

## School of the Wisdom in Canada with Trân-Thi-Kim-Diêu on

### The Science of Yoga

*Report by Els Rijnker*

The School of the Wisdom took place from the 5<sup>th</sup> to the 8<sup>th</sup> of September 2014 in Canada, Québec.

About 40 participants were present at the School of the Wisdom, conducted by Trân-Thi-Kim-Diêu, at the Orford Arts Centre, and organized by the Canadian Theosophical Association. The school was opened with the universal mantram *O hidden life* by Annie Besant and with the invocation recited at the School of the Wisdom (Adyar). The format of the school consisted of talks, sessions of questions and answers, dialogues, seated and walking meditations. The school was conducted in French, with English translations. Instead of just reading pre-written texts, projected on a screen, Kim-Diêu explained that it was to share that what she has assimilated during her 32 years of spiritual studies, amongst others of Dr. I. K. Taimni's book *The Science of Yoga*. She does not want to be considered as a teacher, but as a spiritual friend who shares, inspiring to search deeper and deeper: after the School of the Wisdom old ideas can be released to make place for some new ones.

A handout in the format of an A5 workbook was provided with the subjects to be discussed, to be used as a lifelong study guide, for making notes and writing down one's own definition of Sanskrit terms.

#### INTRODUCTION

##### ***Many yogas, one aim; why yoga?***

Yoga is meant to reunite two sides which before were one: the divine and that what we think we are. What are we? We are the divine, having forgotten our true identity. We are like thirsty fish, as a Sufi poet put it: we ignore that we are divine; instead we are constantly looking for it.

In Patanjali's *Yoga-Sutras* (II 2,3) it is said: Yoga is meant to take away the psychical obstacles (kleshas) which prevent us to reach the divine. The kleshas that cause suffering are set up ideas, absurd beliefs, prejudice and superstition. We should not live based on our habits, but we should have the courage to investigate them. We must transcend ignorance (avidya), the sense of I (asmita), attraction (raga) and aversion (dvesa) and the fear of death, being attached to life (abhinivesa). Why Yoga? Because we are aware of our afflictions, torments. The dust and dirt must be removed to become one again.

##### ***Raja Yoga: the Ageless Science of Wisdom***

*The Science of Yoga* is a method to acquire knowledge by experience, repetition and learning. We can raise our consciousness according to our capacities and abilities. It might take many, many (777) incarnations to become one with the divine. For spiritual growth one needs to will, to know, to dare and to keep silent. We should do what we have to do, without complaining or blaming someone else, we ourselves are fully responsible.

##### ***Meditation in Raja Yoga: mind training to attain realization***

Raja Yoga meditation is not meant for people who have psychological problems, nor for people with very low intellect, nor for people who are self-conceited and proud.

The student should be as a beginner, a debutant, with a fresh spirit.

According to *The Mahatma Letters*, humanity has the mental age of 4 ½ years... Mind is a particular condition of consciousness. Consciousness is its content (so take care not to pollute it with useless, untrue and bad thoughts: a big responsibility). The personality is a vehicle to be used as an instrument for growth; if we identify ourselves with concepts, such as *I am clever/beautiful* etc, then problems arise.

We should use the gift of humanity: manas, the mind, for we can train our mind, learning to see clearly, to reach our true inner nature. The resolution of a problem is always on a higher level than the problem itself. To begin one might raise the question 'Who am I?', or rather: 'What am I?'

Meditation is not a quietness of the mind. Quietness of the mind is not a sign of spirituality; meditation is not meant for rest and relaxation!

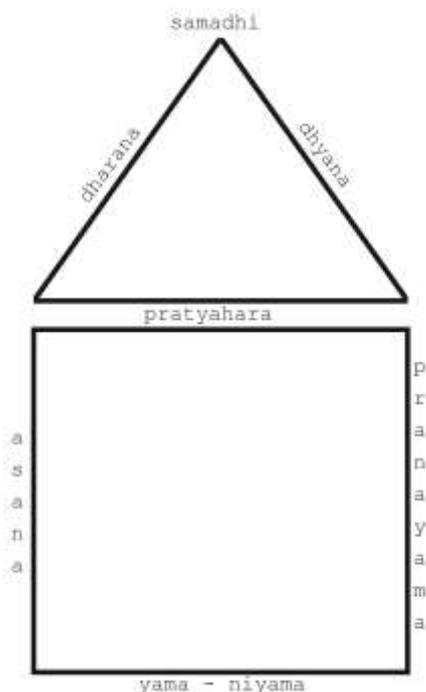
Meditation is a very dynamic process; it is a movement in the mind, which is awake, bright and clear. To avoiding the magnetic fields of the earth, one shouldn't lie down, but keep one's back and head in a straight vertical line. One shouldn't move, but be aware that the physical elemental will protest against this posture. Incense shouldn't be used during the exercise. One should apply measure when starting these exercises, not to do too much, neither too little. There should be the willingness to learn (discipline). Thoughts which pop up in the mind shouldn't be fought with: they should be seen as passing clouds in the sky; nothing is permanent.

In Asia the word 'mind' includes both the meaning of 'mind' AND 'heart'. Meditation should not be personal, nor intellectual. The first sentence of H.P. Blavatsky's *Diagram of Meditation* is very essential: *First conceive of UNITY by Expansion in space and infinite in Time.*

#### FOUNDATION OF RAJA YOGA

##### ***The eight limbs of yoga, Ashtanga Yoga***

Look at this drawing of a house (and don't confuse this with the images of the sevenfold constitution of man).



The square is made of the necessary preliminaries:

The solid foundation of this house is yama and niyama, morality and ethics (see Patanjali's *Yoga-Sutras* II, 30-45). The left wall consists of the asanas, or postures (II,46): the right wall is pranayama, or right breathing (II,49-51); on top we find pratyahara, the action of withdrawing senses from outside to inside, not being affected by the surroundings (II,54). If the square is solid, then the process of samyama can take place: one pointed concentration or dharana; contemplation or dhyana/zen; and unification or samadhi.

### ***Foundation of Raja Yoga***

One should apply ethics, have the right attitude for learning (discipline) and train one's mind (meditation). As soon as the vision starts, the viewer will change.

### ***Yoga is a Science***

The aim is to master the mind, to change the content of the mind. Action starts in the mind. The time factor prevents from testifying the results, because this process can take many incarnations.

### **Some notes:**

Pseudo gurus, wanting to make money, will not apply the solid basis of yama and niyama. One should look for a sincere, good friend, a fellow traveler to be one's 'guru', someone who would not rob one's wallet, someone who really shares.

The mind aspires for freedom, but constructs barriers and limitations. Every limitation seems to give a sense of security.

If we do not have the right attitude to learn, if we do not accept discipline, then we do not understand freedom, what it is to be free. As a writer put it we are like birds in an open cage, looking outside and writing odes to freedom.

The human kingdom is just a passing stage. It is our duty to transcend and to leave humanity, to join the army of devas/angels, this army without a body of flesh which will help the universe. One should learn, be responsible, and fulfill one's dharma.

Humanity however will not disappear, because there will be those from the animal kingdoms who then will become humans. Big changes only come through chaos; humanity seems only to learn through chaos.

It is immature to learn through suffering. Suffering is our resistance to the facts of life; we resist because we are a slave of attraction and aversion. We should dare to look at it, and as soon as we understand the process, it dissolves. As soon as the observer changes, the wrong vision collapses.