the prophets: "Through this [meditation], the prophet divests himself of the physical, abandoning all feeling and sensation associated with the body." 13

One meaning of the word "nachash" (???) or snake is "to guess." The necessity to guess implies ignorance due to sense consciousness; it is the opposite of knowledge. The word "chash" (??) alone means "sense." As the reduced value of nun (?) is five, breaking up the word "nachash" (serpent), one arrives at the phrase "five senses." When the head of the kundalini serpent is pointing downward, the result is the union of the mind with the senses, which leads to relative knowledge, or ignorance. Turning the head of the snake upwards towards its "tail" or origin in the brain gives the yogi absolute knowledge. If the "head," or the first letter of "nachash," is placed at the "tail," or end of the word, the resulting new word is "choshen" (???), which is literally the "breastplate of judgment" worn by the high priest which was meant to clarify his decisions and (astrologically) elevate the serpent so he need not guess.

It is admitted in the Book of Genesis that if a man eats of the tree of life, which is the main shushumna channel in the spine, he would live forever. Therefore, the goal of our fleeting human existence is the attainment of the Eternal Existence. Why then did G-d place "at the east of the Garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life?" (Genesis 3:24)

This flaming sword, "cherev" (???), being two-edged, has the dual role of destroyer, "charav" (???), and liberator, "varach," (???). In Yoga treatises it is explained that this sword is initially confronted as "vikshepa," the power that scatters the mind, thus discouraging further attempts at interiorization. If the yogi perseveres in his efforts to interiorize however, this "sword" trains the yogi to forsake restless thoughts, necessary in order to enter into the interior world, so that he may be immersed in the ecstasy of Samadhi, or "kavanah" (?????), "directed consciousness." "Lahat" (???), the Hebrew word for "flaming," also means "blazing, ecstasy."

The root word for "turned" is "hefech" (???), which has the alternate pronunciation of "hafach." Like "Chorevah," the name of the mountain, "hafach" also means "destroy." In the blaze of Samadhi is sense-identified, ego-consciousness obliterated. The cherubim refer to the cosmic delusions of time, space, the atom and its vibratory nature, all meant to chain mankind to outer consciousness and thus prod him to regain his lost immortality. Hence the need for Yoga, the science of controlling the mind, given to man by none less than G-d Himself, that he may reinherit his true home in Eden.

There are five senses and nine outer gates possessed by the human body: the two ears for hearing, two eyes

for sight, two nostrils for smelling, the mouth (tongue) for tasting, and the excretory orifices (the anus and the genitals) for touch. (Women have three extra gates, allowing them to bear and nurse children, which are the two breasts and the womb. For this reason are women called "nekevah," or "female" from the root word "nekev" (???), meaning "orifice, hole").

An old word for gate, "babah" (???, ???), has the numerical values of both nine and five, depending on its spelling. In Yoga science, the gate to the interior world is called "dasasamedwara," which literally means "the tenth gate." In the human body, that gate is the medulla oblongata at the base of the skull, also called the mouth of G-d, or man's second mouth. The medulla oblongata is also the center of man's "sixth sense" of intuition, which is in fact not a sense but a state of consciousness. Human beings also have a "second tongue" which is electrically connected to the medulla oblongata. This is the uvula, the nipple-like organ that hangs down at the back of the oral cavity. At this yogic energy center yogis "taste" the nectar of divine current that runs from the brain. Toward this end do yogis curl the tip of the tongue back and unite it with the uvula. "...I will make thy tongue cleave to the roof of thy mouth." (Ezekiel 3:26)

The term "babah kamaye" (????????), or the "primordial, ancient gate," has the same reduced value as "Eden" (???), or seven. "Babu'ah" (????), meaning "reflected image," has the same root as "babah," (gate) for through the gates of the eyes are the images of the world reflected. Therefore, man is not only the reflected image of G-d, but he is also the gate to G-d. Man must therefore enter into his own self, Eden, for man is the gate unto his own higher Self.

Spiritual consciousness must be sought in earnest; it cannot be bought or haggled for. Those who strive with all their might will find the Eternal Bliss capable of quenching the desires garnered through lifetimes of wandering in homelessness. The Hebrew yogi-prophets were divine examples that G-d awareness is attainable. As the animals cannot achieve any higher consciousness, it is the duty of every human being, capable of interiorization by virtue of the gift of a human body, to practice Yoga pranayama and make an Eden of Earth.

III: Various Paths of Yoga

Due to the recent ages of degeneration our planet has passed through in the last five thousand years, the paths of yoga have greatly been obscured and distorted. While there is a common goal shared by all the yogic disciplines, their methods differ in the beginning phases of practice. Once a yogi has attained the power of pratyahara, or the ability to withdraw the mind from the senses at will, his experiences will be the same as those of a yogi who has reached the same state of consciousness, even if their techniques or religious beliefs were dissimilar.

In the ultimate sense, yoga, in whatever form, is the science of withdrawing the energy from the body, centering it entirely in the brain. While in Hebrew this is called "kavanah" (קָוָנָה), or "directed consciousness," few understand that true kavanah is reached in meditation only after one has attained the ability to stop the heart and breath at will, thus switching off the senses, making inward concentration effortless.

Rabbi Moses Cordevero describes this state of yogic interiorization: "They [the Sons (disciples) of the Prophets] would then meditate according to their knowledge of the meditative methods. Through this, they would attain wondrous levels, divesting themselves of the physical, and making the mind overcome the body completely. The mind becomes so overpowering that the physical senses are abandoned, and the prophet does not sense anything with them at all." 14

As the consciousness of human beings is preoccupied with sensual experience, we are living in a world of people caught up with the lure of money, fame, sexual experience and material desires, or even more subtly the concepts of time, space and duality. Through interior stillness, yogis strive to unite themselves with the absolute beyond the reach of duality. "Be still and know that I am G-d," (Psalms 46:11) is a perfect description of yoga science, for through the practice of pranayama, yogis attain mastery over the body and mind, turning them on and off at will.

The word for "head" in Hebrew is "rosh" (רֹשׁ). A permutation of "rosh" is "osher" (אֹשֶׁר), meaning "great happiness." When the mind (head) of a yogi is lifted into the superconscious state, the yogi experiences both great joy of soul and great stillness of body. If one raises the three letters of the word "rosh," reish (ר), alef (א), and shin (ש), by one place in the Hebrew alphabet, one arrives at the letters shin (ש), bet (ב), and taf (פ), which spell "shabbat" (שַׁבָּת), literally meaning "stop, rest." Therefore, the lighting of the candles of the spine and brain through pranayama heralds the true inner Sabbath.

The power of mind-bound meditation techniques to raise one to superconscious awareness is highly limited.

While asanas (yogic postures) are excellent for preparing one physically and mentally for pranayama practice, in and of themselves they have no power to lift one's consciousness beyond the limitations of the body. Schools of chanting, breathing exercises, endless scriptural study, and mantra repetition are deteriorated variations on the high theme of yoga pranayama.

There are four general tools used for liberating the mind from its slavery to the senses: the intellect, the heart, the methods of meditation, and the science of pranayama.¹⁵

The intellectual avenue is by far the slowest of the four and the most cumbersome. Those who busy themselves with scriptural reading, memorization of prayers, literary controversies, commentaries heaped upon commentaries, and debates over every conceivable religious issue, are the intellectual or Jnana yogis. "Be admonished: of making many books there is no end; and much study is a weariness of the flesh." (Ecclesiastes 12:12) As with all the paths of yoga, Jnana has its esoteric side. In the higher ages, true Jnana philosophers were those who by intense inward concentration on the lights of the cerebrospinal centers, gained super sensual powers of observation wherein duality--the limiting awareness of good and bad, night and day, birth and death--dropped away and all that remained to be witnessed was the perfect unity of the Absolute Reality. Jnana Yoga therefore implies the union of the yogi with cosmic wisdom through interiorization.

The path of the heart, or Bhakti Yoga, has many ardent followers today in both east and west, but has greatly degenerated to nothing better than personality worship. Always in the higher ages was Bhakti Yoga coupled with pranayama, for the esoteric meaning of true devotion was the merging of the life force of the body with the life force of the cosmos, or G-d. Through pranayama, Bhakti yogis unite with the Infinite Lord, and lose themselves in the ecstasy of yoga. In Hebrew, the technique of devotional interiorization is called "ranan" (???), from the word "rinah" (????), meaning "joy." The prophet Isaiah poetically describes the state of devotional interiorization: "With my soul have I desired Thee in the night; Yea with my spirit within me have I sought Thee earnestly." (Isaiah 26:9)

The methods of mental meditation, called "hagah" (???) in Hebrew, while higher than the two previous systems because emphasis is placed primarily on interiorization, are generally used by masters only to prepare their disciples for the higher techniques of Raja Yoga Pranayama. "Hagah" implies a purifying, directing, and brightening of the mind. Many believe that for a substantial sum of money one can buy a mantra and begin to meditate. Again though, the road of mantric meditation has a deeper side. The esoteric path of Mantra Yoga is called Laya Yoga, or the yoga of absorption.

The word "mantra" is composed of two syllables "man" from the Sanskrit word "manas" meaning mind, and "tra" signifying liberation and purification. Therefore, the true practice of mantra yoga does not consist of the mere repetition of astrally rooted sounds either physically or mentally, but those methods whereby one may hear the real astral sounds of the cerebrospinal chakras and become absorbed in them through Laya. In

Hebrew this is called "moog" (???), or "melting." Thus, the regulation of breathing found in Raja Yoga pranayama practices is the true mantra or mind purifier. In the higher ages, mantra yogis, during repetition of the universally rooted mantras, simultaneously performed pranayamas so that through their awakened intuition they could hear the Cosmic Word their mantras were merely mimicking.

The quickest and most powerful method toward the attainment of superconsciousness is the Royal Yoga of Pranayama, which has been practiced in one form or another by prophets and mystics of every faith for countless millenniums. It was through pranayama that the Hebrew prophets communed with G-d. As Rabbi Chaim Yosef David Azzulai (1724-1806) stated, "The root of everything is meditation...When a person meditates, he is clothed with holiness."16

Yoga pranayama subdivides into four outer levels of discipline and four inner levels of transcendental experience. Though the techniques of higher pranayama were generally kept secret for the millenniums during the ages of degeneration in order to preserve their purity, they too suffered the ravages of time. Today, there are yogis misguided in the performance of pranayama who attempt to control the subtle energies of the body by force through incredible strain on the lungs and heart. Other yogis practice variations of pranayama for the possession of yogic powers. Still, the advanced techniques of pranayama, studied and practiced under the supervision of a master, is the highest, quickest, and most effective path toward the attainment of the Infinite Consciousness, without any of the shortcomings inherent in the other paths of yoga.

IV: The Four Levels of Pranayama

There are four stages of practice of pranayama that result in the withdrawal of the mind from the senses. The first is termed injunctions, the second is physical pranayama, the third is mental pranayama, and the fourth is spiritual pranayama.

At the foundation of yoga are the five proscriptive and five prescriptive injunctions concerning moral behavior that are admitted by all religions. In yoga philosophy they are termed yama and niyama ("do's and don'ts"). In the Torah they are simply called the Ten Commandments. Though rarely referred to as pranayama, when closely examined these spiritual guidelines, which are indispensable to the practice of pranayama proper, will be found to be nothing more than the refined manipulation of thought currents in the brain which allow the performance of higher spiritual activities to be effortless. These guidelines may therefore be termed the pranayama of proper habits. If the repetition of these energy patterns, each corresponding to a particular thought and action, are not performed, spiritual living and higher pranayama practices will be found to be exceedingly difficult to the beginner. This will result in a surrender of yogic ideals on the part of the novice to more worldly and mundane pursuits.

The religions of today emphasize the necessity of moral behavior, but then stop there, not understanding that these guidelines were intended to only act as a base for higher spiritual endeavors, and not to take their place. Without the higher practice of pranayama in conjunction with the laws of conduct, religion is accused of spreading dogma for dogma's sake or worse, with the aim of gaining control over the lives of others without offering anything of real spiritual substance in return. This accounts for the widespread dissatisfaction with conventional religious practices and the shortage of true exemplars of spiritual living.

The second stage of Raja Yoga pranayama involves those techniques of physical culture designed to bring the body under the complete control of the yogi. These spiritual practices result in purity of body, muscle tone, the ability to sit motionless for hours at a time, the power to send energy to any body part or organ and withdraw energy at will, the capacity to depend more upon the power of cosmic energy and less by food and air and in advanced stages, the ability to manipulate the various body parts without the necessity of using the physical nervous system as a means of energy transmission. In essence, to control the body by remote control entirely from the brain and medulla oblongata.

This power, open to yogis who have fully mastered prana, is spoken of by the prophet Isaiah: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, And the tongue of the dumb shall sing; For in the wilderness shall waters break out, and streams in the desert." (Isaiah 35:5-6) Those holy astral channels, dry from lifetimes of disuse, become activated through the process of pranayama. In the "wilderness" of yoga pratyahara (interiorization), the "waters" of life-force flow freely throughout the body; and though this energy was liberated from the sensory and muscle nerves, leaving

the body "lame" and "dumb," the yogi finds that in his new state of spiritual liberation he had never been truly alive.

For the beginner, the greatest value in these practices, in addition to physical health and longevity, will be their aid to the student in withdrawing current from the senses, brainward. As a musician when learning a new piece must start with slow practice, so too the control of prana externally in sending it to the various body parts, and especially internally in directing it toward the brain, must be practiced slowly, continuously, with concentration and intention. Even masters who can effortlessly control cosmic energy practice pranayama slowly as an example for others to follow.

This "wireless" method of recharging the body and working through it, without depleting the brain battery but instead to actually magnetize it further in the process, is treasured by yogis as it enables them to detach their consciousness from the limitations of mind, matter and causation, thus allowing the soul to reinherit those higher states of consciousness not limited by the body's circumference. To attain cosmic consciousness, one must be able to retire the energy of the body from the senses to the brain and then out the medulla oblongata. When a yogi feels power at the point between the eyebrows throughout the day, he can be sure that he is beginning to live by cosmic energy and is approaching the deathless state. Through pranayama, the physical and astral bodies of man are gradually prepared to withstand the immeasurable watts of cosmic power.

The third level of pranayama consists of mental methods of meditation as a means of calming the body, mind, and breath. Advanced yogis generally use these techniques as a preliminary exercise to the practice of spiritual pranayamas that constitute the highest techniques of yoga. There are many schools and systems of mental meditation; some are crude, while others employ yogic methods as a means of gaining control over the heart more quickly. Chanting, prayer, and holy rolling are examples of some of the less effective methods of mind-bound meditation.

Spiritual pranayamas, called "siach" (???) in the Bible, are the highest techniques of pranayama proper. Today, one can easily find in almost any bookstore lessons on pranayama for one to study and practice at home. Students of yoga must be warned again and again that true advancement cannot come through books of techniques. Also, beginners on the yogic path must exercise discrimination at this level between those techniques which might pose dangers to the bodily mechanism and those which are in fact more powerful and promise much less of a strain on the lungs and heart.

In order to truly magnify the magnetic potential of prana in the spine and brain, one must have the personal guidance of one advanced in pranayama. Without such aid, techniques of pranayama are incapable of bringing a student to superconsciousness, or may even cause injury through improper practice. Works dealing with Judaic meditation practices urged students to find true masters of interiorization. Many volumes on mystical practices of interiorization were never published, the techniques that were contained in them being

considered harmful without the guidance of a master.

Students that pay handsome sums of money for a mantra or "shaktipat" (energy awakening) will find that such processes do not have the power to raise one's consciousness if the student is unwilling to practice pranayama daily with earnestness. The advanced psychophysiological methods of pranayama, with the guidance of a selfless yoga master, will unfailingly produce superconscious awareness for the persevering practitioner.

V: Results of Pranayama Practice

The delusion inherent in physical birth that a man believes he is the body and not the soul, or energy and consciousness residing in the body, is breath conveyed. The realization that we are indeed immortal souls, made in the image of the infinite, arrives when the chain of breath is broken through pranayama.

From the first cry of a newborn baby to the last gasp of a dying man, life can be said to exist where breath exists. Therefore breath control means life control. But breathlessness is not death, rather breathlessness is deathlessness; for when the breath, symbol of man's slavery to nature, retires under the control of the yogi through spiritual means instead of through the death of the body, one finds that he has entered the realm of deathless ever-blissful existence wherein the delusions of mortal existence drop away.

Through the techniques of pranayama, currents of prana are directed to flow elliptically in the spine and cerebrum. This moving current forms a powerful magnet drawing to it the energies scattered throughout the body, pulling them toward the spine and up to the brain. The process of establishing this magnetic power in the brain is spoken of by the prophet Isaiah: "And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established as the top ("???", head") of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isaiah 2:2) At the end of a man's exile under the influence of time and the repeated cycles of birth and death, the mountain of the brain, the highest center of consciousness in the house of the astral body, will be exalted above the hills of mundane desires and attachments, and all the "nations," or energies of our senses, reason and feelings will flow toward it in a blissful wave.

The word for "nation" is "goy" (???), which also mean "irreligious," as ungodliness is the result of a life where the energies are always centered in the senses. The numerical value of "goy" is 19, corresponding to

the 19 energies of the astral body. One must recall that Eve, whose name also carries the mathematical value of 19, is the secret of the astral body and the mother of every nation (goy, energy). If the word "goy" is reversed, representing the reversal of the energy of the senses, one reads "yog" (???), or yoga, the international word in the higher ages representing union with G-d. The Hebrew word for union, "yigud" (????), is but a permutation of "yog" (the correct pronunciation of "yoga") and carries the same three root letters, yud (?), vav (?), and gimel (?).

There are many words used in yoga science that have similar Hebrew counterparts. One such word is "Diksha," the initiation into yoga practice that has the Sanskrit meaning of "to dedicate oneself." The Hebrew equivalent is "Hikdish," from the root "Kadosh," (????) meaning "holy."

The prophet Ezekiel also describes the flow of this energy from the base of the spine to the point between the eyebrows: "...and, behold, waters issued out from under the threshold of the house eastward, for the forefront of the house looked toward the east; and the waters came down from under, from the right side of the house on the south of the altar." (Ezekiel 47:1) In the house of the astral body prepared through pranayama, the purifying waters of life-current will flow eastward, toward the front of the body in the forehead, from under on the south at the base of the spine.

The natural flow of energy in man is toward the senses, thoughts, emotions and satisfaction of desires. For a man to gain liberation from the chains of desires, which bind him to the wheel of never ending rebirths, it is necessary to reverse the flow of energy into the regions of bliss in the forehead and brain. "...Poets [lovers of G-d] attain a state of ecstasy where they lose all sensation. This is because of their deep meditation," 17 writes Rabbi Emanuel Frances (1610-1710). Only this ecstasy can satisfy the desires garnered through lifetimes. Through pranayama, the correct flow of energy is established.

When the energies of the body flow up toward the brain through the holy astral spine, variations on the sound of the Cosmic Word, created by the free flow of energy through the astral nervous channels, becomes audible to the yogi. As this holy sound gets louder the deeper the yogi retires into the spine, the sounds of the outer world recede. Each center of consciousness in the cerebrospinal axis has its characteristic sound, color and taste, and the advanced yogi experiences each one of them distinctly as he ascends to the brain. "These individuals [meditators] bend themselves like reeds (a technique in yoga called Maha Mudra), placing their heads between their knees until all their senses are nullified. As a result of their lack of sensation, they see the Supernal Lights, with true vision and not allegory." 18 (Rabbi Joseph Tzayach, 16th century)

When the yogi reaches the sixth chakra at the medulla oblongata, the pure sound of nada is heard as the roar of an infinite ocean. The yogi is then hearing the voice of G-d as the symphony of all the vibrating atoms of creation. When the mind becomes devotionally (Bhakti Yoga) absorbed (Laya Yoga) in hearing the blissful AUM or AMEN sound through the mastery of pranayama (Raja Yoga), the consciousness of the yogi expands

to encompass the entire range of It's vibration, namely, the whole universe.

Ezekiel relates, "Afterward, He brought me to the gate, even the gate that looketh toward the east; and, behold, the glory of the G-d of Israel came from the way of the east; and His voice was like the sound of many waters; and the earth did shine with His glory." (Ezekiel 43:1-2) Centering his consciousness at the sixth chakra through pranayama, the yogi Ezekiel heard the voice of G-d as the voice of AUM and beheld the corresponding light of G-d in the forehead.

Those who truly desire to enter "the east gate of the Lord's house, which looketh eastward," (Ezekiel 11:1) must in all earnestness begin the holy practice of pranayama. When the yogi enters the brain, the sound of AUM is heard in its fullest, and in that sound all the nightmares of human suffering disappear as if they never were. This experience of uniting human body-bound consciousness with unlimited Cosmic Consciousness has been dutifully received by those who have followed the step-by-step, time proven methods of yoga.

That holy day of man's awakening from the nightmares of mortality is prophesied by the yogi Isaiah: "And it shall come to pass in that day, that a great horn shall be blown; and they shall come that were lost in the land of Assyria, and they that were dispersed in the land of Egypt; And they shall worship the Lord in the holy mountain at Jerusalem." (Isaiah 27:13) Those sleeping children of G-d now lost in the land of the senses (Assyria) and mortal bondage (Egypt), will through pranayama and the hearing of the "great horn" of AMEN, worship the Infinite Lord in the "holy mountain" of the thousand-rayed chakra in the brain. In Hebrew, the name for Egypt, "Mitzrayim" (?????), means "confines," taken from the root "tzar" (??), or "narrow."

In numerous ways, G-d invites His children within that He may guide us through His own voice along the correct path of life that will surely end in His omnipresence. The Lord says, "Incline your ear, and come unto Me; Hear, and your soul shall live; And I will make and everlasting covenant with you." (Isaiah 55:3) Going within through G-d's gift of pranayama to mankind, the yogi attains the eternal life. "But thine eyes shall see thy Teacher; And thine ears shall hear a word behind thee, saying "This is the way, walk ye in it." (Isaiah 30:20-21) Through the spiritual eye of omniscience located at the point between the eyebrows, the yogi beholds the body of G-d as the unending cosmos. Through the ear of intuition in the medulla oblongata located at the back of the neck, the yogi converses with the Infinite Intelligence behind all creation.

During the high state of superconsciousness wherein the yogi merges with the cosmic vibration of AUM, the decay and motion of the material body of man is checked. Through yoga tremendous amounts of energy are generated and made to permeate the entire body, leaving the body in a perfect state of suspended animation. "Be silent, all flesh, before the Lord," commands the yogi Zechariah, "for He is aroused out of His holy habitation." (Zechariah 2:17) As the yogi lights the inner candle of the spine and brain, all the work of the body is stopped and each bodily cell enjoys the rest of the superconscious state.

With the introduction of the cerebral astral magnet, a whirlpool-like sensation begins to be felt at the base of the spine in the region of the coiled kundalini gateway. This is due to the magnetic attraction felt by the lower chakras, especially kundalini, toward the brain. Zechariah relates, "And the lord G-d will blow the horn (AUM sound), and will go with whirlwinds of the south." (Zechariah 9:14)

Often in yogic texts prana was referred to as winds or vital airs due to its close connection with the breathing mechanism. "Ruach" (רוּחַ) means wind and spirit, and to the ancients they became one and the same during the practice of pranayama. With the sound of AUM, the same syllable found in the Hebrew words "Rom" (רוּם), meaning "exalted," and "Shalom" (שָׁלוֹם), meaning "peace," the whirling prana travels through the coiled kundalini gateway in the south at the coccygeal plexus, up the spine to the brain.

Truly, the holy life that arrives through daily practice of pranayama can never be sufficiently expressed in words. As the yogi offers his very life's breath to the breathless Spirit of G-d, the Eternal Father grants not only all the rightful gifts of life intended for a child of G-d, but gives Himself as Ever-New, Ever-Existing Bliss. It is our capacity to receive that must be increased.

"Bring ye the whole tithe into the storehouse, That there may be food in My house, And try Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, And pour you out a blessing, That there shall be more than sufficiency." (Malachi 3:10) Directing inward the energies of the body into the storehouse of the brain, in full faith the yogi receives the blessings of the Divine directly from the hands of G-d.

The following are some of the other benefits of Yoga practice. As the mind begins to converge and learns to concentrate, memory power is enhanced dramatically to the extent that one may be able to remember every thought entertained in one's entire lifetime. When the consciousness begins to identify itself more and more with the eternal soul instead of the external personality of one life, one may also recall past lives as easily as one remembers past years. Through further advancement a yogi may in fact transcend the need for memory entirely. G-d has no need for memory as He is everywhere and every when, eternally. Only those who are bound by the body, mind and seeming flow of time and space find memory necessary. Though but a handful of yogis reach this state, even the beginner in yoga will find that through pranayama it is possible to groove deeply into the brain those facts and figures needing to be retained, and furthermore erase those tendencies and energy patterns of past events which are healthier for one's peace of mind if forgiven and forgotten.

Through yoga a balance is struck within each individual practitioner between the masculine qualities of reason and intellect, and the feminine qualities of feeling and emotion to produce unerring intuition. When all the feelings and thoughts are united and transmuted in the heat of pranayama practice, one gains the power to receive knowledge without the necessity for sensual stimuli. Yogis therefore gain the powers of clairaudience, clairvoyance, and intuition. "When a perfect individual becomes involved in meditation upon wisdom, it is possible for him to predict future events,"¹⁹ states Chai Gaon (939-1038). Still, it is the advanced yogi that

truly understands the value of superconscious perception through whose power one attains the higher states of universal and ultimately cosmic consciousness. In those states yogis need not receive visions of other times and places for the yogi already finds himself stretched over the universe in every point of space designated by vibration, and beyond in the eternal, uncreated Absolute Void.

The healing powers of yogis are a natural result of spiritual law. Through physical laws doctors attempt to heal the sick and dying. Such methods, though admirable, have their limitations. That is not to say that yogis never get sick. Many, in fact, maintain tremendous healing power while they themselves may be afflicted by disease. Yogis realize that it is prana, energy, which is the invisible healer, invisible only to those untrained in the science of pranayama. The most a physician can do is aid the body in reallowing a free-flow of energy to all body parts, especially to those parts whose supply has been cut off. In this sense, it is congestion that is at the root of all physical and mental diseases.

A yogi through pranayama converts his body and brain into a vast storehouse of energy, and as water seeks its own level, so yogis effortlessly transmit a portion of their treasure to those in need of healing, often disregarding their own physical condition. Ultimately, it is the clogging in the astral spine and brain caused by the lodged karma of past lives which is at the root of spiritual blindness and ignorance. Through an act of will, yogis transmit prana to others through their touch, glance, speech, thoughts, or even through a seemingly outer remedy to avoid unnecessary attention.

Years of mental and spiritual regeneration are lived in minutes during the practice of the higher techniques of pranayama. Those yogis who practice in sunlight convert their bodies into solar panels and absorb one hundred times more solar energy than the average sunbather. One's talents are naturally enhanced and clarified through yoga, and life is lived in a well-rounded manner. Physical, mental, and soul magnetisms are magnified, enabling the yogi to draw to himself true friends of past lives and all the necessities that are a part of human existence.

Through the calmness and peace found in meditation, nervousness is banished and one's lifespan is naturally lengthened. Some great yogis have retained their physical body in a healthy, youthful state centuries beyond the average life expectancy of men today living in a relatively lower age. In Hebrew, the words for old, "yashan" (???), and sleep, "shayna" (????), have the same root, while the words for young, "tza'ir" (????), and awake, "air" (??), also have the same root. Those asleep in spiritual ignorance are prisoners of the laws of aging, while yogis awake in spiritual enlightenment are free from the compulsions of time and the body.

Pranayama allows Divinity to express Itself through the practitioner. Magnetic power is keenly felt at the point between the eyebrows, the door to the unlimited state, and through this force all sensual temptations are gradually mastered.

VI: Universality of Pranayama

Prophets and mystics of every faith for countless millenniums have practiced Pranayama. There are many orthodox followers of the various religions of today who do not wish to believe in the power of pranayama or that the sages of their own religion practiced any such methods of yoga. But the opponents of yoga do not include its earnest practitioners. Those who denounce yoga speak from their own ignorance with the unfortunate result that if they are heeded, those who are easily persuaded may never attempt the high road of spiritual salvation.

Pranayama results in self-mastery, the attainment of the inconceivable Infinite Bliss-Consciousness, and the removal of any possibility of return to sense-identified awareness. Religious leaders that speak against yoga do so in fear of losing power and prestige. The true knower and thus lover of G-d, he who has experienced the ecstasy of the superconscious state, has no desire for name or fame, but only to carry out his G-d-given responsibilities in selfless humility.

Today, ignorance and intolerance seem to be the rule, not the exception. Having just been through millenniums of degeneration, the religions of today are in need of renewal, not for the sake of change, but for the sake of truth. Only the practice of pranayama and the resulting experience of ecstasy has the power to banish all doubts. Yoga is the science of religion that lies at the foundation of the various religious customs.

Those who fear change must remember the words of G-d unto the prophet Jeremiah: "See, I have this day set thee over the nations and over the kingdoms, To root out and to pull down, And to destroy and to overthrow; To build, and to plant." (Jeremiah 1:10) The lives of the masters of yoga are fraught with pains and persecutions from a misunderstanding world. The Bible is full of examples where G-d's wrath was necessary to correct the Children of Israel. "The ox knoweth his owner, And the ass his master's crib; But Israel doth not know, My people do not consider. Ah, sinful nation, A people laden with iniquity, A seed of evil-doers, Children that deal corruptly; They have forsaken the Lord, They have contemned the Holy One of Israel, They are turned away backward." (Isaiah 1:3-4) Could not these words spoken millenniums ago again be spoken today with the same sting of truth considering the state of moral decay and decadence that our society is infected with?

The laws pertaining to spiritual advancement are interwoven with the supreme law of the master-disciple relationship. It is mathematically and metaphysically impossible for one to attain G-d-Consciousness without the aid of a master, one who has already attained G-d-Consciousness. It takes great amounts of good karma to receive yoga from the hands of one who will serve as a guide and example of spiritual living. Rabbi Moshe Chaim Luzzatto (1707-1747) echoes this spiritual law: "All this [discipline], however, requires the guidance of a master prophet. He must have an adequate knowledge of the prophetic methods, and be able to teach his disciples what each one must do to attain the desired results, according to each one's particular level of readiness."²⁰

One does not go out searching to find a master for hire. One may research through spiritual books to gain an understanding of what one is looking for in a spiritual path, but master's call on their disciples, either physically or through their writings or chosen representatives if they have already passed on. When a soul after countless ages of wandering becomes serious about seeking truth within, a master will unfailingly appear nearby.

Students who believe they can study and practice pranayama properly and successfully without the guidance of a master will find a rude awakening after years of practice. "The prophet must make use of meditations and unifications," writes Rabbi Chaim Vital (1543-1620), "given over to him by the [master] prophet, who teaches him he methods of prophesy."²¹ Students who believe they can simply pay a few hundred dollars for a technique and consider their soul-searching over will find that such techniques bear meager fruit if not practiced under the guidance of a master, even if practiced regularly and with earnestness.

Advanced techniques of interiorization practiced without the guidance of a master can lead to a host of problems. Kabbalah study, or the intellectual study of anything for that matter, never runs the risk of diving a sane, balanced individual crazy. It is the practice of Kabbalistic techniques of meditation without proper guidance that can be injurious. Without a master, even those with good intentions may fall. "Such evil," writes Rabbi Moshe Chaim Luzzatto, "however, can also come to a person who is not seeking it. It is therefore crucial for those who strive for true prophesy to do so under the guidance of a master prophet."²²

In order to reach spiritual perfection through any line of training, the help of a master is indispensable. The master-disciple relationship is not new to Jewish thought. Throughout the Bible we see countless examples of that sublime, eternal relationship. Once the relationship is formed it is never broken. Never will a true G-d-ordained master forsake a disciple, no matter how wicked, nor should a disciple ever leave the master, even in thought. Elisha spoke unto Elijah, his master, showing his unwavering loyalty in the following words: "As the Lord liveth, and as thy soul liveth, I will not leave thee." (II Kings 2:2) No man can be accepted as a disciple by a true master unless it is G-d's will, and Elisha reaffirmed his faith in Elijah as G-d's representative.

The only purpose of a master is to introduce the disciple to G-d. The master does not interfere with a disciples personal decisions or freewill for every disciple has his own personal relationship with G-d. Rather, the master is an aid and guide. "And Moses brought the people out of the camp to meet with G-d." (Exodus 19:17)

The Bible has shown that the Children of Israel are not a people that readily accept, respect, and follow the words of truth from the mouths of prophets sent by G-d. Elijah prayed to the Lord, "I have been very jealous for the Lord, the G-d of Hosts; for the children of Israel have forsaken Thy covenant, Thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." (I Kings 19:10) Indeed, false prophets try to enslave their followers; but true masters mean to help their disciples in establishing their own experience of G-d that is tangible and blissfully satisfying.

As G-d sent Moses to free the Hebrews from slavery in Egypt, so too does G-d appoint masters to souls which cry for freedom from spiritual ignorance. Through following the teachings of G-d ordained masters, every soul may come to realize within their being what is written in Psalms: "Ye are godlike beings, And all of you sons of the Most High." (Psalms 82:6)

VII: Obstacles on the Yogic Path

Any thought or action that keeps one's attention fixed on the senses for satisfaction, not allowing the energies of the body to retire back into the spine and brain where real Bliss can be felt, can be termed evil. There are thus three great temptations, each having two subdivisions, which bind human souls to the repeated cycles of birth and death.

The first and most alluring of the three temptations is the delusion that lasting happiness can be gained through the acquisition of money. Money itself is not evil, but when one's consciousness becomes attached to the greed for money, evil ensues. "Riches profit not in the day of wrath: but righteousness delivers from death." (Proverbs 11:4)

The temptation of money subdivides into two other relating spiritual diseases: the desire for fame and the hunger for power. None of this is to say that if one is wealthy and famous they are barred from spiritual advancement. It is the desire for money, fame and power that must be transmuted into the desire for inner spiritual attainments. "Do not toil to be rich: because thou has understanding, forbear. Wilt thou set thy eyes upon it? it is already gone: for riches suddenly make themselves wings; they fly away like an eagle toward the sky." (Proverbs 23:4-5)

Money is the greatest temptation because it helps one to acquire the other two obstacles on the spiritual path, namely sexual experience and wine. Sex is not a sin, it is the greed for sexual experience and the delusion that sex can bring any lasting happiness that must be banished. Neither is wine itself evil. Rather, evil is perpetrated through the misuse of alcohol and other mind-altering substances. "Give not thy strength to women, nor thy ways to those who destroy kings...it is not for kings to drink wine; nor for princes to say, Where is strong drink? Lest he drink, and forget the decree, and pervert the judgment of any of the afflicted." (Proverbs 31:3-5)

The power of sex was implanted for the purpose of the procreation of the species. We were never meant to create a Sodom and Gomorrah of our society through the perversion of sex. Nature is pure; it is we in our thoughts and actions that have become impure. From sexual desire extends the blinding attachment to family instead of seeing G-d as the only eternal relative behind family love, and the delusion that one can attain Cosmic Love through the limiting experience of conjugal love and companionship. It must be stressed that it is neither marrying nor having a family which is to be avoided, but rather the building of selfish attachment to any single person or group of people that ultimately causes suffering. In fact, the balanced middle road of

marriage is considered most ideally suited for yogis in general, not the monastic path. One must make every effort to see the Divine equally in all people and all circumstances, and therefore realize that we are given our loved ones that we may learn to love all human beings with the same impersonal love.

From the wine temptation springs the temptation to lose oneself in subconscious fantasies, drug induced hallucinations or other artificially produced experiences. "Wine is a mocker, strong drink is riotous, and whoever is misled thereby is not wise." (Proverbs 20:1) Those determined to undertake a serious search for truth must refrain from the use of any mind altering, and hence damaging, substances. The use of such external methods towards the attainment of altered states of consciousness has been strictly forbidden by the true prophets and masters of every religion. "Who cries, Woe? who cries, Alas? who has quarrels? who has complaints? who has causeless injuries? who has redness of eyes? They who tarry long at the wine; they who go to seek mixed wine...Thy eyes shall behold strange things, and thy heart shall utter perverse words." (Proverbs 23:29-33)

Furthermore, those who spend their money to indulge recklessly in alcohol and sex will find that they will lose their wealth. "He that loves pleasure shall be a poor man: he that loves wine and oil shall not be rich." (Proverbs 21:17) There can be no gain, only loss, as one loses the ability to judge correctly and calm the nerves. "Be not among wine bibbers; among gluttonous eaters of meat: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man in rags." (Proverbs 23:20-21)

Once a yogi has overcome the desires for money, sex and wine, he is then challenged by even greater enemies to his spiritual advancement which were actually at the very root of the above three delusions. Termed the Cosmic Delusions, they are four in number. The first is Time, the second Space, the third is The Word and the fourth is the Atom.

Absolute reality as perceived by yogis is eternal and indivisible. Time and space are products of duality and hence have no real existence in and of themselves. The Tetragrammaton, ????, the four-lettered name of G-d, is an acronym for "was, is, and always will be," signifying G-d's transcendence over time. Its reduced value is eight, the numerical symbol for infinity.

Each atom of creation, when gathered and organized into the visible world, forms "The Adversary," or Satan, the force responsible hiding the Creator behind creation and thus keeping the human soul bound to ignorance with the chain of never ending desires. In Hebrew, the root of the word "olam" (????), meaning "world," also means "to conceal." Satan, or delusion, works through the power of "The Word" or vibration of the cosmic lifeforce of G-d, the activating force behind creation.

Any worship in which one's consciousness remains tied to the limiting ideas of time and space is idolatry. In other words, it is only the enlightened yogi perceiving beyond the four Cosmic Delusions who truly worships

the Indivisible G-d. Those who are bound by the mind and the senses perforce worship "Satan," (Job 1:7) i.e., their attention is kept tied to the limited plane of matter and to the four Cosmic Delusions inherent in creation.

The root of the word "Satan" (שָׂטָן) is "satah" (שָׂטָה), meaning "to turn aside." It is the goal of the impersonal Satan to turn the minds of men away from truth. The prophet Samuel advises, "do not turn aside, for you will follow chaos. It will not help or save, for it is chaos." (I Samuel 12:21)

The prophet Ezekiel, through yoga methods of interiorization, beheld a vision of the cosmos and its delusive nature, describing it as four creatures that came from the "stormy winds of the north." (Ezekiel 1:4) "And out of the midst thereof came the likeness of four living creatures...They had the likeness of a man...Their wings were joined to one another...Whither the spirit was to go, they went; They turned not when they went...And the living creatures ran and returned as the appearance of a flash of lightning." (Ezekiel 1:5-14)

Man's very existence ("likeness") is made possible through the agency of the four universal principles of G-d's creation: time, space, the atom and its vibratory nature. Those four "joined" together are in fact the one Word of G-d. Where G-d's "spirit" or vibratory Word manifests creation, there too will the limiting ideas of time and space be found. Being projected from the Absolute Uncreated in "the north" which affects but is not affected by creation, these four cosmic principles permeate the cosmos as the energy of a lightning bolt permeates an entire pool of water.

In the code of the Hebrew language does Ezekiel further relate how he overcame and ultimately dissolved the limiting ideas of time and space. He writes, "...as I was among the exiles by the river Kevar, that the heavens were opened, and I saw visions of G-d." (Ezekiel 1:1) The word for "exiles," "golah" (גּוֹלָהּ), has the same root meaning as the verb "to decipher" (גָּלוּהוּ), and the bowl of the brain, "gulah" (גּוֹלָהּ). The name of the river "Kevar" (כֶּבֶר), is similar to "kevarah" (כֶּבֶר), which has the meaning of "riddle, mystery." As the word for river, "nahar" (נָהָר), is a synonym for "light," the medium on which creation and its delusive principles are based, one can therefore read the statement as follows: "...as I was in the process of deciphering (in the brain) the mystery of light, that the heavens (forehead) were opened and I saw visions of G-d."

The prophetic technique of pranayama used by Ezekiel to transcend the senses and thus creations blinding influence on the mind is called "Ma'aseh Merkavah" (מַעֲשֵׂה מֵרְכָבָה), which translates as "The Making of the Chariot." The reduced value of this name is seven, for the yogi "makes" the chariot of prana to travel up the spine to the brain. This is clearly shown by the name used to designate this astral chariot, "Karon," (כָּרוֹן) from "keren," (כֶּרֶן) or beam of light.

The three-lettered root of the word "chariot" itself is "rechev" (רֶכֶב), composed of the letters kaf, reish, and beit. These same three letters make up the name of the river "Kevar." This technique is also connected to the prophetic position of placing the head between the knees. The word for knee in Hebrew is "berech" (בֵּרַךְ), a

third permutation of the three letters reish, caf, beit, only this time with the reish, or "rosh, head" in the middle of the two knee-caps of the caf and beit. Ezekiel later calls the creatures he saw the "cherubim" (?????), yet another permutation of "rechev," the chariot. Here the yogi-prophet Ezekiel, through the techniques of pranayama, approaches the tree of life of the spine, and sees the cherubim of time, space and the atom that G-d placed there to guard its way.

Ezekiel further relates that he saw the "...Chashmal in the midst of the fire." (Ezekiel 1:4) The word "chashmal" (????) has three levels of significance, and as the yogi reaches higher and higher levels of mastery, the influence of the four cosmic delusions becomes less and less binding. "Chashmal" is a reference to the electrical energy of the body that feeds the senses and organs that Ezekiel was able to gain control over through pranayama. Its first level of meaning implies that this energy allows the senses ("chash, ??") to speak ("mal, ??") to the mind when the energy is turned on outwardly. The second level of significance implies that if one can control this energy, he may cut off or circumcise ("mal, ??") the senses ("chash, ??") at will. When this is done, the impending inner silence ("chash, ??") will speak ("mal, ??") to the yogi in a still, small voice.

G-d created Satan, the cosmic deluder, with his tools of deception, that he may go "to and fro ["run and return"] in the earth, and from walking up and down in it," (Job 1:7) and test His children as Job was tested to see if they will love the objects of creation or He, the Creator. "Better is little with the fear of the Lord, than great treasure and trouble with it. Better is a dinner of herbs where love is, than a fatted ox and hatred with it." (Proverbs 15:16-17)

The union of the senses with the vibrating atoms of creation under the limiting laws of time and space produce restlessness in the mind. Zechariah relates: "And I lifted up mine eyes, and saw, and behold four horns. And I said unto the angle that spoke with me: 'what are these?' And he said unto me: 'These are the horns which have scattered Judah, Israel, and Jerusalem.'" (Zechariah 2:1-2) Through mastery of the yogic technique of sambhavi mudra, the lifting of the eyes, the prophet Zechariah beheld the cosmic Word as "four horns" which "scattered" the minds of men "so that no man did lift up his head," (Zechariah 2:4) or could lift up his consciousness from delusion. The word for horn, "keren" (???), also means "beam (of light)." From G-d's absolute consciousness do the four cosmic delusions radiate ("karan," ???).

Worship of any form that does not bring the consciousness of the devotee into the inner temples of the spine and brain remains an outer mockery of devotion. "And the Lord said: Forasmuch as this people draw near, And with their mouth and with their lips do honor Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote." (Isaiah 29:13) Outer praise does not touch the heart of G-d. It is rather in the stillness (Sabbath) of the breathless state that one learns to focus on the bliss of G-d within to the fullest extent.

This is G-d's commandment to His children: "For thus saith the Lord G-d, the Holy One of Israel: In sitting still and rest shall ye be saved, In quietness and in confidence shall be your strength; And ye would not. But ye said: 'No, for we will flee upon horses;' therefore shall ye flee; And: 'We will ride upon the swift;' Therefore shall they that pursue you be swift." (Isaiah 30:15-16) How much easier is it to pack the day with foolishness, fleeing from our inner home on the horses of our senses, being chased by the endless desires of lifetimes. "Better is a dry morsel, and quietness with it, than a house full of feasting with strife." (Proverbs 17:1)

Those who are unable to go within up the mountains of the spine and brain through pranayama live a pseudo-existence, not at all in accordance with our true nature as children of G-d. It is foolish to believe that simply by virtue of being a nice person that spiritual effort is not necessary. "Thus saith the Lord G-d: No alien, uncircumcised in heart and uncircumcised in flesh, shall enter into My sanctuary, even an alien that is among the children of Israel." (Ezekiel 44:9) A permutation of "erel" (???), meaning "uncircumcised," is "ra'al" (???), meaning "poison."

The four Cosmic Delusions that infest human consciousness are breath conveyed. As long as one is breathing, one is subject to the power of darkness. "Cease ye from man, in whose nostrils is a breath; for how little is he to be accounted." (Isaiah 2:22)

While from breath arises doubt, faith is the result of the breathless state. Superconsciousness perceives far beyond the capacity of the physical senses. Unto Ezekiel G-d said, "Son of man, thou dwellest in the midst of the rebellious house, that have eyes to see, and see not, that have ears to hear, and hear not; for they are a rebellious house." (Ezekiel 12:2) The Hebrew root of "rebellious" is "mar" (??), which means "bitter." Though Ezekiel was a vegetarian by his own admonition, the poisonous, bitter body of Israel that G-d is referring to comes not so much from what we eat, but what we think. It is not enough to say that we have forgotten our immortality. Daily, by following the dictates of the body, mind, and breath-bound ego, we actively fight and rebel against our divine origin.

Rabbi Nachman (1772-1810) stated that "a person cannot be worthy of this [unity with G-d]...unless he nullifies his ego, and it is impossible to accomplish this without meditation."²³ The true meaning of the title "Israel" given to Jacob is "he who contends with himself in order to attain the divine." The command "Shma Israel" ("Hear O Israel") therefore is a call to listen, be still, wrestle with the forces of the mind and ego and know that G-d is one and that you are one with G-d.

It is often the case that when one begins on the spiritual path, after the initial excitement has passed away, that devotees feel a regret for what they have given up in the enjoyments of the life of the senses. Not yet having attained any hard earned spiritual joy or peace from their practices, disciples wonder if it would not have been better to simply remain worldly minded and continue to enjoy the short lived but easily gained sense pleasures instead of placing themselves in a seemingly empty state of existence where neither spiritual perception nor

sense fulfillment exist. It is this stage of the spiritual path that is addressed in the following Biblical verse: "And they [Israelites] said to Moses, Because there were no graves in Egypt, has thou taken us away to die in the wilderness? why has thou dealt with us, to carry us out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve Egypt? For it had been better for us to serve Egypt, than that we should die in the wilderness." (Exodus 14:11-12)

While in the narrow life of the senses (Egypt) there exists no spiritual rest (graves), the initial states of meditation wherein bodily functions begin to cease (die) also seem to be void of any higher perception (wilderness). Though the Israelites spent only four hundred years in servitude, it gives an idea of the soul and its habits of living the life of the senses after thousands of lifetimes of wandering in darkness.

The practice of yoga pranayama ultimately dissolves and transmutes ego-consciousness and the ideas of time, space, and separate existence into Cosmic Consciousness, eternal and indivisible. Symbolized as the king of Babylon in the Bible, the ego attempts to exalt itself above G-d the creator, the sad result being that we suffer and remain chained to ignorance. The prophet Isaiah spoke against the ego in this way: "And thou saidst in thy heart: 'I will ascend into heaven, Above the stars of G-d will I exalt my throne; And I will sit upon the Mount of Meeting, In the uttermost parts of the north; I will ascend above the heights of the clouds; I will be like the Most High.' Yet thou shalt be brought down to the nether-world, To the uttermost parts of the pit." (Isaiah 14:13-15)

Spiritual advancement follows only from efforts towards the same. There is no easy way. The yogi is taught to use the tools of scientific relaxation, breath mastery, wholesome activity, introspection, good company and balanced living to combat all the physical, mental and spiritual diseases that pose as obstacles on the yogic path. "He that walks with wise men shall be wise, but a companion of fools shall suffer harm." (Proverbs 13:20) A strong will power and determination must be exercised and above all, the yogi must learn to love others in selfless humility. Only through such methods will the devotee gain control over all the scattered mental and emotional energies that they may be transmuted into one current inward and upward. "He that is slow to anger is better than the mighty; And he that ruleth his spirit than he that taketh a city." (Proverbs 16:32) Years are taken off our lives through the agency of inharmonious thoughts and undisciplined emotions.

Life is a school that poses the tests and trials of human existence that we may learn to discipline ourselves and expand our consciousness from the limitations of the sense-bound ego. "Whoever loves knowledge loves discipline: but he who hates reproof is stupid." (Proverbs 12:1) Who are the heroes and role models for children today? Are they the prophets? No. The majority of children spend hours in front of the television daily and learn to idolize popular actors and musicians. This breeds recklessness. "Chastise thy son while there is hope, and let not thy soul spare for his crying." (Proverbs 19:18)

Examples of right conduct have been replaced by violence, sensationalism, sexually activating topics and greed for money, position and fame. The art of disciplining children has been forgotten. As a result, we are witnessing the breakup of the family unit, a high divorce rate, the formation of gangs, drug abuse, a widening of the generation gap and an increase in teen-age suicide. "He that spares his rod hates his son: but he that loves him chastises him early." (Proverbs 13:24)

All of these social diseases can be traced back to our succumbing to our desires connected with the three great temptations and the four cosmic delusions. "A desire subdued is sweet to the soul: but it is abomination to fools to depart from evil." (Proverbs 13:19) As soon as society in general begins the high practice of yoga pranayama, so soon will these social pathologies and disharmonies begin to disappear as if they had never been. The grand purpose and scheme of life is satisfied by the practice of yoga. Once mankind understands that verity and lives by such understanding, we will live in the world as G-d meant for us to live.

"How much better is it to get wisdom than gold! and to get understanding is preferable to silver!" (Proverbs 16:16) It is nothing less than the highest duty of every human being, finding himself born into the complicated mechanism of the human body, to practice yoga. People must learn to accept correction and change readily, even seek it. "A reproof enters more into a wise man than a hundred blows into a fool." (Proverbs 17:10) Paradoxically, G-d's play of creation is such that only those who practice yoga can truly know its value. Still, the time is arriving as our planet moves into the higher ages, that the voice of yoga will be heard world-over, and all of mankind will practice in harmony.

As is promised in the Bible, "After that, I will pour out My Spirit on all flesh, and your sons and daughters will prophesy. Your old men will dream dreams, and your young men will see visions." (Joel 3:1)

VIII: Yogic Powers

The greatest power in the universe is the mind of man gathered to one point. This is the power of thought, the power of G-d, gained through pranayama.

Where breath moves, the mind moves and becomes scattered. But when breath is stilled through superconscious ecstasy, the mind is automatically stilled and controlled by the yogi. Moses, Elijah, Elisha, Isaiah, Ezekiel and others were past masters of pranayama who utilized the techniques of yoga to attain the highest spiritual states of consciousness. Many of their miraculous powers were enumerated in ancient yogic texts and have been exercised by true yogis of all lands throughout history.

To the unenlightened man who must depend on his two physical eyes to perceive the world, creation seems to be divided into several different categories: solids, liquids, gases, organic and inorganic material, light, darkness, etc. Those whose perceptions are limited to gross matter are perforce limited by the laws of matter.

All sensory stimuli are conveyed by prana through the nervous system to the brain. The mind is like a blind, bed-ridden king. As he does not personally witness the actions of his subjects or of the events occurring in his kingdom, he must rely on information he receives through his messengers and spies. Those messengers, like our senses, are loyal servants to the king but are nevertheless unable to give the king the experience of seeing his kingdom for himself.

When through pranayama the mind learns to control the energy responsible for conducting sensory impressions, and accumulate that energy in the brain, the super sensual instruments of the soul that perceive far beyond the limitations of the physical senses are switched on. Through this power one may hear and see far beyond the confines of this world and time, even into other planes of consciousness. Furthermore, when prana is turned back on in the body, the senses work more efficiently due to the rest they were given in the superconscious state.

The ability to see into the future is called miraculous, but to the prophets it is a supernatural as seeing with the physical eyes, for it is the same energy being utilized, only recharged and directed into higher centers of consciousness in the brain. In Hebrew, a permutation of the name of the mountain of Moses, "Sinai" (????), symbolizing the brain, reads "Neesee" (????), meaning "miraculous." Further, desires are instantly satisfied through the power of thought either in vision or reality by the yogi who has attained the higher universal consciousness.

There are four levels of yoga mastery, each with a characteristic manifesting power. A yogi knows he has

reached the first level, superconsciousness, when he can control the heart and enter the breathless state of ecstasy at will. The proof that one has attained the second state of universal consciousness is supplied by the conversion of the physical body into pure energy and thus the ability to dematerialize and rematerialize the body at will. At this level the yogi feels himself in every speck of creation. The third level is that of cosmic consciousness. Yogis who have reached this state feel their presence not only in creation, but also beyond in the vast uncreated infinite. As this implies a union with the source of all knowledge and energy, the emerging power is the ability to bring universes into manifestation. This power is spoken of in the Bahir and other Kabbalistic works dealing with meditation.

The fourth and highest level is called Kaivalya, the Absolute. G-d united yogis who reach this state become the ever-existing, ever-conscious, ever-new bliss, and then return to earth to spiritually aid suffering humanity. Such souls have no limitations whatsoever in the bodiless state but willingly burden themselves with limitations so that they may live among men and spiritually uplift them.

An inner door of light appears in the forehead at the point between the eyebrows during pranayama. A yogi penetrating this star door of light perceives creation as one undifferentiated mass of light. Through the power of their superior concentration, yogis travel from subconsciousness to superconsciousness and beyond, through the pranic gateway of the inner star door. Such yogis can, at will, receive the eternally vibrating thoughts of any man living, dead or yet to be born. Through the awakening of the kundalini power and the corresponding "whirlwinds in the south" (Isaiah 21:1) felt at the base of the spine, the sacred energies of the chakras forsake their slumber and the yogi comes into possession of the various siddhi ("perfect") powers.

Increasing the magnetic power of the forehead allows the yogi to communicate with souls in the higher spheres, but most importantly with G-d. "As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, for they are a rebellious house." (Ezekiel 3:9) Endowed with the power of G-d bestowed on the yogi by G-d Himself, the yogi need no longer fear anyone or anything.

There exists an ancient yogic technique for magnetizing the chakras through the agency of the hair and its root-like capacity to absorb cosmic energy. Toward this purpose do many yogis grow their hair long. Samson was such a yogi who practiced this method of magnetization. "And she [Delilah] called for a man, and had the seven locks of his head shaven off, and she began to afflict him, and his strength went from him." (Judges 16:19) The name "Delilah" comes from the combination of the Hebrew words "d'leel," which means "weak," and "lilah" (????), which means "night." With his hair shaven off, Samson, whose name is from "sun" or "of the day," lost his both his sight and ability to absorb cosmic power through the "seven locks of his head," each one corresponding to one of his seven cerebrospinal plexuses. In Hebrew, the word for plexus, "mikla'at" (????), also means "braid (of hair)," and has the same reduced value as "machlepha" (????), or "lock (of hair)."

Elijah proved himself a master of yoga by his ability to dematerialize his body at will. "...And Elijah went up by a whirlwind into heaven." (II Kings 2:11) After many years of lonely meditation and pranayama in the caves of the Carmel mountain range did Elijah attain universal consciousness. He then taught his disciple Elisha the holy science of pranayama. Elisha displayed his mastery through the performance of the yogic power, termed Annapurna in Yogic texts, of materializing nourishment. "And it came to pass, when the vessels were full, that she said unto her son, 'Bring me yet a vessel.' And he said unto her: 'There is not a vessel more.' And the oil stayed." (II Kings 4:6)

Elisha successfully united his consciousness with the Word of G-d, heard in meditation, and entered the unlimited state. His power to revitalize the seven plexuses and raise the dead, proof of such mastery, is faithfully recorded in the Bible. "... And the child sneezed seven times, and the child opened his eyes." (IIKings 4:35) Even in death his power to give life was not diminished. "And it came to pass, as they were burying a man, ...and as the man came there, he touched the bones of Elisha, he revived, and stood up on his feet." (IIKings 13:21)

"And G-d said: 'Let there be light: and there was light.'" (Genesis 1:3) The fabric of creation, sustained through the cosmic vibration of AUM, The Word, is pure light. Inherent in the biblical word "said," which in Hebrew is "yomer" (????), is the OM syllable. During the high states of ecstasy the holy sound of AUM is heard in the medulla oblongata at the back of the neck and the corresponding light of the spiritual eye, representing the light of the cosmos, is seen in the forehead. " Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the Lord from His place.'" (Ezekiel 3:12) Merging with this holy vibration through the power of superconscious concentration, the yogi inherits his status as a Son of G-d and comes into possession of the eight aiswaryas, or majestic powers.

The power of G-d has no favorites. It is ever willing to flow into the lives of receptive souls who have scientifically prepared their bodies and minds to withstand the liberating current of cosmic energy.

Often the question has been raised as to whether a master performs miracles or G-d through him. The question is only relevant in the minds of those who feel a separation from G-d. Before those who witness the exercising of phenomenal powers, the yogi will always give the credit to G-d in order to turn the attention of others away from himself toward G-d. "Blessed be the Name of G-d from everlasting even unto everlasting; for wisdom and might are His." (Daniel 2:20) Within, the yogi knows that a miracle, which implies the possession of knowledge given to him by G-d, is nothing more than the utilization of subtle spiritual laws that most of humanity is unaware of.

Does man give credit to the Almighty from moment to moment for the power to walk, speak and digest food? Is He constantly remembered? The master who loves G-d and who can travel with equal ease through the light waves of land, air or sea still thanks G-d for unspectacular power of walking because he sees G-d as the power

behind everything. G-d is power. G-d is knowledge. The method prophets use to generate enough magnetic current in the spine and brain to awaken the knowledge of the universe and the awareness of every atom in it is pranayama.

Mankind deluded in its belief that physical laws are binding need supernatural wonders so that they may witness the superiority of spiritual laws over their physical counterparts. The laws of the physical universe are only the material reflections of the higher spiritual laws. They have no power in and of themselves and lose all of their compelling force in the consciousness of a master when he so wills.

Yoga is power. Yoga is a tool to transcend the limitations of the body and mind and escape into infinite consciousness. As with any other tool, there is always the question as to how it will be employed. There have been those who have utilized yoga knowledge and power for their own selfish ends. Napoleon Bonaparte was such a yogi. He used the power of yoga concentration to win dominion over the soil. Often depicted with his right hand near his heart, Napoleon practiced a secret yogic technique for controlling the heart through the mental repetition of a mantra at the moment of each heartbeat. The annals have recorded that his pulse rate was only fifty times per minute. Through calming the action of the heart Napoleon's concentration and magnetic power rose as his emotions and fears fled.

To say that if a man such as Napoleon practiced pranayama then pranayama is wrong is illogical. The mind is an instrument of thought. If men use their minds to create the horrors of war, does that mean that we should not use our minds? On the contrary. We must fight fire with fire.

There is a lesson herein that should be heeded by mankind at this crucial moment lest another "anti-messiah" rise and seek to conquer the world. Napoleon had no master to guide his practices. Those who seek only power through yoga will always fall in the end. If a nation wishes to be mighty and know not annihilation, it must produce within itself those that have attained self-mastery.

If any nation as a whole practices the holy principles of pranayama, the spiritual power generated would be such that disease, despondency and all social disharmonies would disappear. The same spiritual law applies to the family unit that practices pranayama together. Even if the members of the family are separated, through the emotional interest in each other shared by all, when one family member is low in energy prana will naturally flow toward the weaker from the others. Those who intuitively understand this truth should not delay for yoga practice will not be any easier to begin tomorrow.

IX: Karma and Reincarnation

The spiritual laws of karma and reincarnation are two sides of the same coin. Where there is one you will unfailingly find the other. After a yogi, through pranayama, has burned up all the seeds of past karma stored in the astral spine and brain, the law of reincarnation is automatically nullified.

Many Jews erroneously believe that by virtue of being descendants of Abraham they are free from the law of karma. While it is true that seven generations before and after a yogi are blessed if he attains enlightenment, even this does not presume freedom from karma. In fact, since there would be no physical birth at all if karma was transcended, G-d's blessing to Abraham that his descendants would be numerous like the stars in heaven and be free of all heavenly compulsions at the same time is simply a contradiction in spiritual law. It was Abraham himself that transcended his karma and mortality through meditation. It is now our part to do the same, ignoring those who misinterpret the scriptures to allow for spiritual laziness and false pride.

"Therefore will I judge you, O house of Israel, every one according to his ways, saith the Lord G-d. Return ye, and turn yourselves from all your transgressions, so they shall not be a stumbling block of inequity unto you." (Ezekiel 18:30) In accordance with the actions of each individual, an equal reaction is set in motion toward the doer. The karma we have accumulated through many past lives will pose as obstacles to our success, spiritually and otherwise, in this and future lives. "Evil pursues sinners: but to the righteous good shall be repaid." (Proverbs 13:21)

An understanding of the laws of karma and reincarnation is necessary so that one is able to differentiate between right and wrong. Spiritually inspired thoughts and actions bring us closer to happiness while selfishness pulls our attention away from truth. "I the Lord search the heart, I try the reins, Even to give every man according to his ways, according to the fruit of his doings." (Jeremiah 17:10) G-d knows the heart of every man. Ultimately it is egoistic selfishness that ultimately produces spiritually binding karma. "He that gives graciously to the poor makes a loan to the Lord; and that which he has given He will pay him back." (Proverbs 19:17)

"For Mine eyes are upon all their ways, they are not hid from My face; Neither is their inequity concealed from Mine eyes." (Jeremiah 16:17) G-d, working through the mathematically perfect law of karma, has no favorites. Prophets are not ready-made by G-d and sent to earth already perfect. Rather, the prophets are those who have made spiritual effort over many lives and are therefore able to personally vouch for the benefits of spiritual living. "Before I formed thee in the belly I knew thee, And before thou camest forth out

of the womb I sanctified thee. I have appointed thee a prophet unto the nations." (Jeremiah 1:5) G-d chooses those who have shown their love and dedication to Him through many lives of discipline.

Man chooses the thoughts he thinks from the countless thoughts roaming in the ether. Once a thought enters the mind via the antennae of the medulla oblongata, it takes on the characteristics of a revolving electrical current in the brain that then forms magnetic grooves in the mind. The more we think a particular thought, the deeper the grooves become. Therefore, what we continuously think of, we attract.

Through the practice of the science of pranayama, the magnetic potential of every thought becomes exponentially more potent. This can be both a blessing and a curse, depending on how this power is used and whether the yogi employs wisdom in choosing his thoughts. True yogis therefore make every effort to keep their attention centered at the point between the eyebrows and thus maintain a continuous flow of energy toward G-d consciousness.

The law of attraction works both ways, for we will attract that which we love and that which we keep our attention on in fear or hatred. "For thus saith the Lord G-d: Behold, I will deliver thee into the hand of whom thou hatest, into the hand of them from whom thy soul is alienated." (Ezekiel 23:28) While there are certainly times when we must defend ourselves against those who pose as enemies, there is no cause great enough to hate another for. An enemy befriended is an enemy defeated.

Although the teachings of karma and reincarnation were almost but forgotten in Judaism, as more and more people study Talmud, Torah and Kabballah, mainstream Judaism is becoming once again inundated with an understanding of the laws governing rebirth. In a nutshell, these laws can be summarized as follows: like attracts like. A good example of this from Kabballah is the teaching that Cain and Abel reincarnated respectively as Esav and Jacob. Cain brought with him his dislike for Abel into his following life as Esav, again the older brother of Abel-Jacob, and again his rival.

When a soul is physically reborn, the genes of the embryo, which will later serve as the vehicle for reaping the effects of past karma, are organized and arranged according to karmic patterns that are transmitted to the flesh by prana. Thus, it is the energy and consciousness of the soul that is truly behind the construction of the body. Through pranayama it is possible for a yogi to refine the atomic structure of the chromosomes of each bodily cell. Pranayama further burns all of the karma of past lives that the soul did not even intend on letting germinate in its present life.

Every human being is born at the mathematically precise moment in time when all of the planets are in perfect alignment with the karmic tendencies he has chosen to manifest in one lifetime. In one year of natural living, prana makes one complete revolution in the astral spine of man. Yogis estimate that for any given human being to manifest cosmic consciousness, prana must orbit from the base of the spine to the brain and

back down one million times.

Through adherence to the practice of pranayama, it is possible to consciously accelerate the movement of prana in the spine to the extent that those one million revolutions, normally requiring one million years of healthy, disease-free living, can be accomplished in one lifetime. This holy method of worship was spoken of by G-d unto the prophet Ezekiel: "...he that entereth by way of the north gate to worship shall go forth by way of the south gate; and he that entereth by way of the south gate shall go forth by way of the north gate." (Ezekiel 46:9) Through the true worship of pranayama, the yogi guides the life force of his body to continuously travel "north" and "south" in the astral spine, thus rendering the chakras magnetically receptive to cosmic energy and exponentially hastening the evolution of the brain. This spiritual law is echoed in Kabbalah that states that those who delve into the practice of Ezekiel's technique of pranayama, "Ma'aseh Merkavah," are received by G-d as if they had prayed the whole day.

Through the experience of ecstasy in yoga, the desires garnered through lifetimes are satisfied and the yogi transcends the law of forced physical rebirth. The soul, after having won release from physical reincarnation must further spiritually advance in order to gain freedom from astral and causal rebirth. These three planes of consciousness, the physical, astral and causal universes, are called respectively "Asiyah" (????), "Yetzirah" (?????), and "Beriyah" (?????) in Jewish mysticism, and are referred to in the following Biblical passage: "Thou shalt not make for thyself any carved idol, or any likeness of anything that is in heaven above (causal universe), or that is in the earth beneath (astral universe), or that is in the water under the earth (physical universe)." (Exodus 20:2-4)

A soul that has been liberated from physical, astral and causal encasement truly conquers death. The soul, passing through the fourth sphere called "Atzilut" (?????) by Hebrew mystics, becomes the ever existing, ever-consciousness, ever-blissful omnipresent spirit. This state is termed Kaivalya, the Absolute, which is the goal of yoga and the goal of all life. A soul that returns to earth after attaining Kaivalya takes rebirth as a G-d united Master.

X: Divine Love

An integral part of Judaism is that one should keep an open mind to new insights into the timeless truths of the Torah. It has been prophesied that with the coming of the Messiah, new levels of understanding will be revealed in the inner Torah which will make our level of comprehension of today seem as childish in comparison. With the ink of prana, that inner Torah is written on the scroll of the spine and brain. Any individual, who through the yogic methods of the prophets learns to turn off the senses and go within, can unite with the universal consciousness, which is Messiah. Maimonides has stated that the techniques of prophetic interiorization must be restored before the coming of the Messiah.

There are many who are considered to be authorities concerning the holy writings and their interpretation, yet these individuals have very little control over their minds or states of consciousness. The higher esoteric truths of the scriptures can be grasped only by those who are at the same level of consciousness of the sages who authored those writings. One who has not attained any direct experience of truth through yoga would therefore be unable to correctly decipher the words of yogis in their description of reality as perceived through the breathless state.

Yoga means union of the human soul with the cosmic spirit of G-d. Yoga is the ultimate union between science and religion. Yoga practice brings family, national, religious and world unity.

The highest commandment given to Israel is the law of Yoga: "Hear, O Israel: The Lord our G-d, The Lord is One. And thou shalt love the Lord thy G-d with all thy heart, and with all thy soul, and with all thy might." (Deuteronomy 6:4) Only through yoga can one truly love G-d with all the heart, mind and soul and thus perceive the indivisible Lord.

To the Yogi who has realized G-d, the cosmic love of G-d is sufficient. "And it shall be unto them for an inheritance: I am their inheritance; and ye shall give them no possession in Israel: I am their possession." (Ezekiel 44:28)

The prophets and yogis do not belong to any particular religion; they belong to mankind. Their missions may involve a certain group of people in a specific time and place, but their lives are for all to emulate. Heeding the divine command of interiorization, "Go, shut thyself within thy house," (Ezekiel 3:24) yogis of all lands have put their trust in G-d as children trust in their parents. "Cursed is the man that trusteth in man, and

maketh flesh his arm, and whose heart departeth from the Lord." (Jeremiah 17:5)

G-d commanded unto Abraham: "Go to yourself (go inside, go upward, in holiness)." (Genesis 12:1) Our "promised land" is hidden in the spine and brain. Everything that happens to us in our lives means to inspire us to go within. There are no coincidences or chance events. The test of this world is whether we will love the Creator or the objects of creation. "Thus saith the Lord of hosts: Return unto Me, saith the Lord of hosts, and I will return unto you, saith the Lord of hosts." (Zechariah 1:3) As often as we fail in this lesson, so often must we return to this imperfect world under the law of karma. Lifetimes of suffering speed by before most people awaken to the true purpose of human existence. "...Do not despise the chastening of the Lord; nor be weary of His correction: for the Lord reproveth him whom He loves, even as a father the son in whom he delights." (Proverbs 3:11-12)

For the yogi who chooses to dedicate a portion of the time G-d has given him to seeking truth within, G-d supplies all the material necessities as well. To king Solomon G-d promised, "And I have also given thee that which thou hast not asked, both riches and honor- so that there hath not been any among the kings like unto thee- all thy days." (I Kings 3:13) Those who practice yoga daily, putting first things first, will find through their service to humanity material superabundance forthcoming. "Hearken unto Me, O Jacob, And Israel My called: I am He; I am the first, I also am the last." (Isaiah 48:12)

Our love for G-d should be as natural as the love a child has for his father. Children do not need books of laws and prayers in order to learn how to tell their parents of their love and gratitude. Rabbi Nachman, the last proponent of Kabbalistic meditation, instructed his disciples to pray to G-d in the language which they are most comfortable using, opposing the rather silly idea that one should pray only in Hebrew. G-d surely understands and accepts the sincere prayers of every tongue. Love for G-d is the most natural way for the soul to burn all the bad karma of past lives. "Hatred stirs up strifes: but love covers all sins." (Proverbs 10:12) During the time of the prophets there was no need for formal prayer services. Rather, each person intuitively prayed from his own heart. "For all the nations are uncircumcised, but all the house of Israel are uncircumcised in the heart." (Jeremiah 9:25)

Prayer is truly effective only after pranayama when the breath, mind, and heart are stilled and withdrawn. Then can one love G-d with all the soul, and know the endless Joy of loving Him.

Conclusion

I hope that it has been shown satisfactorily to the reader in the foregoing pages that there is a universal goal to life, that it is attainable only through interiorization, that there exists a definite science of interiorization, and that the Hebrew Prophets, among others, were masters of these methods.

To the reader who has accepted these truths, either intellectually or intuitively, I earnestly exhort to seek out a pure individual who has attained mastery of yoga science, from whom to learn the science of interiorization, and begin to live that disciplined life, comprising of daily meditation, which cannot but lead to divine awakening. Further, to those readers who previously believed that by virtue of an intellectual understanding of the spiritual life or even yoga science, that their work is over, I say think again. No amount of reading, discussing or intellectualizing can yield superconscious perception. To continue, for those who limit their religious practices to prayer, chanting or just "sitting in silence" will in most cases find only dissatisfaction as years progress due to the simple fact that no soul can find ultimate satisfaction with anything less than the real experience of superconscious ecstasy.

In studying the lives of prophets and masters of the various religions who demonstrated true spiritual power, whether that be in the ability to control the heart and breath at will or in the manifestation of the requisite miraculous powers, one will invariably find the common thread of daily interiorization through proven scientific methods at the foundation of their spiritual practices. Therefore, the true exemplar of one divinely inspired religion is by definition a true exemplar of all divinely inspired religions. We may label the mystics of the various religions Hebrew, Sufi, Christian, Buddhist or Taoist, but G-d knows His interiorized lovers. If G-d is transcendental Peace and Joy, then the daily meditating Taoist is a greater lover G-d than any weekly churchgoer who does not bother to use the G-d-given scientific methods of interiorization at home.

There is no true love of G-d without yoga. Why? One cannot love something that they do not know. How absurd it would sound if a person stated that they loved the taste of mango without ever having tasted mangos.

Without yogic interiorization it is impossible to experience real Bliss-Consciousness, which is G-d, and therefore impossible to love G-d. One may want to love G-d, but while that is admirable, it is not the same thing as loving G-d. G-d-Bliss, which dwells in the spine and brain of man, does not reveal Itself to those who have not given their whole heart's and mind's attention inwardly; hence the necessity for yoga, the science of switching off the senses, allowing the mind to fully concentrate on the indwelling Lord of Bliss.

I therefore end with a test. To each of you who has been patient enough to read thus far I ask of you to ask yourselves as I have learned to do: have I experienced that ecstasy with the accompanying awareness of the

entire cosmos? If you are ready to answer in the affirmative then you can prove it to yourself right now by exhaling your breathing and not inhaling for three hours. If you are ready to answer "yes," then why are you reading this book? If you feel the answer is in the negative, then do not delay. Learn meditation and begin to practice daily, morning and evening. As this practice is an integral part of life and "why we are here," there can be nothing in life more important or more urgent. Once an individual begins daily practice of pranayama, so soon will he or she realize that all the claims in this book concerning the urgency, vitality and importance of yoga practice are but understatements.

Supplemental Information

As a result of many years of study, experimentation and practice of spiritual principles and injunctions, I have arrived at a program of spiritual discipline that is at once the most effective, simplest and universally applicable that I have yet to see. So sure am I of this that I would dare say that if this were to be your first book read on spirituality, you could find a no more powerful or practical system if you were to read a thousand more books on the subject. You may receive some inspiration, along with a lot of undigested theory, but nothing that would prompt you to add or subtract from the following routine. I have read those "thousand books," some of benefit but most full of false information, misinformation or inapplicable information. Further, I have not read one that had a truly universal appeal. The books authored by my master, Paramahansa Yogananda, are an exception; but as he generally wrote with the Christian audience in mind, readers without a Christian inclination may not be attracted to his teachings even though his system does not contain religious dogma.

A spiritual injunction which is not universally applicable, i.e. successfully usable by any human being, is worthless. The rule of any scientific investigation is the supreme law of repetition. It would be utter foolishness for me to present a system of spiritual practices that worked for me but may not work for you. If they "may not work for you," then I have only fooled myself into believing that they worked for me. A particular individual may not wish to undergo any spiritual discipline, another may not apply the required amount of effort, but if any given practice truly worked for one person, then because "G-d has no favorites" it must work for all.

There are in fact many religious systems that work, as I have previously categorized them under four general headings: mental, emotional, meditative, and spiritual. The system that gives the quickest results is the combination of all four levels with an emphasis on the spiritual techniques of interiorization or pranayama. What follows is a daily spiritual routine which has taken me many years of trial and error in formulating. It may seem at first very simple, but the trick of this routine is not so much in what is written, but in what is not written. Simply put, I am now going to list the daily practices that are to be done for spiritual success, not all the thousand and one madnesses of the nearing twenty-first century man that should not be done as they are a hindrance to spiritual success. So, the trick of this spiritual routine is to perform what is listed and to refrain from what is not listed. I will go into more depth on this subject after the explanation of the spiritual routine.

The Daily Spiritual Routine is as follows:

- | | |
|-------------|-----------------|
| 1. WAKE | 9. WATER |
| 2. TEETH | 10. LUNCH |
| 3. WATER | 11. SHOWER |
| 4. SHAVE | 12. WATER |
| 5. FACE | 13. TEETH/FLOSS |
| 6. HAIR | 14. HAIR |
| 7. EXERCISE | 15. EXERCISE |
| 8. MEDITATE | 16. MEDITATE |

Wake: Perhaps all of you who are reading this wake up in the morning, and did not need the reminder, but at what time do you regularly awaken, and by what means? The Yogic motto, as Benjamin Franklin put it, is "Early to bed, early to rise, makes a man healthy, wealthy, and wise." Further, alarm clocks are a rude way to awaken at early hours, far better is subconscious suggestions while falling asleep to awaken at a certain hour. Therefore, those serious about making spiritual effort should awaken at no later than 5:30 a.m., preferably earlier, and have roughly six hours of sleep.

Teeth: "Cleanliness is next to G-dliness." Oral hygiene is of particular importance in relation to the psychophysical techniques of pranayama. Be sure to brush your tongue as well so that it looks bright and pink. Brushing the gums is very important too. This should be done upon awakening. Do not waste time in the morning just staring at the walls.

Water: As drinking water aids peristaltic movement, and as it is important to empty the bowels, if possible, before pranayama, it is a good practice to drink water, not tea or coffee, before meditation. I personally squeeze a lemon-half into twenty-four ounces of room temperature water. Meditators should wholly abstain from all caffeine drinks. Hot drinks are also not healthy for the teeth and gums.

Shave: Some Yogis shave after meditation, others don't shave at all. Some women shave their legs, others do not. As I prefer to feel as clean as possible before the practice of yoga I prefer to shave before meditation. Take your pick, but remember, a true yogi makes every ritual a spiritual experience.

Face: A salutary practice is to clean and open the pores of the face after six hours of sleeping on it. (By the way, it is healthiest to sleep on the back). Use a mild soap and a mild abrasive, such as a washcloth, to effectively but gently clean the skin.

Hair: Brush the hair well and especially the scalp. This also helps to awaken those who are not "morning people."

Exercise/Meditate: The techniques of yogic exercise and pranayama must be learned directly from a yoga master on an individual basis. Depending on your work schedule and responsibilities, make an effort to practice at least one hour in the morning and another hour in the evening. Further, on weekends and holidays the hours of practice should be doubled or even tripled.

Water: Drink water, as much as your activities and weather calls for, one half-hour before Lunch. Note, I mentioned nothing about breakfast. I personally skip the meal, but for those whose work demands more food intake, I strongly recommend a breakfast of fruits and nuts.

Lunch: Many books have been published on the healthiest diet for the human being. I have been a vegetarian for many years, and have even cut out most egg and dairy products. A diet of fruits and vegetables, nuts and grains is the healthiest and safest food for all ages. The only exception is the intake of mother's milk by newborn babies.

Shower: Many prefer to shower in the mornings instead of the "Face" routine. I have switched back and forth depending on the work I did. As a gardener I showered in the afternoon after work. In wintertime I may shower only every other day. However, I do not suggest showering twice a day as this begins to take time away from meditation and is under most circumstances an unnecessary luxury.

Water: As water is lost during the day and from showering, drinking water again after showering is advised. Again, caffeine drinks (along with alcohol, smoking, drugs, television, overeating, junk novels, gossiping, hours on the telephone and an overactive sex life) are a definite deterrent on the spiritual path. Even the reading of spiritual books, the watching of spiritual movies or the singing of spiritual chants are diversions if they begin to take the place of pranayama practice.

Teeth/Floss: If having dinner is as part of your psyche as breathing is, I suggest taking a bite before flossing and brushing your teeth. A light salad with perhaps some soup is the best dinner of all.

Hair: Brush your hair and scalp very well. Bald individuals should still massage the scalp daily.

Exercise/Meditate: See earlier note.

17. KEEP THE ENERGY AT THE POINT BETWEEN THE EYEBROWS THROUGHOUT THE DAY!

Next to meditation, this is the most important spiritual injunction pervading every moment of the day. Unfortunately, this spiritual rule is not within the grasp of most yogis until a high level of mastery of the techniques is achieved. Still, once the techniques of pranayama have been received, it is vital that one makes every effort to keep a continuous flow of energy to the forehead throughout the day. This energy is felt as magnetic sensation at the point between the eyebrows and is accompanied by the cessation of blinking. Once a yogi has set himself on the daily practice of pranayama and can maintain the magnetic current, which is normally felt only during meditation, throughout the day, then he is on the fastest road to enlightenment known in all the three worlds. The sooner an individual begins the holy practice of pranayama, that much sooner will he attain the power to continuously throw energy into the brain and in doing so quickly race toward the infinite consciousness.

As mentioned earlier, it is not within the purview of this work to list all the habits that we human beings indulge in that keep men spiritually blind. I do honestly believe however that even an individual with the worst of habits and weakest of health will change for the better in a very short time, without the "thou shalt not's" shoved down his throat, if he practices pranayama daily. His own soul, the heightened level from which he will begin working, will begin to direct the life; and the soul does not need to be trained or educated or advised or reminded. All souls, as sparks of G-d, are all knowing and all-powerful. Once a disciple has attained the pure soul consciousness, the work of the master is done. G-d takes over from there and teaches his child what no man may utter.

I therefore conclude this section with the earnest request that each reader seek out a pure individual from whom they may learn the highest methods yogic interiorization, pranayama, and begin to build through daily effort the divine palace of spiritual magnetism in the innermost holy shrines of the spine and brain.

Glossary

Adam Consciousness- Reason-consciousness, predominant in men, but manifest in all human beings at varying degrees. Activating force behind all intellectual expression.

Asana- Physical postures intended to prepare the body for meditation and pranayama. The third stage of Patanjali's system of Raja Yoga.

Astral Universe- Plane of light and energy filled with astral (energy) planets, solar systems, galaxies and universes, of which the physical universe is but a gross reflection. Upon "death," most souls retire to this universe for a karmically predetermined period of time before physical karma compels them to take rebirth in a new physical body.

AUM- The Cosmic Word, symbol of all knowledge and power. To the meditating yogi, AUM has the sound of the roar of an ever-enlarging ocean. Its light is seen in the forehead, and Its peace and bliss are felt in the heart.

The Bahir- First century Kabbalistic text believed to be written by the mystical school of Rabbi Nehunia Ben HaKaneh.

Bhakti Yoga- Path of union with G-d (Yoga) through intense love and devotion (Bhakti).

Bilocation- The ability possessed by great yogis to appear in more than one place at the same time.

Causal Universe- Universe of thought and principles behind and beyond the astral universe.

Chakra- Wheel-like astral centers of energy and consciousness located in exact correspondence to the cerebrospinal plexuses.

Cosmic Consciousness- State of G-d awareness wherein the yogi feels his presence throughout the entire cosmos and in the inconceivable void beyond creation.

Cosmic Delusions- The erroneous concepts and perceptions of Time, Space, the Atom and vibrating creation which prevent man from realizing his inseparable unity with his creator.

Diksha- Initiation given by a master to a student in spiritual practices whose aim is the disciple's spiritual

liberation in Bliss-consciousness.

Divine Presence- State of ecstatic awareness attained when the yogi's consciousness is centered in the spine.

Dwapara Yuga- Bronze Age. Current age being experienced by planet earth, marked by the ability to overcome the obstacles imposed by the dimensions of space.

Eve Consciousness- Feeling or emotional consciousness generally dominant in women, but manifest to a certain degree in all human beings.

Ida/Pingala- Two astral nervous channels that intertwine the astral spine responsible for the limited awareness of time and space through sense perception and motor response.

Jnana Yoga- Path of Union with G-d (Yoga) through wisdom (Jnana, pronounced "Nyana"), spiritual discrimination and observation.

Kabbalah- Jewish school of mysticism dealing with spiritual theory, white magic, and prophetic meditation practices.

Kaivalya- Absolute Emancipation and unqualified union with Eternal Existence, Infinite Consciousness, and Ever-New unending Bliss. The goal of all life.

Kali Yuga- Degenerate (Iron) age marked by widespread ignorance and unrest.

Karma- The reactions (Justice) that return toward the acting party of all actions initiated in ego-consciousness.

Kavanah- State of consciousness wherein all the senses are turned inward and one's perceptive faculties are centered in the astral spine.

Khechari Mudra- Advanced Yogic technique whose goal is the lifting of the Kundalini energies up the spine and to the brain, leaving the physical body in breathless suspended animation.

Kundalini- Spiral energy channel located at the coccygeal plexus whose symbol is the Serpent of the Garden of Eden.

Laya Yoga- Union with G-d (Yoga) achieved through the mind's absorption (Laya) in listening to the holy astral sounds emanating from the cerebrospinal chakras.

Maha Mudra- Advanced Yogic technique used to break the astral knots in the spine, thus allowing the free-flow of nervous energy from the senses to the brain.

Mantra Yoga- Union with G-d (Yoga) attained by subconscious, conscious, and superconscious chanting of universally rooted syllables (Mantras) that are astrally connected to the seven chakras.

Meditation- Application of the science of concentration intended to give the practitioner supersensual perceptions of G-d.

Nadi- Astral nervous channel responsible for the conduction of prana (energy).

Nazir- Hebrew monks who, having undergone a series of vows, live the life of total dedication to G-d.

Nephilim- Giants from higher spheres which inhabit the physical world during the higher ages.

Prana- Subatomic, intelligently guided, divine electrical energy which lies at the base of all physical and astral forces and manifestations.

Pranayama-The holiest and most powerful of all yogic practices aimed at the control (yama) of all bodily and cosmic energies (prana). The fourth stage of Patanjali's Raja Yoga.

Pratyahara- The withdrawal of the mind from the senses as a result of pranayama practice. The fifth stage of Patanjali's Raja Yoga.

Raja Yoga- "Royal" (Raja) Yoga system of Patanjali (2nd century B.C.E.) expounded in his famous Yoga Sutras. Raja Yoga contains eight limbs, starting with moral behavior and ending with superconscious experience. The cornerstone of Raja Yoga lies in the practice of pranayama.

Reincarnation- Doctrine containing the spiritual laws governing rebirth as a means of fulfilling the evolutionary processes of the soul through ever more highly evolved forms of spiritual expression.

Sahasrara- Yogic name given to the seventh chakra in the brain, the highest center of consciousness in the astral body of man.

Samadhi- Superconsciousness, marked by the perception of bliss in the spine and brain through the withdrawal of the mind from the senses. The eighth and highest stage of Patanjali's Raja Yoga.

Satya Yuga- The golden age of enlightenment marked by a high level of awareness of Spiritual Truth enjoyed by all of mankind in general.

Shaktipat- Energy awakening given by a master during Diksha to encourage a disciples efforts at meditation.

Shushumna- Holy astral spine, through which the yogi ascends into the infinite consciousness by the practice of spiritual methods given by a master.

Siddhi- Yogic powers enumerated in Patanjali's Yoga Sutras attained through the regular entrance into the state of samadhi.

Spiritual Eye- Sixth chakra located at the point between the eyebrows (medulla oblongata); seat of spiritual vision and universal consciousness.

Superconsciousness- State of ecstasy marked by the stilling of the breath and heart.

Treta Yuga- Planetary age of a world whose inhabitants have began as a whole to transcend the limitations of time through the power of the mind.

Universal Consciousness- State of awareness wherein the yogi perceives his body as the entire universe, with the super-perception of every atom in creation.

Universal Cycle- Astrological system of time measurement dealing with the motions of solar systems and galaxies toward and away from the Grand Center of the Universe.

Vedas- Holy Scriptures of India dealing with all phases and aspects of life, dating back ten thousand years before the Common Era.

Vikshepa- Yogic term describing the scattering nature of the mind under the laws of duality.

Yama/Niyama- Proscripts and prescripts that lie at the foundation of all yogic practices. The first two levels of Patanjali's Raja Yoga.

Yoga- Union with G-d attained through the science of mind control.

Notes

1. Paramahansa Yogananda, *Autobiography of a Yogi* (Los Angeles: Self-Realization Fellowship, 1946), p.193.
 2. See Sri Shankaracharya Bharati Krishna Tirtha, *Vedic Mathematics* (Delhi: Motilal Banarsidass Publishers, 1965).
 3. Sri Yukteswar Giri, *The Holy Science* (Los Angeles: Self-Realization Fellowship, 1949), p.7.
 4. Paramahansa Yogananda, *Autobiography of a Yogi* (Los Angeles: Self-Realization Fellowship, 1946), p.194.
 5. *Ibid.*, p.277.
- (The following quotations of Rabbis, Kabbalists and Hebrew mystics were taken from the English translation by: Rabbi Aryeh Kaplan, *Meditation and the Bible* (York Beach: Samuel Weiser Inc., 1978).
6. Shaarey Kedusha, Introduction.
 7. *Yad, Yesodey HaTorah*, 7:1
 8. *Tzavaat HaRivash* (New York: Kehot, 1975).
 9. *Magen Avot 2:2* (Livorno, 1785), p.16a.
 10. *Shaarey Kedusha, Part Four*, 15b.
 11. *Sefer Cheredim, Tshuvah 3* (Jerusalem, 1958), p.215. Also see *Berakhot*, 5:1, 30b.
 12. *Sefer HaMaspik LeOvdey HaShem* (Jerusalem, 1965), p.177.
 13. *Avodat HaKodesh, Sitrey Torah 27* (Warsaw, 1894), p.135c, d.
 14. *Shiur Komah 16* (Warsaw, 1883), p.30d.
 - 15.* See Paramahansa Yogananda, *The Science of Religion* (Los Angeles: Self-Realization Fellowship, 1953), Part 4.
 16. *Avodat HaKodesh, Tziporen Shamir 51*.
 17. *Metek Sifasayim 30*.
 18. *Even HaShoham* (Jerusalem, ms. 4168), Introduction.
 19. From Rabbi Moshe Botril, [commentary on] *Sefer Yetzirah*, 4:2.
 20. *Derech HaShem 3:4:2*, 4.
 21. *Shaarey Kedusha*, 3:6.
 22. *Derech HaShem*, 3:4:10.
 23. *Likutey Moharan*, 52.