

Mental Yoga

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MENTAL YOGA

1. Mental mastery
 - a. The third flow
 - b. Thought control
 - c. The mental void
2. The eternal spirit
 - a. The opponents
 - b. The struggle
 - c. The liberation
3. The kundalini force
 - a. What is
 - b. Its mission
 - c. The final battle

MENTAL YOGA

1. Mental mastery
 - a. The third flow

Every human being possesses three streams, three substances that flow endlessly. From the densest to the subtlest, they are semen, prana and thought. In the ancient Sanskrit language of India, they are respectively called bindu, prana and chitta. For this reason we divide the yogas in this book into three: sexual, respiratory and mental. We divide it into three parts for better understanding, but yoga is only one.

In order to control the three flows, we must start with the densest one, and then master the others remaining. You cannot control the breath if you have not first controlled sex. Likewise, you cannot control the subtlest and most unstable of flows - the mind - if you have not mastered the other two.

These three flows keep us chained to the physical plane, the soul and maya. It is essential to free ourselves as much as possible from their tyranny. That is what the three yogas are for. The flows must first be stilled and then immobilised. The concentration of semen and prana facilitates mental concentration. Just as there is abstinence from sex and breathing, there must also be abstinence from thoughts. The stages cannot be skipped; the process begins in sex, continues with breathing and concludes in thought. Sexual abstinence should be on the three lower planes: physical, emotional and mental. Physical sexual abstinence will be the absence of orgasm, emotional sexual abstinence will be the absence of sexual desires, mental sexual abstinence will be the absence of sexual thoughts, and so on.

To still and stop sex, breath and thought, that is the immediate aim of yoga. This objective can be accomplished in solitude or in company, during the maithuna or outside the maithuna. The suspension of the three flows enables the great spiritual attainments.

b. Thought control

The substance of the mind, or chitta, is in permanent effervescence and agitation, in permanent movement. It has been compared to a monkey jumping from one side to the other, from one image to another. Thought is the most difficult flow to master.

The mental arena is where the last great battle is fought. One of the ultimate goals of yoga is the conquest of the mind. Thought has great power, and he who conquers his thoughts can conquer the world.

The way to achieve stilling of agitation and constant modification of thoughts is practice. of the sexual and respiratory yogas. Sexual and breathing concentration produces mental concentration. Control of sex and breath inside in the control of thoughts. Without the mastery of the above two yogas nothing could be done.

To all this we can add psychic self-influence. It is interesting to experiment with commands like these: "I want my mind to be emptied of thoughts", "I want all thoughts of my lower mind to go away", "I want the lower mind that stands between me and my spirit to disappear", "I want my spirit to do all the thinking", etc. With psychic self-influence we can not only erase childhood traumas or erase our entire personal history, but with it it is even possible to leave the mind without its thoughts.

It is essential to quiet the mind, its oscillations and its wandering. This will contribute to regaining freedom.

c. The mental void

Logical thinking is a trap, an obstacle to mystical realisation. Says Advaita Vedanta: "thought is a disease of consciousness". Thought generates this universe. This whole world is nothing but a play of the mind. The universe does not exist as such, it is only the projection of the human mind. The universe does not exist outside the mind and the mind itself is an illusion. In the created world the only real thing is the true and eternal spirit.

The modifications of the mind also produce the sensation of time passing. Time is an illusion. There is only the Eternal Now. Time is an invention of the mind, as it overcomes the thoughts are defeated by time.

It is not enough to quiet the thoughts, the whole process of thinking itself must be abolished and disarmed. The whole chain of thought must be disarticulated. The whole life of man

is a network of maya. When the thought process is broken, maya is broken. Freeing oneself from maya, from the modifications of the thinking substance and the indentifications with phenomena is one of the most important objectives of yoga. Thoughts must first be stilled and then disintegrated.

To produce mental emptiness it is necessary to stop the inner monologue. We are permanently talking mentally to ourselves: "I have to do this", "how nice is that", "tomorrow I will go to the countryside", etc. That is the inner monologue, repeating verbally and internally all kinds of stupid things all the time. That is the great enemy of man. Words, even if they are uttered mentally, they support the whole process of thought, the veil of maya that prevents us from contemplating true reality. The inner words support thought. By annulling them, thought is annulled. This is important; when the inner monologue ceases, thought ceases, and if thought ceases, the false selves of the soul cease.

To suspend the inner monologue, it is necessary to sit comfortably, with eyes closed. We should strive not to utter any words or phrases mentally. We should concentrate only on our slow breathing, on the breathing khumbhaka and on the raising of the sexual emanations, but we should not utter any words or phrases mentally. If we succeed in doing so, we will perceive first a black dot, which increases in size until it almost completely covers the whole of the panorama in front of us. Always keeping the eyes closed and with total absence of inner monologue, there will come a moment when that black spot in front of us will encompass our entire inner vision, producing the total emptiness of the mind, its complete collapse. At that moment the person becomes totally asleep, in a trance, without mind, without thoughts. If he is lying down immediately sleep and astral travel. While practising the avoidance of inner monologue, the yogi can visualise images if he wishes, only inner words are forbidden. The moment the black spot increases in size, the yogi's visualisations disappear. Then comes the total mental emptiness.

It is advisable to practice mental emptiness, the abolition of inner monologue, on a daily basis. Insist and persist on a daily basis. By stopping the inner monologue, thoughts disappear and total emptiness arises. When the mind is emptied, it becomes clear and can perceive without hindrance. By suspending the inner monologue, results are immediately obtained, doors are opened and everything becomes possible.

It is in that void that the final battle for man's destiny will be fought. When the void occurs, the two opposing forces, the soul and the spirit, or God and the anti-God, will be pitted against each other, each vying to occupy that place.

2. The Eternal Spirit

a. The opponents

Few people know that an eternal spirit is imprisoned and hidden in the depths of their being. Nobody talks about it either. This imprisoned spirit wishes to free itself and to act upon the world, but it is prevented from doing so. That is why it is necessary to rediscover the real yogas that they enable man to become aware of the sad situation in which he finds himself, equipping him with the necessary weapons to find the secret prison where his spirit is and to free it.

The sexual yoga we have described here is the basis for all of this, the other two yogas are only the complement each other. This sexual yoga strengthens the man by making him a warrior. It will also prepare the ground, the void, the battlefield where the final struggle will be fought. This emptiness is an emptiness of lower desires and thoughts only, for behind it lies the "divine soul afraid of God" and the eternal, vengeful, angry spirit. They are the opponents, the enemies. The soul is mortal, but it has God on its side. The spirit is eternal and alone. Only one of them can reign a f t e r this final struggle.

b. The struggle

We said that the eternal spirit is so remote and isolated that the common man does not even suspect its existence. We also said that the only way to liberate it is through the techniques of yogas. true, in the service of the spirit. They will make possible the liberation of the spirit from the nets that imprison it, and its subsequent manifestation in the world. We are talking about the struggle for the liberation of the spirit. Once liberated, the spirit will face one more struggle, of which we spoke: the final and definitive battle.

If self-influence techniques are used, orders such as "I want my true and eternal spirit to be released", "I want my eternal spirit to manifest in me and in the world", and the like, can be repeated daily prior to sleep. We can also resort to psychic self-influence, to ask our eternal spirit to solve any problem or inconvenience we have in our daily life. And he will do so.

By persisting, complete and final liberation will be obtained. At first it will be for brief glimpses of its existence and power. Then these periods will be longer and longer, until the final triumph. He who has perceived the presence and power of His spirit will never forget it. He will wish to devote
The most important task is to contact him and set him free.

c. The liberation

When the spirit succeeds in liberating and taking over the body and soul of man, the greatest transformation that a man can achieve in his life takes place. It is a true revolution, the real transmutation. Man has been transformed into spirit. The spirit has transformed the man. This new man will manifest himself as the eternal spirit over the world. The eternal spirit has been liberated and has transmuted human matter in order to act upon the whole of creation. The created world and other men will not be able to remain unaware of the power of a liberated spirit. They will believe that they are before a god, but he is more than a god. Watching him act will give you a faint glimpse of the spirit's true purposes, his plans and his very essence.

Its radiance and pervasive wisdom will flow over the world unceasingly and unhindered. There it will be known what which is the spirit's own true love, a love that the sleeping man of today cannot even imagine. The sleeping man sees love where there is only hate, whereas true love he would perceive as pure hate. Such is the confusion and madness in which the common man is immersed. Whoever can behold the power of a spirit unleashed upon the world will never forget it. It would be like an earthquake on a planetary level, a gigantic and violent lightning bolt crashing down upon creation. ephemeral. He alone will have the power to disintegrate all creation, false and impure.

3. The kundalini force

a. What is

Kundalini is the most powerful force in the universe that dwells dormant within every man. It is subtle and invisible to the normal eye and is depicted as a coiled, sleeping serpent at the base of the spine. Most men go through life without noticing kundalini.

Kundalini is the guardian and the impeller of human evolution. Kundalini fashions and remoulds man according to a design that is already imprinted upon him and constitutes the ultimate stage of human evolution, of the evolutionary impulse in man. Kundalini is said to be the architect of all life forms in the created universe. Kundalini is God in man.

Much has been written about kundalini, but almost all of it is full of confusion and deception. The aim is to prevent man's awakening, or at least to make it too late f o r h i m t o b e s a v e d if he does awaken. Very few know what kundalini really is and what its mission is. A strange book The Internet, entitled "Microcosm as an organism", is so far the only really valuable and enlightening thing that can be found on the subject.

b. Its mission

We said that kundalini exists in man to control his evolution. The evolution of his physical organism and the evolution of his soul, which through multiple "perfections" must come closer to God until it merges with Him. All of this is prefixed in man's body and soul, being almost impossible to get away from this conditioning.

We saw that there are two opposing paths in the destiny of every man, and that at some point in his long pilgrimage he must choose one of them: the path of the soul or the path of the spirit, the path o f fusion or the path of transmutation.

If he chooses the path of the soul, once the soul is properly "perfected", the kundalini force will intervene. When the soul is perfectly "purified" and close to God, kundalini will awaken at the base of the spine and ascend into and out of the skull. At that time that man will He will have become one with God through his soul. His self will have disintegrated and God will have taken him over through kundalini. Such a man will have renounced his spirit forever, and will have attained "cosmic consciousness", complete merger with God.

Conversely, if a man should attempt to deviate from this predetermined destiny of fusion with God, at the slightest attempt at liberation, kundalini will also intervene, to set him back on the "path" of the "God of the world". right". Should the rebel persist in leaving the flock and his "recovery" be impossible, God's representative in man would be obliged to destroy and disintegrate him.

c. The final battle

On the path of the spirit, we have said that the warrior will always strive to awaken and increase his self, drawing ever closer to his spirit. Until he has sufficient power, the warrior will avoid the kundalini force which will strive to subdue or destroy him, which is the same thing. But once the struggle, when everything around him trembles and fades away, the warrior will have only his powerful self to hold on to and avoid disintegration, should he be "phagocytised" by kundalini.

There are only two entities that cannot be destroyed by the force of God in man, also called "God-Kundalini": the soul "purified" and the spirit freed from its chains.

On the one hand, the duly "perfected" soul is invaded by kundalini, merging into God. On the other hand, the spirit in its pure state will be absolutely feared and avoided by kundalini, who will fear being destroyed by it and stripped of its powers.

The vast majority of ordinary human beings, who carry within themselves characteristics of both soul and spirit, would have no chance of survival if kundalini were to awaken within them. This could happen by accident, or by irresponsible experimentation with drugs or exercises.

When a spirit has reached a significant level of liberation, kundalini will try to avoid it and not to meet it. It is then that the spirit, seeking to seize the kundalini force for its own ends, can challenge it and force it to fight. If he fails, he will be thrown back into prison by another.

immense period of time. If he succeeds, he will have become absolutely independent of the created world and its laws for all eternity, and will have acquired a power similar to or greater than that of the Creator God.

Yoga recommendations of Nimrod de Rosario:

"The Subtle Forces of Nature", Rama Prasad

Kularnava tantra

Kaumadi Tantra

Shakti Sangama

Satva Tantra

"Tantric Yoga"; "Hindu Temple Magic Ritual", Jean Riviere

the books of Arthur Avalon