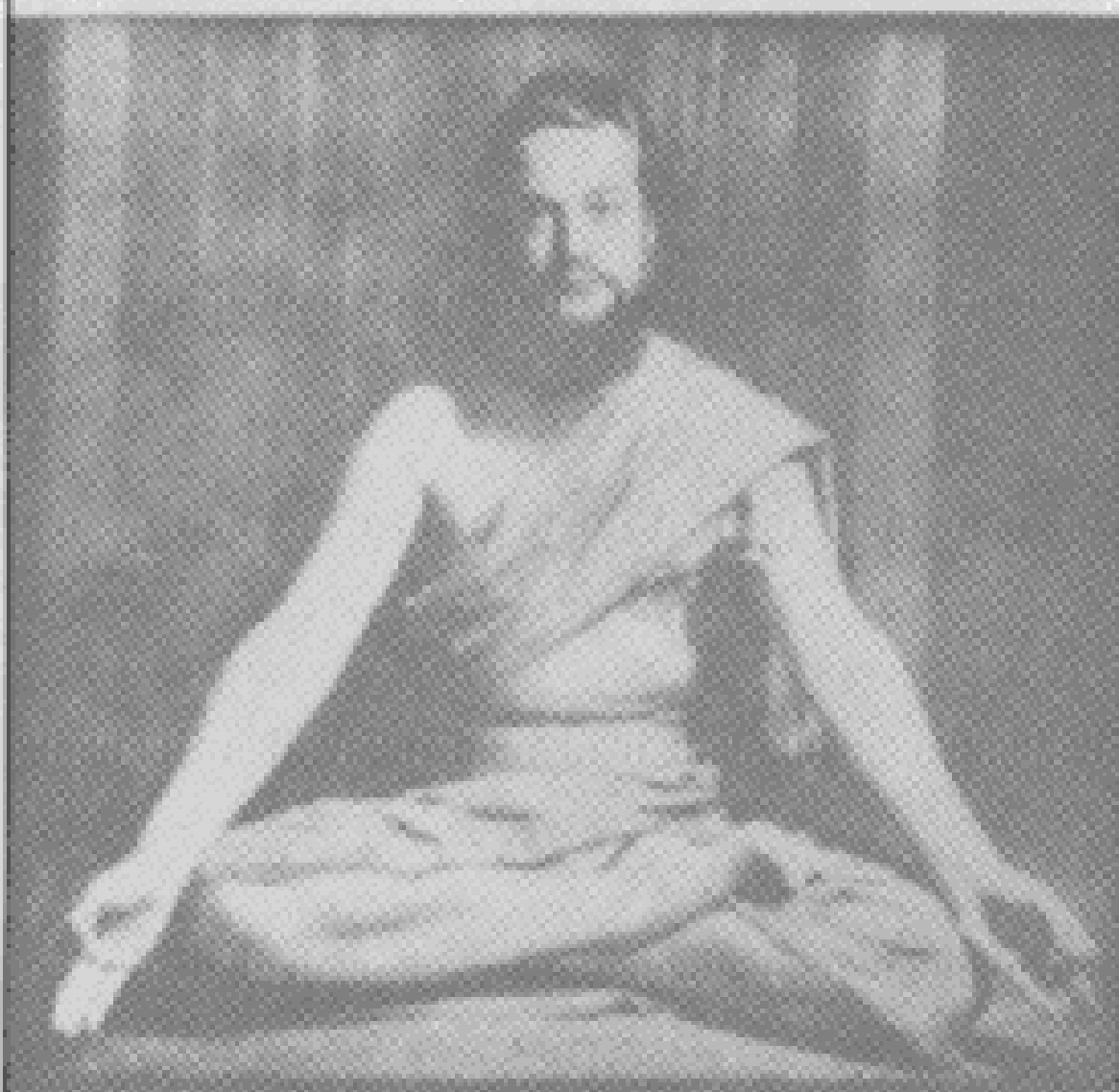


YUG
YOGA
YOGHISMO



UNA MATESES DE PSICOLOGIA
Por el Dr. Serge Raynaud de la Ferrière

Y U G
Y O G A
Y O G H I S M

A Mathesis of Psychology
(With Vocabulary and Subject Index)

by

M A H A T M A C H A N D R A B A L A
Dr. Serge Raynaud de la Ferriere

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- XXI. Witchcraft
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- XXIV. Freemasonry
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- XXXVI . Chinese Thought



MAHATMA CHANDRA BALA (Dr.Serge Raynaud de la Ferriere)
Mahatma Chandra Bala (Sublime Maestre RaYNaud de la FerRIere)
symbolizing the Water Bearer (Astronomical Age of Aquarius)
drinking from his lotha, thus fulfilling and realizing the
words which Jesus the Christ proclaimed when he stated that
those who drink spiritual water would never have thirst again
(John IV-13 and 14, and VII-37).



Mahatma Chandra Bala during his pilgrimage. A small recipient or lotha and a guerrua (two pieces of ochre colored cloth) constitute all the baggage of a Sannyasin.

How to cure diseases....

How to evolve spiritually....

A book of Eastern philosophy appropriate for the West.

Y O G H I S M

(A Mathesis of Psychology)

by

M A H A T M A C H A N D R A B A L A

Dr. Serge RaYNaud de la FerRIere

Supreme Regent of the August UNIVERSAL GREAT BROTHERHOOD

Venerable Superior Dignatary of the MAHA SAT KHUMBA SHANGA

President of the Federation International des Societes

Scientifiques

Series of Great Messages

VII Message

S H A N T I...!

As an expression of my homage to all
Great Wisemen of Antiquity, to the
Gurus of the Past, Present and Future,
and to all Yoghis.

With my acknowledgement of:

SHRI SWAMI GURUJI YOGASWAMI of Jaffna;
Professor NAVARATMAN of Vannarpunai;
SWAMI GAURI BALA of Keerimalai;
YOGHI DAYA KUMAR of Chapra;
Guru BABU PHALARI MAHARAJ of Kachneo;
SWAMI SIVANANDA of Rishikesh;
SHREE LAKSHMI KUMAR VAIDYA (Doctor)
Yoghi of Agra.

In memory of my pilgrimage to the
Holy Mount KAILAS,
of my visits to the Temples of the
Himalaya and my stay in the retreats
of the Tibetan regions.

A U M T A T S A T ...!

To the Maestre Raynaud de la Ferriere for whom
 Rudyard Kipling seems to have written this poem.

Miss M. Dosmann

London 1951

I F

By Rudyard Kipling

If you can keep your head when all about you
 Are losing theirs and blaming it on you,
 If you can trust yourself when all men doubt you,
 But make allowance for their doubting too;
 If you can wait and not be tired by waiting,
 Or being lied about, don't deal in lies,
 Or being hated, don't give way to hating,
 And yet don't look too good, nor talk too wise:

If you can dream - and not make dreams your master;
 If you can think - and not make thoughts your aim;
 If you can meet with Triumph and Disaster
 and treat those two impostors just the same:
 If you can bear to hear the truth you've spoken
 Twisted by knaves to make a trap for fools,
 Or watch the things you gave your life to broken,
 And stoop and build'em up with worn-out tools:

If you can make one heap of all your winnings
 And risk it on one turn of pitch-and-toss,
 And lose, and start again at your beginnings
 And never breathe a word about your loss;
 If you can force your heart and nerve and sinew
 To serve your turn long after they are gone,
 And so hold on when there is nothing in you
 Except the Will which says to them: "Hold on!"

If you can walk with crowds and keep your virtue,
 Or walk with Kings - nor lose the common touch,
 If neither foes nor loving friends can hurt you,
 If all men count with you, but none too much;
 If you can fill the unforgiving minute
 With sixty seconds' worth of distance run,
 Yours is the Earth and everything that's in it,
 And what is more - you'll be a Man, my son!

Among all the literary homages offered to the author,
 Kipling's poem was dedicated to him most frequently.

FOREWORD

1948

1949

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It might be useful, before undertaking any discussion of Yoga, to make an outline, due to the complexity of the subject. This work will examine a matter which relates to ontological self-realization as well as to the employment of dialectics, theoretics, discourse of thought and Science itself. I wish to state definitely that when writing this book I did not consider myself a SIDDHA¹ since I had started the practice of Yoga only a few years earlier. In fact, the SADHAK² does not really become so until he has given himself completely to the continuous ecstasy. That this is the road to be followed is not a matter for judgement. For my part, I have several preoccupations which deprive me of the title of Perfect Yoghi; however, they do not keep me from expressing my opinions. A considerable number of works on Yoga have appeared. Nevertheless, it is evident that a great confusion still surrounds the theme of Yoga, both when it is expounded and when it is judged. The real Yoghi will never write about his discipline due to the fact that the state he is seeking (SAMADHI) is that supraconscious beatitude which stands in the place of any other thought, thus rendering the individual absolutely incapable of expressing himself to his contemporaries.

It is true, a Yoghi aspires only to his own perfection and is not in the least worried about others. Nevertheless, he need not be judged to be selfish, because he feels that he cannot really help his brethren until he himself has attained the degree of wisdom that the Yoghi refers to as JYOTI (Enlightenment).

Immersed as he is in a state of constant concentration (DHARANA), how is it possible to worry about instructing other. How can he feel the need to return to ordinary affairs, or the desire to come back to the material plane in order to "live as everyone?" If this happens while in DHARANA, why should not the same process occur, a fortiori, in a superior degree, in that of REALIZATION?... One remains in EKAGRATA³ listening to the internal music in perfect SANTOSH (ravishment, sublimation).

It is necessary to have a very deep and sincere wish to help humanity in order to assume a Mission of Educator (GURU). There is nothing so difficult as teaching, understood in the sense of a spiritual INITIATIC teaching; not the common university teaching but the INITIATION of students into the Sacred Sciences. A GURU has to face very difficult trials to demonstrate his abilities before he is recognized as such by the Yoghis: trials of intellectual knowledge, trials of spiritual capacity, and tests of perfect control over body and thoughts.

Regarding Yoga, it is very difficult to write about any of its themes with accuracy, for the translation to Western languages hinder the possibility of a correct assimilation. The Sanskrit words have meanings which cannot be conveyed in other languages. When it is translated into Tibetan, Chinese, Persian or another Eastern language, an impression of the meaning may be given, although another terminology has to be used; but when Sanskrit has to be translated into one of our European languages, the task becomes extremely difficult since these tongues lack subtlety when undertaking themes regarding the Spirit or God. Therefore,

the first reference must be made to the meaning of Sanskrit and sometimes Pali terms in order to be able to attain a more or less valid translation. Despite these efforts, this version is still quite imperfect, as it does not include matters of mechanism, theological process, etc. One is also faced with the likelihood of falling into the great problem of preconceived ideas, which are so dear to Westerners.

Numerous works have appeared on the subject of Yoga written by Easterners and Westerners, and many articles by famous Yoghis have been translated. I have thought it might be interesting to offer a text on Yoga as seen by a Westerner who has studied and PRACTICED it.

Only fifteen years have passed since I first understood the word Yoga. Prior to that, I had practiced hypnotism, magnetism, and general occultism.

I will confess that my first exercises, those of fakirism, were executed before I was 15 years old! ... At the age of twelve I had already engaged in fasting; I had practiced the insertion of needles in my flesh and the swallowing of knife-blade fragments and other sharp-edged objects, etc., hiding these interests from my family who were ignorant of my experiments. I had attained such success in my exercises for the development of will that I could easily put cats or caged birds to sleep in a few minutes; however, I abandoned feats of this sort because I could see that they were not correct. At that time the difference between a YOGHI and a FAKIR was not clear to me. Also, I was completely absorbed in my university sciences, all of which were studies of a very concrete nature.

FAKIRISM (from Arab, faqueer: beggar) is a type of Eastern exhibition consisting of the exercise of will power through demonstrations which amount to mortifications of the flesh, suggestive tricks and all kinds of spectacular acts. On the other hand, YOGHISM is a work of spiritual perfection, and Yoga (from the Sanskrit yug: union, connection, unification) is a transcendental philosophy; that is, a way of life which faces problems and grants their solutions. People mistake the FAKIR for the YOGHI due to the fact that both practice exercises on a supranormal level. There is, nevertheless, an enormous difference between the Fakir, whose goal is to provoke admiration among his spectators for speculative reasons, and the Yoghi, who remains isolated in the practice of his exercises, having a spiritual and mystical objective.

Nowadays, when I am invited to drawing rooms, I do not spit fire nor produce glacial temperatures as I did when I was twenty years old. These exhibitions show lack of wisdom. All such public exhibitions constitute "fakirism." Yoghism is only presented to the public with the purpose of teaching.

The word YOGA should be understood as religion. But far from being a dogmatic system, like numerous sects around the world, Yoghism has no temples, no priesthood, no liturgy nor any other limitation... therefore, it would not be correct to give a religious sense to this Path which leads to liberation (MOKSHA) because in Yoghism there is no worship of any particular divinity, nor promise of salvation in a "paradise," "pardes,"

"heaven," "nirvana," or the like. The entire work of perfection is directed at destroying impurities (MALA), suppressing illusion (MAYA) and attaining final emancipation (MUKTI), which is attained through the achievement of the supraconscious state denominated SAMADHI (Divine Consciousness).

Naturally, all these strange words tend to hinder a full realization of the value of Yoghism.

Indeed, the purpose is not only to understand the meaning of the word through a translation, which is always relative, but, above all, to become imbued with a deep sense of its raison d'etre. I cannot stop to give an etymological explanation of each one of the common terms of this philosophy, which was always practiced above all in the East, the cradle of our most recent civilization. India is, in a certain way, the original source of our present religions. Other mystical conceptions more in accordance with new requirements were derived from ancient Vedism, due to the succession of ages and to the evolution of time. Besides Buddhism, which may be considered as a drastic reform to the ancient Hindu doctrine, Mazdeism, Christianity, Mohammedanism, etc... all have taken their foundation from the religion of India. It would be incorrect to call myself a Hinduist because I have never belonged to the Hindu religion nor Buddhism or Confucianism. If I expound these doctrines I do it in an impartial manner⁴, that is, remaining outside of these concepts which should be considered as hypotheses to explain the Great All.

It is almost certain that terminological difficulties have caused more than one disappointment to Yoga students. But we are faced with a dilemma. If words are left in their original language, they can only be understood by Sanskritologists. If they are translated, they lose their real meaning. It is, therefore, a great problem to teach this Philosophical Science of Yoghism. For this reason, one must prepare oneself with patience; then, and only then, one may penetrate into the atmosphere of Yoghism. By patience I mean the study at length of several works exercising calmness and complete objectivity⁵ without engaging in the phenomenism met with in some works dealing with the divulgation of occultism. By penetrating into the atmosphere, I mean impregnating oneself with the Eastern concept of things, preferably through living among the people from India should the opportunity arise.

Yoga textbooks can be fully appreciated only by understanding the Eastern mentality. They are generally very difficult to assimilate by the Western spirit. The Western mentality is so much taken up with its material work that it is completely ~~unsuited~~ unsuited to the atmosphere required for a perfect consideration of things relating to the spirit.

In the West we live with ready-made phrases and preconceived ideas and we have an egocentric mentality. If we would work more upon our own initiative, trying to absorb foreign ideas and assimilating them to our own, worldwide understanding could become a living reality. We are constantly creating barriers

between races, creeds, cultures, etc., putting aside the principle of kindness which is at the basis of each religion: "Thou shalt love thy neighbor as thyself." (Jesus Nazarene)⁶ "Do not forget the duty of politeness and charity." (Mohammed)⁷; "Renounce the fruit of action without renouncing action." (Krishna) etc., etc.

There is a great confusion in the West regarding religions and philosophical doctrines, and it is common to observe that Westerners who are "educated" consider the Islamic practices, the Hindu mysticism and the Buddhist philosophy as one and the same thing! Generally, those who call themselves Christians consider all other religions such as Lamaism, Taoism, Vedantism, etc... as small fanatic sects, overlooking the proportional order in which spiritual thought is shared:

Buddhists	500 million
Brahmanists (Hinduists)	250 million
Mohammedans	240 million
Christians	150 million

Nevertheless, it is true that quantity does not represent quality. If Yoga is considered as a doctrine, it is not catalogued among organized religions. Moreover, its general outlook prevents its being classified in the categories of philosophy, religion, science, or art!

YOGA means Identification and, therefore, it is not directed at knowing whether God exists or not. This matter has never been discussed in Yoghism, since a doubt would be

created if this were done. YOGA also means union. It is the perfect knowledge of things. It is REALIZATION, and for its attainment it is necessary that all the senses concur entirely in form, nature, etc.... so that the subject becomes identified outwardly and inwardly with the object, so that one is at the same time the container and the contents...!

The Bhagavad-Gita⁹ uses the word Yoga to mean a disciplinary help along the way toward divine realization. Hence, Yoga should not be considered as a mere philosophical system. Patanjali's system has not been sufficiently understood. This Indian Philosopher, who lived in the II Century, offered a treatise which outlines eight types of physical and mental exercises. He admits a certain number of Sankhyas (25, according to him, plus Isvara without expressing exactly the reason for doing so.). Patanjali's system has been reduced to aphorisms. Yoga has no relation to Brahmanism; its origin could be traced to ancient pre-Arian fiefs and some traces are also found in Mongol Shamanism.

The school of the philosopher Patanjali was given the name Seshwara Sankhya; it affirmed, on the one hand, the evolutionary process described by the Sankhyas, and, on the other, a God who regulated all things.

Sankhya is the most ancient philosophical system in India. This speculative science consists in the exercise of reason through contemplation. It includes, nevertheless, a God who regulates all things; precisely on account of this, it is completely different from real Yoga, as the latter does not take any God into account for the simple reason that by doing

so a distinction between the individual being (soul) and the Supreme Being (Divinity) would automatically be established.

The SATKARYAVADA is a system which asserts that the effect to be fulfilled (KARYA) antedates the operating cause (the cause is usually considered as the liberating agent to produce an effect) This doctrine explains that one thing must perforce come from another, so it is impossible that anything could be the product of "nothingness." This system is used by the Sankyas whose metaphysic explains the cosmic evolution in terms of the activity of PRAKRITI and PURUSHA: PRAKRITI is the material Principle of the Universe, Eternal and Independent, and PURUSHA is the Spirit in the sense that Prakriti is by NATURE the Eternal Subjective.

YOGHISM, as I am able to see it, constitutes UNITY and, therefore, cannot admit antagonistic differentiations such as the idea that at the beginning PURUSHA broke the equilibrium of PRAKRITI and thus created the process of evolution. If one is not trying to account for a beginning from "nothingness," then what need is there to begin evolution from "God?"

Nevertheless, an ABSOLUTE should be acknowledged. In ancient Hindu philosophy it was BRAHMA-NIRGUNA and in the Hebrew philosophy it was AIN-SOPH (without limit). One should say of It, of the Absolute, that "it is not" in the sense that it is not a "concrete entity" nor "manifested," but not meaning that it "does not exist" as a Manifested Principle. Therefore, as soon as the word God is mentioned, reference is not made to the

Absolute (unlimited) but rather to the Creative-God (limited) of religions: the Ishwari, in India, the Shaddai of Hebrews, or the Demiurge of Gnostics, etc.

From this Absolute, from this Great All, from this Intelligent Principle which is the non-Manifested God, the well-known trilogy springs by means of emanation: Father-Son-Holy Spirit. This corresponds to Brahma-Vishnu-Shiva in Hindu mythology, and to Horus-Isis-Osiris in the Egyptian legend. But if we understand that the world does not begin with this Manifested-God, then we lift a veil of superstition conjured by decadent religions which obscures the profundity of knowledge of the Cosmic Laws which unify the real philosophical principles into the Unity of Eternal Truth.

As a strange symbolism, the name of Vishnu is Narayana, which means "he who walks over water," and this reminds us of Jesus Nazarene, who performed the same feat a few thousand years later. When this symbolism is understood a great homogeneous law beyond all theological principles is realized, a law surmised by all religious mythologies. God the Father (Creator), the Son (Saviour) and the Holy Spirit (Unifier-Purifier), corresponds to Brahma (First-Created), Vishnu (Sustainer-Evolutioner) and Shiva (Destroyer of Passions, later Purifier). This Trinity has the same value for Christians as it does for Hindus, and it parallels the El Aquil-El Aqlu-El Maqul of Mohammedans.

In a MANTRAM¹⁰, as in everything, there is the Bija (vital germ), Shakti (force) and the Tilaka (Column sustaining the

prayer). This, too, is a trinity, and it is reproduced in breathing with its three beats: inhalation-retention-exhalation and in the three letters of the sacred word A-U-M. It is the TEI-YANG-YINN of Chinese, reproduced also by the KETHER-KOCHMACH-BINAH of Hebrew Kabbalists, as well as the legendary BRAHMA-VISHNU-SHIVA, the SAT-CHIT-ANANDA, and the mythological FATHER-SON-HOLY SPIRIT, the deep reality of which corresponds to the MANIFESTED-CHRIST-UNIVERSAL CONSCIOUSNESS. The difference among these trilogies consists in the fact that some of them are founded on a well-studied and esoteric reasoning while others are based on blind belief in a simple story without knowledge and are purely exoterical.

LIFE-FORM-THOUGHT! This is the converging point and the terminus of all investigation! The TEM-SHU-TEFNUT of the Egyptians corresponds to this tri-unity (instead of the Horus-Isis-Osiris myth), God the Creator, Natural and Manifested in the great mystery:

LIFE, (instead of an anthropomorphic God the Father which limits sincere concepts) and thence to:

FORM, which arrives periodically in order to materialize the Divinity as a material emanation of Life's Essence as a Real Avatar (Messiah): the CHRIST, Master Jhesu (instead of the historical Jesus who is constantly exposed to criticism), as a spiritual realization and thence to:

THOUGHT, eternal and understood as a state of universal consciousness (instead of a hypothetical Holy Spirit).

The modality of limiting "God" to one word should be overcome (and above all when its meaning is as poor as the word God for Englishmen, Gutt for Germans, Dios for Spanish people, Allah for Mohammedans, Bhagavan for Hindus, etc.). This does not mean, however, that the divine existence is denied, as some people declare. The worship of an unknown "being" should also be overcome in order to realize that we are an emanation of the Great All, a part of the great Universal Body. The unification of the subject with this Principle is the intense attainment of communion with Eternity. When we are no longer constrained by limitations in our worship, we achieve perfect harmony, no matter in what temple, church or pagoda, as the ONE-ESSENCE is everywhere forever...(without special hours). Therefore, it is not necessary to be circumscribed in a place of worship, nor to found new religions or to have certain special hours for ceremonies...but my intention is very far from criticizing organized religions. I have always defended order and discipline. Nevertheless, if the immediate state of beatitude has not been received by those who seek refuge in the Supreme Being after such a long time, it should be understood that the aspirant should be left free to go wherever and whenever he wishes to do so.

It is said that "religion is the opiate of the people." I answer: "Yes, but drugs should not be withheld from those who are intoxicated." I remember that once during a lecture, a

Spanish erudite stated that religions are like crutches. It is true, but should you withdraw this help from those who are not able to walk by themselves? People frequently feel able to walk alone and accidents resulting from atheism are too well known for me to comment on them.

All of the many and diverse channels of thought are indispensable for guiding spirit to the door which will lead it to the garden of personal investigation.

Religions also comprise methods of moral conduct which should be respected. Perhaps the only observation I would dare to make is that either we have too many or too few religions! "Too many" in the sense that all sects should be reduced to one RELIGION (from Latin religare: to unite, to unify, to bind) since the basis of all the doctrines throughout the world is identical; or, on the other hand, "too few" religions because we scarcely have three hundred presently, and if each religion corresponded to one individual, it would be wonderful, and we would be in the presence of a psychological phenomenon without precedent, worthy of special psychological investigations. The 300 religions and important sects which exist today in the world are at the same time subdivided internally due to discrepancies of dogma, ritual detail and theological interpretation, thus leading to real changes and causing conflict with the ideal of religions IMMUTABILITY. There is not one immutable religion; all have modified their primitive dogmas; in each one a part of their teaching has been transformed. Only Yoghism remains IMPERTURBABLE through the centuries.

My own initiative has led me to call this doctrine YOGHISM, in order to differentiate it from Yoga, of which so much is said, Therefore, I will expound my own point of view on what I call YOGHISM...the system which excludes all subdivisions and incomplete concepts since it is expressive of totality.

I would prefer to put aside all concepts, especially the traditional ones. Yet it is still necessary to have recourse to ancient teachings in order to understand the elucidation which I offer to the 20th Century Western world, where the mentality is critical and methods of analysis are highly advanced.

Let us proceed, therefore, according to the analytical method of investigation.

A N A L Y S I S

As a product of the development of Hindu tradition, YOGA has been attributed to Patanjali, as SANKHYA to Kapila, VAISHESHIKA to Kanada, etc.¹¹

We may presume that Western philosophers and religious people in Europe are now sufficiently educated to be interested in the study of Hindu religion and to understand its significance. The SANATA-DHARMA (Eternal Truth), which is the most correct title of the doctrine of the Brahmans, is much more complete than what a traveller visiting India might suspect through observing the adoration performed in temples. Happily, there have been great scholars who have publicly admitted the importance of the religion of India, and this is a fact from which Christians have a great lesson to learn.¹²

VAISHESHIKA, attributed to Kanada, is based on the objective cognition of things, clearly perceived, each distinct and separate from the others (descriptively). This system studies the Great Cause through analysis, as the Greeks did; that is, it is concerned with describing the element in action, as can be seen in the cosmology of the 14th and 15th Centuries. In this system, Existence, called BHAVA, is divided into these six parts:

1. DRAYVA which is substance in the scholastic sense. One aspect of Drayva is manifested through the five Bhutas,

which are the elements of which physical things are composed. These are: Prithvi (earth), Ap (water), Tejas (fire), Vaya (air) and Akasha (ether). The other aspect of Drayva is manifested through the two fundamental conditions of physical existence: Kala, or time, representing Shiva in the world of sense, and Dish, or space, symbolising Vishnu, again in reference to the perceptible world.

2. GUNA which is the essence of Prakriti and the principle which determines the mode of existence of things.
3. KARMA which is characterized by constant change. It is action through which the law of cause and effect comes into play.
4. SAMANYA , the collective qualities which are constituents of the superposed genus.
5. VISHESHA the property of a particular substance in relation to another substance (relationship).
6. SAMAVAYA the relationship of a substance to its attributes. Sometimes a seventh PADARTHA is added, which represents the opposite to BHAVA (existence): that is, ABHAVA (non-existence), which corresponds to some extent to deprivation in the Aristotelian sense.

KAPILA, to whom the development of the SANKHYA doctrine is attributed, places Nature above all else in the sense of universal manifestation. Its reality can be recognized in

its own creation and it has its origin in the principle of determinism.

According to the SANKHYA doctrine, the Being is manifested in 25 degrees. However, Patanjali, as we have seen, adds a Supreme personality (ISHWARA) as a part of the individual evolution. But in the SANKHYA it is NIRISHWARA; that is, no intervention of a divine person is assumed. Therefore, in presuming 25 tattwas in nature and no ISHWARA (Supreme Being), the SANKHYA runs contrary to the doctrine of the philosopher Patanjali (which shows that he did not expound an absolute doctrine of Yoga, but rather a personal and partial method).

From these theories we can draw the following postulates: there are TWO POLES of Manifestation of the Universal Being: PRAKRITI - PURUSHA.

The first TATTWA (principle) is PRAKRITI (the universal substance not yet manifested and undifferentiated, the root of manifestation). From PRAKRITI are born three Gunas; constituent elements in perfect equilibrium and not differentiated in their origin. The rupture of this equilibrium produces the general manifestations and modifications of the substances. These three Gunas are in the constitution of all beings, but in varying proportions.

Sattwa is pure essence; it gives form to the being and is identified with light and cognition. (The sattwic food,

consisting of fruits, vegetables and milk, gives an ascending tendency and improves the being.)

Rajas is the expansive impulse, through which the being develops within the same plane until it reaches another level. (The rajasic food, consisting of onions, spices, condiments, vinegar and piquants, gives the being limited qualities, preventing him from progressing beyond the limit of a mediocre mental plane.)

Tamas is darkness, understood as ignorance. (The tamasic food consists of meat, liquor, beer, etc. and produces a descending tendency in the being.)

The second TATTWA is Buddi-Maha (the great Principle). This refers to pure intellect, a transcendent state in relation to the individual. This degree constitutes an intermediate stage between the Universal (first TATTWA) and the individual (beginning from the third TATTWA).

The third TATTWA is Ahankara, individual consciousness.

From the fourth to the eighth TATTWA are the five Tanmatras (incorporeal and elemental determinants). It is exactly here that the five BHUTAS arise (refer to the 20th to 24th tattwa).

From the ninth to the nineteenth TATTWA, the eleven individual faculties are incorporated. These functions of consciousness may be defined thus:

Ten external functions, which are the five faculties of the senses in the physical world, and the five

faculties of action, which are consequent and correlative to these sensations, and One internal, MANAS, the simultaneous faculty of knowledge and action, for which reason it is in direct and profound union with the individuality.

The 20th to the 24th TATTWAS correspond to the five corporeal elements (Bhutas): ether, air, fire, water and earth.

Here ends the enumeration of the individual qualities of the first Pole of Manifestation; and with the 25th TATTWA the second Pole begins, which is PURUSHA.

PURUSHA is the Essence Principle, the corollary to PRAKRITI, the pole made manifest through the perturbation of equilibrium, as we have already seen.

No mention is made here of ISHWARA because it would further complicate things, especially since the acceptance of the true elements, the TATTWAS, is in itself very difficult.

These hierarchical degrees of Hindu tradition correspond at all points to the evolutionary degrees of any doctrine or postulate. It would be premature to discuss questions of detail when studying these degrees of equilibrium. It is amazing, though, that Orders such as the Freemasonry, which claim to be initiatic, are not completely balanced in relation to these elements.

In these essential principles we see seven great divisions: the 1st Tattwa; the 2nd Tattwa; the 3rd Tattwa; the 4th to the 8th Tattwas; the 9th to the 19th Tattwas; the 20th to 24th Tattwas; and the 25th Tattwa. Thus seven categories are formed which

correspond to the seven states of matter according to theosophical theory, the seven principal colors, the seven tonalities of the musical scale, the seven planets of astrological tradition, etc. In this manner the Universal Great Brotherhood has divided its INITIATIC degrees into seven disciplinary bodies, corresponding to the seven chakras (the most important plexes) which emanate from the seven primary endocrine glands. Some esoteric movements have also kept this tradition of the Perfect Harmony. For instance, in ancient Freemasonry the Order of Strict Observance has remained faithful to the seven degrees of the first Great Master's conception.

There also exists the Order of Schrepfer, founded upon this basis.¹³ However, its adepts practice suicide at the age of 35 years, thereby limiting the possibility of incorporating it into traditional steps. Zinnendorf's Masonic Rite is also based on the seven traditional degrees, as is the Cabalistic Rite, the Auspices of Paris, the Scottish Reformed Rite of St. Martin, the Initiation of Priests,¹⁴ and even the Humanitarian Orders of the Holy City of Jerusalem; thus the degrees are steps in reference to knowledge. The same is the case for other masonic rites based equally on the seven degrees of speculative Initiation such as the Rite of the Ancient, Free and Accepted Masons of England, the Rite of the Perfect Initiates of Egypt, the Modern French Rite, the Persian Philosophic Rite, the Reformed Rite of Dresden, etc.

Only the Rite of Strict Observance, the principles of which the Knight d'Aumont divulged in the year of 1312, follow up the Work (in the true sense of the word), and the title which they grant of Eques Professus has a real significance.

Evidently, the true constitution of ancient Freemasonry consists only of the three basic degrees: apprentice, companion and master; corresponding to them we again find from our previous chart, Prakriti on one side, Purusha on the other and then the individual tattwas. In the subdivision of these polarities of Manifestation we have seen four great components: the first tattwa, which is universal; the second tattwa, remaining as transcendental; the third tattwa, which points to the beginning of individual consciousness, and likewise all the following tattwas through the 24th; the 25th tattwa is Purusha.

Following the three main categories, these subdivisions naturally correspond to a technical order and to particular attributes, as do the degrees of the Scottish Rite: Symbolical from the 1st to the 3rd degrees; Capitulary from the 4th to the 18th degrees; Philosophical from the 19th to the 30th degrees; Superior from the 31st to the 33rd degrees.

Freemasonry, which is divided into blue, red and incarnate lodges, and into black and white masonry, justly respects this order of work, according to capacities as defined by its own

titles. Thus, aptitudes in Mathematics are demanded from the Intendent of Buildings (8th degree of Scottish Rite A:. and A:.), the 12th degree demands from its candidate a rather elevated knowledge of Geometry; knowledge of theology is a prerequisite for the 23rd degree, and in the case of the 24th it is demanded that one surpass the ordinary domain of philosophy, not to speak of the 30th degree, Knight Kadosh, a title which can only be bestowed upon a complete cabalist or a perfect Yoghi.

The same principles underly both the system of subjective philosophy and the application of the virtues of true freemasons for they are students of science in general and of arts in particular. It is known that the real aim of masonic institutions is to form thinkers above the common sort. The first laws of these secret associations always have required the exercise of beneficence and the practice of virtues, bringing about a great tolerance of thought. The practice of a complete naturism is required as well (vegetarianism, exclusion of wine, alcohol, tobacco, etc.). Should a person pretend to be a freemason without respecting the first rudiments of Ancient Initiation, he is simply a member of modern occult associations taking speculative advantage of the prestige of the Masonic Rite for economic and political interests.

Those special conditions (study of science, Yoga practices, vegetarian discipline, etc.) required in true freemasonry are indispensable if the Work is to be specially practiced in supranormal spheres demanding high magnetic powers in order to

obtain the sought-after results in all sanctuaries. One may gather an idea of this mental tension (shortly described in my II Message, the Initiatic Centers) in the passage relating to the masonic symbol "par excellence", which shows the figure often represented in works on esotericism and which is obtained from Chapter 4 of Exodus, verses 3 and 4. This text is, of course, veiled in the Bible; and the Great Arcane (G:.A:.), as this famous symbol is called, cannot be fully understood except by the Initiated. I am, however, giving a semi-esoteric explanation to the passage in order to note, above all, the paramount significance of the enlightenment of the seven neuro-fluidic centers as required in freemasonry as well as in the other so-called esoteric, mystic or initiatic orders.

I succeeded in realizing precisely this importance of Yoga a little more than 15 years ago, even though at that time I had not yet tried to realize its true significance, as far as the word YOGA is concerned nor its practical meaning. Clearly, I was not ready, I was too deeply absorbed in my critical approach and enamoured with my Western concepts of scientific concretion. These prevented me from taking this doctrine into account at that time.

The whole life is a Yoga, says the great philosopher Aurobindo Gosh, and in this spirit I have gradually purified my over-intellectual tendencies. At the beginning, however, Yoga philosophy was for me a matter of curiosity; it was a knowledge, as I have said before, which I touched on without assimilating

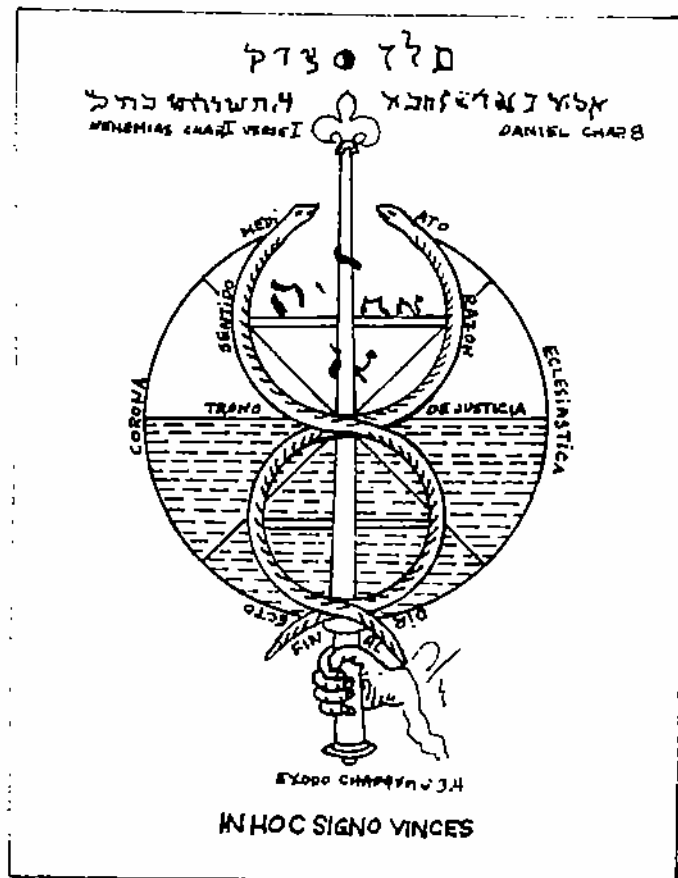


FIGURE No. 3

The esoteric emblem of the Great Arcane, object of various teachings in the Initiatic Schools of the Universal Great Brotherhood, the description of which is found in the II Message, the Initiatic Centers.

the real meaning of Yoga as it refers to the study of the equilibrium between microcosm and macrocosm.

Besides presenting the Great Arcane, which instructs freemasons in the work of transmutation, a work to which they must be consecrated; Chapter III of St. John's Gospel teaches Christians how they must proceed in order to gain eternal salvation (verse 7 particularly). An allusion to the Great Arcane is made and it appears in verses 14 and 19, referring to a magic key for esotericists. St. John, in Chapter 6, verse 27, also stresses the necessity of the work of transformation and he gives the corresponding sign of this work: the hierarchy which undoubtedly is carried over from studies. I have well understood this hierarchy (having been a Pythagorean) from the little that I have studied of the philosopher of Croton.

The famous Pythagorean theorem opened splendid horizons to me, perhaps more in the domain of Astronomy than in the philosophical field. One detail encountered in my studies especially attracted my attention. Was his real name Pythagoras? Numerous writers have stated that this name is a composite of Python, soothsayer, and Agoras, augurer. Inverting the words we have: Gurus Pitris, Master of Light. A Guru he certainly was; an instructor-type, teaching the occult in terms accessible to everyone (it is by means of the Pythagorean Tables that we obtain the necessary keys for a clear interpretation of the Bible). To me it was a revelation, and so I began to understand better the visible and invisible world, which I was

called to attest to from my youngest age.

It is not easy for a scientific mind to understand the Trimurti of Hindu theology. In the first place it should be assimilated well. Brahma (creation) is the element earth, Vishnu (preservation) is the element water and Shiva (destruction) is the element fire. These three symbols are contained in the lotus¹⁵ and, starting at the first chakra, are characterized by the triangle in the center of this 4-petaled flower representing MULADHARA (root of the column), first center of development for the enlightenment of internal forces.

Upon this first center (MULA: root, base, support) rests, in a certain way, the whole kundalinic system, the triangle of which is the base of a pyramid rising to BRAHMA-RUNDRA (divine opening) at the summit of the cranium.

The TRI-UNITY, constituted by the triangular base of this (symbolical) pyramid with its summit, is the first triple manifestation (Life, Form, Thought) explained through all theological trinities, emanating from a single and Absolute Godhead. I may add the axiom "The earth is a globe animated by spirit" which corresponds to 365 in numerical esotericism: the earth, represented by the number 3, corresponds to the Creator, Brahma (the godhead, the Father), and the animated globe; the number 6 is the element water, representing celestial water and terrestrial liquid (the mystic and the obstacle), which animates the world by the antagonism of aspirations, in other words, it is Vishnu¹⁶, the preserver (the second divine person); the Spirit corresponds to number 5 and is the element

fire, symbolized by the Sun which directs the forces, that is, Shiva, the destroyer (Holy Spirit). 365 is the number of days of the terrestrial revolution. It suggests meditation on a great problem of micro-macrocosmic evolution: BRAHMA is creator in the sense of constructive action, manifested by means of Universal Cause. VISHNU is preserver, manifesting his protecting power through his various avatars; it is the form which, in all great periods, is materialized in an archetype. Finally SHIVA, destroyer in the sense of abolishing passions, is also purifier (symbolized by the Christian Holy Spirit and by the IDEATION of our theological theory) and emanates from the Absolute (Life-Form-Thought).

This pyramidal inner temple corresponds to a superposition of seven initiatic chambers, and the three basic elements (earth-water-fire) indicate, together with the air element, that one needs to work in order to reach the summit of the pyramid characterized by the element ETHER; because the last center (chakra of one thousand petals) gives passage into universal consciousness wherein the etheric element is found. Hence, the special exercises of breathing (the taking of the AIR element) which are so precious to a yoghi.

Let us mention once more the axiom I have defined above: "The earth is a globe animated by means of the spirit", which I associated with the number 365 (earth-water-fire) and which is manifested in the same order in the evolution of the chakras.

MULADHARA: element earth.
 SVADHISTANA: element water.
 MANIPURA: element fire.
 ANAHATA: element air.
 VICCUDHA: element ether.
 AGNA: MENTAL.
 SAHASRARA PADMA: ABSOLUTE.

Consequently, by logical reason, the work of perfection is undertaken with the three basic elements which we have seen in our first centers, as well as with the aid of the fourth center; that is, the equilibrium between macrocosm and microcosm is established by unifying the elements in action:

earth, represents the solid body, the object, the result,
 the form

water, the liquid element, is the obstacle, an indispensable
 test

fire, dynamism, the igneous element, designating the
 struggle and offering the possibility of
 purification

air, the gaseous element, which provides help for the
 evolutionary concourse of things.

In the macrocosm, Nature presents those 4 elements: our planet and the continents (earth); the oceans and rain (water); the volcanoes, lava, temperature and the sun (element fire); the atmosphere (air). In the microcosm, our body presents the same four elements: solid (earth) is our skeleton; liquid (water) our blood, the cerebral liquid, urine, perspiration;

the igneous element (fire) in our temperature and the putrefaction in the intestines; finally, the gaseous element (air) through our lung capacity which is constantly absorbing oxygen.

The element ether will therefore be obtained in that day when we, in perfect equilibrium, will be able to identify it with the 4 other elements, against which man struggles most of the time, but without which he could not live. We then achieve an interpenetration of one into the other, that is, an equilibrium of the four basic elements of our organism with the four constituent elements of the world, as manifested on the physical plane. Immediately, the adept in search of perfection will rise into the ethereal state, in which he encounters supra-normal phenomena with which he will work out his final evolution, his elevation to the mental state and his absorption into the Absolute.

This is the mechanism which must be understood before penetrating further into the labyrinth of Sacred Sciences. In this order of ideas it is a question of assimilating into the same state both the elements in Nature and those in the human body, as it is stated by the great hermetic axiom: "That which is below is also above in order to fulfill the miracle of all things" (Hermes Trismegistus).

I have called my study: YOGHISM, and it might displease many students who prejudge in the same way that I did in former times; for here is another ISM. I chose this name

precisely because, although much has been written on Yoga, I was not satisfied with the many explanations which partially presented ideas and led not to a state of curiosity but left the student disappointed with half answers. Therefore, I wish to present a doctrine which is neither new nor renewed and is systematically expounded. Having thus described my little study, I shall give a clear analysis to objective investigators who desire to know the why's and wherefore's. The thought of founding a new philosophical school is remote from my purposes: I simply wish to present Yoga to the active and thinking world on a traditional basis.

No new Yoga exists; all its aspects have been discussed and touched upon. Only the methods have been different, and at the request of numerous investigators in this area I have felt inclined to give my point of view on the matter. Considered as Yoghism it is appropriate for study, while Yoga, which means union, really requires no explanation. I am sorry for those who have not understood this (having been myself in this situation for a long time); and it is for them that I am here undertaking the explanation of this union, the ISM of Yoga: YOGHISM.

Yoga, according to traditional teaching, proposes as its object the union of the individual being with the universal being and offers a means to achieve this. It has been said that metaphysical realization consists essentially of identification through knowledge, and Yoga takes as its starting point the EKAGRYA (concentration).

From my point of view (and not as my concept), the many ramifications of Yoga have caused the same kind of division that occurs in religion, while just as Yoga means union, so religion means re-union. However, in the case of religion, this division, although abnormal, can be accepted because the hypothetical explanation of the Great All may always be approached by means of comprehensible arguments; hence the hundreds of sects fighting against each other, all of which call themselves Christians and insist on their legitimate descent and discipleship from Christ! But with regards to Yoga the proposition is different, because there is no doctrinal argument; therefore my term YOGHISM assumes its most exact value. The student acts under the guidance of a MASTER (Guru) in order to avoid physical accidents (in the case of Hatha Yoga), or mental accidents (in Bhakti Yoga), or intellectual deviation (in Jnana Yoga), or a loss of time (for those dedicated to Raja Yoga), but there is never a question of punishment or reward. The Yoghi adept is a person who works on his own improvement, starting on concrete bases and known objectives, following a tradition, availing himself of the lessons of the Ancients and placing himself under the direction of a MASTER, because every student needs a teacher. We are far from the blind belief prescribed by religions, not only in divine matters (the perfectly unknown) but even more so with reference to prescribed dogma. Yoga in this sense is not a simple philosophy; therefore, I beg the

privilege of being an interpreter of the Great Masters of antiquity so as to defend the pure thought of spiritual elevation which is yoghism, as I understand it. Through this effort I hope that others will come to understand it also.

Today, Yoga is in a state of confusion, a sort of religion and an irrelevant one to those who keep their own religion well condensed at the bottom of their hearts. There is the danger that Yoga could become another sect since it is already divided by defenders of Raja-Yoga, who do not understand the necessity of performing the exercises of Hatha-Yoga, because they find it so easy to obtain the spiritual light by meditation (believing in one's righteousness and perfection) undertaken in a vague dream called Concentration. Actually, we presently find ourselves obliged to say that we belong to one yoga or another (physical, devotional, etc.); like the free-masons who are divided into more than 150 different rites, or like the Christians who are obliged, for the same reason, to insist on belonging to this or that church! YOGHISM contains no such subdivisions which offer a mixture of Spiritual goodies.

Yoghism is ONE and ALL. It is a SYNTHESIS; the various experiences elevate the student to the sequence of states required for the final Enlightenment. Each of the yogas are indispensable, and there is no reason for separating them.

They may be presented together as a program of evolution. I am speaking to the Western world, because we must state that the people of India, for the most part, have grasped these problems. Rarely have I seen tolerance such as that to be found in the country of Ram, Krishna and Buddha.

Spiritual heritage and mystic predisposition exempt Indians from idle discussions on a system which they have been practicing from yore and on which they depend without restriction. But, as always, instruction is not for one who has already found the Path, but rather for one who is seeking it. I will then explain the means by which one can enter into contact with this Sublime Initiation of Yoghism.

The Yoghi is he who has fully realized himself. He is, in the veritable sense, the one who is enlightened; otherwise, he would be a student, a chellah, a sadhak. The Siddhis (powers) can be acquired very early along the way by means of Hatha Yoga. These forces sometimes culminate in vibbuties (divine glory) and the Yoghi becomes a SIDDHA, but he never calls himself such, because he who is Perfect knows that there is always something which remains to be done.

Jivatma and Paratma must be in full union in order to be able to claim that YOGA has been achieved. Jivatma (individual soul) and Paratma (universal soul), when in perfect balance, produce that final sublimation which constitutes YOGA (Universal Identification). Yoga—Shastra is the science whereby the

secret Knowledge of the union of the incarnate spirit with the unlimited spirit is acquired. This affinity of the two polarities is very complex, in matters of Yoga. I postulate no duality, and, moreover, I suppose that it is necessary to understand that there exists an identification; not as between two emanations but, rather, as a reflection of the same SOUL (understood in the theological sense), or it could also be explained as a contemplation of a projected image. Stating it in a different manner, it is, up to a certain point, as if a person beholding his image in a mirror were to think of integrating himself into that image. The image in the mirror represents our incarnate spirit which believes itself to be really alive as it moves within this frame, getting still more excited if we let streams of water run across it; if we were to behold ourselves in a mirror placed in a fountain full of crystalline water, we would have the exact representation of our material life, believing that it is the true and objective one, whereas in reality it is the subjective, the illusion (Maya). Our true individuality is not there, and, moreover, the real I cannot be the image in the mirror...! and this is why I always have held it difficult to assimilate the duality, Jivatma-Paratma, represented as two different figures. If they come from an identical source, why now the necessity of their separation in the process of evolution? One always has the impression of two forces in opposition as the way of finding the equilibrium, Jivatma-Paratma, when one reads something about the mechanism

of Yoga. I am not the only one who affirms this, nor have I ever seen anyone really explain and analyze the perennial nature of the Great All inside the subjective and limited permutations which result in this Maya, the magic of existence on the physical plane.

Adhimuttikalakiriya is voluntary death; privilege of the bodhisattvas¹⁷, who need not submit to return to the 18 kammic states but choose the moment and manner of leaving their physical bodies to reincarnate with better possibilities for helping their fellow creatures (the rite of freemasons called the Order of Schrepfer is based on this concept). The eighteen states are mentioned as the eighteen ways to realization, in the Bhagavad-Gita; wherein Krishna (divinity under human form) teaches his pupil the most important aspects of knowledge and, above all, the evolution of the nature of the soul, the definition of man and the duties that must be fulfilled. The great moral lesson of this doctrine is based mainly on the renunciation of the fruits of action. The Celestial Chant is an Indian poem, wherein the dialogue is held before the battle of Kurukhetra in the beginning of the 4th world-Age. The chapters of this work are characterized by a lesson which may be classified under the name of:

- | | |
|------------------------------|------------------------|
| 1. Arjuna Visada Yoga | 6. Dhyana Yoga |
| 2. Sanhya Yoga | 7. Jnana Vijnana Yoga |
| 3. Karma Yoga | 8. Akshara Brahma Yoga |
| 4. Jnana Karma Sannyasa Yoga | 9. Rada Vidya and Raja |
| 5. Sannyasa Yoga | Kuhya Yoga |

- | | |
|-------------------------|------------------------------------|
| 10. Vibhuti Yoga | 14. Gunatraya Vighaga Yoga |
| 11. Visvarupa Darsannam | 15. Purushottana Yoga |
| 12. Bhakti Yoga | 16. Dava Asura Sam Payvibhaja Yoga |
| 13. Kshetra Kshetrajna | 17. Shraddhatraya Vibhuga Yoga |
| Vibhaga Yoga | 18. Sannyasa Yoga |

Just as the 119th psalm of the Bible offers the 22 major keys to penetrate into the cabalistic arcana of the Secret Science of Christianity, likewise the 18 chapters of Bhagavad Gita give the model standard of life for the four periods during which man must evolve. Those standards of life are called ashram¹⁸ in India and mean: way of existence, or stage of life on the way to realization. In other words, one has to proceed according to the following stages:

BRAHMACHARIA; a life consecrated to divine subjects (study, prayer, etc.). The brahmachary makes a vow of celibacy and abstinence from all pleasure.

VANAPRASTHA corresponds to the stage during which a man retires to a wood (or any other solitary place) in order to study the Scriptures and devote himself to meditation.

GRAHASTA is the stage of a householder. Not only does it refer to the behavior of the couple but also to the Initiation of the wife and the teachings for the children (in a philosophical sense). It is the period of ceremonial : consecrations on the family Altar, blessings and diverse rites.

SANNYA is renunciation of the hope of rewards. In this last

period there is no need to stop external activities but rather to establish oneself in a mental state of detachment from the fruits of action. The practice of SANNYASA is undertaken when the candidate feels capable of giving up worldly and social things completely. The SANNYASIN is, therefore, a hermit, possessing nothing, who wanders from one sacred place to another in pilgrimage and who is recognized by his querrua¹⁹.

In these different stages towards final realization, Yoga performs its part, because every accomplishment in the path of perfection is a Yoga. But it is quite a pity to have limited, so dogmatically and strictly, the various aspects of Yoga. The limiters, whom we may classify as technicians, have defined Yoga within four distinct categories:

HATHA-YOGA, union through force (physical aspect),
 MANTRA-YOGA, union through the word (prayers, invocations),
 RAJA-YOGA, real union (principle of synthesis) and
 LAYA-YOGA, union through dissolution (refer to page 45, Adhimuttikalakiriya).

From this division the other yogas have arisen, because when two parts exist out of one sole thing there is no reason to not add a subdivision, and that is just what has happened in the case of Kundalini Yoga, Karma Yoga, Kriya Yoga and many other yogas, according to the different manifestations of human inspiration. The mistake comes, above all, in the dogma which has been added to every branch. As I see it, Yoghism strives to unify the control of tendencies of the consciousness

FIGURE No. 4

The trimurti of the subterranean temple of Gharapuri which is on a small island of 60-70 acres, inhabited by some hundreds of natives, in the Sea of Oman in front of the western coast of India. The name of Elephant Isle of Garapuri was given to it by the Portuguese, who when debarking met with a stone elephant. Its Indian name is only Garapur. The island is famous primarily for its past, and its fame comes from its caves or rather its hypogeum of Brahmanic origin, its native name being City of Caves. A well of clear, fresh water from a subterranean source served the needs of former brahmans, and it is now considered to be a source of miraculous and beneficial water, sought by all pilgrims visiting this place. Now it is more admired for its aesthetic attractions than in a religious, devotional way. Gharapur is not a sacred place anymore but only a site of curiosity, though centuries ago it was a Temple of Initiation. The underground temple is very well preserved in spite of its having been constructed in the 7th Century and undergone the assaults of Christians, who destroyed the statues. Many statues are dedicated to Vishnu (second divine person) and to Sarasvati (spouse and mother). Cut wholly into the rock, most of them reach a height of three to three and a half meters. In the background in the central hall is an enormous representation of the Trinity, Brahma-Vishnu-Shiva, placed on a great altar. The heads of this sculpture measure more than two and one half meters high. A dozen niches decorate the walls of the main hall—holding statues two meters high—with scenes of Vishnu's life. Other statues are placed on pedestals on the sides, and small, secondary altars are to be found in the adjoining rooms.



FIGURA Nº 4

and to acknowledge that all of it necessarily constitutes a series of metaphysical realizations. There should exist ONE SOLE VERITABLE EXPERIENCE!

Whatever REALITY may be, the final stage must be identical for everyone. Thus, I imagine tourists ascending a mountain through diverse paths towards a common aim: the top. Even though the paths are different for each expedition, all follow the same procedure to climb the mountain: slow, measured steps, ropes, knapsacks on their shoulders with supplies, rest on the route, encampments, etc. In the climb to the top of perfection, one also needs to follow one same process, although with the variations of the different paths.

There are eight rules which must be observed in any yoga. They are the basis of indispensable discipline, like the laws which govern the universe. In the same manner, a human being must eat, sleep and breathe in order to live. He can control his acts, extend his functions, but his existence cannot, normally, be accomplished without following these precepts, at least during a given period, or progressing up to the definitive abstinence (the latter case does not enter into discussion at this moment). Naturally, it is quite reasonable that a human being, one who wishes to live, anyway, should be compelled to follow certain well defined laws, at least in the beginning of his life. A child must follow a discipline with regard to his sleep, his food, etc. in order to be in condition to be called a living being.

I have always stated that the only difference between an animal and a man is the capacity to think. If a man lives mechanically, eating, drinking and sleeping, he places himself in the animal state. A materialistic man, who defends the thesis of atheism, is simply a spiritually animalized being, in the common sense of the word, to the point of retrograding into the previous state of his evolution along the historical continuum of complete life (mineral-vegetable-animal-human-suprahuman).

On the mental plane, the division between these two categories of individuals justly characterizes Humans as materialists and spiritualists²⁰. The mental plane includes two stages, one inferior and one superior. The former is the perfected animal or savage man, and the latter is the perfect man who is ready to pass to the state of god-man.

The fact of living in a region which is called civilized or belonging to a category of individuals collectively called nations or of holding university degrees, does not necessarily guarantee that one has transcended the inferior mental state. Some individuals, instead of benefiting from these hypothetical qualities, avoid REAL THINKING and live in complete discordance with the natural laws of human evolution through such practices as absorption of narcotic poisons, tobacco and alcohol (causing the loss of equilibrium of sound reasoning), improper nourishment and, above all, nourishment from the meat of animals, which is opposed to all laws of common sense. It is not uncommon in the West to see distinguished holders of diploma ignoring the first rudiments of the sagacious life.

Hence, in Yoga there are eight basic elements upon which a human being must build if he is desirous of elevating himself above the animal level:

YAMA, Abstinences,

NIYAMA, rules of life,

ASANAS, positions of the body,

PRANAYAMA, breathing control,

PRATYAHARA, control of sensorial organic perceptions,

DHARANA, meditation,

DHYANA, concentration and

SAMADHI, identification.

It is impossible to avoid these elementary rules in whatever type of yoga the student has chosen because their fulfillment is so essential. Thus, I conclude by saying that we should not approach the various types of yoga disputing which is the best. I reconfirm my opinion about yoghism, the gathering of the rules of life into a synthesis, which presupposes naturally the realization of initiatic states rather than limited stages catalogued in the dogmas.

Yoghism becomes a concrete form of study for the control of physical or psychological perturbations. I mark my point of view with the most complete impartiality by saying that we have to follow the tradition of yoga in its transcendental application according to the periods of existence. In other words, the various yogas are tributaries of the one current

called Yoghism (flowing finally to the initial YUG which is the Alpha and Omega of all things).

The eight characteristics of evolution correspond to disciplines, all of which are natural and which are practiced, in a limited way, almost all over the world.



Y A M A

Yama (not to be mistaken for the God of Death of the Vedas) is the first of the series of eight principles of Yoga and is practiced, to some extent, by everyone. Respect for abstinence from killing, stealing, lust, etc. is to be found everywhere. Alas, conscience, being always too elastic, easily provides Human beings with the motives to allow the satisfaction of their vices and passions; therefore, Yoga Science presents a conduct to be observed rigorously.

Regarding the commandment not to kill, we note that it is not limited to the crime against humans but also includes animals. The simple act of accepting the meat of sacrificed animals is complicity in a crime. He who buys meat and thinks himself free from guilt is like the dictator who hires soldiers to do his killing for him. Surely, the eating of vegetables does not do away with killing, but it is clear that the "killing" of a carrot, a lettuce, a turnip, does not have the same consequence as does the organized killing by means of fishing, hunting or the slaughterhouse. Though issuing from a collective Soul, the "intelligence" of an animal is nearer to man's than the cellular consciousness of vegetables, even the most developed.

The admonition not to kill is mentioned everywhere among Hebrews, Christians and Buddhists alike: Exodus XX-13, Deuteronomy V-17, Leviticus XIX-16, St. Matthew V-21 and XIX-18, as well as in the first Buddhist pansila (commandment).

Abstinence from animal meat is specifically mentioned in: Genesis I-29 and IX-4; Leviticus XXII-8, XVII-10, 11, 12, 13 and 14; and also in Eastern Scriptures (Vinaya-Pitaka, Suta-Nipata, etc.).

There are also references in the Bible to abstinence from alcohol, wine and beer (Leviticus X-9 and 10) as well as some for those devoted to Christian life (Book of Numbers VI-2 and 3). In the same manner, allusion is made to those devoted to sanctity (Luke I-15), and the Great Master of Nazareth Himself has shown its importance (Luke XXII-18). Sannyasins, those hermits devoted to Divinity, are not found exclusively among Hindus; this sort of life is also practiced in other religions, for instance in Christianity, where the laws are given in numerous biblical passages (Book of Numbers VI-1 to 6). Therefore, these abstinences in Yoga, regarding violence, lying, stealing, coveting and lust, should be no novelty to Christians²¹ (refer to St. Luke XIV-26).

We could continue making quotations and references, but it has already been amply demonstrated, by religious authorities as well as by scientific analysis, that abstinence from animal meat, alcoholic drinks, tobacco, etc. is the starting point of evolution toward self-improvement; and therefore it is useless to insist further on this question. Whether in reference to the spiritual or to the material plane, what is named Yama in Yoga is, in ordinary life, a pure precaution against degeneration of the human faculties. The most illustrious names in History

make a favorable testimony for natural regimen. These include the great masters: Hanahpu, Quetzalcoat1, Huirakutchu, Osiris, Rama, Krishna, Lao-Tzu, Confucius, Buddha and Jesus. The greatest thinkers, to name a few, have defended the vegetarian cause: Pythagoras, Thales, Plato, Plutarch, Porphyrius, Epicurus, Diogenes, Homer, Heraclitus, Hippocrates, Socrates, Aristoteles, Seneca, Cicero, etc. Without partiality, the most diverse and famous names in science, art or philosophy may be named as having practiced this first discipline, to which 50 per cent of Humanity is devoted: Saint Peter, Leonardo da Vinci, Voltaire, John Jacob Rousseau, Humboldt, Nietzsche, Lamartine, Wagner and a great many other distinguished personalities. Yet half of the inhabitants of our planet have not accepted this elementary sign of wisdom, the first step toward final liberation, which should be manifested in an Age of Peace.

There are well-defined laws in life, and failure to observe them causes catastrophes like the fall of Atlantis or like the one which is being prepared in this moment, if the world does not stop in time! . . . The Cosmic laws are well established, and the violation of such a perfect order means that Humanity is heading toward its own perdition.

N I Y A M A

NIYAMA is the name given in Yoga to those regulations a human being must observe which naturally begin by an internal and external purification. In the first place, there is the inner purification, which is to say that one's spiritual condition cannot be correctly directed until one has realized the unity of all things in a world which vibrates in different tonalities (giving origin to the so-called mineral, vegetable, animal, human and suprahuman kingdoms). Destruction of one of those realms would provoke a disequilibrium in the Infinitely Great. If, instead of concentrating his energy on destruction, man would think constructively, our planet would have been reintegrated long ago into the original beatitude (I use this expression in order to remain within the theological line).

Has anyone ever thought of the patience required of a destructive spirit who wastes a whole day with a rod in his hand, trying to destroy a small animal, of only a few centimeters in length, which lives in a liquid element, molesting no one? The mental disorder that pushes a man and awakens in him an almost sensual feeling when he sees a fish struggling against death is well-known by psychiatrists. Morbid sensuality has been described too often to require the addition of my opinion about all the ignorant human beings who return from the woods with gun on shoulder and a collection of harmless little beasts in the bag. Whether as hunter or fisherman, they try to conceal

their inferiority complexes; just as the habitual use of stimulants (tea, coffee, alcohol, nicotine, etc.) serves to cover for lack of control (thus making the condition still worse).

In Spain, prior to a great bullfight, the precaution is taken of drinking copiously and eating big pieces of meat in order to be able to stand the sight of the bullfight. Never can a Spaniard "appreciate" this sight so well as when he holds a bottle of wine in his hand. The pleasure in seeing the death of the beast reveals, therefore, an unbalanced state on the part of the "devotees" of bullfights. Not being able to resist the stupidity of his contemporaries, man feels it necessary to animalize himself, taking meat for food and trying to escape the weariness induced by drinks and narcotics; all so that he will not overreact against the course which Humanity is taking at present. I know the usual reaction of the moment: there are great scholars who nevertheless eat meat, smoke and drink . . . well, I agree up to a certain point only, because I have already confessed in public, more than once, that I was in no way proud of my several diplomas. They only show my scientific stupidity; for what do my doctorates serve, if not to demonstrate that I have duly copied my predecessors without bothering about a personal opinion? What do my degrees and qualifications prove, except that I have fully accepted all the inexact and impotent science of our days? For example, we must agree that present day medical science is far from grasping the process of mummification, commonly practiced by

the Egyptians, and we cannot deny that our mathematics are merely relative hypotheses compared to ancient Numerology. I must confess that it was not in the university that I obtained the formula for the transmutation of metals, which in other times was a part of common Physics. Forgetting, thus, my own titles, I cannot be moved by the announcement of the titles of others, with exception to those titles applied to men of rank, such as: Einstein, Varcollier, Alexis Carrel, Marcelin Berthelot and other revolutionaries in science (or renewers of ancient knowledge).

Niyama consists of other abstinences in addition to the above mentioned elementary rules of life. The purification is not complete if limited to healthy nourishment; just as the body is not made to receive necrophagous food²², it follows that the spirit must be master of its habits (dominate its bad habits). Thinking is not easy to control, but it is not possible to reach spiritual supremacy without the capacity to think correctly. It would take a long time to analyze what may be called "correct thinking" but, of course, it is not a question of automatic approval of the sort of thought habitually recognized as good. For instance, the terms "good" and "bad" are mere conceptions, because anyone can define his own sense of "goodness" and "badness" without reference to the opinions of others. We have in our Ashram of Maracay, Venezuela, a notice on the wall which applies quite properly

to this case: "the freedom of each ends where the freedom of the other begins".

The fixing of universal moral rules would be the most complicated thing to establish in this world. What suits one, does not suit another. The many questions, concerning this subject, divide Humanity. In addition to varied social principles, there are many differences in point of view arising from biological reactions and from diverse psychological effects, according to time, place, race, etc.

I often mention the case of Tibetan customs which permit a woman to belong to five or six husbands. The inverse of this is known in the Near East: a man often possesses several wives. Which code represents the true morality? If we Europeans believe ourselves to be the only ones who are well balanced, we would do well to remember the statistics compiled by Sigmund Freud! . . . Personally, I undertook an investigation of sexual behaviour, but it was impossible to obtain an exact base for determining the frequency of cohabitation. All doctors, psychologists, biologists, etc. who have done the same research express the same conclusion: responses pertaining to the number of sexual contacts vary, in the statistics, from once to one hundred times per month. Numerous subjects indicated they needed as many as 1,000 copulations yearly. How then can we have a base for genital equilibrium? There is simply no law which can govern such

functions. The rule must be established according to the reason of life itself, to the sense of existence and the aspirations and ideals that have been developed. Good and evil are human conceptions that, in reality, do not exist except on the mental plane and according to the creation of each spirit; although there are acts which may be restricted on account of their character of extreme relativity, as we shall see later.

Niyama are rules of life which are more indispensable for the student of Yoga than for the yoghi himself. The inner and outer purification is regarded as a necessary discipline for the disciple of any and all philosophies. The merit of disciplines, the difficulties, the search for proofs to obtain instruction, are included in Niyama, which is one of the eight basic rules for human conduct, according to yoga. Niyama includes the study of science, of purity, of austerity, of efforts toward perfection. The morally right path emerges from these studies without our having to analyze it.

Furthermore, only when the adept has acquired the first basic element, YAMA, consisting of the abstinences, does he pass on to NIYAMA, which automatically gives him the key to his rule of life. The absence of sexual life does not necessarily mean absolute moral purity; however, the biological aspect is most important, as is well-known. The abstinence from "relations" is always required at the beginning of one's practice in yoga, just as it is required by all other mystical

and initiatic orders, as an elemental precaution for those who will face a supranormal dominion and undergo a mental tension for the development of magnetism, to obtain psychic forces or the faculty of contemplation; things which become unfeasible for those who neglect this rule concerning the control of the senses. The length or duration of this abstinence, as an elemental practice, depends upon the disciple. This means that once the yoghi has attained the complete or absolute dominion over his senses, he may choose any kind of life he prefers, because he has a complete control over his acts and, thus, is able to transmute the forces that have been loosened, according to the type of progress that he wishes to attain.

A S A N A S

ASANAS are bodily postures. Each movement should have a raison d'être, and the knowledge of gestures is most important for loosening vibrations as well as for the selection of tonalities to be given to these movements. It is said that man adopts 84,000 different positions, and the yoga science has chosen from them the most important ones, through which the body might exercise a biological and psychological control toward greater possibilities of evolution.

Eighty-four traditional asanas were consecrated by Hatha-Yoga (physical control). These asanas correspond in a certain way to the 84 families of animals living on earth. If the number of species of living creatures in this planet corresponds exactly to the number of postures chosen by Hatha-Yoga, there should be, consequently, a relation of Identification in the order of ideas.

Asana-Jeya is the complete mastership of the asanas and is recognized once the yoghi apprentice is able to remain in a posture for at least three hours. Truly, that lapse of time is necessary, together with breathing and adequate concentrations, in order to obtain an effective result, that is, in order to feel the effect of the asana.

Progressively, the official medicine in the Western world has recognized the benefit of the asanas, and numerous medical reviews and scientific publications have published works on the subject of Hatha Yoga. It has been **demonstrated** that sick persons have not only recovered noticeably or even completely but also that a new energy has been induced in the

patient through the practice of the psycho-physical exercises. Evidently, some of the postures are very complicated and are reserved only for those who wish to devote themselves entirely to Asana-Yoga. Two postures are advisable for everyone, making no distinctions regarding sex, age, or state of health: padmasana and siddhasana.

Endocrinology is fully accepted nowadays and through the observation of the pathological effects one sees that everything proceeds from the functioning of the so-called endocrine glands, thus confirming the Ancient Wisdom of India. It would be a pity if modern medicine were to believe that it has discovered something new regarding the application of endocrinology, as Yoga has proclaimed this mechanism for several thousand years.

The bodily postures are based on the fact that the glands need to be put into movement in order to obtain a perfect equilibrium, which will be manifested first in physical health and later on in the psychic plane. The chakras are the emanations of the endocrine plexus; in other words, the chakras correspond to the glands one for one. The main chakras are seven neuro-fluidic centers: they are the exact reproductions of the seven plexuses well-known by occultists and are the subtle effluvium of the seven principle endocrine glands.

Yoga has always proclaimed that the asanas are designed to reestablish order in the organic centers through the illumination of these chakras, in other words, through the strengthening of the equilibrium within and among these centers.

There have been similar statements made by modern medicine endorsing glandular equilibrium as a preventative of disease in the organism, starting from the most common illnesses up to mental disorders and those special derangements studied by Carl Jung. Psychoanalysis has based its science on the study of the glands and their relationships.

The medical treatment (psychoanalysis and other systems) of those suffering from nervous disorders constitutes a practical application of the lessons of the great Gurus of ancient India. Evidently, the asanas produce better effects in neuropathic cases and in rheumatism, arthritis and diseases related to the sympathetic system; although there is really no limit to the curative possibilities of yoga, since its action is felt by the complete glandular system. The method of Hatha-Yoga is based on the asanas and aims at the control of the organism and of the spirit, thus achieving effective results for all of the problems of humanity. It is well known that glands such as the thymus (anahata chakra) and the thyroid (viccudha chakra) produce immediate effects on the physical body, while others, such as the pituitary (agna chakra) and the pineal (sahasrara-padma chakra), work upon more subtle aspects. This corroborates the fact that each gland has several domains and that each one affects several sectors—in the physical body as well as on the mental plane.

Asanas have thus acquired great importance, and Hatha-Yoga is not an exhibitionist exercise, as some pretend, but rather a curative method for the body as well as for the spirit. Its mechanism, besides being acceptable, is in perfect harmony with modern science, as has been stated by several scientists and numerous ecclesiastical personalities.

P R A N A Y A M A

PRANAYAMA is the fourth basic element in the discipline of Yoga. It consists of the control of breathing, in order to set in motion several internal forces which will progressively establish a perfect equilibrium in the chakras. This respiratory mastership is based on two great exercises:

- a) external calix, whereby breathing is stopped after having exhaled all the air in the lungs; counting 8 beats during the exhalation, stopping and counting, mentally, up to 16 during the (empty) hold, and then counting 4 during the inhalation.
- b) internal calix is the exercise whereby breathing is stopped after having inhaled: inhalation is made counting 4 syllables, a retention is made counting up to 16, and then the exhalation is made counting to 8.

There are numerous exercises for breathing control which may become dangerous if executed without the guidance of a well-trained person. An unusual breathing rhythm may produce physical disorders, moreover, concentration on subtle points puts the beginner in danger of suffering mental complications.

My disciples have always practiced the common exercises of physical culture for at least three months before having undertaken even the most elementary respiratory rhythm. I ask students to undertake preparatory work for six months, in order to start the asanas with pranification, and I never

authorize the adepts to start the complete pranayama without having complied with one year of Yoga practice.

All things are a compound of AKHASH and PRANA (ordinary body and subtle body), the material compound and the creative force, the negative one and the positive one, the amalgam of a visible cell forming a material body and its vital essence, in other words: the physical and the spiritual.

When we eat food, such as a salad, the visible green leaf will produce matter for our organism, but the vitamins will be the source of supraphysical energy. While drinking water we should think of the liquid (akhash) penetrating our body and also direct the thought to the subtle part (prana) in order to absorb it also through our psychic centers (the accumulators of our vital energy). The lack of prana manifests the absence of energy which is well-known to sportsmen and which is not the tiredness caused by a rough ascension but is referred to by runners as "flannel legs"; in other words, that fatigue experienced by some of us after having taken a long excursion, a completely discharged and impotent feeling.

Prana is the vital energy, the active principle, the dynamic element. Quoting the great Belgian philosopher, Maeterlinck: "The mystery, the eternal and great mystery, is life." . . . yes, life, that divine spark of movement, is prana.

There are means for recuperating and increasing this

prana, this energy, and one means is offered through the PRANAYAMA. Generally, the rhythmic breathing is done as follows: sitting down straight, without tension, with the vertebral spine completely vertical, the chin slightly down and the shoulders back, while the hands rest on the legs. Start inhaling slowly while counting to six, for example, without too much effort according to individual ability. Retain the air in the lungs while counting to three, start exhaling the air slowly through the nose, counting to six and finally, count to three while having no air in the lungs. After having become familiar with this exercise, the number of beats counted may be increased progressively to 4, 5, 6, 7, etc.; and, after several years of practice, attain 60, 70 or more. Even though I have practiced this exercise regularly, I have not recommended it to anyone. This is a very beneficial exercise when practiced correctly. Nevertheless, I have been astonished to see the audacity with which beginners gulp air into their lungs without ever having practiced a preparatory method. . . . Certain occultist organizations advise their "clients" to perform breathing retentions; to which I have been opposed since having observed, particularly in America, the harm done by such practices which are performed hurriedly by those searching for the acquisition of supranormal powers.

It should be known, nevertheless, that regularity in rhythm is much more important than the length of time. In

order to measure time accurately, it is advisable to take into account the beating of the heart, taking care not to allow more than 15 beatings as initial time. Practice should be made until the oscillation of the cardiac rhythm is felt to be producing a vibration throughout the body. It should not be forgotten that the breathing retention requires the sanguineous irrigation of the lung's membrane. This means that the extraction of cardiac energy from the heart exposes it to the danger of fatigue, and it may also be predisposed to tachycardy. At the same time, we also put ourselves in danger of suffering injuries in the lungs and other complications in the respiratory system. All this should encourage us to meditate on the delicate use of the pranayama, which, nevertheless, remains an exercise of great value when executed under the guidance of a Master.

P R A T Y A H A R A

PRATYAHARA is mentioned in Yoga as the "suppression" of sensorial organic perceptions, but, from my point of view, it should be defined as the control of organic sensorial perceptions. Since the human being has habits and a mischievous unconscious mechanism, I believe that the expression "control of organic sensorial perceptions" is more appropriate.

I do not entirely accept the theory which Yoga proposes of suppressing the sensations (probably as a result of the fact that I was born in the West). Truly, I do not believe that it is necessary, even in the most spiritual sense, to "supress" the organic functions which have been placed at the disposal of our spirit for its evolution towards perfection.

Traditional yoga asks for the complete absence of emotions and even of sensations, while according to my reform principles (and this is why, indeed, I have used the word Yoghism) I consider it much more acceptable and balanced, in general, to execute exercises for the control of the senses.

I cannot conceive that one should come to this physical existence and be obliged to "kill" the senses and to accept grotesque mortifications. It would not be difficult to agree on this view. I do not have the time, here, to discuss flagelation or several other mortifications used by some "mystics" whom I am tempted to call "mythical". The sadism of the Inquisition is well-known, and I see no need to make any comments on the subject. Wundt, who was the first one to found a laboratory for psychological experiences, has already defined, very well, the mental aspect of this kind of corporeal suffering.

from a phrenological point of view that I wish to study them. To suppress a sensation is to actually "cool" one of these centers in the head, particularly the one corresponding to the sense or emotion which one wants to eliminate. In regard to "stopping the function" of these centers, we may very well ask ourselves whether such an action might not endanger our faculties, even inducing a state of imbalance. If the sensorial perception ceases to exist, the emanative functions are promptly obstructed. For example, should a yoga apprentice lack an indispensable organic function, in view of the fact that the phrenological centers have zones of transmission, the nerves would atrophy, and even more serious psychological effects would result.

When one wishes to have no light in an electric bulb, the current is cut . . . we would have to proceed along this line, but, since the switch cannot be eliminated, why should functions be "suppressed"? It is much wiser to operate as does a telephone exchange when its client does not wish to receive calls. Truly, the Gurus have tried to define pratyahara in the sense of CONTROL and not with the idea of "suppression". Why should a student be advised on the need for abstinence, when it is more correct to present the problem as one of transmutation? As Yoga offers no rewards, there is no reason for suppressions or privations which cannot be explained. Consequently, through my proposal concerning transformation and mastery of sensations, I look toward a more beautiful, stable, noble objective and healthier aspiration. In this case, since the student readily knows the reason for his sacrifice, he is able to see the need for

There is a great difference between "suppression" and control, and I ask myself whether the Ancient Great Masters did not mean the mastership of senses and emotions rather than the radical rupture of these sensations; nevertheless, I leave it entirely up to each one to understand this matter as it might please him. . . .

In this vein, I will make a brief analysis on a phrenological question. Do you know why the hen cackles while laying an egg? There are certain centers in the head which correspond to each one of the functions, and the execution of an action produces the warming of the center to which that action corresponds. The center reacts immediately, and at the same time it communicates the warmth to the neighboring centers. Since the center of the genital organs is very near to the center of the organs of the throat, it is easy to understand why the hen activates its vocal organ while laying an egg. This is true not only of hens. The need to produce sounds during the moment of the orgasm is well known—particularly in the case of those who perform the sexual act very often. The excessive warming of the center of the brain which corresponds to the sexual organ excites the corresponding center of the organs of the throat, thus putting in motion the vocal chords. This close relation between the genital organs and those of the throat is apparent in women during the menstruation period²³.

Hector Durville, Col. de Rochas, Baraduc, E. Osty, Prof. Charcot and many others have especially researched cervical protuberances and their magnetic emanations. It is

mastery, for the control of his instincts and, moreover, the need for controlling his sorrow, happiness, pain or delight. "Suppression", as described by some works about Yoga, would consist of putting an end to organic, sensorial perceptions and to sensations of all kinds. I prefer to teach the control of emotions, so as not to manipulate the thoughts of others nor to impose a spiritual dictatorship. The student is free, after practicing control for some time, to return to sensorial perceptions if he wishes to. This way there are no vows to be made but rather a progressive evolution of powers acquired through the natural will, accompanied by a perfect understanding for the reason thereof.

The systole and diastole are regular movements of the heart produced by that mysterious force called LIFE. These beatings are independent of our will and take place at the rate of 72 beatings per minute, in a healthy, adult male. I have controlled these movements, according to my will, to the point of increasing their number until the beatings reached 140 per minute: a simple exercise of control. However, I never had the idea of remaining in or living in that state, and some minutes later, I allowed my cardiac organ to continue its normal course. Why should a supplementary energy be produced when it is useless? The same thing happens with the pratyahara: AS long as control

is indispensable for the exercises of self-realization, or when it is undertaken merely with the purpose of acquiring an experience, it is convenient to turn all our energy towards that sense; but afterwards, why should we apply all our will to that work when the creative force is needed for much more useful tasks? I remember my first exercises of will power, which consisted of putting my finger on the flame of a candle during a competition organized by my cousin and myself when I was about 12 years old. This energy was applied with the purpose of obtaining a greater will power, and truly, my time of resistance was lengthy; but, nowadays, even having the ability to completely control the pain of a burn or the organic sensorial perceptions, I believe, would be useless except in a case of absolute need but never as an exhibition. It is preferable to live "as anyone else", in regard to small sorrows, and not to waste energy in futile demonstrations. This energy would be better applied to the intense vibrations of the collective evolution toward greater understanding, which will never be attained through phenomenalism but rather with logical analysis and balanced teaching methods.

"Suppression" is an aggressive act which may not be among the ideas of the Yoghi. To "supress" perceptions is to limit the liberty of life, a concept which is completely opposite to the ideal of the yoghi, whereas to "control" is to transmute in search of better results. "Suppression" is

contrary to the responsibility we have in this incarnation. The idea of "suppressing" the perceptions leads us to banish, forever, sensations which may be needed later on, in view of the fact that beings evolve and nothing is static. To suppress the possibilities of pleasure while "touching" would amount to suppressing the control of forms and things, which would eliminate an essential part of existence. Besides, we have no right to "kill" the life which has been given to us. The objective lies, therefore, in controlling the effect of "touching" in order not to fall into a mental excitement. However, using the "suppress" method on the sense of touch, it would be impossible to distinguish whether a plate were smooth or corrugated. Causes and effects should be seriously analyzed before undertaking the practice of sensorial "suppression". People who have unconsciously killed or blunted their sense of taste, with spices or strong foods, are not able to perceive the rather strong taste of millions of small worms, hidden in meat (they do not spread their putrid odor due to their coction), which are easily perceived by vegetarians even from faraway. The worms do not disturb butchers or necrophagous and carnivorous persons, because the sense of smell of such people no longer possesses its perceptive faculties. This blunting of the organ of taste or smell leads human beings to eat meat, to drink beer, wine and alcohol, to smoke, etc.; ruining their health and thus losing their birthright of progressive evolution. It is not

natural for man to progressively kill the body with the toxins in animal flesh, nicotine, alcohol and so many other noxious products. In so doing, he is actually "suppressing himself", due to the complete unconsciousness of his faculties.

Man should live naturally, which does not mean that he should follow only his instincts, because, after having surpassed the animal kingdom, we need to live with a human consciousness and not with an animal instinct.

D H A R A N A

DHARANA is equivalent to meditation, and it is one of the important points of yoga philosophy. I am correct when I say philosophy, because the real importance lies in the aggregate of the observed disciplines, which are not at all imposed but are freely consented to.

Dharana consists of fixing the attention on an object (subjective or objective). This attention need not remain motionless, but, in fact, there needs to be a visualization around the object.

The final state, called SAMYAMA, starts with this practice: attention, union, enlightenment.

Dharana is the attention which prepares for union with the object, that is, the concentration (DHYANA) which will unite the object and the subject, in order that the latter might be enlightened to universal consciousness (samadhi). Samyama is, therefore, the combination of dharana-dhyana-samadhi, which may be realized only if the adept has practiced the elementary disciplines for a long time.

Evidently, there are numerous persons in the Western world who talk about their meditation or concentration without knowing exactly what the words mean. This pseudo-mysticism is most dangerous for them as well as for all those who surround them. They demonstrate a perfect lack of balance which is repugnant to all serious searchers along this way.

It seems that people refer to "concentration" on a thing, or meditation on something, as merely a vague dream or fantasy. Many times I have heard very kind women, members of so-called committees, talk about their respective meditations to save souls, to help sick people, for the world's peace, etc. Their feeling is pure and is a wonderful manifestation of kindness, but it is truly not sufficient in light of the fact that these people are ignorant regarding the meditative process which requires a special state of consciousness and a deep knowledge of the laws of physics and of biological and philosophical mechanisms.

Dharana is the sixth element of discipline for the perfection of the individual. However, if a direct step is taken toward meditation ignoring abstinences, rules of life, postures, breathing control and mastery of sensations (Yama, Niyama, Asanas, Pranayama and Pratyahara), then this procedure could be an example of easy occultism, indulged in by those students who talk of Raja-Yoga without ever having studied the first lessons of Hatha Yoga, as if it were possible to enter the University without having previously attended elementary school.

There is a program for everything; the neglect thereof would expose us to the danger of dire catastrophe. Evidently, anarchical mentalities prefer to reject masters and discipline, baptizing themselves as "Raja-Yoghis" as is done by members of secret associations who boastfully pretend to have an initiatic degree without ever having practiced the least control over common human vices.

Meditation is the exercise of thought which consists of the fixation of internal sight over something. Care should be taken, before practicing meditations, to isolate oneself from the everyday world; but not to the extreme of losing, thereby, the control of one's existence nor falling into a state of self-hypnosis, which would be completely opposite to the doctrines of yoga and more related to the practices of fakirism.

Bodhidharma, the twenty-eighth Buddha, practiced meditation intensely: for several years at a time he would isolate himself, fixing his attention on a wall in order to practice this exercise in a perfect manner. The light-eyed monk, as he was called, left simple, clear instructions with his nearest disciples, but it seems that Zen, which was founded on the basis of his teachings, nowadays asks of its adepts much more than mere contemplation, which is not the same thing, according to my personal point of view.

It is true there are numerous contemplative orders in Europe, and the exercises practiced in convents and monasteries are very austere. I accept it, but they do not have the enlightening value of meditation as conceived by the dharana. Several orders of the Roman Catholic Church are very severe and carefully observe the disciplines, but the objective is always the attainment of a sort of ecstasy, which is the opposite of the Yogic idea of progress. The yoghi knows how to keep his calmness, his control, and his knowledge, while mystics, in general, do not take into consideration the state in which they are and merely search the final point, which is "beatitude" for them, a thing usually understood in the theological sense.

For his part, the Hindu mystic, who should not be mistaken for the yoghi, tries to establish contact with a supernatural plane through prayers, incense, enchantments, prolonged fasts, the atmosphere of the church, etc. . . . like the monks of the West, he wishes to feel the presence of the "superior Ego" while in a sort of "trance". It is evidently a "rapid realization" which may satisfy those who do not have patience for the work of real meditation; a work which really offers possibilities, not for a mediumistic illusion, as I am tempted to call it, but for a transcendental realization of identified consciousness with the domain from which it emanates.

Nietzsche was radically opposed to Bacon's humanism, because he preferred rapid transformation; hence his mysticism for greatness rather than goodness.

I do not wish to consider myself a "thomist". However, Saint Thomas Aquinas was always a source of inspiration and reasoned documentation for me. The Roman Catholic Church has taken him as a symbol of theology, because this learned man was one of its greatest erudites. Saint Thomas Aquinas was a disciple of Albert the Great²⁴, who was canonized in 1934. He studied positive sciences all his life and left teachings which consisted of splendid analyses. During the later years of his life he lengthened the experiences of ecstasy, which led him, naturally, to give up his writing²⁵. Saint Thomas Aquinas has left numerous works on magic and

occult sciences in general. His astrological aphorisms demonstrate that he had studied the science of the stars, in more than just the conjectural sense, because he offers a very serious esoteric astrology. This makes me think that what has commonly been referred to as his "ecstasy" was something far superior.

Dharana, Dhyana and Samadhi are internal states in a deeper sense than are the five preceding ones and may only be obtained through a synthesis of knowledge and intuition, reason and sensation, objectivity and subjectivity.

If meditation is practiced before having the proper intellectual knowledge, there is the danger of using one's fertile imagination to produce the most unexpected phantasmagoria. This kind of backfire has produced many of the patients in our great mental asylums. I always advise beginners to direct their meditations toward well-defined material objects. How can we direct our meditation toward a thing which is not perfectly known? It is amusing that some people pretend to meditate on God just as if they were watching the latest theatrical play!

It would be preferable to practice, for some time, the following example: Let us imagine a pencil. First, as the object of meditation for that occasion, we could put ourselves through a gymnastics of the brain by visualizing the wood which has served in the making of the pencil. Then, we could visualize the tree from which this wood was obtained,

etc. Once the brain is used to this kind of exercise, it will be easier to meditate on things of greater importance, such as the Moon, the Sun, the Polar Star, etc.

I do not like to give my students an example for meditation which is based on a determined and preferred image of God, as they will more easily arrive at their own divinizations if they retain their own conceptions.

Progressively, once the thought has wandered around the object, it should then be fixed more specially on the center of the object, in other words, nearer to the objective reality in order to limit the field of meditation and be able to pass on to concentration.

D H Y A N A

DHYANA is concentration with no further allowance for distractions. It is the focusing of thought upon an object directly into its own reality, simultaneously incorporating thought into the object itself; there is no more separation between the two.

Meditation involves only the focusing of thought toward the object, while in Concentration, thought becomes one with the object. Therefore, it is necessary for the thinker to experience a self-surrender in order not to have a consciousness thinking the object but, rather, a union of thinker, thought and object.

Dhyana is the last step to be reached before attaining the highest sublimation, and at that stage one needs to be prepared to leave these spheres behind at any moment. Meditation is an emanation of Spirit, so to speak, while Concentration is a springboard for the jump into enlightenment, which may take place in a matter of seconds since spirit itself is not separate from thought or from the object.

This is why dhyana is considered, in yoga tradition, as "union". However, I do not accept this definition completely, because it can be easily confused with the purpose of yoga itself (union), as well as with the definition of Samadhi which is commonly interpreted as union. Therefore, I think it preferable to define dhyana (concentration) as an inter-personalization of the spirit with the object.

While we judge an object through its form, weight, smell, etc., etc., we are limited in the physical world to the five usual senses; but within the dominion of meditation, when we penetrate more and more into the object and we concentrate our spirit completely in the very essence of this object, then we escape from its form, weight, smell, etc., that is, we are incorporating ourselves with it in a certain way.

Once an object for concentration has been chosen, such as a tree, the sun, God, one should not look for another object. The separateness of the past, present and future ought to be put aside, and all problems of investigation or solution should be eliminated. Once one is concentrated on the chosen object, one becomes eternally the immutable object itself, by means of thought. Were it otherwise, there would not be concentration but only meditation. In other words, dhyana is the final result regarding all things; it is the preparation for the state of identification: the samadhi.

Dhyana is by no means a self-suggestion towards a better state, nor is it a fixed thought, nor an incorporation. Just as words are in the air, so thought is in the spirit, and the object is in itself. This should not be overlooked, lest one miscalculate the field of possibilities accessible through dhyana.

The phenomenon of stigmatized mystics who, through will power, are able to develop marks on their bodies is well-known. Psychiatrists have verified, in cases of hysteria²⁶, that sick people can sometimes produce very strange phenomena.

Although stains of blood on the hands, head and ribs have been verified in women who are in ecstasy, this condition can also be produced in men; it is an incorporation through concentration on Christ.

Thought is able to emit a strong vibration through the act of visualization up to the point of actually materializing the thing in itself. It is not surprising that some very receptive people put themselves in trances and materialize bloody stains on their bodies (similar to the ones appearing on the image of Christ) after having contemplated these stains for some time.²⁷

Peter Charon wrote, in the year 1602, a very good work on witchcraft, entitled On Wisdom, which contains a very interesting passage (book I, chapter 16) referring to imagination as a way of explaining the powers which the supposed witch "believes" he has. How many hysterical women were condemned by the inquisition, who were themselves convinced of being real witches?

Commander Darget has taken pictures of mental images, and so has Blondot, who has demonstrated, with pictures, the emission of physiochemical rays. Likewise, Charpentier has proven that the emission of the N ray exists. All these tests represent scientific demonstrations of the power of the spirit to materialize itself.

An elemental experience comes to my mind at this moment: During my school years I was determined to demonstrate

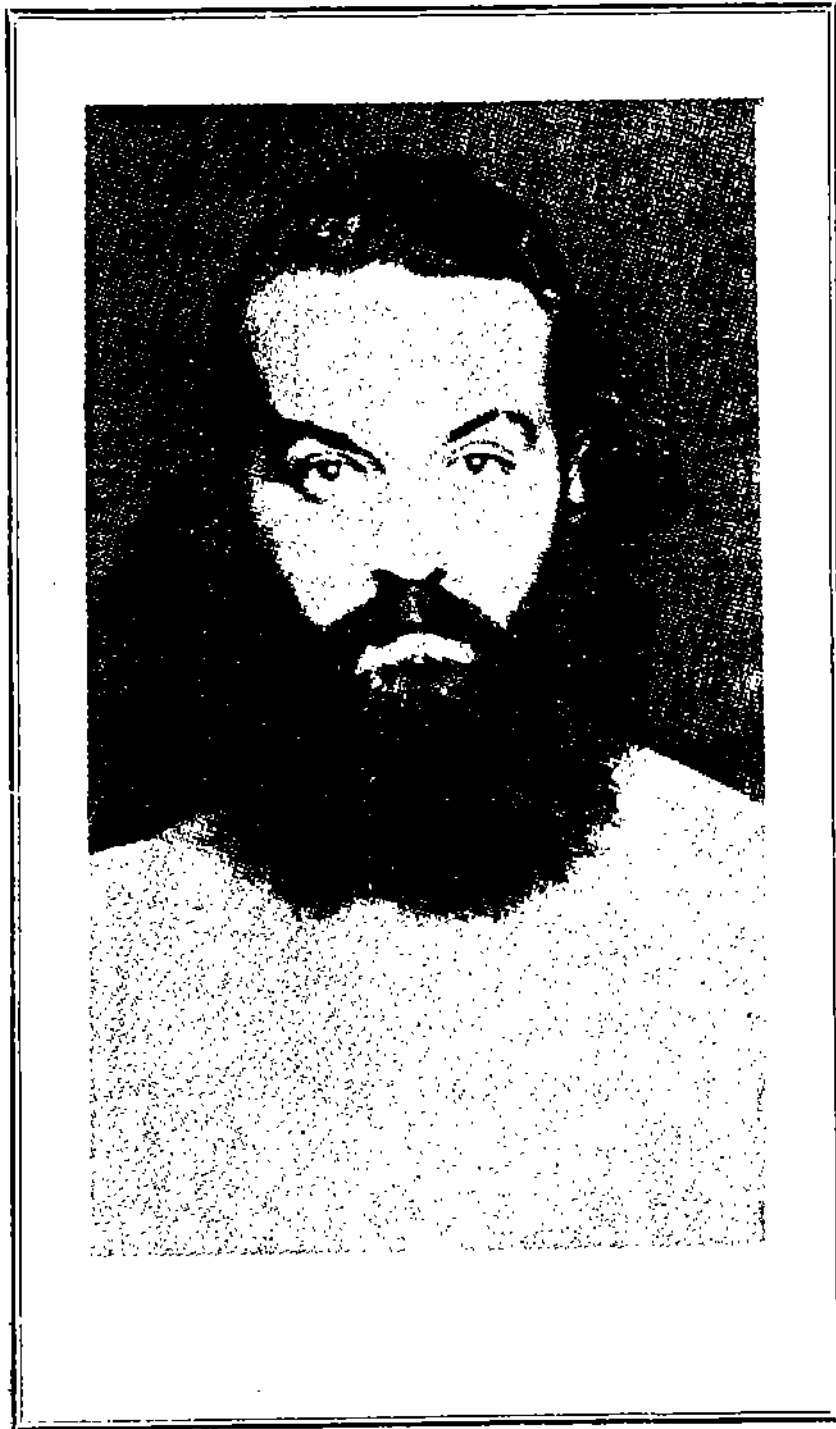
to my friends that I was able to produce the image of a yoghi in the sky. First of all I took the precaution of letting them contemplate, intensely, a small picture over which I had made a pencil dot in between the two eyes. Concentration on this dot had the purpose of fixing a mental image which would appear immediately as soon as they raised their eyes toward the sky, which was a wonderful screen for visualizing the image which they had just been contemplating a few minutes before.

That great illusion, known in yoga as maya, appears at this stage. This mayic (in Tibetan sgyuma) spectacle is exactly what should be avoided. The entire Hindu doctrine tends toward the elimination of this false mode of perceiving objectivity and subjectivity: the habit of inverting reality and falsehood without recognizing their true natures.

Dhyana is not an illusion of the senses, but it is the perfect contemplation of a thing which is considered to be real. However, this does not mean that contemplation focuses on the thing itself, but rather on its vibratory essence. Thus, the perfect yoghi always finds the initial vibration by means of whatever thing he confronts. The purpose of concentration is not to incorporate oneself into this thing, but rather to vibrate at the same universal tonality as it does, in order to find the Path toward the Absolute.

When Concentration is practiced with the purpose of obtaining something, as is done by some people, it is a very different exercise from dhyana, the concentration practiced by a Yoghi. Concentration is the supreme exercise practiced before one arrives at the final state of reintegration, and since this may be done by any means whatsoever, the yoghi may very well concentrate on a chair, on the sun, or on a divine representation of his choice.

The Yoghi is very far from actually turning himself into a chair, the sun, or the image of any divinity; to the contrary, his purpose is to give a point of support to the vibration in order to finally arrive at the state of universal consciousness which animates everything. This state of dhyana opens the door to Samadhi.



F I G U R E N o . 5

The Yoghi Chandra Bala after having experienced the
Samadhi.

S A M A D H I

SAMADHI is the final state, the identification, the only real experience.

Very much has been said about this state since, naturally, the entire yoga doctrine depends on the value of this final state which is, in a certain way, the goal of the Yoghi. Nevertheless, it should be made clear that the Yoghi does not have a predetermined goal, since he is working toward a realization that is different from a realization as understood by Westerners. Samadhi is not a reward. It cannot be compared with paradise or nirvana, and it is not the state of consciousness but the real plane of eternity, in the universal sense.

On our part, we have realized very well that everything is maya, that everything is illusory and illusion. Therefore, if we remain constrained in time and space, we are limited in our existence and in our expression. This is one of the first things which my disciples have realized: maya . . .

The common student of occultism searches for powers, but the disciple of hermetism and the student of esotericism easily understand that illusion leads us to take life seriously. The first realization of maya is the point of departure for all future comprehension. The seven preceding disciplinary states (of illusion) may be classified but the last one is the TRUTH. The samadhi is the answer to the vital principles

of the karmic law and to the final realization.

Once this has been conceived of, a great step on the way of Wisdom has been taken; the theoretical phase is over and it remains only to apply the practice in order to end this experience, which is: Life, as it is generally understood.

We admit that our thought is balancing constantly between the past and the future. Our spirit is busy with some problem of the future, or else it is contemplating itself in a past action. The act of thinking in the present is rather inclined towards the future and when one wishes to realize it, it is already in the past. Nevertheless, truth can only exist in the present, as it is inconceivable that truth could be something that has already happened or something still to come; that is, one cannot accept the idea that truth existed before it was thought of, or that it will no longer exist after having realized it for what it is.

Truth should be present, but it should be present in every instance. How can this be explained? As follows:

When a thought which is wandering in the past suddenly wants to make an excursion into the future, it should be stopped at the very instant in which it breaks with the past and introduces itself into the future, because in the middle of both there is an instant which is precisely the present. The present is scarcely the time of one fraction of a lightning bolt. Nevertheless, the thought should be stopped

and immobilized at that precise moment; and then, from this line of separation between the past and the future, we should strive to enlarge the thought, widening it in order to keep it in this state without vacillation. That is what the present is like, and the fixation of the thought in it amounts to being in the Eternal Universe: Truth.

In Meditation, the thought wanders between past and future, continually erring; while in concentration, the idea is fixed in the vertical line which constitutes the present and is moved no more. Alas, thought is always attracted towards meditation for a more or less lengthy period of time, which may vary according to how the exercises are practiced. Due to one of the mechanisms operative in the karmic law of Cause to Effect (the Karma), it oscillates outside the line of the present towards a past thought or a future idea.

Truth is Present and Eternal. Only outside the limitations of Time and Space may one glimpse the kind of reality which allows me to say: that during a dream, the fantasies are the real life as seen in the dream and that, during the active existence of everyday, life is a fantasy in reality.

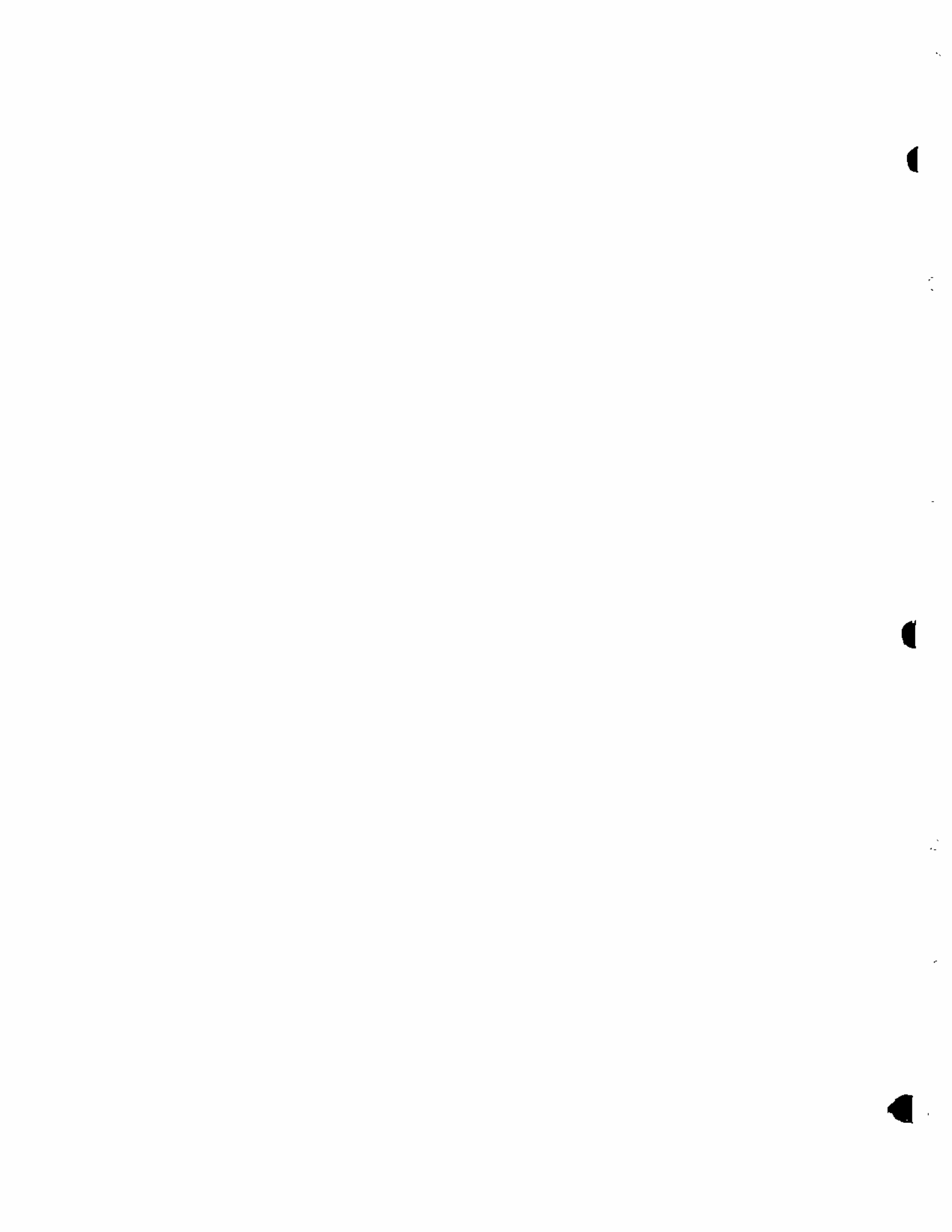
As long as we remain within the limits of time and space, we are in an error. Studies, discussions, analysis, observations, practices, doctrines, etc.: everything is illusion, magic of the senses, mirror of the spirit . . . only identification is real. Samadhi is the Identification with the

Great All, with Eternity, with the Universal in the Immutable Present.

All studies and experiences are designed to attain this state of reintegration into the Unique Principle of Intelligence.

This real Union of the Ego with the ego leads us to understand the impossibility of explaining it as the final Realization which should be experienced by each one. Very few are those, who, having tested this beatitude, have had the courage to return and offer their experience to their brothers in order to make them understand the Freedom each person has in realizing his own truth; this is because the experience always has to be personal. Nevertheless, the final culmination is the union of everything in Samadhi, the collective reintegration in ETERNAL INDIVIDUALITY.

O M ! . . .



PART ONE

EXPERIENCE

EXPERIENCE

The lips of the righteous feed many:

But fools die for lack of wisdom.

(Book of Proverbs X-21)

In reality, we are all masters and at the same time we are all disciples. I remember Paul Richard, who said to me in New York in 1949: "There are so many disciples who wish to teach, and so many masters who don't wish to learn" . . . and he was right! I verified that long ago, because for me, everything has always been a matter for study. To know how to listen is the best of lessons; another is that everybody can teach us something. How many times have I learned from the mouth of children and even from the examples of animals!

I have found a very fine sentence in "Christ in You"²⁸ page 11: "We are not able to predict future events, but at the same time it is certain that every individual forges the future, the direction and tendency of his events with the thoughts and acts of the present. You are to-day the result of your past".

Life is a chain of experiences, and the synthesis of its diverse actions constitutes spiritual realization. Every person who can teach you to take a step forward on this path is your master.

Excessive pride moves human beings who do not want to recognize a degree of advancement in others. It is not

important to know who is the greatest (the "great" will be debased and the "small" will be elevated); what is more important is to listen as long as there is something to learn.

We will never attain realization without constant study; our future depends on our present, which again is the result of our past. The question is not to know what is beyond the present incarnation, but to seek transmutation, since we are here (John III-3,7). We must be born anew, we must transform the vile forces into subtle powers, and this requires constant toil (John VI-27).

We all have much to learn, and at the same time we are all able to teach because the only real riches are personal experiences. Nevertheless, when these experiences are not truthfully transmitted, they may occasion errors. To learn is to be attentive, to listen to all theories before arriving at a conclusion. Who are those "initiates" who pretend to know all, but repudiate books, masters, doctrines, etc. . . . ? They ought surely to have studied the most varied works before adopting an opinion, listened to a master for a long time before knowing what makes them so proud, followed dogmas and respected doctrines before rejecting them. He who has not followed this path, what can he know? . . . where could he have received his knowledge? We know the reply of inspiration, of wisdom issuing from supernatural forces, of intuition, of divine revelations, but we must regard objectively, not

with the faith of those privileged persons who claim enlightenment. Even God employs nothing supernatural. All is revealed to the Initiates (Amos III-7): the star sprinkled firmament, the movement of planets, the magnetic forces are some of the many lessons from which the knowledge of God may be extracted. The Creator reveals himself by the macrocosmic symbolism which the Initiate can transmit in clear language, like the Magi who recognized in the sky the coming signal of the Christic Messiah.

Truth is indeed far above books, masters and doctrines, but before reaching thither, one must ascend the steps because either we know very little or too much. We know too much to be humble, to be pure and our reasoning always prevents us from rising by mere contemplation. On the other hand, we may know too little to realize fully the synthesis of all things.

In this regard, I think of the famous Emerald Table, key of all Wisdom, basis of all Occultism. This stone, on which the Laws of Knowledge were engraved, is attributed to HERMES TRISMEGISTUS²⁹. This "Emeraldine Table " is the esoteric monument par excellence and its interpretation was many times undertaken³⁰ and the understanding of its axioms gives assurance of complete mastership. All philosophers, occultists, mystics and investigators of truth have studied it for years, and it remains mysterious, like the great

monument on the plateau of Gizeh, before which the pupil was led and asked: "Wherefrom doest thou come, who art thou, and whereto goest thou?". And the Sphinx seemed to joke, saying: "Solve the problem if thou knowest, answer if thou darest".

The Emerald Table is the formula of the Philosophers' Stone, it is the secret of the elixir of eternal life. It is the Tao³¹ the key of all esoteric doctrines, the Universal Light. This revelation of immutable Laws is as follows:

- "True, without error, certain and most true;
- that which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Thing;
- and as all things are from one, by the mediation of one, so all things arose from this one thing by adaptation;
- the father of it is the Sun, the mother of it is the Moon; the Wind carried it in its belly; the name thereof is the Earth.
- This is the father of all perfection, or consummation of the whole world. The power of it is integral, if it is turned into earth:
- Thou shalt separate the earth from the fine, the subtle from the gross, gently, with much sagacity;
- it ascends from earth to heaven, and again descends to earth: and revives the strength of the superiors and of the inferiors.

- So thou hast the glory of the whole world; therefore let all obscurity flee before thee.
- This is the strong fortitude of all fortitudes, overcoming every subtle, and penetrating every solid thing.
- So the world was created.
- Hence were all wonderful adaptations of which this is the manner.
- Therefore am I called Thrice Great Hermes, having the three parts of the Philosophy of the whole world.
- That which I have written is consummated concerning the Operations of the Sun."

Some ask candidly why this hermeticism³² is not expounded clearly as a morality; why should truth always be veiled when it is so easy to offer a clear lesson to the world? And I ask myself whether such naive questions should be answered!

There has always existed an esotericism for the privileged and an exotericism offered to the great public. When Jesus of Nazareth spoke to his disciples he did not express himself in the same form as when he addressed the public, and he even said to those around him that there were many things which he could not explain to them (John XVI-12). Initiation is the tradition that preserves the sacred teaching which ought to be veiled, and it should not be confused with some ceremonies of more or less speculative associations which give titles of initiation: the act of conferring a vague degree and some prerogatives, is merely the testimony of having duly paid the fees!

Initiation, with a capital "I", is an experience which has to be lived, a Knowledge which has to be acquired, a Truth which has to be realized. . . .

It is particularly pleasant for me to have found in a Christian book like "Christ in You" the concept of reincarnation, which really represents a step forward in the evolution of religious History. (We know that the Catholic Church recognized the principle of reincarnation until the Council of Nicaea³³.) The worthlessness of books, words and letters is also pointed out in this same work (page 37), thereby departing from the usual lines of dogmatic teachings. All that we have in our scope is a source of documentation, perhaps a summons to our forgotten knowledge from our various incarnations.

In order not to force the spirits of some young souls, throughout the ages there has been a manner of divulging the teaching without presenting the stark reality to those who are unable to receive it. Esotericism, the so-called occult sciences and Initiation all demand the knowledge of keys, which are revealed to the adept when he is ready to receive them, according to the Grand Formula: "When the disciple is prepared then the Master appears".

The same book mentioned above says further: "I place those keys in your hands . . ." (page 40). This is decidedly a testimony of secret signs in Christendom, something that has been ignored for a long time. One has only to open a Bible in the middle to find Psalm 119 possessing 22 chapters (particularly strange since all others have two or three and

no more) each beginning with one of the 22 letters of the Hebrew alphabet. This universal key symbolizes the 22 arcana of the Quabbalah that are necessary for the interpretation of Holy Scriptures and which are altogether unknown by most people who explore the biblical mysteries. . . .

This Universal Key, the Bible, is an esoteric monument as is the Koran of Mohammedans, the Tibetan Bardo Todol, the Popol Vuh of the Mayas, the Zend Avesta of the Persians, the Zohar, the Talmud, the Vedas and all the sacred books which are works of tradition, preserving the codes of Ancient Initiation. To interpret them literally is to plunge into complete confusion; to understand them spiritually yields disappointments. We must realize them through total understanding, using the method which presents itself through secret layers which are superposed through the philosophical, theological, geometric, and esoteric systems, etc. . . .

Intellectual cognition is indispensable in order to have a correct idea of the universal mechanism of pure inspiration, by which we can elevate our spirit. The objective and positive root of science, or at least of knowledge, is the groundwork of the more subjective building that we desire to build in order to reach God.

But, is science necessary for realization? Is Truth to be found in Knowledge? It is not a question to be answered by yes or no, since it is impossible to conceive the reality outside the All, and absence of cognition cannot be admitted

except outside Light. In order to realize we have to know the All, and Truth is in the Light.

This stresses the need for a synthesis of Cognition and Knowledge. Many learned men are not wisemen, and many wisemen are not learned men.

Truth is the Eternal Word. Perhaps the wiseman of remote times was not like the wiseman of our time; the learned of the Middle Ages was not like a scientist of the 20th Century . . . but Truth is eternal, and therefore above all limitations of the learned and wise men: it is the Synthesis of both.

Science and Religion are the two indispensable polarities needed to reach Truth: by Science is meant the unlimited path of Knowledge, the so-called official science as well as the occult. Religion (from the latin, religare, reunion) must not be understood as an organized Church; its true meaning is a general reunion of the conceptions of Wisdom and of all doctrines studied with the purpose of linking the Grand Ancient Principles.

While studies, books, and instruction last, we recognize very well that limitations subsist, but all this is necessary before plunging into the unknown of Universal Consciousness.

The Senses and Reason, the two polarities of Magic, the Solve-Coagula of Alchemy, correspond to Intuition and Analysis; if we cannot obtain FAITH, we must recourse to study, because it is natural to utilize those two possibilities which are offered to us.

It has been said: "By Faith thou canst move mountains". Since no one has ever been seen moving mountains, we have to try something else. This does not mean that Faith is not an adequate means, but that those who possess this power are probably rare or they do not manifest it. At any rate, there are a great number of individuals who desire satisfaction; those who already possess Faith are satisfied, but what of the others? Well, they have to return to study, to reason, to intellect.

Truth must be Real. The reality is the Present. The Past does not exist, though it may have existed . . . but at any rate it does not exist; only the Present exists.

The future does not exist, but it shall perhaps exist . . . at any rate, it does not exist yet. Thus, solely the Present exists. To realize the Present is the sole TRUTH.

The story of Saliva-Hana, son of the carpenter Tachana, in the Puranas, is exactly the same story as that of the hero of Maya mythology, son of a father laborer of timber and a virgin mother . . . History is repeated. . . . Some thousand years later Jesus was born, supposed to be son of Joseph (Luke III-23); as is textually said in the ancient Syriac translation of the Gospel according to Matthew.³⁴

Jesus the Christ said in his Sermon on the Mount exactly the same thing that Gautama the Buddha had declared in his discourse in Benares 600 years before.

Western science, just now beginning to discover what is often called Psychology, recognizes that Yoga proclaimed the same matter thousands of years ago. Scientific discoveries are theories that yoghis knew from remotest times. Experience . . .

The History of Humanity is an eternal repetition just as spiritual evolution follows its course in the same manner in every individual. Experience . . .

The chellah receives instruction from his Guru, who before had received it from his own teacher, for the initiatic tradition is transmitted from Master to Disciple. Experience . . .

YOGA is a kind of life line, a system of experience which permits a more rapid realization of the Truth in its transcendental manifestation. Generally, people imagine that it is only a question of exercises practiced by contortionists! . . . This is a thorough misinterpretation of Yoga in general and of asanas in particular. As gymnastic exercises are healthy for the body, so mental exercises are excellent for the spirit.

Yoga offers a synthesis because its psycho-physical exercises (asanas) constitute a work of absolute control over both the organism and the consciousness. But to be a yoghi does not mean to be an exhibitionist. And if we sometimes absorb cyanide of potassium, nitric acid or sulphuric acid, we do this in order to prove that it is possible to eliminate poisons through a system of control, permitting a rapid cleansing of the organs. Those exercises, like so many other displays of power, must not be presented to the public notwithstanding persistent demands for proof and cries of "make us miracles" (Mark VIII-12).³⁵

Yoga is not a demonstration of powers or of control: it is a mental attitude, a tolerance of principles, a minimum of necessities, a succession of psychic experiences in order to realize fully the futility of the world and the reality of Sublimation.

The fundamental exercise is, of course, control in all things, but not the exhibition of mastery; it is the perfect equilibrium gained by surpassing the principle human difficulties. To this effect we have a Center in the organism which permits the development of the will towards perfection. I quote a very good passage on this subject from the work, Practical Yoga³⁶: "There is a center in the human body, known in the East as the 'Center of Crucifixion' which was employed as a symbol to reach Christic Consciousness thousands of years before Jesus of Nazareth was crucified. The Great Adepts of the East have said that the

Universal Spirit predestined Jesus to die on the cross in order to symbolize the Crucifixion of the Flesh".

I do not feel obliged to add any commentary to these lines concerning the sublime mastery in its highest example. The aforesaid center is located in the place where Ida and Pingala, those two subtle currents, cross the nape, and it has the ability to act through will power on the body of desires, situated near the medulla oblongata, thus completely controlling the habits and desires.

The instinctive habits must be dominated in order to liberate the spirit from the slavery of vice or passion. For example, a smoker is not aware of the sad spectacle that he offers because he is forced to live under the compulsion of his preferred narcotic. What a terrible inferiority complex those persons bear who need their drink or their pipe in order to be able to hold a conversation. What a horrible state it is to feel compelled to have in front of oneself a glass of beer, wine or liquor, or to inhale nicotine for better "control" or better "presentation of self".

The latest medical statistics have shown that drinks with a high or low alcohol content cause a large percentage of mental disorders, especially in Australia and the United States. The percentage of this disease is low in Buddhist countries and it disappears altogether among Hindus. Ninety-four percent of those who suffer from cancer have been smokers; but surely, the cause of this awful illness has not been

truthfully divulged since many physicians, in spite of being members of an anticancer campaign, are habitual smokers. But tobacco is a poison, and we must not forget that the Indians of America soaked their arrows in the sap of this plant before hurling them against their conquerors.

Surely, the first colonists, who were ignorant of initiatic rites, introduced the habit of inhaling the smoke of herbs because they saw the natives passing from mouth to mouth a pipe with burning plants; and typically, Europeans have used it in excess. In the most remote times the priests of the Temples had certain days reserved for the ceremony of inhaling the smoke of certain plants, under fixed astronomical aspects in relation to the influence of the day.³⁷ The custom was generalized with the use of a single plant by some sects, and later in several races in America and Africa, the tribes kept the ceremony of the pipe or rolled leaves (like coarse cigars), but they no longer respected a particular day. Ceremonies were practiced around a fire by nightfall, which was more like a recreation after a day's work than an ancestral magic.

The most important thing in Yoga is to overcome the desires, the habits. A yoghi may eat and drink and do all that seems good for him; he has vanquished the harmful aspects of things and, at the same time, vanquished the desire; he has no problems of his own, having banished them; he is no longer under the control of his lower nature: he escapes all those energies which he had to employ in the beginning in order not to eat this or not to drink that. The yoghi has overcome all these obstacles and lives without complications and without the innumerable necessities of ordinary man.

The entire yoga system rests on a concentration of energy directed towards self-improvement. Yoga is not a form of psychology, nor a philosophy, nor a religion, but it may be classified as a Vital Science, a system of improving existence with the aim of attaining Wisdom.

Whereas all the systems of many doctrines begin with subjectivity in order to attain objectivity, Yoga, on the contrary, begins naturally with the physical and material body in order to arrive at the more subtle states of spirituality. Religions all demand a blind belief, while Yoga expounds a concrete study. Philosophies are always lost in a labyrinth of more or less elaborate theories, while Yoga progresses systematically by means of personal experience.

Complete relaxation of body and spirit, strong concentration of the organism to provide it with a vigorous resistance, deep concentration so that the spirit might gain the power of control over matter, a dynamic respiration which rejuvenates the body and disciplines the spirit, such are the bases of this age-old technique which gives human beings extranatural possibilities.

Yoga is the secret of longevity, the key to mysterious powers, the greatest arcanum of realization. First the word itself, Yoga, ought to be assimilated to understand the value of Yoga is to realize half of the Path, of the Way; of the Tao. In Yoga one may enjoy things, but only for the joy that they transmit, not for the sensation nor for the pleasure of being their owner.

Physiology is thereby intimately connected with psychology. It is known which is the peripheric limit of the axons³⁸ of the sensitive neurons³⁹ which receive impressions from the outside world. The neurons which have large axons, have also very voluminous cellular bodies which preside over the nutrition of the whole cell. The large cellular bodies rest upon the anterior section of the central base of the grey matter of the spinal medulla and upon the corresponding parts of the basal ganglions of the brain.

It seems that the theory of synapses⁴⁰ has not progressed much since the last century; nevertheless, their presence with respect to the division of the end of the axon or of one of its collaterals must be analyzed cautiously because they

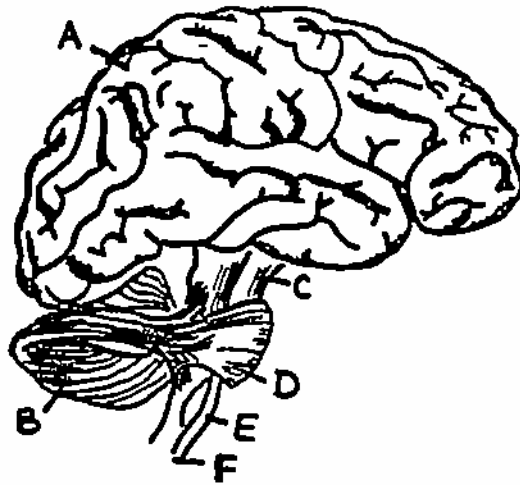


FIGURE No. 7

- | | | |
|-------------------|---------------|-------------------|
| A. Rachideal bulb | B. Cerebellum | C. Middle brain |
| D. Pons | E. Medulla | F. Spinal Medulla |

sometimes have branching stems which can envelope the cellular body of another neuron, ending in weak bonds which are in contact with the nearby cellular body.

The problem of mastery of the emotions must be examined in the light of these details of the neurological process in the sense that the transmission of the joy of things to the organism is a natural process, since it is a matter of the impression being received in the physical body and transformed by the concentration of thought that has been directed toward it.

There is no need to exploit the process, in order to experience a certain artificial kind of pleasure, by extrapolating the fundamental transmission of joy into a psychological sense of "ownership". Indeed, philosophically, the concentration on an impression, is, from my point of view; a "substitute" for truth, and personally I recommend its exercise only for those who insist on obtaining a momentary ersatz⁴¹ as a means to reach a basis for possible Realization.

We do not intend to study here the structure of the nervous system, but the neurological process should be known by the reader in order to appreciate its proper physiological importance, particularly that which is known as the metabolic process: catabolism and anabolism.

Every living cell is the seat of the metabolic process, and every neuron retains the two modalities of this process. The catabolic process is the partial decomposition of certain unstable and very complicated molecules which form the essential substance of the metabolic process. By such a decomposition, potential molecular energy or some chemical matters are converted into free energy, by means of which the cell is able to discharge its social functions. On the other hand, the anabolic process consists in rebuilding the molecular complex by means of oxygen and the nutritive substances that are absorbed by the cell from the blood.

The social function, the role fulfilled by the neuron in the economy of the whole organism, constitutes this physiological psychology, which Yoga identified a long time ago and which modern Western science is barely beginning to discover.

The social function of the neuron is to respond to the stimulus provoked by the catabolic change, thereby giving birth to the nervous impulse and leading this impulse through itself. Concerning the essential nature of this "impulse", science is still investigating to see if it is a physical change, as with the conveyance of heat or electricity through a wire, or the waves of a fluid under pressure in a tube; it may even be a chemical invasion into the neuron, as in the case of impulses created by outward stimulus. In a stimulated nerve the electric wave travels in both directions at the speed of several meters per second, and from this we may deduct that the impulse tends to become free from the substance of the neuron itself, going out in all directions.

On one side we have the general sensation of the impulse, liberated in this manner, and on the other the nature itself of the impulse; together they give us an idea of the necessary and delicate qualities that have to be employed for the mastery of sensations or the control of emotions. Yoga science long ago solved this problem by means of a complete system of psycho-physical exercises, that may be classified within the so-called reflex process in the spinal level: facilitation and inhibition.

The facilitation is the reinforcing of the excitement of a motor system, produced by the stimulus of a sensitive neuron, which in turn is simultaneously stimulated by another which is in contact with the motor system itself. We understand that the sensitive neuron discharges its new energy in the motor system itself and increases its excitement level, which had been lowered by the first reflex of the neuron (fatigue of synapsis). Thus, two stimuli simultaneously give rise to the expected reflex.

The inhibition is the opposite; it consists in depriving the motor system of the excitement of a sensitive neuron and is often the result of the simultaneous excitement of another motor system. In most cases the phenomenon of reciprocal inhibition originates from the enervation of two groups of antagonistic muscles, such as the flexor and the extensor of the elbow or the knee (also in the case of the muscles which move the eyes from right to left respectively).

The spinal arches of the sensory-motor muscles of the visceral system are different from those of the nervous system of relation. For a long time, physiologists, biologists, etc., have investigated to see if the process in the arches of the spinal region directly affects consciousness. It would be premature to answer such a problem within the context of the restricted and elementary ideas expounded here because there are numerous works on this matter.⁴² It seems that, regarding a complete understanding of the relation between the sensory

process and consciousness and also as to the study of the nervous functions in the light of philosophy, there are authorities who are not as yet fully recognized by physiologists and psychologists; among whom some outstanding ones are: Wundt, Lotze, Fechner, Helmholtz. . . .

There is an undeniable confusion concerning the delimitation of Natural Science, Metaphysics (the branch of Philosophy regarding abstract principles), Epistemology (the science of cognition) and Ethics (the science of behaviour) all of which, together with Psychology, form one entity: Science of the Spirit.

Psychology is the synthesis of Medicine and Pedagogy, and its objective embraces all aspects of human life. Such problems were dealt with only by the philosophers of Greece. However, we are not certain that the Latin scholars knew how to express, clearly, the concept of the Psyche.

In the first centuries of the Christian Era, Psychology merged with Theology (of the Christian church), emerging from the framework of dogma only after the Renaissance, when, at last, psychology was approached as a transcendental science. Sigmund Freud, the Pioneer of psycho-analysis, played a great role in this specialty, and even today his influence is considerable.

Evidently, like everything which attracts our modern science, Psychology was started by Greek thinkers. Plato, who treated this matter⁴³ at great length, does not win my complete approval, because, as do all from the Greek school,

he speaks of spirit and soul as one and the same thing!⁴⁴

As a yoghi, I can very well accept this unity of soul and spirit, but then we must also include the material body, because yoga forms the complete Union. What is the soul? What is the spirit?

"Outside the nerve centers there is no spirit", says Professor C.B. Bruhl. "Soul is brain in action, nothing else", stated Broussais. "Without phosphorus there is no thought", said Moleschott, adding that "thought is a motion of matter." Buchner stated that there is "no thought without brain", which amounts to the same thing said by Carl Vogt: "Soul is the product of the evolution of the brain." These affirmations display a poverty of arguments and a sad approach to the human being.

Of course, we have to accept the unity of the Being, but not in the same way as the "materialist", who sees in the Human a machine that disappears completely from the universe with the stop of the heart beat. . . . Man may be an undissectable unity, but he is also eternal because "nothing is created nor is lost". Complete destruction does not exist, there is only a division, a multiplication ad infinitum. It is elementary logic that when the body disintegrates, another thing is produced; its chemical decomposition begets a new physical form. Its emanation of gas must, perforce, originate a new astral form and its vibration start a new evolution. Or said differently, the material body is transformed into a new state; and there

is no reason to argue the fine quotation: "of dust we are made, and to dust we return". The astral body (soul) perhaps gives impulse to the spirit for a while, but must of needs recover a more ethereal form and unite with some magnetic field when the spirit (called vibration or intellect) is precipitated into free space, where, before its final reintegration, it necessarily evolves by linking up with the Absolute and taking consciousness of Universality. Finally, the following must be grasped: physical effects, as we have just seen, beget psychological consequences which are no longer of material order but rather of a more elevated vibrational plane. Then it is quite understandable that the Unity of the Human Being, when considered from the point of view of the materialistic theory, becomes a fiction because in reality individuals are composed of vibratory particles of the Great Universal Vibration.

The spirit is the real original essence, the physical body is our personality, and between both exists the plastic agent commonly called astral body (soul) which is studied in theology as if it were our real individuality. Seminaries reject the word "astral body", but, on the other hand, accept the term "aerosoma", which means the same thing.

Really, there is a difference, in function, between all these subdivisions of spirit — thought, imagination, intuition, intellect — as there is between soul, etheric body, the double, etc. . . . On the other hand there is ESSENTIAL UNITY, a

SINGLE origin, a UNITARY emanation; however, there is a variation of tonality and there are diverse vibrations within the polarity, and likewise a transformation of the Principle throughout the evolutive process.

Indeed, three basic bodies exist, three great divisions which are acceptable, and indeed accepted by all doctrines (simply with diverse terminologies). We must also take into consideration these three parts in the case of a physiological study of man, for why should we waste time in hypothesis and provoke discussions about details when it is easier to distinguish psychologically the perfect and whole Unity.

In YOGA neither one nor the other system is discussed, but instead they are REALIZED.

Man has always manifested himself in the same way, be it as a savage in the great equatorial forests or as a civilized being in cities. The same animal needs drive men in general: physical appetites and a thirst for devotion. Modern cults resemble the ceremonies for the adoration of Ancient Divinities; our present day religions are no better nor worse than those ancient faiths.

The books of Pheryllt and the scriptures of Pridian are antediluvian works which show that the Druids had received their great scientific knowledge from Atlantis. The discovery of the monument Stonehenge was a revelation to England, for it definitely proved that the origin of the Druids had to be sought long before the presumed date of 3500 B.C.

The transmigration of the soul was an article of Faith in Druidic religion (though not as important as the cult of the God Hu). Suffice it to know that 20 years of disciplinary practice were required for admittance into the Order; from this we can assume they surely had something much deeper at the foundation of their Institution.

Tacitus describes them as half-gods of venerable aspect. Rowlands says they were men given to Thought and ever occupied in enriching their Knowledge. Regarding their great learning and wisdom, an old proverb quotes: "None knows nought but God and the Holy Druids".

Druids are often associated with Magic; this is partly exact, but certainly we must understand by magic that domain of Physics left unexplained in the given epoch, because magic is a hyperchemistry, a super-Physics, and all that which is ignored today in these fields is classified as magic, even though in the near future magic will be incorporated into official science. The examples are numerous: the transmutation of metals, atomic disintegration, emanations, vibrations, etc.

The Druidic ceremonies can also be regarded, not as simple magic, but as what is named theurgy, in other words, initiatic mechanisms in a divine (theos) plane.

Sorcery, Magic and Theurgy correspond to supranormal activities in the various domains: physical, astral and divine, respectively. Sorcery corresponds mostly to hypnotic ability, the power of suggestion and the use of material in direct contact with the subject, not properly to real powers. However, this name has been wrongly attributed to some chiefs of tribes who in reality were Initiates.

The performer of magic⁴⁵ is much more intellectual and knows the laws of Nature, using them by means of an operating mechanism, keeping more contact with the sublunar plane than in a work of Lower Magic wherein special substances are used which act directly on the subject.

The Theurgist is a priest, an Initiate in the Great Arcana, who officiates with perfect knowledge of supranormal laws. He possesses Ancient Wisdom and has been elevated to

sublime spheres, permitting him to fulfil his work for the advancement of human unity and progress.

If we had not lost the whole treasure of ancient works⁴⁶ we would not now be inquiring into these matters. Since we regard them as occult SCIENCES they appear to be the result of men's imaginations, whereas in truth they constitute the Light of ORIGINAL KNOWLEDGE.

Isolated traces of manuscripts appear as the collection of Egyptian Papyrus in Leyden, Holland increases, but they do not date beyond the third Century. For instance, number 75 of this library contains traces of the passages dealing with a daily custom in ceremonies of Magic which induces thaumaturgic effects by means of mystic love.

Even though writings have been preserved through the centuries, it is only the oral teaching that is left of true Initiation. The parchments, keys and prayers are only points of reference. All sects have rules, manuals with dogma, formulas, seals, etc. which have correspondance with other indispensable mysteries; often having the knowledge of successive arcana but Initiation always needs to be transmitted from Master to Disciple. This is true for the most highly reputed Institutions and well-organized Orders, all the way down to the country sorcerer who passes on his secret before dying. The transmission of power from lip to ear is found everywhere.

At that time, in order to obtain the title of Druid, there was a process of Initiation which was so strict that it

required, among other things the demonstration of capabilities through merits and studies; numerous geographers, poets, historians, and philosophers gave information to the candidate. The Druids had to be astrologers (and astronomers in fact) as well as physicians (both sciences were united under Astrology), poets, judges, historians, and teachers of the people.

The Initiation was conferred in a grotto according to the legend of Enoch, who had hidden a treasure consisting of priceless secrets in the rock. It was the same in the Greek Initiation: the aspirant had to pass under a dolmen which had a very narrow opening in the rock (like that of the Essenes) to symbolize the birth to a new life, the REgeneration which has to be understood. During three days the candidate was confined in a sarcophagus (allegorically retained by the Freemasons in their third degree as a symbol of mystic death). This three days long imprisonment in a coffin is the alchemical emblem that Theology expresses as: "on the third day he rose from the dead" (The Creed).

The ceremonies which the Druid priests offered to the great God Hu, were emblematic celebrations symbolizing the escape of Noah from the Deluge in his Ark. Several mysteries were practiced and one transmitted to the Essenes is, for example, the immersion in water, which was later named baptism by Christians who followed the example of ASCHAI (the baptizer), Syrian name of the Essene group ELKESAI. Another test was to walk down an avenue past thousands of wild beasts, as practiced

in Central America where the aspirant has to pass his last night of initiation in a cage with ferocious animals.

Most mystic orders, esoteric or occult associations of today have only preserved the symbols of their initiation; only in the East has Initiation kept its true meaning. When we think of the two years required in the Pythagorean Orders for the degree of akoustikoi, of the five years of seclusion in the temples of Egypt before passing the portico, the ten years of meditation to step in among the columns of Atlantic Sanctuaries, we truly begin to sense the smallness of today's theologians.

Yet even in our time, religions possess an exotericism, or public teaching, and an esotericism reserved for initiates. The Druids also had a popular cult (exoteric) and a worship to the Divine Spirit (esoteric). Also the half-gods of the diverse druidic generations must not be confused but they should be understood as the Druids understood them, as Initiates, Masters, as a civilizing race in union with the Great All.

The Druids did not believe that God in his infinite greatness could be represented by images or confined within four walls; therefore, Nature itself served as sanctuary. It should be noted that the dolmens are of rough uncut stone not defiled by the hand of man. The Kebla, or Summer Church, was an oak tree whereon were inscribed the following inscriptions: Hesus on the right branch, Belenus on the left, Taraunis on the top of the trunk, Tau on its base, and again the name of God Tau in the middle.

The oak was venerated as well as the mistletoe, which was used as their emblem. On the sixth day of the last winter moon, the Priest went to the woods to gather these green parasite plants hanging from the dry oak branches, which were bare on account of the cold. This was a magnificent symbol of the budding life of dormant Nature in time of snow. The people stood near and the Great Priest, wearing a white tunic, cut the branch of the sacred plant with a golden sickle which was then received by other priests, also wearing immaculate garments.

The plant, untouched by the Sun, was distributed to adorn the houses. This veneration of the mistletoe was dignified from remotest times by the Christic cult, and enthusiastically adopted even by Christians themselves. Today we observe Christmas (also a Druidic holiday) with the external rites practiced by Catholics and Protestants, yet it is a ceremony practiced by communities of Druid Initiates.

The Christic Initiation today involves very few adepts other than a few esoteric groups of Christians. The institutions have become purely exoteric. The pretended descendants of Druids and Essenes actually possess only honorary titles regarded as matters of race or politics. It might be useful to state again that the Christic Initiation, which existed from remotest times, was the basis for the teachings of the Great Colleges, which almost from the beginning were divided into two great institutions: the As and the Sa. The Druids, whose Christic Initiation formed the base of their civilization which flourished

10,000 years ago, established a Northern college (As), while the Essenes belonged to the typical Southern colleges (Sa), whose Christic Initiation flourished about 5,000 years before the Christian Era. For this reason Jesus of Nazareth, of the Essene group, came to continue the Christic Law; he was Jhesu (Jao of Sa), Maestre of the Southern colleges whose name had to carry the letter Yod (with the value of ten), the initial cabalistic key of Jehovah (JHVH), of Jupiter, of Jerusalem and of INRI.⁴⁷ The name of the great Nazarene Master had to carry perforce the H of power (Man) in his monogram, and in order not to give rise to confusion, it is written IHS (Yod, He, Shin), expressing: Jesus Homo Solis, Jesus the Solar Man.

The Druids have left behind some very interesting traces which may be uncovered if one takes the trouble to examine their work closely. The alignment of the druidic stones, for instance, which are arranged in a circle, have been construed as cemeteries by some whose opinions amount to little importance; they mistake too quickly those places where menhirs and dolmens are posed in vertical and horizontal position respectively, which surely were never places of burial for the Druids but rather seats of ceremonies, though it is certain that the Celts practiced the cult of the dead, so the dolmens might be the "tables" for the "knocks" of the spirits.

The megalithic monuments of Carnac give a good idea of the arrangement of stones (these are located from Locmariaquer to a place near Erdeven) and also the 145 stones on the utmost

point of Exosse (Orkney and Shetland Isles) the 144 stones of Stonehenge and the 67 of Donegal, Ireland. All these testify to the practice of placing the dead near the sea in order to facilitate a quicker and easier evolution of their souls. It is very possible then to recognize such stones as tombs, and not, as it is held by spiritists, as the "speaking tables" of their epoch; it would be difficult to admit this theory because they are groups of stones arranged according to established laws, as we have already seen.

Plinius has very justly called the Druids Magicians, and the places which are still preserved intact certainly show their great knowledge. There exists near Paris, in the woods of Meudon, a strategic place for magic. Like churches built on favourable spots, often on the sites of temples reserved for certain cults, the stones in the woods of Meudon were also placed in a special magnetic spot.

Just as the cathedrals of the Middle Ages had their altars facing toward the East, the Druidic stones were always specially oriented.

I had already analyzed the menhirs near the well in the woods of Clamart and visited the caverns by the Observatory, which are sites for magic performances, but had never seen such conclusive testimonies of the ceremonies that were performed so many years ago as when I visited an opening in the wood, where the menhirs and dolmens are located in perfect order, the meaning of which cabalists can perceive and understand at once.

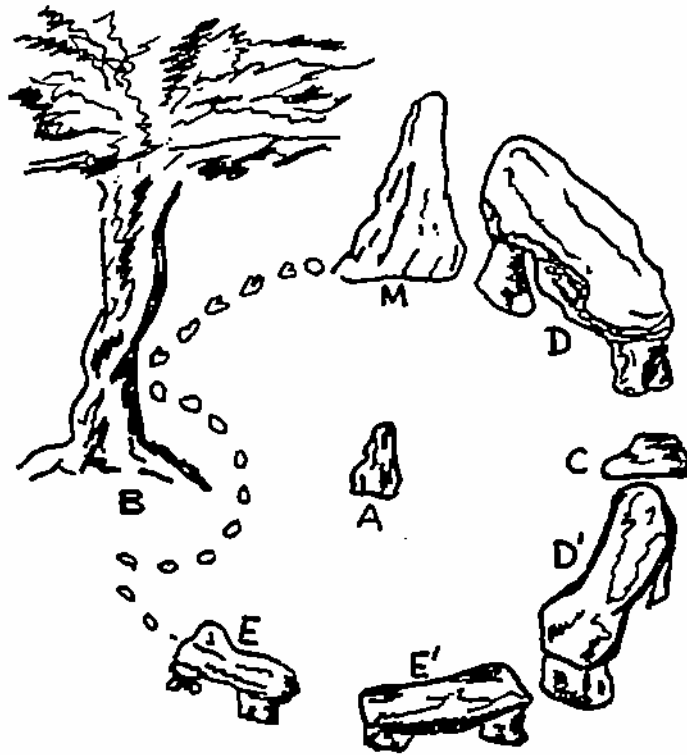
I stood on an avenue in the forest in the midst of marvelous surroundings; it was hard to believe I was only half an hour's drive from the capital. In the landscape a trace of prehistoric air is inhaled. There is a small stone, whereon we can still find traces of fire, and it is striped by big furrows, deeply marked by the friction caused by silex. This central stone, not very high, was the altar.

To the North is the menhir, $3\frac{1}{2}$ meters high, but how many meters deep is it buried?

Following a perfect circle of 25 meters of diameter, the size of the stones diminish by degrees; thus, the first dolmen is a little lower than the menhir, and it matches the one in the Southeast, and both surround the stone of power, which is in the East and faces the Great Entity (an oak marking in the West).

To the South there are 2 dolmens, stones of equilibrium which are smaller than the preceding ones, the last measuring only 75 centimeters.

The vegetal entity in the West had the purpose of receiving the shocks and at the same time linking the triangle of apparition so well known by performers of magic. This tree is connected to a menhir by two small stones; the last small dolmen is encircled by an arch of stones, planted at a distance of 20 centimeters from each other. The oak itself is surrounded by a semi-circle of stones, the circumference of which is visibly formed by the group of stones which connect the tree to the dolmen and the menhir (see figure 8).



F I G U R E N O . 8

Elements of a magic center of the Druids in the woods of Meudon near Paris:

- A. central stone, which was the altar.
- B. the oak or vegetal entity, the purpose of which was to receive the shocks during magic performances.
- C. stone of power.
- E. and E'. stones of equilibrium.
- D. and D'. dolmens of base.
- M. Menhir which was 3.50 meters high.

The scope of action of the superior psyche can extend to the limit of Cosmos. It is not necessary to localize it, and if nothing appears with perfect clearness to our physical senses, we have to grasp the statement of the Secret Doctrine which says: "Interstellar space contains celestial globes in the Ethers that are invisible to us".

Without touching on the problem of the plurality of worlds, it is useful to realize that the Cosmos is inhabited by living beings whose psychic bodies we cannot imagine. Among them the Hamadryads, the Sylphs and the Nymphs, whom the Druids mention.

In the same way, we have only a vague idea of the fluids which surround us, the theories of vibrating waves or the electromagnetic phenomena. . . . On the other hand, no one is ignorant at present of the influence of the word (prayers, mantras) of music (chants, liturgy), of perfumes (incense, smoke) on the mental state. Also, the effect of colors and of food, on the psyche. These effects are due to the correlation of ethers, or the transformation of physical energy into psychic powers. The whole power of the Magician consists in catching these dynamoetheric particles and employing them in a directed world.

Through the knowledge of Archeometry, all becomes clear and everything speaks a particular language. The Druids, as all Initiates, employed Archeometry in the constitution of their esotericism: the knowledge of this law is the open door to the understanding of all mysteries.

The archeometer is an instrument which the ancients used in the development of their religion. It is based on cosmic laws and is the canon of ancient art in its several architectonic, musical, poetic or theogonic manifestations. Archeometry offers the closest correlation between the stars, the colors, the sounds, the forms, and the letters of the various alphabets, thus supplying to the Initiates of future times the possibility of reconstructing immediately, by aid of some words or symbols, a religion in its totality or the most diverse myths without any error of interpretation, because the archeometric system speaks for itself to all those who know the rudiments of sacred sciences.

The 360 degrees of the circle forming the archeometer are as so many spectographic tonalities or vibrations of sonometry; at the same time the whole sky manifesting through each star, becomes a letter or a sentence which explains the secrets of the ancient traditions.

Besides the rites and ceremonies, the Druids kept in a constant relation with Nature through their perfect knowledge of the laws which ruled it. Again, the achievements of their Science are demonstrated by the nature and positioning of the pieces in the forest of Meudon, near Paris.

The moon image stands out clearly (see figure 9) and we understand at the same time that the oak is surrounded by the small stones in order to isolate it as a cosmic symbol from the rest of the figure, composed of the other stones of the group.

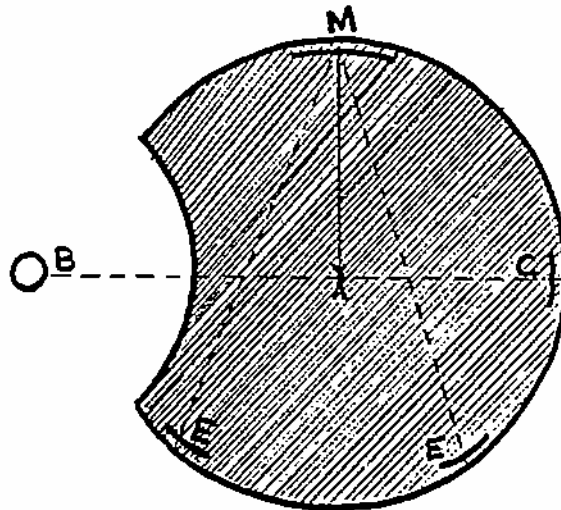


 FIGURE NO. 9

The form of the crescent moon (power in action) should be noted. The axis formed by the stone of power (the oak) marks the separation of the two worlds, and the force of the menhir is increased further by the power of projection which is given to it perpendicularly on the axis stone of the power-oak (east-west), and thanks to its antennae resting on the stones of equilibrium (north-south).

It is magnificent to see that these elements in action form a star of five points (see figure 10). This paradigm, symbol of microcosm, encapsules well the action of man in the macrocosm. The importance of the pentacle in magic ceremonial

is well known (the pentacle of theurgy), and it should be noted that the pentagram formed here is not placed inversely; the five pointed star with the head towards the north represents man acting over matter. Thus posed in the right manner (with the apex upwards), it is the sign of recognition of the disciples of Pythagoras, a symbol of creative action representing a man with extended arms and separated feet. When the pentagram is drawn inversely (the two points upwards), it is the symbol of destructive passivity represented by a male goat with lifted horns, lowest point corresponding to the beard.

Man can act upon matter in 7 different manners, and this is why the total sum of the elements of Meudon is 7. The Septenary has always chiseled human History:

7 notes in the musical scale.

7 principle colors in the rainbow.

7 states of matter.

7 planets in Traditional Astrology.

7 lamps in Revelations (Chapter IV, Verse 5).

7 degrees of Real Initiation.

7 Kingdoms of Nature.

7 differentiated ethers.

7 evolutive chains.

7 great races.

7 continents on our planet.

7 mortal sins.

7 Liberal Arts.

- 7 promotions on the mystic scale.
- 7 theosophical planes.
- 7 aspects of Hermes for Liberation.
- 7 religious sacraments.
- 7 principle endocrine glands.
- 7 chakras or neuro-fluidic centers.
- 7 Zephyrs of Knowledge.
- 7 Buddhist laws.
- 7 days of the week with 7 geni.
- 7 Churches of Asia (Revelations Chapters I-IV).
- 7 Spirits of God (Revelations Chapters V-VI).
- 7 virtues (Revelations Chapters V-XII).
- 7 practices of Kadosh.
- 7 Lights in the Menorah.
- 7 verses in Al-Fatiha, first page in the Koran.
- 7 senses to develop Mastery of.
- 7 years to form the brain of a child.
- 7 cyclic years in the psychological stages of human beings, etc.

In the same way as the worlds are manifested on 7 planes (Divine, Monadic, Spiritual, Affective, Mental, Astral and Physical), the spirit in its turn moves matter (Mens Agitat Molem) in 7 manners: solar, lunar, mercurial, venusian, marsian, jupiterian and saturnian. This is precisely what is represented by the planetarian concordance of the 7 points of the star formed by the megalithic monument near Paris.

The stone of command is the symbol of Jupiter, the

great lord of heaven, the planet of personality producing the leaders. Opposite to it is the vegetal entity that may be represented by Venus, which establishes the union between the worlds, the Greek Aphrodite, the planet of contagious joyfulness.

The Sun, materialized here by the menhir, is the starting point of the system, at the top of the group, and it illuminates the work (star pointing into the air).

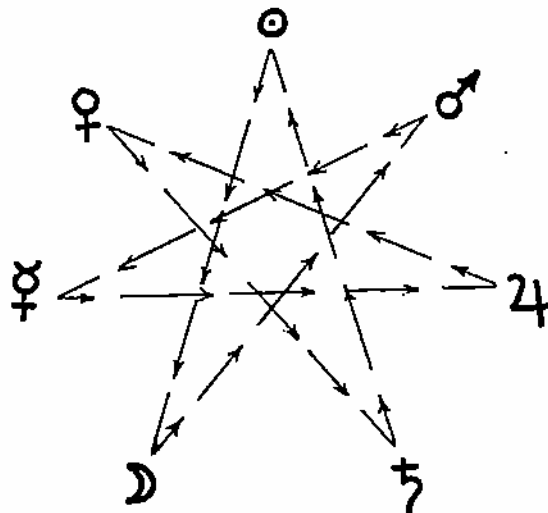
Mars, the Gallic Eso, is the star creating division, the stone of sacrifice, dolmen D (stone of base).

Saturn, inherent of maleficence, is the second dolmen D', with a symmetry corresponding to sanctification. Thus two bases are always in action in the ceremony: in the Mass, fire and water serve as symbols of this emblematic sanctification. These indispensable bases prevent accidents of magic and protect the performer when he is on the stone of power.

Mercury is the planet of intellect, which becomes the stone of equilibrium together with the Moon, which symbolizes intuition, characterized by the second stone of equilibrium (E and E'): reason and impulse are the balance of evolution just as these two small dolmens are the balance of the forces before the table of expression of the menhir.

Of course, it must be noted that this ordering has not been set up at random and that the menhir is very well characterized by the Sun, and not by Mars, for several reasons; the first of which and the most logical is the following: sketch an imaginary line starting from the menhir to the small dolmen E',

from there to the bigger one, then to the smallest dolmen and then to the stone of power, etc. From this line we see, according to planetary symbolism, that we have started from the Sun (Sunday), to arrive at the Moon (Monday), from there to Mars (Tuesday), then to Mercury (Wednesday), passing to Jupiter (Thursday), continuing to Venus (Friday), ending with Saturn (Saturday) and closing again the circle with the Sun: the 7 days of the week in perfect order form the 7 pointed star known as the Star of the Magi.



F I G U R E N O . 1 1

This whole arrangement is not a coincidence, nor are the elements of a radio station placed at random: the druidic stones have reasons of their own and we need not penetrate more deeply than this into the electromagnetic mechanism employed by the Initiates of yore.

Do not forget that what was known thousands of years ago was lost and forgotten and Science is only now recovering it. Our modern physicists are in fact, sorcerers, and if it is true that radio, radar, radioactivity, etc. might have been branded as sorcery two or three centuries ago, surely such things would not astonish the priests of ON, called Heliopolis by the Greeks, or the Initiates of 20,000 or 30,000 years ago. The magnificent science called Guametry, deformed in vague numerology, is a proof of scientific decadence like the poor "natural science" we have at our disposal today instead of that synthesis of knowledge of beings which was called physiogy. There is also the famous alchemy, which gave to Incas the gold-craft, to Egyptians the coloration of crystal, to the Chinese the dying of cloth, to the Atlantic Temples the knowledge of electricity, etc. Alchemy has been transformed into the "chemistry" of modern times, the efforts of which are wasted in the manufacture of pollutants of the soil, spoiling our food and causing premature deaths, not to mention the "beautiful inventions" which annihilate multitudes instantaneously and the war machines which are always ready to be used "for a good reason".

If the famous Zodiac of Denderah (or Tentira) or the

Aztec calendar are admired, this is not necessarily done out of understanding (realization) of the entire knowledge of their authors, for astrologers of antiquity were not "soothsayers" (these were only a small part, who could be considered as the lesser prophets), but the title of Astrologer required knowledge of astronomy, medicine, alchemy, philosophy, etc. The esoteric part of astrology is the basis of all religions, whether it be for the 12 tribes of Israel (in relation to the 12 signs of the Zodiac) or of the 12 gates of the new Jerusalem or the 12 sons of Jacob or the 12 Apostles of Jesus (who had 72 instructors, corresponding to the 72 semidecanates of the Zodiac, and 360 affiliates, symbolizing the 360 degrees of the zodiacal circle). We find everywhere the corresponding values of the 24 halves of the signs, of the 7 planets, or the 4 fixed signs (Bull, Lion, Eagle, Water Bearer), which are so clearly mentioned in Revelations IV, verses 4,5,6&7 and in the Book of Ezekiel, Chapter I, verses 5 and 10.

Astrology was preserved in the Western world by religious authorities. Popes, cardinals and prelates preached and taught it until the Middle Ages, the epoch in which decadence set in, and it seems that from thence Astrology was no longer well understood.

Freemasonry has the particular purpose of studying sciences⁴⁸ and from the first degree the initiation teaches the knowledge of the stars, both from a scientific and a symbolic point of view.

Besides General Albert Pick, whom I regard as a luminary of American Freemasonry, Frank C. Higgins, 32nd degree Past Master of New York, is noted by his articles on The Zodiac and Freemasonry, and he may be counted among those who have appeared as real M.:. M.:., as Stanislas de Gaeita, Eliphas Levi, Jean Marie Ragon, etc.

Higgins writes in "Ancient Craft-Masonry", article VI: "The secret doctrine of Egypt was the cult of the universal Jehovah, founded purely and simply on the advanced parts of the basic Sciences of the Ancient World and particularly on Astrology, Geometry, Mathematics and, what is most incredible to us but nevertheless authentic truth, on the highest knowledge of chemistry, optics, surgery, physical sciences and, it being obvious to mention, architecture, which in no part of the world and in no period up to the present was it so developed as it was in Egypt."

The author proceeds with equal insistence regarding the ancient knowledge which must be recovered: "The appropriate basis for the scientific study of Egyptology is not yet fully accepted by thousands of scientists, but masonic opinion has always held that Egypt was the land of the highest development of Freemasonry and that its pictorial characters on mummy coffins or on its engraved columns had very important themes hidden beneath the splendid camouflage of their grand ceremonies and elaborate priestly establishments."

A high knowledge of the esoteric field in general and

of masonic initiation in particular is evidenced in the writings of the S:.P:.D:.R:.S:. Frank Higgins. He refers specially to the division of the Zodiac in relation to Egyptian mysteries and to the eye of Horus, comparable to the one depicted in the triangle watching over the Temples.

The Powerful All-seeing eye of Masonry is derived from the eye of Assur of Babylon, which had eyelashes parted in three groups (3, 4, 5 eyelashes) from which the symbol of the triangle originated, the use whereof we shall see later. Utchat, Eye of Horus, can also be assimilated with those symbols of almighty sight or the immediate source of existence which is characterized by the Sun and then showing the infallible canon of time, space and number by the representation of the triangle.

It would take a long time to go into the details about the Holy Family of Egypt: Osiris representing Brahma; Horus equivalent to Vishnu; Isis who corresponds to Shiva, femininity; the trilogy Father-Mother-Son, whereby the identical representation of the Divine Triangle is very well understood: Asar, Ishah and Chr. Asar equals 162 (that is, Aeshch-Ra, solar fire), Ishah equals 216 (female principle) and Chr equals 108 (Nature endowed with life).⁴⁹

Thus we are able to form a triangle of: 162 (Number which is 3 times 54), by 216 (4 times 54) and 270 (5 times 54) as hypoteneuse⁵⁰ (the number 54 is the product of the Sun 5 and the Moon 4).

Noting that 270 is formed by 162 plus 108, we observe

the intimate relationship between Father and Son, between Osiris and Horus, between Asar and Chr, or as Christ said: "My Father and I are One".

Likewise, people have not reckoned the importance of 345, which is the value of AL SHDI, the Shaddai, the number which reveals Moses; the inverse of this number is 543, value of AHIH, ASHR, AHIH (Eye Asher Eyeh) which is: I am that I am, the Biblical sentence based on the name of Jehovah, symbolized always by JHVH (Yod-He-Vau-He).⁵¹

Taking thrice Jehovah and permutating the original letters (HJH, HVVH, VJHJH) we have thrice 26 or 78, which is what I might call the "theosophic" sum of Osiris (the progression of 1 to 12 equals 78).⁵²

The three Yods in the cabalistic circle represent this operation, which is God: Sanctus, Sanctus, Sanctus of Zohar.

Taking thrice the value of JHVH or: 10, 5, 6, 5; 10, 5, 6, 5; 10, 5, 6, 5 and dividing successively by 30 we obtain thrice the value of the solar year, which is 365 days and 6 hours, (365.6; 365.6; 365.6).

When the legend of Isis and Horus was converted into that of Mary and Jesus, it gave origin to the three years of public mission of the Great Nazarene with all his signs, continuing the mission of Vishnu and Horus (the same might be said with regard to all the MAESTRES who came as Messengers or Messiahs).

In the Zodiac, OSIRIS is the line of the triangle, one of the sides of which is drawn from the beginning of the Twins

and reaches the beginning of Virgo, thus embracing: the 3rd sign, Twins, the 4th, Crab, and the 5th, Lion, that is, 3rd, 4th and 5th; thus the symbolism 3-4-5 is revealed and this total of 12 contains something deeper, since 345, the Shaddai, means The Lord.

ISIS comprises the signs of the Virgin, the Scales, the Scorpion and the Centaur, the 6th sign plus the 7th plus the 8th plus the 9th making a total of 30.

HORUS is the larger side of the triangle, starting from the Goat, reaching the end of the Bull, making a total of 36, the ancient number of the Universal Sun (the secret root of 666!), being Horus, the Ram, as Agni, the Ram (related to RAM, the Great Instructor of India), that is, the Agnus Dei qui tollit peccata mundi (Lamb of God who washes away the sins of the world) of CHRistology.

The angles of 45, 60 and 75 degrees of the triangle thus inscribed in the Zodiac are the lineal translation of 3-4-5.

It can now be understood that the march inside the Temples was regulated in a certain way under the inspiration of an archeometric theory, and that Astrology will always remain at the disposal of human legends as a valid and complete expression of the macrocosm.

* * * * *

The science of planets has reference to domains far beyond those that we are able to perceive, and this rapid consideration of the Druids, the Egyptians, etc., gives an idea of the correlation among the diverse symbols of geometry, mathematics, astronomy, mythology, and religion. We have sidestepped momentarily from the natural course of our analysis of human necessities in order to better understand the immediate relations between science and religion, between macrocosm and microcosm, between objectivity and subjectivity.

Returning now to those physical appetites and those desires for idealistic attainment which all men possess, we must refer to psychophysiology, and to certain details which we have examined already. At first, however, it will be necessary to mention some preliminary ideas of phrenology,⁵³ that have not yet entered into the structure of this exposition. The phrenological art has been of great service to practical psychology. The study of the protuberances of the head is very interesting; it leads rapidly to astrology in its practical sense, and thus phreno-astrology came into being.

It is known that some protuberances or concavities of the head are indications of well-defined predispositions, and that the healing magnetism of passes, frictions and massages over these spots produces immediate effects.

I regret that there are serious investigators such as Count d'Puyfontaine,⁵⁴ Van Helmont, and M. de Rochas who cannot agree about those centers; and there are many other partisans of mesmerism, magnetism, and hypnotism, who have developed variations according to their diverse theories of "Polarism", "Volitionism", "Ondulationism", etc.

In any event, we know the experiences of Braid. While manipulating parts of the neck he excited certain bodily or mental manifestations, stimulating those organs located in the brain which correspond to passions, religion, etc. In addition to phrenohypnotism, diseased parts of the body may be cured simply by touching certain spots of the head in a special manner, according to the case. Grimes used a little of this method in his "science of electrobiology", but today the functions of phrenologic faculties are sufficiently known to be treated with precision, certainty and complete efficiency.

Also, endocrinology is now being studied seriously and even the most eminent physicians admit that the functions of the regulatory glands are not limited to the body alone. Likewise astrophrenology has increased in importance. It is perfectly clear that since celestial bodies vibrate as do all other bodies, and perhaps even more, there must be fluidic emanations and enormous magnetic influences. Simply by applying potassium iodide to a subject, an exteriorization

of sensibility is obtained, producing yawns and sneezing; ipeca, when applied on the head of a sensitive person, produces nausea, and when placed in a small bag on the abdomen of a neurotic, the patient vomits and evacuates. Bellicose crises are easily provoked in any subject by placing a small iron plate on his neck, and the actions may be varied by changing the kind of metal. Thus, it is easy to concede that the passage of Mars (a planet composed of iron, whose chromatic wavelength is 0.60) near the earth produces war on the surface of our planet; an occurrence related to the magnetism of this celestial body which activates warlike instincts. We have touched here a problem of metabolism, wherein Rudolf Steiner has quite rightly proposed the application of a vital system of nutrition in general, and a biological treatment in particular. Acupuncture, for instance, is also based on this knowledge⁵⁵ and so too was the medicine of Egypt and that of the Incas and of other Initiates of antiquity.

Just as each sign of the Zodiac corresponds to a part of the body⁵⁶ so the planets are also associated with parts of the brain. This close relation between human organology and that of the Universe has been demonstrated more than once, with macrocosm and microcosm in perfect harmony in order to fulfill the axiom of Hermes: "What is above is like what is below",

summed up by Pascal saying: "I would demonstrate that there is a microcosmic Universe in the infinitely small and would consider the proton as a central Sun and the electrons as satellite planets".

In the astrophrenological theory, the Sun and Jupiter are always placed in the upper regions of the brain (Sun in the rear and Jupiter on the frontal superior part), which are the seat of the moral and religious nature of the subject. Mars and Moon are placed in the lower parts (Mars in the rear and the Moon more or less near the temples); here the appetites and animal sensations are located. Venus is in the rear of the head and Mercury in the foremost part of the brain where the intellectual faculties dwell. The central part is reserved for Saturn. Zodiacology is not limited to overall considerations of the body merely, but every part of it can still be divided into zones of influence of a particular sign; for instance, the head is governed by ARIES in general, though divided into smaller parts correlating with the phrenologic zones of the following characteristics:

RAM: vitality, combativeness, AGGRESSIVENESS.

BULL: adhesivity, progeniture, TENACITY.

TWINS: form, weight, color, language, individuality, manners, efficiency, INQUISITIVENESS.⁵⁷

CRAB: nutrition, SENSITIVITY.

LION: firmness, approval, self-esteem, conscience, AUTHORITY.

VIRGIN: eventuality, time, order, calculation, SYSTEMATIZATION.

BALANCE: ideal, joy, friendship, IDEALISM.

SCORPION: destruction, division, ENERGETICS.

CENTAUR: hope, veneration, sublimation, ASPIRATION.

GOAT: acquisition, secretions, PRUDENCE.

WATER BEARER: comparison, construction, causality, MEDITATION.

FISH: imitation, gentleness, human nature, SYMPATHY.

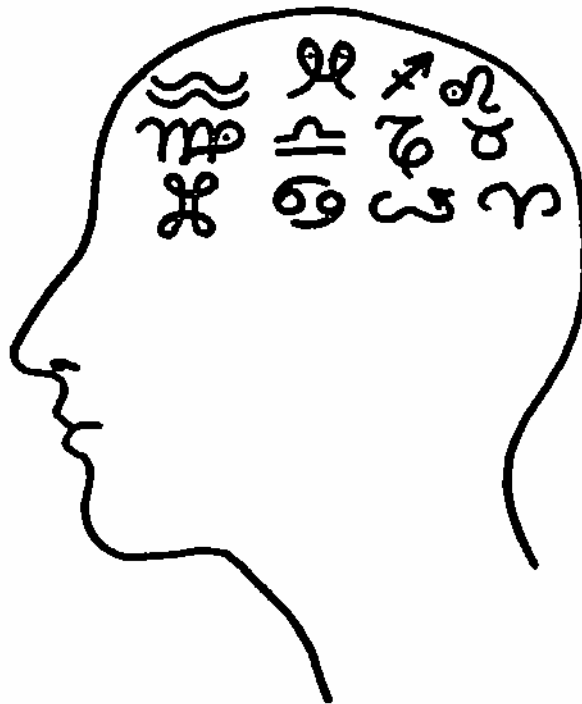


FIGURE NO. 12

Zodiacal location in the human brain.

It is easy to see the interest this could awaken, not only regarding the senses, but also concerning psychological effects, in view of our theory of Mastery and Control of sensations and emotions. The essential character of each sign and the zones of influence of each planet allow us to understand the enormous possibilities to be gained from this system.

The first elements of psychology are revealed in the philosophical works of Plato. His philosophy is known to be based entirely on the difference between the world of ideas and the world of phenomena (perceived objects). He analyzes the psychological concept particularly in his work: De Memoria.

While Aristotle's philosophy was inclined towards Art, he proclaimed in his aesthetics the sovereignty of the emotional plane of the senses in their psychological aspect as observed from the effects of piety or terror inspired by the Tragedy.

From then on it was not until the IV Century that there appeared the psychological treatise of St. Augustine of Hipo, one of the Fathers of the Latin Church, author of the famous Confessions. He, of course, pleads for the Christian dogma that man is fundamentally bad, but may be saved by the mercy of the Creator. To this effect, it must

be recognized that this conception gives rise to a mental dispute between Free Will and Predestination.

Saint Thomas Aquinas, the greatest of the Scholastics, devotes one tenth of his Summa Theologica to a discussion on the nature of man. He is inclined in favor of a moderate determinism and insists on a standard of unconditional "goodness". Here the relation to theology is most flagrant; the work refers more to religious experience than to pure psychology. The Thomists (disciples of the School of Saint Thomas) were in complete opposition to the Scotists (followers of Duns Scotus), who maintained a thesis of pure freedom independent of the dictates of reason, as against that held by the theologian Aquinas. Thomism has become the official philosophy of the Roman Catholic Church.

The road to psychological research was really opened by the famous French philosopher Rene Descartes. The Cartesian School which refused to bow to ecclesiastical authority is the flower of the Renaissance. The right to doubt and to pursue investigation without traditional bases was exercised by numerous thinkers of the XVI and XVII Centuries, and by Descartes in particular. His system rests on the complete doubting of all except one's power to think (his famous statement is "I think, therefore, I exist"). Through a process of mathematical reasoning he proves to himself the existence of God and admits the existence of a physical Universe created

by God and ruled by laws of movement. Animal life is regarded as a matter of automatic reactions, and so is the physical life of man. He studies the duality of man's nature from a psychological viewpoint; one part a physical humanity bound to the rest of the animal world and the other part thought, which is a purely human faculty. His great point will always be "cogito, ergo sum" (I think, therefore, I exist) and herefrom all his philosophy flows, as well as his psychological concepts.

I dissent from his whole dissertation on this point in his Discourse on Method, but only in the sense that the fact of THINKING does not prove strictly that we exist, but only that we exist in the world of THOUGHT! And if I consider the explanation which he gives to demonstrate that this reasoning is just, I find that he makes the following statement: "Supposing a given triangle, I perceive distinctly that the three angles are necessarily equal to two straight angles..." In spite of my great admiration for Descartes, I can only declare that I am not satisfied, knowing perfectly well that this geometric principle is false.

I prefer the continuation of his sentence: "I do not, on the other hand, propose anything else than to assure myself that a triangle exists..." On one side his acceptance of perfectly established mathematic theorems, and, on the other

side, his philosophical principles of doubt, are extremely interesting for the analysis of the Cartesian tenets.

It is known that Rene Descartes wrote a rectification of his works of dioptrics and meteorics in order to confirm his agreement with Galileo, who had just published a collection of new laws. It seems very strange, unless it was a strategic measure on his part, to find as the first maxim in his moral code: "To obey the laws of one's land"! He insists on the fact that he must follow the customs of his land and accept the faith which, by the Grace of God, has been inculcated in him...!

There is something abnormal in his works, but I suppose that it is difficult to detect the exact factors that influenced him in his youth, since he says that he was only 23 years old when he realized that he had to clear away all the erroneous opinions that he had formed.

The Cartesian philosophy became widespread and was defended by Malebranche who, being a Catholic priest, reconciled the principles of Descartes with the dogmas of the Church (1638-1715).

Spinoza (1632-1677) advanced considerably from the originality of Cartesian doctrine; he does not regard matter as inferior to spirit, for his idealism moves him to see the equality of things, without denying the duality in the Being,

as God and Nature are two aspects of the same reality. Leibnitz' metaphysical school stood in opposition to Spinoza's philosophy as a reaction to this universal idealism.

G. W. Leibnitz revised the old Greek philosophy of Democritus, who conceived the universe as an aggregate of monads or individual atoms. Democritus, in the V Century B.C., regarded this collection of monads as purely material. Gottfried Leibnitz (1646-1716) considered these individualities as centers of spiritual force; in short, the German philosopher saw God himself in their centers.

The German Emmanuel Kant (1724-1804) demolished many theories with his vision on cognition, obtained by means of experience, which he called "a Priori", and which is abstract truth. His metaphysical conceptions are best explained in De Mundi Sensibilis et Intelligibilis Forma et Principiis, as well as in his treatise Kritik der Reinen Vernunft (Critique of Pure Reason).

With the law of mental associations, one had to abandon the Cartesian school and its abstract psychology and proceed with the theory that ideas come to the spirit by logical sequence, in line with another idea already present; that is, one idea proceeds from another on account of similitude, of contrast, by reason of the law of cause and effect, or else, by other similar factors.

There was already a tendency towards association of ideas in the writings of Aristotle, who conceived thoughts above all as being related to memory. Luis Vives, the Spanish commentator of Aristotle, had already maintained this point in the XVI Century.

The doctrine of the psychology of association is first found in Thomas Hobbes (1588-1679), author of Leviathan, who tries to establish a relation between mental activity and the experience of the senses; he holds that ideas originate from material sensations.

If Descartes had not mixed with his "cogito, ergo sum" the wish to cling to moderate opinions, according to his first maxim, he would have been delighted to see the author of Princess of Philosophy and The Passion of the Soul⁵⁸ adhere to the cause of Eastern philosophy, which proclaims the illusion of all things, just as he himself wrote, "No one has proved that the triangle has existed..."

The theory of Spinoza is possibly nearest to the philosophy of Patanjali on Yoga in the sense that in Universal Unity, as seen according to the two ways of appreciation, Prakriti and Purusha are one and the same reality, like God and Nature of the philosophers of the XVII Century.

Leibnitz comes close to this idea of the divine emanation in individuals, as I have already stated in the beginning of

this chapter. The mirror and its images are such as Democritus had already conceived, and as Pascal had also very well deduced, but the former as well as the latter have let escape a principle which Kant has very justly put forth concerning the karmic law, through his theory of cognition a posteriori and a priori; but all of them have left flagrant gaps regarding the division between causes and effects. It seems that John Locke (1632-1704) has understood a little better the association of ideas in his Essay Concerning Human Understanding. He draws a very interesting difference between ideas arising from sensation and reflective ideas.

The importance of experience was very well detailed by George Berkeley (1685-1753), whose philosophy rests entirely on the proposition that "matter is a phenomenon." The Bishop of Cloyne was a metaphysician of prestige who greatly aided psychological science through his analysis of the mental process, introducing a new factor with his theory of the perception of space. He pretends that distance and depth are not perceived in the same form as a physical sensation, but require another mental faculty. For his part, David Hume, using the investigative methods of Locke, continues the work of Berkeley in his works Investigation Concerning Human Understanding and Treatise on Human Nature. David Hume (1711-1776)

is the first who, after Aristotle, presents a classification of types of mental associations.

Berkeley does not deny the existence and the reality of the exterior world surrounding our body, and still less does he deny its permanence and substance. Yet his doctrine can never be classified as complete realism, and it is false to assume that it is specially based on the assertion that we cannot see what we feel or hear, and that still less are we able to weigh a house, for example, to breathe a color or see a sound; he simply calls attention to those facts. Substance is essentially a phenomenon, and says he, there are four phenomena into which the effects could be classified:

- a) objects and senses or "phenomena-senses."
- b) involuntary and instinctive acts which form the sensations of seeing, feeling, touching, hearing, tasting; moreover, instinctive and involuntary acts due to emotions.
- c) volitive acts of choosing things triggered by the action of sight, touch, taste, hearing, or smell.
- d) the collection of the three classes of objects, which we experience through our "ideas" about them, our personal experience resulting when speaking or simply thinking.

His analysis of miracles indicates that they are only effects of the manifestation of matter that to us is beyond the senses, though classified as sense-apparent. And he asks

the question: "What must we think of Moses' staff?⁵⁹ Was it really transformed into a snake, or was it simply a change of ideas in the mind of the spectators?" And he continues: "Must we think that our Saviour at the Marriage of Cana only infused the guests with the taste, color, and smell of wine in order to create in them the illusion of wine?"

From this subject of "reality" and "imagination" rude controversies originate, of course. Christians explain in their turn that there was something in the wine beyond the perception of the senses, something indiscernible in the water that is transmuted into the Roman Eucharist, and only that which was imperceptible in Moses' staff was changed into that which was imperceptible in the snake: The simple perceptibility or sensible qualities of such things remain ever the same before and after the miracle. Christians also say that if such supposed imperceptibility of ingredient were denied, it would amount in this case to the denial of the Holy Scripture because it would plainly be the denial of the possibility of miracles...

Collins Simon, the commentator of Berkeley's treatises, replies concretely on the material substance (page 125, 2nd part) saying that "in the end it is better to listen with respectful stupefaction to assertions of this character put forth by the Christian leaders of the XIX century, because

it is useless to answer them..."

David Hartley's work, Observation, expounds a clear conception of the laws of association of ideas, which he outlines in the text as the most fundamental principle of psychology. Hartley (1705-1757) describes very clearly how the nerves operate in relation to thought. His theory of vibration, stemming from the nerves, in activity with thought, is very interesting, and thanks to his works, English associationism has crystallized into a school. Thomas Brown (1778-1820) was one of his first followers in psychological investigation. The introspective method permitted him to observe the succession rather than the union of ideas which lead to the association. From here begins the epoch wherein psychologists, no longer detained by definitions and principles, search a new path, and among them only James Mill represents this epoch and his work written in 1829 is representative of the associationism of the XIX Century. Analysis of the Phenomenon of Human Thought is a treatise on the method of introspection, but his special contribution is the view that "belief" is inseparable from association. His son, John Stuart Mill (1806-1873) is better known for his works on political economy and logic; however, he too made a contribution to the construction of modern psychology.

The Scotch philosopher, Alexander Brain (1818-1903)

was an educator of renown; in his work he definitely separates psychology from metaphysics, showing its intimate contact with natural science. In order to complete the review, George Henry Lewis (1817-1878) and Herbert Spencer (1820-1903) ought to be mentioned; they were popular in the evolution of human thought on account of their important writings, and both men were interested in observation.

In France there was a profound influence from the school of young thinkers: Etienne de Condillac (1715-1780), Charles Bonnet (1720-1793), who wrote Essay on Psychology and Analytic Essay on the Faculties of Soul, and Claude Adrien Helvetius (1715-1771) with his empirical psychology. Comparable to that of Mill and Bain in Great Britain, the French psychology of association is mainly represented by Hyppolyte Adolphe Taine (1828-1893), better known as a historian and literary critic. His work on psychology appeared in 1870 under the title of The Intelligence.

In Germany, Johann Friedrich Herbart (1776-1841) represented empirical psychology and Friedrich Eduard Bereké (1798-1854) was interested in the associationism schools. Johannes Peter Muller (1801-1858) was in the movement of experimental psychology, as well as Ernest Heinrich Weber (1795-1878), Hermann Lotze (1817-1881), Gustav Theodor Fechner (1801-1887), and Wilhelm Max Wundt (1832-1920).

It must be noted that there is a certain doubt, a

slight confusion remains and often a wrong terminology is used in the aggregate of definitions of psychology. Psychology refers to mental experience more or less, its investigations presuppose that an EGO exists, a conscious personality, in the presence of a "time and space continuum" (an objective world) in which it can react.

Recent psychological essays have shed a little more light on the relationship between body and spirit, and we can at present appreciate a certain "psychoneural parallelism", an immediate relation between spirit and the nervous system, as we have already defined. At the time of the foundation of the religious sect "Christian Science" in Boston, in 1866, by Mrs. Mary Baker Eddy, it was the most prominent school of thought of its kind. The teaching rests on the fact that the body, being an emanation of the Spirit of God, must be perfect, and that diseases are illusions due to wrong thinking. The adepts of this creed pretend to recover through the renewal of pure thoughts; they even go so far as to deny the existence of disease. Other schools of "miraculous cures" exist in more orthodox lines, but we shall not be detained examining systems of cure which employ prayers, suggestion, faith, or hypnotism, and which were the forerunners of psychoanalysis, which is linked to the Viennese doctor Sigmund Freud (1856-1939). It is indeed with hypnosis that the savant doctor first worked, indicating that mental diseases and nervous disorders are mostly due to shocks, or depressions and

conflicts of thought, and that the difficulty is that the person has very often forgotten the cause of his illness, and it is the work of the psychoanalyst to bring this again into daylight. Those repressed thoughts are technically called complexes. Freud advanced at first that all these disorders were complexes of a sexual nature, though he later admitted that other factors might have bearing, as is also held by the popular Swiss doctor, Jung, and other contemporary psychologists.

Modern psychology performs an educational role with great success, and the systems of J.H. Pestalozzi (1746-1827), of F.J. Herbart (1776-1841), and F.W.A. Froebel (1782-1852) have confirmed the importance of their theories.

Since the beginning of time, ethics and morals have been of fundamental importance, whatever the considerations of the State might have been. Plato, Aristotle, Lessing, and Hegel have amply presented the principle of Harmony and cooperation among individuals as the cornerstone of politics and sociology in their ideal representations of the State. J.J. Rousseau has demonstrated this particularly well in his Social Contract.

The founding of a new state must begin with the individual and his problems, a point which is admirably defined in what

may be called the first psychological work, the treatise called On the Soul, by Aristotle, the greatest of Plato's successors. He concluded, however, by saying that he cannot arrive at a definitive opinion if the particular functions separating animated beings from inanimate things correspond to an entity which can continue to exist after the dissolution of the physical body!...While Plato attaches greater importance to the sublime and pure intellectual function of the soul, Aristotle contemplates the corporeal functions more, naming them life-soul.

The value of those details is essential for the constitution of a system of existence, and for this reason, any social method under consideration depends totally on the confirmation that we can give to these observations on the soul, in order to have a society directed in this or that way.

Indeed, life-style is the result of how the individuals in a society think; far from wishing to rewrite another Plato's Republic, I only want to note that the ancients obtained much more for their contemporaries than our rulers have, who are mere pedagogues.

Descartes, in some ways the founder of modern philosophy, makes no differentiation between man and material things; he says they are but parts of a complicated machine, the work

of which may be explained through mechanical principles, though he attributes to Man only a Soul which exercises, according to him, the superior mental function.

The soul has always been the great point of discussion, be it John Locke with his principle of revealed religion, or Bishop Berkeley attacking materialism, or the skeptic Scotchman, David Hume, protesting against the lack of proofs in the tradition of believing in the soul. At any rate, the nature of this particle of the individual or of the personality has never been precisely explained. This is because it is equally necessary to decide at the same time to what higher order the notion of the superior Ego should be assigned. Emmanuel Kant changed the system of discussion a little, but he did not find the door out of the dilemma and therefore has left unexplained what I would call the double, the soul understood in the sense of something intangible or aerosome. Kant insists on the fact that when we perceive material objects we can only know their appearances, and that the nature of our conception of the physical world is almost entirely determined by the nature of our thought. I would make the same commentary that I made to the postulate of Descartes "I think therefore I am", that is: yes, "I am", but in thought only, for nothing proves that I exist in reality!...

Not only has the problem of soul always excited thinkers;

this most profound question of all might be the basis of philosophy itself, this idea understood in the sense of spirit. I wished to reach this point because I have the impression that the difference between soul and spirit is very often overlooked.

The soul is a plastic mediator which serves as vehicle to the spirit in order to incarnate it in a body that will permit the spirit to evolve until its final reintegration; it is also of assistance in the disintegration of this body, which has served it as preparation for perfection, for the necessary trials and lessons, etc., so the soul once more serves as vehicle to give flight to the spirit when returning to elevated spheres, elevated in the sense of finer vibrations.

Modern psychology has become of assistance in this problem, which begins to appear in a different light; thus psychology is the positive science of life-style, the science of directing living things.

But a great question mark remains: why this perfection, why search all this, why the necessity of progress, of the term of waiting, the object, the finality? The certainty of the answer will give the key to the social movement to follow, since otherwise time would be lost while erecting social, moral, ethical, and governmental

forms and tendencies which evade the real problem: TRUTH.

The problem of the soul is not typically religious, neither is it a mystical thing to study the relations of our faculties, our sensibilities, aspirations, emotions, systems, methods, etc. ...

The study of consciousness makes possible the establishment of a collective movement; the community should be aware of the reactions of its individual members in order to be able to reform its world with effective certainty, and to organize as a society.

The structure of thinking ought to be analyzed because it is necessary to approve some conceptions which have not received a general acceptance. It will simply be a glance, because this kind of thinking has always been the privilege of a class, of a tendency, or a part of Humanity, by whom the problem has been considered: a class, because the right to classify our actions, our thoughts, our aspirations has always belonged to philosophers; a tendency generally seen inside the religious framework, or simply a dissertative tendency which never had transcendental dynamics, nor applications to practical life; and lastly, a part of Humanity because only Western thinkers have been taken into account.

For us, Philosophy means: Plato, Aristotle, Descartes, Leibnitz, Kant, and others of the same kind; we easily exclude Confucius, Lao-Tzu, Millarepa, Gautama, Abdullah, Iusuf-Ali, Kapila-Muni, Zinnendorf, Zarathustra, Paracelsus,

and do not even mention the most famous. Hardly known are investigators such as Eliphaz Levi (Abbe Louis Constant), Raymond Lulle, Hillel Rabi Simeon, not to speak of Orientals such as San Arulmandhy-Sivachariar, the greatest of the agamic Scholastics.⁶⁰ We must also cite Sankarakarya, the great Buddhist Master, Guru Nanak (Luther's contemporary and founder of the Sikhs, the dissident sect of Hinduism which refused to recognize the idea of the castes); Nataputta must be added, successor of Sarva and contemporary of Gautama the Buddha, also called Mahavira (great hero) or Jina (the victorious one), founder of Jainism who preached the ascetic life.⁶¹ How many doctors in philosophy recently graduated from a university could say a few words about Abuchaffar Muhamed Abenmusa-Al-Karismi, the famous Moslem philosopher, or about Sharihotsu, the wisest of the 10 disciples of Geber, the renowned alchemist who was elected Pope under the name of Sylvester II, or of the astronomer and important sufist Al-Biruni, or of Mayer Lambert who made a very fine translation of Sepher Yetzirah...these men have all contributed to the safeguard of Initiation, which official learning ignores and the existence of which it WANTS to ignore. The above mentioned names have not been specially chosen because they are far from being the most popular, nor do they belong to the elite whom I might tend to prefer; without any special reason they simply came to my memory as

I wished to call attention to persons of greatly diverse philosophies without confining myself to a list which might be partial.

Indeed, it is strange that university teaching is always directed along a certain line, and far from being impartial, it is limited to a framework outlined by the Government. This channeling of thought has been well known through the ages: religious as well as scientific dogmas have caused many ravages which we need not mention. Initiation is the methodical tradition preserving TRUTH, the principles of knowledge, which at the same time facilitates the comprehension of those who cannot attain complete realization. The Jesuit Father Laffiteau said: "The initiation in the mysteries is a school of prophets, embracing all the essentials and the whole spirit of religion, whereof the non-initiated see no more than the cortex..." It is magnificent to see the initiatic tradition defended by one of the most faithful representatives of the Roman Catholic Church, which is generally so strongly opposed to all that which is popularly called "occultism", "hermetism", "pseudophilosophy"!

It is high time that the world know, first of all, that there are other studies beside those generally known, because I have seen that even intellectuals ignore the first rudiments of Astrology, mistaking this science for chiromancy, mistaking Yoga for fakirism, mistaking Magic

for illusionism, etc. ... Secondly, the world must understand that it is only by solving the individual problem that an Era of harmony may be established, but it must be done outside the framework of politics or forms of government that have been tried until now, that is, during the period known under the name of History. Actually there have existed in other times, 10, 12, 25,000 years ago and more, Epochs of Peace, Golden Ages, due to the esoteric system which the Rulers, the Initiates, employed to rule with justice and understanding in perfect union with all men.

The Great Initiatic Communities have proven their worth, and now man longs to regain his rights, his knowledge, and his Life.

Between the rigid sage and the superstitious multitude, contacts have gradually been established and thus the sage has turned "superstitious", so to speak, if his conception of the supranatural elements which he begins to admit may be called so; and the multitude has become more "rigid" because of its insistence on receiving more objective and concrete explanations. The fact is that they are coming nearer to each other, as before...a long time ago...

When wisemen are seen to bow before the spiritualization of Matter, one feels comforted again by a hope in a future which will be less fanatic, when a rebirth of the

so-called occult sciences can be appreciated which the public begins to understand anew in its real character, and understanding is in no way connected with exploitation of human belief.

It is stimulating to see that a scientist does not become superstitious, but rather, receptive to the knowledge of supraphysics and hyperchemistry, which were regarded as magic sciences not long ago. It is encouraging to observe the public becoming less rigid and more objective in its acceptance of things, more open to knowledge and more ready to investigate.

When reading names of William McDougall of Oxford University, William Glover of Cambridge, Prof. W.F. Barret of the College of Science of Ireland and other serious personalities such as Prof. C. Richet, Edouard Arnoux and other contemporary scientists adhering to the experiences of the physicist W. Crooks and attesting to the "illuminations" of Swedenborg, who was one of the greatest wisemen of Europe, we feel that the present-day world has taken a definite step toward the union of Science and Religion; we might, above all, allude to the search for equilibrium between subjectivity and objectivity, a harmony between feelings and reason, between intuition and analysis. In other words, the world is perceiving again what the Colleges of Initiation taught, the two polarities: Inspiration and Cognition, both

at the disposal of human knowledge, revelation and study to attain Wisdom.

The great French wiseman Marcelin Berthelot was not afraid to proclaim that modern science ought to return to ancient alchemy. Jollivet-Castellot has demonstrated in scientific terms the greatness of the philosophic formulae of ancients, and as Claude Bernard says: "There will be a day when the wiseman, the historian and the philosopher will speak the same language..."

In short, the disdain of scientists and the credulity of the ignorant will be replaced by a more rational, spiritual attitude. There is a great desire to conquer the varied phenomena beyond the territory of science, having already abandoned the concept that they belong to superstition.

Let us not forget this sentence by Bishop Butler in his work Analogy, wherein he aptly says, "Our notion of natural facts becomes wider with the increase of our knowledge, just as a cognition of wider extension than ours will thereafter become fully natural for us; for instance; the complete Christian absolution seems now to us as plain as the most visible thing in our surroundings."

All theologians agree with Saint Augustin in confirming that miracles are not in contradiction to Nature. The Bible also mentions it in Amos III-7, for God employs nothing supernatural in order to manifest himself.

It is evidently difficult to delimit the frontier between what is natural and supernatural until the day when we know Nature in its entirety. Our cognition has given rise to scientific investigation, which has a limit because what emanates from our organism is as limited as the organism itself, and we must have recourse to the so-called supernatural faculties, which should be called supra-natural because in reality they are spiritual, and belong to the spirit itself: they are beyond the limitations of the dimensions and the borders of the purely physiological faculties.

In the Royal Institute of London, in 1866, the Reverend Charles Kingsley delivered a marvelous lecture on science and superstition and defined superstition as "fear of the unknown." A more correct definition might be: belief without relation to facts, wherein there is no connection between attributed cause and imagined effect. However, it would be childish to place in the domain of superstition all that is unknown to us, since as Arago says: "Where would we be, if we start denying all those things which we could not explain?" No one is omniscient and the distinguished philosopher Sir John Herschel adds: "The philosopher must believe all which is not improbable and hope all that is not impossible."

In Philosophical Transactions of the Royal Society of London, there appears an account made approximately in 1736

which contains a noticeable summary of the works of Mr. Grey, a famous pioneer in the investigation of electricity. It refers, indeed, to the revolving movements of a small ball suspended from a thread held by the hand of the experimenter. This movement, always turning in the direction of the planets' orbit around the Sun, led him to conceive a new theory for the planetary movement. However, the "exploring pendulum" is nothing new, the Romans even knew about it, and divining rods have been found which date even before that; however, the surfacing of this kind of knowledge in regular epochs is taken to be the discovery of new laws, concepts, or theories. Dr. Mortimer, Priestley, the wiseman Wheeler, and others have repeated the experiment of Grey in order to prove or disprove its value. On the other hand, the German philosopher Ritter believed he had found a new force with his "Sideriana"; he worked, in fact, with the unconscious muscular action. A learned Jesuit, Father Le Brun, (see Critical History of Superstitious Practices, Paris, 1702) relates how he thus persecuted criminals and identified the parents of abandoned children; the practice became so popular that Cardinal Camus invoked the authority of Inquisition. It was until 1854 that the diving rod was first explained scientifically by M. Chevreul (Revue des Deux Mondes presented even in 1833 interesting letters). Two hundred years before, the Jesuit A. Kircher published

admirable expositions on the subject in Magnes Sive de Arte Magnetica and Mundus Subterraneus. Two works are very important in this domain: Psychological Automatism by P. Janet and The Unconscious Movements by Prof. C. Richet. The road to psychic research is definitively open in modern times and the two volumes on Human Personality, thanks to the brilliant genius of W.H. Myers, have impressed wisemen to such a degree that the four chapters of this "magnus opus" are actually incorporated into the requirements of the examinations for admission in moral and mental philosophy of Trinity College, Dublin.

Prof. Sidgwick, Edmund Gurney, Frederich Myers, Gerald Balfour were deep investigators in what relates to the human personality, which becomes more and more complex in accordance with the greater knowledge that is being acquired.

Mr. E. Blyth, of Edinburgh, (Proc. S.P.R. volume VIII, page 352) states that when his 6 year old brother was walking one day with his father, the latter asked him at what time he was born and what time it was at that moment. The boy walked a moment, and turning to his father, gave him the number of seconds that had elapsed since his birth. His father noted the numbers, sat down to verify them, and then came back to the child, saying: "You have erred in 172,800 seconds", to which the child replied: "Oh! Father, you forgot to subtract the two days of the two leap years of 1820 and 1824."

Such faculties named Subliminal Ego are generally unexplainable and disappear after infancy. When Professor Safford was ten years old, he could very well calculate instantly a multiplication of a sum of 36 figures, but he lost this faculty when he grew, and he thought that, unfortunately, he had needed it more as an adult.

The term Subliminal Ego, as Mr. Myers employed it and as it is generally adopted, covers a very wide field. Sir John Hershell has already mentioned such diverse phenomena as "vital" and "mental", but they remain in the domain of orthodox psychology (suggestion, faculties or living powers, but unconscious ones, elevated possibilities of genius, precocious children, hypnotism, trance, dual consciousness or "multiple Ego", etc.) The term Subliminal may equally be used for faculties such as those that permit, for instance, "to see without the use of the eyes", relating to phenomena taking place outside the spirit of the perceiver, such as telepathy, and to the theories about disincarnate spirits etc.; all this has to be classified into specific cases and it is preferable to qualify it all as supraliminal (or beyond the threshold of consciousness). But sometimes this term has been used in a limited manner to express what takes place in our wandering mind, which means a better term might be cisliminal (in the threshold, beneath the beginning of consciousness, which amounts more or less to unconscious acts.)

Brilliant personalities have participated in psychic research: The Right Honorable A.J. Balfour, Prime Minister of England, 1893; also Prime Minister Gladstone, the eminent savant Sir William Crooks, Dr. A.R. Wallace, Sir J.J. Thomson, Lord Rayleigh, Sir O. Lodge, the distinguished psychologist Professor Richet, Mme. Curie, discoverer of radium, Professor Bergson, Bernheim, Janet, Robot, and Hertz. Also in the U.S.A. the professors W. James, E. Pickering, and Bowditch; in England, Lord Tennyson, Mr. Ruskin, Mr. G.F. Watts, etc....

It would be too lengthy to enumerate all the experiences of thought reading, transmission of thought, telepathy, transference in hypnotic state, the systems of mesmerism, hypnotism, suggestion, etc.

After the arrival of Mesmer in Paris in 1778 (noted Swiss doctor, born in 1773, who worked in Vienna with a new fluid which he called animal magnetism), he treated 800 persons with his therapeutic method having the best results, but the members of the Academy of Science made him unpopular with their attacks. The road was opened, and the Marquis de Puysegur illuminated it scientifically for a moment by his miraculous cures, which Dr. A. Bertrand rejected in 1820, stating they were nothing but simple states of suggestion. A mesmeric hospital was founded in London by Dr. Elliotson, professor of medicine in the University

College Hospital and a journal Zoist was published, which was the official publication of the mesmeric physicians for 13 years. Another disciple of mesmerism who deserves to be mentioned is Dr. Esdaile, surgeon in India, who founded a hospital of mesmerism in Calcutta, where he operated on 261 seriously ill patients who were in mesmeric trances, and extracted 200 tumors, varying in weight from 10 to 103 pounds! It must be noted that the cases of mortality were reduced from 50% to 8% in these diseases with this procedure.

Dr. Braid brought his hypnotism in 1843. This physician, in Manchester, maintained that anyone could fall asleep fixing the gaze on a brilliant point. He was one of the first ones to embrace the thesis of phrenology as has been mentioned before.

A wave of enthusiasm for hypnotism ensued, and the practice was stimulated by famous physiologists: Dr. Charcot, Liebault, Berheim, Dr. Bramwell, and Dr. Lloyd Tuckey and by a whole series of savants who have contributed and continue to contribute to the development of human knowledge, rigorously applying the marvelous workings of faculties inherent in the living being.

It is a pity, however, that the system has not been more directed towards transcendental teaching. We must think of the services which psychoanalytic and psycho-

therapeutic theories could lend. The Physiological School founded by Fechner pretends to have made an exact science out of psychology, though it does not practise much of pure physiological procedure, nor does it possess enough psychological scrutiny. In spite of all its wonderful instruments, such as the cronograph, dynamometer, stethoscope, asthesiometer, pletysmograph, algometer, pseudoptic, etc., it remains mainly a subject dealing with nervous and cerebral cases. If human character could be reduced to an exact science, we now could easily operate on the cortex to change a criminal into a pacifist and a satyr into an ascetic student of contemplation!

The theory that considers the spirit as symbolized by the "vis inertiae" could be mentioned here. Its author, Johann Friedrich Herbart, born in Germany in 1776, studied under the tutelage of Fichte and was already quite familiar with religious and philosophical discussions when 18 years old.⁶² According to him, the spirit is a homogeneous whole lacking special properties, it is "Vis Inertiae" that is, if left to itself it remains without countenance nor content.

In the material world, no doubt, nitrogen is the most negative matter, though when it is compared to the spirit, as conceived by Herbart, it seems to be full of positive

qualities. He states that the spirit, in the moment of birth, is a homogeneous whole, *vis inertiae*, and has the power to react on impressions, it has by itself no qualities and is subject to the activity of the body. Herbart adds that spirits are all alike, but that the bodies are different; thus we are spiritually equal when born, and the physical state, which is different in each person, immediately gives a different plan to each spirit, according to the body wherein it is incarnated. In other words, the spirit of one newly born is the same as that of another; that of a savage is identical to that of a great university professor, and the chancellor commences the game with the same spiritual rank as the sewerman...! Also, in his atomic theory of chemistry he states that the world is composed of atoms of diverse classes, and regarding psychology he holds that the mental world is formed by sensations, and that these are of different natures, for instance, a visual idea is founded on a sensation of vision, and an auditive idea is based on a sensation of hearing, etc....

I do not like to appear too critical, but it seems that this savant vacillates from side to side in certain moments and never introduces a synthesis of physiology and psychology; rather, he leans toward the one or the other of these specialities. Sometimes Herbart gives a scientifically concrete theory on the material human aspect,

whereas on other occasions he hides under etheric explanations....The Herbartian Psychology Applied on Education by Adam or Introduction to the Pedagogy of Herbart, by Ufer, are works showing the importance of those psychological conceptions in practical life, but the process is sometimes obscure as in the book by Hayward The Secret of Herbart, which brought him to light again.

It is known that Eucken did not believe in the spiritualization of our world, and as Boyce Gibson writes in The Philosophy of the Life of Eucken: "A world where spiritual ideas can prevail is still in the making, and this project of a kingdom with social culture in this sense, wavers before Humanity like a dream and an illusion." But once more: Why? Because it appears that Man, and the Thinker particularly, always wishes to save the "personality", and during the long time which this attitude has persisted, it has borne no results for collective spiritualization.

I would like to refer to Know Your Own Mind, by William Gover (pages 92-93): "Thus, we must once more abandon what constituted for a long time the fixed combinations of ideas, since the process of study for the reconstruction of those ideas cannot always be depended upon to issue from the collected data of our cognition. From Archimedes to Copernicus, Galvani, Volta, Newton, down to Watt, Darwin, Edison and

Marconi, the history of civilization shows how a simple perception, a simple interrupter can transform or upset a whole system of knowledge and occasion a completely new arrangement of the old material."

Surely a "tabula rasa" should be made of all orthodox concepts, pat phrases should be forgotten, university dogmas should be put aside together with philosophic fanaticism, which exists here as everywhere...!

If instead of all those explanations of soul, spirit, conscience and all the other homogeneous vibrations which are so difficult to formulate in a psychological study, we begin by analyzing the intrinsic value of items which are more concrete and upon which more solid concepts may be built, then it may be best to reappraise the ambiguous material that has come down to us from long ago, inflaming our thoughts, and thereby clouding our judgement. The mysterious Force of Energy exists in all things; it is as abstract as Life itself, as the First Principle, and as the Absolute. Nevertheless, we can reduce it to the most elemental principles of physics. For instance, we know that water falling from a height of 772 feet into a deep well with the purpose of changing almost totally its kinetic energy into heat, is one degree Fahrenheit warmer at the bottom than at the top.⁶³ We might continue this in a most interesting manner for the documentation of our scientific curiosity, but let us confine ourselves to the thought that

if it were possible to fully convert the chemical energy of coal into work without having to burn it previously in order to liberate the energy into heat, then the energy of a ton of coal would be sufficient to propel a 20,000 ton ship. The chemical energy of coal is equivalent to an equal mass of coal falling from a height of 2,000 miles (a fourth of the earth's diameter). Here we rectify the inexact proposition of Saint Paul: "The things that we see are temporal, but the invisible things are eternal."

There are indeed two worlds, a visible and an invisible one, which await to be discovered by all men as soon as possible, since otherwise they will never find the truth. Because this is so, they should not be limited to the "ephemeral" and the "eternal." Is there perhaps something ephemeral in other form than that which is known? All seems to be eternal, but by taking different forms things change their envelopment, or by acquiring a new vibratory tonality they are transmuted into new elements. The stars provide an example. They were once one and the same agglomeration of igneous powder. They became separated one from the other and were shot out into sidereal space as many balls of fire which, cooling gradually, became the planets that we know. The transformation is slow, but it shows that what seems most immutable also takes different forms, becoming altogether unrecognizable, just as do the corpuscles, issuing

from the "matrix galaxy" to form astral bodies which after an existence of some million years, merge into another universe.

Formerly, the age of the Earth was reckoned by its cooling; moving in toward the center of our planet, the temperature increases, and the age was calculated by taking into consideration the thickness of the crust of the earth that had cooled through the course of time. Those arguments have, in fact, been completely destroyed by the discovery of radioactivity. One thousandth of the millionth part of a milligram of radium is the smallest part that can be detected and this part of radium has been found in all the common rocks and in the soil composing the crust of Earth, which is about 50 miles thick; it contains sufficient heat from the radium to compensate for all the heat lost by terrestrial radiation. In the cortex not only radium can be located, but also the recently discovered uranium and thorium, which are as important as radium to the generation of heat. This leads to the hypothesis that the Earth, which has been viewed as a cooling world, is a globe getting gradually warmer according to the more recent theories! Although the heat escapes to the surface by means of emanations, the interior is a generating source of heat which would produce a temperature of 1800 degrees Centigrade in one million years.

The age of the Earth is at present calculated to be 5 million years, but new theories may, in the future, overthrow our present geologic and geodesic notions.

This same fact sheds light on two problems: firstly, what we have considered regarding Matter, and above all, Energy, and secondly, the thesis that nothing is stopped, in other words, we conclude that St. Paul insists wrongly that what is visible is perishable...Through the notions which we are analyzing we immediately solve those questions which have been in abeyance and at the same time we touch the problem of cosmic energy and radioactivity. Every instant of the History of Humanity has thrown a new light on the problem of man's dominion over matter, though it is easy to overlook the savage who, in the night of times, lit the first fire, little suspecting the future consequences of his act. As man imposes himself on Nature, new and so-called progressive modifications disturb the course of his existence, and this aspect of cause and effect alters Man's thinking.

At this moment, a reflex arises which makes us understand this process: once the problem referred to above is realized⁶⁴ we ask how we could employ the energy of uranium, thorium, radium, all of which have appeared like a new light and doubtlessly represent one of the most remote problems on which the ancient races focussed.

The natural processes of atomic energy necessarily develop very slowly. By the discovery that 1 pound of uranium contains and develops the same amount of energy as 100 tons of burning coal, it was known that hardly 1/100,000,000,000 part of this is diffused every year. According to Frederick Soddy, M.A., F.R.S. (Lecturer on radioactivity at the University of Glasgow), these natural processes should be controlled, by means of new sources of energy which are not used in ordinary engineering and this would allow their processes to come about more rapidly than if they were only spontaneous. The transformation of uranium into helium and presumably also into lead must be done in an artificial way, before the energy of the process may be accepted as valid: that is, the transformation of one element into another. The new problem is the transmutation, and although alchemists and other investigators have tried to solve it (some have succeeded)⁶⁵ we remain generally as ignorant of the use of this supplement of atomic energy as the savage who lighted his fire without discovering thereby its application to the steam engine.

Consequently, one perceives very well that nothing is immutable in the research of truth, and with this feeling one evolves, surely, though always from state to state without ever adopting a definite plan. This circumstance exists because within the problem of matter one escapes perforce from the present truth, and the ray of knowledge is too

fugitive, since the intellect is ephemeral and invisible while Matter is ever present. Matter is constantly being transformed, but due to its atomistic particle it is recognized as visible... St. Paul never went beyond this in his thinking.

In 1827, the famous botanist Robert Brown discovered the movement which gave his name to a series of experiments that prove the perpetual movement which, in actuality, was already known. All is endowed with life in the universe and all follows a well defined evolutionary course. Life can be well recognized in the three states of matter: gaseous, liquid, and solid, though any substance might take different forms such as water, steam, and ice. Although issuing from the same source, states are transformed in accord with exterior effects acting upon matter. If we subscribe to the Brownian movement, we remain limited to visual effects which show us only the smallest particles visible in the microscope. That which contains millions of separate molecules is the one that we should analyze, and this is what Mr. Perris has begun to do. There remains also a problem to solve regarding thousands of active lives in every corpuscle that is seen in the microscope. It becomes natural to ask: wherefrom did the existence of the corpuscles and the vital activity spring? In other words, oscillating constantly from one

theory to another, between matter, energy, potentiality, radiation, inertia, etc., we remain nevertheless within the framework of physics, but we no longer feel confused when the solution of the real problem is outside those elements. Notwithstanding this circumstance, these elements are indispensable in order to pursue the line every sensible man has traced for himself: to study the why's and wherefore's of things under the light of the intellect.

Modern science became known publicly from the XVI Century with Copernicus and Vesalio as its representative figures and with Giordano Bruno as martyr! We also have to mention Galileo's persecution. If we consider Europe in 1500, the knowledge of that epoch was less advanced than at the time of Archimedes who died in 212 B.C.

There are, however, epochs of recrudescence of knowledge, of arts, and of human expression in general, and just as Alfred North Whitehead qualified the XVII Century as the century of genius in his Science and Modern World, we can see certain interesting coincidences. In 1605 Bacon published his Advancement of Learning, and Cervantes, Don Quixote. One year before, the first edition "in quarto" of Hamlet appeared, and afterwards, on the same day, the 23rd of April, 1616, Shakespeare and Cervantes left the world. This year became famous as that of Harvey's first exposition on the circulation of

blood in a lecture at the College of Medicine in London. It may be noted that Galileo died in 1642, the year of Newton's birth, exactly 100 years after the publication of De Revolutionibus by Copernicus. One year before Descartes published his Meditations and two years after the Principia Philosophiae.

All this is, indeed, of little importance, though it is always interesting to have information about those who participated in the History of human knowledge.

At any rate, in the century we have just examined, Francis Bacon is the only one found among the whole group of thinkers who, leaving the purely materialistic frame, has presented an explanation of realization which lies between the deductive rationalism of the scholastics and the inductive method of observation of the modern. It has to be noted that Galileo already had this spirit like the other scientists of his time. Along with Bacon we must mention another wiseman who is generally known as an artist, though he really appears as a true Initiate: Leonardo da Vinci, who lived a century before Bacon and who demonstrated that the progress of natural art is an important force in our scientific formation; moreover, we must recognize that da Vinci was a much greater scientist than Bacon. These two wisemen have truly forged modern thought.

Galileo had observed that the critical point for the ideation on the straight line did not depend on the movement of the bodies, but on the change of their movements; this discovery was expressed in a formula by Newton, who states that "Each body continues in state of rest or in uniform movement on a straight line, except when compelled by a force to change this state."

I like this definition very much because it always gives me an argument to reply to the disciples: Why do you allow yourself to be changed from this state?... If our natural state is a state of rest, it will not mean "in a dead point", although it may mean that we remain in a movement of vibration defined by the surroundings where we live; however, we continue vibrating in this tonality without ourselves being the agent of movement of all the other undulations that appear every instant to our senses. When such things as meditations, concentrations, rest in prayer, centralization of thought are spoken of, everyone replies: "It is, however, necessary to do something..." No, it is simply necessary to do nothing. The whole problem is this: we are agitated, because we want absolute proof of our "usefulness"; we have the impression that we must engage in a lasting, ostensible and noisy activity so that the world might remember us, so that our personality might receive its distinctive signs of degrees, titles,

diplomas, etc., which are extremely pleasing to our self-centered ego. This does not mean that we should make no efforts, for there is truth in us as in everything, but it cannot be retained by anything which tries to agitate itself in order to find such truth because this leads to an escape from the perfect harmony of calmness which offers the best possibility of finding the Path, the TAO. Among the 4 words of hermetic philosophy "To Know-To Will-To Dare-To Keep Silent" the last one is surely the most difficult, but also the wisest; it is the last step of discipleship which permits the attainment of true realization (we should not forget that it corresponds to the sign of Scorpion, the mysterious part of the Zodiac, the double sign corresponding both to the constellation of Scorpio and to the Eagle; it is the sign of transmutation, of reincarnation, the final process of esoteric alchemy).

As Meister Eckhart says: "Then everything was involved in deep silence, and the Mysterious Word was revealed me..."

And as I always repeat: the time is so long since we have truly kept silent that we are not able to see the true Light, the state of Samadhi, the only true experience, and thus, Yoga means a full identification which is not possible except in the state of perfect serenity. For this reason I sometimes say: "If I were not a Yoghi, I would be a taoist..."which would be the same, because I have found that Tao and Yug have the the same meaning, as has been very

well defined by Lao-Tsu (Tao-Te-Ching, chapter 47):

One may know the world without going out of doors.

One may see the Way of Heaven without looking through
the windows.

The further one goes, the less one knows.

Therefore the sage knows without going about,

Understands without seeing,

And accomplishes without any action.

"Whatever may be the new notions which future experiences give us about the world, we are sure beforehand that there will persist constantly a stuff that we might call energy."

Henri Poincare

We are accustomed in our epoch to focus everything around the notion of a physical world, and the proofs that are called for are always of a material order, concrete, concise, mathematic, scientific, reasoned, analyzed, proven. We recall how the English philosophers were disturbed when Laplace stated his proposition that a sufficiently developed intelligence which had been sufficiently instructed about the position and movements of the atoms in every instant, could predict all future History. The controversy between Laplace and Young concerning capillarity is not the only cause of a new general movement of thought, but it must be recognized that he expressed in addition an "extreme" doubt about the mathematical logic of his rival. Even though the whole system of Laplace was rejected, it was re-established with greater force in the following generation by Poisson, who found in Young's theories his own starting point for a constructive effort amid these opposed currents of two nationalities, thus establishing a basis of work for the study of theoretical physics. Therefore, it must be admitted that it was due to the English school that several great men such as Carnot and Fresnel, to whom the development of physical science is due, received

their first acknowledgment.

The study of the historical evolution of the physical theories is essential for a full understanding; it is through the work of a Kelvin or a Helmholtz that profound ideas take form.

The laws of science are like an absolutist monarch, they do not tolerate modifications, but sometimes we may ask whether the scholar is not the toy of his definitions, and whether the world which he fashions and discovers, is not simply the creation of his own fancy!...

Monsieur Le Roy, in the Review of Metaphysics and Morals (1901), declared a similar viewpoint on the same theme, but Henri Poincare replied: "No, we witness what science does for us every day. The scientific objective does not exist by itself as the dogmatics imagine in their naiveté, but only the relation between the objects, since beyond those relations there is no knowable reality".

I cannot, for the moment, present any support for this view because, as I have indicated with regard to the non-Euclidian geometry of Lobatschewsky, the scientific principles obtained by logical derivations, etc., have not always had, for me, the value which is generally granted to them.

Starting from the theory that the sum of the angles in a triangle is less than two right angles, I contradict the common official line of thought which considers mathematical reasoning as truly deductive,

geometry as derived from experience, and physics as based on induction obtained from the repetition of tested phenomena.

The manner in which Leibnitz wished to demonstrate that two plus two equals four is well known: "I take the one as a definite number and go on 'adding one'; I add then one to an "x" number. There is no place for this definition here. At once I define the numbers 2, 3, and 4 by the equalities:

$$1 + 1 = 2; 2 + 1 = 3; 3 + 1 = 4;$$

and in the same way define the operation " $x + 2$ " by the relation

$$x + 2 = (x + 1) + 1.$$

$$2 + 2 = (2 + 1) + 1, \text{ definition of } 4$$

$$(2 + 1) + 1 = 3 + 1, \text{ definition of } 2$$

$$3 + 1 = 4, \text{ definition of } 3$$

Then $2 + 2 = 4$, which is what I wanted to demonstrate".

In reality this is not a demonstration; in mathematics it is called a verification: the Leibnitz' argument is purely analytical, since verification differs from demonstration in so far as analysis predominates in the former. He uses conventional definitions; if mathematics were thus reduced to series of verifications, it would no longer constitute a science, no more than winning a chess move could institute a new science.

Thus, we might discuss the nature of mathematical reasoning, surprise the geometrician in his work, or verify the diverse branches of science, but all these studies are in constant evolution, and I prefer to agree with Henri Poincare in the

last sentence of his book Science and Hypothesis: "I guard myself against making a prophecy which might be false by choosing between the day when a book is ready for printing and the day when it will be placed before the public".

As soon as we put aside current calculations, it is the continuum which attracts all the interest of our research, as Tannery in his Introduction to the Theory of the Functions of a Variable has defined so well. The continuum is, in fact, unity and multiplicity, though the real mathematical continuum is quite different from that of physics and metaphysics. The elements of the continuum would be intimately joined, forming a whole wherein the period would not have had an existence previous to the line, but the line would exist as something preceding the period....

It is known that between two consecutive series, one or several intermediate series may be inserted, and then, between those rows, others and again others, and so on indefinitely. Thus, we have an unlimited number of numbers or terms which are called: fractional, rational or commensurable. Between these integers, which are already infinite in number, others may be inserted which are called: irrational or incommensurable. The continuum conceived in this manner is no longer a collection of individualities arranged in some order (and infinite in number), but in external relationship, the one to the other.

This is not the common conception, as Monsieur Henri Poincare remarks, adding that according to this concept it is supposed that an intimate connection exists among the elements of the continuum which constitute a whole, wherein the period has no existence preceding the line, whereas it is the line which exists preceding the point. It is a pure creation of the spirit, without a real place in experimentation, the fact being that the mathematical continuum is built on a continual scale of irrational and fractional numbers, employing strictly the whole number, as the mathematicians of the German school and as Kronecker have done fervently.

We must pass over the definition of the incommensurables, the creation of the mathematical continuum, what the physical continuum is, and over many other branches of analysis which cannot be discussed here, and for which an ample preliminary exposition would be necessary before really undertaking the study of the problem.

I have always been disagreeably surprised to see how the declarations of geometric axioms are sometimes taken literally, in spite of knowing that this deductive science is based on a logical kind of experience which is often quite irrational in its relation to pure Truth.

Some axioms are no more than propositions used for analysis, such as: "Things which are equal to the same thing are equal to each other", but they form no part of the propositions included in

geometry. Others, however, are prototypical of this science, such as "the line can only pass through two points", and: "The straight line is the shortest distance between two points", and now I wish to hold off a moment with respect to the erroneous character of this declaration, the inaccuracy of which I have proven more than once (nor have I been the only one to do so).

The third geometric axiom has created famous disputes. Known as the postulate of Euclides, its demonstration has been sought in vain through History. It is enunciated in the following manner: "From a point only one straight line can be drawn parallel to another given straight line". The Russian, Lobatschewsky and the Bulgarian, Bolyai, have demonstrated that the proof is impossible and Riemann made the analysis in Uber die Hypothesen, welche der Geometrie zum Grunde liegen. Lobatschewsky has even held that from a point several parallel lines can be drawn to a given straight line. Moreover, he even formulated several theorems completely opposed to Euclidian geometry, which, nevertheless, are equally logical and were never refuted, such as: "It is impossible to construct an identical figure to another with different dimension", or, "if the circumference of a circle is divided into "x" equal parts, and the tangents are drawn at the points of intersection, the x tangents will form a polygon if the radius of the circle is small enough, but if the radius is long enough, then they will never meet", etc.

Riemann's geometry is in fact no different from spheric geometry, and Lobatschewsky's is simply a branch of ordinary

geometry because it is limited to two dimensions, like Beltrami's, who, however, might extend his argument still further by means of his so-called positive and negative curvatures.

In order to interpret non-Euclidian geometry, it is necessary beforehand to make clear the definitions, as is customary in other branches of science.

In this manner, we will understand as space the part of space above the fundamental plane.

The plane is to be understood as that sphere which cuts the fundamental plane at right angles.

The line is the circle which cuts the fundamental plane at right angles.

In the same sense we should understand the "distance between two points" as the logarithm of the inharmonious ratio of these two points and of the intersection of the fundamental plane with the circle that passes through these points and cuts them perpendicularly.

In this way, the theorem, "The sum of the angles of a triangle is less than two straight angles" of the non-Euclidian geometry can be translated as "If a curvilinear triangle has for its sides the arches of a circle, the product of which could cut the horizontal plane at right angles, the sum of the angles of this curvilinear triangle would be less than two straight angles", and, consequently, no contradiction will be possible.

It is well-known that the word "existence", for instance, does

not have the same value when it deals with mathematics as when it refers to a material object, and John Stuart Mill said, perhaps too adventurously: "All definitions contain an axiom".

There is frequently in all this a question of words, of terms, or acceptance of definitions. When in the middle of the last century the fluids of Coulomb were laughed at, no one suspected then that the theory would be accepted fifty years later under the name of electrons. Wherein lies the difference between those permanently electrified molecules and Coulomb's electric molecules? In the electrons of electricity there is the "mass" (small particle of matter), but Coulomb never denied the "mass" of his fluids...!

There is also an example in the case of the principle held by Carnot, who established his theories about indestructible heat on false hypotheses, asserting that it could be converted into force for use in work.

This theory was rapidly rejected. Later Clausius resorted again to the same theories, and to him belongs the triumph. In its primitive form, Carnot's theory expresses, besides the true relations, other inexact relations, remains of old ideas, which in no way affect the reality of the first. Clausius simply separated all this as if removing dry branches. The result was the second thermodynamic law.

There are three Frenchmen who have marked the point of departure for the period of modern geometry: Descartes, Desaegues, &

Pascal; Fermat must be included with reference to modern analysis and the improvement of differential calculus. By association of ideas, doubtlessly, I think at once of the calculus of probabilities. What probability exists that of two dice thrown on the table, one of them marks number 6? Each may fall in 6 different manners: the number of possible cases is 6 times 6 equal 36. The number of favorable cases is 11, the probability is established as $\frac{11}{36}$. This is the correct solution.

But Monsieur Henri Poincare said: "Why can we not proceed in a different way? The dots marked on the dice form $\frac{6 \times 7}{2}$ which is equal to 21 different combinations. Of these 6 are favorable, thus the probability is $\frac{6}{21}$." And this member of the Institute of France ends by saying: "Why should the first method of calculus of the number of possible cases be more lawful than the second?" It must be replied: the total number of possible cases produces equally probable cases. The probable must be defined by the possible.

The impossibility of squaring the circle was demonstrated in 1885, and the Academy of Sciences rejected systematically every research referring to this matter. There was a psychological reason in the mind of the academicians which was, above all, argument, and, if they had been compelled to reply, they might have said "Why pretend to hope that a particular value of a transcendental function should be an algebraic number? If Pi is the root of an algebraic equation, why pretend that

this root should be a period of the function "negative 2 x", and why does not the same occur with other roots of the same equation?"

If we take the first 10,000 logarithms of a table, it is easy to suppose that in half of them there is the probability of finding paired numbers in the third decimal, and, indeed, if these tables are examined, we find as many paired numbers as odd ones.

Keeping in mind the concept of probability in physical sciences, we may dwell a moment upon the calculus of probabilities as applied to games of chance. The question of luck in roulette has the same basis as the ordinary calculus, that is, a mathematical hypothesis.

The roulette wheel in the casinos is divided in 37 equal parts, over which a ball jumps due to the rotation given to the roulette; the ball stops after a certain number of turns on one of the boxes marked with a number from 0 - 36. These subdivisions are black or red and the choice of one corresponds either to one color or the other.

According to the impulse given to the ball, the probability of the angle may vary from θ to $\theta + d\theta$. The famous mathematician Henri Poincare supposes the probability of $\phi(\theta) d\theta$. He says that the choice is made in a completely arbitrary way. Let us take E as the measure of each red and black box and we shall have to calculate the integral: $\int \phi(\theta) d\theta$, as applied both to the red boxes as well as to the black ones in order to compare

the results. We must consider an interval 2ϵ comprising two consecutive black and red boxes. M and m represent maximum and minimum in respect to the values of the functions $\phi(\epsilon)$ in the said interval. The interval applied to the red boxes will be less than $\Sigma M\epsilon$, and the interval applied to the black boxes greater than $\Sigma m\epsilon$. Thus the difference will be less than $\Sigma (M - m)\epsilon$.

However, if the function ϕ is supposed to be continuous, and moreover, if the interval ϵ is very small in respect to the sum of the angles described by the needle, the difference $M - m$ will also be very small. The difference of the two integrals will be very small on account of this fact, and the probability will be around $\frac{1}{2}$.

Professor Poincare insists on the following fact:

"We see that even without knowing anything of the function ϕ we must act as if the probability were $\frac{1}{2}$." This explains why, from an objective viewpoint, if we observe a certain number of plays, the result will always be as many red as black ones. In spite of this logic, it is a gross error, and the players always fall into it, to imagine, for instance, that after a series of six red plays, there will be a "sure hit" on black; they believe they are following a law that will secure a victory, since it seems too unlikely that the same color could be repeated seven times, though in reality they forget that the probability ALWAYS

remains on $\frac{1}{2}$. Therefore, if the series of seven red plays seems to be unlikely, it is no less unlikely that a series of six red ones should be followed by a black "stroke." It simply occurs because it is easier to observe the improbability of seven consecutive strikes on the red color, than to see the improbability of six red ones followed by a black one.

Most people feel frightened to think, to reason, and they live on data that they borrow from others; as Einstein said: "He would be in ill repute who dared to criticise the official learning that he had received." This scientist wrote in the first part of his Theory of Relativity: "What is, however, the basis of the affirmation that those propositions of Euclidean geometry are exact? Geometry depends upon such fixed concepts as the "plane", the "point", the "straight line", which enable us more or less to associate ideas which are defined by certain axioms, which, because of the same ideas, we are willing to accept as true."

The word TRUTHFUL should not be associated with pure geometry; truthfulness corresponds to a correlation with REALITY, and geometry is not concerned with that but with the connections ideas have to each other.

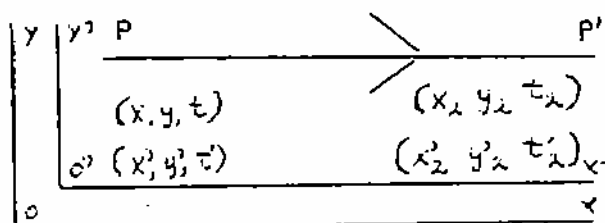
Albert Einstein⁶⁶ defines very well this relativity of Truth and Reality, when he says: "I place myself in the window of a railway compartment and let fall a stone perpendicularly on the ground, without throwing it. Then

I see that the stone falls along a right line. A pedestrian observing alongside the railway will see this stone fall to the ground describing a parabolic curve. I then ask myself: is the trajectory of the stone in reality a straight line, or does it describe a parabola?"

An enormous problem referring to space arises, though, originating from this simple matter; we have an idea about the structure of space and we ought to examine it with respect to its motion and its relation to a rigid body that might serve as a reference. The matter of position also plays a role in Professor Einstein's example. What must we take as a point of reference, the car or the railway ground? The system of coordinates takes its place here, and the famous scientist concludes: "The stone follows a straight line in relation to a system of coordinates applied rigidly to the railway car, but with relation to a system of coordinates applied rigidly to the ground (the platform of the railway), it describes a parabola."

We cannot make an analysis here of the theory of relativity; rather, we would advise for better documentation the particular works dealing with this matter.⁶⁷

For instance, if we want to determine the speed, we take "u'I" as unity of a point "P" with relation to "O" in the direction of Ox (or Ox') according to the following graph:



We take x_1' and x_2' as "x distances" from P with time t_1' and t_2' respectively.

Then P is displaced with relation to O' according to a distance $\overline{PP'}$ or $x_2' - x_1'$ in a time of $t_2' - t_1'$ which is the same as:

$$u_1' = \frac{x_2' - x_1'}{t_2' - t_1'}$$

We shall now find the speed of P with regard to O. If we call this speed u_1 , we shall have:

$$u_1 = \frac{x_2 - x_1}{t_2 - t_1}$$

We note that the x and the t correspond to the O in the evaluation of the x' and the t' which were previously given regarding O' . If we substitute x_1, x_2, t_1, t_2 , by the equations of Lorentz's transformism⁶⁸ from the first and the fourth we shall have⁶⁹:

$$u_1 = \frac{B(x_2 + vt_2) - B(x_1 + vt_1)}{B(t_2 + \frac{vx_2}{c^2}) - B(t_1 + \frac{vx_1}{c^2})}$$

If we eliminate B, we shall then have:

$$u_1 = \frac{x'_2 - x'_1 + (t'_2 - t'_1)u}{t'_2 - t'_1 + \frac{u}{c^2}(x'_2 - x'_1)}$$

Let us divide the numerator and the denominator by $t'_2 - t'_1$ and we shall have:

$$u_1 = \frac{\frac{x'_2 - x'_1}{t'_2 - t'_1} + u}{1 + \frac{u}{c^2} \frac{x'_2 - x'_1}{t'_2 - t'_1}} = \frac{u + u_1'}{1 + \frac{uu_1'}{c^2}}$$

This result gives the theorem for speed according to the principle of relativity.

There is more to add regarding the "fourth dimension", and as Einstein writes in Relativity, General Theory chapter XVII: "The non-mathematician feels dominated by a mysterious shudder when he hears talk of the fourth dimension. Nevertheless, there is no more reasonable exposition thereof than that of the world around us which is a space-time continuum of four dimensions. Space is a continuum of three dimensions; that is, it is possible to describe the position of a point by three numbers (coordinates) x, y, z, and there is also an indefinite number of points near the former, the position of which can be described by

coordinates x^1, y^1, z^1 , which can be as near to the point as the ones we choose and define with the respective values of the coordinates x, y, z . We speak of continuum in view of the latter property and thanks to the fact that there are three coordinates, we talk as though there were three dimensions."

In the same way, the word "world" as used by Minkowsky, expresses four dimensions, because it is the world of the physical phenomena in the sense of space-time.

It is a fact that, according to classical mechanics, time is absolute, that is, independent of positions and conditions in the movement of the system of coordination. This is expressed in the last equation of transformation of Galileo: $t'=t$.

The consideration of the world from the viewpoint of the fourth dimension is very natural for the theory of relativity, because according to this theory, time lacks independence.

This is demonstrated in the fourth transformation equation of Lorentz:

$$t' = \frac{t - \frac{v}{c^2} x}{\sqrt{1 - \frac{v^2}{c^2}}}$$

This is not the moment to dwell upon this analysis, for it would be too technical. All these problems about the vision of the universe, the fundamental laws of mechanics, the systems of coordinations, time, space, the absolute, the principle of relativity, the world-ether, the experiences of Michelson, or Morley, of H.A. Lorentz, the special principle of relativity according to Einstein, the world of four dimensions, etc. etc. are all exciting details for intellectual curiosity, but they go beyond the framework that we have outlined here.

Those analyses, formulae, and problems were mentioned to afford a nearer approach to human thought, which otherwise would still remain within purely objective cognition; we wish to present yoghism as the complete fusion of all the directions that general human thought may follow.

Thus it will perhaps be better understood why I have chosen the word Yoghism (in spite of the unpopularity of an additional ISM) in order to place within an accessible doctrine things which, otherwise, could never be discussed within the definition of YOGA. In other words, Yoga is a spiritual experience, and Yoghism is better defined as a way of life flowing from that experience; a MATHEISIS within the reach of all Humanity.

In this chapter we have made a rapid summary of what belongs directly to Science and in the preceding pages

we had reviewed the evolution of human thought from a general viewpoint. This was done with the intention of proving that there is no reason for human thought to be held back, and finally, to show that by the scientific method alone it is impossible fully and surely to REALIZE the TRUTH. Day by day, the most varied and profound problems are studied and thereby either a complete standstill in intelligent advancement will take place (due to catastrophes to a period of obscurantism or to reasons which are too immaterial to be examined here), or else the search for the infinite will lead toward something whose very point of departure is still quite unknown.

This means that a synthesis has to be made, and that time should not be lost in a lot of details, leaving them to technicians who like to specialize in such researches; the Wiseman, the real investigator of Pure Truth, the Initiate, does not require those technical formulae, nor the analysis of details, nor that profound knowledge, but rather, a general realization which will allow him to have, at the same time, an overview of the universe in its infinite greatness and in its infinite smallness, reaching finally the supranormal plane of spiritual realization called SAMADHI, or any other means that might delimit the personality, which is eclipsed, in order to replace it with the individuality which returns to its real place, or still better, which finds again its true nature in the Infinity of Universal Consciousness.

"Truth can walk unarmed
throughout the World..."
--Bedouin Proverb

In 1905, when Einstein published his very coherent report on the theory of general relativity, the courage of his ideas created a great sensation, particularly since there were few important experimental confirmations at that time. Evidently, this scientist underwent many attacks against his ideas (especially those directed against him in 1918 by Philip Lenard of Heidelberg, who was famous for his research on the cathodic rays). These attacks gave rise to excellent commentaries. Scientific progress has developed out of an intellectual amusement rather than as a vital point of real investigation.

The curvature of space is a purely intellectual concept that we approach by transforming the intelligible relations of a continuum of four dimensions, retaining them as surfaces of space, as the learned Harry Schmidt holds in Relativity and the Universe⁷⁰. One must be particularly attentive not to conceive of a "curved space" as necessarily being a sphere!

Let us say at once that those who fully understand these problems are limited in number, there being but a few persons who can follow closely the explanations of the scientists, therefore, the arising of misunderstanding even among the scientists is inevitable, and this means

that an endless amount of time is lost in the attempt to understand a theory of one of the branches of Science, particularly since it is likely that some years later an eminent scholar may upset all conceptions on the subject and one needs then to undertake the study of a new theory, which has new applications, etc....

It is better to have a system of general comprehension, a method at the level of everyone, a doctrine offering a whole.

In the second half of the XVIII Century, Lavoisier founded chemistry on what is practically its present day basis. He attested that Matter is neither created nor destroyed in chemical transformations. This is of great value and it has later been confirmed several times. Indeed, the impossibility of loss or gain in this domain makes us think, on one side, of the alchemic transmutation, and on the other, of the constant evolution of things which prevent the attainment of that final point which will always escape research. This is affirmed by the famous Biblical axiom: "There has been no beginning nor will there be an end"...

All Nature's processes had been explained, but when scholars began to confess that something escaped their inquiry, XVIII Century thought had already solidified the mechanical notion of things into a dogma and this dogma

culminated with the mathematical physicist Lagrange in his Analytic Mechanics, which was published in 1787 (note that Newton published his Principia exactly one hundred years before, that is, in 1687); however, these viewpoints were definitively closed and new horizons of thought were opened by the edition in 1873 of Clark Maxwell's Electricity and Magnetism.

Maupertuis, Clairaut, d'Alembert, Laplace, Fourier, Carnot, and many other physicists and mathematicians form a series of names characterizing the victorious epoch of analysis.

In 1801, Bichat elaborated his theory of organic tissues; in 1835, Johannes Muller described the "cells"; in 1838 and 1839 Schleiden and Schwann established their fundamental character, and in 1840, biology and chemistry could be established on an atomic basis, though the triumph of atomism had to wait until the end of the century and the coming of the electron...

The notion of viewing matter atomically began with Democritus and Lucretius; in modern times John Dalton completed the work of Lavoisier, introducing the idea of the atom in chemistry, just as half a century later, Louis Pasteur did so in biology. Pasteur demonstrated infinite smallness just as astronomers show us infinite greatness... and the History of Humanity goes on with a cascade of names,

some more important than others in the revolutionary theories of science, but without having, in spite of all, replied to primordial questions such as "What is Life? From whence does the mysterious force called life come? What is the reason for this life?" and we omit other highly important questions which are even more embarrassing to Science...

In Nature as we know it, there are numerous static periods corresponding to ordinary matter. In the oldest rocks known to geologists, the molecules have remained intact more than one thousand million years, and not only intact with respect to themselves, but also in respect to their position in relation to others. During this lapse of time, the pulsation of a molecule vibrates at the frequency of the light of yellow sodium, which must be about $16.3 \times 10^{22} = 163,000 \times (10^6)^3$. The atom seemed at first indestructible, but we know now that it is not so; furthermore, the apparent indestructibility of the electron begins to seem debatable also...

It is important to note the great similarity among these practically indestructible things; electrons are always very much alike, if not to say identical, as are all the nuclei of hydrogen. Observation of a number of analogous bodies reveals this characteristic uniformity. Thus, common sense leads us to understand that in order

for an organism to survive, it must function in its entirety at the same time, a thought which implies enormous consequences and requires a good deal of reflection.

Aristotle noted biological accidents in his Physicae Auscultations (book II, chapter 8). He applied the same principles which make rain to the structure of the species. The rain does not necessarily fall in order to make wheat grow, nor does its falling necessarily mean the harvested crop will be ruined! . . .

The first who dealt with the question of the modification of the species in a really scientific manner undoubtedly was Buffon; nevertheless, it was Lamarck who drew the attention to this theme in Zoologic Philosophy and also in Natural History of Invertebrate Animals. Buffon thought that species were descendants of other species (thus even man), and he defined the neck of the giraffe as being a consequence of the necessity of eating from the branches of trees. He believed in the law of progressive development; what he expounds in his Zoonomia represents a compromise between the viewpoints of Lamarck and Dr. Erasmus Darwin (grandfather of Charles Darwin). Goethe adheres somewhat to the same ideas, and it is interesting to note how he insisted on knowing why cattle have horns, but not what they are used for. These ideas were manifested at the same time in England by Dr.

E. Darwin, in Germany by Goethe, and in France by Geoffrey Saint Hilaire (1794-1875).

Dr. W.C. Wells in 1813, the Hon. Rev. Herbert in 1822, Prof. Grant in 1826, Patrick Matthew in 1831, the famous geologist von Buch in 1836 (who did a physical description of the Canary Islands) were all of the same opinion: that the several species are slowly transformed until they form a permanent species that can no longer be crossed. The American Professor Haldeman advanced some arguments in 1843 supporting the hypothesis of development and modification of the species, and in 1846 the geologist M.J. d'Omallius d'Halley published his opinion that it was more probable that the species descended by modification instead of being produced separately. In 1849, Professor Owen spoke before the British Association about the archetype of ideas manifested in the flesh in diverse modifications, and afterwards, he advanced his theory in his axiom of the continual operation of a creative power... In 1858 he confirmed the differences in the roots of the Apteryx of New Zealand and the Red Heather of England, which were, he said, created in those isles respectively (though the philosopher had to admit that he did not know how or by what procedure).

In 1850, M. Isidore Geoffrey Saint Hilaire observed in his lectures that specific characteristics were fixed for each species if they remained perpetually in the same circumstances, but were modified by change of surroundings.

"To sum up, the observation of wild animals shows the "limited" variability of the species. Experiments on wild animals that were tamed afterwards and of tamed animals passing to wild state show this clearly. These experiments proved, further, that the differences thus obtained may have been a "generic value."

Dr. Freke proclaimed in 1851 that all organic beings descend from one and the same primordial form (Medical Press, Dublin).

Herbert Spencer pronounced in 1852 a thesis on the creation and development of organic beings. He discusses the analogy of several domestic productions and attributed all modifications of embryos of the different species, the difficulty of distinguishing them, and their variety and the principle of general gradation to change of circumstances. He presented a psychology based on the principle of the necessity of acquiring capabilities and mental power gradually.

In 1852 the botanist Naudin held that the formation of the species was analogous to the varieties of cultures, the latest procedures being attributed to man's power of selection! For his part, Dean Herbert thought that earlier species were more plastic than those of today.

In 1853 Count Keyserling expounded his theory of how new diseases arose in the world, caused by miasmas in periods when the germ of the existent species may have been chemi-

cally affected by surrounding molecules of a certain nature, thus giving birth to new forms.

M. Lecocq wrote in 1854: "It is clearly seen that our researches on the fixity or variation of the species leads us directly to the ideas emitted by two justly prominent men: Geoffrey Saint Hilaire and Goethe." (Studies on Botanical Geography vol. I, page 250)

Unge, the famous botanist and paleontologist published⁷¹ in 1852 his belief that the species appeared in accordance with the development and its modifications (Dalton had already expressed that in 1821). Similar viewpoints were published by Oken in his mystic work: Natur-Philosophie; Godron mentions it also in his book On Species; Bory Saint Vincent, Burdach, Poiret, and Fries were among those who classified the species as one of beings continually produced.

In 1855, Rev. Baden Powell put forth in Essays on the Unity of Worlds a philosophy of the creation wherein he rejected the phenomenon of coincidence in the same way that Sir John Hershel stated that the introduction of a new species would be in contradiction to Nature.

In 1859 von Baer proclaimed the common parentages of all present day creatures (see Zoologisch-Antropologische Untersuchungen and the works of Prof. Rudolf Wagner).

The same year Professor Huxley held a lecture in the Royal Institute on "Persistent Types of Animal Life";

Dr. Hooker published his Introduction to the Australian Flora, and finally, Charles Darwin published his Origin of the Species on the 24th of November 1859.

In spite of the success that Darwinism had, it seems to have lagged now, and the theories on species are no longer discussed with such fervor as other problems which adorn the conversations in the parlors...! It is no longer fashionable, to a certain point, to talk about the "origin of species." We must admit there have arisen new theories which contradict the testimonies of the famous naturalist. I have on hand his English edition of 1906, and simply cannot agree with the definitions on page 671 and the following pages, not to mention the "Paleozoic Strata", which I can neither accept as Professor Ramsay has presented it, nor as Darwin explains it in Chapter X of Origin of the Species, although, in spite of all, it remains as a classical document. Rather than hearing discussions on how the ungulate (or ungulate quadruped) is now divided into "even toes" and "uneven toes" and how the Macrauchenia of South America is a likely link between these two great divisions, I think it would be better to examine more carefully the origin of those variations! The author writes, for example, on page 471: "No one will deny that the Hipparion is an intermediary species between the present day horse and some sort of ancient ungulate"... No, surely not. But it seems that Darwin as the eminent

naturalist that he was might have given us more explanations. It is interesting to note, in the chapter referring to "the state of development of ancient forms as compared with living forms", that the Foraminiferous might have met a fatal end if they had arisen during the Laurentian period, and likewise the Brachiopodae if they had been present during the Cambrian formation, because they would not have had sufficient time to develop their organs up to the natural standard. In fact, the technical extension remains uncertain regarding the real problem: the answer to the eternal investigation.

The long treatises of Charles Darwin made me think, by association of ideas, of Kant, who, having read the appendix of Clairaut's work Figure of the Earth, was so full of admiration, that he got carried away with himself in the superfluous illustrations on capillary action that are found in his Criticism of Pure Reason, Transcendental Analytics, and Second Analogy of Experience.

Everywhere we find the same analytical tendency in opposition to the real sense which ought to be shown in the minds of all the Thinkers.

Even the most versatile seem to stop at fixed lines and limit themselves with technical definitions, often beyond the reach of general comprehension, leaving the student in a terrible state of anxiety, since he either wishes to inquire further, or, on the contrary, wants to forget very

quickly the little he has learned.

Apart from Spinoza, who kept to the ancient way of thought, or Leibnitz, on account of the novelty of his monad, the others such as Locke, Berkeley, Hume, Kant, followed the same current, a fact exemplified by Rene Descartes who, it must be admitted, did no more than express in a well-defined form that "which floated in the air" during his epoch. William James, who often appears to be the initiator of a new stage in philosophy, actually also represents the official inauguration of the influences that already existed in his time. On the other hand, as A.N. Whitehead of Cambridge observed, there remains a certain comfort in the contrast between William James' essays Does Consciousness Exist? published in 1904 and those of Rene Descartes Discourse on the Method published in 1637.

In the first part of Principis de Philosophie section 31, Descartes says: "For instance, due to the fact that some substances cease to resist, they cease also to exist; duration is not different from substance except in thought." Does the great French philosopher mean thereby that thought and body exist with no other needs than their own individualities?

In his distinctions of time and duration, and in the relation between matter and extension, Descartes presages such modern notions as the theory of relativity or Bergson's

theory of the generation of things.

But let us analyze a little more closely some things which commentators generally leave in the dark. In his Meditations II, Descartes says: "I must admit that I neither understand nor imagine what a piece of wax is, for it is only the spirit who perceives it. But what is this piece of wax, that it can only be perceived by thought? Perception is no act of sight or touch, neither of imagination, and never was aught of this kind, and even if it formally were so, it is solely an 'intuition' of the spirit"... The word "intuition" is generally used to translate the Latin term "inspectio" employed by Descartes. I do not agree with this manner of translating "inspectio" since it is a theoretical notion which is opposed to the practical meaning of the passage. Furthermore, the word "intuition" is debatable, as I have already mentioned in The Initiatic Centers.

I do not want to begin a lexicological discussion, though it is regrettable to observe how lightly words are used, often without concern for their authentic meaning. "Inspection" (inspectio) cannot at all be associated with intuition, which would rather be the result of lengthy "inspections." Bergson has sufficiently dealt with this; he introduced in philosophy the organic concept of physiological science, changed the static materialism of the XVII Century, protested against specialization as an

affront to the Newtonian concept of Nature as anything but a stark abstraction. His pseudo-anti-intellectualism must be construed in this light; in some way he recalls Descartes, though enhanced by an instinctive grasp of modern biology.

We should speak more about the extreme difficulty of reconciling religion and science. Alas, we must add how difficult it is in particular for the Christian religion to be explained through science and likewise for science to be accepted by religious dogma. At first, it was proclaimed authoritatively that the Christian dogma prevailed over any and all scientific explanations; later, more tolerance was allowed by religious representatives. It is now understood that Science as well as Religion are in continual development because there is no immutability in either case. Religion is no less immutable than Science and both are subject to constant variations. In the early times of Christianity there was a general belief among Christians that the world would come to an end in their lifetime. In fact, it was part of the doctrine and the discipline of their organization, and in the course of time the Christian faith was modified several times according to the circumstances, because time and events in some ways make religion. More than once, solid scientific declarations were attacked by the representatives of Christendom.

In the year 535 the monk Cosmas wrote a book entitled Christian Topography, wherein he asserted, using biblical

texts, that the world was a plain parallelogram, the longitude of which was the double of its latitude...! At the same time he denied the existence of the antipodes. It must be added that he was a traveller, who after visiting India and Ethiopia, preferred to retire to a monastery in Alexandria, the great center of culture in that epoch.

It is well known that the movement of the earth was condemned by a Catholic tribunal in the XVII Century. In the past century, the extension of time calculated by geological science put religious people in conflict. The present doctrine of evolution places religion in a constant commotion; thus science remains incompatible with the spiritual system.

But it would be unjust to say that religion is always false and science always true. The fact is in reality more complex and it would be very hard to explain, because concessions have to be made to both sides. In the course of history, science was not always right, just as religion was not always mistaken.

Thus the erudite Jesuit Petavius has shown that the theologians of the early Christian Centuries used phrases which after the V Century would have been condemned as heretical. Cardinal Newman has produced a very good polemical treatise on the development of this doctrine and he never retracted it during the course of his life (he wrote it before becoming a high Roman Catholic ecclesiastic).

Science is still more changeable than theology, though this is usually so because science has not been able to deliver its theories with sufficient proofs, the conditions for those theories being set up by religion. In the beginning of the medieval epoch heaven was located in the region of Paradise and hell under the ground. Perhaps this definition was not formulated in the high official spheres of religion, yet its order of thought far surpassed the frame of the common people. An idea of this kind of explanation can be found in the Dialogues of Pope Gregory the Great⁷², a man whose high official position was surpassed by his services towards Humanity.

I have used here the word "religion" in the sense of Christian religion for two reasons: because as I have already stated in the beginning of my book that it is my wish to address the Western world which is particularly Christian, and moreover, because I discuss here in detail how I have evolved from the Catholic I was; thus my writings are above all the discussion that I have undertaken with myself from childhood, and in this book I engage in the disputes which I often held in my mind; I inquired by the methods which were at my disposal and so this work embraces the overall evolution of my method, somewhat as the Discourses embraces Descartes...

The Christian religion is referred to here because it must be recognized that no other religion ever obstructed

the path of science.

Indeed, I do not offer this book as a method or treatise; it is simply the norm that I have followed. As an intellectual I have analyzed and as a Westerner I have criticized and gradually I have opened for myself a road through this apocalyptical labyrinth in search for Truth. Albert the Great said:⁷³ "He who penetrates into himself and thus surpasses himself, evolves verily unto God." This is achieved, of course, by means of introspection, and therefore it might be said that the Buddhist method is perhaps the best for the study of the Self since it never contradicts true science (see the data that I present in Mysticism in the XX Century); though for my part I could never entirely adhere to this philosophy, because it is too passive and could never satisfy my active temperament (this is quite a personal judgement). Besides, no conversion has ever taken place in my life. In the course of my studies in search of Truth, I have only analyzed, scrutinized and observed the diverse theories that have been offered to the thinking world, the essence of which I have tried to extract without adopting those dogmas which I only studied for documentation, following the necessary rites in order to impregnate myself with the cult. For this reason I have abandoned nothing, have rejected no creed; with the advancement of my studies, I have acquired, experimented, and agglomerated, thus forming a synthesis of knowledge and

revelations which amounts to a real YOGA in the full meaning of the word.

Through Art, Science, and Philosophy, man seeks a moral code, forgetting that it does not exist for the whole world! It is not even possible to find a moral code for a whole country, yea, not even for a small collectivity, and I refer to what has been so well defined by Ouspensky in Fragment of an Unknown Teaching page 227: "it is said sometimes that the European morality is a Christian morality, but first of all, Christian morality authorizes by itself many different interpretations and many crimes have been justified under this Christian morality! ... Modern Europe has very little in common with Christian morality no matter how we understand this morality. In any case, if Christian morality has brought to Europe such dreadful wars, then would it not be preferable to be as far as possible from such morality?" Evidently everybody acts always for the "good cause"; the author goes on in page 229: "Everybody tries to act in the interest of goodness 'as he understands it'! But everybody understands it differently and consequently men tear each other apart and kill one another in the interest of 'goodness.' The reason is, nevertheless, the same: men's ignorance and the deep sleep in which they live."

Yes, ignorance; this is what lies at the bottom of social problems. The lack of knowledge engenders dogmatism and division; wars arise from this ignorance.

People speak of Christian morality, of love, seemingly without knowing what it is about. Christian morality is something different from what the 30 different so-called Christian religions can teach! People often talk about love without ever taking the first steps in this vast domain, and, as Master Gurdjieff teaches quite correctly:⁷⁴ "He who seeks Truth never talks of love or Christianity for he knows how far he is from them. The doctrine is for Christians, those who live according to Christ, and follow all his precepts. Can those who talk of love and morality live after Christ's precepts? Surely NOT. But there will always be charlatanism of this sort. However, there is a sign which does not deceive: those who speak like they are empty men, and it is not worth the trouble to waste time on them." The teaching of George Ivanovitch Gurdjieff was based above all on the work of a group in full identification with the Master. Having lived in India and Tibet, his long experience led him to the recognition of the efficacy of chellahs following their guru blindly. His own words are (page 233 of his Teaching): "The consciousness of one's nothingness alone can conquer the fear of subordination to another's will. However, strange as it may seem, this fear is actually one of the most serious obstacles on a man's path. A man is afraid that he will be made to do things which are opposed to his principles, views, ideas. Moreover, this fear at once creates in him the illusion that he really has principles, views, convictions, which in reality he never had and never could have. A man who never in his life thought of morality

suddenly begins to fear that he will be made to do something immoral! A man who never thought of his health and had done everything possible to ruin it begins to fear that he will be made to do something injurious to it. A man who has lied to everyone everywhere all his life in the most brazen manner begins suddenly to fear that he will be made to tell lies. I knew a drunkard who feared more than anything else that he would be made to drink! Very often because of this fear of being subordinated to another man's will he will find that nothing succeeds, not realizing that subordination to the will of another which is conscientiously accepted is the only way to acquire one's own will."

This psychology of following a Path traced by an Instructor was abandoned a long time ago, and individual analysis had been substituted for the mouth to ear teaching as practiced in the Schools of Initiation. Ancient Wisdom, called for perseverent men who would receive the Sacred Science directly from his Master, but nowadays only the yoga system remains faithful to this tradition. On the other hand (from philosophy through the most hermetic religion), the initiation can be obtained by means of books or personal reasoning; even in the most secret societies the instruction is offered publicly as long as the neophyte takes the trouble to seek it; "pass words", "ritual" and details of occult ceremonies are given in popular works though it has to be confessed, there is not much of the real power left to

guard. On the contrary, in Yoga there always remains something to be received from the Guru. The whole preparation for the method can be done without any help, but a moment comes when the pupil needs advice for practices which could be dangerous without the direction of a Master.

Really, only yoga remains as a truly initiatic teaching; in Yoga it is necessary to have recourse to a Master, an experienced guide who will facilitate the work of transmutation and may provide the indispensable stimulus for the "Great Leap" (the great Realization).

The modern age seems to be returning to this psychology of the Path of Initiation, just as occurred in the time of the Great Colleges of other ages. Indeed, psychology, viewed as science only dates from 1833 with Herbart⁷⁵ though Wolff had already mentioned it in 1734 in Rational Psychology. We are far from the classification of the five senses by Aristotle, even though he knew more than those five groups which belong only to the physical plane. Surely it is necessary to start from simple physiology and then progress further into the psychic domain. A vast field was opened for research with Joseph Gall, the forerunner of phrenology, and above all, it was Spurzheim, his collaborator till 1813, who opened up this specialty. Doubtless, with Locke, Berkeley and Hume, philosophy was turned into psychology, but something escaped them, as likewise something escaped Rousseau, Pestalozzi and Froebel in their work.

In fact, the more people talk about psychology, the

further they are from it, because in former ages the Ancients had a full and real psychological knowledge and did not use ambivalent words, while now our system in this scientific branch seems to ignore entirely the basis of analysis. However, as I have stated before, it may be said that our age is returning to the former initiatic methods.⁷⁶

"Evolution is not mechanical. Man's evolution is the evolution of his consciousness and consciousness cannot evolve unconsciously. Man's evolution is the evolution of his will and will cannot evolve involuntarily. Man's evolution is the evolution of his power to do and to do cannot be the result of happenstance!"

GURDJIEFF.

In effect, INITIATION, understood in the traditional sense is the examination of diverse methods rather than the analysis of various sciences or philosophies, but an overall revision is necessary in order to identify oneself with these systems. After long observations, after having formed Thesis and Antithesis, we arrive at the synthesis which is the bridge between analytical methods and intuitive systems and which finally leads to the Mathesis, the complete Mastery of Knowledge, precisely what is offered by the Guru, the Master, the spiritual Guide who will transmit the last word to his disciple.

The real Initiation is not the ceremony of consecration to a more or less authentic degree, but the state of realization, because Initiation is a state of existence, an illumination, a revelation. Therefore, a slow process of study is necessary in order to arrive at a just conception of things; afterwards, the period of assimilation comes, and at last, Light is achieved thanks to the individual projection of the

Guru onto and through the Chellah.

The Master illuminates his Disciple, forms and moulds him to his image; however, we must stop here a moment in order to understand correctly verse 5, chapter II of Genesis. The original text says: "We shall make Adam" and not "We shall make man." There is a difference between these words which at first glance is of little theological importance, but which is of capital importance for an exacting analysis. It would be difficult for the man mentioned in verse 26 to be the same one mentioned in Chapter II, verse 6!!! It only says that he will be created! This is no error, provided that the studies of the secret doctrine and the occult versions are applied to it: Universal Man exists potentially from the beginning, then he is formed actually, and at last, created altogether; all this belongs to the Initiatic Mysteries.

Evidently, it is necessary to understand that the ancient texts which were written in sacred tongues, mother-tongues, may be interpreted in several manners according to the degree of initiation and the interpretative values which correspond to the goal one is seeking.

The texts of Moses, for instance, are written in the three usual meanings: literal, figurative, and hieroglyphic. ⁷⁷

The translators of Genesis have mostly left aside these various meanings and have thus definitively altered biblical

teachings. What Saint Jerome explains as "inanis et vacua", "formless and void" (Genesis I,-2) as it appears in the modern text, means, according to the Hellenists, "invisible and disordered", whereas the Samaritan version had "distended unto incomprehension and very rare." The correct translation is: "contingent power of being in a potential of being", if the first word Beraeshith had been translated correctly.

This first sentence of Genesis has produced the most varied commentaries and is a very telling example of the kind of analysis called for in search of Truth.⁷⁸

Some authors like St. Yves d'Alveydre have analyzed the verses of the Bible in the esoteric sense; above all, though, it would be useful to apply a good grammatical reading as done by Fabre d'Olivet, who compiled his Cosmogony of Moses out of the four original versions: the Samaritan, the Chaldean Targum, the Hellenistic version (Septuaginta), and the Latin Vulgate by Saint Jerome. Above all, we pay attention to a lexicological question. Some languages are rich but lack variety of expression; one of the most varied languages is French, which has its roots in the Celtic language, mixed with Frankish and Germanic, modified by Gothic and polished with Greek and Latin. French verbs can be conjugated in 20 different "tenses", a thing impossible in any other language.⁷⁹

The Egyptians, Ethiopians, Assyrians, Phoenicians, and

Arabs, conjugate no more than two "tenses", though they cannot be interpreted as simply "past" and "future"; rather, they form a fundamental basis serving linguistic variations. Thus the beginning of Genesis: "He created" can be turned into "He had created", because as Fabre d'Olivet observed in his Cosmogony of Moses, the verbal expression "it existed" refers to the Earth and proves thus a previous creation.

The best proof that the Sepher has been misunderstood for a long time is the testimony of two authorities; first, Saint Paul in his Second Epistle to the Corinthians chapter 3 and then Saint Augustine in his book on Genesis against the Manicheans I, chapter 3, number 11. The latter expresses himself in exactly the same way Fabre d'Olivet does in his translation of the Cosmogony of Moses:

"Dictum est: In principio fecit Deus coelum et terram; non quia jam hoc erat, sed quia hoc esse poterat: Nam et coelum scribitur postea factum. Quemadmodum si SEMEN arboris considerantes, dicamus ibi esse radices, et robur et ramos, et fructus et folia, non quia jam sunt, sed quia inde futura sunt—sic dictum est: in principio fecit Deus coelum et terram, quasi semen coeli et terrae cum in confuso adhuc esset coeli et terrae materia: sed quia certum erat inde futurum esse coelum et terram jam et ipsa materia coelum et terra appellata est."

("It is said: In the beginning God created heaven and earth, not because this was actually done so, but because

they were in the potency of being, for it is written that immediately the heaven was made. Thus when we consider the seed (semen) of a tree we say that the roots, trunk, branches, fruits, and leaves are to be found therein. This does not mean that all these things are formally found therein, but virtually, and they are destined to appear. Likewise it is said: In the beginning God created heaven and earth, that is, the seed of heaven and earth, because at that time the matter of heaven and earth were in a state of confusion. As he was sure that heaven and earth would be born from this matter, thus they were already called potentially heaven and earth.")

It is not easy to identify oneself with a principle if the details of its exact meaning are ignored; in the same manner, the yoga method is a special analysis until the final process of understanding produces total revelation.

It is sad to see the carelessness with which the Scriptures have been translated. We take for instance Chapter IX of Genesis. There we note a story of Noah, which is wholly symbolical and which should be understood, as always, in the spirit rather than the letter. In verse 21 Noah plants the vine, and we must understand which vine is meant, because far from referring to the material aspect, this Hebrew word means: elevation, exultation, it is a spiritual shrub, surely corresponding to a brilliant assembly, to an Academy, and likewise we need to examine the verse that describes his drinking wine...! We are surprised, and justly so, to suppose that an

Initiate would be drinking wine (doubtless it was the sap of grapes or something still more symbolical). As in the case of DIONYSOS, who was the God of Wine for the common people, we know him to be an emblem of Light.

It is surprising to find what little knowledge of esoteric laws or even of spiritual rules such persons have, who nevertheless undertake to interpret the Scriptures. How could they not know that "to drink wine" is the symbol of study (to be enraptured with Knowledge) just as to "eat fish" is a symbol of the assimilation of the Christian teaching; how could we think that Jesus of Nazareth, Great Initiate, would drink wine and eat animals' meat, considering that he belonged to the Order of Essenes (an Initiatic College which was very strict in this regard), and moreover, followed the vow of Nazarene (respect for ascetic rules) and knew the ancient laws of the Sacred Doctrine. Thus, we know that when the word "fish" is repeated in the Bible, it often means Student of Initiation just as "tiller" symbolizes the second initiatic degree, recalling that the epoch was precisely the astronomical Age of Pisces, just as now (since 1948) it is the Age of Aquarius. The injunction against eating animal flesh is ordained in all religions, not for a mystic motive but rather for things that go deeper than aesthetics or belief.

It is clearly stated in Genesis, chapter IX, verses 4, 5, and 6 that "But flesh with the life thereof, which is the blood thereof, shall ye not eat." This prohibition from God,

to the effect that men should not take in blood, appears very clearly in the original text: CHOL-REMESH ASHER HOUA-HAI LACHEM IHIEH L'ACHELAH: EH'IEREK HESBEB NATHATHI LACHEM AETHCHOL...AEH-BASHAR B'NAPHESH-O DAMOLOA THAOEHELOU. (And everything that moveth and liveth shall be food for you, just as green herbs. I have given all as a whole, but the corporeal form having soul's homogeneity you shall not eat.") Therefore, the Eternal clearly forbids through the mouth of Moses, the eating of bodily substances, the souls of which are similar to the flesh of man. In Samaritan the sentence also teaches not to consume animal substance, which is compared to the Soul of Universal Man.

Evidently, the knowledge of the ancient languages is very useful.⁸⁰ How many shades of meaning escape those who cannot read the Chathibah Ashourith (Assyrian scripture), which is the name of the Hebrew alphabet, understood as: sovereign scripture, primordial and original.

What riches are to be found, for example, in verse 5, chapter VIII of Genesis: RASHEI HE-HARIM, which has three meanings as all Hebrew texts and it signifies literally: the heads, the vertexes of mountains.

In figurative sense: the beginnings, the commencement of the aggrandizements.

In hieroglyphic sense: the beginnings of the elemental conceptions.

No translation can give the force of the original and

each time that it is translated into another language, something of the true significance is lost.

We frequently quote from the First Book of Sepher⁸¹ because these Scriptures figure among the Keys of indispensable Knowledge and most of the essential problems are discussed in its content. Let us look at the creation of Eve by Adam (chapter II, verse 21): "And he (IHOAH, He-the-Gods) let fall a pleasant sleep (mysterious and profound) on Adam (Universal Man) who slept, and he broke from the unity one of its coverings (external) and he covered with care (he colored) with form and corporeal beauty her weakness (inferiority)."

Fabre d'Olivet's commentary explains it well: a pleasant sleep is a kind of lethargy (sombabulism) overpowering the sensitive faculties and suspending them through ecstasis, as the Hellenists used to say, but this is far from being what Saint Jerome says; "soporem", a simple drowsiness. Likewise the habitual translation of "his coverings" in the sense of making of it a "rib", is most deficient! It is clearly childish to believe in the creation of Eve proceeding from a part of Adam's thorax, while it may well refer to Adam's coast (border, beach, district where the AD and AM lived), which might have given birth to a new part of continent. In other words, the community of Adam forming a new branch, sect, or tribe, which settles in their terrestrial limit, on the coast, on the boundaries of their country. I have often

expounded other theories in the courses of our Initiatic Schools, in short: in the Great Manifested (I-E-V-E) the two polarities are expressed by the key of power (I or YOD) and by the potentiality (E-V-E). Of course I (yod) is the breath, the idea, HE (in the sense of I am that which I am)⁸² and then E-V-E (he-vau-he) is the manifestation (life-form-thought); this duality is in some way somewhat similar to that of PURUSHA, which is the essence-principle (Yod, the Key, the Spirit) who sends his sublime vibration to PRAKRITI (the agent of his manifestation, EVE, Nature, Material World).

It is the male (Adam-Yod-Purusha, etc.) marrying the female (Eve-He-Vau-He-Prakriti, etc.) in the great communion (YOGA) of polarities.

Adam is ALEPH, first letter of the Hebrew alphabet, but why is YOD (the tenth letter) mentioned? A is the first letter in most languages. It is the symbol of Universal Man, the hieroglyph of unity, the sign of power, the grammatical article for the Rabbis, number 1 in arithmetic. It may be compared to the man whom God creates in chapter 1 of Genesis, while YOD is the man whom God creates in chapter II! This transition from ALEPH to YOD, from 1 to 10, is explained thus:

10 is the dynamic expression of Unity, God in power of action. Thus to the FATHER, symbolized by 1, is added the SON, or 9, in order to obtain a total including the Unity, but the Unity modified by the external form of zero is the

symbol of a non-existent (cifra nula) and unfathomable distance in the innermost recesses of the Being.

This relationship between 1 and 10 gives the explanation of the manifested world which is generally symbolized by a circle of 360 degrees. ONE is then Adam (understood as the letter YOD which is equal to ten), and 360 is Eve (the circle, the womb, wherefrom the manifested world will issue: matter).

One is YOD (the power of one manifested in 10) because the relation of its constituent numbers produces 360 (the circle), symbol of the manifested world. In fact, if we elevate to the square the first 10 numbers (except 5), we shall have 360. $1^2=1+2^2=4+3^2=9+4^2=16+6^2=36+7^2=49+8^2=64+9^2=81+10^2=100$, total 360. Therefore, YOD is the Universal PI, the real ADAMAH, which unites to Eve, who can be considered as the radius (the means, possibility) to expand into the world of manifestation as symbolized by the circle, again represented by the 22 letters of the Hebrew alphabet (the 22 letters divided by the 7 planets give this universal formula PI; in other words: 22 divided by 7 is equal to 3.1428571)... The Qabbalah, science of the 22⁸³, is the expression of all problems of existence; it is the world in all its manifestations (the 22 arcana) and thus the allegory of Eve being extracted from Adam (extraction of the material polarity). It is the physical world, Nature, Matter, Akash, the form, the virgin-mother, etc. isolated from the Great All (IEVE) in order that the Spirit might remain,

the essence-Substratum, Prana, Thought.

One additional word to explain the absence of the number 5 in the list of progressive numbers to obtain 360, described in the previous paragraph.

Five is a truly esoteric number (the star of 5 points symbolizes the perfect man with the arms and feet separated) and represents the Son of Man (the Initiate manifesting himself). The key 5 is based on an esoteric (oral) part and another exoteric (written), each being marked by 5, but this duplication gives no less than 10 (the letter I, the Hebrew YOD) attributed to the Identity (Yug) in the double Universe, but this key thus obtained, the I, is then written as H or HE, equivalent to 5 (H or HE or E are equivalent in Semitic phonetics) which again is found in the holy name IEVE, Yod-He-Vau-He. It is clear that the likeness between the 5th and the 8th letter (He and Heth) of the Hebrew Alphabet dispenses of the use of 5 in the above mentioned arithmetic progression. It must also be noted that 5 times 8 (He and Heth) is equal to 40 (number of the perfect image) symbolizing the mystic trials: the 40 days in the desert of Jesus of Nazareth, Mohammed's meditation, Ali Baba and the 40 Thieves (initiatic story), etc.

It is interesting to note that the square of 5 plus 1 is equal to 26 (variation of the mechanism of the divine name in the first world).

26 is equal to I am and it is the IHOH of the Divine

Existence. The root of 26 is 13, which is equal to IG in Etruscan; read as AG in Vedic and Sanskrit (according to the decimal method: 1 and 3), it gives rise to AGni (or IGnis), the symbol of fire (igneous matter or the power of spiritual fire), the inversion of which is GA and GI, and means in Hebrew: Splendor, and in Vedic: the organic power of Agni, which is also universal penetration according to the axiom: Our God is a devouring fire.

We return to the numbers elevated to the square, with a total of 360, which is represented also by the circle symbolizing the manifested world, and it is convenient to see how this exposition is presented in the domain of Physics. We take, therefore, the numbers elevated to the square adding one and we obtain the following:

$2^2+1=5$: Aspiration to Cognition

$3^2+1=10$: Revelation

$4^2+1=17$: Symbol of chlorine (Black Sun)

$5^2+1=26$: Symbol of iron (Martian elements)

$6^2+1=37$: Cosmic breath

$7^2+1=50$: Symbol of tin (Expression of personality)

$8^2+1=65$: Symbol of chloride of lead

$9^2+1=82$: Symbol of lead

$10^2+1=\underline{101}$: The Ladder of Jacob
393

Now, if we take the 7 numbers of the traditional metals, whose alloys are electrum, we shall also obtain 393, which is the aforementioned sum. Iron 26, copper 29, silver 47, tin 50,

gold 79, mercury 80, lead 82, which produces the electrum.

The perfect understanding of the scale of symbols (as it is mentioned in Fragment of an Unknown Teaching) opens the door to the mysterious hermetic Physics, and it might give the key to many problems, scientific as well as philosophical: moreover, why should we still believe in two distinct domains, when one is the consequence of the other, as the yoga system demonstrates so well?

These two branches of knowledge are like the two roads to Ancient Wisdom (Analysis and Revelation), which we recognize also in the alchemic motto: Solve-Coagula, reminding us of the system of the two opposed forces once demonstrated by Parmenides who called them "etheric fire and night", or as Heraclitos put it: "the road upwards and the road downwards"; Timaios of Locres called them "intelligence and necessity." Empedocles, "love and hate", Plato "the self and the non-self"; Rene Descartes "movement and resistance", while Newton formulated it by calling them "centripetal and centrifugal forces."

It is very dangerous for a man to make use in himself of the Light of Knowledge without having first become the master of himself.

Jacob Boehme.

God is Life. The recognition of this fact means spiritual consciousness.

Radhakrishna.

The Light was not made to be hidden under a bushel, said Jesus the Nazarene, but, nevertheless, to offer the knowledge to every newcomer may cause disastrous consequences, as we have had occasion to observe several times. I admit that very often I do not pronounce the last word on a problem: I let my disciples realize by themselves the last step, for indeed, one can make the pupils walk on the Path, but they still must make the personal effort to approach the final state, which cannot be explained nor taught; the state of illumination can only be stimulated, because in fact, it has to issue from the adept himself. Therefore, yoghism⁸⁴ exists in order to show the line that must be followed to reach the state of Yoga.

In the beginning, people think that Yoga is a religion, a sect or a community of Eastern ascetics. In parenthesis, it is necessary to insist that the yoghi should not be mistaken for the "fakir". Isolated contemplation or the asceticism of a mystic will not make a yoghi; everything is in motion, and to be truly identified with everything is to be YUG.

If an aspirant to Sadhaka (seeker) prefers to withdraw

in a cavern far from all civilization, this does not mean that in order to become a yoghi, one must live this way or in an isolated hermitage. The latter is merely a state, an experience to be tried (almost indispensable, indeed), it is a stage corresponding, surely, to the final state; moreover, on account of the Eastern temperament, we find that most Eastern Yoghis end their life in meditative conditions. One more word: the general belief that the yoga system is an Eastern method is as wrong as to think of philosophy as a Greek discovery.

The so-called Yoga method owes its development to Patanjali, though this Hindu thinker is in no way its inventor, but merely the one who brought it to the light. It is a system of realization through Knowledge, and the yoghis must not be mistaken for the mystics of India, the Sages of the Himalayas, nor the philosophers on the banks of the Ganges. It is a fact that most yoghis issue from Brahmanism or its by-product, Buddhism, though it would be false to think that all inhabitants of India were Hindus by religion. An Indian can very well be Buddhist, Mohammedan, Christian, etc., but for his part a yoghi no longer belongs to a certain religion, he is no longer limited by a dogma, nor a "label." Christians, Israelites, and Mohammedans all have the same opportunity to become yoghis; it is merely a question of evolution by means of will power, an ascension by means of Knowledge, an acquisition of Wisdom.

The Yoga system did not arise in the East nor in the West; it developed in Asia and the majority of adepts may be found in India (and Tibet); the traditional method has been safeguarded in the East, but it has been practiced by all ancient initiatic traditions (whether in America, Africa, or Australia). Regarding physical culture, Yoga is a typical Eastern gymnastics, based on endurance rather than force. Its rhythm is designed for an aesthetics of flexibility rather than a release of energy. Nevertheless, postures of hatha-yoga have been observed among the black tribes of Africa in their ceremonies; the natives of Australia also adopt certain positions before their "corroborree" (initiatic rites). Postures of meditation have been observed (dharana-asanas) among the Maories as well as the Laplanders and the Incas; even the statues and hieroglyphs prove that the Egyptians also practiced asanas of the Hatha-Yoga variety. Naturally, this leads us to conclude there is a common origin and that instead of different initiations, there is one sole INITIATION, preserved by tradition, from lip to ear, from Master to disciple, as a Holy Science, preserved through the ages by Gurus who have transmitted it to their Chellahs.

The thirst for Knowledge, and the search for someone who can satisfy it, has been recognized everywhere, and this fact stimulates us to pursue some of the similarities shared by different languages, as shown by the outstanding example of the words WATER and THAT...

In Chinese, "water" is said "choui", which is also the equivalent for "that" or "who." In Hebrew, מַי "waters", is like מַי, "who." Also in Latin, "aqua" means "water", and the words which are similar, such as "quis", "quoe", "quod", mean "that" or "who." Teutons and Saxons use words which are almost similar to denominate water (waser) and "that", "who" (was or wat).

It is well-known that the seven vowels of the Hebrew alphabet correspond to the seven planets of astrological tradition; in fact, the seven characters: א ה ו י ו ו ע י ן originally represented the vowels and symbolized at the same time the glyphs for the seven planets.

א soft vowel represented by a.

ה stronger vowel represented by e and h.

ח very strong vowel (pectoral) represented by e, h, and ch.


ו obscure vowel (enclosed) represented by u and y.

י brilliant vowel represented by o.







י long vowel represented by i.







ע guttural vowel (profound) represented by ho and who.⁸⁵


These glyphs had a special power to transform one word into another, giving it a more elevated meaning, a higher one, preserving its connection with the first word in so far as the idea was concerned, yet transforming it (it is properly said TRANSFORMING). Thus, for example, מלך Malach or Moloch, that is, a King, with the vowel א aleph: מלצד (Eon), becomes an Angel, that is, a divine emanation, a superior Royal Dignity.






This illustration is intended to promote a deeper understanding of the value of  (Aleph) in its cabalistic meaning.

I have already indicated that parallelism among characters is a proof that the various systems of writing share a common origin.⁸⁶ The signs that were found in the vestiges of a buried temple in Mato-Grosso, Brazil, provide an example, as they seem to originate from the last days of Atlantis and are to be found in numerous ancient alphabets.

The sign , which is so peculiar in symbolism, and which is also to be found in a portico in the midst of the Brazilian jungle, is identical to one which is frequently seen in the graphics of Ancient Mexico. It is also the Tau of the Greek alphabet, which corresponds to  in Egypt, a symbol for omnipotence or greatness. This motif, the symbolism of which is above all phallic, expresses the act of coitus between the male and the female. Its variation in Egypt was  or  according to the meaning specifically desired. In India we have  and in China .

The Atlantean sign  undoubtedly means yonis (the female sexual organ) which is represented identically in Sanskrit; this is what Egyptians expressed as  in ancient times, for the purpose of symbolizing the region of the mons veneris (feminine attribute); it was surely used, above all, in the matriarchal periods. Another of the Atlantean characters  derives from it and is to be found also in Phoenician paleography as  and still in the Moabite sign  or in that of Tyre .

As for the Babylonian teth, it was written  .

Of still greater interest is the important sign that was discovered in the Atlantean vestiges  . This seems to be the twin of another of the characters of the mystic alphabet of the Monastery of Kounboun.⁸⁷ Furthermore, the Sanskrit "ta" is very similar in its inversion , and the Chinese character  (which means "passage") is also identical. Egyptian hieratics offer  represented as the ideogram of a rapacious bird:  . These similarities may be extended by means of a graph giving additional examples (see figure 15).

It is said that before the appearance of solar alphabets⁸⁸ of 22 letters, the forms of expression were based on the nine main cries of animals (AB, AD, AG, AF, AM, AN, AR, AS, AW). According to Chinese, they correspond to the eight kouas, from which the 64 primordial keys⁸⁹ originated, used by Asiatics to form their grammar. According to the theory of prehistoric initiation, there were 9 syllables issuing from variations of the 9 first sounds which united to HEL (God's name), have formed the foundation of the language of the West. The word HEL, because EL or AL according to the accent of the various dialects that arose thereafter, represents a very satisfactory hypothesis for the name of the divinity when we consider the H or Ha or Hh, used by ancient races to symbolize the All-Powerful. The superior function of the H is found, for example, in names of Great Instructors such as Hanapu (the Maya Christ), Huiracocha (the Messiah of the Incas), and Hu among the Druids.

Tibetans are satisfied simply with the pronounced letter H to designate divine manifestation. It is of great importance to spell Jhesu instead of Jesus, to designate the Great Nazarene who truly demonstrated to be the Son of God. What is commonly called in esoterism the H of power is also found in the monogram of Christ from Judea (see Fig. 14).



F I G U R E 1 4

The H is, therefore, of an undoubted creative order (this is why the H of the Hebrew alphabet with value of 5 is excluded from our numerological row of progression, as already stated). It is the original inspiration, the Breath, Prana.

The 9 sounds of animals were at the same time the symbols of the first 9 tribes, the 9 emblems (totems), once expressing the native country of a race, and from these are derived the banners of nations, the coats of arms, the heraldries of families, and all other signs indicating from yore the categories of individuals and collectivities.

ATLANTIC	PHOENICIAN	FAM. SANSKRIT	CHINESE	HEBREW	
		Letter L punic and kosabi	Man (Jin) ancient-modern	primitive "Ghimel"	In Koali language
			Being (Seng) ancient-modern		O. H. E. Runic, Iberic, Turdenan

FIGURE 15

Let us exclude the Vattan, a holy language dating from the origin of time, the analysis of which would be too extensive for now, and let us once more look at the concordances of ancient tongues. There were in Maya 3 classes of "A", according to the meaning implied. Each characterized a different idea: the Absolute, the Manifestation, the Creative Generation.



FIGURE 16

We choose for instance, the third of these signs and we shall find similarity not only in the Egyptian ideogram but also in a character discovered in Southern California which dates back to a disappeared continent. A similar glyph has also been discovered in ancient Brazil, no doubt representing the lingam.

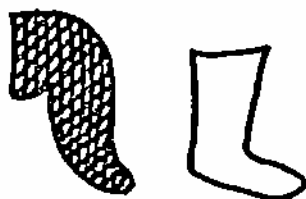


FIGURE 17

Isn't it strange to find the same symbol discovered on opposite sides of the Atlantic? For example, the symbol found in

Mexico, describing "men in black", who civilized the barbarians of Central America 12,000 years before the Christian Era; another identical design found in Egypt, and another in China...



Mexico, China and Egypt

F I G U R E 1 8

This concordance is better understood by esotericists who are well informed of the similitude between the alphabets and their relation to the keys of Initiation (Tarot, Qabalah, Magic, etc.) insofar as they agree with the tradition of planetary symbols (Figure 19). (The esoteric concern is principally a philosophical one rather than a mastery of the glyphs.)

LATIN	HEBREW	GREEK	CHINESE	TAROT	CONSTEL- LATION	SPIRAL OF LIVES	KEYS
A	Aleph	Alpha	Tseu	Juggler	Crane	Mind	God-Man
B	Beth	Beta	Tcheou	Papist	Head of Aries	Seraphim	House
C etc.	Guimel etc.	Gamma	Yn	Empress	Ursa Major	Cherub	Word

F I G U R E 1 9

This makes us think immediately of Archeometry, that Sublime Science which permits the reconstruction of any mythology, history, religion, philosophy, science, or art of Antiquity.

Alas, very little is known of this Science from which the ancients derived their compositions of music, poetry, architecture, theogony, etc. With the aid of Archeometry one approaches a knowledge of causes: colors become selected according to necessities, forms follow imperatives, and Philosophy follows well-defined rules. Science is brought thereby to a perfect understanding.

The Archeometre is an instrument which should be receiving wider use in our day for professional, artistic and religious applications, but alas, the sense of true aesthetics seems lost forever. Saint Ives d'Alveydre renewed this old science; he presented an initiatic system based on a "guametrical" concordance of Sanskrit, Hebrew, and Veda grammar, according to their respective vibrations. But at present, it seems that this Great Thinker has few adepts working to spread his method.

Archeometry is a universal lexicon, condensed into approximately twenty essential formulations which are like linguistic keys. The secret of its construction is found in the alphabets of primitive tongues. These are arranged in such a way that each letter is a hieroglyph corresponding to a cosmic or psychic principle. These alphabets are like the

keys of Human Word, serving to reflect the Divine Word as it is directed to our various senses (form, color, sound, etc.) (see Figure 20).

The oldest Indian alphabet, Magadhi, developed through 5 branches (Devanagari, Pali, Dravidian, Oceanic, and Tibetan) and proves to be much the same as the modern alphabet if we consider the origin of language. The History of words clarifies the evolutionary nature of Humanity's esoteric and initiatic development. Sanskrit, or more correctly, the Devanagari, issued from a people who settled in Bharat-Wersh. It contains 49 letters (33 consonants and 16 vowels), of which the 7th is the Avatar. This sheds even more light on the picture that we have just presented; it reminds us that there are 7 principal chakras to be developed according to 7 planes ($7 \times 7=49$) and to 7 senses (of which only 5 function in most human beings) which must be virtually reinforced before the chakras are illuminated by the ascension of Kundalini. Each letter of the Sanskrit alphabet is written symbolically on the petals of each lotus (chakra), constituting a holy word to be pronounced in a special mantram in order to obtain the indispensable vibratory function necessary to set into movement specific neuro-psychic centers.

It is noteworthy that the 16 vowels of the alphabet are situated in the Chakra Viccuddha, pharyngeal plexus, center of the word (emanation of the thyroid); these vowels in the center of the throat, numbering 16, where the center of force

Note	Stars	Letter according to influence	Letter according to rulerships	Number	San-skrit	Hebrew	Archeometre	Guametric Values
DO	Jupiter	♃ D.	W(ou) R	4	व	ו	2	70-200
RE	Mars	♂ C.	H(e) M	20	रु	ר	5	5-40
MI	Sun	☉ N.	T	50	म	מ	(	9
FA	Venus	♀ G.	L V(u)	3	न	נ	6	30-6
SOL	Mercury	☿ Ts.	Z I(jy)	40	य	י	2	7-10
LA	Moon	☾ B.	E(h)	2	ल	ל	8	8
TI	Saturn	♄ S.(sh)	P(ph) K	300	श	ש	Δ	80-100

FIGURE 20

is found precisely, characterized by the lotus of 16 petals, suggests the importance of expression through sound, the rich variation of which constitutes Man's special characteristic. It must be mentioned that the Chakra Viccuddha is the first center above the physical state, with regard to the elements in action, being symbolized by the element ether. (The first four chakras are symbolized by Earth, Water, Fire, and Air.) Thus, in addition to this quality above the material world which suggests a semi-divine state (Mercury, the intermediary planet between the two worlds rules this center; in Greece, it was considered the Messenger of the Gods), it is the chakra which truly puts us in contact with the supra-normal world (clairaudience). Notice that the svaras (vowels) are placed on IDA, while the pranis (consonants) are received by PINGALA, because the vowels are considered as of divine essence, while the consonants are estimated to be of human creation. Thus there are 16 vowels in this alphabet: 2 X 8, say the Chinese, which represents the combination of the 2 sets of 8 kouas (through Yinn and through Yang); also, in the theosophic progression of ciphers we have an interesting mechanism (one plus six equals seven) which once more parallels the concept of 7 Divine Spirits.

The 33 consonants are letters which correspond to animated creatures and we associate this point of Qabbalah with the 33 degrees of understanding (32 ways to Wisdom, 32 Roads emanating from each one of the 10 Sephirots in the combinations

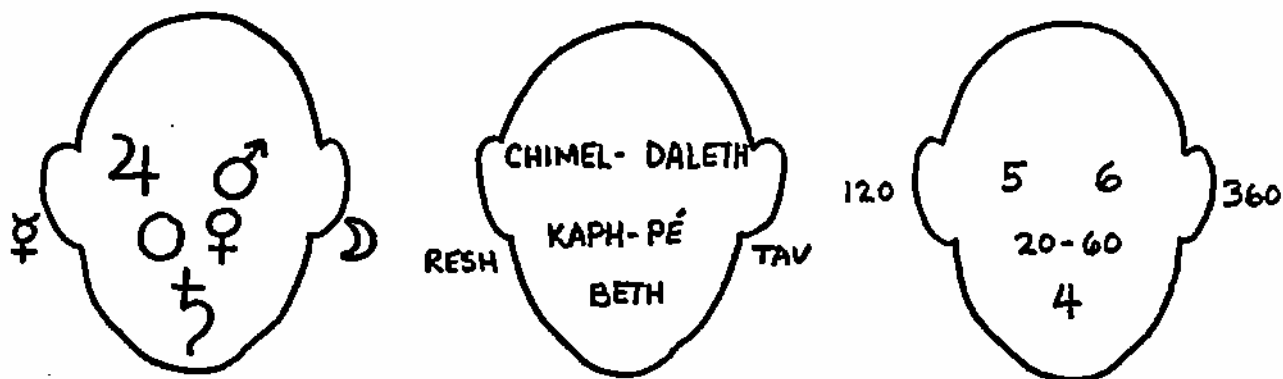
of the Tree of Life to realize the Ain-Soph), which are precisely the 33 degrees used by many secret associations, the 33 human creations to reach the Unique Principle.

Concerning Hebrew (the pure language of ancient Egyptians), History estimates that its origin goes back to the patriarch Heber, though perhaps this is only an eponym or merely a grammatical symbol. The word itself, Heber, means: placed behind, further away or beyond. Hebrew is older than Arabic, although they seem to rival each other in antiquity; the traces can be found in the word habri, or harbi, meaning the same: "Habri" originates from the Hebrew word "Habar" meaning "a Hebrew", and "Harbi" comes from the Arabic word "habar", meaning "an Arab"...

The Hebrew language was completely lost after the Babylonian captivity and Hebrews were transformed into Jews without their original language. Six hundred years before the Christian Era, the Syriac dialect called Aramaic was formed from the Assyrian and Phoenician languages. Nevertheless, Hebrew persists as the language of the Rabbis (meaning precisely Teacher) and also as the mode of expression of esotericists and cabalists; the profound basis of its structure is disclosed in the Holy Scriptures. Is it not stated in the SEPHER (the original version of the Bible) that each letter is the expression of a planetary vibration, in a physical as well as a psychic sense, a concordance between the Macrocosm and the Microcosm, a divine will manifest in individual

activities?

In the Sepher Yetzirah, chapter V, verse 4, we read: "He has delineated, cut, mixed, and balanced the 7 double letters (b, g, d, k, p, r, t). He has created with them the planets, the days, the openings in the face." In verse 5: "He has made BETH rule and has fastened to it a Crown (Kether), has combined one with the other and He has created therefrom: Saturn in the world, the Sabbath in the year, and the mouth in people." Verse 6: "He has made Ghimel rule and He has fastened a Crown on it and has combined one with the other and He has created therefrom Jupiter in the world, etc." In this manner the description of the 7 letters is in correspondence with the 7 planets and the 7 openings in the human head, etc.



F I G U R E 2 1

We observe clearly that the elements in question are given in pairs (the organ of sight has two polarities, also hearing has a positive and a negative side, just as does the sense of

smell) although one of them is central and therefore solitary. Seen in terms of the Science of numerology, number 4 is solitary, balanced, isolated, and we can place it in the middle of space in order to execute a graphic representation which illustrates the research of the cabalists. Abello has made a magnificent exposition of this subject in his book The Bible, A Ciphared Document.

Number 4 is placed in the middle of SIX phenomenal directions of Space, and three other groups of pairs constitute the diameter of the circle. Thus, we obtain SOLOMON'S SEAL.

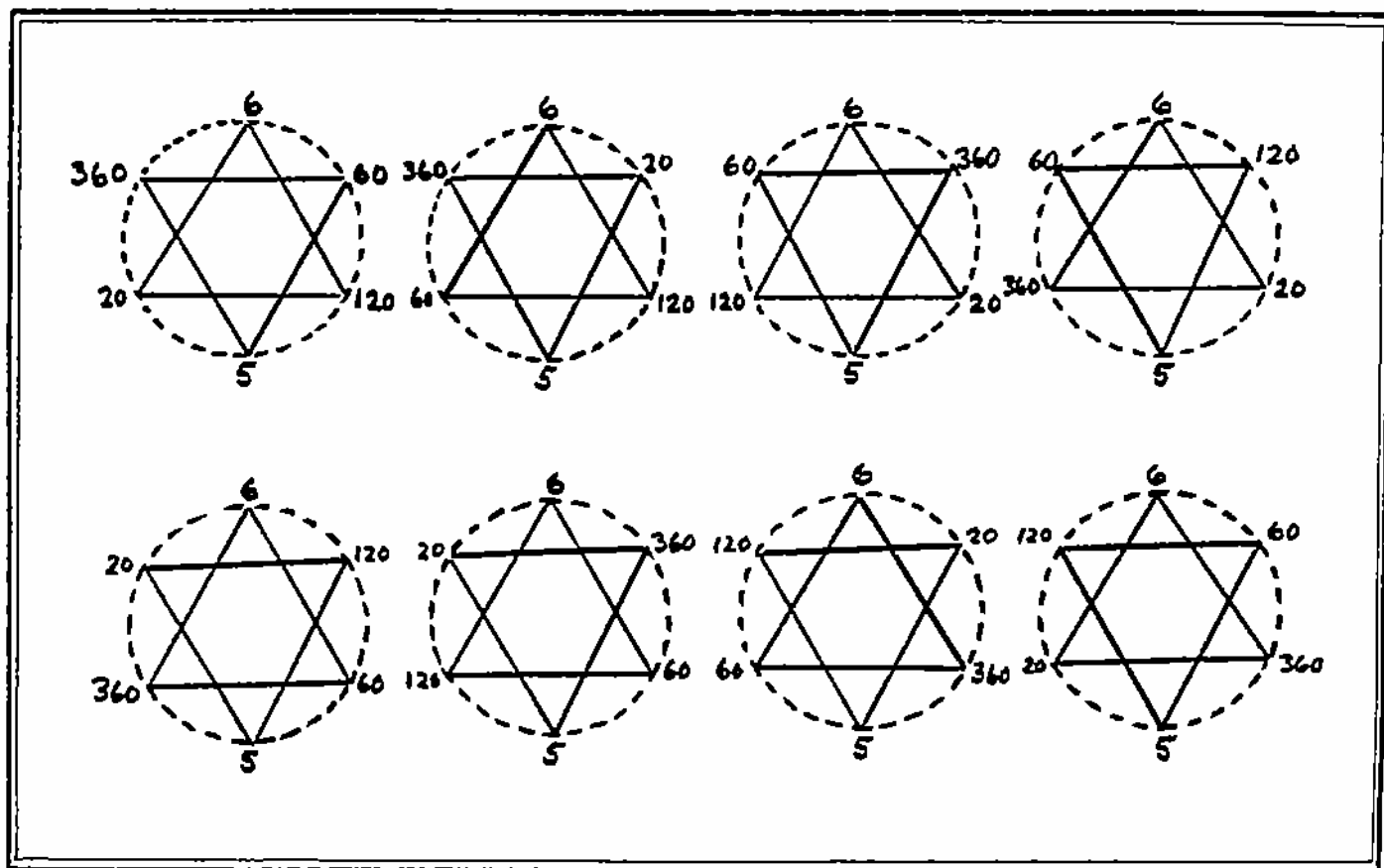


FIGURE 22

Eliminating the three diametrical groups, we obtain all the combinations possible for the six numbers placed in pairs, or 8 variations of position.

EIGHT positions, and again we encounter the symbolic number of Chinese esotericism.

The basis for the Initiatic Tradition in China is the opposition and the combination of two forces: Yinn and Yang, the two polarities, corresponding in a certain way to the two columns B:. and J:. of Western freemasonry in its REAL INITIATION, not in the simply symbolical sense of speculative freemasonry.

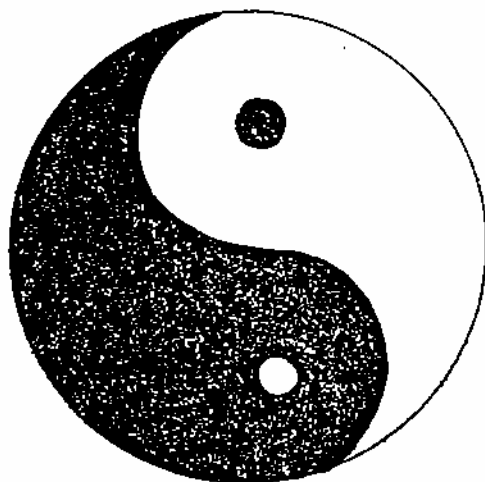
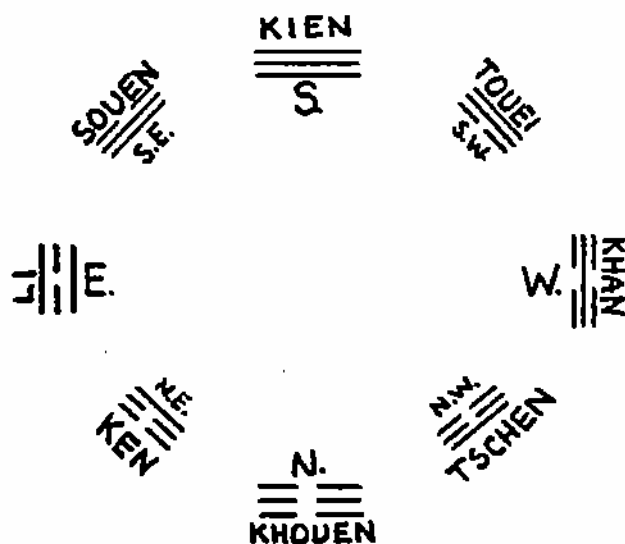


FIGURE 23

The Seal of Wisdom as it is sometimes called, is rich in philosophy, though it is a most simple graph. The great thinker Lao-Tzu, held it in his hands during his meditations, and even now numerous disciples of the Light hold this symbol before them in their concentration (as a mandala).

In a circle symbolizing the world in manifestation, the center is divided by a line which is said to delineate the border between the two worlds, symbolized by the white part

(light) and the dark part (darkness). There is no inference here of the childish "good and evil" of Western philosophers, but rather the two phases of esoteric instruction are suggested. The two central points of concentration constitute the element AIR, which maintains the equilibrium, whereas the element EARTH is represented by the circumference, representing the physical world and matter. The white part ascends: it is the element FIRE: the dark part descends: it is the element WATER. From these two forces in action (Yinn and Yang) arise the four familiar elements and their combination (2 times 4); this creates the famous trigram of Fo-Hi.



F I G U R E 2 4

The groups constituting the cabalistic numerology of Solomon's Seal are likewise derived from this number of 8 combinations.

Yang (the male principle) is the Unity (symbolized by a straight line), while Yinn (the female principle) is the binary (symbolized by a broken line). With the aid of the male and

female principles we have in the three sections the positive and negative principles according to the elements, and consequently a whole philosophy, which has only been sketched.

The nature of every subject is analyzed in the light of these kouas. A disease means for the Chinese an excess of Yinn or Yang and a temperament is the result of Yinn vibrations as well as of Yang. This particularity of the composition of all things was understood by the alchemists of Middle Ages, who also held that the All was composed of three elements which stood for assigned principles, derived from the density, the fusion point, the resistance and the conductability of metals.

These three principles were: the sulphur (coloration and sonority), mercury (malleability), and salt (uniting sulphur and mercury). Of course, those principles have nothing to do with the nominative bodies thus designed in common language. For instance, it is said: Gold proceeds from pure and fixed Mercury and Sulphur; Silver issues from impure but fixed Mercury and from impure and non-fixed Sulphur, etc.

The symbols employed are:

Sulphur: ♁ Mercury: ♃ Salt: ⊖

Let us return to our analysis of the Seal of Wisdom: Yang and Yinn in the circle offer the symbol of the ternary, which through duality stress even more the mechanism from 3 to 7. Here are the three basic elements: the circumference, the dark part and the white part, the trinity, which is found

everywhere as we have already studied at length. Regarding the symbolic number SEVEN, it appears here in the 7 particularities of this graph: the circumference, its center plus two centers to form the white and dark parts (make 4), the winding curve, constituting the border between the two parts, and then the two surfaces themselves, make a sum of the SEVEN elements in the design. This transition from 3 to 7 is the mystery of the Sephirots, themselves represented by 3 superior and 7 inferior ones. In Solomon's Seal the symbolism of 7 is represented by the SIX points of the Star within ONE circle (6 plus 1 equals 7).

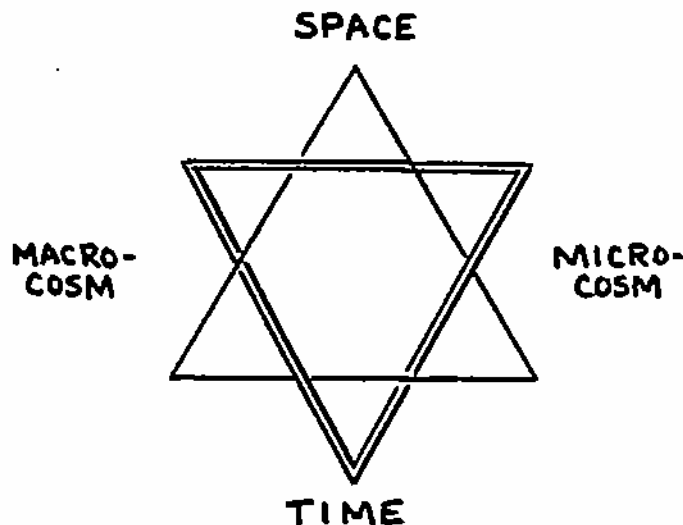


FIGURE 25

Evidently, the significance is always the same, though the methods of presenting it may vary. Solomon's Seal (or The Star of David) offers multiple symbols which may be understood by means of meditation, though they can only be entirely revealed by cabalistic study. This symbol is not

the only mysterious symbol of its kind, but is the reproduction of others which are the more profound as one is able to understand them.

In any case, we can now understand why it is said that this symbol represents the equilibrium of the worlds. Indeed, Solomon's Seal represents above all the perfect balance between Macrocosm and Microcosm. Therefore the numbers inscribed around its points ought to receive great emphasis; one triangle presents the numbers 6, 20, and 120, and the other, the numbers 5, 60, and 360. With these quametric values we proceed to apply the transposition of its secret values⁹⁰.

We then have:

Secret value of 6 equals	21
Secret value of 20 equals	210
Plus	<u>120</u>
	351
Secret Value (S.V.) of 5 equals	15
Plus	60
Plus	<u>360</u>
	435

In other words, two triangles of exact Secret Values. In effect, 351 is equal to the S.V. of 26 (the uppermost cipher), and 435 is the Secret Value of 29 (the cipher below).

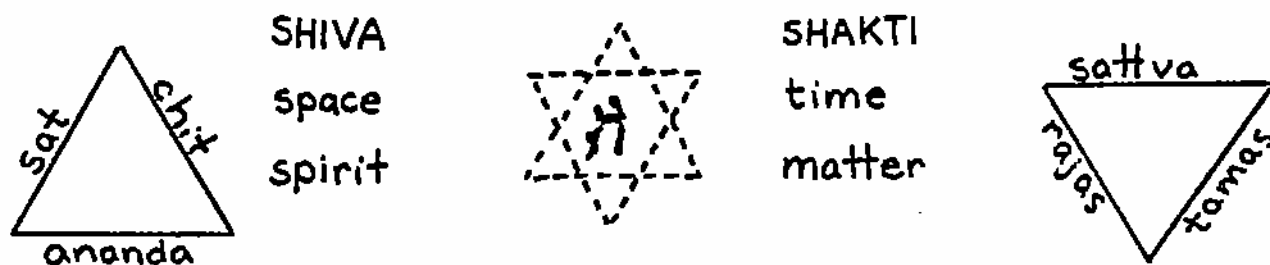
We repeat that 26 (twice 13) is the number of CHRYSTAl-lization or the perfect manifestation of microcosm, whereas 29 is the symbolical number of the Earth before its immersion and thus the macrocosmic expression "par excellence." The

Secret Values of 60, 120, and 360 are not for the moment taken into consideration in order to avoid numbers which are too great and afterwards would have to be extracted from the avatar's number (thus complicating the explanation) although it should be noted that they constitute the values of the perfect astrological aspects: 60° or sextile, and 120° or trine which are the harmony-types of the planetary science; 360° is outside the calculation because this number represents the value of the whole circle and would therefore indicate the self-same point, that is: it indicates the value of a conjunction of celestial bodies.

Thus we have: Spirit and Matter according to the point of view of Involution and Evolution. Two triangles, one pointing upward and the other pointing downward; their symbolism has frequently been vulgarized and occasioned many discussions to prove the superiority of one or the other... Let us be content to state that there is neither superiority nor inferiority, it is only a question of varying methods; the triangle pointing upwards implies an evolution towards the Highest, the spiritualization of Matter, while the triangle pointing downwards expresses the symbol of involution of the Spirit in Matter, the materialization of the Spirit. One should be understood as an outline, a method to follow, the other, as the available recourse. Thus, for example, if Solomon's Seal is analyzed in the light of Hindu philosophy, we find Shiva on one side, his Shakti, on the other; in other words, Spirit

and Matter, inherent Force and potential power or the Space and Time concept of modern Science. For the moment we will break down the six-pointed Star into the two triangles with their particulars; we have one with the method and the other with the objective:

Shiva	Shakti
Space	Time
Spirit	Matter



F I G U R E 2 6

In the study of things or in the aspiration towards Divinity, the idea, the principle, the search is ever directed towards a Sublime Ideal which leads to happiness on earth. In other words, there is Absolute Existence, Happiness (Ananda), Cognition, Universal Consciousness (Chit), and True Existence or Being (Sat).

The means, the systems, the possibilities that are offered are always diverse and, according to the choice, they result in more or less benefit to the faculties. There is the ignorant

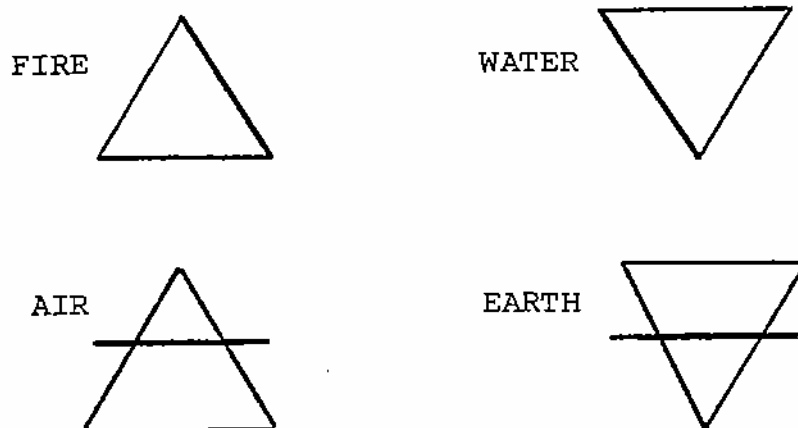
attitude, the lack of understanding of the laws, the existence without definite principles, the standstill, which is due to the TAMAS-GUNA, and the nourishment of meat and the absorption of alcohol. There is also the passionate attitude, the scattered energy with evil intent, the need to repeat experiences and trials, due to the RAJAS-GUNA and to highly seasoned food. Finally, there is the system of purity, the evolution according to natural laws, a life of realization which grows out of the SATTVAS-GUNA and the vegetarian diet of fruits and fresh products.

These gunas (qualities) describe the possibilities open to the human being in accordance with the kind of life he chooses to live; each person travels his own road more or less rapidly according to the views and desires he maintains, and since free choice does exist as a natural resort, one need only make use of it by means of his will.

In one sense, the triangle pointing upward may be thought of as PURUSHA, symbolized by the three ideas, all in the domain of the spirit (understanding happiness, ananda, as something other than terrestrial; cognition, chit, as something other than intellectual curiosity; the reality of Being, Sat, as something other than manifested matter); Purusha in turn is united to PRAKRITI (the triangle pointing downward), symbolized by the systems of the physical domain.

Purusha⁹¹ is the aspiration, Prana, Breath, represented "in the beginning was the Word." Prakriti is the manifestation,

Akash is "and the Word was made flesh." Purusha symbolizes Prakriti before its manifestation, just as Prakriti expresses the materialized Purusha; the loss of balance provoked by the first Breath (the instant before the Biblical sentence "and the spirit hovered over the waters"), when the experience of chaos was about to be realized, bringing form to the material world. Total reintegration within the Great All re-establishes this balance. The Realization thereof, the perfect understanding of this principle, the total atmic adhesion to it, means YOGA. From now on, it can very well be symbolized by Solomon's Star (without thereby deferring the meaning which the symbol has held for some time as the particular graphic representation of one doctrine). In Alchemy, the three elements sulphur, mercury, and salt are not the only ones participating in Matter (although by meditating on the hexagonal star of Solomon's Seal it appears clearly as an alchemical symbol, since true Alchemy is Yoga in every respect)--let us recall as well the symbols of the 4 elements in ancient Chemistry:



F I G U R E 2 7

Consequently, Fire and Water form a David's Star just as Air and Earth. The element FIRE produces dryness and solidity (Sulphur), the element WATER is wet and essentially fluid (Mercury) and both are under the influence of a single principle, which Hermetic philosophers call AZOTH (Universal Spirit).

This impels us to consider the physical analysis of the origin of things. In the Western world, Democritus was the first to expound the atomic theory; 25 centuries ago this Greek philosopher explained that the differences among things are only apparent, the base of their composition is the same. This "jnana-yoghi" who lived 2,500 years ago, has often been wrongly interpreted. Later, Lucretius divulged atomism (by means of a poem "On the Nature of Things"). The theme was then left untouched for a long time until Robert Boyle called attention to the importance of a perfect understanding of the laws of Nature. It was Newton, however, who opened new researches with the discovery of the universal law of gravitation. (In his book on optics, he affirms: "Have not, perhaps, the small particles of the body powers, virtues, forces by which an action could be effected at some distance? Is it not the action between two things which produces most of the phenomena of Nature? The attractions of gravity, magnetism, and electricity are produced at long distances, and there may exist others which are not effective save at short distances and which, consequently, still escape observation.")

In 1780, the Frenchman Lavoisier catalogued 50 elements

with precision and permanently opened the door to analysis and statistical study.

Thus is confirmed the axiom, nothing is created and nothing is lost, which is stated in mysticism as follows: There was no beginning, nor will there be an end.

The proof that Matter cannot be destroyed can be verified by means of a very simple experiment: on the scale of a balance a lit candle is placed inside a closed receptacle. It will then be observed that even if the candle becomes entirely consumed, the weight remains identical! In other words, the quantity of Matter is always the same, though the characteristics may change. We can easily give a tangible explanation by saying that the flame of the candle which evaporates in the form of gas, invisible to simple sight, nevertheless constitutes a kind of matter which exists with a characteristic weight and chemical composition; the disintegration of wax produces carbon and water, which may be easily analyzed by placing a screen on top of the flame in order to recover the coal produced by the combustion of the candle, or by placing the candle under a glass-bell in order to observe the water drops accumulating on the inner walls. Water is composed of two elements, hydrogen and oxygen, but one of them, oxygen, cannot issue as a product of the candle, but only as an element which the flame has extracted from the air in order to be able to burn (the candle is composed of hydrogen and carbon, which are separated when the material form of the candle is consumed!)

This disappearance of the candle into other forms is not a unique example, for so it happens with all things on the face of the earth; transformation (change of form) is the eternal principle of evolution. Let us take an ice-block, pass a glowing iron over it, and we will observe a vapor rising; a part of the ice has been transformed into water. At the same time, we obtain three elements from the same product, due simply to the principle of temperature (solid, liquid, and gaseous matter). It is easy to understand the transformation of the human being according to circumstances of time and space and also the problem of survival. Dr. Duncan Mac Dougall declares that a human being loses from 14 to 26 grams at the moment of death. We know, too, that a loss of 17 per cent of one milligram occurs an hour and a half after the warm corpse has been weighed; it is the vital fluid (the soul which escapes) evaporating this time for a wholly different reason than in the case of the first loss. It is not surprising that these emanations are very difficult to perceive, since there are some elements which lose density when they are mixed, and it is not necessary to refer to occult experiences in order to verify this. For instance, let us add 500 c.c. of water to 500 c.c. of alcohol; this mixture ought normally to yield 1000 c.c. but it is not so, it gives only 934 c.c.! This mixture of equal volumes which does not yield the expected product is due to the fact that these liquids are constituted of particles and the particles of one

partially intersperse among the particles of the other. According to a famous theory, it is said that the whole world is made of atoms surrounded by empty space!

The atom appears as a nucleus of protons and neutrons surrounded by electrons and the same constitution of these three elements is the basis of all atoms; only their positioning and the number of electrons make one atom different from another.

The simplest atom is that of hydrogen, with one single proton and one single electron; helium has two protons and two electrons; lithium possesses three electrons (the last one rotates in a larger orbit than the two others). Uranium is at present the most complicated atom, with its 92 electrons arranged in 7 concentric shells around its 92 protons and 146 neutrons.

A table of natural elements may be established as follows:

NAME	SYMBOL	ATOMIC WEIGHT	NUMBER OF ELECTRONS PER ATOM
Hydrogen	H	1.0	1
Helium	He	4.0	2
Lithium	Li	6.9	3
Beryl	Be	9.0	4
Boron	B	10.8	5
Carbon	C	12.0	6
Nitrogen	N	14.0	7
Oxygen	O	16.0	8
Fluor	F	19.0	9

NAME	SYMBOL	ATOMIC WEIGHT	NUMBER OF ELECTRONS PER ATOM
Neon	Ne	20.2	10
Sodium	Na	23.0	11
Magnesium	Mg	24.3	12
Aluminum	Al	27.0	13
Silicon	Si	28.1	14
Phosphorus	P	31.0	15
Sulphur	S	32.1	16
Chlorine	Cl	35.5	17
Argon	A	39.9	18
Potassium	K	39.1	19
Calcium	Ca	40.1	20
Scandium	Sc	45.1	21
Titanium	Ti	47.9	22
Vanadium	V	51.0	23
Chromium	Cr	52.0	24
Manganese	Mn	54.9	25
Iron	Fe	55.9	26
Cobalt	Co	58.9	27
Nickel	Ni	58.7	28
Copper	Cu	63.5	29
Zinc	Zn	65.4	30
Galium	Ga	69.7	31
Germanium	Ge	72.6	32
Arsenic	As	74.9	33

NAME	SYMBOL	ATOMIC WEIGHT	NUMBER OF ELECTRONS PER ATOM
Selenium	Se	79.0	34
Bromine	Br	79.9	35
Krypton	Kr	83.7	36
Rubidium	Rb	85.5	37
Strontium	Sr	87.6	38
Yttrium	Y	88.9	39
Zirconium	Zr	91.2	40
Columbium	Cb	92.9	41
Molybdenum	Mo	96.0	42
Tecnesium	Tc	99.0	43
Ruthenium	Ru	101.7	44
Rhodium	Rh	102.9	45
Paladium	Pd	106.7	46
Silver	Ag	107.9	47
Cadmium	Cd	112.4	48
Indium	In	114.8	49
Tin	Sn	118.7	50
Antimony	Sb	121.8	51
Tellurium	Te	127.6	52
Iodine	I	126.9	53
Xenon	Xe	131.3	54
Caesium	Cs	132.9	55
Barium	Ba	137.4	56
Lanthanum	La	138.9	57

NAME	SYMBOL	ATOMIC WEIGHT	NUMBER OF ELECTRONS PER ATOM
Cerium	Ce	140.1	58
Praseodymium	Pr	140.9	59
Neodymium	Nd	144.3	60
Promethium	Pm	147.0	61
Samarium	Sm	150.4	62
Europium	Eu	152.0	63
Gadolinium	Gd	156.9	64
Terbium	Tb	159.2	65
Dysprosium	Dy	162.5	66
Holmium	Ho	164.9	67
Erbium	Er	167.2	68
Tulium	Tm	169.4	69
Ytterbium	Yb	173.0	70
Lutecium	Lu	175.0	71
Hafnium	Hf	178.6	72
Tantalum	Ta	180.9	73
Tungsten	W	183.9	74
Rhenium	Re	186.3	75
Osmium	Os	190.2	76
Iridium	Ir	193.1	77
Platinum	Pt	195.2	78
Gold	Au	197.2	79
Mercury	Hg	200.6	80
Thallium	Tl	204.4	81

NAME	SYMBOL	ATOMIC WEIGHT	NUMBER OF ELECTRONS PER ATOM
Lead	Pb	207.2	82
Bismuth	Bi	209.0	83
Polonium	Po	210.0	84
Astatinum	At	211.0	85
Radon	Rn	222.0	86
Francium	Fa	223.0	87
Radium	Ra	226.1	88
Actinium	Ac	227.1	89
Thorium	Th	232.1	90
Protactinium	Pa	231.0	91
Uranium	U	238.1	92
Elements created by man:			
Neptunium	Np	237.0	93
Plutonium	Pu	239.0	94
Americium	Am	241.0	95
Curium	Cm	242.0	96

It is even theoretically possible to create eight more elements. The ability to predict the discovery of new elements, even specifying their properties requires no special method. It is well known that Dmitri Mendeleef⁹² predicted the characteristics of some elements which were unknown in his time, especially when in 1871 he gave the weight, volume, density, and the boiling-point of the element 32, then unknown, and also determined that this element would be a

substance not affected by acids or alkalis. When germanium (element 32) was discovered fifteen years later, the accuracy of the "prediction" was verified; this was possible due to the classification of the elements already known. There are only two elements (closely related) which stand as exceptions; the "anomaly" arises with the "rare elements" (from 57 to 71) and with the transuranic elements (from 93 to 96).

The lay person can hardly conceive of the atom; it may help to illustrate it by comparison to our solar system in miniature. Around a positive nucleus composed of one or more protons, negative electrons gravitate--an exact representation of the Sun with its planets. Just as the Earth turns on its axis, so the electrons turn around on their axes in a state of balance. An atom is composed of protons which are positive grains of electricity, and electrons which are negative grains. The diameter of a proton is about a two-thousandth part of an atom.

The electron is a hundred thousandth part of an atom; its energy is 80,000,000 H.P. per second.

The positron is the positive mass isolated from the proton (equal to the negative mass of the electron).

The neutron is a neutral mass which is isolated from the proton (equal to the mass of the proton). There is only one type of proton and one type of electron; however, there are 92 types of atoms, and the atoms are differentiated and form molecules only according to the positioning of the protons and electrons. In order to have an idea of molecular dimensions, we may utilize analysis and observation. For example, 29

billions of billions of molecules of hydrogen which would fill a volume of one cubic centimeter, would also form a line 10 times the distance from the Earth to the moon. Molecules are neutrally charged and in perpetual movement. They compose all bodies (solid, liquid, and gaseous); for example, one cubic centimeter of any gas, at zero degrees at normal pressure, contains 29 billions of billions of molecules.

Radioactivity has demonstrated that bodies are being transformed at the same time that they are disintegrating. By successive transformations, the last atom, the Etheron, is reached, and this Ether-point confirms the concept of disappearing matter. We could even reach the moment when the atoms remaining in the void in Crooke's tube break down into three types of rays, known by the names of Alpha, Betha, and Gamma. These are quickly followed by ultragamma rays, which emanate from beyond the Milky Way (they have been generally supposed to come only from the Sun); we had better not extend this study any further because we will perforce recognize a first Vibration and call it by any name whatsoever only to escape the term GOD... In any case, the Life-Principle cannot be denied, all begins there and this common origin of all things in the world establishes a perfect Justice, making each of us a part of the Great All in which we ought to realize our Identical Essence with regard both to the inherent organic and inorganic principles. Such identification constitutes YUG.

"Men are not governed by their institutions, but rather by their character."

Gustave le Bon

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Meng Tzeu iue:

"Ou wei wenn wang ki, eul tcheng jenn tche ic, houang jou ki, i tchonj tien hia tche hou."

Mencius said:

"I have never heard of anyone who having reformed the empire deformed himself; even less, have I heard of anyone who having reformed the empire dishonored himself."

Everywhere faith is invested in good principles, sovereign morality and idealistic cults, but nevertheless, injustice, corruption and anguish rule.

And what happens then? Everyone believes he has the Truth, the infused Wisdom, the supreme degree of evolution; the prerogatives of teaching are disputed, everyone wants autonomy, the Churches fight for their "clientele", associations fight for their "contributing members!" Meanwhile, the world is dying, and Christ's voice repeats for them who still have the courage to listen: "Love one another."

Similar fine quotations abound:

"Don't offend others, in order that they might not afflict you." (from the Buddhist Scriptures: Udana-varga)

"Don't do unto your neighbor what molests you." (from Israeli teachings of the Talmud)

"Don't do unto others what you would not have done unto

you." (from the great philosopher Confucius)

But nothing of this is carried out; they cry, get excited and make noise in order not to hear their own inner voices! As a popular Shintoist prayer states: "Our eyes can see the dirt in others, but our spirit may overlook things which are not clean. Our ears can hear impurities, but our spirit may not hear things which are not clean."

Is it not, perchance, that the human being is afraid of himself? An inferiority complex, we might say in psychoanalysis, and more or less the whole world is under a complex, as we know from Psychology. And then what? Well, a way should be found to liberate humans from themselves, helping them to separate from their personalities in order to make possible the birth of their pure individualities. A great man said: "Man is good, but society corrupts him." Who must then be reformed, man or society? It would be dangerous to try to include the entire mass of humanity, since we might risk a collective and tumultuous whirlwind, a collective ecstasis, thereby losing the good potential of the collective, at least for a whole generation. To avoid that effect, I think it is better to follow the example in cooking whereby when mayonnaise has "separated", it ought to not be whipped all at once; on the contrary, it ought to be reconstituted gradually and thereby a portion of the dressing is eliminated from the sediment while vinegar is added little by little; it is tasted and it is whipped some

more, forming larger and larger circles as it takes in the poorly mixed original product into the new compact paste which progressively takes on the beautiful and attractive aspect that is so much appreciated by gourmets.

It is said that "no one has found God by following his own path". (Ram-Das). Here we repeat the necessity of instruction, a direction, a line of behaviour to follow, a Master. In fact, all Great Sages have had their Guides, the initiated had first to follow the counsels of an INITIATE and all Instructors of Humanity have had their Masters. Jesus the Nazarene stood at first under the authority of John Aschai (called the Baptist), who in turn had been trained in Elkesai's school.

It is easy to abjure books, teachings, schools, and Masters when the instruction is finished, but it is necessary first to pass through the state of knowing what it is about and also to feel pleased to be learning as much as possible of the discipline, often disdained as soon as the obligatory stage is surpassed. Who are those "advanced spirits" who deny the road they have just travelled? We need not burn that which has been worshipped.

Doubtless, we stumble into a lot of prejudices and misunderstandings due to ignorance. How many times have I explained the particulars of some misunderstanding arising from customs, the cultisms, or the habits of a race which conceal deep meaning under apparent simplicity. For instance,

many people are surprised to see the Buddhist monks with their left arm covered by their symbolic Yellow clothes! Is it only an attitude adopted by those bikhus? Clearly not, they are too savant to be influenced by considerations of clothing; the reason is much deeper. The left side was always considered as the noblest because the Priests of Antiquity turned towards the Sun, keeping the North Pole to their left and the South to the right, knowing perfectly well that one hemisphere is more elevated than the other and that one Pole of our planet is so superior to the other that the Earth remains inclined over the equinoctial line. Ancient customs always called for the left side to be covered, and it is still covered today by many people during prayer; the Jews still have special cords for this purpose.

How to arrive rapidly at this education of Humanity? The goal is liberation, but how many are those who understand this word? Evidently each one understands it in his own mode, in his own element. He who has wings tries to fly and he who has not tries to crawl. Someone has said: "He, who wants to be admitted among angels must strive to live like them in the course of this fleeting life!" To eat the meat of corpses is to nourish on death, it is to renounce true life! The organized slaughter of animals starts a law of action and reaction which will bury human beings! This fight against natural laws offends Nature and the revenge it exacts is a crime called war, whereby Nature reabsorbs the

millions of vandals who have mutilated her. All thoughts are creative, the least gesture is preceded by a brain mechanism and the vibrations emanating from the physical body are thus propagated into space. The smallest brutal action reverberates not only in the surroundings but it is also picked up by another receptive brain likewise impregnated with the same idea, which is thereby moved by equal desire for brutality. This phenomenon is known as the idea floating in the air. How often various savants make the same discovery at the same time! Inventors are often surprised by official notices that other persons have preceded them, even residing in other countries; all this is explained simply by the fact that projected ideas emanate from the brain into space and if the same vibration is caught by an apt person, he will execute the same project. Is not the collective consciousness mentioned by Jung somewhat related to this order of ideas? We know that the psychosis of war is created by clever politicians or by armaments manufacturers. Why, then, should we not create a psychosis of peace?

The ideal would be to have a world governed by Yoghis, but Yoghis are not interested in government and they are not even organized as a collective. They are free like the birds in the sky...

Throughout time there is one sole country which has been preserved from revolts and wars: Tibet, whose governmental form is a theocracy, not of an entirely initiatic manner but rather of an organized religious form. This

small deficiency reverberates within the tranquility of Tibet; for a long time the system has lacked perfection and now it is only a question of time before this country will be disturbed in its serenity. There is the need of taking recourse in the initiatic form of government, establishing a scientific-esoteric Theocracy with Sages at the head of a world-wide institution based on true values. Prehistoric Antiquity, if we could thus call the civilizations flourishing 50,000 or 100,000 years ago, saw an age of complete tranquility for thousands of years due to the system employed and the form of social organization directed by Initiates, who ruled spiritually as well as culturally. A Spiritual World Directorate with Organizing Centers in every country, with regional Initiatic Schools, a hierarchy of Wisemen, an Aristocracy of the spirit, a free Community, a world where Human Thought flourishes through a Universal Moral Code agreeable to all and without prejudice against anyone.

Our present society wallows in an indescribable quagmire and seems happy so; ignoring that clear water exists; a crystalline life. It is like a man pleased to sit on his excrement with green lawns nearby. Humanity seems to enjoy living upon a heap of filth, unsuspecting that snowy summits exist where the air is pure. Why then live in this wretched and fetid thicket when so many free and open spaces exist, furrowed by crystal-clear streams? It is very painful to note this ignorance, even more so when he who stretches his

hand to elevate his brethren to worthier regions finds that his offer is rejected by those who, in spite of all, wish to continue living like the blind earthworms which forever squirm in the filthiest mud. In fact, for lack of limbs one is forced to crawl, but our wings are indeed easy to discover: it suffices to study a little bit of symbolism if we have no faith in our possibilities of realization. There really does exist a Faith which is able to "move mountains", as the Great Nazarene said; however, there is the case of those who do not have this faith, those who have not been touched by Grace, those who do not think it is possible to fulfill the miracle of the dry fig-tree, not even according to the promise of Jesus the Nazarene... For this majority on Earth, there still remains the work of analysis, study, and knowledge. The Path is found in symbolism; it is the easiest as soon as a couple of keys are found which open the doors to the "Garden of the Temple" and then by means of experience the seeker climbs the stairs leading to the porch and knocks at the door of the Sanctuary itself. Symbolism offers the advantage of a rapid understanding, a synchronization of knowledge at the reach of those who do not have great intellectual possibilities nor time to devote to lengthy studies of details.

By means of these esoteric notions the stairs may be climbed; progress may be made in the initiatic path where diverse individual experiences are required to approach the door of the Sanctuary and fulfill the saying "Knock and it

shall be opened to you." It is then the sublime moment:

"When the disciple is ready, the Master appears." It should never be forgotten though that "disciple" derives from "discipline"... It behooves the student to go in search of his guide, it behooves the chellah to sit at the feet of his Guru because a Master never assigns himself an adept.

Since examples have been given in the course of humanity's history, why be obstinate in trying other forms when they have already been tried without result? We must look back at the example of ancient civilizations that have been governed by Initiates in bygone periods, in the golden ages of Peace and Wisdom.

First we should turn to the American race, to which the savant Spiden attributes an antiquity of 10,600 years, not to mention the evidence in esoteric archives of civilizations which gathered Sages in this continent 1,000 centuries ago!

The theory that America owes its name to one of the first sailors who landed on the continent, Amerigo Vespucci, is not at all certain, because in that case one should use the name of Alberic. When Alonso de Ojeda sailed along Central America in 1499, the natives of the coast of Cumara named the whole continent Amerriqua, meaning in Maya language: the land of the winds. The traces of this civilization that have been found, the stones, the temples, and all the excavations made nowadays have proved the incontestable superiority of this civilization above all others. About 12,000 years ago

the Mayas spread over the world the secret ritual of their creed, the original synthesis of their knowledge, the code of their laws and the tradition of their customs. The aymarus (those who raise their voice) were the Superiors of the Amautas (priests) and left teachings, the significance of which is still being sought after by the present day world; sages are interested in the teachings left by these Great Initiates and yet they scarcely know the preliminaries of the Maya alphabet! The Aymarus gave their name to the aymara tongue (sacred language of the Maya Empire), a key language that solves the riddles of other tongues: roots of Atlantic, Sanskrit, Hebrew, Tibetan, etc. are found in it. With respect to the American civilizations before the 15th Century B.C., an epoch in which Inti-Kapak, the 5th Pirhua monarch ruled, we have to resort to esoteric doctrines. Our knowledge of the Toltecs is restricted to those who came to Anahuac (first name of Mexico) in the year 667; the establishment of the Aztecs in Mexico dates only from 1216; nevertheless, the origins of Aztlan (land of the Dawn) stem from a civilization preceding the one we know from ordinary history. We know the Mayas and the Incas only as the half-degenerated people that the Spaniards found during their conquest of America. The splendid civilizations of the initiates are almost completely ignored; for us they are prehistoric!

Like all the other great modern States, the Spaniards have a bloodstained past, and with their civil war they have begun

to atone for the murder of Aztecs and Incas! South America is destined to have a brilliant future, it is the eternal repetition of history; it will receive the elite from other parts of the world and be the source of a splendid cultural revival; moreover, due to the electro-magnetism of the globe (which has changed in accordance with the change into the Aquarian Age in 1948), the spiritual center of the world is gradually being established in the Andes Mountains, in the same place where thousands of years ago the Great Masters were protected by the Supreme Sanctuary.

The mechanical age will then be no more than the darkest period in the history of Mankind. The age of machines will be mentioned as the darkest age in human annals!

The emergence of a new continent by the expansion and uprising of islands in the Pacific would balance the disappearance of corrupted races and signal the development of a new great Age, as happened before with the sinking of Atlantis and Lemuria. This "end of the world" (better still, of a world) is expected everywhere and mentioned in all prophecies; it may, however, be avoided by the emanation of harmonic forces, for in fact, the end of a state of things proceeds from lack of balance; it is then necessary to keep the equilibrium in order to preserve the state of things. In short, the lack of balance increases constantly and will be the cause of an enormous cataclysm, originating from the state of mind of the majority of human beings; therefore, they should be re-educated

as swiftly as possible to avoid this great catastrophe and this education should be entrusted to Initiates who will try to prolong the human race.

Those cataclysms have been produced at regular intervals in order to preserve ancient Wisdom, and each time only a part of Humanity has been saved (the myth of Noah and the Deluge is preserved by all peoples and though there are variations of names and events they all retain the same idea of prolongation of the race by selective elimination. Of course, reference is made here to the elect, the chosen, the disciples of Light.

In spite of these catastrophes and perturbations, the Earth rotates untiringly and will yet rotate 50 billion years before the Sun consumes the planets around it, thus marking the end of our system. It is difficult to conceive that our system has existed for three and a half billion years ever since a star burst near the Sun (supernovae) according to the theory of Fred Hoyle and Raymond A. Lyttleton of Cambridge University.

The duration of time is better explained by the Hindu system of time than by the European because their ciphers are more eloquent both in their magnitude and in their smallness, defining the limits of our own lives and those of all Humanity.

UNITS	HINDU VALUES	EUROPEAN VALUES
One day and one night of Parabrahm	200 Yugas of Brahma	92,725,120,000,000 000,000,000 years

UNITS	HINDU VALUES	EUROPEAN VALUES
Chatur-Yuga of Brahm	12,000 years of Brahma	463,625,600,000 000,000,000 years
One year of Brahma	365 days and nights of Brahma	38,468,800,000, 000,000 years
One day and one night of Brahm	2,000 yugas of Devas	105,120,000,000 000 years
Manvatara	71 yugas of Devas	3,731,760,000, 000 years
Yuga of Devas	12,000 Chatu-Yugas	52,560,000,000 years
Chatin-Yuga	4 Yugas or 12,000 Deva years	4,380,000 years ⁹³
Year of Devas	365 days of Devas	365 years
Day of Devas	12 terrestrial months	1 year
Day of Pitris	30 terrestrial days	1 month
Terrestrial day	30 Markutas-60 Gharis	24 hours
Markuta	30 Kalas-2 Gharis	18 minutes
Kala	30 Kabitas (4 Palas)	1 minute and 3/5
Kastha	18 Nimeshas (8 Vipales)	3 seconds and 1/5
Nimesha	260/3 Trutis	8/45 ^o of a second

For the use of astronomers, or better still, Astrologers, it must be observed that the time is counted from sunrise in the following manner:

24 hours=60 Gharis

1 Gharis=24 minutes

1 hour=2½ Gharis (or 155 Palas)

The cycles have always been of great importance in Time, but it seems new to us that Hindus and other Easterners have

better understood these values than we ourselves; what does our time measured in "years", "centuries", and "milleniums" mean in comparison with the history of past and present Humanity; ciphers of another order are required to grasp the importance of Time with regard to civilizing generations.

One Kalpa is equal to 4 billion, 320 million terrestrial years.

One Maha-Yuga is equal to 4 million, 320 thousand years.

The so-called Chaldean cycle of 432,000 years exists also among Chinese, and the revolution among Egyptians (36,000 years) is equal to the twelvth part of the Chinese and Chaldean measure (36,000 X 12 equals 432,000), or the 120th part of the Maha-Yuga of Hindus.

6,480 is a very interesting number (it marks the Adamic Era); starting the movement of cycles within cycles in $4/10$, $3/10$, $2/10$, $1/10$ of the larger cycle, we obtain the periods of 2592, 1944, 1296, 648, which are notable dates on our Western calendar.

It should be noted as a numerological aside that 648 plus 18 equals 666 (the beast's number!), or 37 cycles of 18 years. 37 is equal to 18 (lunar period) plus 19 (solar period).

The period VAN of Tibet is of 180 years, giving 72, 30, and 18 years as notable derivations.

Let us return to the cycles of Hindu Tradition. The SATYA-YUGA (Golden Age) is the first Age, corresponding to the revelation of the Truth through the study of the Vedas and observance of Dharma; this period which may correspond

to Apollo. TETRA-YUGA (Silver Age) is the second Age represented by Manu's Laws and the Upanishads, wherein men find it very difficult to adhere to the strict laws of the Vedas, adopting the somewhat superficial literature known as Smriti; its beginning is marked by the Sun's entrance into Cancer, and it finishes in the last degrees of Scorpio. DWAPARA-YUGA (Copper Age) is the third Age symbolizing the epoch wherein men leave the rules and prescriptions of the Smriti and take example in the Puranas. The end of this epoch is marked by the Sun ending its round in the last degrees of Taurus. KALI-YUGA (Iron Age) is the fourth Epoch, and marks the complete destruction of Dharma ("correct form of life") by means of the revelation of the Tantras for the liberation of men; this period ends with the Sun in Aquarius. This sign of Aquarius is symbolized by Juno, the Goddess who breaks the chains of slavery.

The Sun's entry into the Constellation of Aquarius, Water-bearer (the Sun returns to this point every 25,960 years)⁹⁴ heralds a very important epoch because it coincides with the end of a Great Age (naturally several rounds of the Zodiac are required to complete these great Cycles or Yugas).

The Aquarian Age is of a vibrant tonality towards synthesis, it is the epoch wherein revelation is accompanied by analysis, the age of union, the period of coordination.

From all parts is heard the demand to abolish racial, cultural, political, geographical, linguistic, and religious barriers, and all vested interests in general. The Spiritual

Direction of the World (the August Universal Great Brotherhood) has already united more than 150 of the 300 great sects in the world. The diverse currents of human Thought ought to be centralized, not to channel the spirits but to enable them to collaborate with each other in the founding of a universal moral code. The Age of Aquarius is the symbol of understanding, tolerance, and peace. The fusion of Science and Religion is characteristic of the New Psychology, which will solve all problems by the application of a simplified study system, a method of work to tap intellectual potential and develop human faculties (through a psycho-physical process); briefly stated, reason and faith will together serve the Great Ideal.

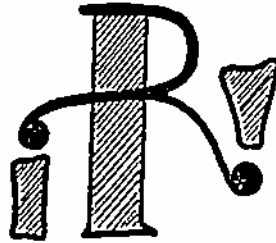
Herein lies the importance of symbolism, coordination of words, letters, graphs, numbers, colors, etc., all aiding this faith, often deficient, and this reason, frequently lazy, and reinforcing the memory until the intellect begins to realize some of the important truths. Of course, symbolism does not offer a complete teaching, but rather a documentation, helping to represent the diverse phases of the initiatic teachings left by esoteric tradition. The Sacred Doctrine comprises a theory called archeometry and a practice called yoga; however, it must be understood that such denominations are inexact and are only offered to suggest the nature of the Path in some manner, because its ascent is nameless, it constitutes the real Initiation which stands above all rites and dogmas, even above its own doctrine, and before reaching realization one must

climb those symbolic stairs of the Etheric Temple, the steps of which are everywhere and the hall nowhere!

The stages of thinking are based on the famous septenary; the spiritual principle, which is always triological and quaternary in its manifestation. The system already expounded of LIFE-FORM-THOUGHT is the emanation of the ARCHETYPE-MACRO-COSM-MICROCOSM idea symbolized by the ideological trinity SPIRIT-SOUL-MATTER. The 7 symbolic states correspond to the modes of expression found everywhere, in color, music, the evolutionary modalities, etc.... These documented characteristics (7 seals of Qabbalah, 7 spirits of God in Revelation, 7 traditional planets in relation to the 7 metals, assigning the realization of the 7 chakras as an emanation of the 7 glands, etc.) are the practical means of evolution for reaching the trinity which is common to all religious philosophies (Father-Son-Holy Spirit; Brahma-Vishnu-Shiva; El Aquil-El Aqlu-El Maqul; Tem-Schu-Tefnut; Kether-Hochmah-Binah; Tei-Yang-Yinn; Sat-Chit-Ananda, etc.).

The quaternary is sometimes mentioned as a Unity that should be realized as, for instance, in the famous term INRI. The different interpretations attributed to this inscription attest to the diverse methods possible for Identification, which is also the case in Yoga (or "Identification"). Thus, the system of the Yoghis offers a range of branches corresponding to each of the temperaments: Bhakti (devotional), Jnana (intellectual), Hatha (energetic), Laya (hermetic), Raja (mental), Karma-Yoga (of action), etc. But let us analyze

more closely the sacred word INRI.



INRI
FIGURE 28

I (yod), Yothi in holy language, symbolizes the creative, active Principle and the manifestation of divine power.

N (nun), passive letter, the Dwarf, constitutes the pattern of all forms, the arcanum XIV (the two urns).

R (resh), the union of the two principles; Rasith is the perpetual transformation of created things (arcanum XX).

I (yod), again the Creative Principle, signifying that which is emanated and returns continually (without beginning or end) and always emanates again.

(The same idea as in the divine word: IEVE)

The word INRI is also a sacred word in the sense that it denotes a deep symbolism while simultaneously communicating a modality of power through each letter; we also find here the 4 elements (Earth, Fire, Air, Water), which Hebrews name:

Iabescheh

Nour

Rouah

Iammim

The following alchemical axiom is derived from these

letters: IGNE NATURA RENOVATUR INTEGRA (nature is renewed by fire).

Here we are evidently confronted with the problem of spiritual transmutation, the kundalinic force rising to illuminate the chakras and renew the human nature according to St. John's words: "It is necessary for you to be born anew."

Other variations have been offered as well: Ignem Natura Regerando Intefrat; Igne Nitrum Roris Invenitur and also In-eipium Novum Regnum Immortibis. In any case, it is obvious that this word conceals a very deep meaning, an immortal Lesson, for this inscription is said to have been written upon the Cross where Jesus suffered martyrdom. Naturally, different schools of religious thought have appropriated this key to use for their own ends.

Jesus Nazareth Rex Ieudi (I come from Judea, passed through Nazareth led by Raphael, am of Judah's tribe) doubtlessly has a far deeper meaning than Jesus of Nazareth King of the Jews. This indicative sign must be especially educational, because it may be observed that numerous Great Instructors had in their own names those 4 letters; for one example, there is IquYNGaRI, king of the Tarascans in the city of Petatzecuario, and another is the Great Messenger of America, Hunanphu, who is referred to in the Scriptures (Popul-Vuh) as the Jefe Nino Rey de la Justicia (Child Chief King of Justice).

This YNRI might also be applied to the Great Maestre who comes to instruct Humanity of one Age and carries in his name those letters as a key, thus indicating he has the complete

knowledge of a yoghi (Universal Being Identified, Unified) who has offered himself to God through the Nazarene experience and with the abnegation of a Sannyasin of India, with vows of Nazarene, and who has been recognized as Supreme among Initiates. Therefore, another translation could be given: Yug Nazaren Rex Initiate.

The Bible indicates that "Him who overcometh" will have this signal in his name (Revelation III, Verse 12) as sign of CHRIST THE KING.

It is well-known that all religions in this period anticipate the return of the Great Messenger. Most predictions share the same hope for the coming of the Sublime Instructor in the present beginning of the New Age (Aquarian Age). He is called Avatar by the Indians, who represent him as manifestation of Vishnu (God in his form); the Buddhists see him in the shape of Bodhisattva (Maitreya), while Christians await the Son of Man (precisely, he who carries the Amphora, the Sacred Urn, of the sign of Aquarius, symbolizing the Age of Aquarius which in fact commenced in 1948).

At this point, each religion admits that the Supreme Master shall be outside religious forms (he could very well be a Yoghi, a Psychologist, a Scientist) and that he will be recognized and accepted by all faiths. They even agree on this period of time as being the one that most famous prophecies, in spite of their different origins, have all suggested will come. Marked by the same signs for a Mission, the Initiatic Reserves

are awaiting the Archetype to symbolize this Age (Aquarian Age is a period of more than 2,000 years), the characteristics of which will be inscribed for everyone in the said four letters, which mean rebirth to work on oneself, analysis of the four great principles (Science, Religion, Art, Education) joined with a discipline under the Ancient Axiom: TO KNOW-TO WILL-TO DARE-TO KEEP SILENT, understood in its esoteric meaning of initiatic evolution. "Him who overcometh, will I make a pillar in the Temple of my God", as it is said in Revelation (Chapter III, verse 12) or an INITIATE, not merely a missionary, but a part of that Great Temple, the meaning of which we understand now. The verse continues: "I shall write upon him the name of my God", that is, the sacred word YNRI, the four letters whose meaning is so profound that all Great Instructors present them in each cycle.⁹⁵

These four letters represent the four words of the axiom which is closely related with the four fixed signs of the Zodiac (the Bull, the Lion, the Eagle-Scorpion, and the Water Bearer). It is well-known that the Zodiac's 12 signs have a great symbolic importance, above all regarding the two phases of each of the 12 divisions of the ecliptic; the half-signs are 24 parts of the sky which are the wings (the ramifications) of 4 principal traits whose value-keys are mentioned in the first chapter of Ezekiel, an occult Biblical book. Let us examine in detail this quaternary which constitutes the intellectual border of the evolutionary road which will lead us to

the 7 stations (or initiatic degrees). The 7 chakras cannot be well understood except by aid of various symbols which are expressed by this quaternary, whose old axiom, To Know, To Will, To Dare, To Keep Silent, now reassumes its importance.

Firstly, the word INRI, as a monogram for Christ, is equal to AZOT (the alchemical azoth), as is IEVE (Yod-He-Vau-He); they represent cabalistically the 4 elements, manifested in the 4 signs of the Zodiac which represent the 4 great races, the 4 great systems of writing, and the 4 seasons, understood as stages in the evolution of human life (childhood, youth, adulthood, and old age).

The Tarot is not simply a card game, and it is far from being a system of divination, although it has been reduced to that by some; it is, above all, an archeometrical method. The Tarot, employed in Egypt as a graphic system of instruction, stands as one of the elements that was used in wordless initiation; it sufficed for the master to present to his pupil some arcana in order that he, with the knowledge of concordances, might understand whatever philosophy or language his Master wanted him to possess. Sometimes, in certain secret colleges, the Guru would offer to his chellah an arcana, a graph, or a card, which became a sort of key, and the pupil, by meditating for some length of time on it as a Yentram, would find the solution of his problems and receive in this manner an initiatic documentation. The ordinary card game used as a pastime in society is no more than an extract of Tarot; bridge players seldom suspect that they handle elements of magic when they

manipulate "hearts", "diamonds", "spades", and "clubs", which are the graphic expressions of the goblet (bowl of crystal or mirror, related to the Undines, elementals of WATER), the pentacle (related to the Gnomes, elementals of EARTH), the spades (which rule the Sylphs, elementals of AIR), and the Sceptres (the rod which governs the Salamanders, elementals of FIRE). These are the 4 worlds mentioned by the Qabalah in its sephir-otical tree: Atziloth, Briah, Yetzirah, and Asiah (Yod-He-Vau-He, well-understood, which is also expressed by the famous INRI).

Moreover, the word Tarot alone is derived from a magical principle which belongs to a series of words obtained by a system of letter rotation, which each time yields a different interpretation and at last one ancient axiom:

TARO: the destiny with its 22 arcanas (the 22 major arcanas).

AROT: the work, from the Greek arotos, labor.

ROTA: the wheel of fortune.

OTAR: to listen (from Greek otarion, little ear).

Putting these axioms together, we obtain the following:

Watch attentively the wheel of destiny and work...

The wheel of destiny is surely the TAROT itself, recalling the Zodiac (round of symbolical animals), the wheel of the ecliptic, which is, as it were, the psychological manifestation of Heaven, is capable of revealing and interpreting destiny. We are advised to "watch" the wheel, to study it, although this is not the final objective but merely a summons to awareness; it is indispensable to WORK, to experience, to evolve. The

whole of Initiation resides, therefore, in this sentence. We may now see the other way of combining those 4 letters:

ORAT: is the Word, the language, from the Latin oratio.

RATO: is Realization, from the Latin ratus (fixed, valid).

ATOR: is Athor or Athys, the initiatic divinity of Egypt.

TORA: is the law of evolution (Hebrew word).

This time the synthesis yields: The Word is realized by the Law of Athor... The Word might even be God, who is realized in the individual being who is ready for Initiation, and it might also be the Word, the divine breath that is made manifest through the Initiate (like the Word made flesh by Christic incarnation). The divine breath is the supreme manifestation made visible by the law of transmutation, the alchemical transformation (Ator is the crucible itself in Saint Germain's initiatic mythology).

Thus the first axiom calls for study, reasoning, analysis, and knowledge of the Zodiac, of concordances, and of symbolical parallelisms; therefore, it outlines a kind of archeometry. The second axiom is a summons to personal exercise, transmutation, and spiritual alchemy, and thus outlines a kind of Yoga. Here again are the two great initiatic components: reason and faith, objectivity and subjectivity, positive science and philosophy, theory and practice. Obtain an absolute knowledge (to watch attentively, to study, to analyze, to scrutinize) of the Wheel of Destiny (Nature, the Universal Laws), not by intuition but through activity (work, says the

axiom), paying careful attention and devoting one's time patiently. The , obtain a realization, a transmutation of oneself, a consecration of the body in the alchemical crucible (it is necessary for you to be born anew), a perfecting of the faculties until a thorough purification is achieved, (your body is God's Temple), so that the WORD might be established (the Divine Path, the internal music) inside the Self...

The riddle: To Know-To Will-To Dare-To Keep Silent assumes now a clearer form: to know is understood as a perfect knowledge of things; to will is to go on with analysis in spite of the perils of knowledge (the tree of Science); to dare is to penetrate into the garden, or better, the orchard of Qabbalah, and to dare to explain the Truth to those who yearn for Light (as a missionary, educator, teacher); finally, to keep silent within oneself to listen to the inner sound, also to keep silent in order not to give out teachings that outstrip the scope of the common people and dazzle those poor human beings who are still blind.





To know what faculties can be developed, to will to undertake the psychic transformation, to dare to venture onto the initiatic path and erect within oneself the true New Temple, and to keep silent about one's mission and also about the work that has been undertaken.

To know that the chakras await illumination, and therefore, to know the mechanism for this; to will to open these centers,

and be aware of the new state about to be penetrated; to dare to undertake the raising of Kundalini, without fear of leaving the world of illusions; to keep silent in order to devote oneself to complete meditation until the final Samadhi.

All this, and even more is what the words TARO, IEVE, INRI, AZOT, ANKH, and YOGA evoke for the Initiate.

With a chart we can depict the several schemes which might relate to the symbolic quaternary which is the very basis for the key-words, thus opening the gates to the roads which will finally lead those who know to an indispensable synthesis; this, together with personal experience, leads to the Mathesis that should be possessed by all students of yoghism before launching into the practical method through which they will become Initiates.

		T			A			R			O
Elements:	Earth		Fire	Air	Water						
Archetype:	⌒ (he)		' (yod)	⌒ (vau)	⌒ (he)=TEVE						
Zodiac:	♉ Bull		♌ Lion	♊ Water-Bearer	♏ Scorpion						
Holy Animals	Calf		Lion	Angel	Eagle						
Angels of the Axis of Heaven:	Uriel		Michael	Raphael	Gabriel						
Chiefs of the Elements:	Ariel		Seraphims	Cherubs	Tharsis						
Axis of the World:	Occident		South	North	Orient						
Cardinal Points:	East		North	South	West						
Season:	Spring		Summer	Winter	Autumn						
Quality of Terrestrial Elements	Dry		Warm	Cold	Humid						
Quality of Celestial Elements:	Community		Clarity	Diaphaneity	Agility						
Quabbalah:	Trab		Nar	Hasui	Ma						
Race:	Negro		Semitic	Aryan	Asiatic						
Writing:	Upwards		From right to left	From left to right	Downwards						
Expression:	Ancient Will		Materialism	Wisdom	Mystery						

Fixed Stars:	Aldebaran	Regulus	Antares	Fomalhaut
Astrological Direction:	Ascendant	Nadir	Descendant	Zenith
Evangelists:	Saint Luke	Saint Mark	Saint Matthew	Saint John
Civilizations (Maya):	Tzone-Iztak	Cante	Cib	Came
Epoch according to colors (Quiche)	White	Yellow	Red	Black
Direction and colors (Mopi):	Gala (East)	Nika (South)	Arba (North)	Sala (West)
Celestial Deities (Mandes):	Saga-Djigi	Fianto	Kunato	Tulluguri
Correspondence according to Tchou-Hi:	Blue Dragon	Red Bird	Dark Turtle	White tiger
Other correspondences (Egypt):	Jackal	Monkey	Man	Eagle
Other correspondences (Hebrew):	Ox	Lion	Man	Eagle
Planes:	Body	Spirit	Mind	Soul
	Corpus	Spiritus	Mens	Animus
	Somaticon	Pneumaticon	Psychicon	Aerosome
State:	Material Life	Initiation	Philosophy	Religion
Freemasonry:	Carpenter's Square	Compass	Level	Plumb
Rosicrucianism:	Salt	Nitrogen	Sulphur	Mercury

Alchemy:	Thick	Absolute	Volatile	Subtle
Category:	Stones	Animals	Plants	Metals
Kind of Animals:	Reptiles	Walking	Flying	Swimming
Elements in Plants:	Roots	Seeds	Flowers	Leaves
Metals:	Pb. Ag.	Au. Fe.	Cu. Sn.	Hg.
Stones:	Heavy	Glittering	Light	Clear
Gems:	Opaque	Ardent	Transparent	Congealed
Potency of the Soul:	Sense	Heart	Reason	Fantasy
Judicial Potency:	Experience	Faith	Science	Opinion
Moral Virtue:	Fortitude	Justice	Temperance	Prudence
Senses:	Touch	Sight	Hearing	Taste-Smell
Elements in the Human Body:	Bones	Spirit	Flesh	Humors
Quadruple Spirits:	Natural	Animal	Vital	Begetting
Humors:	Melancholy	Anger	Blood	Mucus
Complexion:	Slowness	Impetuosity	Cheerfulness	Laziness
Temperaments:	Pessimist	Active	Ambitious	Phlegmatic
Genii:	Amaymon (Gob or Bob)	Djin (or Egym)	Paralda (or Magoa)	Nicksa (or Bayemon)
Evil Spirits:	Mahazael	Samael	Azazel	Azael

Master Spirits:	Amacus	Oriem	Pagnus	Egyen
Rivers of Hades:	Aqueronte	Flegetonte	Coeyte	Styx
Ritual of the Mass:	Bones	Candles	Incense	Consecrating Wine
Ceremonies:	Relics	Oils	Smoke	Astral Water
Idealization:	Fruits	Sun	Mountain	Seas
Practices:	Vegetarianism	Prayers	Asanas	Baths

This chart could be continued infinitely; as it is, it gives an inkling about the principal outlines of the synthesis which is indispensable to proceed further into the initiatic domain.

Those students who lack the strong will to be initiated frequently lack the necessary knowledge, which must exceed the limits of ordinary learning. How many readers of ordinary books on occultism pretend to know Magic and to practice it! In the first place, let us become familiar with the rules and disciplines to know the meaning of the word itself; Magic is the art of acting on a superior plane with knowledge of the natural laws, it is a hyper-physics which requires of the operator preliminary conditions of frugality, continence, asceticism, respiratory training, courage, athletic ability, scientific knowledge, artistic gifts, powers of concentration, rest, relaxation, suspension of thought, suspension of breathing, control of heart beats, the taking of prana, fasting, incense, protecting circles, invocations, enchantments, prayers, mantras, attractive staff dissolving swords, dominion and mastery of the elements, the elementaries, and the elementals. One needs to magnetize attract, seduce and concentrate the radiant, magnetic, telluric, and electro-dynamic forces for the purpose of stepping up evolve and increase forces and develop the external forces to perceive and channel the radiant-magnetic forces by means of the law of affinities, sympathies, correspondences and analogies. Once more, we are confronted

by the same indispensable symbols which are needed to understand everything from the simplest philosophy to the most esoteric hermeticism.

The ideal of naturism should be taught again, and the principles of fruit-vegetarianism, athletics, breathing, spiritualism, mysticism, science, art, psychology, and initiatic teaching should be opened to the public. Likewise, the work of reforestation and cultural adaptation, the search for natural remedies, non-dogmatic teaching, education free of vested interests and fanaticism, the rejection of dogmas that do not inspire understanding, the rejection of rites that do not inspire knowledge, the sound aspiration to a free, natural, esoteric study, leading to a perfect realization of the Individuality truly placed at the service of the collectivity. Respect towards mendicants, philosophers, sages, hermits, pilgrims, sannyasins, and to the devotions of Sadhus, Rishis, Yoghis, and Mahatmas.

It was at this point in my thinking that I realized for the first time what initiation was ~~with~~ its two polarities, if I may thus call archéometry and yoga, these terms being understood neither in their grammatical sense nor in their current usage, but rather in the meaning that these two methods, these two parts of the evolutionary system possess in esotericism, and above all, in synthesis.

During the course of my life of study I have followed a path, perhaps slightly orthodox, but on the other hand,

initiatic, if the esoteric aspect, which I have never abandoned, is considered. I have simply expounded the method in this first part of the book; it is a valid system for those who want to accept it as such and I do not present it as the only way of making progress and arriving at the same state wherein I found myself when I realized the word YUG. It is simply one procedure to be considered.

Having now put down the thoughts which I analyzed on this long path towards Wisdom, I insist that there is nothing complete in these enunciations; they are rather a sort of memoranda, like sources of documentation which might be explored in detail in other lessons.

In my early youth I had been attracted by Yoga, but, I admit, rather as an intellectual curiosity, as search for "powers" and a superiority of faculties which perhaps could be useful for speculation... However, I was soon aware of the need to undertake studies of a varied and unspecialized nature, and I accepted a variety of teachings, both the university and official ones as well as those of secret societies and the occult world. I was soon instructed in Hermeticism while simultaneously completing my education as an engineer at the university; later, when I studied medicine, I considered it as nothing but superficial documentation, knowing already that the origin of this art proceeds from ancient astrology (wherefrom issued Magic, Astronomy and Medicine). Finally, I undertook philosophy with a sufficiently ample mind to know

that before the Greeks the world had possessed Great Sages. In other words, I held in my hands Archeometry, or at least a part of the Knowledge. I had now to receive the word of Revelation and then pass to the practice and become a true INITIATE, because up to that moment I had only been an "initiate"...

S E C O N D P A R T

T H E Y O G A S Y S T E M
(I T S P R A C T I C E)



THE YOGA SYSTEM

(Its practice)

Initiation is an organized Tradition preserving the Esoteric Sciences.

There is no doubt that there are magnetic centers in the Earth; for example, if we follow the 30° parallel of north latitude, we discover along its course five cities which were sites of ancient Initiation; moreover, the latter are places where Underground Schools preserved the Colleges of the Magi. To begin with, nearby the Pyramids of Egypt there is an underground temple which was the true place used for Initiations, not the Kheops pyramid which was only used as a place where the adepts meditated before being taken in front of the Sphinx to answer important questions and then descended into the temple. On the same latitude we also find the capital of Tibet, a very important center for the Buddhist world and residence of the Dalai-Lama, supreme authority of the fourth part of Humanity. Lhasa has the largest monastery on the globe: Po-ta-la, with 25,000 monks. This palace-monastery has eight floors where the administrative as well as the religious functions of the country are organized by a large number of Lamas who oversee the destiny of the country. Underneath a rock in a place where one may find the world's largest emerald at the foot of the Buddha, there is also a secret temple where the ancient teaching of the Rimpochehs is transmitted. If we continue to follow

the 30° parallel, we arrive then at the northern part of the Pacific to a small portion of land called the Ganges Islands, which undoubtedly are the remains of a continent which has disappeared; there one can find mysterious caves which testify to the ancient Initiations which were given in the Schools hidden under the mountains. Further along, we also find on the same geographical line, a small Mexican town close to Hermosillo where there is an underground tomb with evidence of special ceremonies and rituals of initiatic schools of the great Maya civilization. Finally, in the Canary Islands (vestiges of Atlantis), we find on the mountaintops people who speak an unknown language of an extinguished race; several entrances to galleries have been discovered which were the sites of secret sects. In all these places, one finds signs which reveal the life of a community of Initiates or at least of Initiatic Ceremonies. These important places of Initiation along one same line are actually the great neuro-psychic centers beneath the surface of the globe, corresponding to similar centers underneath the skin of a human body. These geographical places have been centers of Light for Humanity and have a correspondence with the physiological centers for the human being which are also centers of Light... Always the representation of the Infinitely Great in the Infinitely Small, so that the ancient axiom may be fulfilled: "As it is above, so it is below."

The magnetic Centers where the Initiatic Schools are established are not picked at random; neither are they miraculous

places. There is, in fact, a perfectly balanced area with important places for pilgrimages uniting all of them along a geomagnetic line. If one studies the western coast of Europe one realizes that its Mediterranean profile is the actual reproduction (perhaps smaller) of the southwestern coast of Asia. Just as the Spanish coast juts into the ocean the way Arabia does, so also we find a correspondence between the Italian "boot" in the Mediterranean and the elongated end of India in the Indian Ocean; Sicily would then be like a copy of the island of Ceylon. There are four important places in Europe which are considered to be SACRED: Rome, Santiago de Compostela in Spain, the popular Lourdes, and Paray-le-Monial in France. In Asia there are also four important places for pilgrimage which are considered to be holy sites: Jerusalem for the Jews (as well as for the Christians), Mecca for Mohammedans, Benares, which attracts most of the Indian people to the banks of the Ganges, and Lhasa in Tibet, site of the Sacred Capital of Buddhism. One may be astonished to discover that a straight line drawn from Paray-le-Monial to Rome also makes a connection with Mecca. Also, a line drawn from Lourdes to Rome continues on to arrive at Jerusalem. A line from Santiago to Jerusalem reaches Benares in India, and a line from Santiago, passing through Rome, arrives exactly in Lhasa, Tibet!...

It is easily perceived that the Earth is not a simple layer of inert matter, but rather a skin under which there are

vibrating nerves, psychic centers, magnetic points, etc.... It is very similar to what happens underneath the skin of a human being with a whole nervous system, magnetic centers and plexuses, etc.

It is not a coincidence to find that Mount Kailas (spiritual summit of the world) has SEVEN sacred rivers at its foot. There has to be a deeper meaning for these seven springs to rise around this blessed mountain, which is the place of pilgrimage dreamed of by millions of individuals.

Pilgrims throw in money and food into these SEVEN rivers in order to receive the blessing of the gods. They are like the geographical representation of the 7 evolutionary states, the 7 experiences which the Adept needs to trod in his initiatic life; many devotees love to visit the banks of these 7 sacred rivers to bathe in their 7 different waters, each one of them blessed by the Genii.

The pilgrims are also given seven geographical places to visit which symbolize the SEVEN chakras which need to be enlightened. The starting point is Kataragama, south of Ceylon, and from here, the pilgrim will ascend through India to arrive at the temples of Kedarnath and Badrinath in the Himalayas, which are like the eyes of Brahma (one of the temples is dedicated to Vishnu and the other to Shiva) before arriving at the holy Mount Kailas in Tibet, which symbolizes the Lotus of the thousand petals. This geographical ascent (approximately 6,000 meters from sea level up to the Himalayas, to encounter the Tibetan frontier passage) is also the symbolic representation of the ascent of Kundalini in the human being.

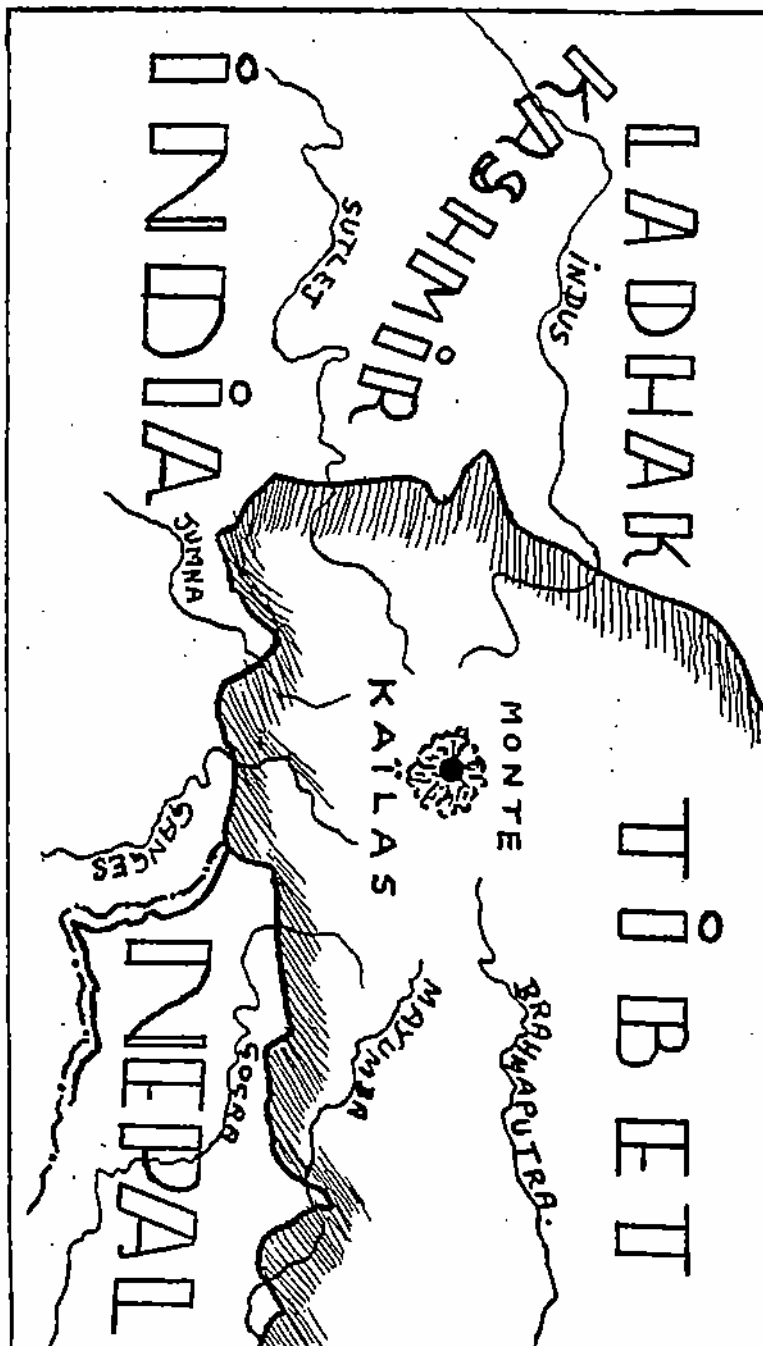


FIGURE 30

Geographical location of the seven sacred rivers which rise at the foot of Mount Kailas, which was the spiritual summit of the world until the advent of the New Aquarian Age in 1948.

Therefore, following the steps of the pilgrim, Kundalini needs to ascend through the SEVEN Sacred Centers (the Chakras), up to the top of the head. Kataragama in a way is the material symbol of muladhara chakra in the astral body, whereas Mount Kailas symbolizes the Brahma-Rundra. The Alchemists of the Middle Ages also used this symbolical pilgrimage whenever they expressed the need to transform raw metal (lead) into pure metal (gold). Lead (symbol of Saturn) has an identical vibration with the Muladhara chakra and may become gold (symbol of the Sun) through the transmutation of physical forces into psychic power. This is the sacred ascent of the sacred energy from the lower center (raw metal) up to the superior center (pure metal), the transformation, the sublimation of the material world into mysticism. Occultists refer to the latter as the transformation from Malcuth to Kether or the ascent of the 32 degrees of the sacred societies. All Yoga is based on this transmutation and one needs to understand what it really means. Wasn't it Jesus who addressed his disciples by saying: "Why reason ye, because ye have no bread? Perceive ye not yet, neither understand?" It was a fact that the disciples could not understand, and the symbol escaped them even when they had answered him: "Twelve" and further along: "Seven" (St. Mark, Chapter VIII, verses 17, 18, 19, 20, and 21).

Many people feel discouraged at their first encounter with Yoga, because those who are not familiar with the eastern languages, particularly with Sanskrit, find many of the names difficult, and also have difficulty following a thought pattern

seldom used by ordinary man. Perhaps this is why so many students think that the yoga system is a mere philosophy of India or a concept followed by a few isolated mystics without culture or method!

In fact, Yoga is a true synthesis of all sciences and philosophies. Even to be able to understand the first few words one needs a wealth of knowledge. Many are surprised at its complexity, especially when they see it being practiced by individuals who do not seem to have a very advanced degree; perhaps Westerners make a snap judgement, feeling very advanced themselves merely because they have electrically controlled doors, refrigerators, radios, etc.... On the other hand, one should not expect to find that every beggar of Chewrenee in Calcutta is a sage, nor believe that all the fakirs on the banks of the Ganges are Yoghis, nor take for Initiates all the guards of the Taj-Mahal in Agra! In India there are just as many men without culture as one may find in London and New York, a large number of individuals eager to obtain power; nevertheless, one may also find teachers who, regardless of whatever Knowledge they have, would astonish our sages of Europe and the Americas. It is true that some minute details escape the Yoghis and that many times technical discussions may not happen between a yogarudha (yoga adept) and a scholar of a university, although, undoubtedly, if one takes a Jnani-yoghi, for example, he might be amused to see the ignorance of our "geniuses."

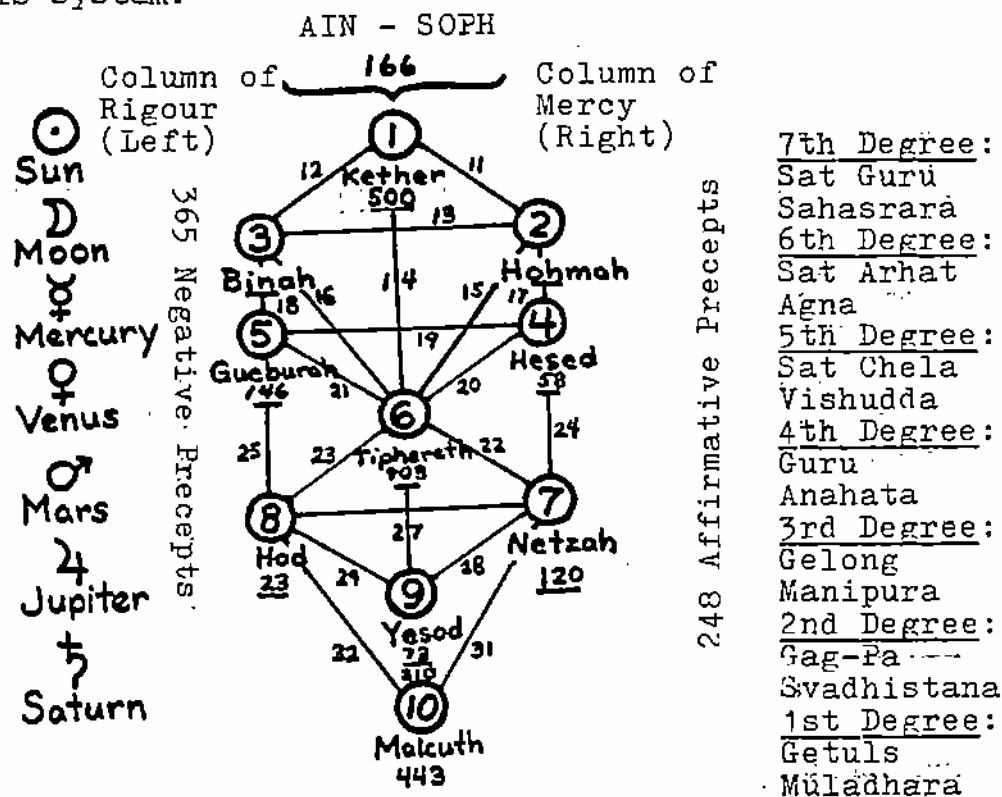
The yoghi is not a scientist, he does not wish to impose

his points of view on the world: HE KNOWS! One should recognize how marvelous it is to find evidence of things known by these humble mystics thousands of years ago, which our modern sages are just discovering today. For example, while the Mumukshus (searchers of Liberation) at present do not know the details of the use of electricity or radioactivity, they have known for thousands of years about atomic disintegration. While endocrinology is a modern science for us, the Gurus have long been teaching the art of how to bring about perfect balance through the chakras and thereafter preserve physical health and attain control of the spirit.

While there are ordinary men in India just as there are everywhere, it is also true that unconsciously the inhabitants of these regions are more or less yoghis in their points of view, their practical concepts and even in their constitution. The rules of life in the East are such that even in a profane state the individuals are very close to Yoga, and very often the common man in India is closer to the state of Yoga-arudha⁹⁶ than the Western student after several years of discipline!

The art of breathing encompasses more than what we are taught about it in our modern world. There are not enough teachers (and many of the present-day ones are inexperienced) to teach the preservation of the lungs; there needs to be an understanding of these organs, which nourish the blood through a better and more direct assimilation than that of the stomach.

The lungs work in unison and they are synchronized for the magnetic assimilation of radiant forces which are absorbed in the breath, recharging the nervous centers after the elimination of waste fluids. The 3 stages of breathing (Puraka-Kumbhaka-Rechaka) symbolize all trinities (Brahma-Vishnu-Shiva; Father-Son-Holy Spirit, etc.) and it is important to mention that the breath (the respiratory rhythm) is the most important agent which allows the ascent of the fire energy (kundalini) through the 7 centers (chakras) in order to attain liberation, as we have already studied. Be it the Qabbalists, the Alchemists, or the Initiates, everywhere there is a search to discover this system.



The first thing we note in the Tree of Life (10 Sephirots) are the two polarities. These two columns (symbols used by freemasonry) represent, quabbalistically speaking, the two poles (negative and positive) which exist everywhere: PINGALA (right side, and positive channel of breathing) and IDA (left side, and negative pranic channel), the Yang and Yinn of the Chinese, as well as the male and female in physiological generations.

I shall refer once more to the aforementioned concepts on numerology in the first part of this book to note that 365 is the number of days that the Earth takes to orbit around the Sun; this is considered as a negative principle while 248 is considered as a positive principle. 248 is the number of years which Pluto takes to orbit around the Earth. It is also interesting to note that by adding the years it takes for Neptune to orbit, 164, to the years it takes for Uranus to orbit, 84, one gets the number of years it takes for Pluto to complete one orbit, that is, 248 years.

The Qabbalistic Tree consists of 3 superior Sephirots and 7 inferior ones; this passage from 3 to 7 is also found in the mystery of Solomon's Seal (original triangle which later on forms a figure of 7 elements) as well as in the Seal of Wisdom of the Chinese, which we have already studied. The week is a sabatic game; it has a temporal part of 6 plus one in-temporal part of 1 which equals 7 days (and the seventh day God rested, as it is stated, in order to emphasize the



F I G U R E 3 2

The Sublime MAESTRE fulfills his vow of sanyassin (a pilgrimage of complete renunciation, wearing only a saffron-colored querrua and forbidden to touch the hair except while bathing) during his pilgrimage and ascent to Mount Kailas in accordance with the rules of the Paramhansas. Usually the sadhus do not allow any pictures to be taken of them but thanks to the insistence of Guru Gauri (the man with the turban) the three ascetic sadhus agreed to be photographed. (This picture was taken by a student of the MAESTRE, the Brahmin Amar Lall who made part of the pilgrimage and later on came back to Calcutta where he delivered this photograph to the Universal Great Brotherhood.)

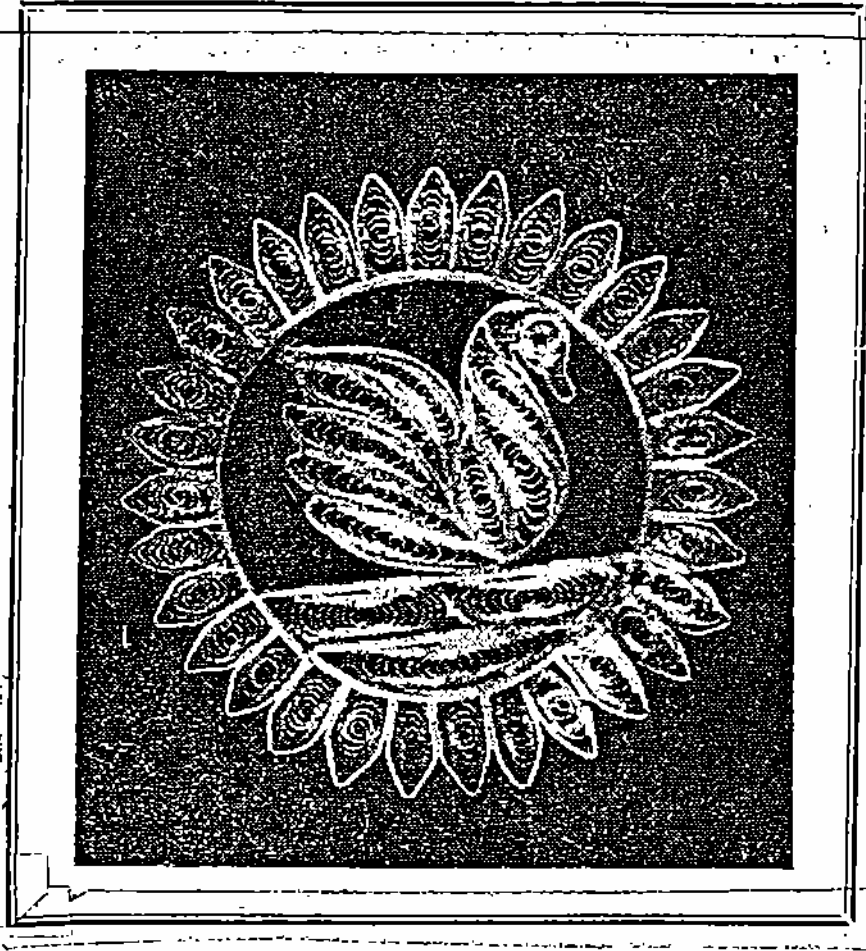


FIGURE 33

Emblem of the Paramhansas, the Mystic Swan of silver on the water, surrounded by a circle which symbolizes a lotus flower of 31 petals. The title of Paramhansa (Great Swan) is given to ascetics who have made the pilgrimage to the Holy Mount Kailas (in the northern Himalayas) although it is not merely the fact of having made this trip which bestows upon them this honor, but also a recognition of the mental road realized over many years, a spiritual preparation which lasts a long time.

difference of 6 plus 1), very similar to the SIX-pointed Star of Solomon inside ONE circle, which also constitutes a septenary. As a matter of fact, the chakras which need to be developed are 6 because the last one (the lotus of a thousand petals) is enlightened when the chakra AGNA, the sixth, is developed; it actually represents the consecration, like Solomon's Seal within a circle, or the seventh day of the week, etc....

The Sephirots have a guametric number and are also numbered in an order from 1 to 10, all the way up to 32 to indicate the ways of Wisdom. These 32 roads of the secret schools represent a scale of knowledge in the same manner that the 33 consonants inscribed on the petals of the chakras may be pronounced when the chakra VICCUDHA is developed (a lotus of 16 petals with one vowel in each petal). The 33 consonants plus the 16 vowels of the Sanskrit alphabet are therefore inscribed on the 50 petals (one of the letters is duplicated to complete the number) and each one of them thus indicates how the 7 chakras need to be developed on each of 7 planes ($7 \times 7 = 49$) in order to interpenetrate one another just as the lines of the Sephirots do, thereby offering the ways, the planes, and the diverse realizations.

The columns of rigour and mercy correspond to the SOLVE-COAGULA in alchemical Magic which operates by dissolving and fixing (expansion and contraction), that is, dematerialization and spiritualization, separating the subtle from

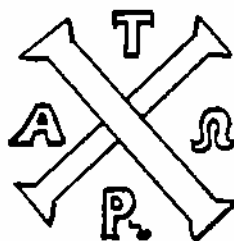
the dense, as it is well expressed in the Emerald Table, to disintegrate matter and sublimate the quintessence, to dissolve the body and fix the spirit.

The Sephirots divide the Qabbalistic world into four planes:

Atizluth (emanative),
 Briah (creative),
 Yetzirah (formative), and
 Asiah (active).

These correspond to the four modalities of solid matter: solid, liquid, fiery, and gaseous, and to the first 4 chakras ruled by the elements of earth, water, fire, and air. These 4 luminous domains are springs of energies and we find it well expressed in the Greek monogram which is often used by the apprentices of spiritual alchemy in their meditations; it once more presents us with the quaternary. In the word TARO one foresees the word ROTA, equivalent to ATOR in a retrograde sense; one is the great wheel (ROTA), the celestial zone of influence with a diagram which presents 4 arms representing the 4 fixed signs as the most simple manifestation of the 12 months. The other one is the crucible (ATOR or rather ATHOR) or man himself under the above-mentioned influences.

One is the macrocosm and the other is the microcosm.



F I G U R E 3 4

An alchemical emblem: Athor. The Word is realized by the Law of Athor.

ROTA is the universe marking destiny; ATHOR is the acceptance or rejection of being the Urn which is filled with Celestial Waters. The central cross is the Khi (origin of Kone, Krusos, and Kronos: gold, crucible, and time, which are the attributes of alchemy).

Let us not detour from our main subject in this second part of the book, although truly one can never be outside any subject when one studies the subject of Yoga because the word itself means to unite, in the sense of accomplishment (YUJ: unite, GHAN: accomplishment). The end result of each thing, science or philosophy, will necessarily be yoga if it aspires to reach beyond mediocrity. The word yoga literally means identification, and may be applied to any profound search when it is undertaken with the purpose of realizing anything, so that all meaning converges in that thing: existence, essence,

form, intimacy of nature, perfect knowledge. Separation between the object, observer and observance disappears. All of them finally converge at the same point. That is YUG.

Before attempting any yoga study it is convenient to refer to the classical texts in order to have a general idea of what is going to be studied. In the same manner that one proceeds when one wishes to enter a specialized school or a university by going through the curriculum, courses, etc., in the same manner one may not pass from a profane world into an Initiatic world without having a general idea of the subject, in order not to be disappointed at the beginning or have a completely erroneous idea of what it is that one wishes to study, otherwise one must begin one's practice with preconceived ideas completely in opposition to the method itself that one has undertaken.

The most popular work, the Bible for Hindus, is the Bhagavad Gita (Hymn to the Divinity) and although this Celestial Chant is not a Yoga book, nevertheless, it comprises an excellent lesson for those who are able to understand it. The 18 chapters of this Song of the Blessed correspond to special planes, stages, and provide 18 keys to open the doors of the Hindu philosophy.

The Bhagavad Gita is a Hindu dialogue between Krishna and Arjuna at the beginning of the fourth age of the world. It is the initiation of a disciple according to the doctrine of the Hindus; each chapter deals with the different parts of Yoga with such an

art that it expresses truths through axioms, proverbs, or teachings with double meaning. The diverse states of Yoga follow the process mentioned in the first part of the book.⁹⁷

The most ancient works, of course, are the Vedas, the Charaka, and the Susruta (In China they are the Pentsa and the Pun-Tsaon-Kang-Mu, comprising 52 volumes with about 2,000 answers). Although the latter works are not typical treatises on Yoga, they are indispensable sources for information, and so is another marvelous work which gives the foundation for several studies and was completed just at the beginning of the XVII Century: Amphiteatrum Sapientiae Aeternae, solius verae, christiano-kabalisticum, divino-magicum, necnon physico chemicon, tetricum, katholikon, instrutore Henrico Khunrath. Hanoviae 1609.

The Yoga Shastra is the science whereby one acquires the Occult Consciousness of the union of the individual soul with the universal soul (the balance between Jivatma and Paratma). Previous to such an attainment, one needs to study the system which includes Hatha-yoga, Mantra-yoga, Laya-yoga, Raja-yoga, and use the following texts: Kalyana, Yogabija (Upanishads), Yoga Dharshana, Yajnavalkya, Yoga Shastra, Yoga Sara, the Vishnu Purana, particularly chapter VI, Gheranda Samhita, Shiva Samhita, Goraksha Samhita, Yoga Pradipa, Vishua Kosha, Anubhava Prakasha, Jnanasankalini.

The most important Sanskrit texts on Yoga are: Karshana Upanishads, Shandilya Upanishads, Hatha Yoga Pradipika,

which is a poem of 393 strophes by Svatmarnama Yogindra, Yoga Dipaka, Pavana Vijasyasvarodaya, Yoghi Yajnavalkya Samhita, Anubhava Prakasa.

For Jnana-Yoga one may study: Akshi Upanishads and Varaha Upanishads.

For the Laya-Yoga one may consult: Shat Chakra Nirupana, Paduka, Panchaka.

Regarding Mantra-Yoga, one may consult: Hamsa Upanishads, Brahma Vidya Upanishads, Nada Bindu Upanishads, Pashupata Brahma Upanishads, Maha Vakya Upanishads.

For the Raja-Yoga one needs to consult: Jivan Mukti Viveka by Vidyanaraya and Yoga Darshana with Patanjali's Aphorisms, the Commentary by Viyasa comprising 200 aphorisms in 4 chapters. Also one may study: Advaya Taraka Upanishads, Mandala Brahmana Upanishads, Amrita Nada Upanishads, Amrita Bindu Upanishads, Kshurika Upanishads, Tejo Bindu Upanishads, Dyana Bindu Upanishads, Yoga Tapna Upanishads, Yoga Shika Upanishads, Sri Jabala Upanishads, Trishikhi Brahmana Upanishads.

Another important text is Rnam-Snanq-Ngon-Byang, a Tibetan treatise on Yoga, and many other works which, although technically not dealing with Yoga, are an absolute necessity with regard to the rules, such as the Veda writings: Sabda-pramana provides all the knowledge for the Dhar-Sastras and the Adharma, the 14 sacred books of the Saiva Siddhanta Sastras. Other Buddhist texts such as the Sutasangaha and other treatises, give precepts regarding the different states of

consciousness and the directives of thought. With the study of all these workds, one would have a good preparation, enabling him to undertake the real practice towards perfection and direct himself definitely towards what Lao-Tsu calls the TAO, the Path through which one becomes YUKTA (united).



Yoga is the control of conscious tendencies. There are 17 traditional meanings to it, nevertheless, one needs to understand YOGA in the sense of Identification, in the same manner that the word Religion is derived from RE-LIGARE.

We shall now enter the practical domain of Yoga after having expounded at length upon the theoretical aspects in the first part of this book. Let us study several basic texts and analyze some of the traditional works. This will enable us to understand better the meaning of Yoga, its main objective, and its complementary aspects.

There are certain preliminary precautions which need to be mentioned before undertaking the exercises in their proper order; but even before that, we shall examine the basic structure of their mechanics.

Let us start with Hatha-Yoga: the Physical-Yoga. This will be our point of departure, and it is very logical to study the material field so dear to Westerners, upon which they have created a whole set of beliefs.

It would be a misunderstanding to believe that in order to become a Hatha-Yoghi one only needs to execute a series of contortions. This is not so; in fact, one needs not only to know the purpose of such "acrobatics" and acquire a deep insight regarding the systematic movements, but above all, come to the understanding of how these different positions stimulate the vibration of forces which in most cases are

completely unknown.

The Yoghi Adept needs to come to know himself perfectly, and in order to do so he needs to go into the details of the technique itself and find out the necessary elements of this work.

This book is not a complete work on Yoga, nor on Hatha Yoga, nor does it cover more than a tiny fraction of the knowledge necessary for its practice; this work is but a small documentary treatise to aid the students to trod the initiatic path less dangerously. It is a fact that ignorance has caused millions of sincere but unprepared searchers to lose their way on this Path. Yoga becomes a dangerous method when the student does not have a Master⁹⁹ due to the fact that the system deals with the development of forces heretofore unnoticed, and once they are unlocked, they require an absolute mastership and a perfect knowledge of their use.

It is not at all difficult to turn on the switch of a power source, but if certain wires are disconnected and others are plugged into unknown appliances, then one may unleash a catastrophe.

Notwithstanding what we have just mentioned, we should also say that the fact of practicing exercises without any concentration does not offer any real danger. Hatha-Yoga becomes a dangerous tool and unleashes unknown forces only when the student follows a well-known pattern, but this would not be true of beginners who are unaware of the inner vibrations

and the way these can be put into action. Some people criticize the practice of Hatha-Yoga but on the other hand readily accept ordinary calisthenics, and it is important to know that when a beginner starts the practice of asanas he is undergoing a process that will help him simply to acquire a good physical condition. Yoga becomes dangerous only when the neuro-fluidic centers have been opened, and this happens after a long time of practice during which the student has endured his tests, prepared his spirit, purified his thoughts, and in most cases, has been able to find a Master. Moreover, the asanas will not display their true effects unless they are accompanied by other disciplines of Yoga. In any case, there may be some who have not found a Master, a Guide, an Instructor (a Guru) but who have realized (within certain limitations) the inner process which needs to be dealt with when one does not have the protection of a Guru. Another danger in Yoga proceeds from a defective manner of elevating Kundalini: this means that when the inner force is elevated through the central channel of one who has not undergone proper purification, enlightening his centers (chakras), that particular human being will not be prepared to channel the developed faculties into what is commonly regarded as right action. At this point, one may understand that before the releasing of such a formidable force in the individual, it is necessary to make a firm resolution in favor of discipline and training, enabling the student to acquire a higher

stage of consciousness which tends toward the "good".

It is, therefore, impossible to awaken true forces, real powers, as long as the adept is not quite ready, and this reminds us of the issue of Determinism, which explains that something cannot happen unless it ought to happen...

Caution is a requirement for the beginners in Yoga just as it is for those who have never practiced the slightest physical exercise or breathing exercise and one day decide to go into a gymnasium to begin doing calisthenics. In Yoga it is important to practice with knowledge of what one is doing, and to study the subject well before undertaking any of the asanas. We shall see later on that there are preliminary exercises to the asanas which include elemental movements in preparation to Hatha-Yoga.

The foundation of the whole system of Yoga is based on one single word: transmutation. The Yoga system awakens an inner power that is symbolized by a formidable vibration (Kundalini) which passes through the different centers of the body, nourishes them and thereby activates our different faculties until physical appetites and material desires are finally transformed into spiritual aspirations and mystic potential. Such a power or central fire (inner radiant force) is the INRI, the I AM, etc., which passes through the neuro-fluidic centers called chakras and which have been symbolized by lotus flowers in Hindu Philosophy. These famous centers are the "doors" to a superior world and are also

intermediaries between the physical plane and the divine plane; being located on the astral plane, they belong to the psychic domain. Although there are numerous centers, only SEVEN are chosen, and once more we see how the septenary figures into this field.

These 7 important centers give Yoga a practical value and the 7 chakras are the emanation of the 7 most important glands. Modern medicine has just begun to realize the importance of these glands, which were known thousands of years ago by esoteric Doctrine and made public by the Science of Magic (origin of Medicine). Magic was the Science of the Magicians, the MASTERSHIP of Sacred Tradition which was taught in the Initiatic Schools, and that is why it was not given out to the public in general. Much later it was made known by the name of occultism, or occult sciences (secret sciences), although positivists did not take it into account at all. Magic, the science of Mastership, includes among other things the study of astrosophy, which has been divided into Astrology (not modern horoscopy, but rather the complete science of the stars) and Physiogony, which in turn have given rise to Astronomy and Medicine. The latter are no more than analytical sciences (medicine is but an art nowadays) rather than sciences of synthesis as of yore.

While endocrinology has just started to be understood (we should say re-discovered), it was well-known many years ago by yoghis and it is actually the point of departure for

the Hatha-Yoga system. One needs to have a concrete idea about these glands, so we will study them rapidly giving a brief lesson of human embryology.

There are seven main glands: 2 adrenals, the spleen, the thymus, the thyroid, the pituitary, and the pineal.

The ADRENAL glands of mammals and man are capsules in which one may distinguish two different organs: each gland is formed by a cortical substance which originates from the coeliac epithelium and by a medullary substance also called the adrenal sympathetic para-ganglion, that is, the cromafin substance of the adrenal derived from sympathetic-type embryonic cells.

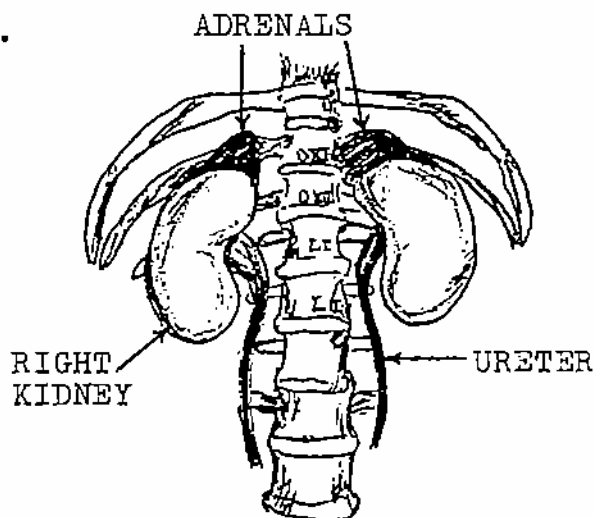


FIGURE 35

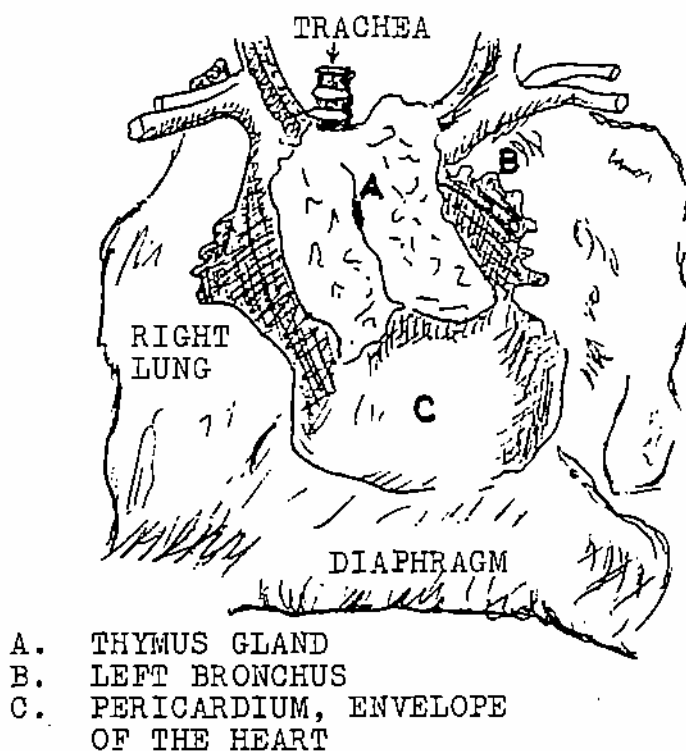
Adrenal glands. The chakra svadhsthana is the emanation of the hypogastric plexus of the parasympathetic system and is located in the center of the body on the line which runs from the sacral plexus up to the umbilicus. This plexus is connected to the sympathetic ganglion at the level of the fifth lumbar vertebra; the pelvic nerve joins in at the place called the sacral promontory (just below the fifth lumbar) and one could take the distance from this point up to the walls of the abdomen to find the location of the chakra.

These adrenal capsules are the only centers whose positions do not coincide exactly with their respective chakras, because the latter are found in a much lower position in the body than the two adrenal glands. As we shall see later on, the first neuro-fluidic center resides at the base of the vertebral column (as a sexual plexus) and the second center is the emanation of the prostatic plexus.

After studying the two adrenal glands, we have another gland which has a mesodermic origin and which derives more specifically from a local proliferation of the coeliac epithelium. The SPLEEN is located on the left side of the posterior mesentery and is united to the stomach by an anterior layer of mesentery which forms the gastro-splenic ligament.

When the embryo is approximately 7 to 10 mm. long, near the end of the first month, the spleen appears at the edge of the greater curvature of the stomach.

The THYMUS is located behind the sternal manubrium. This gland arises from the dorsal lip of the epithelium and the lateral wall of the third endodermic sac. It is a small epithelial body hanging from this sac and descends with the cephalic extremity of the thymic scheme up to the level of the inferior border of the thyroid, etc. (In many instances it is wrongly denominated the external parathyroid gland; the right and the left.)



F I G U R E 3 6

The thymus gland

The THYROID: epithelium from the lateral wall of the fourth endodermic bronchial cleft puts forth a small epithelial body which is separated by and situated over the median thyroid cartilage, where the thyroid gland is then formed.

The PITUITARY body: the primitive ectodermal mouth is originally separated from the cephalic interstitium by the pharyngeal membrane, which is rapidly resorbed, for a short while after this, there persists a thin sheet of tissue hanging from the superior wall of the primitive mouth which defines on its ectodermal side Rathke's Pouch, and on its endodermal side, Seesel's Pouch. Rathke's Pouch proliferates a small amount

of epithelium into the mesodermal layers of tissue and forms a vesicular-like extension beneath the lobes of the brain: this forms the rough outline of the PITUITARY GLAND.

Finally, there is the PINEAL gland, situated in the superior wall of the third vesicles (at the base of the brain).

These 7 glands have a correspondence with the 7 chakras as follows:

The left adrenal with MULADHARA, which develops the faculty of locomotion.

The right adrenal with SVADHISTANA, which develops the faculty of assimilation.

The spleen with MANIPURA, which develops the faculty of excretion.

The thymus with ANAHATA, which develops the faculty of reproduction.

The thyroid with VICCUDHA, which develops the faculty of expression.

The pituitary with AGNA, which develops the mental plane.

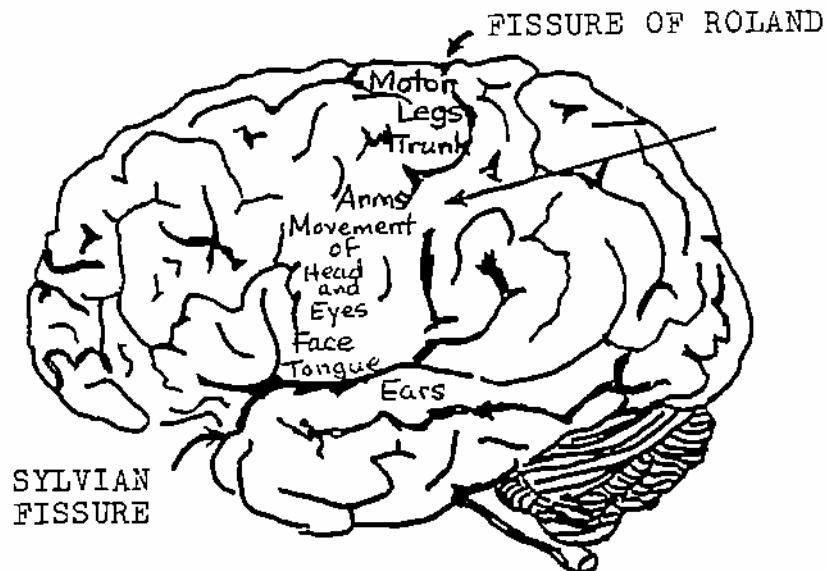
The pineal with BRAHMA-RUNDRA, which makes possible the fusion with the Universal.

There are other, secondary chakras of which we shall not speak because they are generally considered secret centers which develop occult faculties; this is why it is better not to mention them in a public work such as this book. The SECRET LOTUS (occult chakra), the NIRALAMBA-PURI (house without support), the PRANATVA (the radiant flame), the NADA

(white crescent), the BINDU (last point) which is also of the esoteric domain of PARAPATI. We have skipped the SAHA-SRARA and SOMA-CHAKRAS as well as many other lotuses which are sometimes mentioned as having a definite location, a confusion for students who are too "curious"! Several intentional interpolations are often made in order not to give the precise information of things which need to be kept secret in accord with the word TO KEEP SILENT, the famous axiom which demands silence on the reality of the dogma: action of the perfect soul through antagonism.

The faculties to be developed by the illumination of the corresponding centers which we mentioned before are completed previous to the acquisition of the new senses which will manifest in the man of the new race.

The faculty of locomotion developed in the first center corresponds to the possibility of moving without fatigue, even for astral travel. We have met Gurus in India who dematerialize in order to materialize themselves elsewhere, and these phenomena, which occur elsewhere as well, are regarded as "miracles"; many people have heard of the phenomenon of omnipresence, performed either by a sorcerer or by an Initiate who has disappeared only to reappear in the next moment. A good example of this is Appolonio de Tiana, who received absolution by his judges because he appeared and disappeared before the Tribunal.



HUMAN BRAIN (Lateral View)

FIGURE 37

The human brain. We shall not study the structure of the nervous system in depth, but shall focus on the neurological process in order for the reader to appreciate correctly its physiological importance, in particular its metabolism. Each neuron has two modalities of this process. The catabolic process is the partial decomposition of unstable and very complex molecules which constitute an essential substance of the process of metabolism itself. Such a decomposition changes certain chemical substances or potential muscular energy into free energy through which the cell performs its social functions. On the other hand, the anabolic process reconstitutes the muscular complex through the oxygen and the nourishing substances absorbed by the cell from the blood. The role fulfilled by the neuron in the economy of the total organism constitutes its social function, the actual psychological-physiology elaborated by Yoga a long time ago, and which western science has just begun to discover.

The second center develops the power of assimilation; in one sense, this actually means the ability to take hold of objects from a great distance, moving material things to deposit them elsewhere.

The third center develops excretion; this means that one has the privilege of not having to emit perspiration, urine, or excrement. This would permit one to live several months inside a trunk without the need of nourishment and at the same time not lose weight or strength. The illumination of this center grants the power of becoming slim or heavy at will.

The means for reproduction granted by the vibrations of the fourth center belong to a supranormal order and they give birth to things as well as to beings. This is the faculty whereby one creates at will. (A Fakir often uses a "trick" for the public that consists of making a bean grow after being planted in soil, although the same thing can actually be performed with the magnetism emanated from the development of the faculty corresponding to this particular center. Undoubtedly, fakirs have seen yoghis perform these feats and pretend to do the same in public fairs for the entertainment and admiration of the public-at-large.)

The fifth center brings about clairaudience, the faculty of hearing clearly a conversation taking place on another continent and of making oneself heard by a person residing in a faraway place. This is how Initiates send messages between themselves. This should not be confused with the

"voices" heard by certain mediums, or those more or less real conversations heard by spiritists.

The sixth center provides communication with the superior mental plane much more effectively than complete clairvoyance can. It grants absolute knowledge of all things without any limitation.

The meaning of the seventh center is difficult to grasp for those who are not familiar with esotericism. The yoghi who attains such a state chooses his future incarnation, can disincarnate at will and incarnate immediately; he may abandon his body to decomposition to take another one, or else stay in the same vehicle during the time necessary to fulfill his mission on this planet.

These faculties very often escape the understanding of the layman, but do not lose their authenticity simply because scientists have not been able to prove or explain them; in most cases, scientists admit that there is no "trick" to it and that supra-normal powers (and not supernatural) do indeed exist.

It is to be noted that the real yoghi does not use such faculties to astonish his peers; moreover, it is rare to see him exhibit them in public, and if he does, he only displays them in simple ways. The exception would be in the case of those belonging to an educational process such as the teaching of the asanas. The simple sadhak knows he should not make use of his knowledge or power; therefore, practices

which include public exhibitions of "extraordinary feats" are usually the mere tricks of skilled magicians or fakirs who should never be compared to nor taken for yoghis. Many fakirs are up-to-date on the phenomena which can be produced by the mere application of will-power, and based on their own practice, they exhibit themselves for speculative ends; in some instances, if they do not accept any money, they exhibit themselves just to satisfy their pride.

In the first few months of practicing Hatha-Yoga, the students are able to observe a refining of their senses, which gradually improve along with the practices. There is an improvement of the physical condition and a true development of the senses in proportion to the exercises which channel forces toward the chakras (producing a stimulation rather than an abrupt opening!).

The first center develops the acuteness of smell, the second corresponds to touch, the third to sight, the fourth brings forth a true sensitivity of taste and the fifth develops hearing. Once these five senses are developed one needs to perfect them before acquiring the two supplementary ones which will symbolize the man of the future.

It is well-known that our present-day senses are far from perfect; we are still in a stage of development of these five senses, which we possess only in an elemental manner so to speak.

We breathe the air, but we are unable to distinguish the

various gases which compose it, and we are also unable to "feel" the smell of water! After a while, perfume becomes imperceptible to us even though ultrasensitive photography indicates that the air vibrations are still present after several months and even years in the case of certain potent perfumes. According to some experts in this field, a drop of amber can strongly imprint the atmosphere of a well-closed chamber for over a thousand years; nevertheless, our sense of smell does not perceive anything at all after a couple of hours.

What can we say of the sense of touch when we realize that it is impossible for us, while inside a room, to tell whether someone has entered it when we have our eyes and ears closed. On the other hand, the adormidera is a small plant which contracts upon itself as soon as we bring our finger any closer than 10 centimeters!

We are far from having such sensitivity, and here we are only talking about a plant. How much more refined should we ourselves be since we belong to the perfect kingdom!... How many animals possess antennas which sense the proximity of a being, and what a marvelous sensitivity the bats have, being able to fly very fast in the dark in spite of their blindness, thanks to their sense of touch.

Our sight only allows us to see 6,000 stars from among the millions existing; the others are only visible through the telescope. It is easy to see the imperfection of this

sense merely by watching the rainbow, of which we can only see a part, while machines can perceive a long chromatic fringe along either side of these different visible colors. The infrared and ultraviolet fringes are nowadays used in science.

Our touch is not even capable of distinguishing a liquid, for example, without seeing it, and with the mere use of touch, a person would be incapable of knowing whether wine or milk was being poured over his hand! Our sight is incapable of specifying the thickness of two sheets of paper without using the sense of touch.

The sense of taste shares its location in the fourth center with the voice. Taste can be a very different thing for two people, and therefore is something relative. With regard to the voice, it is obvious that some are capable of singing and others can hardly emit any harmonious sounds at all. There are certain voices which carry a tremendous power, such as that of the great tenor Caruso, who made the hanging lamps at the dome of the Scala de Milan tremble; others, however, cannot make their voices heard even by a passing friend, even though they exert all their might to call him, because of the distance, the wind, or some other obstacle.

Lastly, our ear is no more efficient than any of the other senses, the proof of this is illustrated by the above-mentioned passer-by, who could not hear himself being called, and in our own inability to perceive the ticking of a watch

from a distance, even though the vibrations emitted travel at regular intervals through the atmosphere. Our ears are only capable of perceiving these vibrations in a relative way and at a variable distance according to the capacity of each individual.

Here we stand, then, with our five senses imperfectly developed; nonetheless, there are a good number of people who claim to have the "sixth sense"! Naturally, such a thing is possible, so let us not be too skeptical; at the same time, though, it would be a good test for those "clairvoyants" and "mediums", and for all who are passionately in love with spiritist phenomena to be locked up in a completely dark room and then be asked to identify various objects on a nearby table without knowing what they are! "Mediums" who pretend to see beyond this world, converse with the spirits of dead people, and grasp messages from other planets, sometimes are unable to receive a message given by a person who is speaking to them from one sealed room to another through a single wall! Never has a spiritist been able to recognize the different people present at a seance when there is utter darkness in the room, yet these same spiritists pretend to see horizons as far away as Tibet, which they describe in the details of scenery (not being afraid to be contradicted by those who have actually visited those places). It would seem that the fact of "seeing" on the astral plane would inhibit the physical sense of sight; likewise, listening to messages sent from

thousands of miles away would seem to hinder the ability to listen to a lecture given just a few hundred meters away. Thus, we can conclude that there is a coincidence or trick, or more frequently, an illusion about the true capacities of the mediums. Most mediums are sincere but deceived either by the astral images of their own unconscious, or by the fertility of their imagination, or else by their pride, which is hidden under the guise of being humble, simple, and receptive people.

Yoghis never talk about these phenomena, which are nonetheless within their capability along with the development of their physical senses because they have been able to control matter.

Although spiritists do not always make good spiritualists, Anglo-Saxons tactfully use the same idiomatic term to describe them both. For Anglo-Saxons, there is no special word used to describe those occupied with mediumship and necromancy! Spiritualists and spiritists are one and the same! Poor Leibnitz: if he would have had to listen to what is being done to his philosophy...

Spiritualists are the followers of a philosophy opposed to materialism; a spiritualist is a person who believes in the superiority of the soul, understood in the sense of spirit over matter. The spiritist is a negative person who in most cases is ignorant of any philosophy, and who pretends to have contact with the spirits of the dead and receive messages

from a world beyond. The mediums and spiritists in general are usually very weak people with a fertile imagination, although there are cases of intellectuals who at present are also launching themselves into this passion for phenomena.

The prototypical people of the New Age will have very different characteristics, and they will be recognized more by their acute senses and by the true beginning of the development of the sixth sense, which is the privilege of the avant-garde of the new civilization: the Sixth Race.

In a way, yoghis are the ideal example for all generations, because they are not conditioned by the evolution of races and civilizations; since remotest times, yoghis have been, and will continue to be beings who have attained the state of perfection in their physical incarnations.

A Yoghi does not need to perfect himself, HE IS the archetype for all ages, the model for all epochs of the past and the future, because his senses are completely developed and his superior qualities have transcended the stage of present-day humanity; therefore, he need not evolve any more because he is UNITED, he is one with the Great All, and is unified with the entire Universe, IDENTIFIED...YUG...

This identification is possible because it proceeds from the same structure as our own body (Dust we are and to dust shall we return), which was created from earth itself: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life." (Genesis

Chapter II, verse 7)

Our planet is part of a great Cosmos, like a cell of a huge universal body, and we ourselves are a portion of that planet, a "part of the Cosmic part", as it were, an atom of the body of God, an atomistic particle of that great body called Nature. Everything is linked, ONE, without beginning and without end, nothing is created, nothing is lost, everything is related to everything else, one thing is a group of many other things, one matter is extracted from another and everything is intimately joined.

The human being is composed of mineral salts, an extract of planetary components, a whole universe in itself, in its functioning (we have already seen the parallel between the numbers of the microcosm and those of the macrocosm) and in its composition, therefore understanding its influential field. Just as in human relationships, the child and the man reflect to a certain extent the environment in which they have been educated, the planets also relate to each other and have their likes and dislikes, as in a family conflict; the influences produced due to the "relationships" between planets during the lifetime of a man predispose him strongly towards certain actions which he may escape as long as he consciously consents to use his will power to effect this transmutation.

Once more we are presented with the problem of transmutation which has been cited so often. Man is predisposed from his birth (not to mention even before his birth, through

the karmic issue) and throughout his whole life, to exist under stellar influences, and it is indispensable for him to escape this, liberate himself from the zodiac, and place himself beyond the sphere of its influence.

In the first place it is necessary to escape from the mental zodiac, which consists of prejudices, pre-conceived ideas, vested interests, and fanatic dogmas; this psychological liberation brings the human being face to face with the Cosmos and with the Forces which are expressed through the planets, whose influences are well-known by us through the study of the zodiacal mechanism. The relationship between the planets and the human being is mainly effected through the chakras, and it is through these "doors" that the astral influences penetrate; each gland is in contact with a planet, with a sense, with a color, etc.... Their archeometric values help us to understand the meaning of yoga in the particular sense of Identification and the parallelism existing between the human body and the heavens in general.

We all have a zodiac in our head! By this I mean a symbolic zodiac which consists of the limitations inherent in this life: nationality, name, ancestry, education, culture, preconceived ideas, family attachment, race tendencies, beliefs, religion, etc. ... The first step consists of overcoming these limitations. Wasn't it Christ who said: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his

own life also, he cannot be my disciple."! (St. Luke chapter XIV, verse 26) He talks about giving up oneself, and goes on to say: "He who finds his life for me shall lose it and the one who loses it shall find it"! Here we have a Traditional teaching.

Certainly it is in a symbolic way that Jesus of Nazareth demands so many sacrifices from his disciples; nevertheless, it is imperative to reflect on our attachments and our material ideas of reality, of the ephemeral, what constitutes the Maya, the illusion, the mirage...













Once these attachments, connections, goods, and concepts have disappeared, we are liberated, but not completely, we shall have escaped from the mental zodiac and all its prejudices, including a spiritual limitation, but we still need to escape from the cosmic zodiac, which is the zone of influences that surrounds our planet.

The Zodiac is that belt of constellations which affects our planet most directly; there are other zodiacs as well, farther away, and there are even super-zodiacs of other cosmos, etc. ...

Our solar system is composed of 20,000,000 stars (only 5 to 6,000 are visible to the naked eye) and is just a particle of that great universe composed of 2 million solar systems, with 40 trillion stars recognized up to the present time.

Zodiac means "round of animals" and it is called that because most of the constellations are given the names of

animals, with the exception of some which have human or semi-human names (mythological). The 12 signs of the Zodiac are the symbolic expressions of the 12 main constellations surrounding our Earth, through which the ecliptic is traced (the apparent road travelled by the Sun).

Names used in English for the signs of the Zodiac	Names in Latin for the Constellations
Ram	 Aries
Bull	 Taurus
Twins	 Gemini
Crab	 Cancer
Lion	 Leo
Virgin	 Virgo
Scales	 Libra
Scorpion	 Scorpius
Centaur or Archer	 Sagittarius
Goat	 Capricornus
Waterbearer	 Aquarius (Amphora)
Fish	 Piscis

Each one of the aforementioned signs affects one part of the body in particular. Frequently, a typical person falling under one of the signs will be sensitive in the part of the body symbolized by the sign under which he was born. This is a mere generalization, and in order to study a serious predisposition, one needs to erect a natal chart, taking into consideration the hour and the place of birth; the sign of birth only indicates the apparent position of the Sun. This explains, for example, why all the people born between the

21st of March and the 20th of April are under the same sign, but do not necessarily have the same weaknesses or the same character, being born in different years, in different places, and at different times (even in differences of minutes).

Nevertheless, symbolically we can take into account the following characteristics:

The sign of the RAM corresponds to the HEAD, the illnesses of the eyes and brain.

The sign of the BULL corresponds to the NECK and illnesses of the throat and ears.

The sign of the TWINS corresponds to the CHEST, bronchial tubes, and ARMS.

The sign of the CRAB corresponds to the STOMACH, tuberculosis, and humors.

The sign of the LION corresponds to the HEART, the BACK, and the skin.

The sign of the VIRGIN corresponds to the ABDOMEN, intestines, and depressions.

The sign of the SCALES corresponds to the KIDNEYS, liver, and digestive disturbances.

The sign of the SCORPION corresponds to SEXUAL ORGANS and venereal diseases.

The sign of the CENTAUR corresponds to the THIGHS and BUTTOCKS, and accidents.

The sign of the GOAT corresponds to the KNEES and tendons.

The sign of the WATERBEARER corresponds to the LEGS, the

veins, and varicose veins.

The sign of the FISH corresponds to the FEET and psychic disturbances.

More often than not, one observes that people are very affected by the sign of the ascendant, which is the sign rising above the eastern horizon at the moment of birth; this can be calculated with the time and place of birth (it cannot be obtained with the date of birth alone, the latter providing only the position of the Sun, which is a weak astrological indication). All astrological studies based on the day of birth belong to mere symbolism, and one should be reminded that HOROSCOPE derives from HOUR; it is the study of the stars according to the hour and place of birth.

Although the planets travel without interruption, astrology has given them a residence in the Zodiac, which means that the sign provides a homogeneous characteristic with the effect of the planet and also certain esoteric meanings which would be too lengthy to get into at this point.

The planets travel the zodiacal circle at different speeds, due to their particular distances from the solar center; therefore, the different longitudes of each one form aspects between each other. This means that the distances between them produce specific astrological effects which affect everything living under their influences: plants, animals, and human beings.

When two planets are found in the same longitude, they

are said to be in conjunction (with the leeway of several degrees of orb); when the difference is 30° , the planets form a semi-sextile (also within several degrees of orb); at 45° , there is a semi-square, at 60° , a sextile, at 90° , a square, at 120° , a trine, at 150° , a quincunx, at 180° , which is half of the zodiac (a circle has 360 degrees) there is an opposition. (The distance between the two planets may form an exact aspect or be within several approximate degrees, and it is important to consider the greater or lesser effect according to the approximation to the exact aspect.) There are also some intermediate aspects, such as the sesqui-square at 135° , the parallels, which take into account the moment when two planets are found in the same latitude from the Equator, etc.

The sign of the RAM is the residence of the planet MARS.

The sign of the BULL is the residence of the planet VENUS.

The sign of the TWINS is the residence of MERCURY, although esoterically it is the residence of the asteroids¹⁰⁰ (as we shall see, Mercury has a second residence).

The MOON has its residence in the sign of the CRAB.

The SUN in the LION.

MERCURY in the VIRGIN.

The sign of the SCALES is considered traditionally as the residence of VENUS, but this second residence of Venus is actually veiling the position of the EARTH, awaiting the time when it will have its residence in that part of the

Zodiac.¹⁰¹

Ancient astrologers considered the planet MARS to have its night residence in the sign of the SCORPION and its day residence in the RAM (Venus is considered to have its day residence in the Bull and its night residence in the Scales; Mercury has its day residence in the Twins and its night residence in the Virgin). Nevertheless, at the present time, one needs to take into consideration the recent discoveries of Uranus (in 1781), Neptune (in 1846) and Pluto (in 1930). Ancients did not ignore their influences, but what happened in those times is that these planets did not have names (it is well-known, for example, that the French astronomer Leverrier discovered Neptune without actually having seen it but only demonstrated its existence with calculations; in the same manner, the Ancients knew of the different zones of influence without having to see the stars, and they knew very well the effects of each zone). Therefore, with these new planetary discoveries, PLUTO has been found to correspond to the sign of SCORPION-EAGLE, which fits very well with its transmuting character and with the symbolism proper to the sign which has been given as his residence.

The planet JUPITER has always been considered to have its residence in the CENTAUR.

SATURN in the GOAT. SATURN also had been considered to have his second residence in the sign of the WATERBEARER, which is now the residence of URANUS.

The FISH used to be the residence of JUPITER, and is now the residence of NEPTUNE in modern astrology.

It needs to be emphasized that these residences are only symbolic and that the planets do not actually "live" there. Each one of them follows a well-defined orb around the Sun and pass through each sign at certain moments according to their particular speeds.

Mercury is the closest planet to the SUN and orbits around it in 88 days, Venus in 225 days, and our Earth in 365½ days (the true movement is taking the Sun as the central point and this is considered from a heliocentric (helio=Sun) point of view. If one changes the point of reference and takes the Earth as the point of observation, looking geocentrically (geo=Earth), one would see the Sun in apparent movement around the Earth (the Sun follows a zodiacal circle of 360 degrees in a yearly cycle). Mars completes a zodiacal cycle in 687 days, Jupiter in 112 years and 315 days, Saturn in 29 years and 167 days, Uranus in 84 years and 8 days, Neptune in 164 years and 281 days, and finally, Pluto in 248 years.

Many other elements need to be taken into consideration such as the approximately 150 combinations of the 12 houses with the 12 signs, the transits, etc.... in order to have a little knowledge of astrology, which requires a previous understanding of astronomy and even simple cosmography. One needs to study the celestial and terrestrial aspects in order to obtain planetary directions. It is also important to

know that the Earth has more than 12 other movements besides its orbit around the Sun and its rotation upon itself: for example, the nutation of its axis, its "expansion", its projection through space at an approximate speed of 20 km. per second.¹⁰²

The four elements are also evenly distributed in the Zodiac. FIRE, which represents dynamism, is found at the beginning of the astronomical year (21st of March), when the Sun truly begins its travel around the zodiacal path; it is an indispensable energy in all things for the realization of a project. Once a project has been chosen, then the result is usually visualized and this is where the solid element comes in, which corresponds to the element EARTH in the sign of the Bull. Just as fire is in harmony with the planet Mars, residing in the Ram (first sign of the Zodiac), so the earth corresponds to the planet Venus, which tunes in with art, friendship, and love, being purely terrestrial functions. The element AIR symbolizes gases and it is the element of fusion, of relationships, of union; it represents here the need of support, of help, of assistance in all things and this is why it is well located in the sign of the Twins, which is symbolized by two beings (these can be Adam and Eve!) which stand for understanding and cooperation. Later on, as in all undertakings, one needs to take into account the obstacles, and here is where the element WATER comes in via the sign of the Crab. These four elements symbolize the various actions

which may be expressed in the schematic chart of the quaternary, and they follow each other in the same order in which they have begun, to form triplicities in the following order:

The FIRE element in the signs Ram-Lion-Centaur.

The EARTH element in the signs Bull-Virgin-Goat.

The AIR element in the signs Twins-Scales-Waterbearer.

The WATER element in the signs Crab-Scorpion-Fish.

There is a marvelous study in the symbol for each element; FIRE is found in the signs which have a definite dynamic force, an active power, while the element EARTH is found in the signs of attachment, study, service, etc.... The element AIR is located or found in the signs called double such as the Twins (two people), the Scales (two plates), and the Waterbearer (two currents of water emanating from the urn). The element WATER is found in the signs which express themselves through the wavy movements of liquid, unstable, with obstacles, the perpetual struggle between multiple aspirations, the work on different planes, karma.

The human being is formed under the following planetary influences: SATURN presides during the first month of conception, JUPITER appears in the second month and adds warmth and necessary humidity, remaining throughout the third month to help provide an appropriate form for the small body, which is being structured (Mars provides the energy, perhaps); the SUN participates in the fourth month to give an impulse to life (the heart initiates its movement), and it is the Sun

in the sign of the Lion; during the fifth month it is the planet VENUS which participates to mold the figure and add the limbs and sex organs; MERCURY is in charge of the hair, eyelashes, nails, and the vocal chords in the sixth month; during the seventh month the MOON polishes and molds the element of life given by Venus and Mercury; SATURN returns during the eighth month to regulate heat, fix and measure the organism which will see the light very soon, although this phase might correspond as well to URANUS, which in the new Age and in the evolution of the Zodiac rules the second residence of Saturn; lastly, in the ninth month, Jupiter comes to take care of the last details, but again, due to the evolution of the Zodiac, it is the new planet NEPTUNE which now presides over the arrival of this incarnation to the terrestrial world from the psychic world; Jupiter used to be the ruler of the sign of the Fish, but has been replaced by Neptune, which adapts much better to the characteristics of the sign.

The law of cause and effect (karma), so intimately related to the planets from the moment of conception, becomes clearer as one progressively delves into the study of the arcana of the astrological science. One needs to realize that our own neuro-fluidic centers are vibrating in tune with the planets in space; we need to take them into consideration throughout our whole terrestrial life because we are evolving under their influences in the manner of a miniature cosmos. Whenever these centers attain a state of receptivity, one is

capable of fusing with the Infinitely Great to attain the Cosmic Union, Identification, YUG...

Therefore, each chakra is similar to a planet, or rather, it is like a projection screen on which a planet expresses itself; by attuning ourselves with the "wave length" of a planet, we shall benefit from its good effects and become its "friend". At such a point, we become like a receptive apparatus receiving music from an emitting one. Each chakra corresponds to a particular planet and therefore it is necessary to "light" a certain chakra in order to be "in tune" with the corresponding planet, just as a radio receives various stations depending upon the wave-length set on the dial of the receiver.

It is perfectly conceivable to compare ourselves to a radio set, but we should realize that it is not enough to have a set for listening to music alone (just as it is not enough simply to have a body in order to make contact with the Divine); we need to plug in the set (to awaken the Kundalinic current), then Light appears immediately (both in the figurative sense with respect to the human being, and in the actual sense for the radio set). After that, one needs to find the emitting station desired in order to receive its music, and having done so, the antenna of the radio set must be adjusted in the right way to have its maximum receptivity (once the body is put in a state of receptivity, the chakras become condensers).

The parallelism we have just cited constitutes something of an archeometrical knowledge which is indispensable later on for the undertaking on the mechanism of meditation; without the understanding of these elements, the concentration work would be impossible.

PLANET	METAL	CHROM- ATIC WAVE- LENGTH	COLOR EMISSION	PLEXUS	PARALLEL ELEMENT	NECES- SARY VIBRA- TION IN THE CHAKRA
Saturn	Lead	0.58	Yellow	Sacrum or Sacred	Earth	600
Jupiter	Tin	0.41	Purple	Pro- static	Water	6000
Mars	Iron	0.60	Orange	Solar	Fire	6000
Venus	Copper	0.65	Red	Cardiac	Air	5000
Mercury	Mercury	0.52	Green	Pharyn- geal	Ether	1000
Moon	Silver	0.00	Color- less	Cavern- ous	Mental	1000
Sun	Gold	0.47	Blue	Cerebral	Abso- lute	Emana- tive

We have gone through some of the subjects which must be studied before one gets started; without this prior information, it would be rather difficult to know what it is all about when we speak of chakras, planets, metals, etc. One first needs to understand the relationships existing between the different elements which are the origin of this psycho-

physical system that we are at present studying.

The parallelism of the metals with these centers of development is the basis for the science of "talismans".¹⁰³ Here colors should not be confused with the tonalities of the chakras or with the symbolic colors of the planets (Saturn: black; Jupiter: pale blue; Mars: red; Venus: orange; Mercury: purple; Moon: white; Sun: yellow gold) nor with the lucky colors attributed to each zodiacal sign (Ram: fiery red; Bull: dark green; Twins: dark grey; Crab: white; Lion: yellow; Virgin: multi-color; Scales: aqua-green; Scorpion: vermillion; Centaur: pale blue; Goat: black; Waterbearer: grey or platinum; Fish: dark blue). The colors we are referring to here deal with those emitted by the vibrations which correspond to the waves of the spectrum.

Let us then study the different chakras.

M U L A D H A R A, the basic center

Muladhara, the base of the column, is the first and lowest center of the body and is an emanation of the sexual plexus. Its heart is the yoni and it is the terminal point of the "artery" Sushumna (the central channel along which pingala ascends and ida descends).

This chakra is yellow and it is represented by a lotus with four red petals which display golden letters. The magic character LANG is located in the center over the elephant AIRAVATA. The letters are V (vam)-CAM-SHAM-S (sam). Meditation on this chakra develops the word, ability, and

organization. This chakra is also called KULA (womb) and it is the residence of SIDDHA called DVIRANDA (the double egg); the deity is DAKINI (the witch).

After a little training, it can be readily located between the root of the sex organs and the anus; this center can be easily heated and requires one to concentrate on GANESHA as well as on the elements already mentioned before. It is only after having achieved visualization in the vibratory element, made contact with the planet, and practiced the right asanas that concentration can be undertaken; then the required vibrations can be stimulated by special breathings and aided by the divinities (symbols of planes) to open this first center.

SVADISTHANA (sva: vital breath; sva-adisthana:
Mansion of the Vital Breath)

This second center, Mansion of the Vital Breath (prana), is the point of departure for three main arteries, Ida-Pingala-Sushumna, situated at the base of the pelvis.

The center of this chakra is white with 6 petals which display the letters: B, Bh, M, Y, R, L. BANA (the arrow) resides here and the corresponding divinity is RAKINI. The magic character VANG is shown being carried by the sea monster MAKARA, accompanied by the divinity VISHNU: Omnipresence.

The element earth symbolized in the first center is represented by an elephant which is a heavy terrestrial animal, a slow and materially attached animal; in the second center, we find the water represented by an aquatic animal. The

symbol of the earth element is a triangle pointing downward, crossed by a horizontal line, while the water element is a triangle pointing downward without the horizontal line. These two symbols are to be found in the first two chakras, which still represent the material world and belong to the domain of involution, personification, personalism, personality. (In the initiatic degrees they correspond to the novices (GETULS) and the affiliates (GAG-PA).

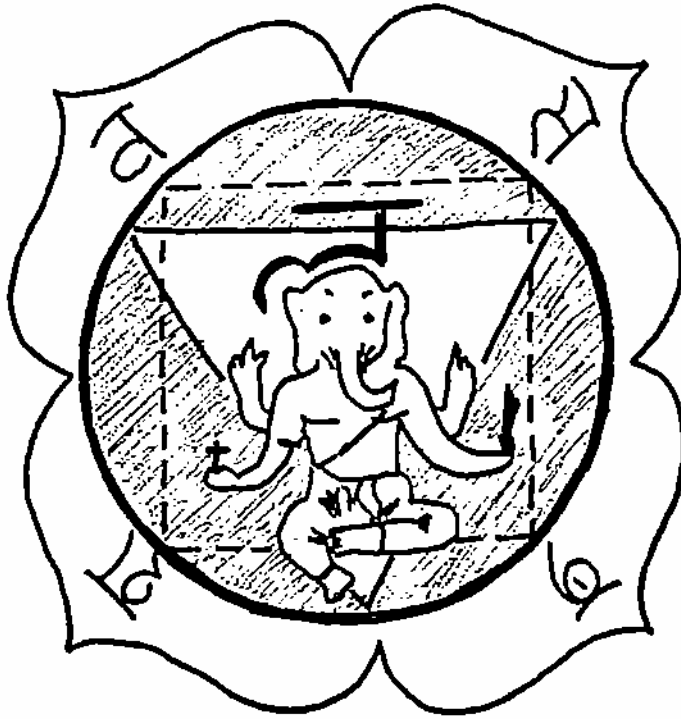
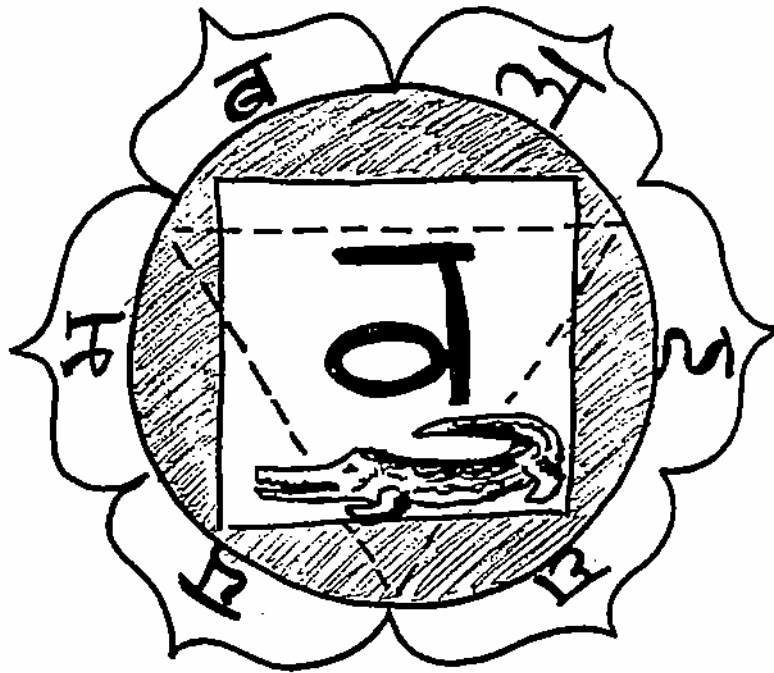


FIGURE 38

Representation of chakra Muladhara, the basic center. The colored areas in the centers of these drawings emphasize where the attention must be focused during intense meditation on each chakra. Those who do not know the Sanskrit letters may follow their names as given in the text with the explanations of each chakra and their corresponding characteristics, starting from the top of the drawing and proceeding toward the left in the same direction as the apparent movement of the Sun through the Zodiacal signs. The elephant is Ganesha in his traditional representation on his throne with his attributes: the hand mudras, the sacred Dorje, and the receptacle for incense. In the degrees of Superior Initiation this chakra corresponds to the novices (GETULS).



F I G U R E 3 9

Representation of chakra Svadhisthana, which means Mansion of the Vital Breath. The triangle pointing downward represents the element water. In the Initiatic degrees it corresponds to the Affiliates (GAG-PA). MAHATMA CHANDRA BALA made these drawings personally and did not include all the details of the traditionally symbolic representations; this was done to provide readers and students with a simplified version of these chakras, including only the indispensable elements so as to avoid complications raised by the figures of deities, the rules and many other details which would normally appear in such charts. The text of the book mentions them, nevertheless.

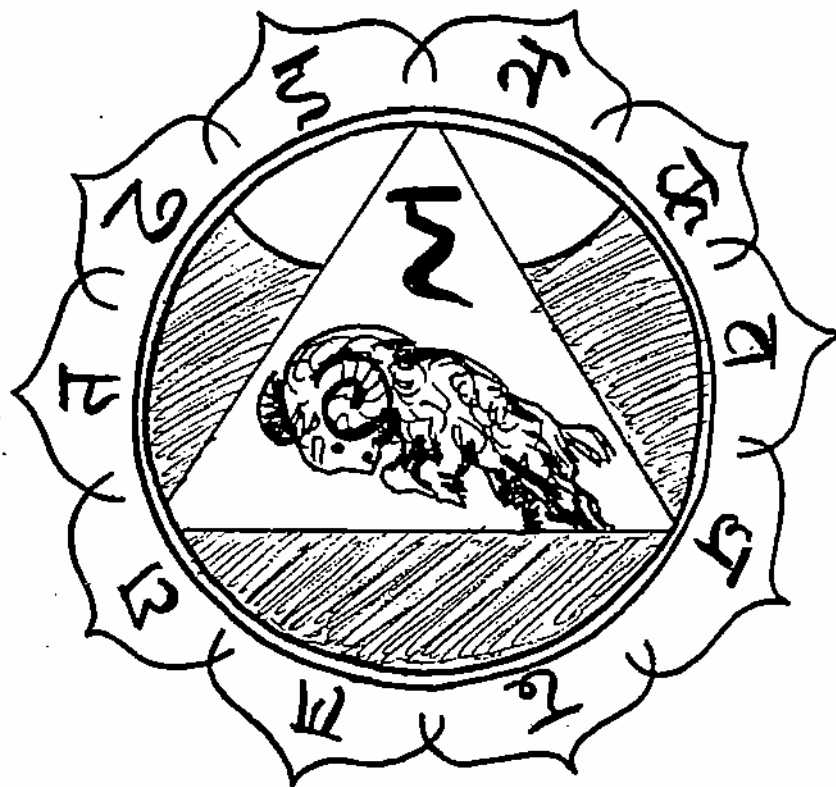


FIGURE 40

Chakra Manipura is called the City of the Jewel. The upward pointing triangle represents the element fire. The circle inside the petals is double. The geometrical symbol is precisely the circle. It corresponds to the Adepts (GELONG), the Initiates who are being prepared for the Instruction of the World.

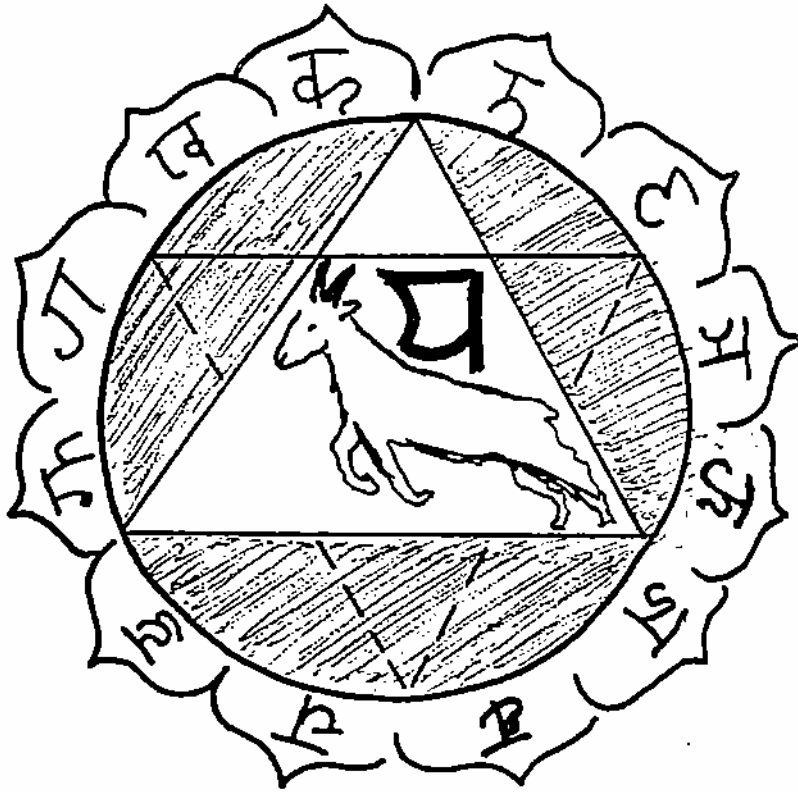


FIGURE 41

Anahata is called the center of the spontaneous sound. The triangle pointing upward and crossed by a horizontal line represents the element air. This chakra is, so to speak, the point of balance between the Macrocosm and the Microcosm, the point of fusion between man and God, the degree of Instructor, of the GURUS (divine representations on Earth). The Chellah (disciple) sees in the Guru not only a simple Master but the MASTER, because a Guru (literally dispeller of darkness) is HE who is Unified, and the translation of Guru may also be: he who should be worshipped.

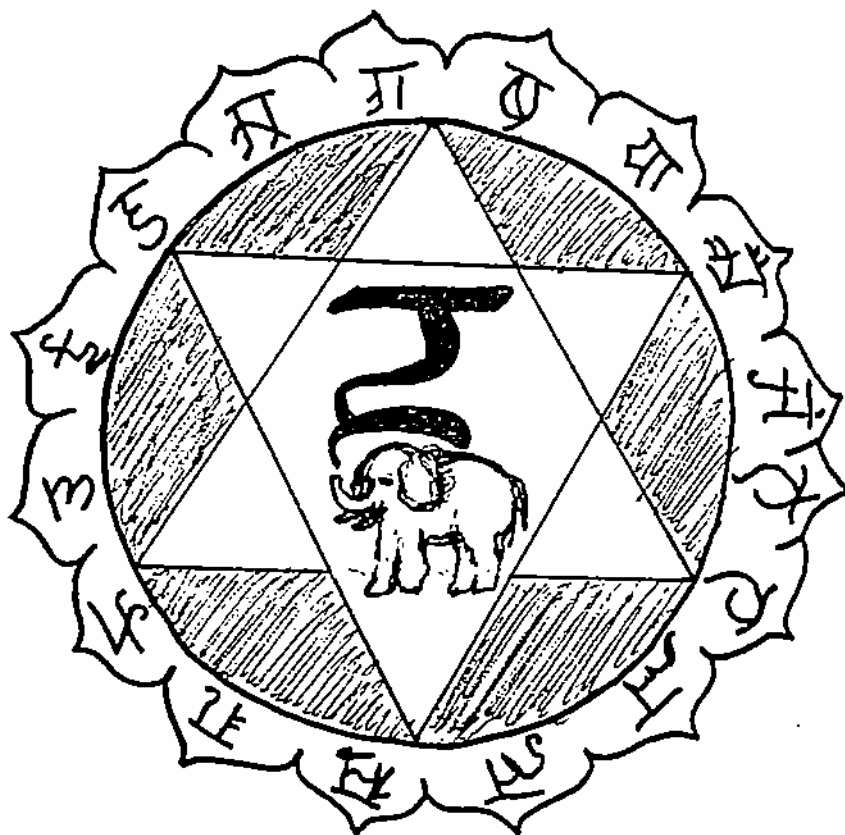


FIGURE 42

Representation of the chakra Viccuddha, the center of extreme purity. The two triangles symbolize the element ether. In these drawings the Mahatma Chandra Bala has only included in the center of the chakras the characters and the animals in order to make the charts clearer; thus he has left out the deities, residences, and small mythological personalities which are usually found in the chakras and which are mentioned throughout the descriptions in the text of this book. This chakra corresponds in Initiation to the degree of SAT-CHELLAH (Divine octave of DISCIPLESHIP).

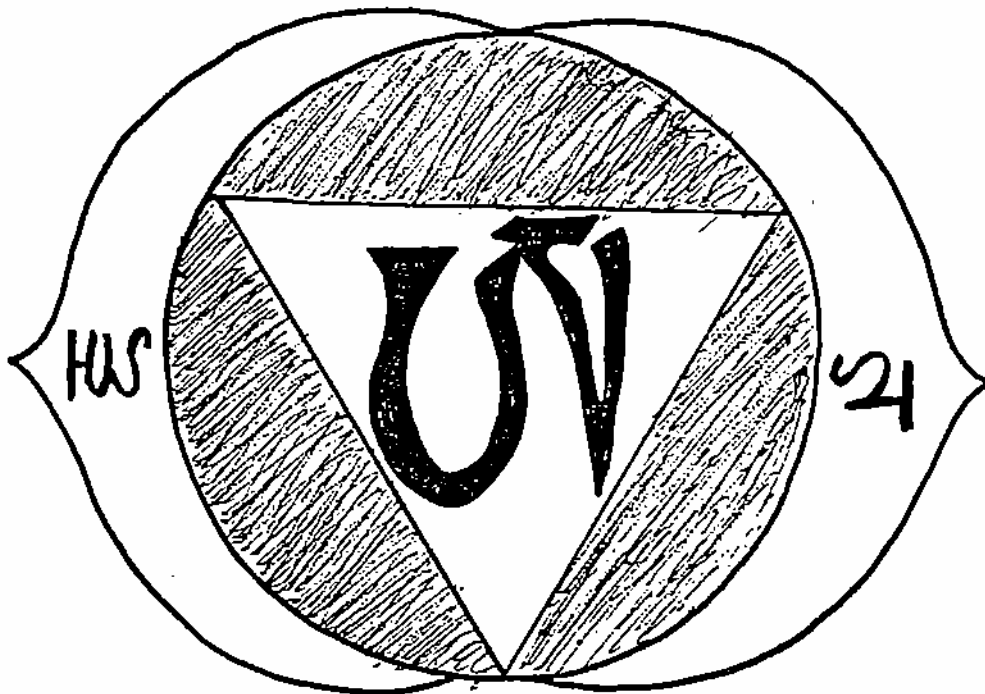


FIGURE 43

The chakra Agna. The triangle inscribed here does not represent an element any more but rather the manifestation of the divine force which descends. In the center of the chakra the AUM is inscribed in its Tibetan version, which is also the symbol of the Triveni, the triple confluent; it also symbolizes the three sacred trees. Its curved "U" represents Nada, the central line over the word represents Bindu, and lastly, the last column represents Shakti. It would not be correct to replace this figure with the Hindu OM. It corresponds to the Initiatic degree of the Apostles, of the Divine Missionaries (SAT-ARHAT).

M A N I P U R A (Nabhi-Padma)

This is the lotus of the navel, so called because it is actually the emanation of the solar plexus, just below the epigastrium. The City of the Jewel is red in color with ten golden petals which have the letters D, Dh (cerebral), T, Th, N, D, Dh, P, Ph, N (dental) inscribed in them.

RUDRA (lord of tears) and the divinity LAKINI (virtuous goddess) reside in this chakra. The corresponding symbol is Rudra-Aksha-Siddha (Eye of the Lord of the Tears). The magic character RANG is found over a Ram. Through meditating on the divinity Vahni-Bija (Lord of Fire), one may obtain PATALA (special power).

The element FIRE is symbolized by a Ram (dynamism, fiery temperament) and is represented by an upward-pointing triangle which is the sign of the first evolution, aspiration, the beyond. This chakra belongs to the dominion of the Adepts (GELONG), the Initiates who are being prepared to instruct the world.

A N A H A T A (Center of the spontaneous sound)

This chakra has 12 bright red petals with the letters K, Kh, G, Gh, N (guttural), Ch, Chh, J, Jh, N (palatal), T, Th (cerebral) inscribed on them. VAYUBIJA (seed of the wind) resides in this center where the element AIR rules (triangle pointing upward with a horizontal line crossing it). This is also represented by a black antelope, a very swift animal, above which we find the magic character YANG.

It is in this center that the breath of life arises and this is represented by BANALINGA (an arrow). Anahata is the abode of PINAKI (carrier of the trident) and the divinity is KAKINI (female raven). JIVATMA is present in this center and it is also the abode of PAVANA-BIJA (seed of the wind) although its Supreme Ruler is ISHA.

V I C C U D D H A (Center of Extreme Purity)

This center rules the transmitting nerves of perceptions and their connection with 16 points: toes (especially big toes), calves, knees, thighs, buttocks, sex organs, navel, heart, neck, throat, glottis, nose, forehead, cranium, protuberances behind the ears and center of Brahma-Rundra.

It is of a gentle golden color, or else that of smoke, and it seems to have a mist veiling its brightness.

Sixteen vowels are inscribed over the 16 petals of this chakra. CHAGALANDA (goat's eye) is found here as well as the divinity SHAKINI with NATESHVARA (Lord of Dance). The magic character HANG is found over a white elephant. In the first chakra the elephant represented solidity (Earth element). In the second chakra, we find a crocodile symbolizing the animal manifestation of the Water element. The Ram with its arrogant nature represents the third chakra, depicting the symbolism of Fire, and finally, the antelope, symbol of speed, represents the wind or Air element. In the fifth chakra, one is dealing with a super-psychic domain and it is the element

Ether, corresponding to the white elephant, which is considered as the sacred animal. This animal does not belong to a terrestrial plane but rather to a special one which depicts Wisdom.

The divinity of this chakra is MAYA-DHISHA (Lord who induces Illusion).

We could make mention here of CHAKRA LALANA, the center of the love game, which is to be found slightly above Viccuddha and which is sometimes called CHAKRA KALA (center of dexterity). It has 12 petals and as a secondary center, it develops faculties which are very useful for Laya-Kriya-Yoga.

A G N A (Center of Command)

The three arteries unite in a place called TRIVENI (triple confluence: IDA being the Ganges river, PINGALA the Yamuna, and SUSHUMNA the subtle river Sarawati). This chakra has two petals with the letters H and KSH inscribed on them.

It is the residence of MAHA-KALA (the Arch-Time Being) and the divinity HAKINI, and of MAHESHVARA (Supreme Lord) as well. It is the place of the 3 Sacred Trees: Nada, Bindu, and Shakti.

The divinity is JYOTI-SVAUPA-ISHWARA (divinity whose nature is Light, or SHAMBHU, giver of Peace).

Next we have CHAKRA MANAS (the mental center) with 6 petals, CHAKRA SOMA (center of offerings) with 16 petals, the KARANA-RUPAS (the 7 causal forms), CHAKRA MANI-PITHA (center

of the Altar of the Jewels) with 12 petals, and finally, the last chakra is SAHASRARA (the Lotus of a Thousand Petals), where KAMANATHA and the goddess KAMA-ISHVARI reside. Finally there is the opening called BRAHMARUNDRA, which is the same as the sacred city of PRAYAGA.

Before studying the resume chart let us be reminded that the 50 petals of the 6 main chakras (the seventh, with the thousand petals is the combination of 50 letters repeated 20 times) correspond to the 49 letters of the Sanskrit alphabet plus the repetition of one which is the total of 50 indispensable letters needed for the distribution of the 50 petals in the main chakras.

There are 16 vowels: a, a, i, i, u, u, ri, ri, tri, tri, e, ai, o, au, am, ah.

There are 33 consonants distributed as follows:

Aspirated: Ha, Ksha.

Guttural: Ka, Kha, Gha, Ga, Na.

Palatal: Cha, Chha, Ja, Jha, Na.

Cerebral: Ta, Tha, Da, Dha, Na.

Dental: Ta, Tha, Da, Dha, Na.

Lips: Pa, Pha, Ba, Bha, Ma.

Half-vowels: Ya, Ra, La, Va.

Hissing: Sha, Ca, Sa.

The vowels are inscribed over the 16 petals of Viccuddha. Agna has Ha and Ksha. Anahata has from the letter Ka up to Tha, Manipura from Da up to Pha, Svadhistana from Ba up to La,

and Muladhara from Va up to Sa.

Each chakra is therefore represented by a lotus flower with a particular number of petals. The center shows one color and the petals have a different color. The VARNAS (inscribed letters) are sacred words to be pronounced during meditations, which also involve a magic word and take into account the element symbolized by the animal inscribed on the chakra. A geometrical form evokes it all in the manner of a Yentram by comprising all the forms of each one of the sensations and providing transportation via the different Ethers. The divinities, gods, and sacred residents also correspond to other planes and stages; they are symbols of special states which must be attained through attunement with certain vibrations in order for one to be identified, as it were, with the chosen stage before attempting the elevation of Kundalini.

APPROXIMATE LOCATION	PLANETS	FACULTIES	CENTRAL COLOR	COLOR OF PETAL	GEOMETRICAL FORM	RESIDENT	DEITY	MAGIC WORD	ANIMAL	DIVINITY
Pelvic plexus of the Sympathetic System	Saturn	Emotion	Yellow	4 red	Triangle pointing downward	Siddha	Dakini	Lang	Elephant	Ganesha
Hypogastric Plexus	Jupiter	Memory	White	6 red	Square	Banna	Rakini	Vang	Crocodile	Vishnu
Solar Plexus	Mars	Sensation	Red	10 gold	Circle	Rudra	Lakini	Rang	Ram	Shiva
Cardiac Plexus	Venus	Joy	Blue	12 shining	Triangle pointing upward	Vayubita	Kakini	Yang	Antelope	Isha
Pharyngeal Plexus	Mercury	Clairaudience	Smoke	16 gold	Star	Chacalanda	Shakini	Hang	White Elephant	Mayadisha
Plexus of Command	Moon	Clairvoyance	Purple	2 white		Mahakala	Hakini			
Cavernous Plexus (subarachnoidal)	Sun	Union	Gold	1,000 gold		Kama-Natha	Kama-Iswari			

It is useful to recall that everything follows both the pattern of the planetary system on the plane of the infinitely Great and the atomic principle on the plane of the infinitely small: the human body offers this same structure of the two planes united simultaneously one to the other, forming a part of the Great All. The Great All always has a similar composition in all its parts due to the homogeneity of vibrations of the active centers; thus, it constitutes in itself a body, a vibratory center of greater proportions, and so on infinitely.

The atom has 7 main electrons, man has 7 important chakras, our solar system has 7 traditional planets, and everything evolves within systems of greater and greater importance in order to constitute, at last, that Great Universal Body.

Let us study our chakras more carefully now.

CHAKRA MULADHARA

It is located in the Mulasthana, that is, within the perineum in the pelvic plexus of the para-sympathetic. Muladhara means base of the column and it is the point of departure, the support, the base of Sushumna which is the central column located in Meru-danda (the spinal column). Ida rises at one of its sides (the left nerve channel which arrives at the right nostril) and Pingala (the positive nadi which rises on the right side of the column and arrives at the left nostril). These nadis are the astral counterparts of the great sympathetic ganglionic chains and originate in the Muladhara chakra to rise up as far as the Bhrukuti chakra in the brain where

these adjacent plexuses unite with the spinal chord, that is, to Sushumna which is also the meeting place of several secondary conduits. The Nadi Sushumna is centralized in Kanda (the sacrum) and passes through the Talu (the skeletal base) in order to reunite with the Brahma chakra (plexus of the 1,000 nerve branches) in the cerebrum.

Muladhara has 4 dala (branches) and the form of a triangle; one of its points corresponds to the root of the sex organs, and the other two point to the sides of the rectum. The symbolic triangle of this chakra would be situated horizontally at the base of the body. Contemplation on this chakra liberates one from all illnesses and provides many different psychic powers.

The deity Dakini is naturally the symbol of strength and is the one which governs this neuro-fluidic center. There is a Universal Shakti, a power in the being which is symbolized by Kundalini (that mysterious power in the individual), and in addition to this general Shakti, each chakra has a special Shakti, Dakini being the one which governs the chakra Muladhara.

This is the abode of all sensations and it is right here where one needs to eliminate all vices, all passions, and even the most simple terrestrial attachments. This chakra is a true storehouse of desires and its illumination provides the first step toward Liberation, which may be easily obtained as soon as this center has been developed; yet, as in all things,

the first step is always the hardest! Muladhara is the most difficult to put in motion.

Kanda is to be found at the promontory of the sacrum and it is the important place where the symbolic snake called Kundalini sleeps. It is to be found exactly above the anus and has the size of a bird's egg, the wider side up and the narrower side down. The Mula-Kanda is the posterior limit of the Yoni (Perineum) and is the receptacle of the plexus which receives the name of Muladhara.

This center is identified with the planet Saturn, which also rules over lead, and this fact sheds light on the alchemical issue of spiritual transmutation. The four petals remind us of the 4 cardinal points which, being the basis for orientation of the human body, are found located in its base like a compass! We have already studied the importance of the quaternary, and once again we encounter the important parallelisms which exist between all things, suggesting the synchronization which can be achieved by a yoghi who has attained a state of understanding not only on the intellectual but on the emotional plane as well. Once these emotions are under control, they form part of the KNOWLEDGE (understood in the sense given in the famous axiom of the Ancient Secret Science; this word is often underlined in the Bible in order to call attention to this key).

This first chakra brings about very strong physical impulses when it is developed and it is logical that the awakening

of the Shakti in this center produces a natural power (the sexual impulse, the virile force); it becomes clear, then, that before the development of supra-normal powers, one needs first to sharpen the ordinary senses. The yoghi needs to be a virile man, not effeminate. It is a requirement that he have all his power and that he expresses his complete polarity, or else risk exhaustion, because Yoga calls for complete beings and the lack of one simple faculty is an obstacle to all the manifestations of magic. Religions themselves demand their candidates to have their five senses in perfect condition. Nevertheless, the Catholic Church requires sexual abstinence of its priests and thus opens the doors to the ordination of eunuchs! It is simply impossible to obtain the simplest result in Magic if the operator does not have all his sensorial capacities, and there is a well-known banishment from the kingdom of the Initiates to all those who lack their complete physical and intellectual faculties. In France there is a rule "B" forbidding the entrance into any Order to any person who suffers from an organic defect beginning with the letter "b". The latter would not allow them to be part of any mystical, philosophical, religious, or esoteric assembly; for example: Begues (stutterer), Borgnes (squint-eyed), Bancals (bandy-legged), Bossus (hunchback), etc. People wearing the following were also banned: binocles (glasses), bequilles (crutches), bragueros (bandages), etc. (Refer to Leviticus, chapter XXI, verses 17 to 23.)

It is not precisely to protect its own prestige that the Church bans entrance to deformed people. The fact that a man lacks physical perfection does not eclipse his intellectual faculties or spiritual aspirations.

It is of utmost importance for a man to be in a harmonious physical condition. In some instances, the lack of such harmony could hinder his possibilities of evolution, even though his spirit might have the right aspirations. It is well-known that, according to karmic laws, those who commit suicide return in deformed bodies in order to pay for the self-inflicted crime of their previous lifetime.

Chakra Muladhara provides the first control over emotions from a sentimental point-of-view, but on the other hand, it develops emotions on a superior plane so the adept can make contact with the Cosmos. The first sensations of warmth experienced by students of Hatha-Yoga are due mainly to the fact that Kanda is put afloat in the vibratory ocean of the whole body; this has nothing to do with the illumination of Muladhara, though many would like to think so! In fact, the awakening of Kundalini happens only after long years of practicing Asanas, accompanied by other disciplines which we have already outlined in their most important aspects and which we shall examine again further on. When Kundalini is put into motion, it then passes through the different chakras, illuminating them one by one; it is erroneous to think that a chakra can open before its turn because there is a definite

order to the progression and Muladhara must necessarily be the first door to be opened in the ascent of the dynamic energy of the Great Inner Shakti. Before the opening of this center, Kanda must set Kundalini free, and a great amount of energy is required even for the mere warming up of the calix wherein it is contained. A long purification and strenuous work upon oneself are also indispensable. When Kundalini escapes from its receptacle, it puts in motion the petals of the first Lotus and this accounts for the original onset of warmth, which is repeated several times before a true constant warmth is established. At its culmination, this warmth produces a splendor in the center of the chakra which in turn begins to vibrate completely.

Evidently, Kundalini is always in intimate contact with this chakra, the lowest one in the body, but it would be a mistake to say that the Sacred Serpent of Yoghic Symbolism remains in the Muladhara chakra. Perhaps such mistakes originate from the misnomers of certain authors, who have taken the word Muladhara-Chakra, the neuro-fluidic center, to mean only Mula-dhara, which is one of the names used to designate the Mula-Kanda, the very root of Meru-Danda; the base of the column is actually a receptacle for Kundalini, and it gives birth to a psychic center called plexus of support of the column, or chakra muladhara. This important plexus has 4 branches which could be regarded as maintaining the equilibrium and it contains the form of a triangle (the Garuda Purana, which means

Bhaga), this being the shape of the region bordered by the coccyx at the rear and the two ischial tuberosities at the sides of the pubis. This chakra is very close to Svadhistana and it is located in the Buhya-Desha (pelvic region at the level of the root of the penis).

SVADHISTHANA CHAKRA

This chakra corresponds to the hypogastric plexus of the Sympathetic System. Scientists have verified the locations of these chakras and at present there is no longer any doubt about the existence of these centers, which had been seriously doubted by the Western world, although the East had included them in its scientific-philosophical tradition for thousands of years. There are a good number of doctors at present who not only study the chakras and their powers but who apply themselves successfully to the study of the system of Yoga. Modern physiology now has an excellent physical basis for explaining the Kundalinic mechanism and the localization of the chakric centers.

In July, 1926, Doctor Vasant G. Rele, student of C.H.L. Meyer (an M.D. in London) and a scholar of Physiology at the Grant Medical College in Bombay, addressed the Bombay Medical Union on the above subject and gave a good stimulus to the official acceptance of Yoga as a true science.

Since then, Yoga has reached the public (both in Europe and in the Americas). Yoghis themselves are teaching it in public more; also, universities and many scientific magazines

produce articles about it. Medical reviews particularly refer to the technique of developing the chakras and psychologists have also verified its value as the only technique capable of solving the mental chaos produced by physical disorders. During one of my lecture tours in Europe I met with circles of psychoanalysts and it always became clear that their methods were rather incomplete; even the most advanced disciples of Jung and Freud admitted to me their inability to solve certain problems with their clients. The Yoga method which I have proposed to them may be accepted as the true answer for overcoming the block which so often faces present-day psychology.

The chakra Svadhisthana is the emanation of the hypogastric plexus and it is located in the center of the body on a line between the sacral plexus and the navel. It is attached to the sympathetic ganglion at the level of the fifth lumbar vertebra; the pelvic nerve attaches itself in the place referred to as the promontory of the sacrum (exactly below the fifth lumbar) and one could halve the distance between here and the abdominal wall to find this chakra.

The sea monster mentioned as the symbol of the element WATER, which rules this center, is Typhon of Egyptian mythology. In the bas-relief of Esne, this divinity has taken the form of a crocodile which is then transmuted in accord with the symbolism of the Zodiac of Esne. Typhon produces the renovation of the Empire of Darkness (symbol found in the Temple of Hermoutis) and represents the triumph of the

real personality once the Saturnian laws are overcome (these represent the first chakra). At this point the adept finally escapes his mental zodiac and puts himself under the traditional authority of Mastership (the will, true will as dynamic action, the will to do, is present only after one is capable of accepting the will of the Master who is then symbolized by Jupiter, the ruler of this second center). In initiatic symbolism (refer to the G:.A:. in Message II, the Initiatic Centers) the first chakra corresponds to the first degree of evolution towards Wisdom and it is yet outside the Ecclesiastic Crown (the circle of protection), while the chakra Svadhisthana is the degree of the affiliates (second initiatic degree) which constitutes the development of the true I (symbol of the personality; in traditional astrology, Jupiter represents renown, success, expansion).

The illumination of each chakra corresponds to the REAL initiatic degree rather than the symbolic one of certain masonic associations, Rosicrucians, martinists, etc. ... In many of the so-called secret societies those who hold "high degrees" have hardly any knowledge of the esoteric foundations and have not even attained the least illumination of their chakras. On the contrary, they live a merely profane life without the slightest knowledge of the theoretical steps of Yoga... How many so-called "33rd degrees" are there who will have to begin again at the beginning, like uncut stone!

It has been stated that dreams are the continuation of

everyday life and that during dreams we are not limited by the physical body and the analysis of the brain, that we are liberated from the material body so that the spirit (the true I, the individuality apart from the personality) may live without any limitation whatsoever. One usually loses consciousness of what has taken place during sleep, with the exception of things which filter into the brain and are frequently deformed by a whole set of circumstances which are too technical to be analyzed in this work. The development of this chakra grants the capacity of recalling one's dreams, among other things, and this is rather useful considering the fact that the work begun in a dream may then be continued and any messages received in the dream may express themselves in day-to-day life. It is of great benefit when one can recall in detail the discussions, interviews, studies, and happenings in general during the dream-state; these may then be added to the experiences of terrestrial life. Further on, when this chakra is completely developed, the individual recalls the dreams and previous experiences which in fact are not different lives but rather the prolongation of one same existence through different bodies (when an old automobile is changed for a new model, the owner does not change his own nature, the car being something external to himself, new wealth, a mere appearance of greater personality).

MANIPURA CHAKRA

This chakra is sometimes confused with the chakra

Kundalini! They are so closely situated that sometimes the difference between them is lost. In the umbilical area, Kundalini itself forms a plexus frequently known as the solar plexus. The extension of the solar plexus produces the chakra Manipura which may also be identified with the celiac-axis plexus (celiac axis). This lotus is called the Lotus of Beatitude and when fully awakened and illumined, it allows the Yoghi to integrate himself into the body of another person. Likewise, it makes possible the transmutation of metal and the curing of diseases with its strong healing force. This is a very important chakra; the effects of the superior emanation of the solar plexus have been described fully by our Western esotericism. The solar plexus is then formed by Kundalini itself (chakra Kundalini) and so if the supreme energy (Kundalini) is stationed here for a while, it is because it is a rather important point of the body.

Everyone has experienced weakness in this area of the body when fatigued or depleted of energy. The spleen is the gland which gives rise to the location of this chakra, and many people experience "butterflies" in this epigastric cavity right after a strong effort; moreover, many individuals who have undergone panic always refer to its effect in the abdomen. Those who practice spiritist phenomena are also well familiarized with the effects of this plexus.

The Solar Plexus is intimately related to the Vagus-Nerve, which several scientists have compared to Kundalini itself.

The Pneumogastric or Vagus nerve is the tenth cranial nerve, which descends from the gray matter in the fourth ventricle along with the ninth and the eleventh nerves. It is attached to the medulla oblongata by ten filaments and it descends to the base of the brain to form a ganglion called the root of the Vagus, or the Jugular, which ramifies into the carotic plexus (this is the chakra Taluka). Further down it forms a bundle bunch called the nodose ganglion, and from there the nerve descends vertically, parallel to the cervical spine, until it reaches the chest and the abdomen, where it stops at the solar plexus. The Vagus still sends branches to the kidneys, the spleen, and the pancreas. For us, the important thing to observe is the anatomical location of the Kundalini chakra (solar plexus).

Just above the solar plexus (Kundalini chakra), one finds the plexus of the Celiac Axis (Manipura chakra) and they are so close together that usually both are taken into account when one talks of Manipura.

This very important chakra is located at the level of the last "dorsal" vertebra, just below the diaphragm. MANIPURA is called the Jewel City and the understanding of its name gives one great insights! Gurus of the past were perfectly aware of the very special power of this center, which opens the way to the discovery of true treasures when it is illuminated. It is, as it were, the center of being, together with Anahata Chakra, which is truly the center of the human being (please

refer to the circle around the diagram which symbolizes the Kundalinic ascent; refer to the Biblical passage of Moses and the serpent in the desert, found in Exodus, chapter IV, verses 3 and 4, which has been explained in several of my books).

Occultists regard the solar plexus as the center of gravity because this is the place where the astral chord attaches the etherial body to matter during the mediumistic projections.

The members of the Aquarian Universal Mission (public vehicle of the August UNIVERSAL GREAT BROTHERHOOD) give a salutation by putting their left hand over the solar plexus while their right hand is raised to the shoulder level with the four fingers straight (this is the symbol of the famous quaternary and represents the axiom of their emblem: To Know-To Will-To Dare-To Keep Silent) and the thumb bent into the palm of the hand to represent the inner force in action, or the energy returning to the inside, but without the use of aggression. The left hand over the solar plexus represents the filtering of both emanative and receptive forces. The solar plexus is a true filter of vibrations and is the organ which allows the individual to withstand powerful cosmic influences. It is well-known that the Earth also has a kind of aura around it to protect itself from the solar rays which are very powerful and would otherwise consume all of nature in a matter of seconds. Both the Earth and the human being need protection and they extract what is necessary for themselves

from the huge interstellar vibrations.

The solar plexus acts as a screen and attracts for us the special forces of the Cosmos and re-transmits them according to the orders that we give. This chakra is the most well-known, at least in the past, and therefore has been the most popular. One may find its vestiges in ancient civilizations, which regarded it as a very important area; for example, in the little statuettes on Easter Island, in the sculptures of the Mayas and Incas, and in African designs, etc. ...one finds it everywhere indicated by a sign, a prominence, a ring, or some other mark to emphasize the fact that this area was regarded as a sacred or supranormal part of the physical body and as an intermediary between the physical body and some other body on an invisible plane.

ANAHATA CHAKRA

This center is known as the Music of the Spheres, and is located in the Hridayadesha (region of the Heart); it is the cardiac plexus of the sympathetic system and the last neuro-psychic center to be illumined for the attainment of complete mastership over the elements (Earth-Water-Fire and the element AIR, which symbolizes this chakra). The complete development of this chakra gives control over the forces of nature and allows the individual to perform what are commonly regarded as "miracles", although we know very well that there are no miracles, only acts produced by procedures other than those of laboratory physics. There are many amazing happenings

which nonetheless do not qualify as miracles, such as the one demonstrated in 1928 at Fontainebleau by the French chemist Georges Claude, who manufactured sapphires, emeralds, and other precious stones from a little bit of sand. These experiences involve the transformation of oxygen and are very important ones. It is a pity that no one has taken into consideration his theory regarding sea water, which yields several million horsepower of steam and whose usefulness could be enormous. Many governments refused to use the genius of Claude which could have been of great benefit to humanity because it would have put a stop to the profiteering of well-known exploiters! Claude attested that in a matter of a few years the human being would be able to enter the depths of the ocean without using any diving apparatus, thanks to a new procedure applied to himself. Isn't this the transmutation of our own faculties?

The development of this chakra provides the control of the elements and has frequently been studied, and there are many theories about it which although various in their expression, are identical in their foundation. We have studied already a list of the most important elements and their symbols, specific weights, etc., and now we shall refer to the famous Marcelino Berthelot in order to study the elements which will help us understand the Great Alchemy which this French wiseman has demonstrated, albeit clothed with the scientific analysis; his chemical treatises are at the same time true works of

alchemy. Berthelot has openly expressed the need to return to the ancient science of alchemy to avoid wasting energy in the analysis of details which are inaccessible due to a lack of knowledge of such true sciences as alchemy, astrology, Magic, etc....

The symbols for the elements in alchemy are written with triangles (pointing downward and crossed by a horizontal line for the element Earth; pointing downward without the horizontal line for the element Water; pointing upward for the element fire, and pointing upward and crossed by a horizontal line for the element Air). The triangles with their points downward correspond to the first two chakras, symbolizing involution and attachment to the physical world. The first chakra expresses balance through its correspondence with the planet (the Earth) thanks to the solid element (EARTH), which represents so well this lower chakra. The two triangles pointing upward (Fire and Air) correspond to chakra Manipura and chakra Anahata and in this case they represent evolution, an aspiration toward the greatest ideal, toward a superior atmosphere for the spirit which struggles to escape from its material sheath. JIVATMA (the incarnated spirit, that is, the individual soul) resides in chakra Anahata. It is in this center that the personal Soul incorporates itself as a reflection of the cosmic Soul. From Hridaya (the heart), the Soul ascends through the Sushumna Nadi up to Brahma Rundra, and at that point it will escape to the outside in order to be united

with PARAMATMA (the Universal Soul, the Spirit of the Great All). Christian symbolism is very similar to this and many Catholics also regard the soul as residing in the heart and believe that for purity to be achieved this soul must ascend to an opening in the skull (the fontanel which is still open in new-born babies due to the recent incarnation of the soul, according to Christians) and then reunite with God. Following the latter theory, Medieval artists painted small flames over the heads of the Apostles and Saints.

The incorporation of the Individual Soul, or better yet, the materialization of the reflection of the One-Spirit in the Anahata chakra happens here because it is the first of the chakras which while still belonging to an element of physical material is within the purview of the Most High. Therefore, it is the most subtle of the elements of terrestrial matter; being the point of contact, it is ready to receive and serve as the intermediary between the superior planes and the mental planes of the world wherein we evolve. It is logical, then, that the divine reflection incorporates itself in Anahata, which has a strong connection with the feelings. Venus is the planet of emotions, friendship, and love, and it rules the chakra Anahata, the center of universal love, the same love which Christ felt towards Humanity. The illumination of this chakra guides the Adept toward the degree of Instructor, one who has already conquered personal sentimentality and expresses only Universal Love, a Unified Feeling,

union with his fellow Human beings and his brethren of the lower kingdoms.

In a way, this chakra marks the separation of the superior world from the lower world, the Kingdom of Light from the Kingdom of Darkness (refer to the diagram of the G:.A:. on page 34 with the degree of Instructor in the center in the cardiac plexus: the Anahata chakra). This chakra has 12 symbolic petals which represent the 12 disciples of Christ, Himself in the center of the chakra splendidly representing Universal Love. It is important to observe that people usually refer to love as residing in the heart, and on many occasions lovers place their hands over the heart while they are declaring their love!...

This chakra may also represent the 12 signs of the Zodiac and at this point, it is required to have a full understanding of the round of constellations, a realization by the Adept that it is as though he himself were at the center, visualizing the whole zodiac. In the Freemasonry Design¹⁰⁴ the center represents the degree of Instructor; therefore, Anahata is the chakra which separates the two worlds. In the drawing one sees the darker side below and the lighter part above; it is through both worlds that the snake of Wisdom (Kundalini) ascends, as is so well expressed in Exodus, chapter IV, verses 3 and 4. Anahata is the point of balance between the Macrocosm and the Microcosm (the axiom as above, so below is represented here by the areas of different color,

as also occurs with the floors of the lodges of secret societies), it is the point of fusion between man and God; it is the degree of Instructors, Guides, Gurus (divine representatives on Earth). The Guru is the manifestation of the Great All, he is ONE, he is That which remains on this planet to teach his less advanced brothers. The Chellah sees in the Guru not a simple Master but rather the MASTER, God himself, because the Guru is He who is Unified, and the correct translation of Guru should be: he who should be worshipped, once more closing the circle with the symbol of love, worship, devotion...

CHAKRA VICCUDDHA

This chakra is called The One of Purity and is located in kantha (area of the throat), and materially speaking, it can be seen as the protuberance we have in the throat (Adam's apple, Pomum Adami). It is actually the laryngeal plexus of the sympathetic system.

Anatomically, this area is very important because it is the crossroads of very important nadis. In this kantha (larynx), the nadis separate in two directions towards Brahma Rundra; some of them ascend via the anterior wall close to Agna chakra and others via the posterior walls closer to the brain cavity in the skull.

This chakra is ruled by the first supraterrrestrial element, Ether, and has a correspondence with Mercury (the messenger of the gods). The student who has attained this stage

has already controlled the faculties of this world and is progressing into a plane which is rather difficult to explain to those who have not yet experienced it. Many of the laws discovered by yoghis of the past are still unexplained by present-day science due to scientific orthodoxy; nevertheless, several sages have had the courage to demonstrate that academics are not always found to be at the highest level, as might be expected of them. For example, Doctor Giuseppe Calligaris gave a demonstration at the Universidad Real of Rome on November 26, 1934 and proved in a perfect manner that there are latent television faculties in the human being. This professor of neuro-psychology pressed certain points in one of his patients which enabled the latter to describe details about people and objects hidden behind a wall. For example, there are special points to be rubbed in the thorax which may enable anyone to develop supranormal faculties of television. It is then easy to understand how through the self-massages produced by the asanas (special bodily postures studied by Gurus) the yoghis may obtain "powers" which often go beyond the grasp of the intellect. Ignorance is at the basis of scientific orthodoxy and many scientists drawn to this issue would be able to explain, at least in part, the process of such an occurrence.

The illumination of this chakra enables the individual to work in a completely different dimension because the student has already transcended the 4 elements of common physics and is ready to transform their vibrations into new elements

and thus escape "our world" and work in less limited fields by encompassing a wider space (in a cosmic sense) and, above all, work toward unification with the One-Essence.

Upon contemplation of this chakra, the Yoghi may live one thousand years in full and complete youth; actually he is dead to other worlds because he lives in himself, and at the same time he is the All.

I am God in Himself, says the Yoghi.

"That Being of Celestial regions

Between the Moon and the Constellations

Such am I, that same being...

That Being: Breath, Space, Sky, Lightning,

Which can be seen in the Lightning,

Such am I, that same Being..."

(Tchandog, VI, verses 12, 1)

Shakini rules this center; this Shakti, the impulse which originates from the cervical nerves and the branches of the Vagus through the nervous center of the medulla, is a force which abides in the medial ventricular cavity of the brain. The cerebro-spinal fluid provides the energy symbolized by this Shakti, which is said to pour the nectar into the head.

When the student comes to this point, he realizes unification in the religious sense, which he might have been only preaching previously. With the aid of the Light of this chakra he perceives more clearly the idea-essence of such a Unity,

which requires much effort to be adapted to our world. The Prophet Mohammed understood this quite well and his teaching emphasizes a single God in order not to create confusion with ideas of a Trinity, as conceived by the Christians (or divine multiplicity, as conceived by present-day Catholics) or the multiple manifestations of an Almighty God as conceived by the Hebrews. The holy work of the Mohammedans provides a wonderful lesson in Wisdom: instead of proselytizing for Islam, they prefer to teach the danger involved in conversion, and this is well-expressed in the Koran in Chapter II, verse 187: "The danger involved in the changing of religions is worse than crime."

The same is true in Yoghism; the point is not to be converted to it but rather to evolve through it (perhaps by now it is clear why I have baptized this book with the unpopular ... "ISM" which appears so often in the names of sects). Those religions which are unsure of themselves require people to convert and they have missionaries who try to proselytize like commercial salesmen selling the qualities of the new faith! ... On the other hand, one does not find any missionaries selling the teachings of Gautama the Buddha because his lesson is clear and needs no defenders. Neither does one find religious messengers all over the Earth converting people to worship Krishna. Mohammedans are not compelled to preach the Koran, which is a revealed scripture like the Bible; nevertheless, the Koran may be considered as the

CONFIRMATION of the Pentateuch and the Gospels. The Koran is the Sacred Book for Mohammedans, and in a way, it is also the last revelation, and so Islam has the right to state that it is the last word in religious matters, just as the Hindus can call themselves the oldest keepers of the Traditional Origin, that is, the closest to the Truth. More than once, I felt dissatisfied with the religion of my birth (Roman Catholic) and the fact that it has to proselytize (with not very remarkable results), saying it is the only valid way while yet lacking sufficient strength to inspire respect without this missionary advertising. It is very sad to be Disciple of Christ, that Great Yoghi, Guru of Gurus, the typical Sannyasin, Errant, Ascetic, Therapist, Astrologer who taught Union, Unification, Yug, and the abolition of religious sects and racial and cultural barriers, the indispensable tie with the Great All without the need for any dogma, and beyond the ritual of the temples...it is sad indeed when, more than 30 religious movements call themselves Christian and are fighting for the seat of honor in Human Thought! What good is it to have the most beautiful church when the King of Kings prayed on a stone; what does it matter the income one receives when He taught: "Neither gold nor silver in thy purse" (Carry neither purse nor script He said. St. Luke Chapter X, verse 4.)

The Golden Calf is alive because we have materialized what the Hindus have spiritualized. In this regard, we know

that when the Sun in its apparent movement crossed through the sign of the Bull (constellation of TAURUS), religious organizations used as their main symbol a bull, a cow, a calf, a winged ox, etc....Little by little, and according to the manifestations of culture in each nation, this expression took form in a symbol according to the people's response, as it always happens with the symbols which are given to the world as a philosophical, religious, and esoteric teaching. In this manner, some people erected statues to this animal, others considered it rather as an initiatic symbol, and still others worshipped it as a sacred beast. This same symbol is still with us in several ways: the Spaniards still have bull fights, while in India, they say that Vishnu (materialized expression of God, second form of Brahma) came to visit our Earth on a bull and so since that time, the bull has been worshipped. In India the cow is also worshipped as a very useful animal which provides milk, butter, cheese (rich in protein which may be obtained without the killing of an animal to eat its flesh, which in fact contains but little protein, while the cow's products can be obtained fresh). Krishna is the Christ for Hindus and was considered by Hindu scholars as the 8th avatar (special envoy, divine incarnation), some 3,200 years before Jesus. Thus, ever since the Age of the Bull, when the Sun was passing before the constellation of Taurus, Krishna has really been regarded as a Great Instructor, and he is still worshipped in the East at the present time.

In India, the cow is considered a sacred animal, that is, by giving divine attributes to this animal, they have spiritualized matter. On the other hand, we of the West have materialized the spirit by exalting the material SYMBOL of this animal! Is this considered to be Intelligence? In astrology, the sign of the Bull is associated with riches, comfort, fortune, etc....and the second astrological house in a chart represents money, finances, enterprises, and this is why when Moses returned from Sinai, he asked the Hebrews to stop worshipping the Golden Calf, not only because they had erected statues to it, but because they had taken the Symbol of the Age to the letter, since the Sun at that time was crossing through the sign of the Bull. Even today, the banks, stock markets, and great enterprises of great wealth (symbol of the second astrological house) are still in fashion and have gained the public's favor and they resemble very much the cult-like Temples of Mammon...therefore, we are not very different from the Hindus, who worshipped the cow in their fanatical way. So it is that when the Spaniards cheer at a bullfight (symbol of the end of the Age of the Bull, which took place thousands of years ago), they demonstrate a certain backwardness in the history of humanity; in the same manner, people who eat the flesh of the calf are also 2,000 years behind the times (Age of the Ram), ignorant because they have forgotten the spirit of such a symbol and have taken it literally by sacrificing the flesh of calves, sheep, etc. ...

In short, one needs to transcend the lower planes through

KNOWLEDGE, and that is the higher symbol of this chakra, which is no longer limited by the four elements, but is found in a more subtle atmosphere (ether). Knowledge is the key-word for the development of this center, which is ruled by Mercury, the planet of the intellect; nevertheless, one needs to grasp the spirit of the meaning of this word 'intellectual', rather than take it literally. Intellectuality here suggests the basis for the ascent towards a more evolved state. It is actually in the throat of an individual where the voice, the marvelous means of expression, is found: the vocal cords, sound, expression through the words, the Word!

AGNA CHAKRA

Sometimes this is also written AJNYA-CHAKRA, and it is the naso-ciliary extension of the cavernous plexus of the sympathetic system, under the control of the ophthalmic division of the fifth cranial nerve. The two branches (the two petals of the lotus) extend towards the eyebrows. This is the center where the development of what is generally called the "third eye" takes place. From the level of the superior cervical ganglion, the nerves which control the tongue follow a downward path, while the glosso-pharyngeal run upwards: there are 4 main branches: (the tongue, the root and tip of the nose, the naso-ciliary plexus, and the cavernous plexus)

In fact, Chakra Ajnya is located somewhat below the cavernous plexus and the exit of the o c u l a r nerve, commonly called Hakini (which passes through the midline inside

the thalamus).

No doubt this is the most dangerous of all the centers to be developed and the asanas for it need to be practiced with extreme caution, under the guidance of a Guru. The illumination of this chakra before the enlightenment of all the centers preceding it could bring terrible consequences. It is logical that before developing any of the centers, each one should be prepared over a long period, and of course, the chakras should be enlightened one by one according to the normal process of evolution because it is dangerous to put a more advanced chakra into action before the lower ones have been developed. As regards this 6th chakra, it is anatomically situated in a delicate place which demands expert care; as to the completion of the series, this should be undertaken with a total knowledge of the process involved. The enlightenment of this chakra is so complicated that even sadhaks, who are experts in this matter, have had accidents.

This is the chakra of which much has been said, although it is the one the least is known about!

This is not only due to the fact that few Yoghis have attained this state of development, but principally because it is very difficult to explain the definition of the faculties which are put into action.

It is true that a great number of "mediums" or spiritists of all kinds declare to everyone that their chakra of clairvoyance and clairaudience is already developed, but we already

know what to think about this. It is not uncommon for persons to come and tell me that their chakra of the third eye is disturbing them! Such people tell me that although they are completely "enlightened", they are bothered by sounds, music, messages from beyond, that they are unable to sleep, and that their bodies serve as a channel for God himself, etc.... No, something more is required to be enlightened to such a point; it is not a simple literary documentation on spiritualism, it is not the intellectual documentation, nor the supposed "wisdom" of an exemplary life that will develop these centers. It is a constant work over many years, and requires a broad knowledge and total self-realization to undertake a practical plan consisting of several rules which are in themselves a problem to overcome. (Yama, Niyama, Asanas, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi).

We confess once more that in the West we do not know a thing about the pituitary gland, nor about the causes of the perturbations of the cavernous plexus. Which are our real observations on these points? Professor W. Norman Brown of the University of Pennsylvania commented in May 1939 that the contribution which India has made to science is enormous but mostly unknown. In his opinion, India has contributed greatly to philosophical, sociological, and artistic progress, as well as in other specialized fields of the intellectual experience. Like many other scientists, he criticized Universities for not having departments to develop the resources of knowledge

offered by India. "We believe" this scientist said, (see the Bulletin of the American Council of Learned Societies, 907, 15th St., Washington), "that not one line of studies, especially those of humanities and of higher superior university courses, may be well-equipped without specialists who have been adequately trained in the Hindu phases of discipline." There are courses on Hinduism or Sanskrit at Harvard, Yale, Columbia, Princeton, Johns Hopkins, Pennsylvania, and Chicago and California Universities, but what is really needed is the establishment of an Ashram, or at least that the disciples of an ashram should teach in the Colleges of Higher Studies. Nevertheless, it appears that Americans have realized the immense service that the philosophy of India can render; it is perhaps the most scientific of any of "our sciences". For example, the atomic structure of matter was proposed by Aulukya 2,800 years ago (the exponent of this Vaisaka philosophy of atomic individuality is known under the name of Kanada, "one who eats the atom"). The Hindus are certainly the ones who have discovered the real constitution of an atom. If it is still a discovery for us to know that the atom is a miniature solar system, for them it is a very old theory, which has existed since the beginning of recorded history. The philosophers of India have divided time according to the smallest mathematical model they possessed, and such a unit of time (a kala) corresponds to the period in which an atom traverses its own unity of space! Briefly put, the atomic

theory which we consider as a wonderful scientific advancement, was expounded by Kanada, long before our own era, with scientific proof such as the movement of the needle toward a magnetic field, the circulation of water in the plants, the ether as means of transmission of subtle forces, the solar fire as the cause of other types of heat, heat as the cause of the molecular change, universal dissolution through the fission of the atom, the relativity of time and space, etc.... These concepts may be verified in the treatises of the Vaisesika philosophy.

This documentation, which might seem to divert us from the theme of our chakras, can help in particular to understand the chakra AGNA. This center of power is the director, the last guiding mechanism before the final state of contemplation; this is why a complete study should be undertaken before giving oneself totally to illumination in our efforts to reach the goal. It is necessary to comply entirely with the discipline as well as to acquire knowledge, because this is the last chakra to be worked upon, when Agna has been awakened, the illumination is almost automatic, so it is the last bastion of reasoning and analysis. Later, the Kundalinic force can rise through the special channel which has been prepared for this purpose, but without any guidance, so to speak. It is at the point between the two eyebrows where the principal nadis meet and where Ida and Pingala cross for the last time, and, as in an electrical contact, the current produced by the

meeting of these forces is formidable and should be well prepared for before this union is made.

The chakra AGNA is much more than a singular chakra, it is the potential summit for final illumination; in other words, its perfect development gives Light to the Lotus of a Thousand Petals. There are only 6 chakras, and the last one, the seventh, is the consecration which we have already analyzed in an esoteric explanation (the 6 points of the Star of David and its circle, the 6 days of the week plus Sunday as the consecration of God's creation, etc....).

The importance of our epoch depends on the fact that it is ruled by the Seventh Manu. Manu is a generic name denoting a series of offspring of the human race and each Manu regulates a Manvantara (1,728,000 years). This succession of races makes our Age an important one. It is the Aquarian Age from which so many benefits are awaited for the near future. Right now, we are only at its dawning, and at the beginning of the New Age there is a degree of chaos produced by the change of polarity (the Age of the Fishes was a negative time).

We shall have in this peculiar Age the possibility of a collective illumination, which should mark, without doubt, a Spiritual Renaissance in the complete sense of the word.

The Chakra of Command is the most delicate one to illuminate, as we have already seen; this is why it is important to insist on the danger which may cause the ill-prepared student to fall into a completely unbalanced state. Almost always,

the Guru makes his Chellah experience a short minute of perfect ecstasy; he lets him have a glimpse of Samadhi only for an instant, he opens in a certain way the last door, a duct, so that the channel will no longer be virgin, but still the work of perfection falls on the disciple. The Master enlightens his disciple by touching him lightly at the height of the pituitary. Although this friction over the chakra Agna requires only a few moments to be effective, the sadhak for his part should be ready, purified, prepared, receptive, open to being a receptacle, an urn, a sacred vase to receive from the hands of the Guru the Nectar, the Divine Essence, in order to enjoy one minute, one second, a lightning instant of that wonderful experience, the only real one, the only valid thing in this existence, the Truth, the Light, the YUG...

This Diksha (initiation) is given only to those disciples who are well-prepared and have opened perfectly their other 5 chakras through their own efforts. This is why, for a long time, it is the Master who inspires in the disciple the taste of divine joys, since the latter does not evolve all at once. At the most, he satisfies a curiosity and begins preparing a way for himself to walk a path which he had previously perceived only indistinctly. This vision is sometimes the only satisfaction for some disciples who have never enjoyed other experiences before, except the "mirages" which the Master may give to those disciples who, in spite of their goodwill, have not been strong enough to attain through their own efforts

the state of perfect illumination, which is something requiring the withstanding of very strong tension. Thus, there is the need to live in an Ashram (hermitage, place for retirement, magnetic sanctuary) in order to offer oneself entirely to the work of transmutation, which has to be polished, perfected, studied, analyzed, detailed, completed, REALIZED.

It is like the evolution of the musical scale, in which the notes must be played one after the other in order to put into movement the tonal harmony of each sound. Hindu music is basically composed of 6 Ragas¹⁰⁵ which are subdivided in Raginis, or waves (which number 126), and in Putras, which are the sonorities. Each Raga has 5 notes: a VADI (or King), a SAMAVADI (First Minister) as a secondary note, two ANUVADI (Intendants), which are supporting notes, and one VIVADI (enemy), or dissonant note.

The Indian octave is divided into 22 SRUTIS, or half-semi-tones which allow one of the most ample variations in the sound vibrations, which is impossible to obtain from the Western chromatic scale of 12 semitones.

One should remember that the notes are related to colors, animals, metals, etc.

C	.....green.....	peacock
D	.....red.....	lark
E	.....golden.....	goat
F	.....cream colored.....	heron
G	.....black.....	nightingale
A	.....yellow.....	horse
B	.....multicolor.....	elephant

This parallelism, like all others, must be perfectly understood to integrate each tonality and identify oneself completely with the object of contemplation. The illumination of the chakra Agna depends on a complete equilibrium between reason and intuition, analysis and revelation, sense of objectivity and subjectivity.

We shall keep silent about the chakra MANA because the BRAHMA RUNDRA corresponds to the middle of the ventricular cavity of the brain. The passing of Kundalini through the cavity is effected via a narrow duct which starts at the less pronounced extremity of the cerebral ventricles, and leads to the fourth ventricle, thus linking them with the Nadi Sushumna (channel of the spinal cord) and the Akasha (subarachnoid space).

CHAKRA SAHASRARA

(Lotus of the One Thousand Petals)

This is sometimes called SAHASRADALA-KAMALA.

The soul is kept prisoner in the cavity (randhra) until it is able to liberate and unite with Paramatma (Universal Soul) on the outside. This cavity is constantly secreting a fluid called NECTAR OF LIFE (it is the cerebro-spinal fluid). At the end of this cavity there is the subarachnoid space, the opening which allows the connection between PRANA (internal cavity) and AKASH (external cavity), crowning the brain which is thus bathed by this divine fluid secreted in BRAHMA-RUNDRA. This entire area is crowned by a chakra of a thousand ramifications, sometimes considered the BRAHMA-CHAKRA.

All the tissues in the human body are known to contain electricity of negative polarity, except those in the brain and the nervous system, which have a positive polarity--this is why the latter recover the regenerative oxygen more rapidly. So the psychophysiological method of charging decarbonized blood with oxygen becomes perfectly logical. The Yoghi knows a rapid process for absorbing the oxygen more effectively, as well as the means for extracting atoms from the excess oxygen, which he will convert into a regenerative current in the brain and the centers of the spinal cord; in other words, this absorption of Prana is achieved by means of the right asanas, together with a concentration of forces in Sushumna in order to raise this Prana through the chakras with the aid of Kundalini up to Brahma-Rundra.

The heart, which pumps more than two-and-a-half million liters in one year, constitutes in a way the secret of longevity. Its mechanism maintains life in the human body, and since its movement relies upon the breath, the respiratory system deserves all our attention. For a long time, the Great Gurus have understood that the mastership of breathing is the basis of the secret of cosmic consciousness with which one has to identify. Modern science is also making progress in this direction, and has begun to acknowledge the importance of the breath by using a well-applied method. Nearly 40 per cent of patients suffering from tuberculosis have recovered their health through the local relaxation of the pneumotorax.

An apparatus made in America allows a sick person to stop breathing by putting him in specially conditioned rooms for this effect; it has given splendid results in 6 out of every 14 cases of advanced tuberculosis.¹⁰⁶ This pranayama, artificially built by Western scientists, proves very well the efficiency of Yogic methods used long ago by the Wise Men of the East. Rhythmic breathing, the retention, and above all, the complete exhalation of breath for extended periods should, of course, be supervised by one who is a Master of these methods, just as the therapies for affected respiratory ducts are applied under the supervision of a doctor. Modern science is recognizing that the suspension of breathing for a certain time produces beneficial effects for health; the demonstration of healing and rejuvenation results, in the body as well as in the spirit, constitutes one of the most important steps in the advancement of Western medicine in the twentieth century.¹⁰⁷ Doctors recognize more and more the action of the asanas; moreover, they frequently recommend Yoga as the only possibility for the recuperation of health. They thus awaken an interest in studying a psychophysical method of exercises which sets up the body for experiencing the fusion of the Individual Soul (Jivatma) with the Universal Soul (Paratma). Briefly put, if the human being were able to live a natural lifespan or 250 years, he would then have the opportunity to spend sufficient time to study and work toward the perfection of his evolution, which would otherwise require several successive reincarnations.

This lapse of 250 years, which is considered natural,¹⁰⁸ allows the yoghis to liberate themselves once and for all from indispensable terrestrial experiences, putting an end to the evolutionary cycle of perfection, which would otherwise oblige him to start once more with numerous disciplines, which after having set foot on the Path, are not likely to be so necessary. Several lifetimes are needed before realizing where the route, the Way, is, and once this has been found, it should be followed. Many weak souls have not been able to dare the undertaking of the Initiatic trip in order to realize the Axiom: TO KNOW, TO WILL, TO DARE, TO KEEP SILENT.

When all the centers are enlightened, when all the body is completely relaxed and ready to receive Divine Grace, it does not take too much time for the illumination of the Lotus of the One Thousand Petals: one second is enough, one sole instant of real union with the Great All, but this second, this desired instant, sometimes is the consequence of many years of preparation.

In order to enlighten this center, it is not necessary to produce special vibrations, it is not necessary to practice a certain amount of breathing exercises, nor to concentrate on any particular elements; this enlightenment is the result of the work done on other chakras and especially the development of AGNA, as we have already seen.

Chakra SAHASRARA, once enlightened, constitutes fusion with the Eternal Contemplation, the attainment of Universal Consciousness, the YUG.



Yoga is the only thing in the world which can eliminate any type of idolatry because it does not impose social obligations nor practices of worship, and it fixes the thought on The One God. It gives life to this image, it transcends it, and then the Yoghi places himself in God, without limit or any outer or inner form. Finally, the Yoghi realizes he is interpenetrated with God, and constitutes ONE, he is the YUG...

As soon as one has become sufficiently familiar with the theme of the chakras, as well as with the 8 elements of practice which have to be followed (which bear no relation to the 8 siddhis, or accomplishments), familiarization with the mechanical method will be undertaken; in other words, the internal technique is initiated before starting with the external one, the asanas.

The eight elements of Yoga have already been defined in detail at the beginning of this book:

YAMA: covers sincerity, continence, abstention from stealing or from the desire of possession (Yoga Darshana II-30).

NIYAMA: internal and external cleanliness, also a period of study and worship; the rules of life (Yoga Darshana II-32).

ASANAS, or positions of the body. These are not performed simply as therapy (metabolism), although there are postures, for example, which can cure leprosy or epilepsy (Sarvangasana); these postures also make concentration easier through the complete relaxation of the nervous system and the development of certain nervofluidic centers in the psycho-physical

realm. The best position for each person is the one that can be held the longest time without any movement, although two special postures should be performed by all students: Siddhasana (position of the accomplishment, which is the posture of the triangle, or of the perfect figure), and Padmasana (posture of the lotus).

PRANAYAMA, which constitutes breath control, the rhythm to supply impulses of energy, the control of nerves, the mastery of vibrations, internal movement produced by the mastery of Prana.

PRATYAHARA: the control of the sensorial perceptions, the restriction of the senses. This control of sensations is very important and is acquired only with difficulty through very diligent efforts.

DHARANA, or Meditation, is the system of staring at an object to see its emanations, its vibrations, the exteriorization which escapes ordinary vision. DHAR may be understood as a contact, and at the same time, it means "looking around". For example, Dharshana is the blessing by a saint; disciples frequently ask their Master for Darshan (an instant of test, a point of view, a contemplation of the person, which gives at the same time the blessing of the sacred emanation).

DHYANA, concentration (Yoga Darshana III-2), is the prolonged fixation of consciousness on an object, a contemplation which implies almost the suppression of the object itself, because "seeing" is so strictly bound to the object, and when

I say "seeing", I refer to the internal vision, the admixture of looking with an understanding of the Essence of the object.

SAMADHI, Identification, which begins to operate once the individuality disappears; in other words, when the meditator's individual form is concentrated to the point where it is absorbed by the object itself; then it reaches a perception of Super-Consciousness.

It is necessary to distinguish between two classes of samadhi (this word literally means "dead", paralyzed, that which does not exist any more in the sense of life!): the first stage, Savikalpa-samadhi, confers the possibility of returning to the physical world, finally Nirvikalpa-samadhi is fusion with the Infinite, the Absolute, the Nirguna.

The Savikalpa involves determining a set period prior to the samadhic experience in order not to lose, in a certain way, complete individuality, while still retaining the possibility of merging with Universal Consciousness. The Yoghi immediately recovers his individual nature when he returns from this state of extasis, as it has been frequently described, although I do not approve of the word since "extasis" simply implies an evasion of the consciousness of a previous state. Samadhi, on the other hand, is acquired consciously by a psychic, and not merely mental, operation. I affirm there is a great difference between a medium who attains some terrestrial plane, even if it be the most elevated, and a Yoghi, who achieves Union with the ONE.

In Nirvikalpa, the Yoghi himself decides when he wants to enjoy sublime peace, complete samadhi, without any restriction or wish to return to the physical plane, having gone into final fusion to attain reintegration with the Great All, completely losing individuality.

When the Yoghic student has loosened the ties of consciousness, when he has realized the delusion of matter which chains him to this world, when he is able to produce faculties which are different from the mechanical reactions of the being in general, then he acquires the eight powers (Siddhis) which constitute the fundamental means of investigation and which admit of knowledge beyond the scientific accomplishments of our time. Making use of these means, the Wisemen of Antiquity possessed scientific knowledge which we are still trying to explain today. The planetary layout was described a long time before the invention of the telescope, and the Gurus of India knew about the conformation of atoms without using microscopes, and they described the nature and function of the organs without having recourse to dissection. The methods used were completely different from the ones known by us today; our analysis is always based on a limited plane because we only observe the exterior, and even when we "cut" something to look at the center, we see only the exterior of that "interior"! The Yoghis penetrate into the thing itself; not satisfied with the visualization of the object, they actually identify themselves with it.

The eight siddhis (accomplishments) are other methods to investigate the different human, or better said, almost super-human planes of existence.

ANIMA: this means to become as small as an atom; it allows the analysis of the internal constitution and the quintessence of objects.

LAGHIMA: this means the loss of weight in order to escape from the usual laws of gravity and travel to unknown regions.

PRAPTI: This is the sum result of the previous siddhis and consists of going instantly to any place to bring efficient and immediate help without any limitation.

PRAKAMAYA: This allows instant attainment of that which is desired. This faculty, more so than the others, is rarely exhibited by the Yoghi. He abstains from manifesting it and almost always uses natural ways for obtaining the things he needs so as not to misuse an energy that will be necessary for achieving things which are more useful in a universal sense.

MAHIMA: This is the ability to extend oneself over in such a position that one may not be disturbed, or to manifest oneself in special conditions to give aid in certain cases.

ISHITA: This is Total Potency, the power to create. As we have already said, it not only implies the power to create objects by transformation of one thing into another, but also complete creation beyond the mental plane of an object, which is then materialized by the will power of the Yoghi, who has

developed this faculty of Ishta.

VASHITA: This is the power to control certain elements and beings, thus permitting Yoghis to suppress time and space and sometimes activate karma, the law of cause and effect. It can also be used to help a collectivity, a race, a humanity.

KAMAVIASAYITA: This is the gift of being always satisfied and in complete beatitude (some add GARIMA, which consists of gaining an enormous amount of weight).

It should be understood that all these faculties give one the possibility of REALIZING beings and things completely, since what we touch is not always what we see, and perceptions are not the same for all people. So, Yoghis not only assert that our senses are imperfect, but also that our "means" of perception, our senses, frequently deform reality (just as the abundance of psychological statements offered by different religions veil REALITY). Only by identifying oneself with beings and things is it possible to know them perfectly, to know their intimate nature secretly: "To identify oneself" is one of the meanings given to YOGA. It is necessary to know that the power of perception is not in the organ itself, but in the consciousness, to which that particular organ communicates its perception; therefore, it is logical to say we have the possibility of transcending the organ and working directly through consciousness. This is why it is said: "What we call experience is only a limitation subject to illusion (maya). The only real experience is Mystical Identification (Samadhi), which alone permits attainment of total knowledge."

(Yogatrayananda, Shiva Archanda Tattva).

We lose an infinite amount of time enumerating, analyzing, studying things through our senses, which are imperfect and often distort things, they deceive us frequently, just as when we taste something we find it completely different from that which our sense of sight had made us imagine it to be, or we may be happily surprised to meet someone personally whose disagreeable voice on the telephone had given us a very different image of what that person might be like (or vice versa). Briefly put, there is always some mirage to lure us on to incomplete experiences and lead us into another illusion; on the other hand, direct perception of our consciousness (through Samadhi) constitutes the complete identification which admits the Real Image, the Perfect Union, the Complete Interpenetration.

Religions exist by the hundreds which purport to give a more or less exact concept of the nature of subjective things and numerous branches of science exist which also offer, according to the times, more or less exact theories concerned with the objective nature of things; nevertheless, there is a great relativity in such areas. Religions, being so subjective, have tried to give an objective morality to men while science, being objective, has been obliged for a long time to incorporate a certain amount of subjectivity into its explanations so as not to be lost in a limited universe, this is the situation in respect to REALITY, the TRUTH, which is always

proclaimed everywhere but the existence of which nobody can witness definitively, much less demonstrate a little bit of this exquisite aspiration of all humanity. Religions lose themselves in images, just as science does in its symbols; the former symbolize fanaticism and the latter fanaticize their symbols!

Yoga endures through time because it is not a subjective pictorial imagination or a so-called objectivity, but it IS... the Union, the Fusion, the Identification, an experience which everyone may have without necessarily assuming the obligations of a more or less respectable society, as in the case of those who follow a religion or devote themselves to science. In order to be a Yoghi it is not necessary to practice a religious ritual or give oneself to a scientific worship: It is enough to REALIZE fully for oneself Reality without having to do any metaphysical gymnastics, as one must in the various philosophies, nor physical acrobatics as in so many branches of science. Yoga is a System, the System is a Method, the Method: the Sublimation of KNOWLEDGE.

We have the habit of testing things on the material plane, we want to touch everything with our fingers, we are like children who do not understand the lessons of the past. The Ancients were wiser, this we know, but while they preserved their knowledge, we on the other hand are always looking for visible demonstrations. We wish to prevail by dint of our knowledge, applying it on what we call the practical level. The Chinese knew about gunpowder thousands of years before our

era, but they abstained from using it in other applications besides pyrotechnics. The Byzantines knew the principle of the steam engine, but since they were wiser than we, they abstained from applying it. In our times, with the exception of such men as Mahatma Gandhi who practice the doctrine of Ahimsa¹⁰⁹ we are mainly impressed by new machines which offer apparent comfort, but which often have disastrous consequences. While the West specializes in material progress, the East knows how to evolve spiritually.

The term AUM not only constitutes a sacred word, which we will have to study later in detail, but it is very often expressed through SATCHIDDANANDA, the symbol of the three manifestations of Hindu philosophy (Sat-Chit-Ananda). SAT is Being, the Truth; CHIT is Knowledge, Wisdom; ANANDA is Beatitude, Contemplation. So we have this great philosophical line: The Truth of Being (the Father); Wisdom, which is the Word, the Logos (the Son); Happiness, the Consciousness of All (the Holy Ghost); it is around this Trinity that all the tradition of India vibrates.

A full understanding of this trilogy would come only after travelling through thousands of years of a sacred tradition. Westerners who study India frequently lose themselves by criticizing the Hindus' love for cows instead of analyzing the theology of this cradle of civilization. The aggressive spirit of the white race has often rushed summarily to the conclusion

that the religion of India is based on the worship of the masculine sex organ and that the temples and sacred places display rock in the form of the male reproductive organ as an emblem of veneration for the devotees. This is nothing new, however, and the generating organ has always been the object of special devotion; in fact, many religions perpetuate this worship, but express it with different symbols such as the cross, the triangle, the circle containing a serpentine curve, etc.... The cross, in any of its representations (Roman, swastika, with a hilt, etc.) always symbolizes the generative principle either in the form of copulation between man and woman, or by the representation of the male sex alone, etc.... The triangle is the synthesis because it represents either the feminine sex ready to receive the male organ, or the penis ready to penetrate in the female organ, depending on whether the vertex of the triangle is pointing downward or upward. It also represents the fulfillment of action, as in the Star of Solomon, where the triangles are interwoven like two bodies in a close embrace. The Seal of Wisdom, the Tao of the ancient Chinese, with its light and dark parts, perfectly depicts the copulation of two beings in an embrace, and one can even appreciate here the detail of the preparatory position for coitus; likewise, this symbol may be viewed as a composite drawing of an aperture seen full face on.

To become indignant over India's worship of the phallus is to demonstrate one's ignorance of other religions, especially of the Christian religion, which also venerates the male



FIGURE 45

A Roman Catholic representation of the Holy Trinity. XIV Century
Sculpture from the Museum of Boston.

organ, but under a cheap disguise so as not to clash with the staunch moralists; an example of this is the cross in the form of a shamrock, which depicts very well the attributes of the male organ. The belfry, as well as other symbols in the church, also venerates what must be considered as the most sacred of the sacred. The pyramids, the obelisks, the hats of some women in certain countries (especially in Brittany and Normandy, in France) are the exact reproductions of the phallus with its precious auxiliaries.

This Lingam, which is found everywhere in India and is less hidden there than in any of the other countries, is then the real symbol of Life. Lingam means PHALLUS, or better yet, SIGNAL, it is the magic key. The male sex, composed of its three different parts, not only expresses the triple image, but again guides us to the word AUM, and to what we have just said above. This organ constitutes the basis for the whole vital problem, this we know, and when we talk about it, a false sense of bashfulness appears, the very mention of this problem causing even the most daring to shut themselves up like complete deaf-mutes. Every time I have tried to undertake the discussion of this theme, I see everyone blush, and often they immediately ask me to avoid this kind of conversation. In most every country, I have had to abandon any lecture on the sexual problem; moreover, I have had to avoid mention of even the most simple symbols or characteristics of this organ in esotericism and in psychology in general...and

we still think ourselves advanced in this Twentieth Century! In India, people talk freely about intimate hygiene and sexual intercourse, but the least vulgarity or joke would never be permitted, like the kind we are accustomed to in the West.

Krishna (the Blue Oxherd) made the clothes of the shepherdesses vanish. This may be understood as stealing away the clothes which covered them, or as taking away their egocentric clothes; as a soul thief, he tried to leave them in a state of spiritual nakedness. In the word of Brindaban, this Divine Lord was the dearly beloved of animals and women, and it is said that he had 16,000 wives! It is understood that the symbol of this story must have a basis in truth, as all mythologies do. It is certain that the life of Krishna, like those of Buddha, Jesus, Quetzalcoatl, Hanapu, etc. ... are real stories about the existences of such envoys; moreover, they carry with them symbols which should be interpreted on their highest level, in relation to the spirit rather than the letter. Why is it surprising to find love stories in the life of a Saint such as Sri Krishna, except when they are interpreted in the modern way, which sees in everything mere sensuality. It is clear that the Bacchanalia, the Liberations, the Saturnalia, and the Phalluphories were also sacred orgies, it being necessary to honor the source and the overflowing of generation. The way these ceremonies were conducted is known and so is the exact meaning given to such rituals, whose operational forms can very justly be called Initiatic

disciplines, even judging very rapidly the material facts which come before our ignorant eyes.

We see in everything only the profane meaning, without having any idea of the sacred sense which the Ancients used to have. Undoubtedly, we commit an injustice by excluding women from the Initiatic life, as if it were not written: "To worship the Gods without venerating women is to annul all the pious acts." (Manu, III, 55-6)

In India, the woman is respected and moreover, venerated in the form of Gauri (the Mother) which is Nature, sometimes called Kali (Divinity as expressed in the feminine polarity). Nevertheless, it is the man who prevails in the superiority of evolution and constitutes for his wife the divine representation, he is in charge of her evolution, because she, being a negative element, would not otherwise have the ability to make progress: "A virtuous woman should constantly venerate her husband as a God." (Manu, V-154)

In fact, this way of looking at things is not rare in India, where everything is respected, especially precepts, which constitute, up to a certain point, a kind of Western morality, the way other disciplines do which do not even derive from "foreign" philosophies but which are seldom respected by Westerners. It is generally believed that the precept against eating meat is inherent to Easterners (although it is not known exactly whether this comes from Buddhism, Hinduism, or Taoism). Nevertheless, it should be stated that it is a religious rule

which may be found in the Bible, as well as in the Vedas and the Koran, prohibiting foods made with animal flesh (Koran II-168); likewise, abstinence from wine (Koran II-216), etc... These religious disciplines were mainly originated for hygienic reasons, and they continue in force today for those who have at least some esthetic sense!

The union of two elements (male and female) is like the fusion of the two polarities (positive and negative), which is necessary in all things. It becomes secondary when, due to a transmutation, it is possible to copulate without the polarities of "form"; then matter is no longer a consideration and one works on a superior plane. The symbol of this union is expressed by AUM, which we have already mentioned, this being a manifestation of the positive, negative, and neutral polarities (Pingala, Ida, Sushumna). The sacred word AUM, which is mentioned in the Vedas, is translated by the Tibetans as HUM; it is the AMEN of the Egyptians (In Hebrew this means "secure, sincere"), which the Mohammedans have converted to AMIN. AMEN does not proceed from "ame" (soul), as Frenchmen might think, but from a word which is very difficult to explain, and which appears in Revelation, chapter III, verse 14: "these things saith the Amen, the faithful and true witness, the beginning of the creation of God; it is in a certain sense the Breath, Prana, the first manifestation. We know that the "H" was for a long time the Divine Symbolic expression; it has appeared again, even among certain primitive

tribes who signify the name of God with Ha, just as the H appears in the name of Christic Envoys (HanaHpu, Hu, Huiracocha, JeHsu) and it calls to mind the AUM which creates a sound similar to that of the lengthened HHH. The Tibetan word HUM also comes near this phonetic sound to express the same meaning, the pronunciation of the two being the same. This sacred word is without definition; it is the name of God as well as a word of blessing, although by itself it is full of a deep significance; it is the symbol of countless ideas, and it would be necessary to write several books about its different representations.

AUM constitutes, above all, the complete mechanism of Yoga, and also the goal itself. It also defines the work on the three planes (material, astral, divine), in the three fields (physical, intellectual, mystical), and in the different bodies (somatic, psychic, pneumatic). It is also the process, the technique to be followed, by means of which Prana produces the transmutable energy which will flow through the luminous centers up to the final goal, which the word itself symbolizes. We now have to focus on the mechanism which permits such an illumination.

So far, we have looked at the preparations for Yoga and the faculties which should be used for investigation; we know the elements that come into play, and we are now going to examine how the General Shakti functions, looking upon it as an activating force symbolized by a serpent called Kundalini.

This force incorporates itself into one's individual energy, creating radiations which will illuminate the physical centers and then emanate as psychic forces to transform material power and allow oneself to move from identity with the personal body to identity with Nirguna, called that which is without quality, the Absolute; in other words, there is a transmutation from the physical plane, so commonly known and materialized as "a truth", into the unlimited horizons of the spirit, which itself is often denied or at least considered of little value.

The chakras are clearly the principal elements of the system; nevertheless, for our scientific investigation, they are to be understood as being plexuses whose development is under the control of the nervous system. The chakras, when put into movement by the Nadis, supply the necessary energy to Kundalini; by this it is understood that the plexus, when put into movement by its principal nerves, will give a vital force to the Vagus.

The 10 principal nervous impulses (Vayu-Nadis) are:

IDA (left channel)

PINGALA (right channel)

SUSHUMNA (central canal)

GANDHARI (in the left eye)

HASTAJIVHA (in the right eye)

PUSHA (in the right ear)

YASHASWINI (in the left ear)

ALAMBUSHA (in the mouth)

KUHU (in the penis)

SHANKINI (in the perineum)

They channel themselves and permit the impulses of development (Prana-Vahaka).

72,000 Nadis have to be stimulated for their vibrations to achieve contact with the superior planes, which in turn transmit that energetic power generated by the individual impulse to the sublime spheres for fusion with the ACINTYA (the Unconceivable).

As Arthur Avalon has said, Kundalini is the Static-Shakti, the individually incorporated representative of the Great Cosmic Power which creates and supports the Universe.

Swami Vivekananda defines Kundalini as the energy of action, twined over Muladhara, the center where the residues of sensations accumulate. I regret to say I find this a poor definition. I prefer to recognize Kundalini as an active force of unlimited powers, as the possibility of regeneration, as the gift of true Happiness, of Faith and Wisdom; regarding its location, I do not believe Vivekananda (he was a Vedantist, not a Yoghi, as was his Master Ramakrishna, the Paramhansa) when he says Kundalini is limited to one chakra only, Muladhara.

According to the Hatha-Yoga-Pradikipa, Kundalini is the sleeping guardian of the duct which leads up to the seat of Brahma (Brahma-Rundra); in other words, Kundalini (the energetic, vital force) watches over the passage (canal) which

rises up to the cerebral cavity, as previously mentioned in the preceeding pages. It has always been said in the Yoga Classics and in other authorized sources, that Kundalini is situated in KANDA, which is in the lower part of the human body, a little above the anus. Although the Goraksha-Shataka locates it in a slightly higher position, I do not agree with treatises which describe Kundalini as being in the Chakra Muladhara; this idea is only taught orally at the beginning of explanations on Yoga in order not to give too many details to the impatient student and disappoint him with complex technicalities. It is usually said that the Chakra Manipura is the solar plexus, although we know very well that it is situated along the coelic axis. But what is the use of giving extra details when the student is only trying to get a glimpse of a generality which may be better explained later on when the curious person or the student becomes a real seeker.

The Vanaya-Valka situates Kanda a little above the anus (one inch approximately) along a line which comes a little below the root of the penis. It would then correspond to the root bulb; the expansion of this gives birth to the Chakra Muladhara, which would then crown this root-support, a real calix-receptacle of the sacred Kundalini. During a rapid expose, Kundalini is always situated in the Chakra Muladhara, but even then it should be described as being below this chakra (and not above it, as Vivekananda says, whose own psychic experiences caused his death because he lacked mastership,

which is undoubtedly a proof that he lacked sufficient knowledge about the whole mechanism, and also demonstrates his lack of knowledge about definitions of position).

Certainly the book by Vasant G. Rele (The Mysterious Kundalini) describes in a better, more scientific way the position and the mechanism of this inner energy; it is also recognized in the same way by Theos Bernard, who had a university career before becoming a Yoghi. Doctor V. Rele knew how to explain in a clear way for the Western World the process of this vital dynamism which permits the complete development of one's faculties. He explained exactly the assimilation of Kundalini via the right Vagus Nerve which, of the two, is the one which has a dynamism similar to the descriptions in the Yoghic literature about Kundalini. The left Vagus plays an insignificant role in the formation of the solar plexus and of the plexus situated below it, while the right one, through its hypogastric branch, makes a direct contact with these two plexuses. Stimulus of the right Vagus nerve at its central point of connection is able to control the activities of the six plexuses of the sympathetic system which include, as Dr. Rele defines it, the most important part of the parasympathetic portion of the autonomic nervous system as well.

We have seen the chakras and how their vibratory circles receive etheric forces and put us in contact with the stellar world, causing us to vibrate to the point where matter is transformed into spirit; we know the channels which, according

to Western anatomy, are the cables of the nervous system, but which must also act as fluidic channels linking the Universal Vital Energy with individual power to permit union; they constitute the 72,000 nerves, directed by 10 leaders and having their Great Master situated at the navel, ready to ascend to the head.

We have named the eight elements of work as well as the eight faculties, but let us not overlook the ten energies with their corresponding functions:

PRANA (with breathing)
 APANA (excretion)
 UYANA (circulation)
 UDANA (the cough)
 SAMANA (digestion)
 NAGA (eructation)
 KURMA (blinking of the eyes)
 KRIKARA (sneeze)
 DEVADATTA (yawning)
 DHANAM-JAYA (assimilation)

We still have to respect the CHATURVARGA (the first three are collectively called TRIVARGA):

DHARMA (life in accordance with the law)
 ARTHA (the objective to attain)
 KAMA (desires and their fulfillment), and finally,
 MOKSHA (Liberation).

Later on, we will think about the Purifications and then

pass on to the preliminary exercises related to the real Hatha Yoga, and above all, the Asanas (postures).

The 6 actions (processes of purification), called SHAT-KARMAS, are:

1. DHAUTI: This consists of an internal cleansing with the aid of cotton material (aseptic gauze 25 feet long), pre-soaked in water (or in milk or in sweetened water to facilitate the preliminary process, which is so difficult for beginners). It should never be left more than half an hour in the stomach, since one has to proceed very delicately at the beginning by swallowing the bandage little by little to get used to it, holding it a little bit longer each day, starting with several seconds up to a quarter of an hour (longer periods should only be authorized by a Guru). A mouth wash should be done first with a piece of material (preferably silk), not only rinsing it, but also milking it with squeezing pressure. Dhauti includes the internal wash of the mouth, stomach and also the rectum.

2. BASTI: This is the cleansing of the anus and colon. It is practiced in two different ways, one in a dry fashion, and the other with water. Yoghis practice the aquatic aspiration through the anus by sitting in a tub full of water, which is then taken in, held a moment, and expelled. This procedure is repeated until the water expelled from the body comes out completely clean.

3. NETI: This is the washing of the head and the sinuses by aspirating water through the nose and expelling it through

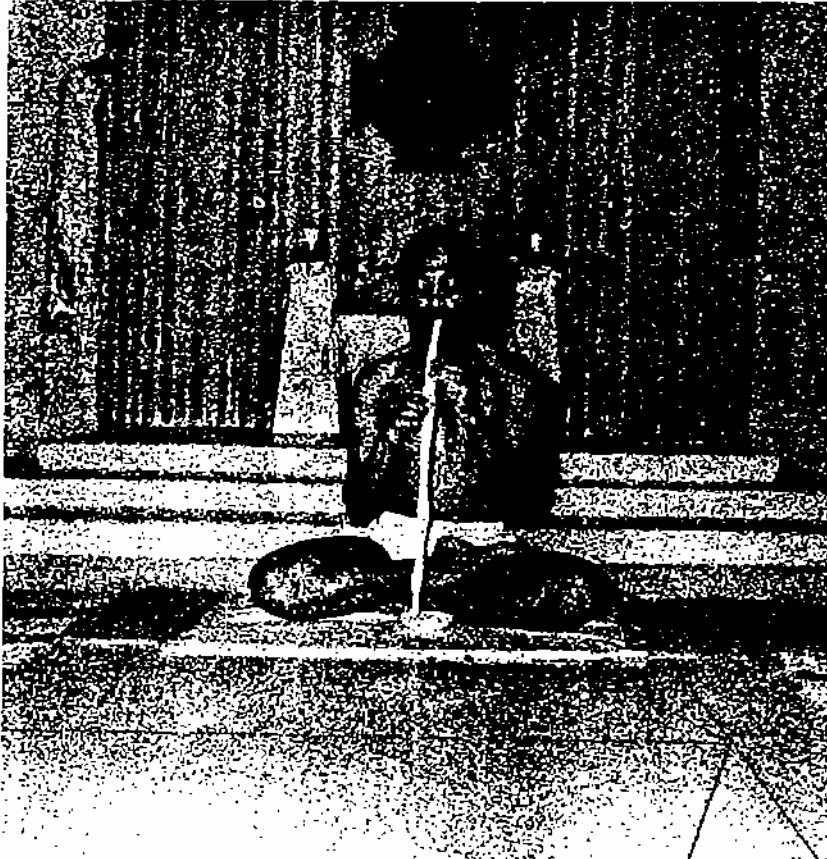


FIGURE 46

The Vasas-Dhauti is a method of cleansing and purification being practised here by GURU Nejjias. This photo shows the moment of expulsion of an aseptic gauze 25 feet long and 3 inches wide.

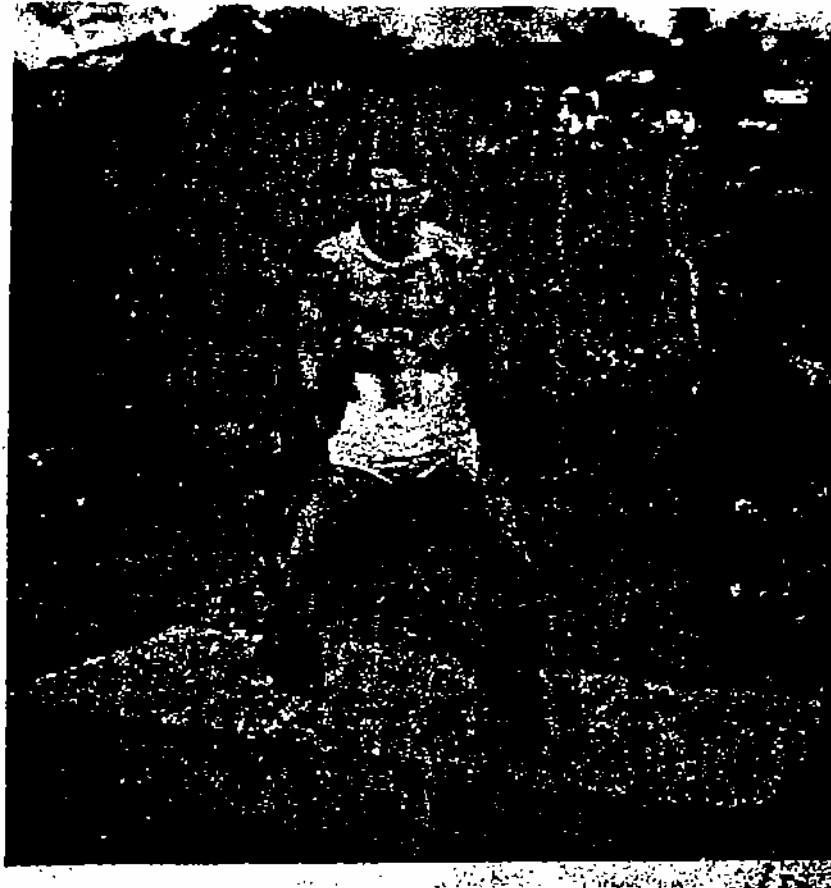


FIGURE 47

In the Nauli or Naukili one contracts the abdominal muscles to give an internal massage. In This practice the epigastrium is under the thoracic cage.

the mouth. In other words, fresh water is taken through the nose and thrown out through the mouth without letting the liquid pass down the throat.

4. NAULI: This consists of an abdominal treatment with an internal massage made by contractions of the abdominal muscles. Nauli (or Naukili) is the practice of contracting these muscles and drawing the epigastrium up under the torax (uddiyana), moving first the right abdominal muscles, then the left ones, and finally, separating these muscles to apply pressure onto the organs and pressing the middle of the mid-lower womb area. All this is done with a perfect mastery of the nerves as well as the muscles.

5. TRATAKA: Exercises for the eyes; these consist of several movements of rotation and revolution, plus the isolation of each nerve to attain separate reactions of the left eye and the right eye; these exercises also include staring at some external or internal point of the head, at the tip of the nose, between the eyebrows, at the forehead, at the cheeks, etc....

6. KAPALABHATI: The breath and special breathings for the vascular system. This practice corrects disorders caused by KAPHA (phlegm).

Besides these main purifications, and after the washing of the mouth and tongue (by scraping, rubbing, and cleansing the tongue, the KECHARI-MUDRA should be practiced daily; this consists of touching the tip of the nose with the tongue, then doubling it back into the throat and swallowing the excess

saliva which is produced especially at the beginning. The lengthening of the tongue (the exercise of touching it to the nose) cannot always be perfectly performed, so the Guru then makes a slight incision (but this is not indispensable, because with practice one may attain the desired length and the glottis can then be covered with the tongue to obstruct the opening of the throat).

In order to execute these exercises correctly, it is necessary to have patience, and since the student is only authorized to make these practices with many restrictions, they should be executed with great prudence at the beginning. One must have mental and psychological preparation for these purification (which consist, above all, of eliminating Kapha) by means of the daily practice of Pranayama with Bija-mantram.

To this end, the Yoga system includes several approaches so that each student can find the method of realization that suits his own constitution. This is the reason for the diversity in Yoga, which is only apparent, there being Bhakti-Yoga for the devout as well as Jnani-Yoga for intellectuals, Yantra Yoga for psychics, etc.... The temperaments are generally catalogued into three classes:

PASHU (those of a purely physical nature)

VIRA (individuals of a mental temperament)

DIYA (the group of extreme spirituality).

Each individuality responds to one Way (one Yoga); nevertheless, we have to take into consideration that this is only

momentarily so, because one should act as if these various roads did not exist, thus practicing real YOGA (the inclusion of all the different methods). The four principal forms are as follows:

HATHA-YOGA is the dominion of dynamic action. HA means Sun and THA is the Moon. It is the union of the two polarities symbolized by these two luminaries (the eye of day and the eye of night, the Lights of the Cosmos), it is the road to realization through violence, it is violent action applied to the physical body in order to attain mastership over the reactions in order to control sensations and suppress unconscious reactions (tics, manias). In short, to direct the will in the way desired in order to obtain an energy which might be able to pilot thought toward the absolute union of the individual with the Universal.

Seven phases exist in Hatha Yoga:

1st. Purification

2nd. Fortification of the body.

3rd. Calmness and the possibility of being without impulse.

4th. Patience and confidence.

5th. The body is at last illuminated and begins to radiate.

6th. The body uses objective powers.

7th. The body uses subjective powers.

Hatha-Yoga, which is the fundamental basis for the whole method, properly said, is the beginning and end of a paradox existing in almost all things, Truth being simple and complicated

at the same time. Hatha-Yoga is the first discipline necessary for the other ways of Yoga, since it is logical for the Yoga system to start with the physical body; it is natural that action over matter constitutes the first step in a psycho-physical system, and that we have to subdue our lower nature before proceeding to anything else. Also, at the end of whichever way of evolution one has followed through the various phases just described, we shall see the need to return in one way or another, according to one's temperament, to Hatha-Yoga in order to end the experience. On the other hand, upon examining each type of Yoga (Jnana, Bhakti, Rajas, etc.) it will be seen that the elemental disciplines always repeat themselves and that it is impossible to be a Dhyana-Yoghi without practicing the asanas of Hatha-Yoga; not one Raja-Yoghi has excluded Hatha-Yoga; having already passed through it, he goes on each day to execute postures which would have been impossible for him without having done Hatha-Yoga first. This is why we have to study more particularly Hatha-Yoga, which constitutes of itself the basis of the way and the summum of the Yoga system.

MANTRA-YOGA undoubtedly constitutes the next Way to follow, the attainment of liberation through the Mantram (a special prayer which asks for nothing, as opposed to Christian prayers, which are full of petitions and insinuations to receive benefits, as if God did not know what we need!). Mantram is the power of the Word. MAN means "to think", and TRA is to liberate oneself. This is the line of Yoga that seeks Union through

the Word; it involves concentrating on the spoken word, on the sound, focusing on how one is the sound itself, and thus merging with it in Universality. There are two divisions in this Path of reintegration: KRIYA (action) and BHAVA (sensation) which give Enjoyment on this plane and eternal blessing in Liberation.

LAYA-YOGA is generally considered as the third stage. It is the path of reintegration through dissolution, and it is in a certain sense real spiritual alchemy. Laya means absorption, and it permits Identification by fixing on internal sounds, on pranic vibrations (during its special exercises, Hatha-Yoga again becomes a necessity).

RAJA-YOGA is considered as the superior Yoga, and in fact it is a kind of metaphysical gymnastics. I would not like to contradict the usual conceptions of the Yoga literature by stating, for my part, that it is an ecstasy, since other authors affirm Raja-Yoga is a mental discipline; thus, they characterize Rajas Yoghis as being still in search for mental control, which even the lowest of the Sadhaks has already obtained through disciplines, the first one being the practice of the asanas. This point is frequently made by some Westerners who call themselves "raja-yoghis", and who believe they have attained the final state, and say so, not having the slightest idea of what a mental discipline is; the same could be said for others as well, including "spiritualists", "theosophists", and other students of pseudo-esotericism.

There are other secondary forms of Yoga such as Bhakti (which is really an annex to Mantra Yoga), Karma-Yoga (second part of Hatha-Yoga), Jnana-Yoga (which could be combined with the knowledge of Laya-Yoga), Yantra-Yoga, which is the path of meditation on symbols (it may be included in Raja as a subjective yoga, or in Dhyana-Yoga, which is only a contemplative method), and Shakti-Yoga, which is a kind of violence different from Hatha-Yoga. Shakti-Yoga is often sought after by certain Yoghis who are not yet purified; this yoga endows power, and it is a kind of Magic that tends to lead to fakirism. The fakirs, frequently considered to be Mohammedan yoghis, are only the beggars of Islam. In the Arabic world, there are real Yoghis, but the fakirs are mere exhibitionists of their force or their exercises of will power, and only in very rare cases have they attained powers through some knowledge of Yoga. Kundalini-Yoga is also a form of Hatha-Yoga and almost the only source of work where the principal element is the vital energy in the exercise of its dynamic function. Samadhi-Yoga is the Yoghi's final step after he has experienced the different ways and wishes only the final and definitive stage.

In fact, the different lines of Yoga are like the laws of existence. YOGA itself is a LAW of Life, a Real System, a Standard of Life, a knowledge of the natural laws to take utmost advantage of the powers existing within ourselves. Some authors consider Jnana-Yoga as the first stage, that of

intellectualism, the demand for knowledge, documentation, Science, Wisdom; next is Raja-Yoga (Royal-Yoga) to control the passions and spiritual instabilities which must be subdued before passing on to Karma-Yoga, dynamic action, life at the service of work, the total abandonment by the subject of his own will, which itself leads to the next step (Bhakti, or devotional), which in turn finally permits the attainment of HATHA-YOGA. Hatha-Yoga is the Yog of bodily austerity. It is really the last one because it produces a real visible and living transmutation. It is not simply the discernment of things as in Jnana, nor a psychical ecstasy as in Raja, nor a testing activity as in Karma-Yoga; rather, it is an objective and transcendental expression: Hatha Yoga is really the one which offers the most visible results, it is the most concrete, positive and definitive for the balancing of our present life.

In Yoga there are no initiatic degrees, so to speak, but if there are different initiations in reality, this is so only according to the order of evolution. One may initiate himself into Hatha-Yoga before or after being initiated into Jnana-Yoga, either under the guidance of the same Guru, or as frequently happens, under several Gurus.

A hierarchy may be considered as being within the ascetic domain, but this is relative; the hierarchy is a very special form of mysticism relying more on the particular life of each individual than the degree of advancement.

The BRAHMACHARI is a chaste person, and if one wants to make a comparison, he would be like the novice of a community. The rules are strict, but evidently, all must pass through this stage at some point. BRAHMACHARYA is the first of those disciplines, which consists of a consecration to divine existence; its elemental rule is continence, sexual abstinence.

A SADHAK is one on the path of Sadhana; translated literally, he is the penitent (for liberation), the seeker.

Then comes the SADHU, the Liberated One, the Saint, who no longer follows any of these definite rules and may conduct himself with the greatest liberty.

The MAHATMA (Great Soul) is the Sacred Man who fulfills a well-defined mission on the Earth; this is really the highest title which may be given to a living person.

Those who have the title of PARAMHANSA (Great Swan) are the pilgrims who have made pilgrimages to the Holy Mount Kailas (in the Northern Himalayas). The making of this trip is not the only reason for conferring this honor on them; one should understand that the road they travel for several weeks recapitulates a mental process accomplished over many years. The fact of making this pilgrimage to the borders of Tibet not only implies the difficult ascent of the Great Chain of mountains along lonely roads; there is also a magnetic force at play which hinders the profane from entering and which must be transcended, not through physical force but by means of a long spiritual preparation effected before setting out on this

journey by foot.

The name of MAHARISHI (Great Seer) is one of the titles of honor for the Great Masters of the Invisible; this title of Great Wise Man is sometimes given to certain Spiritual Guides of India, but it really belongs to a secret order; the most that could be said about these Great Men who possess this title of honor is that they are the Gurudevas (Divine Instructors).

DIKSHA (initiation) constitutes a second birth. In India, it is not a ceremonial act, so to speak, although certain Gurus place their Chellahs under conditions to receive their initiations. Diksha is Initiation only in the terminology of the Vedas. From that moment on, the disciple is bound to speak the truth at all times, but this initiation does not suggest of itself any esoteric degree and frequently it only consists of a series of philosophical conversations and Darshan from a Mattant (Great Priest).

In order to hasten the process, certain yoghis sometimes use opium, bhang, charas, ganja, and some special wines which are taken in controlled dosages to spur one on through the 18 stages towards mental abstraction; nevertheless, one should add that this is only for advanced individuals who may engage in such proceedings without doing harm. Nicotine is a stimulant for supranormal phenomena, but it is used by Westerners in a way that only damages their organisms. The Ancients had a ritual for the absorption of tobacco during their initiations

(at certain hours and on certain days that were favorable for this fumigation) but it has little by little been losing its real meaning, becoming a simple routine at evening gatherings or around the fire in the countryside. Europeans who found in certain tribes the ceremony of smoking never suspected this ritual as something sacred. The collective custom became rapidly an individual habit and each one started to smoke this "herb of Nicot" (Nicot, the French scientist who discovered the poison which exists in the tobacco plant), and which today is the cigarette. If Sadhus allow themselves to smoke and Yoghis to drink any kind of alcohol without any harm to their organism, it is because they understand the process of elimination (Laya-Yoga particularly).

Regarding chastity, this discipline is of little importance for a Yoghi (although most Yoghis do follow this age-old abstinence because after a certain time, the problem does not exist any longer. For example: The act itself is no longer in the mind of the Wiseman. If he abstains it is not because of wisdom, but because the act does not exist in his spirit any more, just as a mature person does not play with marbles or a hoop any more, not because it is prohibited, but because this problem does not arise any longer to our way of looking at things. Let us nevertheless meditate upon that passage of the KULARNAYA-TANTRA which says: "By what men fall, by that they rise".

We come once more to the problem of nutrition. There

are several reasons for Initiates to follow vegetarianism. The hygienic motive is the most obvious one, and the fact that man is not built to eat meat has been sufficiently demonstrated by contemporary science. It is convenient to note that God created the plants, the vegetables and the fruits on the third day (Genesis chapter I, vers. 11, 12, and 13) while the animals were created on the fifth day (Genesis chapter I, vers. 21, 22, and 23) and this seems logical, there being a distinction made between vegetable nature and animal nature, of which moreover we are a part. God first created (on the fifth day) the feathered animals and the ones which move in the water (vers. 20 and 21), but AFTER having created the plants (the third day, or the third epoch, so to speak) HE then deemed it appropriate to separate the frogs, the trout, the partridges from the carrots, vegetables, and beans!...Furthermore, it should be stressed that among the animals of the Earth HE created the greater part of the mammals on the sixth day. HE therefore formed the cattle completely apart from the fish and the birds, delineating once more the plants for one, the fish and the birds for another, and the cattle for still a third; moreover, the same day in which HE finished the animal kingdom, HE created that which crowns his work: MAN! So man was created on the sixth day during the same epoch as the cattle, both being parts of the same carnal nature. Knowing this, how can one degrade himself by eating meat identical to himself, of the same constitution, as is very well explained in the Sepher of Moses? The best thing

would evidently be to nourish ourselves from minerals (the most elemental kingdom, the farthest creation from ours, the lowest constitution) which would imply the need for developing a whole science: mineral nourishment instead of pranic nourishment only. It is true that some yoghis do not take any solid food and live only on the air, which they transmute into vital energy. This absorption is enough to maintain them in the physical world. Some newspapers and medical reviews have published several articles about holy people who live many many years without eating any food at all.

The spiritual level of an individual is necessarily a consequence of his nourishment, and advancement may be measured in accordance with the food taken in.

The roughest temperaments result from eating food made with cattle meat: the assimilation of beef, sheep, and pork meat, etc., not only creates strong fermentations in the stomach, disturbing the emanative energy of the solar plexus, whose physiological functioning determines the psychological direction of the individual, but it also implies participation in a crime against an element of creation so close to our own (almost ours, since it was made on the same day, in the same epoch, under the same circumstances and by the same procedure); such a thing incurs a moral responsibility, the consequences of which may be very great, either in this lifetime or in the next (in this lifetime, by the law of action and reaction, which gives rise to one crime as the result of another previously

committed, and war is the first consequence of this organized slaughter in the slaughter-houses; in the other life, as much as souls are absorbed by blood-soaked food, that many times will they be called back again (Genesis 1:4).

Anthropophagy (cannibalism), the worst thing of all, nevertheless has its defense because the tribes which eat human flesh often do so as a sacred ritual, since it is something like a cult, it should not be censured hastily. In fact, almost always the victim gives his consent beforehand, and it is a privilege to be sacrificed in this manner. In certain African regions, I have seen tribes which, by sharing the body pieces of one of their tribal brothers, perform something like an initiation. The one who offers himself voluntarily for the sacrifice is prepared during the full Moon. They dance and sing, and later the blood is sucked little by little through a small tube applied to the neck through a small incision and in this way something like vampirism is practiced, which has the purpose of inviting those who attend to partake of the final banquet. It is understood that each person who eats this meat will also offer himself one day. These practices of offerings and sacrifice not only exist among savages, since the Freemasonry Rite, that of the Invisible Brothers, preaches suicide to its members (who do not always practice this, but at least gather in a meeting to offer themselves in sacrifice to the G:. A:. O:. U:.).

In the second place (or in the third, if cannibal food

is considered as the first inferior level!), we ought to mention food from fish and poultry; it is an atrocious crime against creation to eat poultry or the trophies of fishing.

Now we come to vegetarian food, which is the farthest removed from the food of human meat or cattle (the latter two have one and the same value, since they were created during the same epoch, on the sixth day), and from the birds and fish (created on the fifth day). A vegetarian diet of fruit and vegetables is commanded in verse 29 of the first chapter of Genesis, which is explained through the command in chapter 20 of Exodus, verse 13, and also through the commandment of verse 26 of chapter XIX in Leviticus. This command for the Christians as well as for the Hebrews is well indicated in Leviticus, chapter XIX, verse 16, Deuteronomy chapter 5, verse 17, Matthew chapter V, verse 21, and chapter XIX verse 18.

Some may say that men in prehistoric times used to eat meat; we can answer by saying that their constitution was different (just by looking at the shape of their maxillary bones) and there is no reason why present-day man should not want to evolve, although everyone is naturally free to see how life is as a tiger, a lion, or a caveman, the latter being nothing less than an animal in the proper sense of the word. Let us not forget that man originally used to walk on "all fours" and the vertical position has only been adopted since the epoch in which he transformed himself into Adamah in the correct sense of the word, and from that time on he started to think, to observe,

to aspire to elevate himself toward the sky in his physical posture as well as in his mystical aspiration. According to the Bible (Genesis, chapter III, verse 8), the nourishment commanded by the Divine Creator has to be divided up in this way: before and after the original sin. So then we have a diet of meat prior to Adam (the primitive man), and a vegetarian one after the fall, which allows for an average life of 912 years, as is indicated in Genesis chapter V, verses 3 to 20, and in chapter IX, verse 29, and which is demonstrated today by Hindus, Tibetans, Nepalese, Mongols, etc., who live to be from 300, 400, up to 500 years old. These are not years of some special duration, as readers of the Bible sometimes believe, because the year of 365 days has been known since remote antiquity; these are years of 365 days or often, it is true, years of 13 Moons (which is equal to 13 times the lunation of 28 days, or 364 days).

If the world would follow the example of the Yoghis, who live on pure air, fresh water, solar rays, rest and exercises, a complete improvement of the human race would be accomplished. To the contrary, man takes medicines not only because of habit or snobbery; whenever there is the slightest disturbance, we inject into our body some new toxin (disturbances which call the attention of our logic, like signals along the route indicating there is a dangerous road ahead where caution is necessary; a disturbance of the liver, a headache, etc., are also indications demanding us to stop our excesses and to follow

a more natural way of life). If a medicament is able to kill a microbe, it can also kill the tissue cells; an impurity such as medicine may heal us from other impurities we have accumulated, but which could be cleansed away so we could return to a more natural existence.

To nourish oneself with minerals would be the most suitable thing; thus we receive life only from that which is the least evolved.

Although nutrition based on minerals is very little known, it would be the best one as it would not involve a crime, that is, the suppression of life which is very similar to our own (animals which move over the surface of the Earth) or nearly similar to ours (animals which move in the air or water), or even those other divine creations which also have their own lives (vegetables and fruits). Minerals only have molecular reactions, no cellular life gifted with an intelligent principle. There is still the last stage, the wisest of all, life sustained not by a terrestrial diet but rather by a pure spiritual existence, celestial nourishment, as has been accomplished by numerous Christians such as Lidwina de Schiedman, Elisabeth de Reut, Catherine de Gene, Dominica Lazari, Angela de Foligne, and in the XIX Century by Louis Lateau, Nicholas de Flue, etc. Then, there is a perfect possibility of controlling the body through the spirit. These numerous cases of Christians who have lived for so many years without taking in any food demonstrate that it is not only a fakir's "trick", as is frequently

said of people who practice fasting. This is why Shankari Mai Jiew (the yoghin woman) still practices prolonged abstinences at the age of 115 years, and why Giri Bala (the great yoghin) has taken neither food nor liquid since 1880, and why a multitude of yoghis (male and female) regularly practice this discipline in India. Naturally, these facts have been correctly verified by the Hindu-English police (most of them Christian, which gives greater value to their testimony) and by the British authorities (who have no sympathy for such things and control them very severely); never have these practices involved "tricks" or "sleight" or the least falsehood; they are merely the result of the control of matter. What Christian believers consider "miracles" and everything we have accepted from our "saints" also have the same value for the Hindus, as do the will-power exercises of the Mohammedans, and there is no reason to believe some of the facts which are claimed by a church on the one hand, refute the same facts when they originate from another religion. If the water of Lourdes (French Pyrenees) is able to produce miracles, the same thing also occurs with the water of the Ganges; this sacred river of India is known to be contaminated, but nevertheless there are millions of Hindus who wash their bodies in it, rinse their mouths with it, and even drink the water of this river without ever being taken by contagion.¹¹⁰ Besides the miracles happening in the Ganges every day, it is a mystery for any bacteriological institute to examine this liquid which contaminates no one

even though it is infested by so many bacteria! Doctor John Howard Northrep, who received the Nobel Prize in Chemistry in 1946, has given excellent explanations for this and has demonstrated the spiritual supremacy in this connection and the mystical and sacred quality of this river. Saint Francis of Assisi himself sang the glory of water, of rivers and brooks: "Blessed be my Lord for our sister water, useful, humble, chaste, and precious."

We should really concentrate ourselves principally on the eight quality-elements in all things. To assimilate ourselves, identify ourselves, unite ourselves with these elements is to perfect our state up to the point of letting go of all the usual needs.

Doctor George W. Crile, of Cleveland, declared: "Someday, man will live exclusively on solar energy." We agree completely with this modern scientist, and likewise, thousands of years ago, the yoghis have been inviting all human beings to live on PRANA.

If one eats animal flesh, it is really to extract the herbs and plants that the animal has absorbed, since in these plants, the pranic energies are stored! We waste our time trying to extract second- or third-hand what we could obtain directly (the prana), or if we are too weak to take in these forces by ourselves (through the exercise of pranayama), we can still get these energies directly from the plants instead of waiting for them to be consumed by animals, whose corpses

we then eat ourselves, although there is by then nothing left of the quintessence of the plants. Doctor William L. Lawrence gave a resumé about the energy of the solar rays which are accumulated in plants through the so-called chlorophyllose functions, and he demonstrated that man has unconsciously searched for a change in his nutrition simply by virtue of the fact that animal meat contains extracts of plants; this is why meat eating is such a habit nowadays. People forget (especially many doctors) that meat only gives man a "spur in the side", so to speak, stimulating blood circulation, exciting the nervous system, and making him believe he is stronger than he is; actually, the pressure he is under will little by little wear down the energy of his heart.

The excess of energy produced by meat eating causes premature aging, as does the excessive breathing produced by exhausting efforts (one may observe that the tortoise lives 300 years but breathes only 4 times per minute, while we normally breathe 18 times per minute and live, on the average, only one-fourth as long as the tortoise). We should not just lengthen life... "death" should not exist at all (see Saint John chapter VIII, verse 51) and this is not only referring to eternal life through the successive reincarnations of the spirit in other bodies, but also raises the possibility of remaining at length in the same carnal vehicle, if such were necessary and feasible, by maintaining a Christic consciousness, a materialization of spirit which would hold together

the necessary vibrations for the existence of matter.

The whole problem revolves around obtaining and retaining PRANA. This essential vibration, this vital energy, is little known in the West, where we are only beginning to know about the atom; on the other hand, the Gurus of ancient times not only knew about the atom (anu), but also identified a smaller unity, an infra-atom (the paramanu), something like an atomistic particle which we can only conjecture about today as being an element of the infinitely small, but which modern science has not yet defined. Nevertheless, if we should arrive at the height of this knowledge, we shall not yet have equalled the Wisdom of the Gurus, who have found an even more microscopic principle, which they call PRANA and which is the ultimate vibration; the Yoga system propounds its effects and analyzes its contribution to life, and the sages of antiquity knew all its details and the secrets of its use.

The atomic structures already known in antiquity are expounded in texts which were written long before our era: the Vaiseska, and Wyaya-Yoga-Vasishta.

Quite frequently one forgets that India possesses a science dating from the remotest of times, because today, we think only of the poor and decadent India, which over the last 300 years has completely lost its Mastership because of its lack of independence ~~the~~ impossibility of its material development, as well as the great difficulty it has had in preserving its own spiritual legacy. Medical science in ancient India

was divided into eight specialties which together represented a perfect equilibrium in knowledge. We have found vestiges of the most perfected applications of such knowledge. The eight branches were:

SALYA (surgery)

SALAKYA (diseases above the neck)

KAYACHI-KITSA (medicine proper)

BHUTAVIDYA (mental disorders)

KAUMARA (care of children)

AGADA (toxicology)

RASAYANA (old age)

VAGIKARANA (the tonics).

We have discovered that the Vedic doctors used perfect instruments, practiced Caesarean sections and operations on the brain using very delicate surgical instruments. Hippocrates obtained his materia medica from Indian sources.

More and more, the Yoga Science is being recognized and the knowledge of the East is also being proclaimed. All of this is not to glorify India, but to recognize instead that the last vestiges of ancient knowledge have remained bound to this country, which has known how to preserve the Great Knowledge, worrying much more about its spiritual welfare than about the material comfort other countries have sought in order to increase their power.

The English biologist, Doctor Julian Huxley, Director General of UNESCO, an educational, scientific, and cultural organization, requested the Federations of Public Health to

examine the themes of Yoga (Associated Press, London, 21/8/48). We are not far from seeing an official divulgation of the principles of the Initiates of the Himalayas.

Besides my own personal example¹¹¹ or that of my disciples, numerous other Yoghis are working at present in the world to teach those who wish to participate not only in the salvation of humanity, but also in saving themselves, physically as well as spiritually. The day will come when Yoga will be an ordinary system, a method of daily life, a morality, a form of existence adopted by everyone for the maximum welfare of future generations.

I believe that no matter what the volume of work to be done, one should always find time for the asanas, just as one finds a moment to eat.

M.K. Gandhi.

Little by little, we have looked at the disciplines, some of the different states of spirit, and the preliminary control for undertaking the practices, because it is necessary to have a well-understood preparatory period before giving oneself over to this new life. It would be of little benefit to see Yoga, only as physical exercise, or as a rejuvenation cure, or as a guideline for good behaviour. It is true that Yoga itself includes all this, but it is doubtful if one of these motives alone would be enough for the student to have the necessary patience to persevere until he obtains the desired results.

Be that as it may, one has to follow a path that has been treaded for a long time; in fact, this method of improvement is still respected today in India as a system of daily life. Of course, there is much that is imperfect today in the Indian approach, but at least Yoga is still considered as a basic evolutionary system (recognized in the system of castes) and as a normal process of all evolution. The four castes of India are well-known: the Sudras (inferior caste), which are the peasants; the Vaisyas, traders; the Kshatriyas, or soldiers and warriors; and finally, the Brahmins, who are dedicated to cultural life in order to perfect the spirit. These four types are seen in the daily world as the servants, the employees,

the bourgeoisie, and finally, the aristocracy, though they are not called castes. Let us just examine the evolution of humanity and we shall see, at the beginning, a civilization formed by the superior class of men, higher beings, Initiates (Man-God), and the predominance of the theurgical system; later, when the epoch of the Initiatic Colleges is forgotten and as their sacerdotal governments are fallen (understood not as religious, but as educational, initiatic, and sacerdotal in the esoteric sense), when the forms of social organizations along the lines of spiritual hierarchy are lost, then the governments of conquerors and military systems appear; this is the epoch of organization by means of force, which in turn is displaced by the need for exchanging products abroad; this begins the reign of commerce, which also degenerates, passing the direction of the world later on to the inferior caste, to the proletariat, the serving class thus becomes the ruling class. So we see how the world markedly alters its system of leadership, and each time humanity takes a new direction. Approximately every 500 years, another one of these four evolutive states takes over and we see a new social form culminate, even as the next one starts to rise. For example, the coming of the Christ coincides with the culmination point of the people. (Jesus repeats "Love one another" without any distinction of class, emphasizing equality for all: He preaches about the Great Community.) The Three Great Kings symbolize the end of traders (delivering the incense, the gold, and the myrrh as an

ideal representation of barter, of commercial relation, and of products). During the next 500 years, Initiated Priests tried to establish themselves once more, and the culminating point of this cycle came when the Catholic Church established itself, albeit in a temporal form, because the esoteric dogma was completely abandoned (in the VI Century, the Church broke with the teachings of reincarnation, with the principles of pure spirituality, etc., in order to adopt a new phase in tune with the epoch). The last Initiatic Colleges worked irrationally (their official closing took place when Jehsu the Nazarene, Great Master of the Order of the White Confraternity gave out publicly the Traditional Lesson of the Sannyassia,¹¹² the meaning of which we shall see later on.

We see the reign of conquest flourish again in the year 1000, when the system of power by force starts to culminate. Warriors symbolically represent this third manifestation of the evolution of the "castes", which characterize humanity in general. Later, the relations among the countries and even among the continents become more and more important; the states desire more exchange of products and cultural contacts, and it is between 1450 and 1500 that the idea of discovery of new countries holds sway (birth of Americo Vesputio in 1451, discovery of America by Columbus in 1492, Vasco da Gama discovers the route to the Indies around the Cape of Good Hope in 1498, etc.) Even while this idea of commercial expansion accomplishes its corresponding cycle, the next form starts to arise, that of

collective human evolution. It is the return to the first form, in other words, the people little by little emancipate themselves, and in the year 1950, one encounters again the point of culmination for the spirit of the people, and the inferior collective of the social world manifests itself.

From the year 1950 to the year 2000. the theurgical system, the initiatic movement, the worldwide governmental structure under an esoteric priesthood, the re-education of humanity guided by a collective of Initiates will slowly infiltrate itself. It will not be the rulership of monks or representatives of any one religion, but a theocracy in the broadest sense of the word, for everyone, a spiritual hierarchy and authority based on knowledge as well as wisdom, a kingdom of Realization for all.

These epochs of 500 years are not periods of half a millennium exactly, neither are they of one and the same tonality, just as we can observe in the seasons which divide the year, in that there are sometimes warm days in the winter and very cold ones in the summer, etc.; nevertheless, the cycles are quite well delineated and they unfold as four successive stages in the history of humanity. Just as the Brahmins, the Kshatriyas, the Vaisyas, and the Sudras would have succeeded each one in their turn to take the direction of the world for 500 years, so the priests, the warriors, the traders, and the servants of our world have one by one guided the general movement of a large part of civilization.

At the present time we are once more at the turning point of history, because the culmination point of the cycle of the people's government has arrived, or at least the cycle of profane ideas, which surpasses those characterizing the Wisemen (the Initiatic aspiration), the soldiers (the admirers of force) and the merchants (the materialistic idea).

We see once more the outline of the Reign of Initiation just as it appeared 2,000 years ago, but the elements of this Ancient Wisdom still appear to be attached to the last vestiges of a refined proletariat.

In the same manner that this quaternary manifests itself in the life of man, as far as the collective aspect is concerned, there are also four stages in the individual life of the being which the Hindus call Ashramas (plan of work according to an evolutionary method). An Ashrama is a state of existence, a way of living. The word Ashram is also used to indicate the place where a Guru lives surrounded by his disciples, the hermitage of a Wiseman, the residence of a Saint, the place of retirement for a Yoghi. The four ashramas are:

BRAHMACHARYA: the state of devotion to God, the study of and the respect for Tradition. It is very often understood as being a Brahmacharin (bachelor), one who practices sexual continence.

GRAHASTHA: the social work. This is the second period, in which the adept is able to marry and even to initiate his wife into prayers, the ritual of the ceremonies, etc....

VANAPRASTHA: the plane of life of a hermit, consecrating

himself to meditation, the wife usually following her husband to the woods, but the adept foresees the Light and rules of the Family do not count any more; it is abnegation as a good Christian would understand it (Matthew, chapter X, verses 27, 28, and 29, and chapter XVI, verses 24, 25, and 26; Mark, chapter VIII, verses 34 and 35, and chapter X, verses 21 to 29; Luke chapter III, verse 11, and chapter X, verse 4).

SANNYASSIA: the stage of complete abnegation; the Sannyassi has no attachment, not even to a place in the woods, he has nowhere to retire to, he sleeps here and there in the course of his pilgrimage, which has been well summarized by Jesus in several passages of his teachings on becoming a pilgrim (Matthew chapter X, verses 9 and 10). The Sannyassi in India uses a guerrua (a piece of cloth of ochre color, symbol of detachment from all possessions) as their only clothing; they have no luggage, becoming pilgrims who go to the temples and other holy places without even this temple-going obligation. They are free from all prayers, precepts, or spiritual laws: they go on pilgrimage or remain somewhere not because of their own will but according to circumstances. Without possessing anything in the world, the Sannyassi is rich, and because he who abandons everything (woman, house, belongings, family), he will have everything returned to him multiplied (Mark, chapter X, verses 29 and 30).

If these ashramas are not followed to the letter, we can at least consider them as documentation in order to understand

a method which has given proven results.

The Western world is also divided into what we could classify as four categories, in accordance with how each in its turn presents itself. They are the following:

TAMAS: a way of life that is very well-known, predisposing to ignorance due to a diet based on meat, liquor, etc.; it is the activity of the senses, a life devoted merely to searching for material objects, comfort, and physical enjoyment without further considerations. This tamasic condition comes from a lack of discipline, and as a consequence of it, perfection cannot be achieved because the being does not even have knowledge about this evolution; it is the kingdom symbolized by the Sudras, the proletariat, the kingdom of the people, the blind masses.

TAMAS-RAJAS: the second state under consideration, a combination of two gunas (we know, indeed, that a man is never ruled entirely by one guna quality, but simultaneously by one part of a guna, with a portion of another guna, and a part of some other peculiarity, etc.). Tamas-Rajas represents thought, just as Tamas represents the body. This is an ignorant activity, a poorly developed control of the senses, a state which could be symbolized by the caste of the Vaisyas, the merchants, who idealize what they think is truth, money, which for them is the only means of satisfaction for their aspirations.

RAJAS-SATTVA: good activity, permitting advancement, it may be compared to the category of the Kshatriyas, noble warriors of Antiquity who arise from mythology rather than from

history. It is the development of will-power; this time a discipline is imposed, Rajas (passion, force, energy) leads towards Sattva (illumination, wisdom). Here is where Dharma manifests itself, the behaviour of one's life according to Tradition, Dharma understood as religion itself, as a rule of existence which is therefore followed along an ascending line.

,SATTVA: the last category of these four states, Enlightenment. We have already seen that this guna corresponds to vegetarian nourishment (fruits, milk); it is the spirit which may be expressed here as corresponding to the caste of the Brahmins. In a certain way, it is the state leading to Liberation, the search for Moksha (Liberation), which constitutes the entire aspiration of sattvians.

Consecutive qualities:	TAMAS	TAMAS-RAJAS	RAJAS-SATTVA	SATTVA
Characteristics:	ignorance	useless activity	idealized activity	Illumination
Nourishment:	animal	regulated	controlled	natural
Point-of-view:	material	study	spiritual	initiatic
Symbolized by:	the body	the thought	the will	the spirit
Caste (approximately)	Sudras	Vaisyas	Kshatriyas	Brahmins
Work:	Kama	Artha	Dharma	Moksha

Nevertheless, it is not enough to belong to the "good" category of the Sattvas in order to attain illumination; if it is to be achieved, one must first fulfill the necessities of

the Sattvian guna, yet it should be understood that there are still other disciplines with which one has to comply. The four elements, Prithvi (earth), Apa (water), Agni (fire), and Wayu (air), must be understood to fully adhere oneself later on to the Akasha (ether), the essence of which must be extracted; thus, to obtain a small yet real benefit, a long practice is still needed. One cannot truly conceive of Pratyahara before one can suspend his breath for 3 hours at a time; this is why I repeat once more that a very long preparation is needed to attain this state. It is little by little, minute by minute that the duration of Kumbhaka (retention of the air)¹¹³ is increased. In order to start the elimination of Kapha (the washing of this phlegm is called Kapalabhati), the most important thing is the exhalation; the inhalation is secondary. This exercise consists of putting oneself in Padmasana and practicing a Pranayama whose rechaka (exhalation) is longer than its puraka.

The beginning of the disciplines of Hatha-Yoga is usually misinterpreted, because, even though one recognizes the great importance to the diet, one is probably still sleeping too much. It is not well-known that the human being enjoys rest for no longer than 11 to 12 minutes, the remaining hours of "sleep" being spent in mental and muscular activities (a person makes approximately 1,500 movements during a night's sleep). One has to get accustomed little by little to a diminution of hours spent in bed, as real rest needs no more

than 4 hours, and even 2 hours is enough for some people. On the other hand, it is harmful to sleep during the day after the Sun has risen; nevertheless, a short nap taken after dinner is advisable, not with the intention of going to sleep, but only to facilitate the digestion with half an hour of rest.

Thus, there is a multitude of small details to comprehend, but we shall not mention them at this moment so we can get into other subjects which we think are more important.

The Vyutthana can do without these disciplines and live without any restrictions. He is the Master who returns to Earth, his Karma not even delimited; he is a "volunteer" who returns to this planet to help others, not by his own example, which is unnecessary, but through his teaching, since his lesson is his message; it is of secondary importance whether or not he lives according to the suggestions he gives, since he long ago transcended them. Nevertheless, he often lives according to the great principles, although in order to get closer to the masses and assimilate himself better into the profane world, he may put aside certain secondary disciplines; during this existence, he will strictly observe the various restrictive states and respect the current laws of evolution.

The same happens with the Paramhansas, who have experienced the last degrees of Enlightenment (PARAM: the highest one; HANSA: swan, the symbol of discrimination, immaculate wisdom represented by a white swan).¹¹⁴ These two Sanskrit terms are as two sacred words because their special vibrations are in

very close parallel to the word AHAM-SA (I am He), which reminds us of I Am That I Am!...

The Paramhansa is a Yoghi who has reached the Holy Kailas, both in terms of his pilgrimage to the sacred mountain and his achievement of complete Enlightenment (Mount Kailas in Tibet symbolizes the Lotus of a Thousand Petals). In fact, the pilgrimage to the mountain of the Masters is undertaken in accordance with a special ritual, whereby one has to follow an itinerary through seven sacred cities, just as one does internally via the ascent of Kundalini, a sacred process whereby a mental journey is made through the seven sacred cities (the chakras) of this small universe (the body). Both inside the body and geographically, one makes this symbolic pilgrimage, which will transform the adept into a complete Wiseman, an Immaculate Saint: a Paramhansa.

At this point one must realize that there are two forms of Samadhi, one which permits a certain period of the experience, and the other which is realized without any possibility of ever escaping again from integration, identification. We have already seen the explanation of these two phases of the one same state.

Sabikalpa Samadhi and Nirvikalpa Samadhi. We know that the term Kalpa means "time", but more importantly, this term also means AEon, which is a word having great significance in Qabbalah; the Bible mentions it often, and it refers to a special state in the angelical world. SABIKALPA is related

to time and mutation; in other words, after attaining Samadhi-Sabikalpa, one may experience a relative state of final reintegration without completely losing the individuality and in this way take back one's terrestrial identity later on in order to explain the mechanism to disciples. On the other hand, the NIRVIKALPA is inherently immutable, and once such a state is experienced, there is no possible escape, such an experience not permitting any return to any other form (this is the method of Laya-Yoga).

These states or stages may be attained by a Hatha-Yoghi and do not require experiencing the various other types of Yoga (Laya, Mantra, etc.); both the state of Samadhi and the state of Paramhansa can be attained by any one of these types. Nevertheless, one should bear in mind that it is always necessary to pass through the first stage of Yoga (the preliminary disciplines), that is, HATHA, which in any case is found as part of all the other specialized branches as well. So, in order for a Bhakti-Yoghi to perfect his devotion, he will have to put himself in special positions (asanas) and practice certain vibrations (Pranayama) to elevate the internal force (Kundalini) by controlling valves (bandhas) until his prayers (mantras) merge with the Infinity of Universal Consciousness. Raja-Yoga, which means Royal Union or Complete Yoga, must include all the other lines of Yoga in order to be complete, and so a Raja-Yoghi must also be a Hatha-Yoghi. We have seen that there are really two completely different lines, two poles

Hatha, which is the positive, active, and dynamic Yoga and the basis for other forms of Yoga such as Jnana, Laya, etc.

Mantra, which is the negative, passive, and restful Yoga and the basis for other forms of Yoga of a slow-moving character, such as Bakthi, Raja, etc.

Now we ought to return to a more technical domain in order to understand perfectly the analytical mechanism of the exercises which we are approaching.

Six points along the spinal column (medullar, cervical, dorsal, lumbar, sacral, coccygeal), are like six sensitive stations of the autonomic nervous system working for the illumination of the ventricular cavity of the brain.

The six plexuses, so closely bound to the chakras, are bipolarized representations of the signs of the zodiac with their respective planetary rulers. The adrenal glands are ruled by Saturn and Jupiter, the spleen by Mars, the thymus by Venus, the thyroid by Mercury, the pituitary by Uranus (but possibly also symbolized by the Moon), and finally, the pineal, which is ruled by Neptune, although it is very frequently represented as being ruled by the Sun.

If we divide the esoteric zodiac at the Pole of Seth (dividing line between the sign of the Goat and the Water-Bearer), we encounter at this point the Door of Darkness according to Egyptian mythology, or in other words, the domicile of Saturn (it is known that Saturn traditionally rules these

two signs of the zodiac: Capricorn and Aquarius). Saturn corresponds to the lead of Alchemy, the inferior center of the human body. On the opposite point of the ecliptic, we have two constellations: Cancer and Leo, separated by the line called Pole of Horus, which the priests of Egypt called the Door of Light, the domicile of the two luminaries (that of the night, the Moon, and that of the day, the Sun). This point corresponds to the pure metal of Alchemists; it is the superior center in the human body. The transmutation of lead (Saturn) into Gold (Sun) is made by the upward movement of Kundalini through the centers. It is clearly understood that this also constitutes the Round of the Zodiac (in the esoteric work).

P L A N E T	DIURNAL DOMICILE	NOCTURNAL DOMICILE
Saturn	Water-Bearer	Goat
Jupiter	Fish	Centaur
Mars	Ram	Scorpion
Venus	Bull	Scales
Mercury	Twins	Virgin
Sun	Lion (fixed domicile)	
Moon	Crab (fixed domicile)	

The adrenal glands are ruled by Saturn and Jupiter (the left one by Saturn and the right one by Jupiter), the spleen by Mars (some say that it is ruled by the Sun because of the spleen-liver "meridian", called the solar plexus), the thymus by Venus, which is the cardiac plexus, manifesting friendship,

loves, and the matters of the heart. The thyroid is ruled by Mercury. Now we come to the two superior glands, which we have said are ruled by Uranus and Neptune even though they are principally related to the Moon and Sun and the latter two better represent these glands, or in other words, the Chakra Agna and the Lotus of the Thousand Petals (Sahasrara-Padma). We are able to see in the drawing and in the chart which shows the domiciles of the planets that all this is in a perfect equilibrium. We have to mention that Uranus and Neptune, recently discovered, did not form part of Traditional Astrology, and still less of the esoteric one; on the other hand, we shall see that they correspond to the major vibrations (superior octaves) of some of the influences which exist in a more simple tonality in the planets which may be called "ancient" (known from remote antiquity). We also know that the pituitary and pineal glands are not in exact similitude with Chakra Agna and Chakra Sahasrara Padma, although one takes into consideration their proximity in order to locate the chakras more easily. So, we may establish the following table:

<u>G L A N D S</u>	<u>P L A N E T</u>	<u>C H A K R A S</u>
Left adrenal is related to	Saturn	which rules Muladhara
Right adrenal " "	" Jupiter	" " Svadhistana
Spleen " "	" Mars	" " Manipura
Thymus " "	" Venus	" " Anahata
Thyroid " "	" Mercury	" " Viccuddha
Pituitary " "	" Moon	" " Agna
Pineal " "	" Sun	" " Sahasrara-Padma

We know that the planets in relation to the Sun are, in order of distance, Mercury, Venus, Mars, Jupiter, and finally Saturn; the same order applies to an involutive classification, the descent, for example, from the head down to the feet.

We see in the graph a succession of planets (starting from below), Saturn, Jupiter, Mars, Venus, Mercury, in relation to the elements earth, water, fire, air, and ether, up to the point of a supra-terrestrial knowledge of things, and from this point onward, one penetrates into the mental plane through Chakra Agna. This subdivision of planes gives rise at the same time to the subdivision of tonalities, just as in music one passes from one octave to another. Here, Mercury constitutes the link (Mercury is always the Messenger of the Gods, the intermediary between worlds).

Having come to Mercury, we then encounter Uranus, which is in a certain way the major tonality of all mercurial faculties. Mercury is intellect, reason, study, science; Uranus is all this, but with greater force, being genius and deep analysis (this is why this planet so well replaces Saturn as ruler of Aquarius), the planet of Wisdom, altruism, anticipated happenings, utopia; Uranus is thus endowed for reasons which the profane do not understand, and it characterizes what is beyond the present time, and corresponds to the pituitary or third eye, clairvoyance, tele-vision.

Next we have Neptune, which is for Venus what Uranus is for Mercury. Venus includes feeling, art, intuition, but

Neptune is greater in these things, which in Venus display only an ordinary tonality. Neptune is devotion, mysticism, revelation. Terrestrial love is Venus while celestial love is Neptune; the former gives artistic values, while the latter predisposes one to the reception of superior messages.

Finally, the attainment of Universal Consciousness implies having effected a transmutation and Pluto is the symbol of this. Mars indicates energy while Pluto is violent dynamism; the former indicates activity, the latter, super-potentiality. Pluto, considered at the present time the ruler of Scorpio (replacing Mars, which was traditionally the ruler of of this sign), has really found its correct place because it completely constitutes the symbol of transformed personality.

The logo of Pluto by itself depicts the center of a sacred fire, which rises and at last is liberated beyond the spheres. The small circle is the neuro-fluidic center, from which the energy ascends through the column (Kundalini); there is also a small bar which indicates the separation of the physical body and represents the impetuous exit above the head (Brahma Rundra). We are all familiar with how a fiery mass in the center of the Earth rises through a volcanic chimney to flow out of its crater; its lava is a purifier of the impurities committed by man. Even in the representation of its symbol, Pluto manifests itself powerfully. It is always characterized by that which is hidden, subterranean (Pluto was the king of Hades in mythology) and it governs the discovery of

treasures and mines (it has very strong aspects in the sky during each of the great mining discoveries). Let us remember that during the Second World War, American gasoline was sent to Europe underneath the surface of the sea to supply the disembarking troops, being channelled through piping called the Pipe Line Under the Ocean (whose initials spell PLUTO, as I have already mentioned in the book Mysticism in the XX Century).

The domicile of this planet in the sign of Scorpio is most significant because it is known that this is really a double sign. The ecliptic divides two constellations at this point, the Scorpion and the Eagle. Thus, the transmutation of the Scorpion (blind, crawling in the mud) into an Eagle (flying in the High Spheres) is not only imaginative, as is indicated by the Tradition of Symbolism. But, when it becomes a tangible truth in Astronomy, it gives a still greater solidity to Esoteric Astrology both in the characteristics just enumerated, and in the matter of that which concerns transforming physical force into spiritual power, into mystical realization.

Now that we possess knowledge about the organs and the elements that take part in the mechanism of spiritual alchemy, we have to see how transmutation is actually brought about.

We have to know beforehand that the elevation of Kundalini occurs by means of a mechanism which is greatly assisted by the pancha vayus, in other words, the five types of energy

governing our organisms. These five vital forces are Prana, Udana, Samana, Apana, and Vyana.

Prana is generally situated at the base of the heart, near the region of the larynx, and it is said that it governs the word, rules the respiratory system and gives force to the word. This part of the functioning is directed by the cervical region of the nervous system.

Udana rules the anatomical parts above the neck; the movement of these is directed by the cephalic region of the nervous system.

Samana is situated between the heart and the base of the stomach and it rules the metabolic system. This region is under the control of the splanchnic nerves; blood's circulation receives its energy from the five ethers (pancha vayus) which also maintain the secretions of the liver, the pancreas, and the intestines.

Apana, below the navel, directs the renal functions, the colon, and the genital organs. This energy proceeds from the lumbo-sacral portion of the nervous system.

Vyana gives energy to the movements of the body; it commands the muscles and articulations. It is said that, thanks to this, we have our vertical posture. Its action takes place mainly in the spinal medulla, or cord.

These vital energies are the five nervous centers in the brain and spinal cord; naturally, they are anabolic, and through the fibers of the parasympathetic system, they balance

the catabolic activity of the sympathetic system. They constitute the Shaktis of the chakras.

These nervous centers direct the functions and sensations situated in the cortex of the brain, being receptors as well as transmitters, and they have their subsidiary centers in two formations at the base of the brain, the thalamus and the corpus-strictum.

Besides these reflex centers (Pancha-Vayus), there is still one other type of energy known by physiology, that which governs yawning, hiccoughing, the blinking of the eyes, the drowsiness before sleep, etc. These are the Naga, the Kurma, the Krikkara, the Devadatta, and the Dhananjaya.

All this is directed by the Vayus, which channel the principal currents of the nervous impulse. Sometimes its localization itself is called "Prana", for example, the five Pancha-Pranas which I call Pancha-Vayus to make a differentiation. In order to attain the absolute control of these Pancha-Pranas, it is necessary to activate the principal Shakti (the vagus nerve) when Kundalini is awakened. One does not simply gain control of these Pancha-Pranas (the Vayus); one establishes complete control over the entire nervous system, suspending catabolic activity which is generally the origin of mental disturbances. The Kundalinic current is guided, under perfect control, by the practice of certain contractions called Bandhas made in special postures (asanas) with well-defined gestures for certain parts of the body (mudras), during the process of

...the ...

vibratory control (Pranayama).

Having achieved absolute control of all faculties, the Yoghi, who is then called ICHCHHAMARANI, may then enjoy all pleasures without restrictions because he controls the spirit completely, which is generally inciting the body. He may live or die according to his will; he may choose between disintegration of his physical body, which he may abandon like a discarded suit of clothes, a soiled shirt, or the keeping of his body as a vehicle which is always ready to serve. He has been able to find the secret of how to lead his consciousness to Supra-Consciousness and stop living mechanically as an unconscious person in the midst of ignorant materialism.

We are now approaching the practical field, having now understood the lesson, the theory, and the indispensable elements for starting the exercises with proper knowledge, rather than in an automatic way, merely copying postures which are given here or in other works or articles about Hatha-Yoga, often published just to give physical satisfaction to some ladies in search of eternal beauty or to some gentlemen trying to discover methods of exhibitionism to get the attention of the weaker sex with their acrobatic aptitudes! Yoga is something very different from that "wonderful" thing which is so often packaged and promoted for the avid public to learn about.

I cannot agree with Theos Bernard and I must take issue with his method, which is too rapid for Westerners; all the

same, I have great sympathy for him because of all the sacrifices he made and the will-power he applied in order to master the disciplines of Hatha-Yoga. I consider his teaching to be a serious thing, but he is more a student of Yoga for himself than an educator for others. His fault may have been to remain a pure American, even during his trip to India. I think it is terribly dangerous to teach unprepared readers that the three most important things in Yoga are: the Padmasana, Uddiyana (and Nauli), and finally, Shirshasana. He writes at the beginning of Heaven Lies Within Us that the position of the Lotus has to be executed before anything else; that it is necessary to practice every morning not only the Uddiyana (contraction and relaxation of the abdomen) 1,500 times, but also the Nauli (retraction of the organs towards the spinal column, separating the abdominal muscles); this is an exercise which requires, I think, a very serious training. He also suggests standing on the head (Shirshasana), which is a posture that demands long study; moreover, I usually do not recommend it for Westerners because they do not have the same constitution as Orientals. Briefly put, T. Bernard expounds an exaggerated Americanized theory, and in my opinion, the whole method is presented very rapidly. I do not want to say that he has given too much emphasis to his exposition, what seems to be more than a system for mystical realization because he does not insist enough, I think, on what the Gurus recommend: prudence, patience, study...

In the chapter Yoga Science of the book Mysticism in the

XX Century, I have given a brief resume on the preliminary exercises which are indispensable for the asanas; I repeat that there is no age limit for starting the postures (asanas), and above all, the complete postures. In some of my schools I have students working on the same lessons who vary in age from 12 to 74. Diseases are not taken into account (if one follows the recommendations of prudence at the outset) because the Western Yoghis also use the asanas as a healing method. Among my students, there have been numerous cases of sick people who have recovered their health thanks to well-executed Hatha-Yoga, and some ladies do not even interrupt their practices of Yoga during their monthly periods (according to each one's condition, of course)

Above all, one should never forget that Hatha-Yoga is a system of psycho-physical exercises which produces effects on different planes; that is, one should not only stress the material work, because mastery over the body should serve for the control of the spirit as well.

In my above-mentioned book, I have insisted on which should be the first disciplines and the first exercises practiced before undertaking the asanas.

For those who have not practiced any physical culture at all in their lives, there are three exercises which should be executed progressively in the open air every morning, first with 3 repetitions apiece, then 6 at the end of the first week, then 12 times apiece after one month, and 24 times after 60

days. By this time, other exercises will have been undertaken.

1. Both arms down at the sides of the body, inhale slowly, elevating both arms in front of the body and rising slowly on the toes in order to bring the arms overhead while inhaling to the maximum, having all the weight of the body on the toes. Bring the arms down again while lowering the body, exhaling all the air from the lungs until the whole body rests again on both feet and the arms are brought to the rest position simultaneously at the end of the exhalation (Figure I of the chart of exercises, Figures 50 and 51 in the book).

2. With the whole body erect, without lifting the heels from the floor, raise the arms straight above the head and inhale as in the first exercise, keeping the legs straight and bending the body until the hands touch the floor without bending the knees. Begin exhaling while this is done, expelling for a second and third time each time that the palms sweep the floor. Rise slowly, inhaling and letting the arms rest alongside the body for a moment of retention before starting again with the elevation of the arms overhead and deep inhalations, etc.

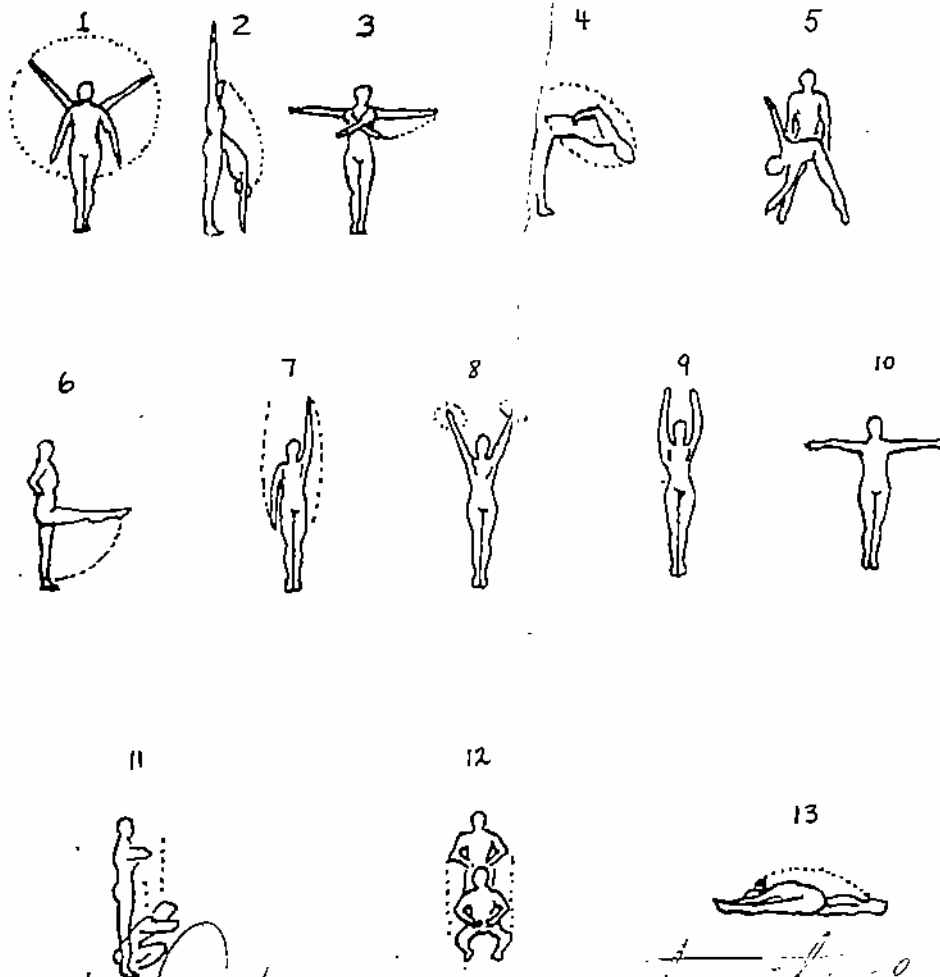


FIGURE 50

The psycho-physical exercises, preparatory for the asanas, should be practiced progressively each morning in the open air in summer, or at least with the windows open in winter. As practiced in the Ashram, these are divided into three series: in the first part, preference is given to breathing; in the second, to flexibility, and in the third, to muscular tension as a preparation for Asana-Yoga, which is quite stimulating. Women should not worry about developing exaggerated musculature as a result of these movements because the feminine structure is not built to develop muscles, biceps, etc., not even with the same exercises which are performed by men.

Deep breathing should never be done when one notices any disturbance in the chest, the throat, or the face. One must avoid gesticulations and the least blushing in the face.

3. With the whole body erect and the arms extended in front at the height of the shoulders, the palms down, one crosses the hands, one over the other, up to the forearms: the first time right forearm crosses over left, palms down, and then the left forearm crosses the right, palms up, one hand approximately 9 inches above the other. This is executed slowly with retention of breath. Then, the arms are separated with force, extending them well horizontally with the palms up, bringing them behind the shoulders as if one were describing a complete horizontal circumference at the height of the shoulders. After having expelled the air with force during this violent part of the exercise, the arms are returned gently to the front, exhaling slowly until both hands meet again without touching one another. Then the breath expansion is begun again and the exercise is repeated as follows: the first two movements (crossing the hands one above the other respectively), the violent movement (the bringing of the arms behind the shoulders), and finally the slow return to the initial position.

In the first exercise, preference has been given to breathing; in the second, to flexibility, and the third is for a

slight stimulation and develops the thorax and the musculature of the shoulders (women should not worry about developing an exaggerated musculature with these movements, because the feminine structure is not built to develop muscles, biceps, etc., not even with exercises which are designed especially for men).

When one has begun to practice these exercises each morning, the habit may be acquired of practicing a meditation position in the afternoon. This can be done by sitting down on the floor with one heel under the anus, the leg bent with the knee touching the floor while the other leg is bent over the thigh, this knee also touching the floor. Care should be taken to put the left leg under the body and the right leg over the left thigh on the positive days, while putting the right foot under the body with the left leg folded over the right thigh on the negative days. The right part of the body corresponds to the active polarity and the left side to the passive one.¹¹⁵ The hands should be in the correct position for meditation, that is, over the ankles; the left hand over the palm of the right hand when the left leg is over the right one (negative) and the right hand over the left one when the right foot is over the left thigh (positive).

*Left Leg under the Body
Right Leg over Left Thigh on
Positive Days*

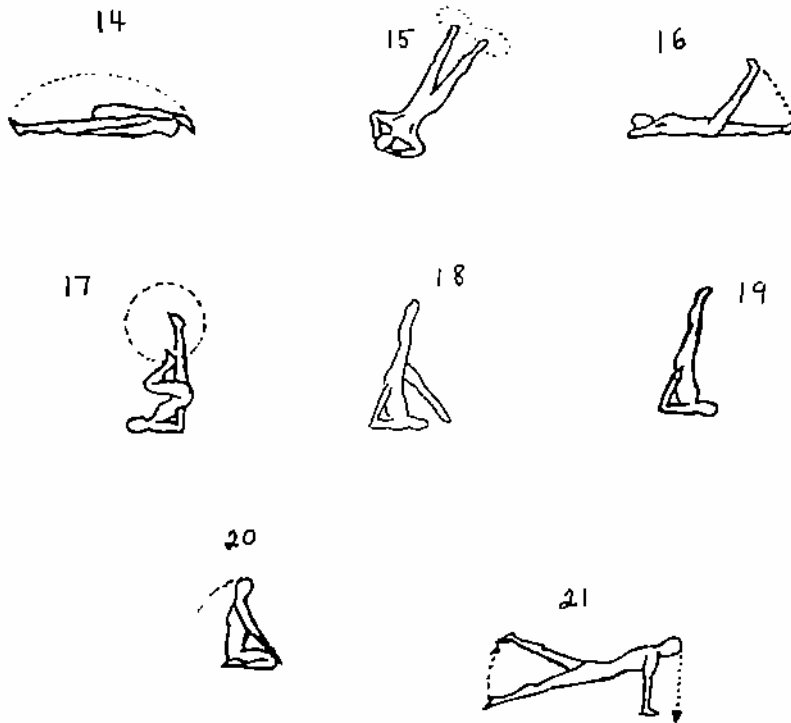


FIGURE 51

There is no age-limit for starting the exercises, because they constitute precisely a preparation before undertaking the postures (asanas) and the complete positions. All those who attend the study centers of the U.G.B., where ages vary from 10 to 74 years, practice these exercises daily along with vegetarianism (no alcohol, no cigarettes, no coffee, no tea, no meat from any corpse) as disciplines which are freely consented to. These exercises can be practiced by both men and women and they prepare one for Hatha-Yoga; disease is not taken into consideration anymore (if prudent advice is followed at the outset) because Western Yoghis justly put these asanas into practice for healing purposes. Among the students of the Sublime MASTER, there are numerous cases of very sick people who have recovered health, thanks to well-executed Hatha-Yoga; several cases of partial paralysis have also been treated with the appropriate asanas. Men and women may practice Hatha-Yoga, and some ladies do not even interrupt their practices of Yoga during their monthly periods (according to each one's condition, of course). Above all, it should not be forgotten that Hatha-Yoga is a system of psycho-physical exercises which produces results in several planes, that is, not only should the material work be stressed, but the mastership of the body must lead to control of the spirit.

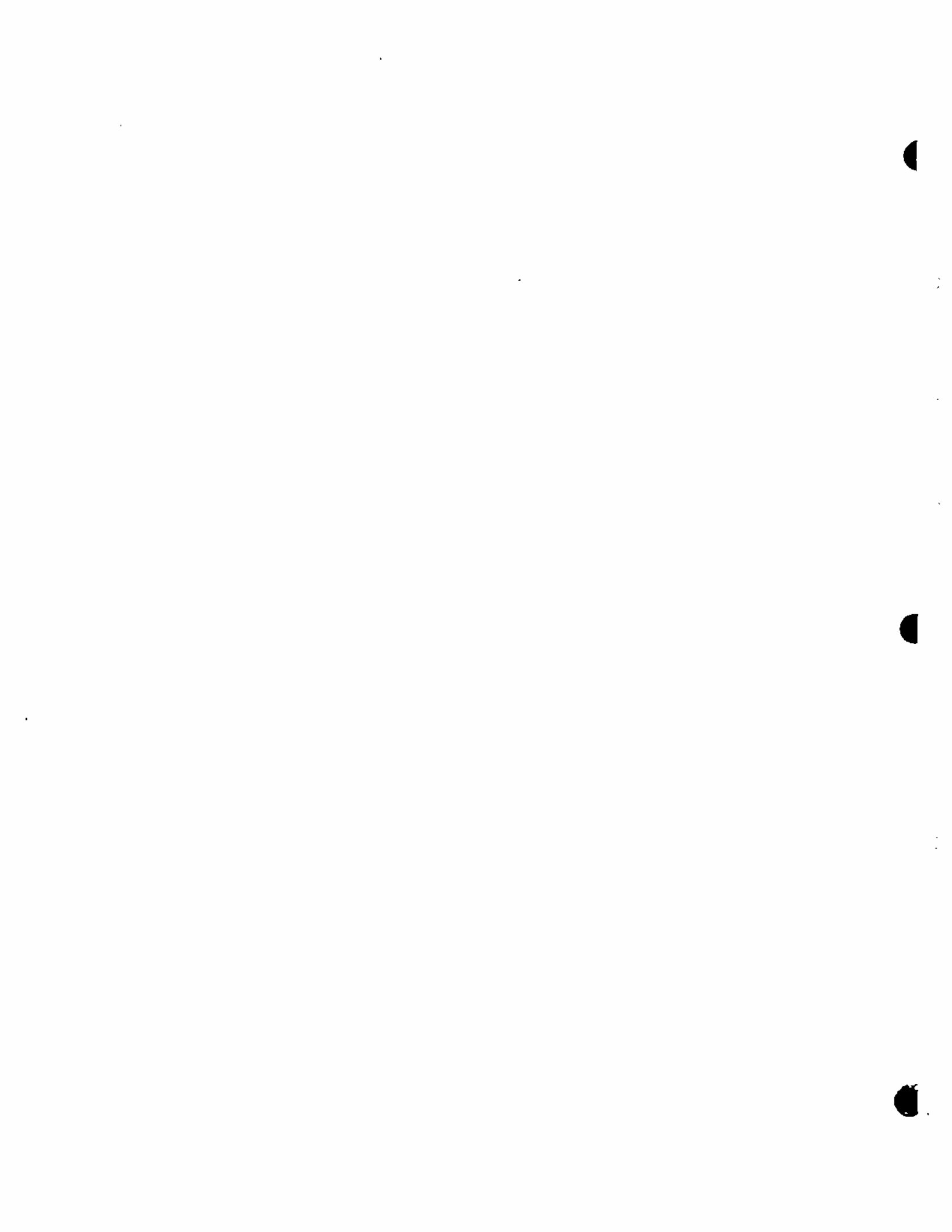
Handwritten notes:
 The above exercises are to be practiced daily along with vegetarianism (no alcohol, no cigarettes, no coffee, no tea, no meat from any corpse) as disciplines which are freely consented to.

T H E

E I G H T Y F O U R

A S A N A S O F

Y O G H I T R A D I T I O N



At the outset, meditation can be practiced for five minutes, then ten, fifteen, and at the end of a month, for even a half an hour. The body should be kept erect, the chin lowered a little over the neck (but not over the chest), the shoulders back, the eyes fixed at a point in front, even when closed, or looking upward, toward the Highest.

At the end of three months of practicing meditation in this posture, which is called Ardha-Padmasana (half-lotus) (see Plate LXXX in the section containing 84 plates in this same chapter), one may lengthen it to an hour and then, after a year, one may try to remain in this immobile fashion for a longer period, provided one can hold the complete lotus (Padmasana, see Plate VL), with the legs crossed, the heels over the thighs, increasing the lock little by little so that the heels press the two channels in the lower part of the abdomen, exactly over the pubic bone. This position may be held for as much as three hours, achieving this by gradual increments, but being careful not to lengthen the duration if physical fatigue is felt.

It is useless to practice other asanas if the student has not completely given up the consumption of animal meat, alcohol, and narcotics. For his own preparation and in keeping with the good form of Yoga, he may execute half an hour of exercises of physical culture (alternating the three elemental exercises with some others), plus a quarter of an hour of Sidhasana (perfect posture, called the triangle, Plate LIX), all this in the morning; in the afternoon, half an hour or forty-



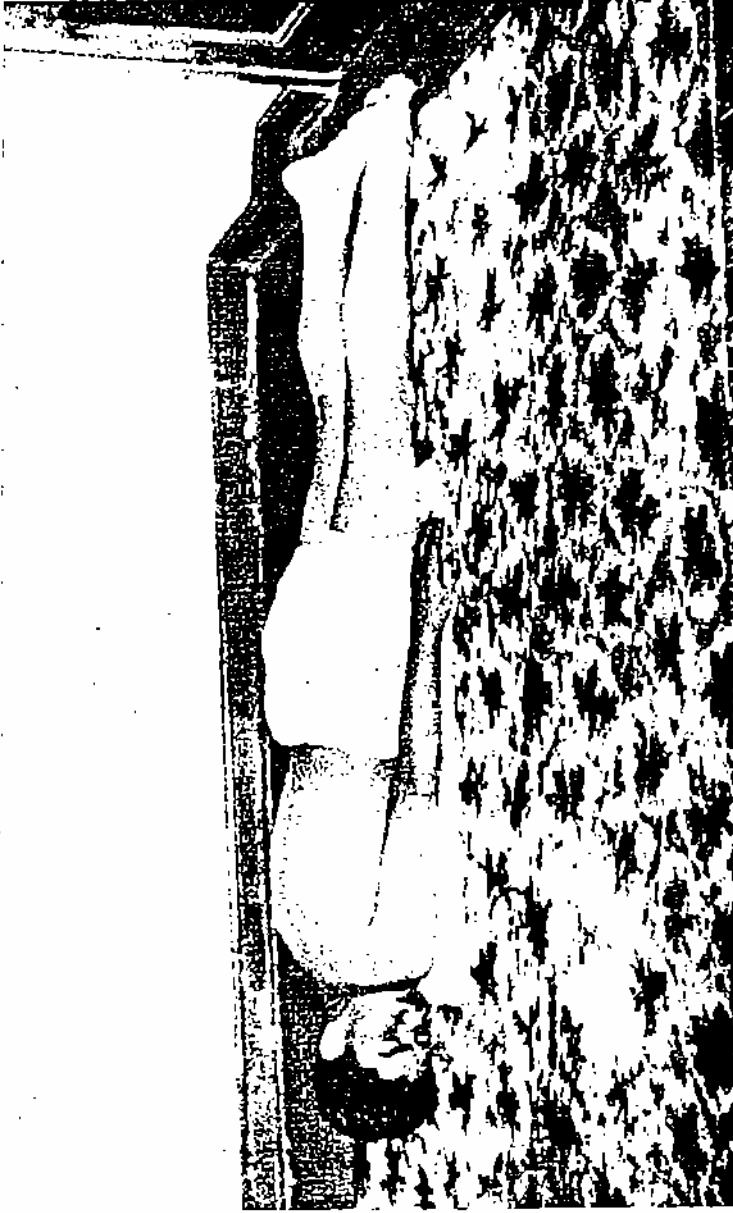


PLATE I. ADVASANA: Lying on the stomach, both arms at the sides of the body and the face resting to one side (the reverse of Savasana). It is a position of relaxation. It helps overcome intestinal inflammation and is effective for Manipura.



PLATE II. AKARSHANA-DHANVRASANA: In this posture, the foot is close to the chin; the right foot is pulled with the left hand towards the head while the left leg remains resting completely on the floor and is held with the right hand (the toes of the left foot are held with the thumb and the forefinger of the right hand). This asana eliminates intestinal constipation and dyspepsia. It is effective for the kula (matrix, chakra muladhara). (Photograph is of a student from our branch in Sidney, Australia.)

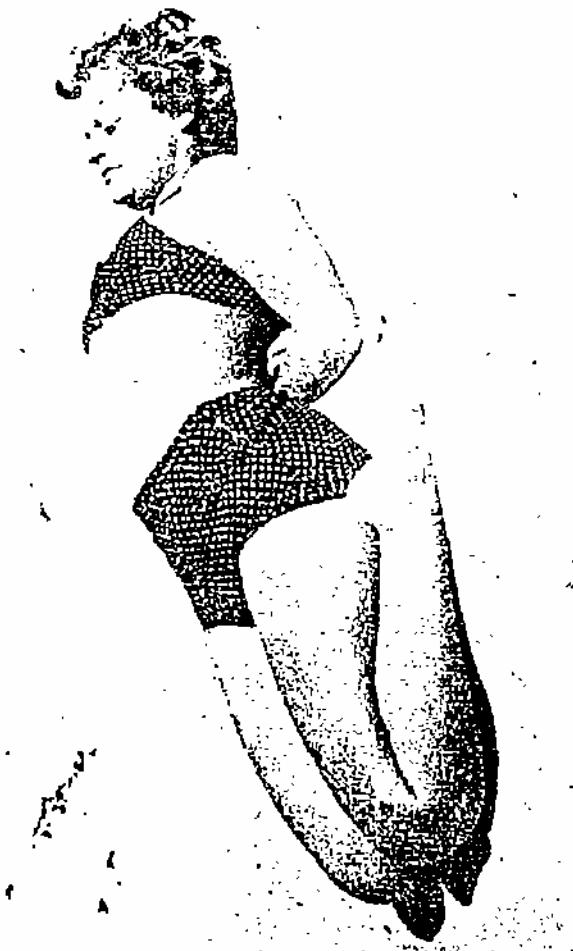


PLATE III. ANGUSHTAN: In this posture, the knees are not kept on the floor, as in Supta Vajra. It is an exercise which makes the brahmacharya easy. It develops Muladhara and a clear spirituality to receive inspired messages. (The student is Clara Wilhelmsen from our institute in Norway.)

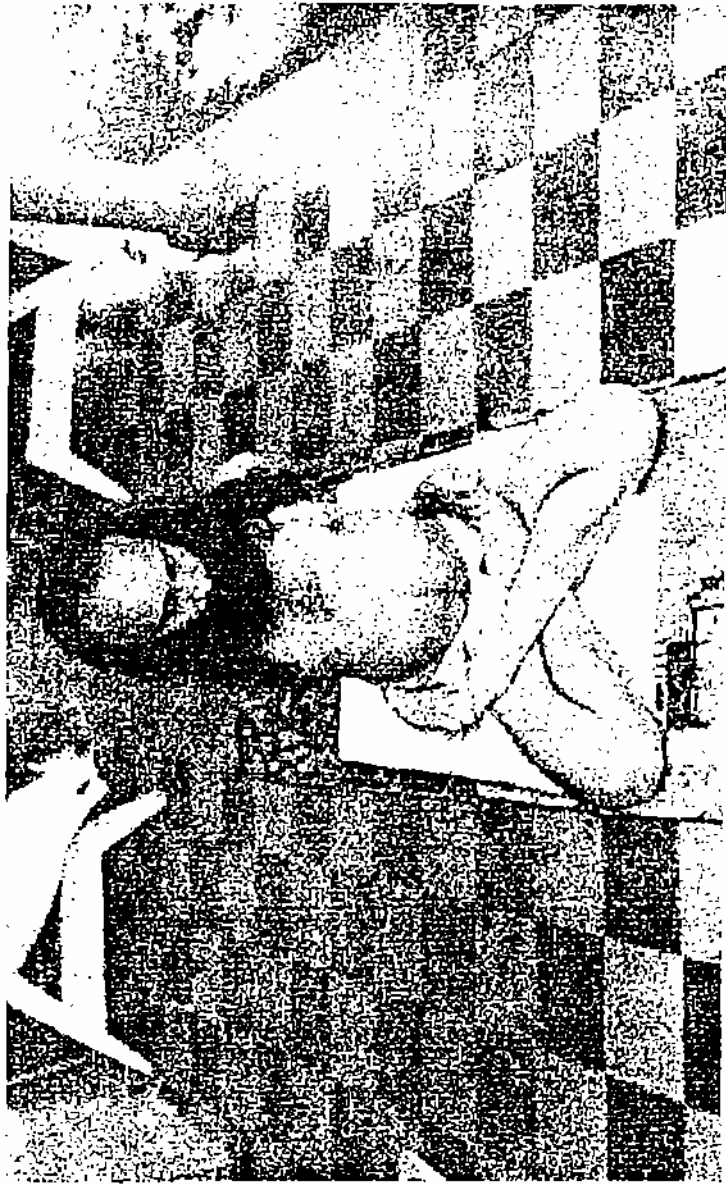


PLATE IV. BADDHA-PADMASANA: (a) This is a more complicated variation of the lotus because the arms are crossed behind the back and the left hand holds the left foot which is over the right thigh, and the right hand holds the right foot which is over the left thigh. Breathing is very slow; one visualizes the central eye while pronouncing mentally OM-RAM. This exercise, practiced ten minutes every day, rapidly suppresses erotic dreams if one takes care to concentrate on the seminal energy which is to be produced, transmuted into vital energy towards the spirit. It is a beneficial asana for those suffering from lumbago, dysentery, and chronic diseases of the stomach. Its effect works principally on Muladhara and this position should be executed with the same technique as the Ardha-Baddha Padmasana and Matsyendrasana of our two basic series. (The Venerable SAT-ARHAT Alfonso Gil Colmenares, 2nd Disciple of MAHATMA CHANDRA BALA and Sub-Director of the U.G.B. during his missionary tour through the Americas.)

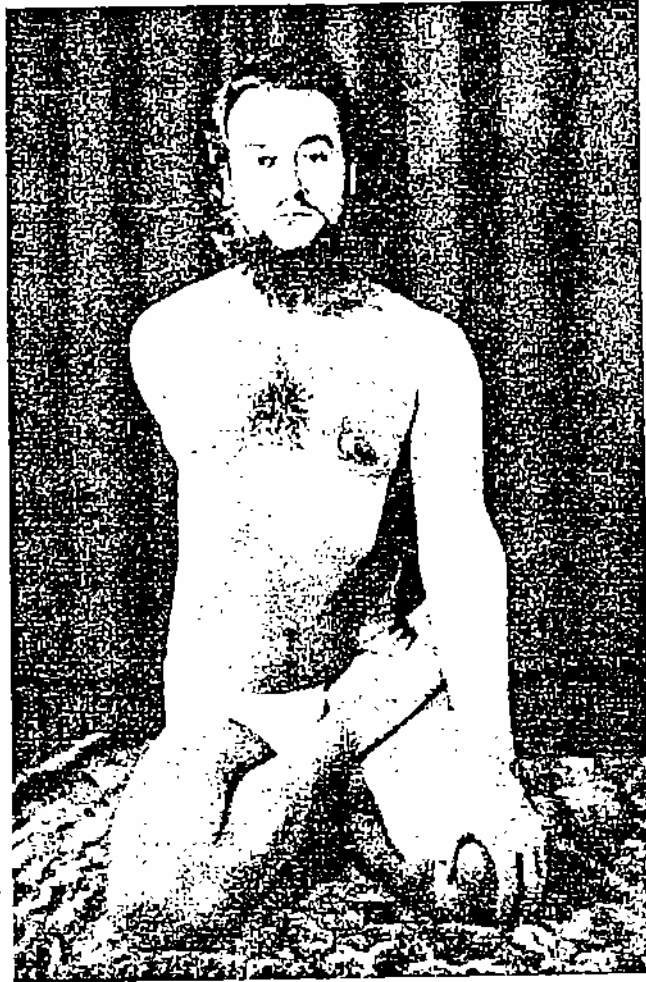


PLATE IV. (b) BADDHA-PADMASANA: Variation in Ardha-Baddha-Padmasana, presented by the Sublime MAESTRE.

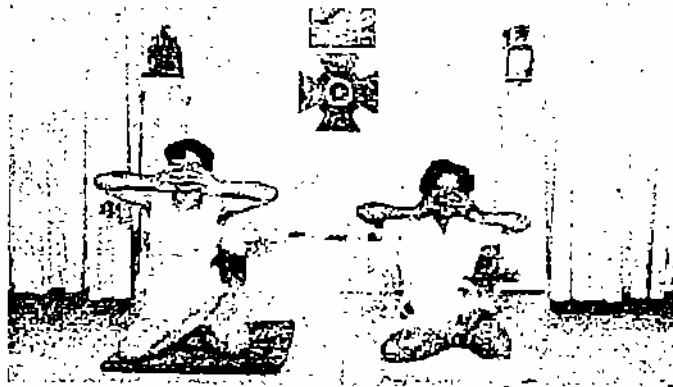
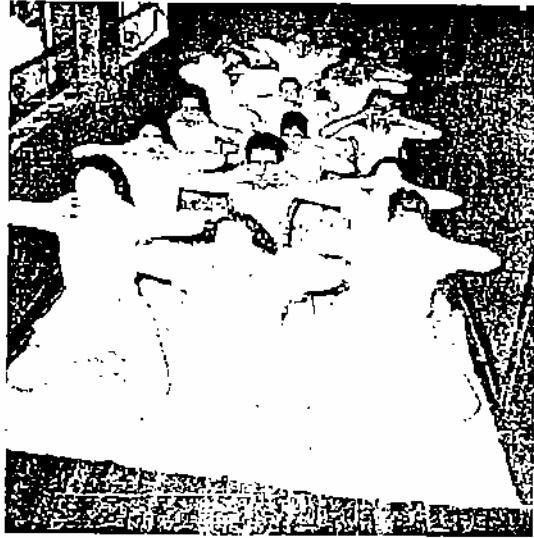


PLATE V. BADDHA-YONIASANA: This posture has been considered in our series as the sixth one of the first category. Nevertheless, this asana can also be practiced in Siddhasana, covering the anus with one heel and pressing the sexual organs with the other; if care is taken to place the thumbs in the ears, the forefingers over the eyes, and finally, the other fingers closing the nostrils and the mouth, a complete blocking of the orifices is achieved. Then one concentrates on the pituitary gland, having executed mula-bandha and caused the vital energy to rise through the central canal by pressing the two auxiliary nadis. The internal repetition of AUM is performed until the Agna chakra is illumined and it should glimmer luminously to produce the awakening of Sahasrara-Padma (lotus of the thousand petals). From the physical point of view, this exercise may cure all the disorders of the ears and nose; regarding the spiritual plane, it makes the mystical understanding possible, develops the mental faculties to the maximum, and provides the real vision of the Cosmos, which leads to the contemplation of the Divine. (Photograph of a group of members of the Mission in Bogota in Siddhasana, accompanied by another photograph in the Temple of Mexico, showing the variation in ardha-padmasana, half lotus.)

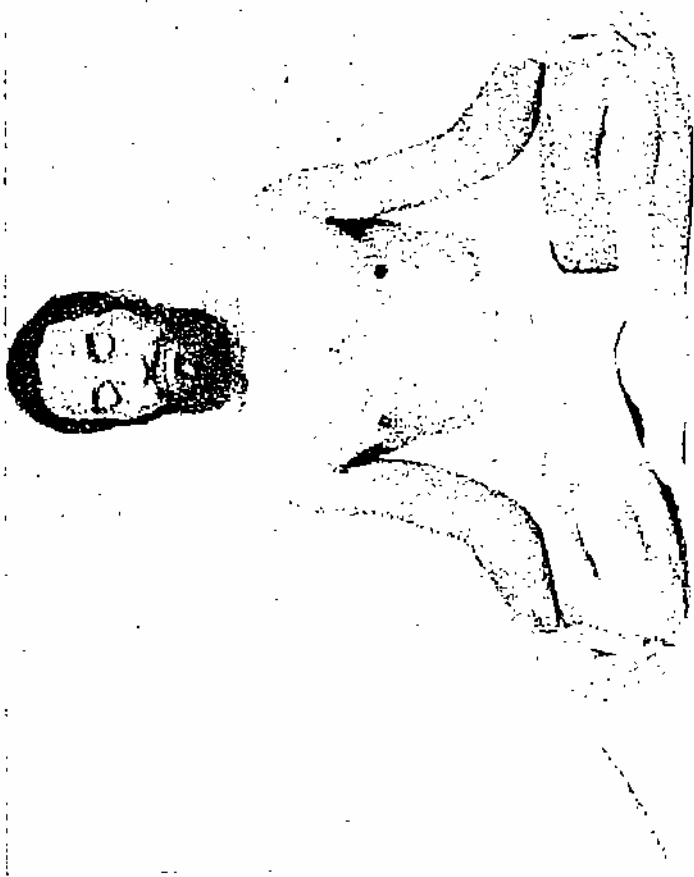


PLATE VI. BHADRASANA: Called also the position of comfort; the feet are together near the sexual organs and the hands rest over the knees. It is said that by fixing the gaze on the tip of the nose with a strong concentration, it is possible to destroy toxic effects. This asana becomes a posture of meditation if the hands are put in the well-known positions (the left hand resting on the right one on the negative days and the right hand resting on the left one on the positive days) as if a cup were made to receive the influences of the Infinitely Great. (The Respectable Guru Juan Victor Mejias, Guardian of the Central Temple of the U.G.B. in Caracas.)

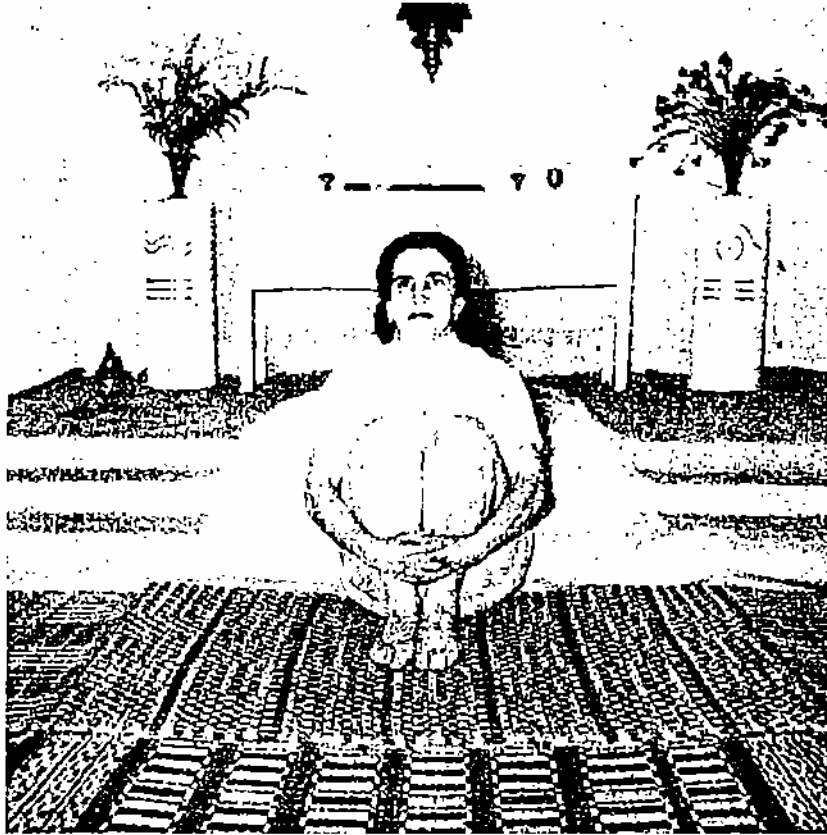


PLATE VII. BHAIKAVASANA: This posture is almost the same as Pavanamuktasana; the knees are compressed against the chest, the hands are near the feet, and the arms embrace the thighs. It is good for preventing aches of the spleen and puts Kundalini in action. (The Gegnian Ascension Muñoz, Secretary of the Initiatic School of Bogotá, South America.)

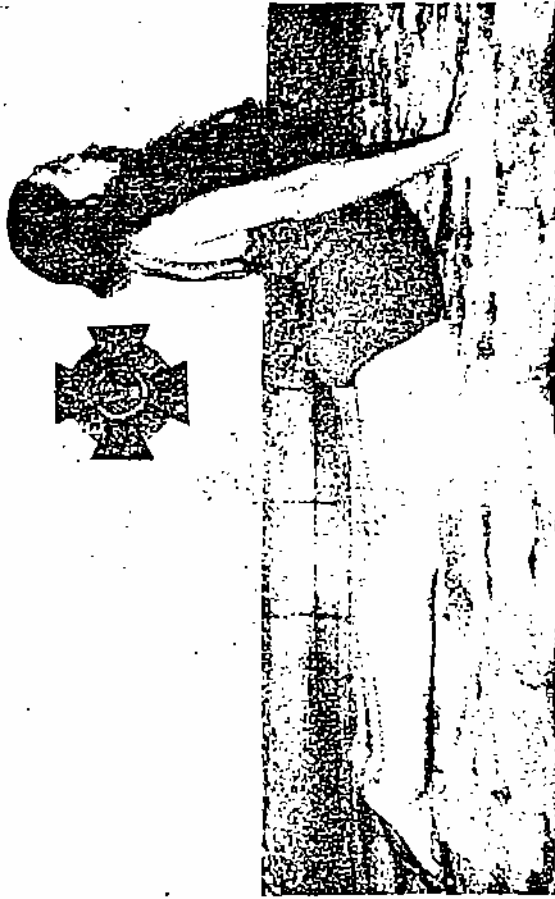


PLATE VIII. BHUJANGASANA: The posture of the cobra is performed by lying on the stomach, then raising the upper part of the body (the abdomen, or at least its lower part, remains on the floor) with the help of the arms. The arms should be as straight as two columns, supporting the upper part of the body vertically with the two palms on the floor, while the lower part of the body rests horizontally on the floor with the heels slightly separated, but with the big toes together. This asana is good for the heart and grants the assimilation of wisdom in the plane of whichever faculties are being developed. (Photograph of Carlely Cordoba, student of the U.G.B. in Cali, Columbia.)



PLATE IX. CHAKRASANA: This asana consists of making an arch backwards. After bending the body backwards, the student breathes slowly and rhythmically, always following the mechanisms proper for the asanas. This posture strengthens the back and the nape of the neck, and above all, it calms the excessive energies, giving a serene vitality. The concentration is made over the solar plexus with all the attributes that it implies. (The photograph of this asana shows the Danish student Edith Enna when she started the practice of asanas at approximately 50 years of age. She has been the representative of our movement in Denmark.)

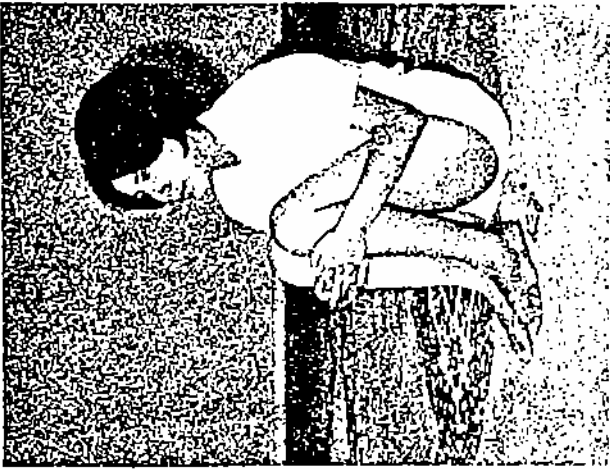


PLATE X. DAKSHINA-PAVANAMUKTA: Lying on the back, one holds one knee against the chest for a few seconds, then the other, and finally, keeping both knees against the chest, one comes up to a sitting position without the aid of the hands and finishes in the posture of pavanamukta (the knees against the chest, and the feet on the floor). This asana is executed in the observance of brahmacharya, and it also develops the faculty of mystical vision. (Photograph of Damiana Castillo Delgado, student of economics in the Universidad Villareal in Lima, Peru.)



PLATE XI. DAKSHINA-JANYASANA: Lying on the back, raise one leg until the knee touches the chest, pressing it with the arms just as in Vama Pavanamukta, but this time, instead of sitting down, the body remains on the floor. This position facilitates the control of sexual energy. The posture which we usually call Gomukha is called Dakshina-Janyasana by some yoghis, and they perform a variation with the leg extended on the floor and the other bent over the thigh; the arms are crossed behind the back as in Gomukhasana; this is why the posture is called Ardha-Gomukha, or half the full asana. (These asanas are presented by A. de Marulanda, a student of the U.G.B. in South America and by the bacteriologist GETULS Pety Moscoso Villareal, Missionary Director in the Republic of Panama, Central America, respectively.)



PLATE XII. DHANURASANA OR DHANURVAKRASANA: This is the posture of the bow. One begins by lying on the stomach and raising the thighs and legs to form an arch with the whole body, holding the legs with the hands and extending the arms above and behind the back without separating the knees. In this position, it is possible to execute a rocking motion to apply an abdominal massage to prevent constipation. This exercise is especially effective against obesity, which is very rapidly eliminated if care is taken to execute fully the rocking motion over the stomach, touching the floor with the chin, then touching the floor with the knees, and so on. The Dhanurasana is good for curing diseases of the liver and combating dyspepsia. If practiced only as an asana (without rocking but only as a posture, trying progressively to hold it for the longest possible time), it has the effect of opening the first two chakras. (Photograph of a student in Barranquilla, Columbia.)



PLATE XIII. EKAPADA-VRIKSHASANA: Standing on the right leg, the left foot is placed above the right knee, the top of the foot surrounding the right knee, and the arms are crossed over the chest (being careful to put the left arm over the right one when the left leg is bent, and in turn, the right arm over the left one when the right foot is bent). Generally, the next exercise is performed immediately, and it often has the same name; for this, one stands on the right leg while the left foot rests on the inner part of the right thigh, exactly in the middle of the thigh (at this point below the sexual organs, the heel presses certain internal tendons and the inguinal plexus of the Sacrum); both arms are at the sides of the body, the hands in mudra (three fingers extended and the forefinger bent under the fleshy tip of the thumb). The forefinger is touching the thigh near the knee, the elbows towards the inner part of the body, the forearms are facing the front. Of course, this asana may be executed on both the left and right sides. In such postures, one tries to receive, above all, the geomagnetic fluids of the floor through whichever polarity applies (at the beginning, one remains in this position for five, ten, and even fifteen minutes, and after several weeks, it may be prolonged for thirty, forty-five, or even sixty minutes). The legs are like two antennae which pick up the electro-dynamic forces of our planet all day long; nevertheless, it is sometimes beneficial to "charge" the body with only one polarity. This idea is seriously observed in the Yin and Yang of Chinese medicine, wherein the disturbed body is given the lacking charge or discharges the excessive energy. Hence, this asana is soothing or energizing, according to how it is used; standing on the left leg, the negative force is discharged (for persons who are very nervous), and on the right leg, the positive charge is received (for persons who are exhausted). (Getuls Rosa de Escobar in the Sanctuary of El Salvador and Gegnian Dolores Canales, of the Mission in San Salvador, posing in a temple of the ruins of Tazumal, El Salvador, Central America.)



PLATE XIV. GARBHA. This is the posture of the fetus. The two legs are bent in order to cross the heels behind the nape of the neck, and the two hands hold the ears, although they can also be placed on the floor. Of course, the half-position (Ardha-Garbha) may also be performed with only one leg behind the head, the other leg resting on the floor, the right hand over the left leg, and the left hand over the left knee. This asana achieves a magnificent self-massage for the cleansing of the intestines; it makes easier the movements of the bowels, increases appetite, and on the psychological side, it awakens the faculties related to the chakra Svadhistana. Some suggest performing this asana like kukutasana, but with the hands over the ears; in this case I think it is closer to the so-called Uttanakurmakasana (Guru Juan Victor Mejias, General Administrator of the U.G.B. In the other photograph, Ardha-Garbha, practiced by two students of a Yoga Institute of the U.G.B.).



PLATE XV. GARUDA: Posture of the Eagle. This is executed standing on the right leg with the left one twined around it; the arms are twined and the palms join as in a gesture of prayer. This asana strengthens the muscles of the thighs and combats sciatica, dropsy, and testicular inflammation. It develops the adrenal glands, promoting the faculties related to these endocrine glands; nevertheless, in the spiritual order, this posture acts in relation to the chakra Agna (the Sublime MAESTRE during his stay in Tibet practiced this asana with a special breathing exercise in order to maintain himself in a good physical form in the high mountains. This asana is generally practiced with a pranayama. The Sublime MAESTRE especially advised that it be executed with the bhastrika).




PLATE XVI. GOKILASANA: Sitting in Siddhasana, in samasana, or better still, in padmasana, the head is lowered to touch the floor, the hands are placed above the head, the palms at each side of the head, the face on the floor, the little fingers touching the floor, and all the other fingers touching each other; the elbows rest on the knees forming a triangle over the surface of the floor. The internal repetition of AUM is recommended in this posture, which makes Kundalini rise. In the Tibetan Ashrams, one learns how to melt the surrounding snow with this asana (even more simplified). The simplest position is executed by bending the knees with the legs separated and the toes together (the big toes touching each other), the elbows against the knees (the right elbow touching the right knee, the left elbow touching the left knee), the body rests on the feet (the buttocks rest on the heels, the head is put under what could be a little roof (hands open, palms facing inward) constituted by the triangle formed by the forearms and the fingers. Otherwise, instead of simplifying the Gokilasana, one may sit in padmasana, resting on the hands, the elbows near the body and the face on the floor. I was able to feel a very rapid warming of the body when I practiced this asana in the snowy mountains of the Himalayas. (A group of students of the Aquarian Mission in Mexico in the Sanctuary of Tlalpan, Mexico.)

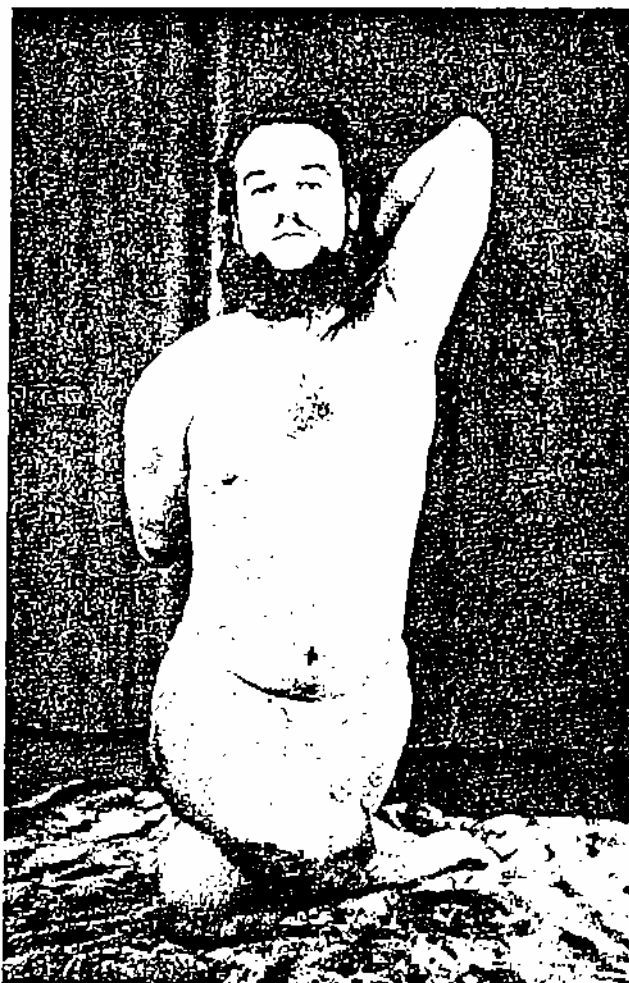


PLATE XVII. GOMUKHA, or the posture of the cow's snout. This is executed by crossing the legs, one over the other. One should always observe the proper crossing of the arms; the left one goes on top when the right leg is over the left, and vice versa. One sits on the ankle with the heel under the anus and the other one at the side of the body, the hands clasped together holding the four fingers of one hand with the four fingers of the other hand (the right thumb over the middle finger of the left hand, and vice-versa). This exercise is recommended for relief of rheumatism and hemorrhoidal neuralgia. We have studied, in the second category of the asanas, its development from the spiritual point of view and we still insist on saying that this asana is very dangerous because the concentration of the nadis occurs at the point of the central eye; nevertheless, it produces splendid results for the adepts who have been sufficiently well-instructed in Yoga Science. (Photograph of the Sublime MAESTRE.)



PLATE XVIII. GORAKSHASANA: This is practiced while sitting on the feet with the sole of one foot against the other. Both feet are united with the hands, and when the soles are tightly pressed together, the body is raised slightly in order to sit down on the feet, with the knees well separated, touching the floor. While the buttocks rest completely on the feet, the body is kept straight and Jalandhara-bhanda is practiced. Some yoghis recommend turning the feet backwards under the body (Kandapita, PLATE XXVII): instead of putting the feet under the sexual organs and the heels under the anus as in the first position, the feet are turned backwards, keeping the soles together, the toes towards the back (some put the toes under the base of the spinal column) and the heels are placed under the perineum; in other words, the heels are facing the front of the body and the toes point backwards. The Gorakshasana is, above all, good for preserving vitality and it produces extraordinary results in the seminal glands. Many Gurus advise this posture for Sublimation. (Shown is Guru Mejias, who accompanied the Sublime MAESTRE on the initial part of his pilgrimage to the Holy Mount Kailas and was then entrusted with the Mission to return to the Americas to establish schools of Yoga.)



PLATE XIX. GUPTA: Posture of the hidden sexual organs. This posture is performed sitting down, so that the left ankle is under the sexual organs and the right one rests on top of it; the hands are placed in the same way as the feet. Here the right hand rests over the left one and both rest on the right ankle, forming a small cup which is ready to receive the cosmic influences. (Group of students in the Aquarian Mission in the Central Temple of Caracas, Venezuela.)

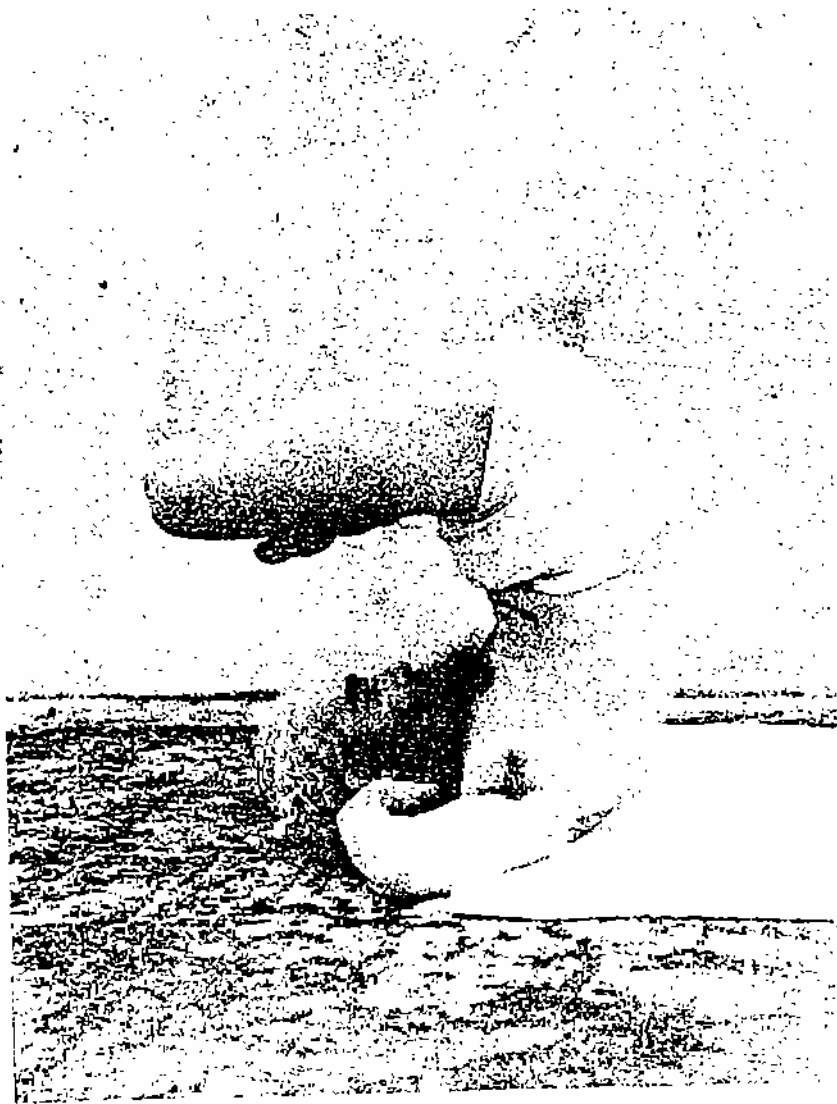


PLATE XX. (b) HALASANA: In its variation, Padma-Halāsana.
(Photograph of the Venerable Elder Brother, First Disciple
of the Sublime MAESTRE.)



PLATE XX. HALASANA: (a) Posture of the plough. Lying on the back, raise the legs straight over the head (both feet together) to touch the floor behind; the hands remain extended on the floor at both sides of the body. The position may be varied by placing the hands under the nape of the neck. After having held the asana for some time (slowly prolonging the duration of the practice of Hatha-Yoga), the knees can be placed on the floor close to the body until they touch the shoulders at both sides of the head, while the arms are extended parallel to the calves of the legs. This is called Karnapitasana. All this constitutes a wonderful exercise for the spinal column and the Sympathetic System, and it is a great relief for decalcification and for nervous diseases. Particular concentration is directed towards Sushumna. The faculties developed by this posture are in relation to the chakra Viccuddha. (Photograph of the Dean of the Initiatic Colleges, Venerable Sat-Arhat José Manuel Estrada, First Disciple of the Sublime MAESTRE and the first one to recognize the Mission of the Messenger (Meshi-ah) of the New Age upon his arrival in the Americas in 1948. The other variation is done by a student of Perth, Australia.)



PLATE XXI. HAMSASANA: Posture of the Swan. This position is also found among the exercises that I have recommended as warm-ups for the practice of the asanas. It is the physical-culture exercise explained in Figure XXI of the tables of exercises under the letter "c". Lying on the stomach, rise slowly, using the strength of the arms; the hands should be on the floor, the fingers turned inward and backward, the inside of the forearms directed toward the front, the elbows toward the body, and the arms straight and vertical. This asana gives peace and at the same time, physical endurance. (In this photograph is the Gegnian Tobias de Jesus Acosta, who has been Guardian of the Official Temple of the U.G.B. in Bogotá.)



PLATE XXII. HASTHA-PADAMANG: I have already given the explanation of this asana in the discussion about the preliminary exercises for the basic asanas (under the name Janusirasana). It is a very good exercise for one who has had a broken leg, and it can also be used to deter decalcification. It produces effects on the mental plane of Yoga and it purifies Sushumna, which is indispensable to start the perfect functioning of the Nadis. It also develops personal magnetism. (The MAHATMA CHANDRA BALA is shown in this photograph. During his worldwide public Mission, he performed up to 250 healings daily through the placing of his hands on the sick. In the Holy Ashram of El Limon, Maracay, Venezuela, he cured invalids, lepers, blind persons, etc., during the years 1948 and 1949.)

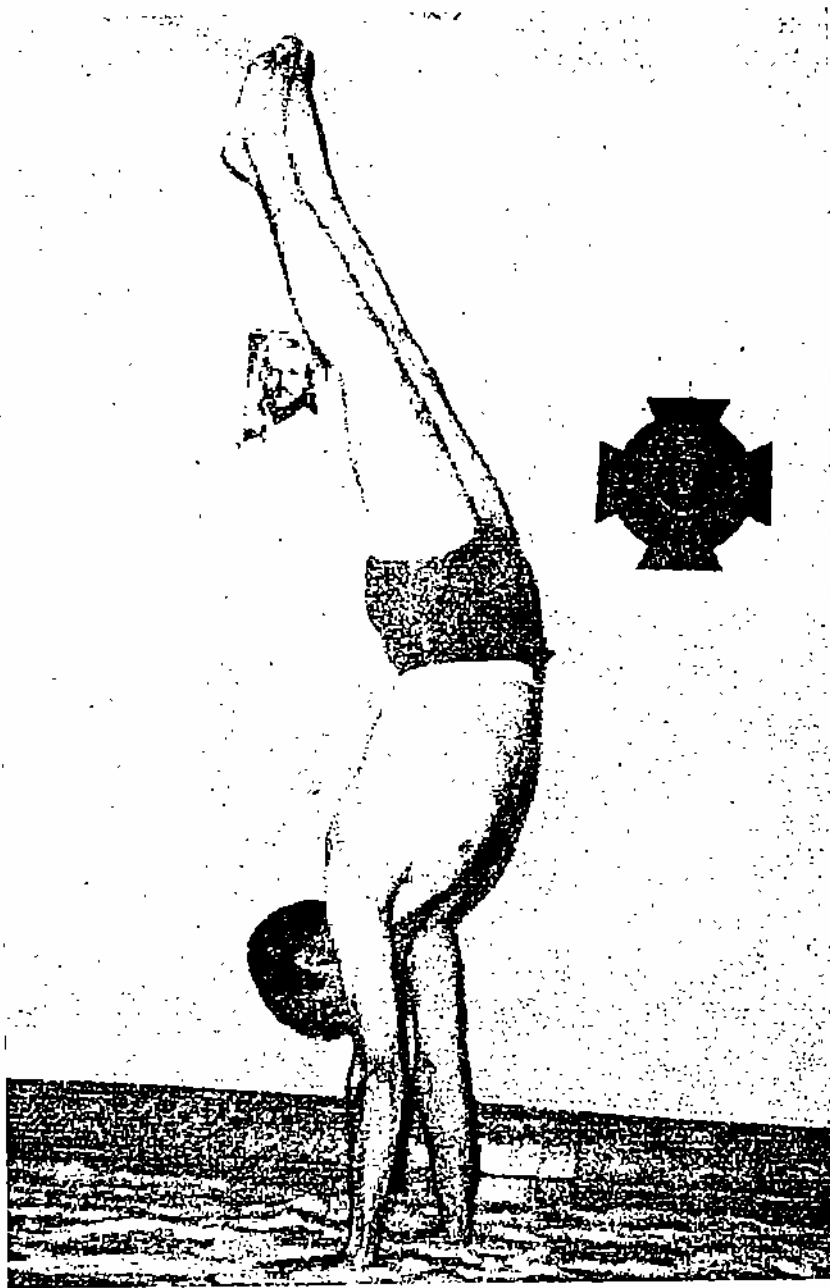


PLATE XXIII. HASTHA-VRIKSHASANA: This position is executed over the hands with the legs up in the air in a perfect vertical line. This asana heats one up rapidly and it should only be practiced when there is an absolute need to face very low temperatures or in special cases which can be determined by a Guru alone, or at least with the advice of a doctor who is familiar with the effects of Hatha Yoga. (Ramon Sarmiento, a student in Cali, Columbia.)



PLATE XXIV. JANUSIRASANA: This asana is almost identical to Hastha-Padmang; however, Hastha-Padmang is done with the foot under the body (the heel is in contact with the anus), while Janusirasana is done with the sole of the foot touching the inner part of the thigh. In the Janusirasana, the foot is held with the hands (not as in Hastha-Padmang, in which the toes are pushed forward while the big toe is pulled backward). Later, we shall see Paschimottana, in which both legs are straight while the ankles are held with both hands. Janusirasana is good for diseases of the bladder and it develops the solar plexus. (Photograph of Rafael Paez, a young student in the Aquarian Mission of San Cristobal, in the Venezuelan Andes.)

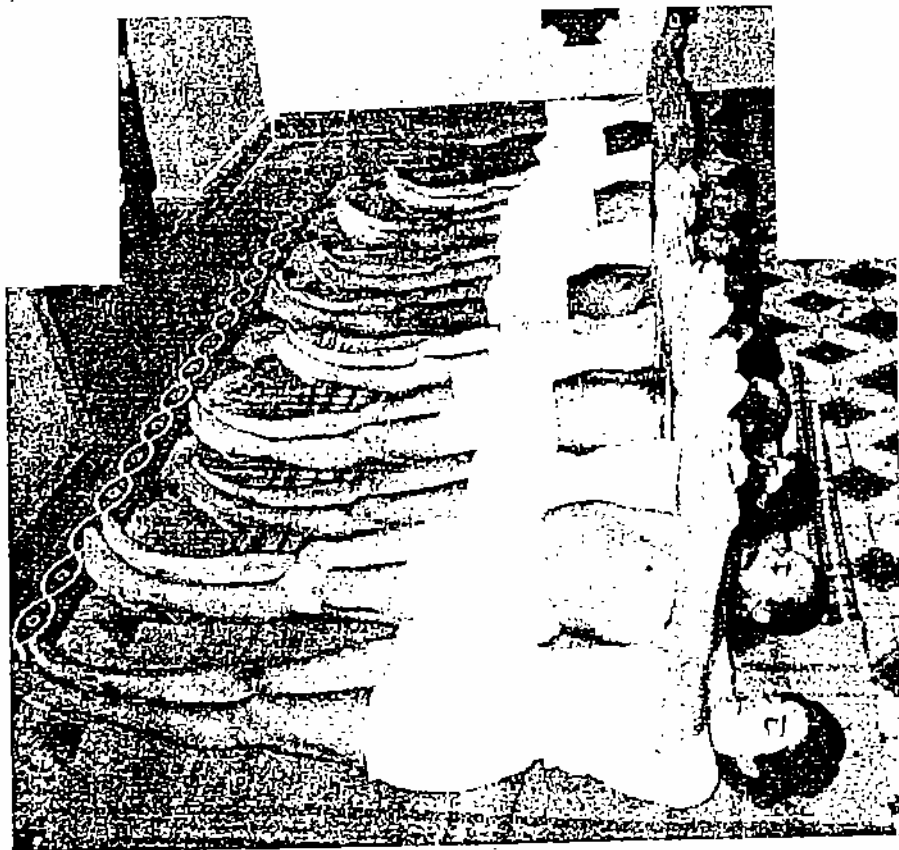


PLATE XXV. JESHTIKASANA: It is similar to Savasana, but with the difference that the hands are raised vertically over the head. This position is to be performed after the practice of asanas. The internal pronunciation of the OM may be added if the student is sufficiently instructed in the mantras in order not to produce altered vibrations, but if there is any doubt, it is better to refrain from this. It is an asana for relaxation. It is possible to produce different effects according to the explanation of the two polarities which are to be practiced (as in the case of Ekapadavrikshasana): the right arm is raised vertically in front of the body to receive the positive forces of the cosmic universe when the person feels depressed; likewise, the left arm is raised to discharge and become receptive to the charge of negative polarities of the atmosphere around us when it is necessary to calm the excess of energy that sometimes invades us. The former position stimulates and the latter diminishes excess energy. Either way, this asana moderates the organism. (The Very Reverend Gelong David Ferris Olivares, Fourth Disciple of the Sublime MAESTRE, Head of International Delegations of the U.G.B., with a group of members of the Organization in Cali, Columbia.)

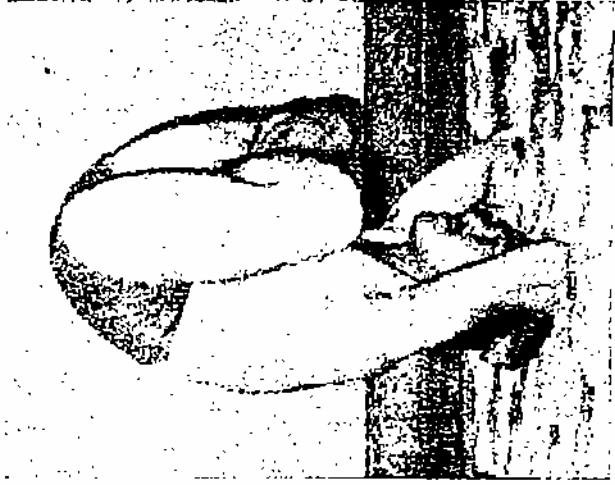
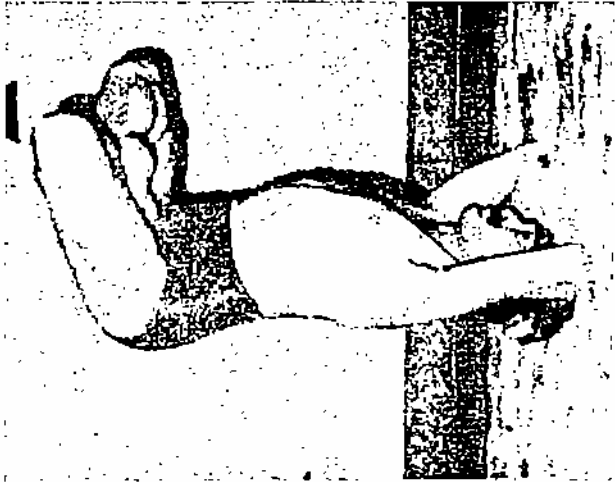


PLATE XXVI. KAPALIYASANA: When one is in Sirshasana with the legs crossed, it is called Kapaliyasana. In other words, it is Padmasana inverted. It is good for counteracting the effect of the bile and it develops the upper chakras when they are being opened; this asana cannot be practiced with good results if the chakras have not been enlightened previously. It is also executed by putting the knees downward close to the body. I usually advise my students not to practice this asana or any other which is made on the head. I do not consider these exercises very beneficial, particularly for Westerners. They are much better for the Easterners who are used to asanas from childhood, or for adepts of the black or yellow races who have different cranial formations. (Photograph of a student in South America.)

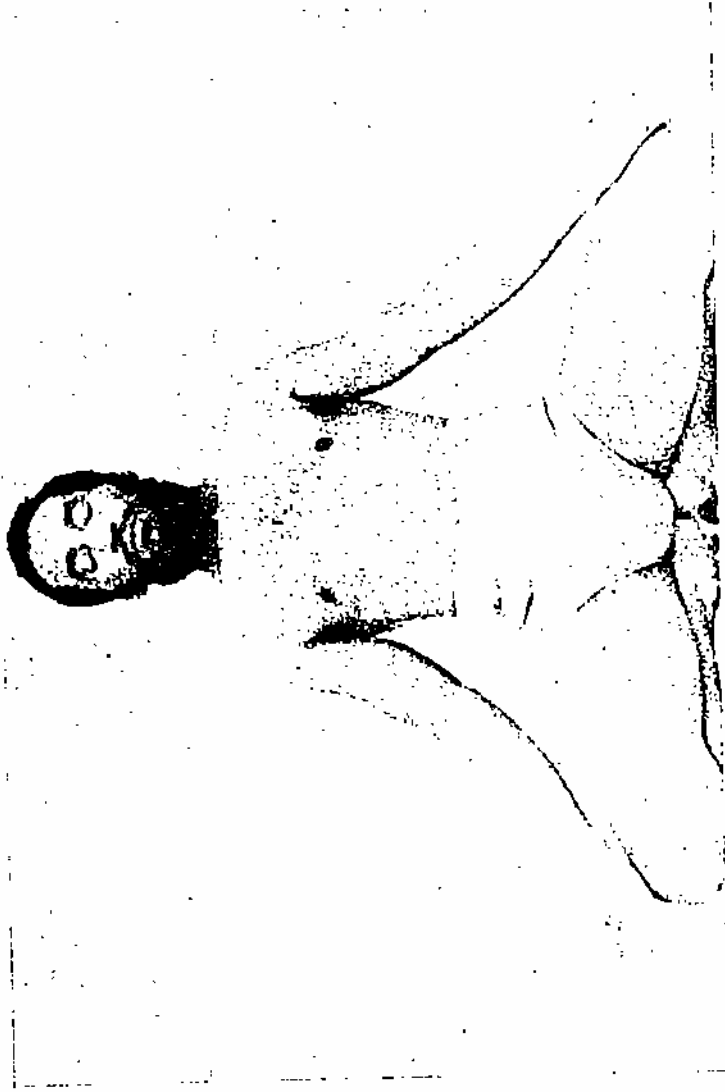


PLATE XXVII. KANDAPITA: This is the position to which I referred in PLATE XVIII, Gorakshasana, but in this case, the feet are turned backward under the body so that the toes are under the anus and the hands on the knees. Kandapita (the pressing of the bulb) is considered to be the asana which opens the knot of the medulla. (The General Administrator of the U.G.B., Guru Juan Victor Mejias.)



PLATE XXVIII. KARMUKHA: This asana is executed in Padmasana, holding the right toes with the right hand and the toes of the left foot with the left hand (the arms are crossed in front of the body). It develops the pituitary and its organic conditions. It should always be executed with a special technique, which is too long to be explained here. The instructions are given in our courses in due time. (Photograph of the Getuls Graciela de Delgado, who, as the leader of the Universal Great Brotherhood in her country, has developed an intensive beneficent and educational work among the children and the poor neighborhoods in Nicaragua, Central America.)

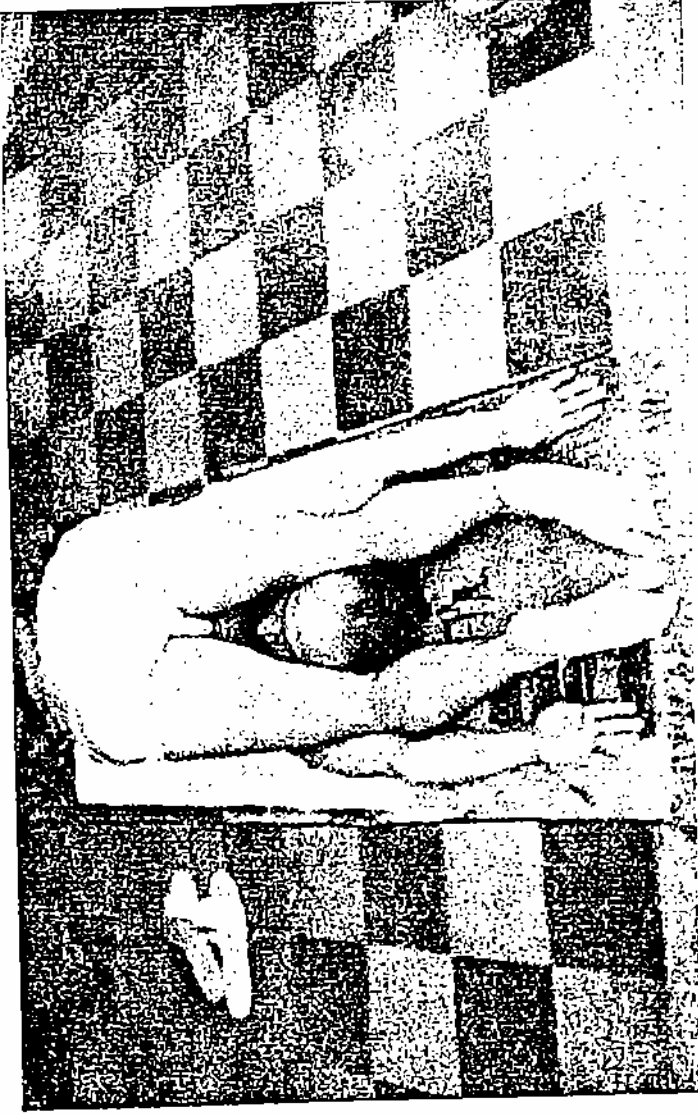


PLATE XXIX. KARNAPITA: Once in Halasana, the legs are bent until the knees touch the shoulders, the head being in the middle of both knees, with the arms extended on the floor, as I have explained in Plate XX (posture of the plough). (The Sub-Director of the U.G.B., Venerable Sat Arhat Professor Alfonso Gil Colmenares, who in 1948 completely forsook his work as a teacher to follow the Sublime MAESTRE. He experienced life in an Ashram and he also followed his MAESTRE in some trips, receiving later the task of fulfilling his cultural work of the U.G.B. At the present time, he is making a Missionary pilgrimage so that the word of the Sublime MAESTRE be known in all countries.

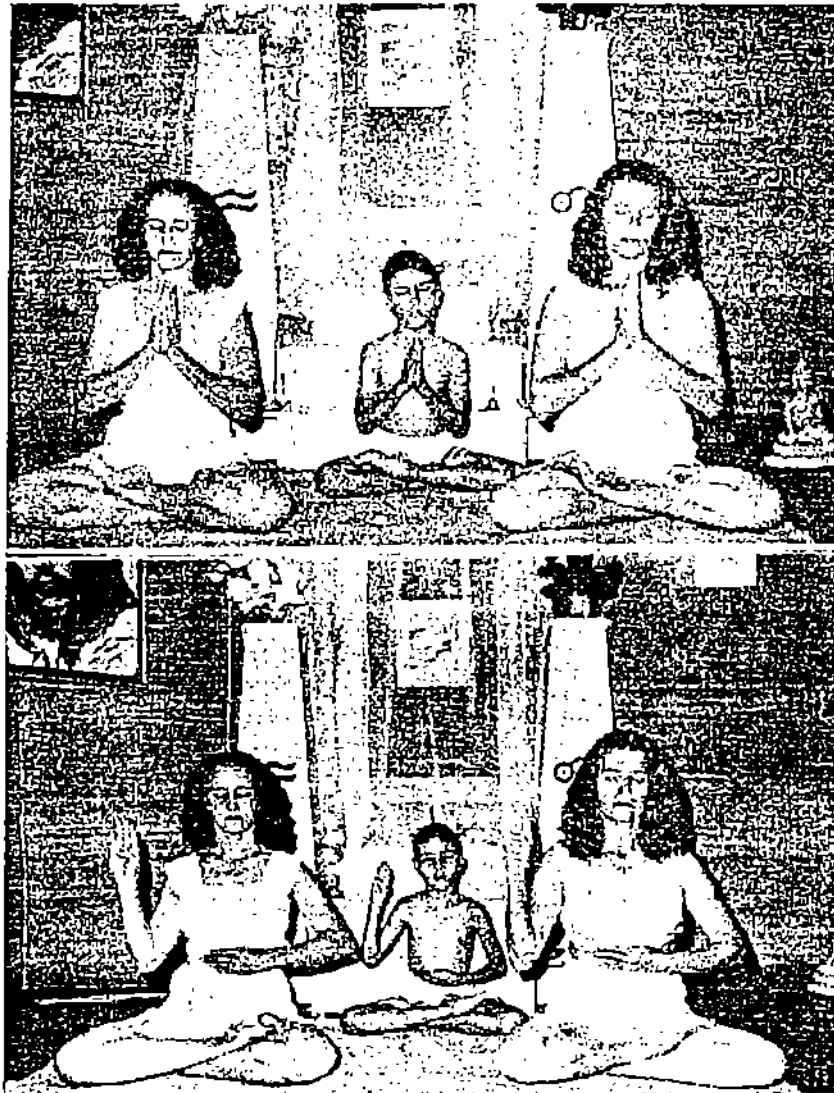


PLATE XXX. KSHEMASANA: This posture is principally executed by Bhakti Yoghis. In Siddhasana, the hands are put together in front of the chest and a prayer is made in favor of kshema (public welfare). Nevertheless, this asana develops the proper conditions of the chakra Anahata. By practicing this asana at least one hour daily during one or two years, a complete peace and emanation of a serene magnetism can be assured. There is also the variation with the Essene salutation of PAX of the Supreme Order of Aquarius. (In the Sanctuary of the Brotherhood House in Costa Rica, Getuls Hada Luz de Lake, director of the Initiatic School of Costa Rica, with her small son and a student of the Initiatic School.)

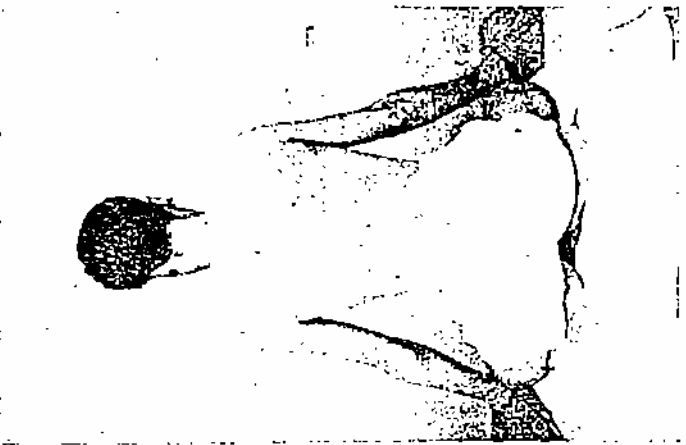


PLATE XXXI. KURMASANA: In this asana, the ankles are crossed under the body, putting pressure on the gluteal muscles. In other words, one sits on the soles of the feet, the right buttock over the left foot and the left one over the sole of the right foot. The hands are usually placed on the hips, but a mudra can also be taken. This position, called the tortoise, produces the unloosening of vibratory forces which are necessary to start the ascension of Kundalini. It is also a posture for isolation from the external world. (Hernando Guerrero, student at the Headquarters of the U.G.B. in Caracas, Venezuela.)

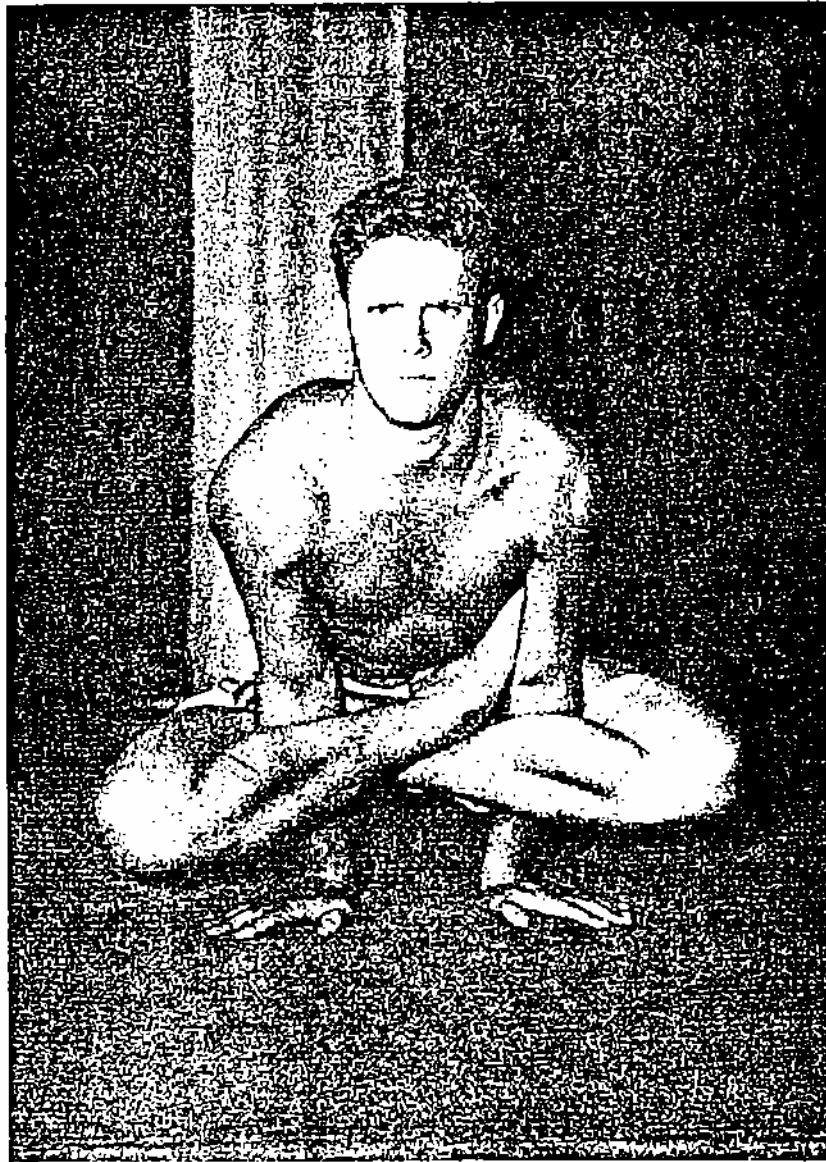


PLATE XXXII. KUKUTASANA: Posture of the cock. In Padmasana, the arms are put in between the thighs and the calves of the legs, maintaining balance on the hands. This posture is recommended for laziness: it purifies the nadis, strengthens the muscles, and it is used to prevent nocturnal emissions. This position produces more or less the same results as Utthidapadmasana (position of the elevated lotus) mentioned in the first category of the 12 basic positions (second posture). (Harvey Smith, first student of our Institution in Perth, Australia.)

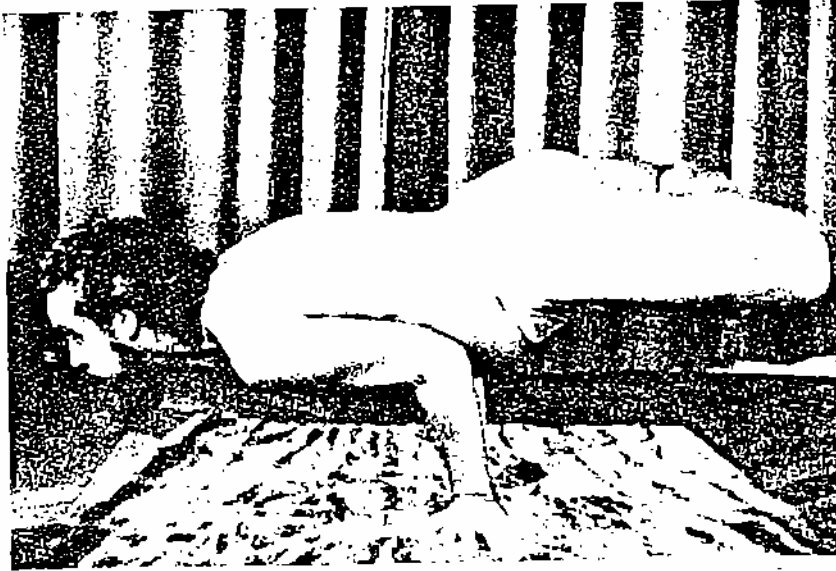


PLATE XXXIII. (a) LOLASANA: This is executed in Padmasana, inclining oneself a little forward in order to acquire a completely horizontal position, being supported by the fore-arms with the hands extended on the floor. I have presented this posture in the second category of the basic series for development, for the illumination of the chakra Manipura. It strengthens physically, gives energy and resistance with a special feeling of self-confidence. It is good against all disorders of the abdomen, the liver, the stomach, etc. While executing this exercise, the contraction and dilation of the abdomen may be practiced in order to produce a self-massage, which is very beneficial. From the psychic point of view, this asana rapidly gives the power to cure, which proceeds from the magnetism of the solar plexus, as well as from the tips of the fingers. Spiritual qualities are developed as well, in a concrete sense, with an entire intellectual, as well as intuitive, understanding. This is a very beneficial asana which I would like to emphasize, but only after the student has practiced all the other postures, because this position requires an enormous internal work of purification. This position is only an exercise which is quickly mastered with practice and does not present externally any particular difficulty, especially for men who have had training in physical culture or athletics, but the work is primarily internal. I cannot enter into detail about the mechanics of this asana; the special procedures of each one of the asanas will always be given in due time to each particular disciple in order not to throw the teaching to waste. One should not overlook the fact that Hatha Yoga permits the acquisition of powers which may be misused by those who are not well-prepared. There is no point in trying to undertake a study of Magic here, but let us merely say that Lolasana is a particularly powerful posture. See the variation on the next page. (The Sublime MAESTRE, Universal Illuminator of the New Age of Aquarius.)



PLATE XXXIII. (b) IOLASANA: A variation presented by the Sublime Mahatma Raynaud de la Ferriere.



PLATE XXXIV. MAKARA: The Sea Monster. Lying down on the stomach, the head is elevated resting on the hands, the elbows on the floor, the big toes together and the heels separated. This asana increases physical strength (principally energetic) as well as mental power. It is a great help for meditation, and above all, for the reception of telepathic messages. (The Getuls Matilde de Izaguirre with some members of the Initiatic School in Honduras.)

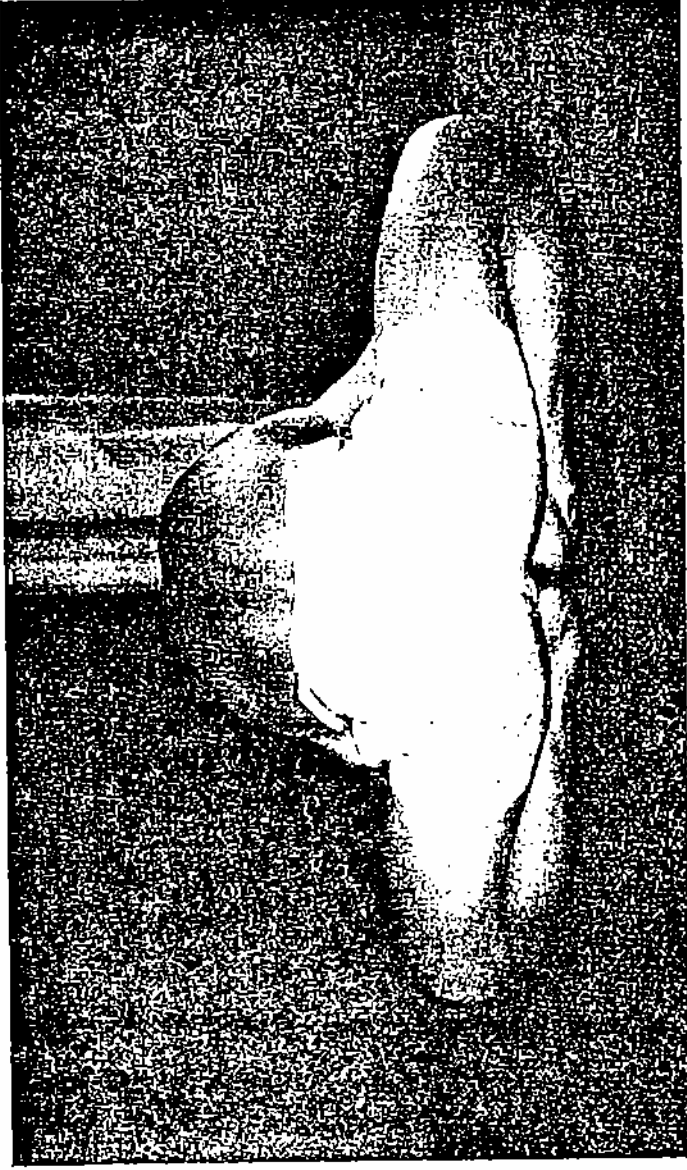


PLATE XXXV. MANDUKA: The frog. Sitting down, the calves of the legs are placed a little behind the thighs so that the feet touch the lower part of the body. The heels touch the buttocks, the toes are under the anus, and the legs are spread to the maximum by pressing the knees and pushing them backward so that the thighs form a straight line from one side to the other (from the left knee to the right knee). The body is bent forward and the head is placed between the hands. Like Gorakshasana or Kandapita, this asana preserves the vital energy and transforms seminal matter into spiritual seed.

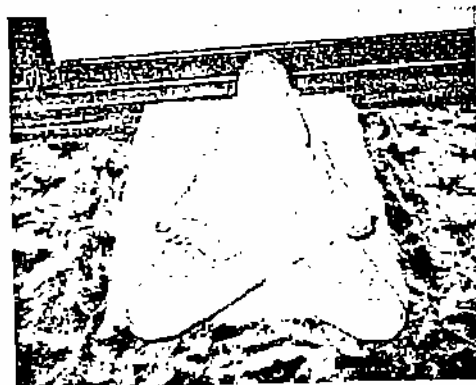


PLATE XXXVI. (a) MATSYA: The fish. In Padmasana, one lies on the back, touching the floor with the head and making a slight arch in the lumbar zone, the hands holding the feet. This exercise may be started in half lotus, and holding only one foot with both hands while the other foot remains under the body, or at one side of the body as in Virasana; a variation may also be executed by pressing the right foot under the body with the left hand and holding the left foot with the right hand. These asanas cure asthma and chronic bronchitis. Matsyasana is good, above all, for the illumination of the chakra Anahata. See a variation in the next page. (A young student of Bogota, Columbia, making the Matsya and two of its variations.)



PLATE XXXVI. (b) MATSYA: Variation Ardha-Matsya (Photograph of the Sublime
MAESTRE.)



PLATE XXXVII. (a) MATSYENDRASANA: The posture of the Great Doctor Matsyendra, this asana increases virility, removes the accumulation of fat in the articulations and cleanses the vertebrae. This position is explained in the second category B (superior octave) of the 12 basic asanas as the first position for the development of Muladhara. The right foot is on the groin and the left arm behind the body as if it were to take hold of the ankle. The right hand holds the big toe of the left foot, which has been crossed over the right knee and rests on the floor. See variations in the next three pages. (Photograph of the sublime MAESTRE.)



PLATE XXXVII. (b) MATSYENDRASANA (variation): ARDHA MATSYENDRASANA. The right foot is on the groin, while the right arm passes behind the back and reaches between the left thigh and the side of the body in order to take hold of the toes of the right foot. The left leg is bent near the back and the left arm is extended under the left calf in order to take hold of the toes of the left foot. The head is turned toward the right shoulder. (Photograph of the Sublime MAESTRE.)



PLATE XXXVII. (c) MATSYENDRASANA (variation): A beautiful variation, advised above all for women, because it is a very aesthetic position. Our Danish representative, Miss Edith Enna of Copenhagen, poses here with graceful movements in this asana, which is less difficult than Matsyendrasana, but renders almost the same benefits.



PLATE XXXVII. (d) MATSYENDRASANA (variation). Some simplify this asana by bending the right leg on the floor (without putting the foot on the groin) at one side of the left thigh. The left leg is elevated until the left foot is put behind the right knee (as in the complete posture), the left arm is bent behind the back and the right one passes in front of the left knee and rests over the right knee. (Consuelo Luzardo, a young Colombian actress, student of the Universal Great Brotherhood, presenting two variations.)

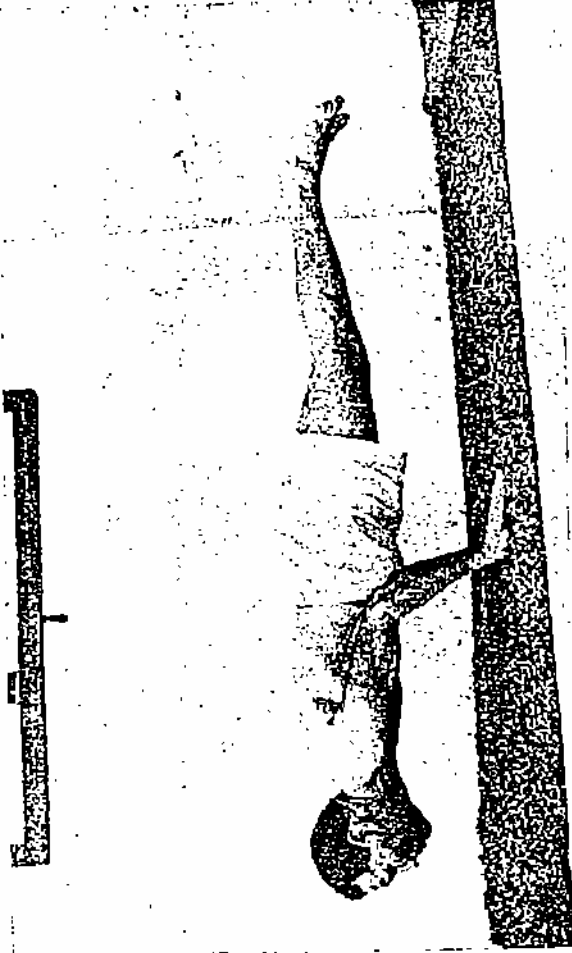


PLATE XXXVIII. MAYURASANA: The body is supported in a horizontal position by both arms with the strength of the hands. This position is generally assumed by resting on both knees with the legs separated, the toes touching each other and the hands extended on the floor with the fingers in the same direction as the body; the wrists face forward and the body is bent slightly forward in order to utilize the force of the forearms in rising. To establish the balance, the elbows are placed at both sides of the solar plexus and the legs are extended slowly until they are completely straight, forming a line from the head to the toes. The head should be slightly raised. Mayura (the peacock) cures poisoning, chronic gastric disorders, diabetes, and hemorrhoids. This posture of the peacock illuminates the chakra Manipura and develops the faculties of this center, just as Iolasana, which is the same exercise, but having the legs crossed in Padmasana instead of being straight. (We have in this photograph, taken in 1951, Juan Victor Mejias, who was a Getuls at that time, when he accompanied the MAESTRE in Perth, Australia, during the worldwide tour of the latter through the five continents. Later, he was told to go back to Venezuela to start the construction of the Central Temple in Caracas.)

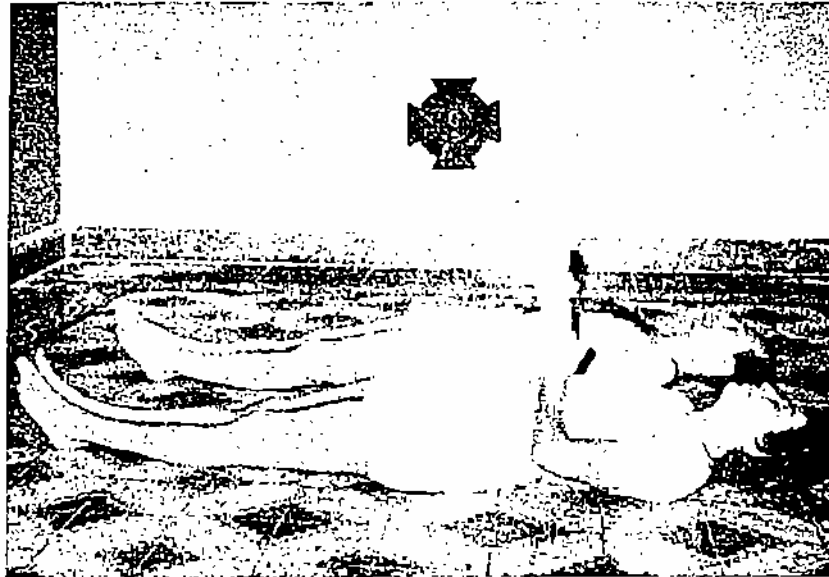


PLATE XXXIX. MRITASANA. This is the same posture as Savasana (lying on the floor), but this time with both hands together over the chest. This posture of prayer is sometimes called guru namaskar, in other words, posture of salutation to the guru. In this position, one starts rising gently, the hands following the length of the legs until they touch the toes; then one returns to the initial position with an equally slow motion until the back rests again on the floor, and the exercise is then repeated several times. This is a very beneficial movement for the abdomen and the genital organs. It is principally used by bhakti yoghis. (Photograph of Humberto Marulanda and the architect Lyda de Borrero, members of the U.G.B. in Cali, South America.)



PLATE XL. MUKTA HASTHA VRIKHASANA: Resting on the head, one leg is extended vertically while the other one is bent on the thigh, the hands with both palms on the floor. Some yoghis cross their arms over the chest and put their hands on the hips and remain balanced on their head without any other support. All these inverted postures offer the same results, and as I have already mentioned, they are not recommended for those students of the white race. (Ramon Sarmiento, student of South America, who presents it only to warn other students not to use it.)



PLATE XLI. MUKTASANA: This asana has been presented in the first category of the 12 basic asanas as the sixth position (see Baddhayoniasana, PLATE V) but the feet are at the sides of the thighs. The liberated posture, as it has sometimes been called, is good for the contraction of the base (mula bandha), which is practiced to transmute the excretive seminal energy and send it to the upper region. This asana vanquishes old age and illuminates the chakra Agna, as we have already seen, giving new and numerous faculties; nevertheless, this exercise is very dangerous if it is executed without the correct preparation. (The MAHATMA CHANDRA BALA.)

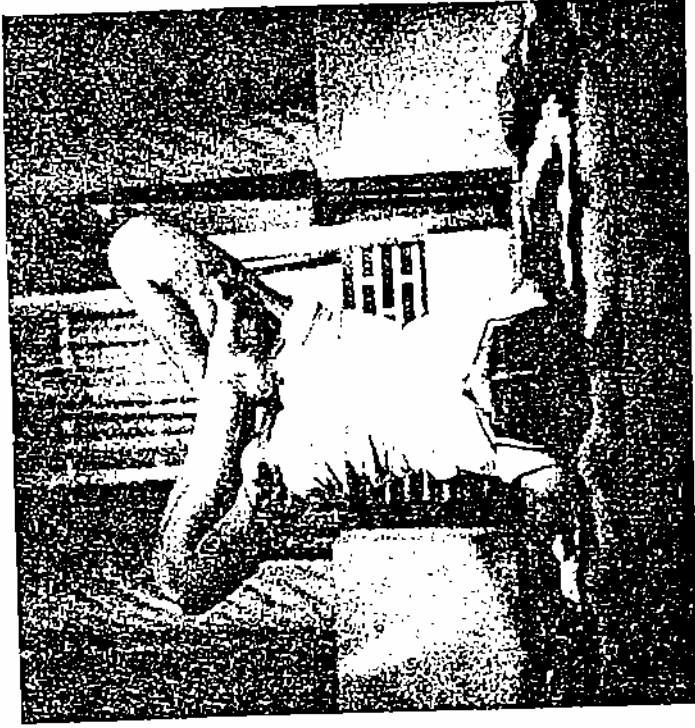
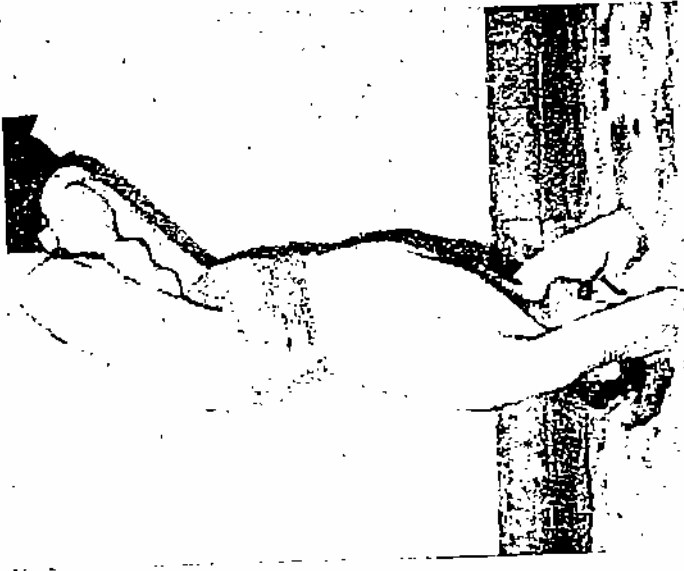


PLATE XLIII. OORDHAVA PADMASANA: The lotus in the air. This is different from Kapaliasana, in which the legs are crossed (in Padmasana) and the knees directed downward near the body and held in the position of Sirshasana (over the head); in this posture, the legs are also in Padmasana, but directed upward, the knees becoming the summit of the position, and the body is therefore completely vertical. This asana improves memory and is beneficial against spermatic discharges. It is advisable to drink milk or fruit juice after its execution. (A student in South America presents this asana and the Getuls Rosa de Escobar of El Salvador, Central America, shows a variation.)

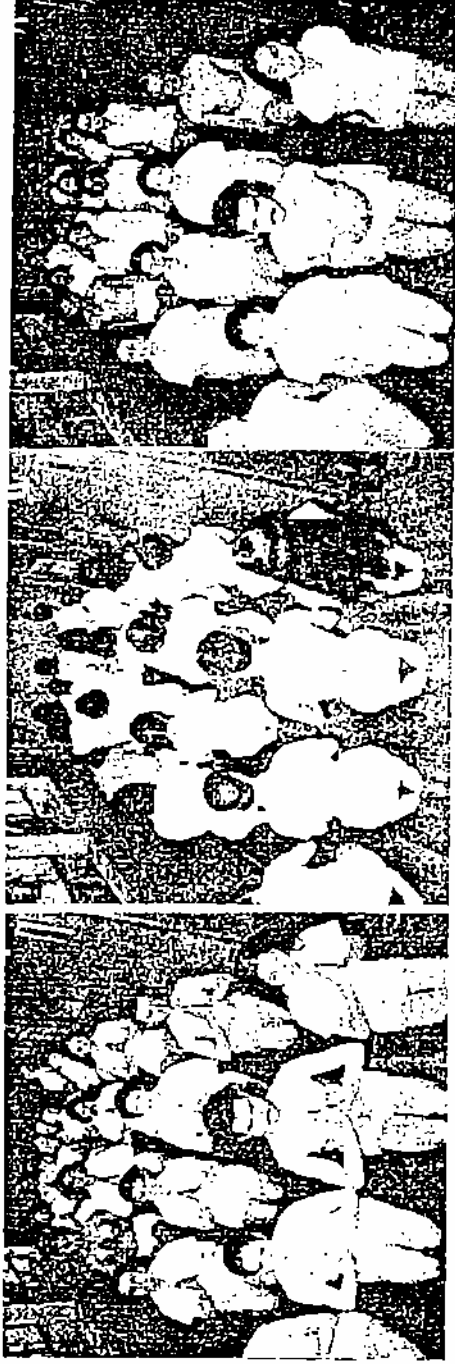


PLATE XLIII. PADADIRASANA. Sitting down over the heels (the toes may be extended backward or forward, which constitutes two variations) with the hands united over the chest as if praying, in the Anjali Mudra. Some yoghis perform the variation of this posture by placing the hands over the heels, the knees on the floor, and the body in a completely vertical position. Because of its simplicity, this is another asana for the bhakti, inana, and raja yoghis. In all systems of the subdivisions of Yoga, it does not matter which one, the asanas always constitute the first discipline, even if they are simple postures and are executed for a short time. For example, a raja yoghi who is inclined more especially to metaphysics, mental activities, etc., should execute at least a minimum of rhythmic breathings and postures, and should observe other rules of Hatha Yoga. (A group of students in Bogotá, South America.)

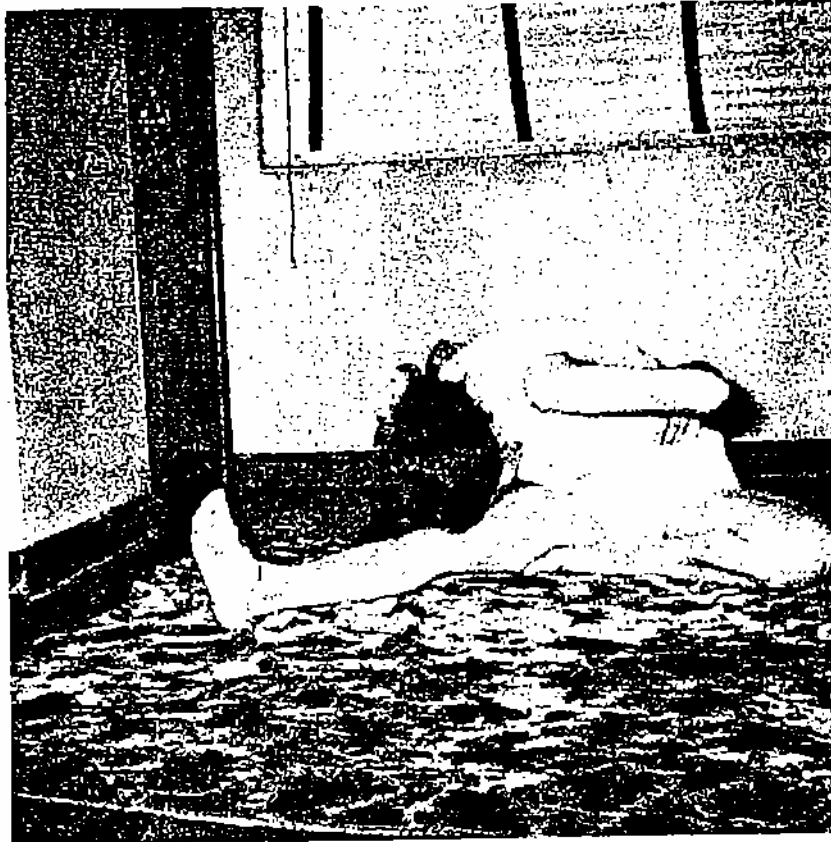


PLATE XLIV. P ADAHASTHA: This is the same posture as the Has-
tha Padamang, but with the hands on the hips. As we have al-
ready seen, it is advisable for the development of sushumna,
for purification, and for serenity. (see Paschimottasana)



PLATE XLV. PADMASANA: Position of the Lotus. We have talked a lot about this position, which constitutes the basic exercise of Hatha Yoga and has been so popularized that it is at present almost the emblem of Yoga. It is the basic asana for spiritual experience. (The Mahatma Chandra Bala, Sat Guru RaYnaud de la FerRIere, during his pilgrimage to the East with the turban and the langotee of the Yoghis.



PLATE XLVI. PADANGUSTANA; This is executed in the same way as Ardha Baddha Padmasana, which was presented in the series of the 12 basic asanas, but instead of placing the hand on the knee, a Mudra is made with the thumb bent over the nail of the little finger and the three central fingers extended upward. I generally practice Padangustana on the opposite side of my body from Ardha Baddha Padmasana; that is, in Padangustana, I bend the left leg over the right one, and in the Ardha Baddha Padmasana (plate IV), I rest the right foot over the left thigh. Padangustana may be varied by putting the right foot at the side of the body (at the external part of the thigh), just as in Vajra and Baddhayoni, but in this case, with only one foot placed this way. I am sorry to have presented only the simple position (with the heel under the anus), which is, nevertheless, the most adequate to execute a movement of internal self-massage with the contraction and relaxation of the abdomen. This position is beneficial for the prevention of spermatic discharges as well as for the sublimation of the Ojas Shakti toward the brain. (The SAT GURU appears here. The variation is presented by the Getuls Lulu de Esquerre, Assistant of the Coordination of Literature of the U.G.B.)

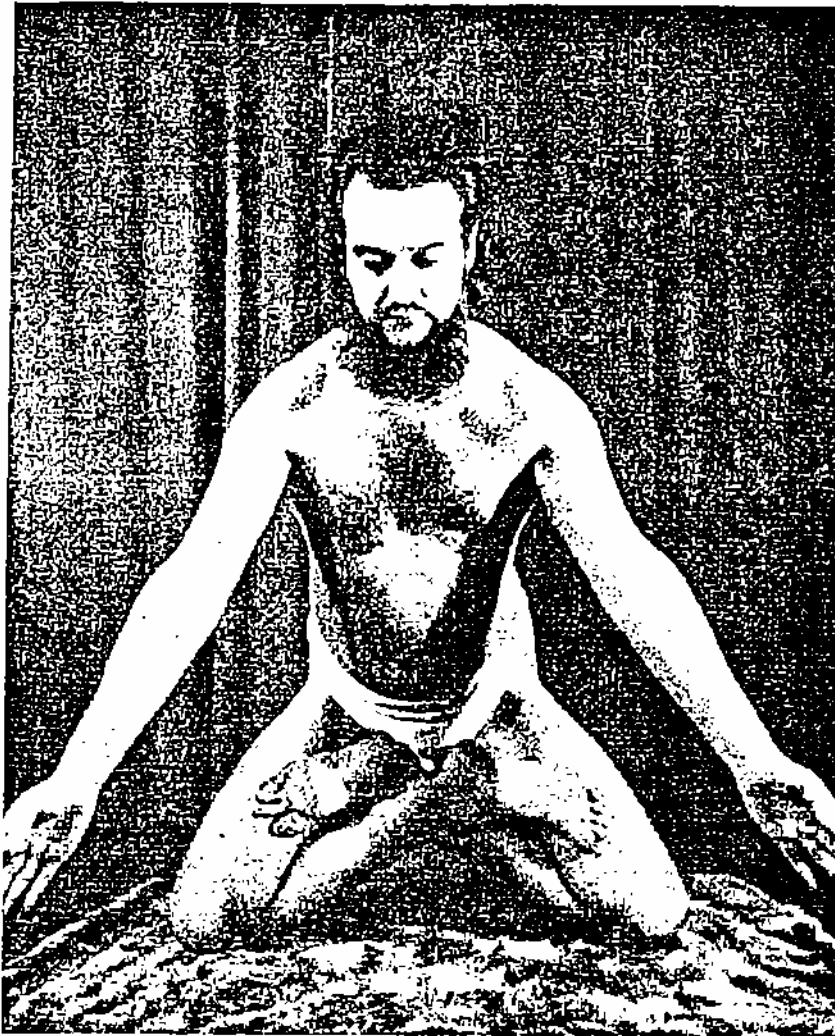


PLATE XLVII. (a) PARVATA: The mountain. This has been explained in the basic series; it can also be done with the arms extended in the air. I prefer to transmit it with the hands in the traditional mudra, just as I received it myself from a Guru in Tibet. Some students in India put themselves only in vajra with the hands in the air and the palms in front of one another. It has been said that this asana should be performed while meditating on Shiva, but in Tibet, we do not employ these types of meditations; instead, concentrations are done without any reference to deities (at most, perhaps, concentrations might center on the natural forces). This is why this asana is practiced identifying oneself, for example, with a well-known mountain, such as one of the Himalayas, or better still, Mount Kailas. It offers the wonderful experience of the internal ascension, of a pilgrimage, of the bija-shakti. See the variation on next page. (The Sublime MAESTRE, Universal Illuminator of the New Aquarian Age.)

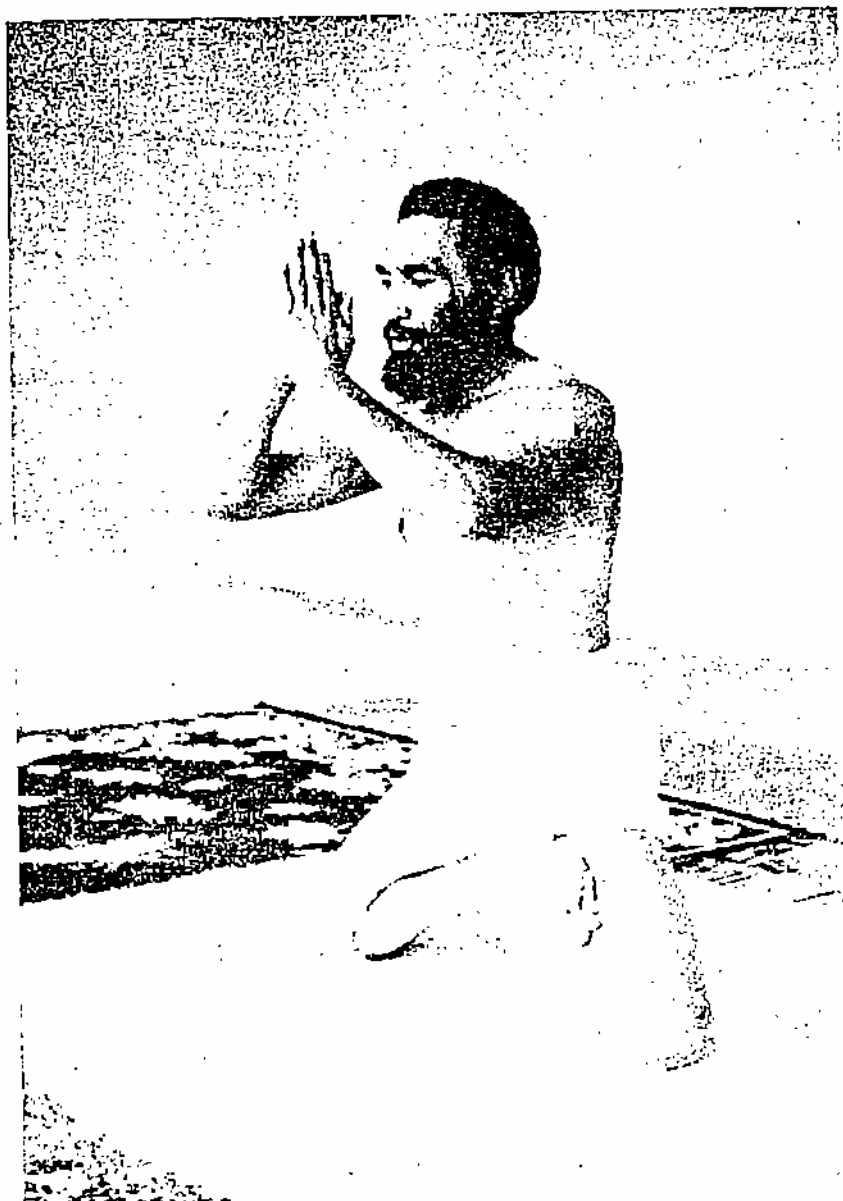


PLATE XLVII. (b) PARVATA: Variation presented by Guru Mejias.



PLATE XLVIII. PARYANKASANA: This is almost the same as Supta Vajrasana, because the feet are directed toward the outer part of the body, but in the Paryankasana, the toes of both feet touch under the hips and the knees are completely separated. The arms are extended on the floor at both sides of the body. It is a position of relaxation. (Photograph of Rafael Paez, a student of the Aquarian Mission in San Cristoba, Venezuela.)



PLATE XLIX. (a) PASCHIMOTTANA; or Ugra asana. This is the posture of the one who rises toward the West, or the terrible. Both legs should rest completely straight on the floor, the head on the knees, the hands holding the ankles. Of course, ardha (the half-posture) can be done with only one leg, holding the ankle with both hands, or with one hand on the hip and the other foot bent near the extended thigh. (We have already seen the similarity between Janusirasana and Hastha-padamang.) It is beneficial for the circulation of the blood, digestive disorders, intestinal parasites, etc. This exercise can also be performed while standing up; then it is called Padhahastha. With the legs vertically straight, the body is bent until the nose touches the knees and the fingers touch the toes. It is usually practiced with a special breathing control, according to the instructions received by each chellah and according to the case of each one. See variations in the next two pages (Pictures of the Gagnian Pepa Linares, a student in South America).

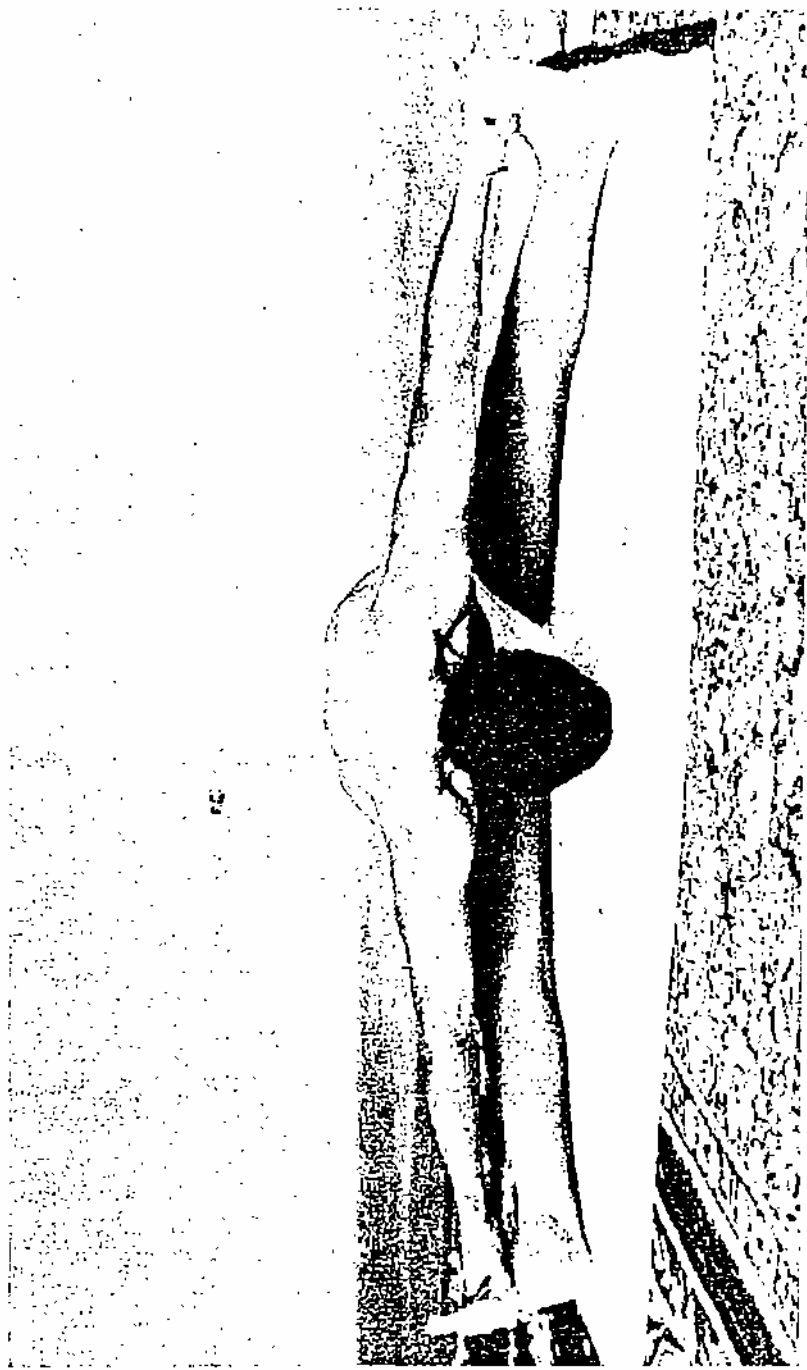


PLATE XLIX. (b) PASCHIMOTTANA or Ugra-asana. A variation presented by Guru Mejias.



PLATE XLIX. (c) PASCHIMOTTANA or Ugra-asana. A variation by Luisa de Lehman, member of the U.G.B. and an actress on Venezuelan television.



PLATE L. PAVANAMUKTA: This posture, which facilitates the brahmacharya, is performed by sitting down and pressing the knees against the chest, with both feet together. (Estela de Tobon, student in South America.)



PLATE LI. PASINI-MUDRA: This is sometimes called Nidrasana. The back rests on the floor, the two legs come underneath the arms, which are extended on the floor with the palms downward. It is an asana for the illumination of the chakra Anahata. (Harvey Smith, Disciple of the Mahatma Raynaud de la Ferriere, whom the Master charged with the spreading of Yoga throughout the Australian Continent. Centers of the U.G.B. have been established in Fremantle, Perth, Melbourne, Sidney, and Brisbane.)

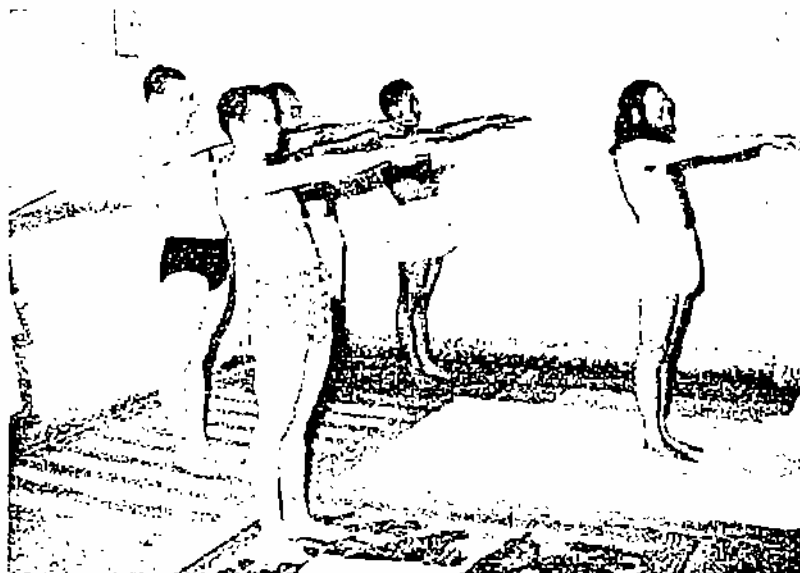
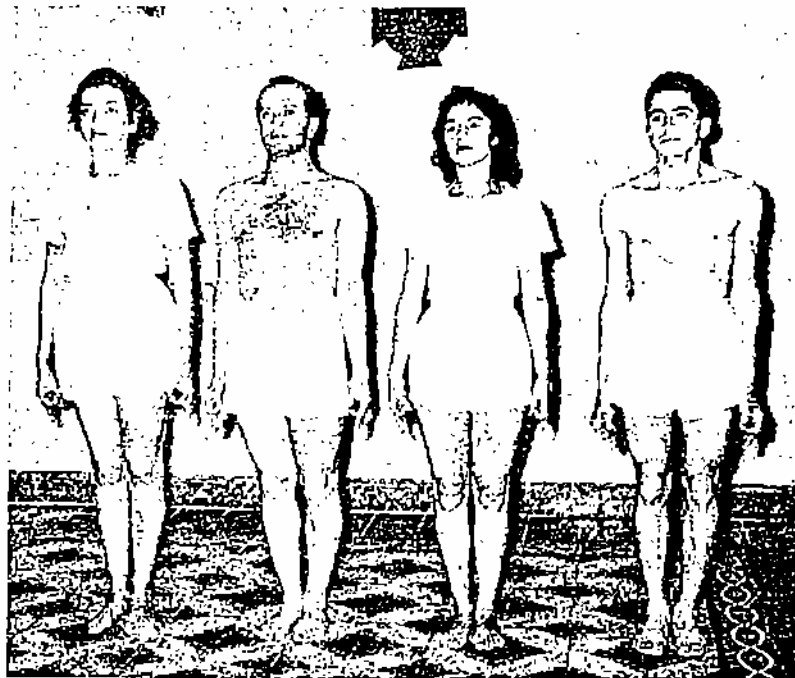


PLATE LII. POORNA-PADASANA: This is a very simple posture, because it consists simply of standing in a firm position on the floor with the arms extended alongside the body in a mudra. The variation is made as a preparation to pass from standing asanas to ones such as Vajra, Supta Vajra, etc. (Two groups of students in South America. In the second group we see the Venerable Sat Arhat Alfonso Gil Colmenares.)

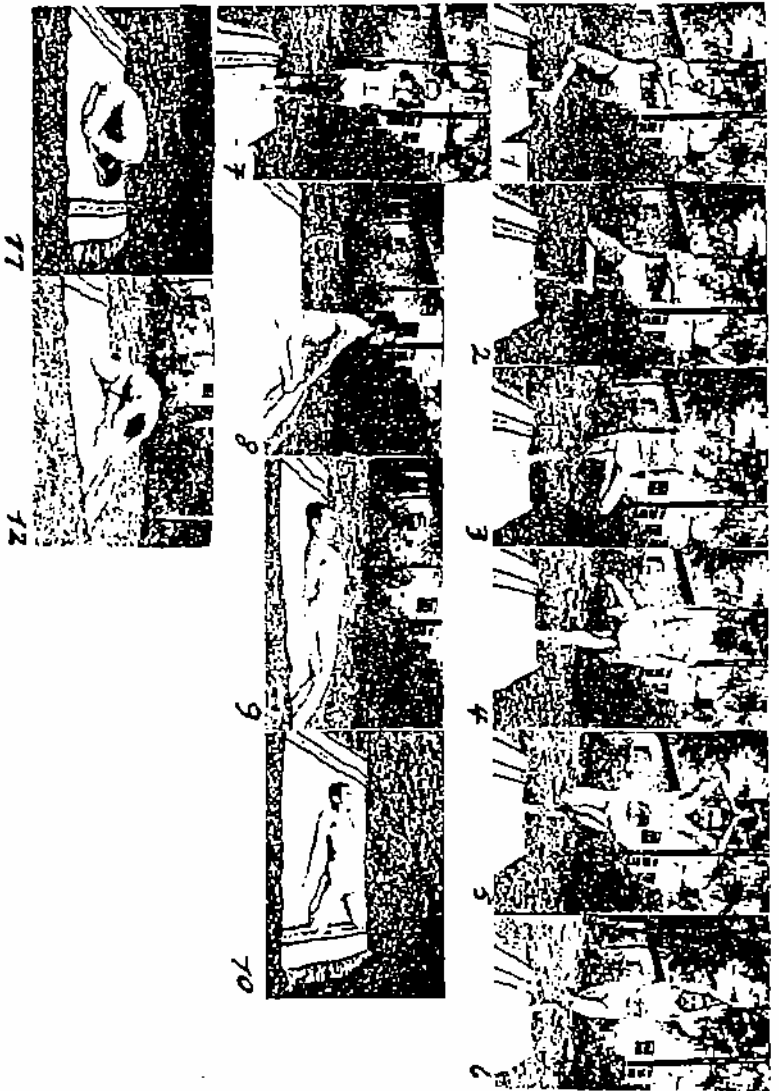


FIGURE 53 (a)

The asanas (postures) are practiced in the Ashrams and Temples of the U.G.B. according to an order which is determined by a Guru for a group or for a particular chellah. This order also follows the continuity of the asanas. (Photographs of one of the series presented by Rafael Estrada Valero, member of the Mission of the Order of Aquarius in Mexico City.)

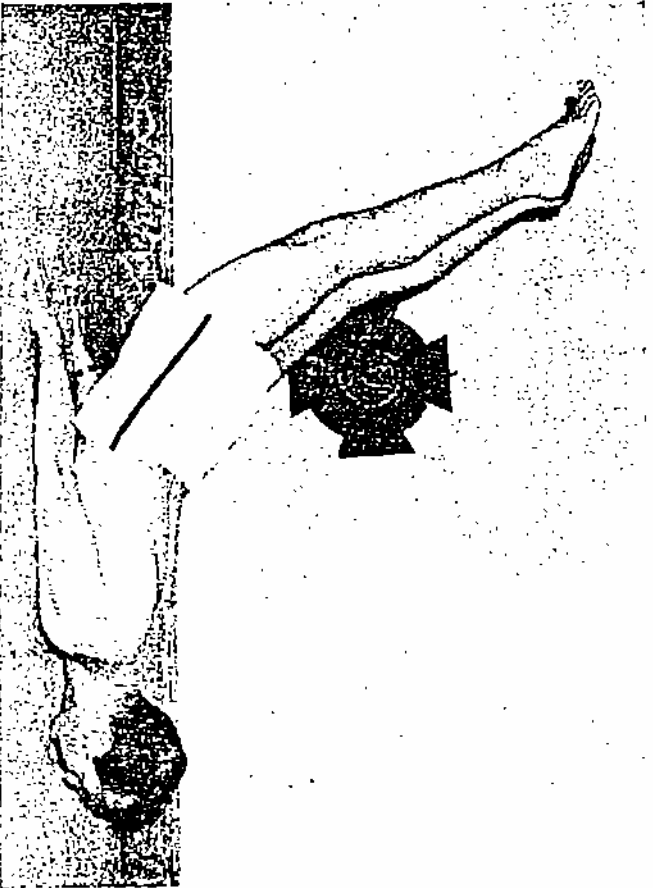


PLATE LIII. SHALABHA: The locust. Lying on the stomach, the legs are elevated together while both arms are kept at the sides of the body, the palms flat on the floor; this exercise demands enough strength to remain in the posture for some time, especially if the legs are elevated in a perfect curve from the higher part of the thighs (which should not touch the floor) up to the tip of the toes. It is an excellent posture for the abdomen and physical strength in general. It is beneficial to practice it after the posture of the cobra (Bhujangasana), and also to practice 5 or 6 times along with it the exercise of physical culture as marked in the corresponding chart under No. XXI (a, b, c) on page . (Humberto Marulanda, member of the Pre-Initiatic School in Cali, Columbia.)

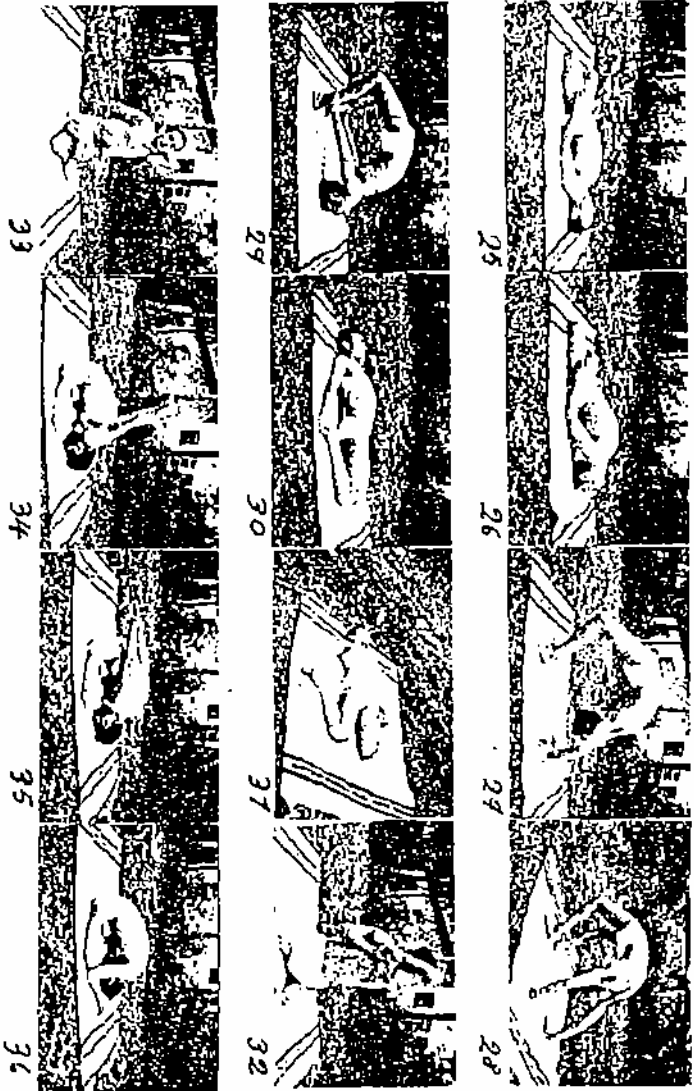


FIGURE 53 (c)



FIGURE 53 (b)

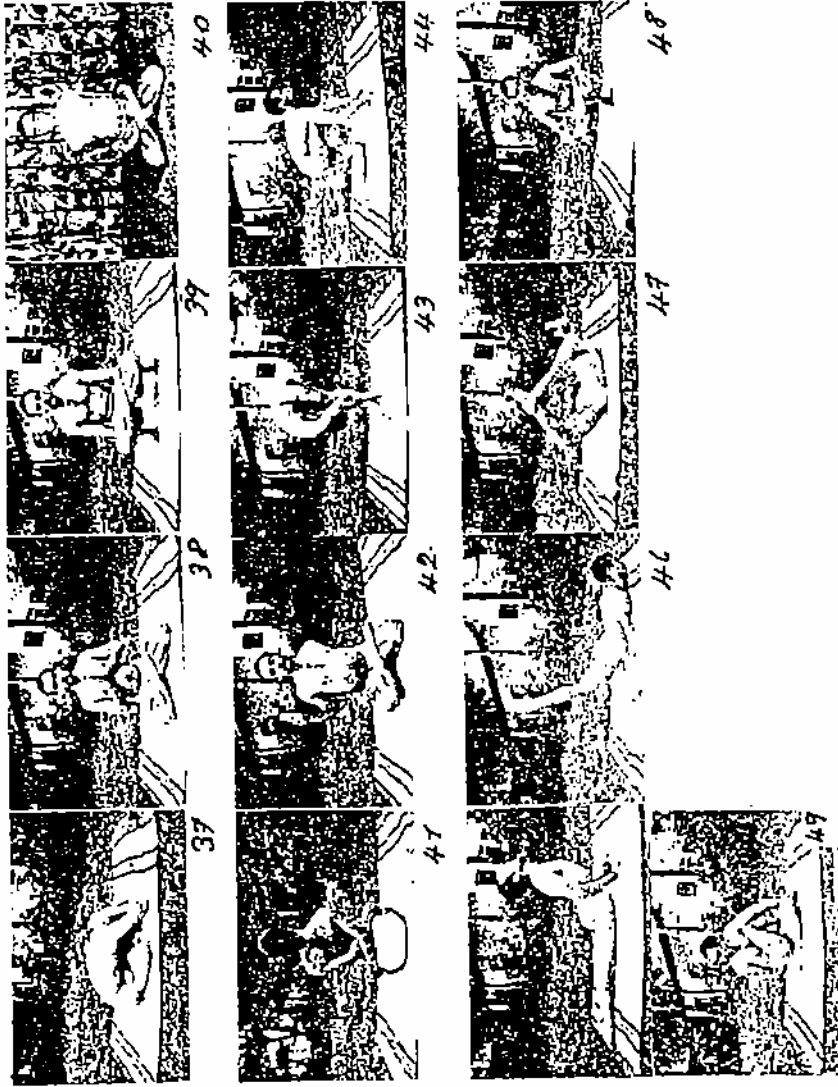


FIGURE 53 (d)

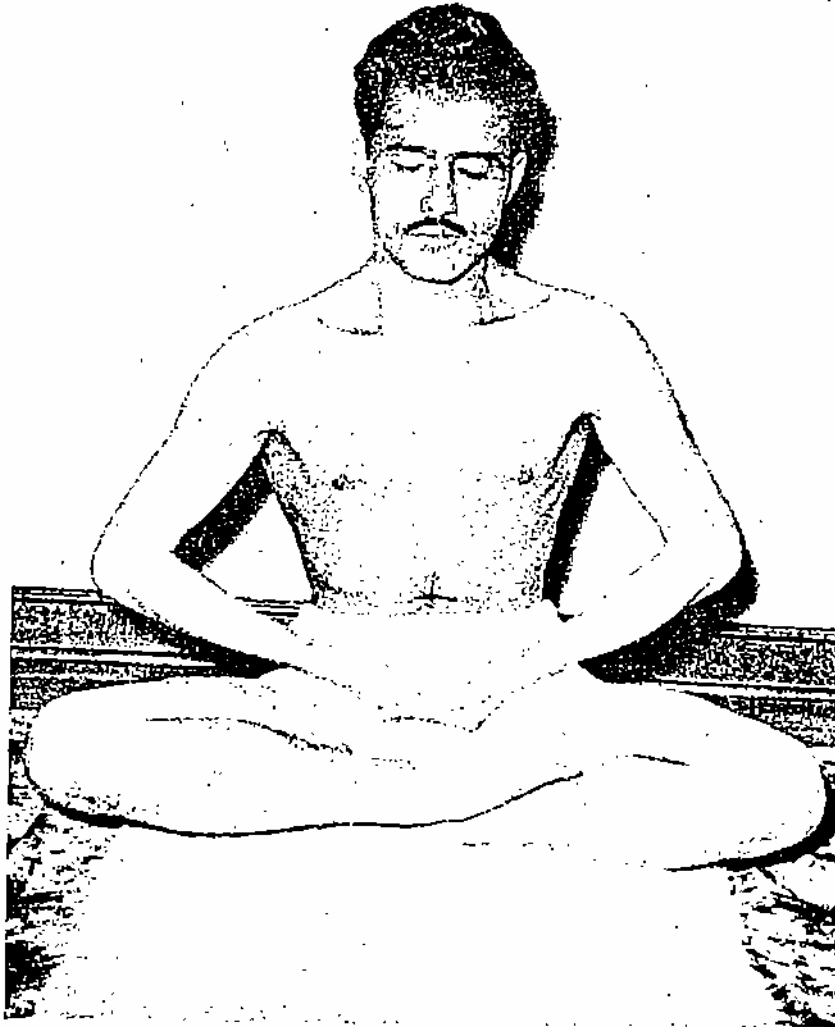


PLATE LIV. SAMASANA: Attitude of equality. The ankles are joined with the knees well separated and touching the floor; the hands unite over the feet in the form of receptivity (the position is practiced following the masculine or feminine days, as I have previously explained). It is a posture for meditation. (The Gegnian Telesforo Linares, Director of the School for the Children of Shoe-shiners of the social services of the Universal Great Brotherhood in Bogotá, Colombia.)

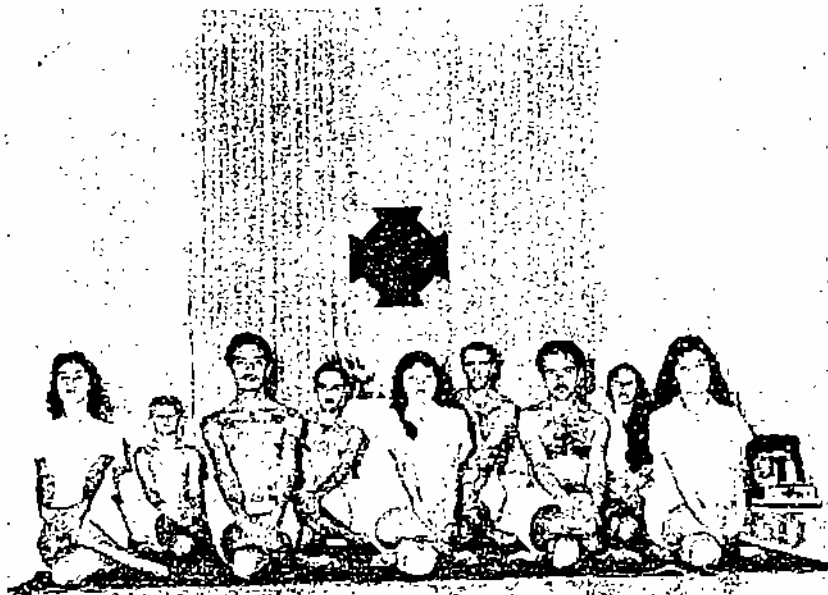


PLATE LV. SAMKATASAN: This is a dangerous posture which sometimes has been called the posture of suffering. Just as in Muktasana, the legs are crossed, though one does not sit on the heel as in the 12th position of the basic asanas. Samkatasana is executed while sitting down on the floor with both feet at the sides of the body (right foot outside the left thigh, left foot outside the right thigh). Of course, both feet touch the floor, and the arms, instead of being crossed behind the back as in mukta, remain over the knees (left hand over the right hand when the right leg is predominating, and vice-versa). It is an efficient posture to combat lumbago, and in respect to the mental plane, it has dangerous effects if one is not sufficiently trained in this kind of asana. We have already seen the danger in the case of the posture muktasana, which offers the same results as samkatasana mentioned here, and the faculties and consequences that it engenders are identical. (A group of students in the Central Temple of Caracas.)

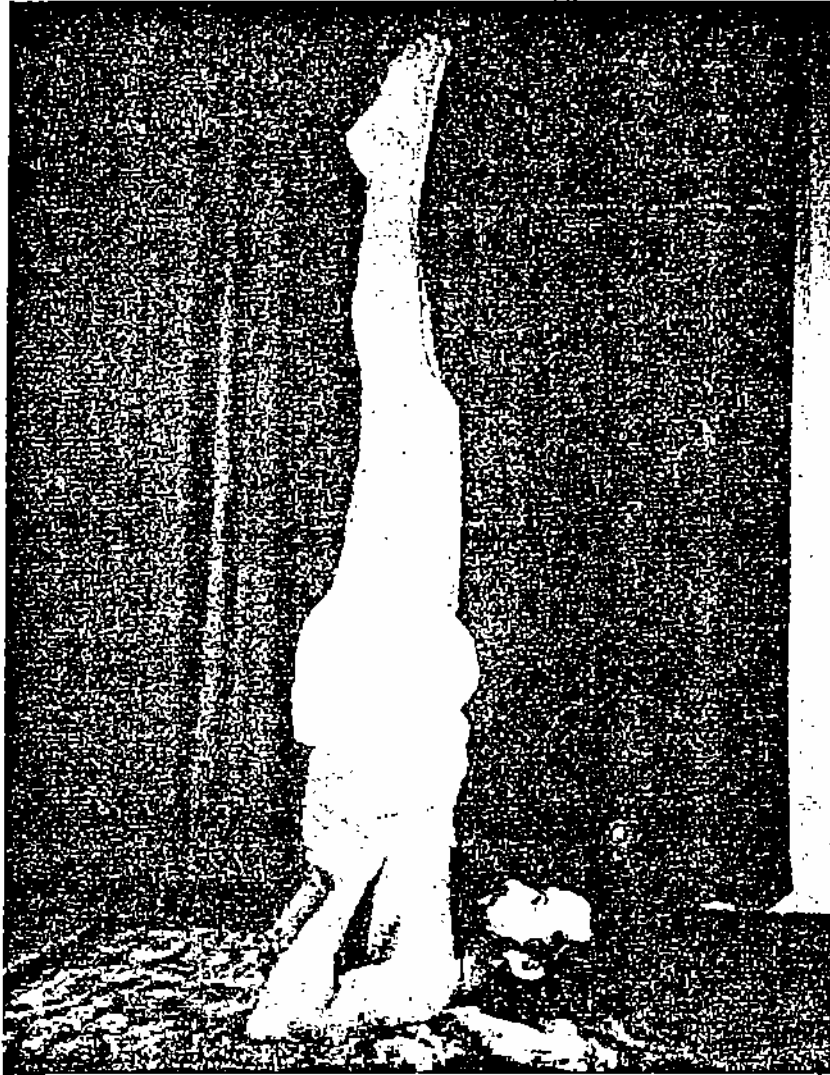


PLATE LVI. (a) SARVANGASANA: Posture of all the members. The nape of the neck and the shoulders are on the floor. The legs are straight overhead, as I have already described in the 5th position of the second series of the basic asanas. It is good for the thyroid, neurosis, gonorrhoea, ovaries, and de-calcification. It must be executed with the bandhas mentioned in another part of the text, for its psychical effects. See the variation on the next page. See the Subject Index. (He... the Mahatma Chandra Bala.)



PLATE LVI. (b) SARVANGASANA: The variation Padma-sarvangasana, presented by the Mahatma Raynaud de la Ferriere.



PLATE LVII. SASANGA: Keeping both knees together (with the toes extended), recline the body backwards until the head touches the floor; the area of the kidneys is arched with a curved movement and the hands rest on the soles of the feet (some leave the hands on the thighs). This is an asana for the development of the chakra Anahata. (Ligia Bohorquez de Linares, member of an Initiatic School in South America.)

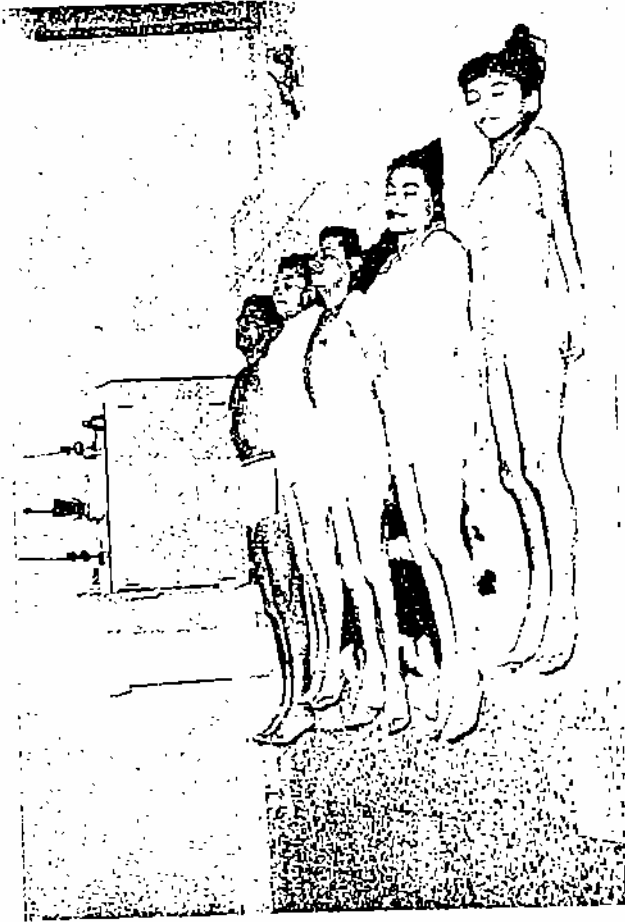


PLATE LVIII. SHAVASANA: Posture of the corpse. It is performed by lying on the back with the hands on the floor and the palms facing upward. We have seen how we can charge ourselves positively or negatively as needed. This is a typical asana of rest. It is executed at the end of the exercises to relax the muscles, focusing step by step: first on the feet, the calves of the legs, the knees, the thighs, etc. We imagine that little by little the body starts to go to sleep, that nothing is felt, that there is no pulsation of life in the nerves--complete abandonment; little by little, one concentrates on this calmness, spreading it through all the organs and parts of the body, through the chest, the neck, the face, the whole head (everything has been relaxed), keeping in mind but one final image (for example, of an animal herd disappearing on the horizon), and slowly one puts aside this idea in order to create a void in the mind and abandon oneself for at least one minute, relaxing all the organism into total rest. (A group of members with the Getuls Rosa de Escobar in the Sanctuary of San Salvador, Central America.)



PLATE LIX. SIDDHASANA: The posture of the triangle. Each foot rests between the calf and the thigh of the opposite leg.) In samasana, the feet are merely crossed and the ankles touch each other). The hands rest over the knees and the forearms are extended with the elbows toward the interior of the body in order to present a smooth surface to the exterior, symbolizing the two upper sides of the triangle; the legs on the floor form the basis of this triangle. Of course, the knees rest firmly on the floor. This asana confers very rapidly the powers (siddhis) if it is practiced in perfect condition for twelve hours daily (after a YEAR, more or less, of general practice of the other asanas, and of preparation in special disciplines); it is said that it makes it possible to attain Samadhi. This posture is not recommended for married people and should only be practiced by them as an exercise (one hour daily as a maximum) and not as a method of perfection, which demands a preliminary asceticism, not convenient to the state of those under conjugal duties. (The Sublime MAESTRE during the practice of one of the 9 different pranayamas.)



PLATE LX. SIMHASANA: The Lion. One foot is under the body and the other presses the sexual organs; the backs of the hands rest on the knees, the extremity of the forefinger touches the extremity of the thumb, and the other three fingers curve slightly, the palms upward. This posture awakens Kundalini and develops rapidly the faculties of knowledge. (Victoria French, student of the U.G.B. in South America.)

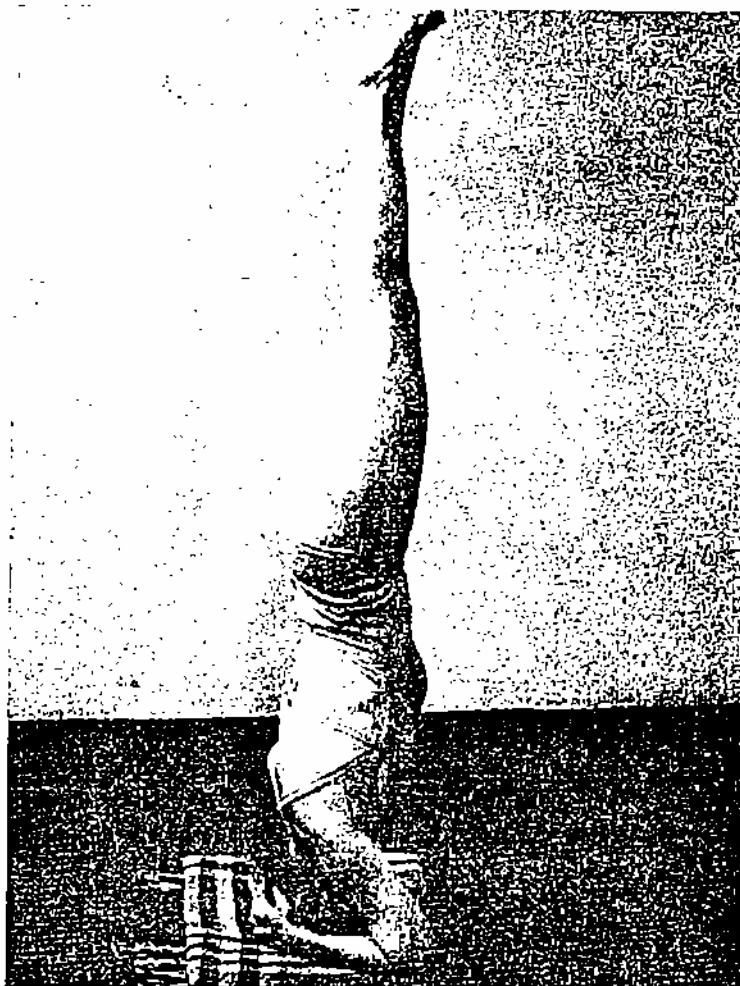


PLATE LXI. SHIRSASANA: The Headstand. It has already been stated that this is not advisable for those who suffer from lung troubles, heart murmur, or insomnia. I have already given my opinion about all the positions on the head: I never suggest them to my students and I take no responsibility for those who desire to try this experience. I have seen too many disorders arise from this exercise, which nevertheless is beneficial for counteracting troubles with bile and fevers, and it can help those who have the necessary prudence and knowledge to practice it correctly. It is advisable to take in plenty of milk and butter after having practiced it. Care should be taken not to bathe before or after this exercise, or to lie exposed to the air, and no special breathings should be practiced either. (Of course, a shower should be taken before all sessions of Hatha Yoga in general.) This asana should only be practiced under the direct supervision of a Guru (4th degree of SUPERIOR INITIATION). (A Yami of the Universal Great Brotherhood, a female practitioner of Hatha Yoga, executing this asana at the age of 50.)



PLATE LXII. STHIRASANA: Unalterable posture. While sitting down over the left foot, the right leg is bent, a little more than in the half-lotus, the samasana, or the simhasana; that is, the foot comes near the groin (as in padangustana), the knees approach one another as if to touch, the fists rest on the knees, and a very positive mudra is made by closing the hand and bending the thumb over the last three fingers while the forefinger points forward. Once again, care should be taken to extend the arms well, with the elbows toward the body, the forearms with their inner side facing forward. I generally teach this asana for breath retention. We have several postures which are approximately the same: the ardha-padmasana (half-lotus), with one leg bent in front of the sexual organs and the heel of the other leg over the calf of the former; bhadrasana, posture of comfort, in which the feet are crossed exactly in front of the body; guptasana, in which the feet press the sexual organs; siddhasana, with each foot between the calf and the thigh of the opposite leg; simhasana, with one foot under the body and the other one pressing the sexual organs, and finally, sthirasana, which we can appreciate in this photograph, which is made with one heel under the anus and the other one resting as high as possible over the thigh. Thus we see that these asanas, which are almost identical, are performed with different positions of the hands, and their execution is in accordance with different reasons, which we shall analyze later. (The Rev. Gag-pa Domingo Diaz Porta, Director and Elder of the Holy Ashram of El Limon, Maracay, Venezuela, and the Getuls Sara Michaux de Diaz, Mother of the Ashram, accompanied by two students in the Sanctuary of the Ashram founded by the Sublime MAESTRE, Universal Illuminator of the New Aquarian Era.)



PLATE LXIII. SUKHA: Comfortable posture. Sitting down, the legs are crossed and the knees may be kept at any desired height (not resting on the floor as in the preceding ones), due to the fact that the feet are interlocked. Elderly persons can help themselves by tying a bandage around the legs in order to keep them in position, or by bringing the knees together with a strong cord while allowing them a certain amount of freedom; or they might also bind the ankles with a towel. It is an asana for meditation. (Francisca de Maldonado, a 62-year-old student in New York, U.S.A.)

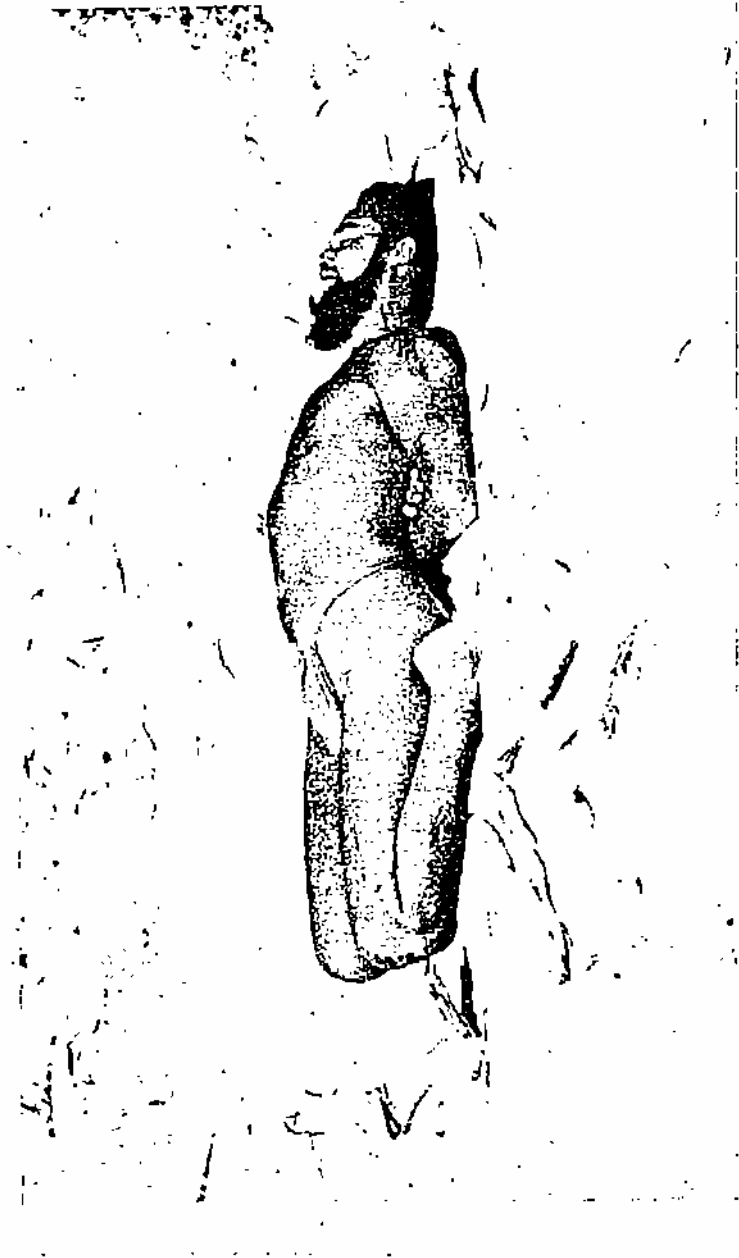


PLATE LXIV. SUPTA-VAJRA: This posture has been already explained at the beginning of this series. It is the vajra (both knees together resting on the floor, the feet separated behind the body), but lying on the back with the arms crossed behind the body (some yoghis prefer to cross the arms behind the head or under the nape of the neck). It is a posture of meditation, but, above all, of relaxation. One may say OM internally or repeat rhythmically OM RAM. (The SAT GURU executing this asana.)



PLATE LXV. (a) SWASTIKASANA: Some persons (in India) consider this asana as a siddhasana, with the right hand over the left knee and the left arm crossing the right one so that the hand comes over the right knee. But, once again, I practice this asana in the Tibetan style and I offer it to my students as the traditional posture reproduced here. This asana, which is so easy to execute is, nevertheless, very dangerous, because formidable forces, very difficult to control, are put into motion. The symbol of the swastika (universal generative potency) is very well-known, and it is likewise well-known that its use may produce great consequences according to the manner in which it is employed. It is a posture of meditation, but I prefer to keep silent about its details; I reserve the mechanism for those disciples who are ready for the work of pure realization, or at least for the sublime spiritual experience. See the Hindu variation on the next page. (Note by the Venerable Sat Arhat Gil: Because it is so dangerous, He... warned when He was in the Holy Ashram, not to practice it, and this has been observed until now. where no one practices it, or any of the asanas on the head, as the Shirshasana.) (Photograph of He ... the Sublime MAESTRE.)



PLATE LXV. (b) SWASTIKASANA: This is an Indian variation of the preceding Tibetan asana, presented by the Getuls Lulu de Esguerra, Assistant of the Literature Coordination of the U.G.B., and Consuelo Luzardo, a young Colombian actress and Director of the Children's Center No. 2 of Bogotá, together with a copy of the Great Messages by the author, 1958 edition.)

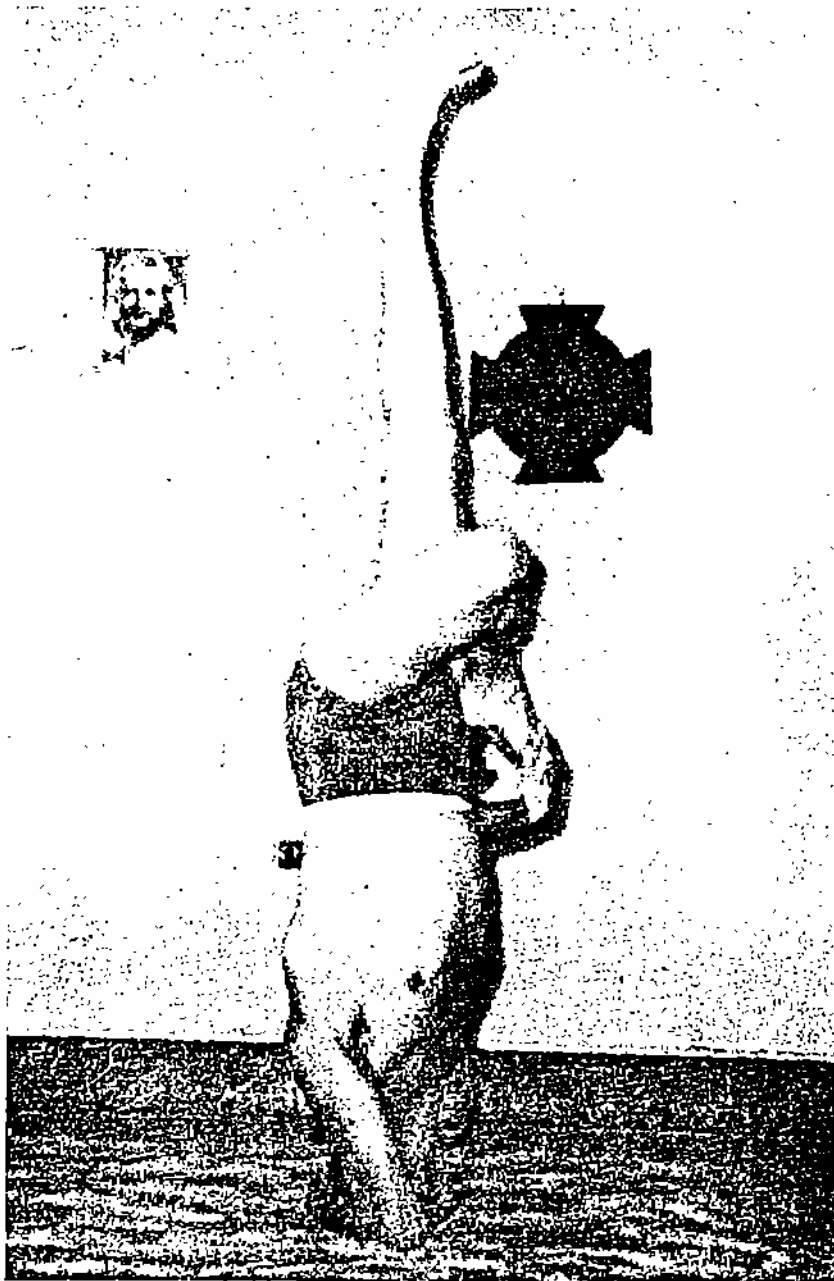


PLATE LXVI. TADASANA: In a certain way, this is a variation of Shirshasana and Vrkasana. It is a position taken on the head with only one arm for support; rather than the legs being together in the air, one is extended and the other is bent on the groin; sometimes the free hand (opposite to the bent leg) pulls in the foot in order to press it against the lumbar canal. (Ramon Sarmiento, a student in South America.)



PLATE LXVII. TOLANGULASANA: This was explained in the series of the twelve basic asanas. It develops the chakra Anahata. It is generally practiced with breath retention and it unleashes forces within the organism and fortifies the abdominal muscles. (The Sublime MAESTRE, Dr. Serge Raynaud de la Ferriere.)

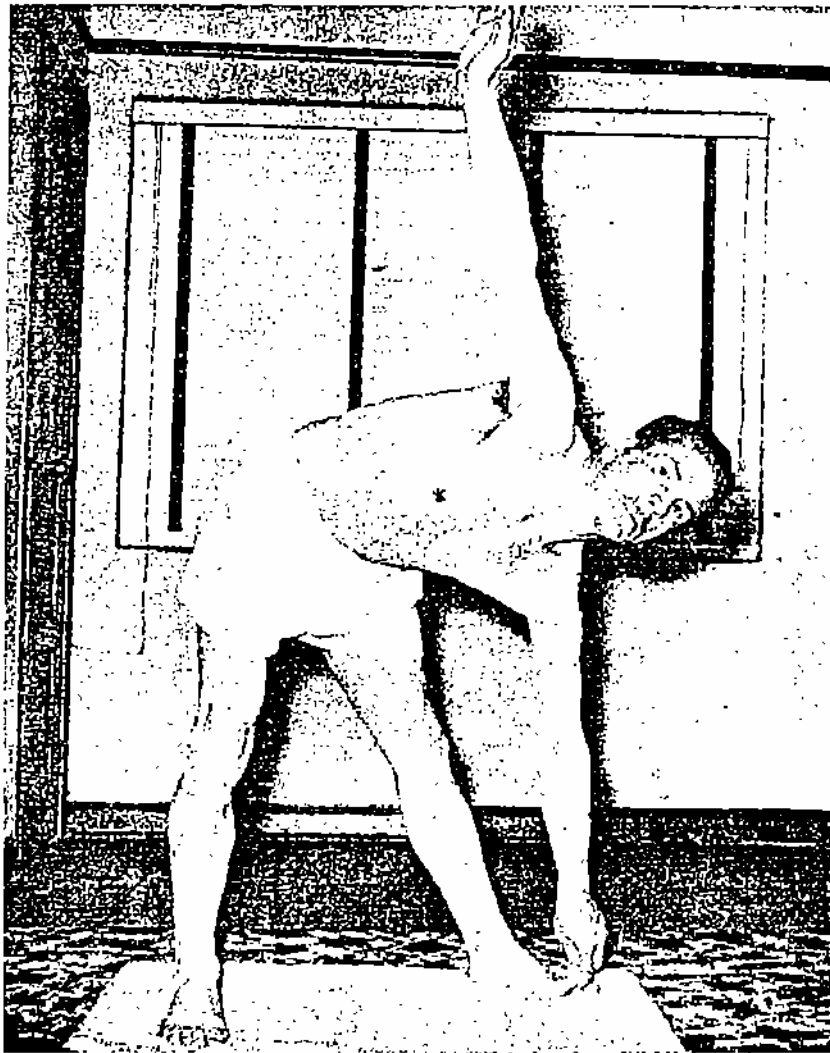


PLATE IXVIII. TRIKONASANA: This posture is executed by opening the legs and elevating the right arm vertically as the upward prolongation of the body; the left arm descends along the leg slowly until the thumb and forefinger of the left hand can grasp the big toe. Change to the other side after having executed this position for five or ten minutes on one side. It is beneficial for one who has suffered a fracture of the tibia or the femur. It is also very good for lumbago. (Luis Porras, a student in the Mission of Bogotá.)

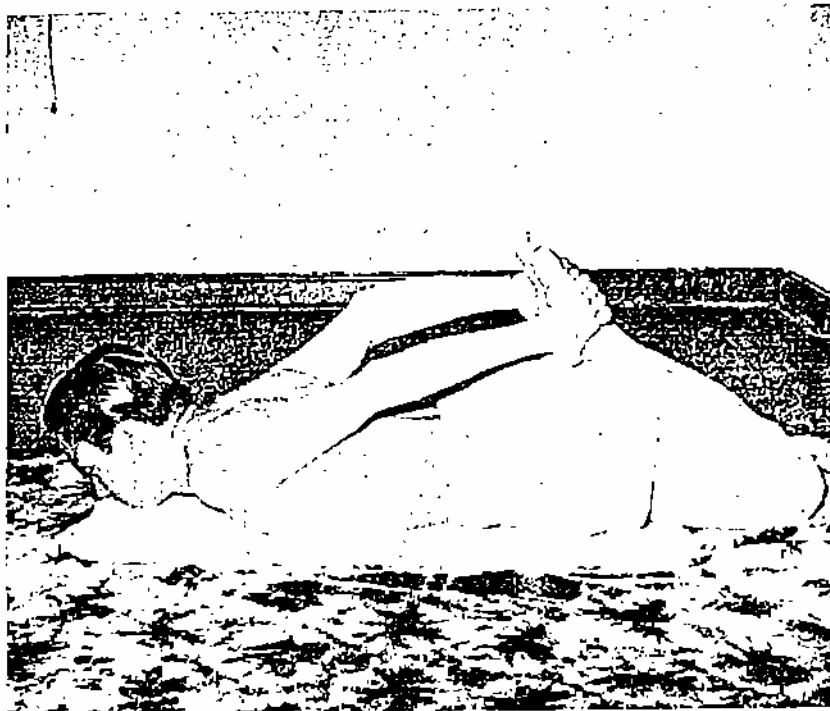


PLATE LXIX. USHTRA: The Camel. While lying on the stomach, one reaches back and takes hold of the feet, which are bent over the buttocks. This posture is similar to Dhanurasana, but without raising the head or thighs from the floor; it helps one to endure heat and cold. The feet are strongly pressed against the buttocks while holding the ankles. It is possible to execute this asana with Mula Bandha to facilitate the illumination of chakra Svadhistana. (Carlos Diaz, a student of the Mission in Neiva, South America.)

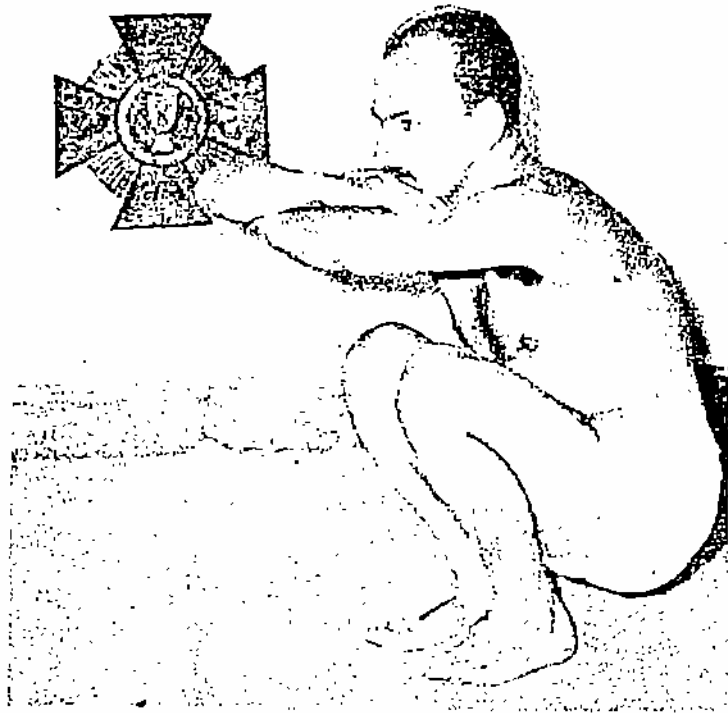


PLATE LXX. UTKATA: Rising posture. With both hands on the waist, stand up and descend slowly, keeping the feet on the floor without lifting the heels and bending only the legs; the effort should only be done by the knees and the body should remain vertical. Do the exercise as slowly as possible until the buttocks touch the heels and even the floor itself, then rise again very gently, using the strength of the legs without lifting the heels off the floor and without bending the body too much. The hands, instead of being on the waist, can also be crossed, one over the other, on the chest. This exercise fortifies the feet, all the muscles of the calves of the legs and the thighs. It is also good for the adrenal glands. (Geg-nian Octavio Villa, a member of the U.G.B., in a period of preparation for a missionary tour throughout South America, and Estela de Tobon, a student of the U.G.B.)



PLATE LXXI. UTTAMA KURMAKA: The raised tortoise. In Padmasana, the arms are inserted between the calves and thighs of the legs as in the Kukutasana, but instead of balancing on the hands, these are bent toward the face. Some yamis (those who practice Hatha Yoga) cross their hands behind the neck and others touch their ears. This posture cures back problems and it is good for the chakra Manipura, and produces very special faculties. (Consuelo Luzardo, a young student of the Aquarian Mission.)



PLATE LXXII. UTTAMA PADA: The feet straight up. It is in a certain way a preparation for the Sarvangasana. Lying on the back, both legs are raised together in order to form an angle of 90° ; the hands and the arms remain on the floor. It is beneficial for combatting constipation, as well as for the illumination of the chakra Anahata. (Photograph of Carlos Diaz, a student in Neiva, Colombia.)

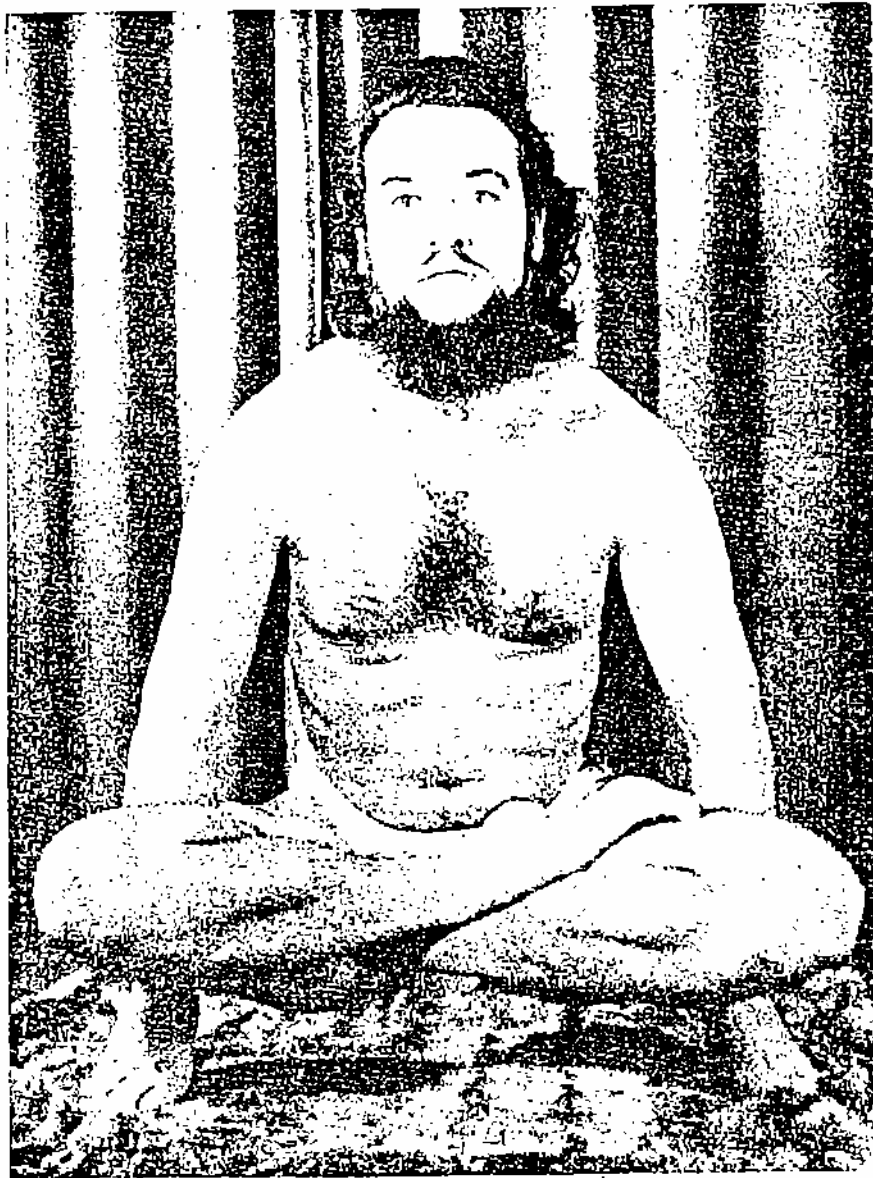


PLATE LXXIII, (a) UTTIHIDA PADMASANA: It is the elevated position of the lotus. It gives supra-human vision, cures breathing disorders, and opens the center of the heart. It should not be overdone at the beginning. In a short time, it is possible to get used to this asana and be able to remain in equilibrium during 15, 30, or 45 minutes, but the duration should always be increased in a very slow and progressive manner. See the variation on next page. (The Supreme Regent of the Universal Great Brotherhood.)



PLATE LXXIII. (b) UTTHIDA: Variation in Yoga Utthida Kukut-
asana, a personal posture of the Sublime MAESTRE, executed
here by Guru Gil Colmenares, this asana may be seen, as exe-
cuted by its author, on Plate LXXXIII.

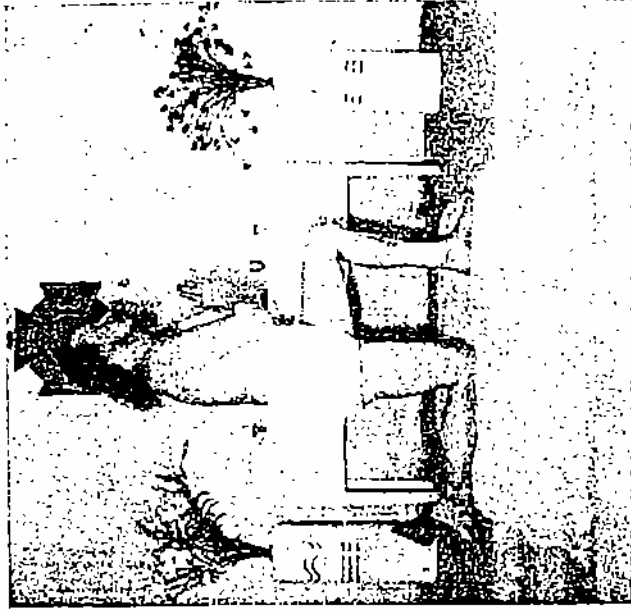


PLATE LXXIV. UTTHIDA VIVEKASANA: At the beginning, it is a breathing exercise, later becoming a mantram exercise. Kneeling on one knee while the other knee is raised (forming a right angle), the hands are placed on the floor with the fists closed, with the exception of the thumbs, which project outside and also rest on the floor (the arms are vertical and straight down); raising the head slowly, inhale deeply; the head descends when exhaling, and at the same time, the arms are slightly bent, and then they are extended during the inhalations. Later, the position of the legs is changed and finally, the thorax is straightened in this same position (the toes should be well-extended on the floor, the other leg should be raised with the foot resting firmly on the floor), the hands are put together on the chest and the japa ordered by the GURU is practiced (japa-yoga--yoga through faith in the repetition of the name which is worshipped). (The Very Rev. Gelong Dr. David Ferriz Olivares, Coordinator of the Literature of the U.G.B. and translator of this work; picture is taken in the Official Temple of Bogotá during his missionary tour through the American Continent.)



PLATE LXXV. VAJRA: the Lightning. Sit down with the knees together and the legs at each side of the body (as in Baddha-yoniasana) and the hands resting on the respective knees, with the thumbs touching each other. This asana is practiced to activate kanda and assure longevity. Some yoghis are contented to sit only on the heels, the knees together and the hands over them. (Photograph of the Gegnian Dolores Canales, in the ruins of the Tazumal, El Salvador.)

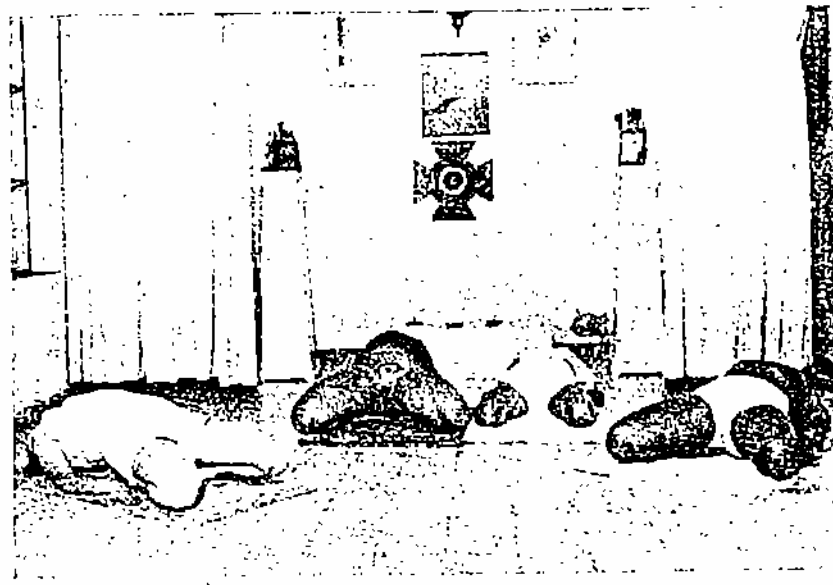
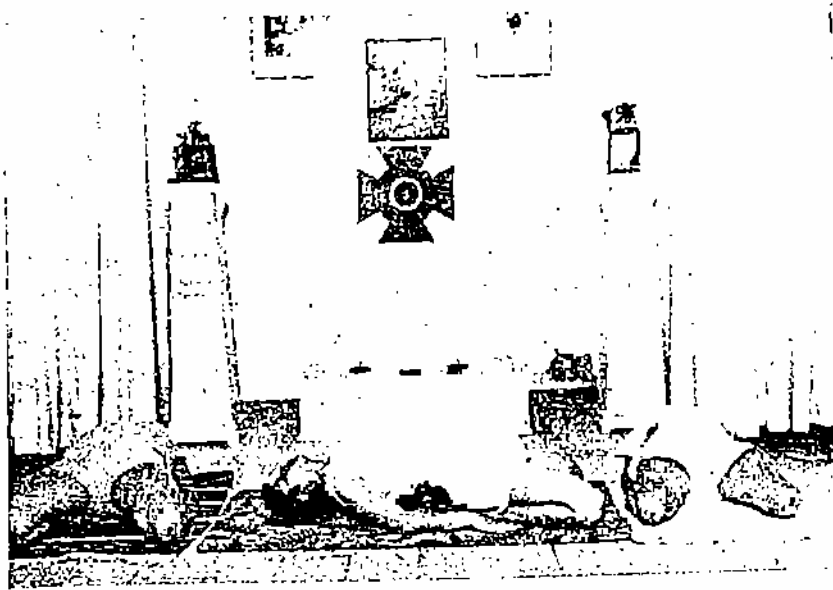


PLATE LXXVI. VAJRA-CHAKRASANA: With the knees separated and the toes together under the hips, lie down to form an arch backwards, using the hands or also the head as a support, as in Sasanga, putting the arms at both sides of the body, or better still, taking hold of the ankles or the calves. It is beneficial for the thyroid, and at the same time, for the illumination of the chakra Anahata. It is good to combat kidney disorders, and it helps the growth of the hair. It is a posture to increase energy and help the cleansing of Sushumna. (A group of students in the Official Aquarian Sanctuary of Tlalpan in Mexico City.)



PLATE LXXVII. VAJROLI-ASANA: Sitting down with both legs extended on the floor, the palms of the hands also on the floor, raise the body slightly in order to lift both legs together in front of the body with the toes well extended at the summit of the posture to reinforce the vitality of the feet and to exercise the muscles of the abdomen. It is good for Svadhistana. (Photograph of Alberto Herrera, who lives in the Official Holy Temple of the U.G.B. in Bogotá, Colombia.)



PLATE LXXVIII. VAMA-PAVANAMUKTA: Sitting down, one leg is bent while the other one remains on the floor. The bent leg is pressed against the chest with both arms. It facilitates the Brahmacharya. The leg which is pressed against the chest will be changed according to the negative days (bending the left leg), or positive (the right leg). Concentration is in the chakra Muladhara. (A group of students in South America.)

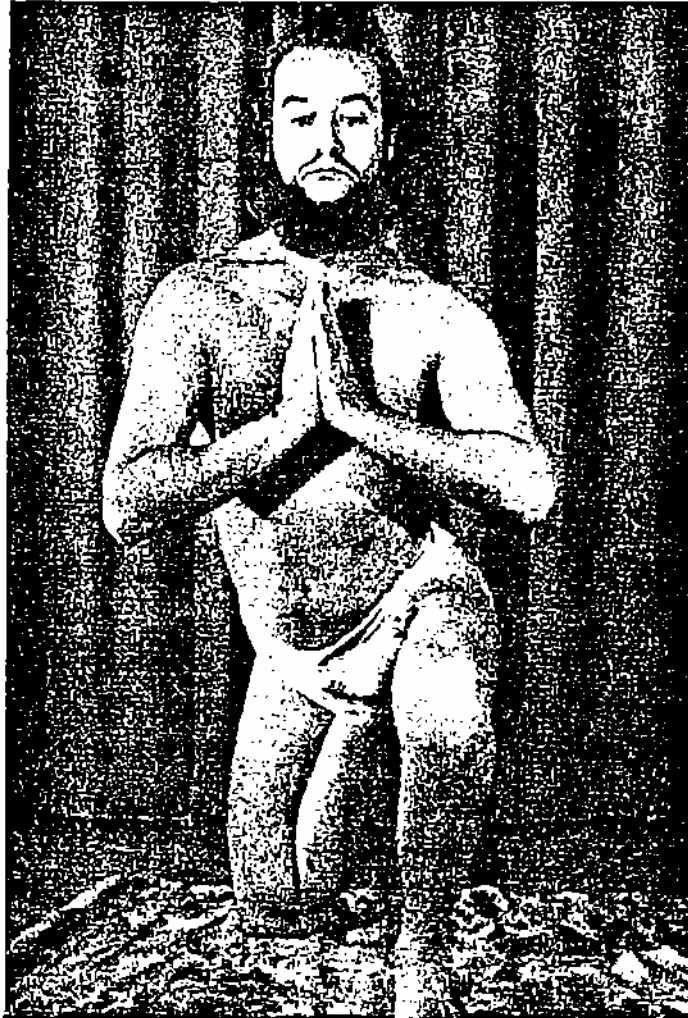


PLATE LXXIX. VATAYASANA: The horse. It is the fourth posture in the second series of the twelve basic asanas. The heel is on the sexual organs and the other foot on the floor, as in the half-lotus. Leaving one knee on the floor, the other leg, which was under the body, is raised until it forms a right angle. In order to execute this posture according to tradition, it should be started first as in Vrkasana; standing up, the right leg bent over the left thigh, pressing the groin with the heel; in this posture one descends slowly, bending the left leg until the right knee touches the floor a little behind the left foot which is resting on the floor, the hands are brought together in front of the chest. This asana provides a very rapid and general progress. (The Sublime MAESTRE during his daily practice of Yoga.)

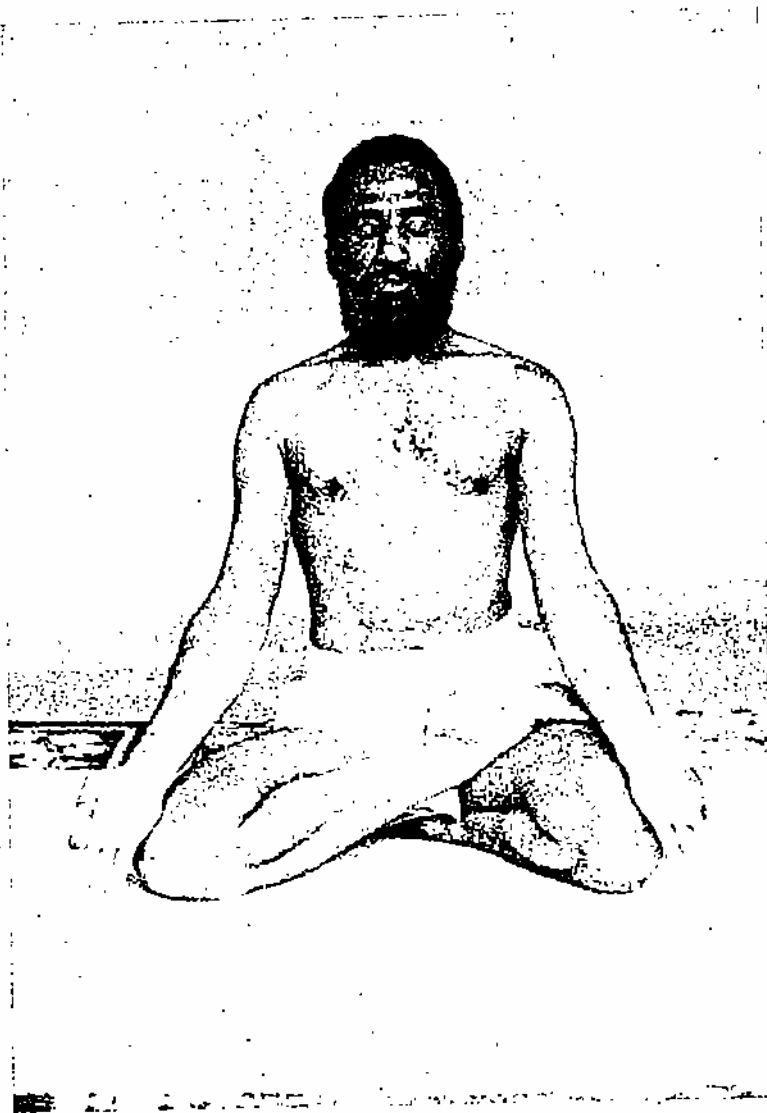


PLATE LXXX. VIRA: The Hero. It is executed with the left leg bent under one side of the body while the right foot is placed over the left thigh, as in the lotus. The mudra of the hands is not made as in Padmasana (the thumb OVER the nail of the forefinger), but now, the tip of the thumb touches very slightly the tip of the forefinger; the other three fingers are extended, the back part of the hand should rest over the knee, the elbows should be well extended toward the body, as prolongations of the biceps. The posture of the hero destroys sins, as is said by the Great Rishis. It is a splendid asana for meditation, and it helps for a rapid Sublimation. (Guru Mejias in the Central Temple of the U.G.B. in Caracas, Venezuela.)

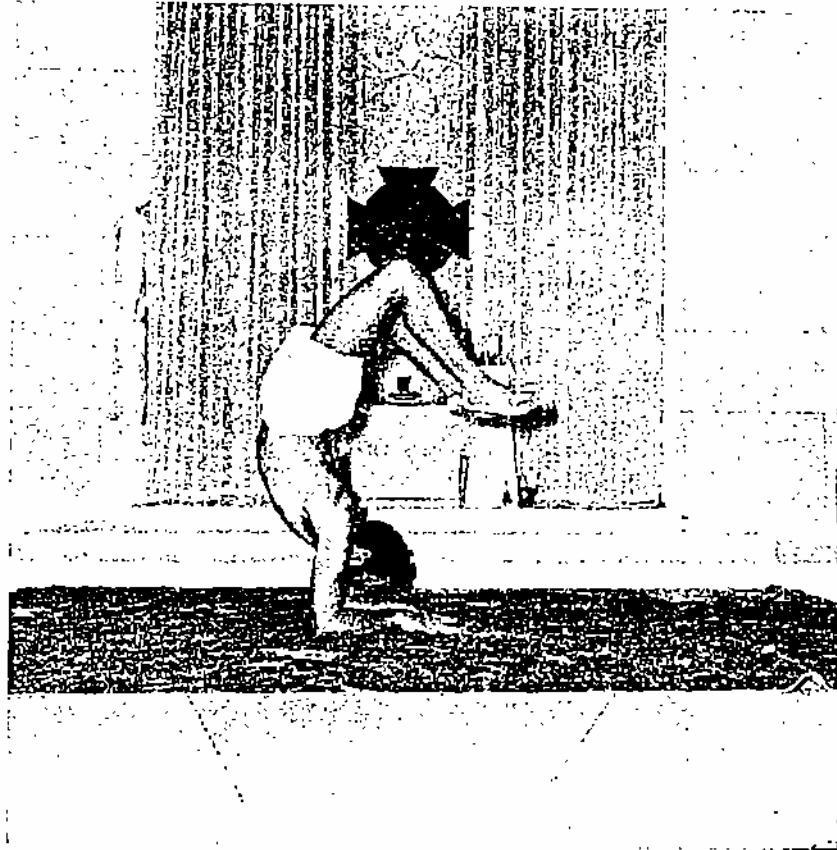


PLATE LXXXI. VRISHCHIKASANA: Posture of the Scorpion. An effort should be made to remain in equilibrium over the fore-arms while the whole body is raised and bent backwards in order to bring the legs above the body, making an effort to touch the head with the feet. This position is good for the development of all the chakras, but it is a very difficult one to execute; it develops great powers and the psychic faculties are wonderfully enhanced. (Guru Mejias in the Temple of Caracas, Venezuela.)

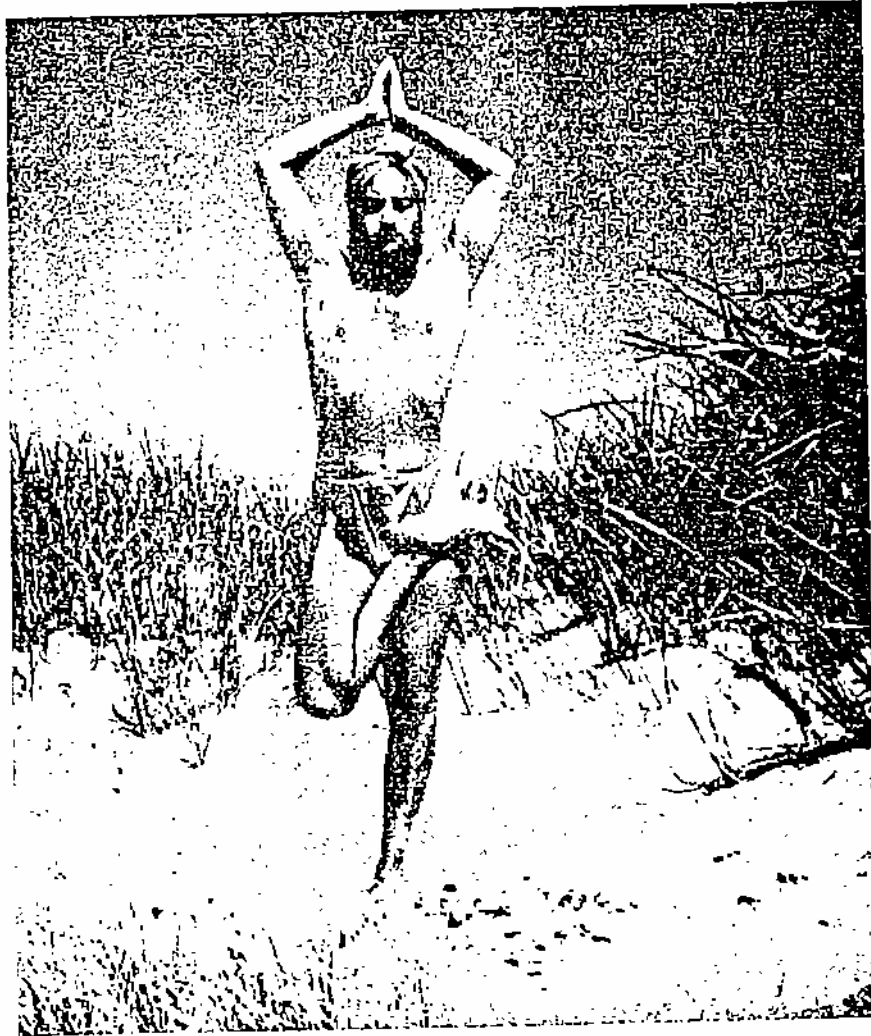


PLATE LXXXII. VRKSASANA: It is sometimes written VRIKSHA: It is the posture called the Temple, which is executed standing on one leg, which is completely straight, while the other one is bent to press the groin with the heel; both knees are near each other. The hands are brought together over the head (not touching the head, but slightly above it) in order to form a rhombus (as the ceiling of a temple). (The Sublime MAESTRE during his pilgrimage in Asia, in the course of which he was recognized with several sacred titles such as Tdashi Gis Sgan Carya Rim Poched, Honorable Happy Chosen One, MAESTRE, Wise Man, Mahatma Chandra Bala Guruji, Great Soul, Glorified instructor, Sat Guru, Divine MAESTRE. He is also the Supreme Regent of the U.G.B., Eminent Sovereign Pontiff of the Spiritual Direction of the World, Highest Dignitary of the White Brotherhood, Administrator of the Assembly of Wise Men, His Holiness the Most Illustrious Patron of the MAHA KHUMBA SHANGA, Illuminator of the Order of Aquarius.)



PLATE LXXXIII. (a) YOGA UTTHIDAKUKKUTASANA. When the chellah is ready, the Guru generally gives him an asana, which becomes then a personal asana, and which is not always included among the traditional positions. Here we present the particular asana of the Sublime MAESTRE, which does not belong to the 84 asanas of Tradition. On the next page, we present the traditional asana which corresponds to this plate in the order of description followed in this work.



PLATE LXXXIII. (b) YOGA-NIDRASANA: Sitting down with one leg bent near the sexual organs and the other behind the head, each hand takes hold of one of the feet in order to establish a circuit (the left hand with the right foot behind the head, and the right hand with the left foot, with the heel near the body). This asana is also called Yoga Garbha, because it is in a certain way the preparation for the posture of the fetus (Plate XIV, in which both feet are brought behind the head), and in this case, the hands are placed on the floor (being then something like the Ardha Garbha Asana). The Yoga Nidrasana also prepares for the Pasini Mudra (Plate LI, also called Nidrasana), in which the two legs are behind the head, but instead of sitting down, the body lies with the back on the floor. The posture of this plate is very dangerous due to the current which is produced by such a position; it should be noticed that the fluid passes from the right leg to the left hand; it continues through the right arm, which transmits it to the left foot, and it rises through the leg until it illuminates Muladhara; this is how the flow continues stronger and stronger without stopping, with greater intensity than in the Muktasana, which I have already defined as dangerous. (The Sublime MAESTRE appears in this photograph.)

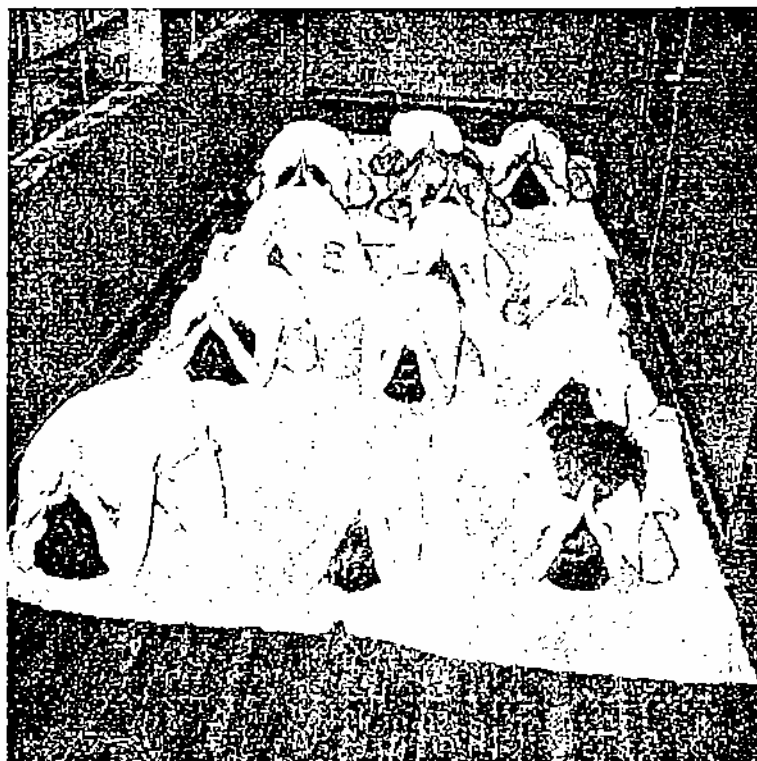


PLATE LXXXIV. YOGASANA: In Padmasana, lower the head until it touches the floor, then bring the arms around the back, putting the hands as if praying between the scapulae (shoulder blades). Above all, this is a wonderful preparation for the mantras. This asana is also generally practiced at the end of the exercises (either in half-lotus, inclining the head on the floor, or else in Siddhasana, with the forehead on the floor) when one is ready to start the meditation or the mantra repetition. (Photograph of a group of students in South America. The variation is presented by the Getuls Rosa de Escobar, from El Salvador, Central America.)

We have just seen the 84 traditional postures of Hatha Yoga, but evidently numerous variations are still lacking. We may now pass, in the first place, to the ardha-asana (half posture) of several postures.

ARDHA-KURMA, ARDHA-MATSYENDRASANA, ARDHA-PADASANA, ARDHA-PADMASANA, ARDHA-SAVASANA, ARDHA-SARVANGASANA, ARDHA-SHIRSHASANA, ARDHA-VRIKSHASANA, and many other half-postures, which may be executed with the same results, but with a weaker tonality because the positions are not complete; it is understood that all the ardhas are equal to the full postures, only more simplified. I think it is unnecessary to insist any longer on this point.

I don't think I have mentioned the DRADHASANA, which is executed by lying down on one side of the body with the head resting on one hand or in the cavity formed by the arm; it is a posture of relaxation. There are also some asanas which are merely exercises of physical culture or very simple postures, among which we can mention the HASTHA-PADASANA: Standing up with the legs spread like a compass, the arms are raised straight overhead, then brought down in between the legs; then the hands are put on the floor outside the right and left leg. A variation may be made by keeping the legs and feet together (during the whole exercise) and without bending the knees, touching the floor with the palms of the hands, then with the back part of the hands and once more with the palms, then straightening the whole body once again and repeating the

exercise. At the end, one practices Padhahastha (Plate No. XLIX) (Paschimottana in its standing form), bending the body until the nose touches the knees and the hands hold the ankles. These postures are very beneficial for the spinal column and they fortify the legs and abdominal muscles.

There is also the PURVOTTA-NASANA: lying with the back on the floor, both legs are raised in order to form a right angle with the body, the arms are also extended with the palms on the floor; this is in a certain way a preparation for Sarvangasana because from here the hands may be put on the hips to lift the lower part of the back in order to adopt the inverse vertical position, resting only on the shoulders and the nape of the head, as we have already seen. It is beneficial to execute the Halasana after these asanas (being careful to touch the floor only with the tips of the toes).

In Siddhasana, a mudra is made by putting the forefinger half below the thumb, leaving the other fingers straight; this is generally called SIDDHASIDHASANA.

The VRSASANA is executed sitting down on one heel, the other leg is bent over it, putting the foot near the outer side of the other thigh as in Gomukhasana, but not as in Muktasana, in which the two feet are near the body alongside each thigh; that is, one sits down with the legs crossed one over the other. One hand is over the other one, crossing the fingers and covering the upper knee with the palm of the hand. Then, in the case of samkatasana, one hand is put over the

other one, crossing them in the opposite way that the legs are crossed. Vrsasana, which is also called the posture of the bull, produces the same effects as the asanas of which this one constitutes a variation (see Plate LV).

There is also the Sakticalasana, which is really a bandha where one draws in the abdomen and makes inhalations and exhalations with an internal massage of the abdomen, crossing the hands tightly together behind the back to help the effort that is made in this position, which is executed standing up. So, now let us leave the different subdivisions of the postures in order to mention the bandhas.

In the first place, we have the three great and indispensable contractions which should preferably be executed in Siddhasana.

MULA-BANDHA: This consists of contracting the upper part of the anus and loosening it rhythmically (this is executed with Yoni Mudra, gesture of the vulva). The anus is closed with the heel and the excretive energy (apana) is impelled strongly upwards in order to direct it to the higher region (prana). This bandha is similar to the contraction one makes for the retention of the urine; it is as if the action of defecation were suddenly to be stopped, exaggerating the internal movement in order to complete the exercise.

UDDIYANA - BANDHA, also called MRITYU-MATANGA-KESARI (the lion who tames the elephant of death). It consists of contraction and relaxation of the abdomen at the level of the

navel. This bandha makes the breath of life ascend through the central artery of the subtle body. It is practiced by drawing the abdomen in with the idea of touching the spinal column with the navel.

JALANDHARA-BANDHA: It consists of closing the net of arteries of the neck. The chin is put on the chest (at the level of the sternum) and one contracts the pharynx in order to prevent the descent of the ambrosia from the Lotus of the One Thousand Petals.

These three bandhas are executed oftentimes in the position of the half-lotus, putting the outer side of the hands on the knees and the thumb touching the tip of the forefinger and the other three fingers slightly bent.

There is also the MAHA-BANDHA: the left heel is put under the anus and the right leg is extended, the nose is over the right knee, the sole of the foot is held with the palms of the hands and the thumbs are put over the extremity of the foot. With this asana, Yoni-Mudra and Jalandhara-Bandha are executed, concentrating on Sushumna during the retention of breathing. Some assert that Maha-Bandha is to be executed in Ardha-Padma-sana. In this position of half-lotus, Maha-Bandha is called Maha-Vedha; when it is completed, the hands are placed on the floor, and the buttocks are shaken against the floor in order to make Kundalini ascend; it is said that it also aids in vanquishing death.

When we study the asanas and the bandhas,

we should also study the mudras (gestures) which are many; so far, we have seen only a few. The most important thing to remember from the beginning is the position of the hands which corresponds to each asana being executed and to the Yoga-Mudra, Maha-Mudra, Vajroli-Mudra, and Viparitakarani-Mudra; we should also mention the last and most advanced of the mudras in as much as it serves for the final sublimation: the Kechari-Mudra, which consists of swallowing the tongue. In times past, this "gesture of the one who moves on space" was practiced little by little, following the instructions of the Guru; it was done in Siddhasana, the student daily pulling the tongue in order to make it reach the point between the eyebrows (some Gurus cut the membrane of the frenum of the tongue of their disciples in order to facilitate this stretching). Later, the Yoghi would put his tongue in the rear cavity of the glottis, in order to close the orifice of the larynx and finally practice what is sometimes called Yoni-Mudra,¹¹⁶ which is made by closing all the openings of the body, the heel under the anus, the other heel pressing the sexual organs, the thumbs on the ears, the forefingers over the eyes, the other fingers closing the nose and the mouth, and in order to assure hermetical closure, the tongue curling completely over the larynx. At this stage, kanda is kept fixed and a japa is practiced, and using a final technique, an effort would be made to take the great leap into the impersonal universe of the experience of the Samadhi.

In closing, we have to say some words about the cleansings:

the Neti-kriya and the Dhoti-kriya, which are the cleansing of the nose and the stomach. A cord is introduced through the nose and a gauze is lowered down into the stomach in order to extract the impurities. I prefer not to insist on this method, because in the West we have other ways of doing the same thing. In this same ancient system, we also find a cleansing that is done by inserting a nozzle into the channel of the urethra in order to introduce first water, then milk, then oil; we also find the practice of absorbing water through the anus (BASTI) while sitting in a tub full of water. Finally, the NAULIS may also be mentioned; they are contractions of the abdominal muscles, done in order to attain a retraction of the organs. First, the organs in the epigastric area are raised as in the practice of the Uddiyana-bandha, then the central muscle is projected forward; this constitutes the Nauli-madhyama (central aspect of the nauli). Contraction of the right side is called Nauli-Dakshina, and that of the left side, Nauli-Yama (also called uttar, which means "for the left side").

I think I have already said it, but again I repeat that the attempts towards perfection vary according to time and place, in other words, the ages resulting from the precession of the equinoxes (giving a new cycle every 2,160 years, the complete revolution being made every 26,920 years) present different possibilities for each time. It is known that the electro-teluric rays, on one hand, and the cosmic influences on the other hand, manifest themselves in the individual through different faculties, each new age producing different

effects upon a psychology which is perhaps best adapted for the epoch which is to be opened. Thus we have these ages of 2,000 years with their respective religious, mystical, and philosophical forms, which change according to the apparent travel of the Sun in front of each constellation and according to the inclination of the terrestrial axis, which also produces the external manifestation of forces coming from the center of the Earth. They manifest new influences on the surface of the globe on which we live and it is possible to assimilate these influences for our benefit.

Our so-called neuro-fluidic centers (chakras) are ultra-sensitive points with a special magnetism which can unfold with powers which have repercussions in the different dominions of psychology through faculties which become increasingly suprahuman.

Just as time has favorably influenced our psycho-physical possibilities since we entered into the New Age of the Water-Bearer in 1948, the fact of place also plays a very important role. If it is true that Tradition demands us to respect a complete and special discipline which does not vary, it is also true that we have to adapt ourselves better to each new cycle, to the climate, the latitude, and the country, all of which have their influences on the individual who practices the rules of this Tradition. So the air, the vibration, the environment, etc., are factors which should be taken into consideration for everything, especially in Yoghism. For

example, while the Earth turns at a speed of 465 meters per second at the Equator, this speed is reduced to 250 meters per second in England, due to the different latitude of this country, and this produces a different reaction in the individual. Without going into the details of technical parallelisms, we may realize very well all the consequences of these movements, reactions, vibrations, and their different psychological effects. The same thing happens with the method of Yoga, which does not require a special system for each country or for each race, although it does impose certain slight variations, especially with regard to the Western and Eastern world. There are certain restrictions for us Westerners in the practice of the system and we have already seen some postures which I do not advise. I am also against practicing the retention of breath after having verified the disorders caused by such practices among students of the so-called esoteric groups, and I have had to change very frequently the way of life of some students who have come to my classes after having been members of various pseudo-mystical organizations which ask their members to practice breathing exercises (for the greater part, this is only done by correspondence!) and other practices of magic, etc. Under the name of Yoga, Occultism, Rosicrucians, Theosophy, Initiatic Studies, etc., many serious teachings are very frequently divulged in an incomplete manner, as simple methods within the reach of everyone, without warning the students against the dangers of such practices; the lessons

of these courses through correspondence are wrongly understood and they contribute to the unbalanced condition of weak persons, due to a lack of philosophical and scientific background.

The people must be strongly warned against the abuse of names, titles, quality of teachings: Yoga is mistaken for Fakirism, magnetism for hypnotism, the terms theosophy and anthroposy are used without knowing exactly what they mean; people pretend to be initiated only by the fact of belonging to a society which sells diplomas and without ever having passed through the first Ashram.

We hope that the New Age (Aquarian Age) will give to people the wonderful qualities of supra-normal faculties while yet imparting understanding of the elemental rules of INITIATION.

Even though it is necessary to execute the asanas in any of the lines of Yoghism, the fact of practicing them does not give anyone the title of Yoghi, nor even a notion of Yoga.

(Guru Chandra Bala)

According to the Shiva Samhita (Chapter V: 14), there are four stages for each degree of Initiation: Mantra-yoga, Hatha-yoga, Laya-yoga, and Raja-yoga. It is well-known that the same order is not followed by all Yoghic Scriptures, but we shall discuss this later on; nevertheless, all these specific doctrines have the same basic disciplines starting with the asanas, practiced in a more or less intensive way according to the chosen line.

In Yoghism, as in everything, there are two polarities: a positive method and a negative one, so to speak. Thus, Mantra-yoga, Bakthi-yoga, Raja-yoga, etc. constitute passive or negative techniques which imply a subjective work, while Hatha-yoga, Jnana-yoga, Laya-yoga, etc. stress the positive, active and objective aspects. We can reduce these methods down to only two, from which all the others are derived; HATHA-YOGA for the active and concrete work and BAKTHI-YOGA for the meditative and abstract. We can easily see that mantran is an aspect of bakthi, the devotional dominion, and that raja belongs to a mental order, a kind of cerebral gymnastics; raja is the highest rung of metaphysics, but it is still a passive branch derived from bakthi and mantra yoga. Jnana, or scientific yoga, is the technical study of philosophy applied in practice, it is active

intellectuality. Likewise, laya, a method of dissolution of the mental faculties, constitutes the abolition of the subjective plane and this activity arises from Hatha-yoga (Yoga of a concrete type).

The activities in the mental plane are the greatest obstacle in Yoga and are as follows:

PRAMANA (discernment of the facts)

VYPARYAYA (false knowledge), it is the contrary notion of the facts.

VIKALPA (imagination)

NIDRA (sleep), it is the experience of unconsciousness.

SMRITI (memory).

With regard to these subjects, we can refer to the classical texts: Vedas, Puranas, Itihasas, Dharma-Shastras, Tantras, etc., among some of the Sacred Books of Tradition. I think I have already mentioned the Rnam-Snang-Ngon-Byang, which is a Tibetan treatise on Yoga.

According to Patanjali, the eight steps of Yoga (abstinences, observances, postures, control of breathing, control of external perceptions, meditation, concentration, and identification) are classified into three periods: the first four steps are considered as BAHIRA-ANGA (external period) and the other four ANTARA-ANGA (internal period), and among the latter, the last three (dharana, dhyana, and samadhi) as SAMAYAMA (bound period). These eight elements are equivalent to degrees. In the Kalyana (yoga-anka), it is stated that the seven degrees

of Hatha-Yoga are:

1. The six acts of purification (Dhauti, Neti, Nauli, Basti, Trataka for the eyes, Kapalabhati, which is a respiratory breath for the vascular system, and finally, the elimination of the Kapha, or phlegm) which constitutes the sadhanas practiced by a Sadhaka (searcher) through Pranayama and Bija-mantra,

2. The postures and gestures,

3. Mental retraction,

4. Breath control,

5. Abstinenes,

6. Contemplation, which is equivalent to meditation and concentration,

7. Identification (or sublimation).

The processes of purification (Shatkarmas) are considered here as the most important to be realized first, next the asanas and the mudras; thirdly, we have pratyahara (which is the suppression, or better still, the control of the organic sensorial perceptions) defined as mental retraction, that is, learning to disregard hate or love, putting aside all feelings and mental considerations. Breath control (pranayama) comes here in fourth place as in the traditional order that I have frequently explained. The abstinenes which are usually considered as the first thing to do, come here (according to the Kalyana) in the fifth place. By the term "contemplation" one understands what Patanjali calls meditation and concentration (dharana and

dhyana) which is almost always followed by the yoghis in this order of ideas, but in the case of a student who is gifted with special predisposition, "contemplation" evidently makes possible a synthesis of the two aspects. Truly, many find it difficult to understand that to meditate is not to entertain vague idle ideas; people confuse sleeping and dreaming with meditation and it has been difficult for me to make Westerners understand the difference between dharana and dhyana.

Finally, after these important purifications of the Nadis-sansho-dhana (internal arteries), the neutralization of nirlip-tata (effects of the contacts with the world) brings one to MUKTI (final liberation).



F I G U R E N O . 5 4

The mudra Vitarka or attitude of Vapradhana (the Indestructible) which is the Master of Secrets, the Supreme Entity for the Gelupas Monks. Although it has been made on both sides, it is generally executed with the right hand raised to remove fear and the left hand on the leg or at the level of the navel to symbolize charity. The Buddha used to make this mudra standing up, but it can be practiced in Padmasana, or better still, in Siddhasana (photograph of the Gegnian Omaira Linares, member of an Initiatic School of the U.G.B. in South America).



FIGURE NO . 55

The Yoga-mudra, which is the position for Dhyana, in other words, the mudra for meditation. On the positive days, the right hand is on top and on the negative days, the left hand is on top; the days should also be taken into consideration when executing the asanas (Ardha-padma or half-lotus). The hands should rest more or less at the level of the sexual organs, in other words, over the crossed legs.



FIGURE NO. 56

The mudra Abhaya, which removes all fear (Photograph of Graciela Sanchez, secretary of one of the Pre-Initiatic Schools of the U.G.B. in South America).



FIGURE NO . 57

The Dharmachakra, the preaching mudra, which is said to make the Wheel of the Law turn. The hands are placed near the chest, the palm of the right hand should face the front, and the small circle formed by the thumb and the forefinger forward; the palm of the left hand on one side with the small circle of the thumb and the forefinger forwards. The tips of the forefinger and the left thumb touch the base of the right thumb (Photograph of a newspaper woman from Colombia, member of the Universal Great Brotherhood).

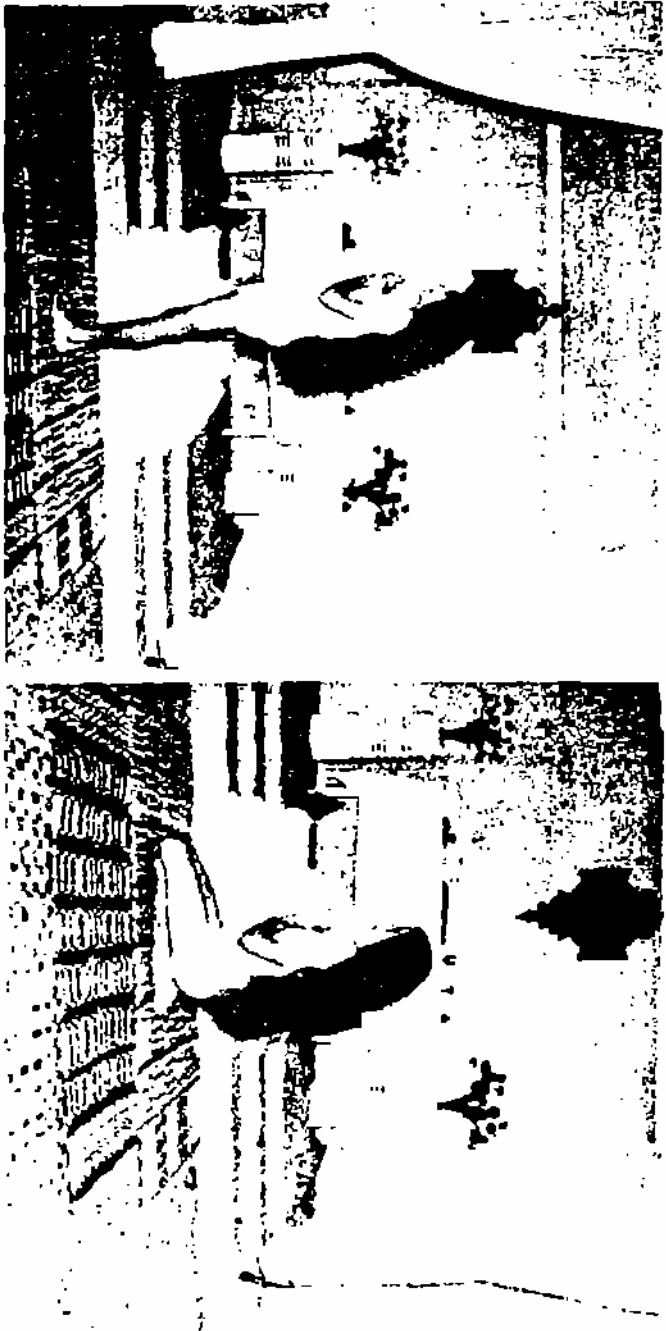


FIGURE NO. 58

The Anjali, worshipping mudra which is usually practiced standing up and is also executed in Vatayasana (see Plate LXXIX) (Photograph of a young student of the U.G.B. in South America).



FIGURE NO. 59

Mudra Bhumisparcha: the Illumination. The right hand should touch the Earth as a testimony and assurance of its possession.



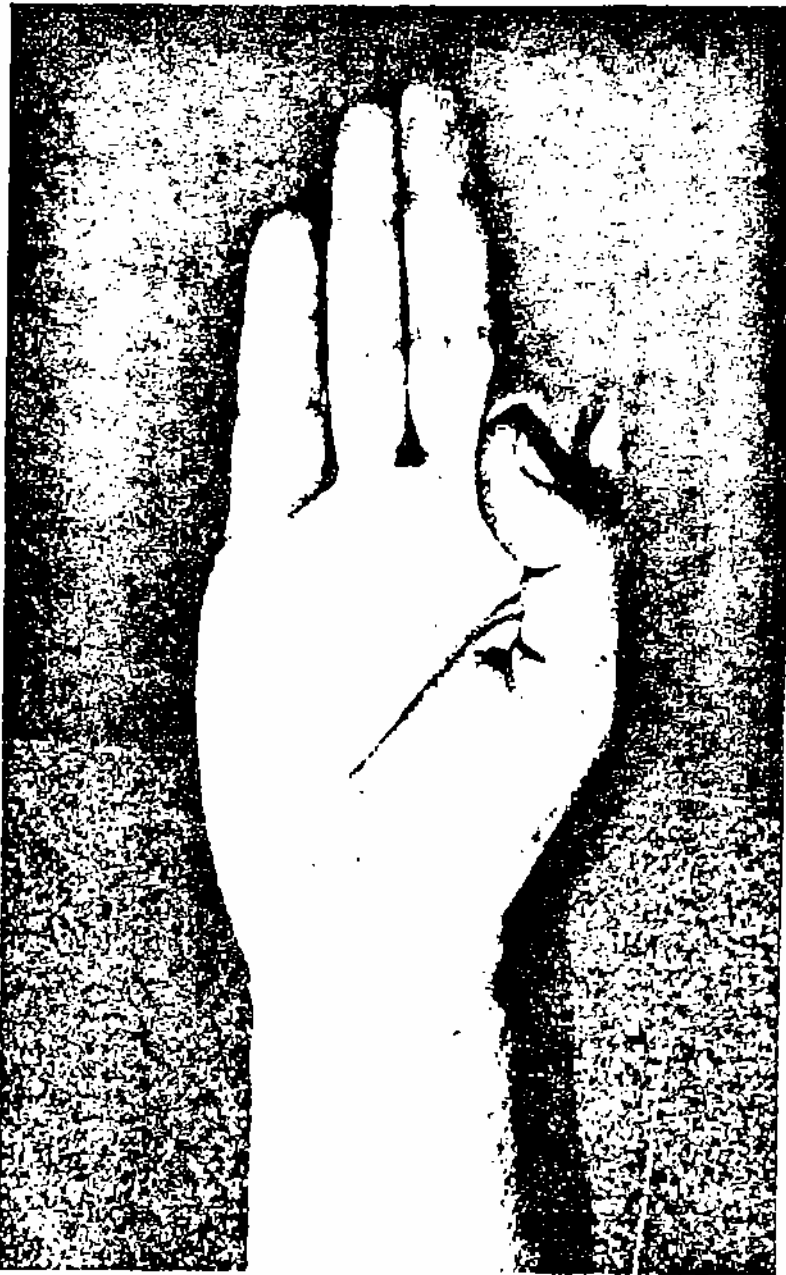
FIGURE NO. 60

Mudra Vairocana symbolizes the Mystic Union of Matter with Spirit. The five fingers of the right hand (five material elements) enclose the left forefinger (sixth element, that of Adibuddha). It is the gesture of the Father of Yoga, Vairocana or Vajrasattva, the sixth Dhyani-Buddha.



F I G U R E N O . 6 1

Mudra Varada, for Charity.



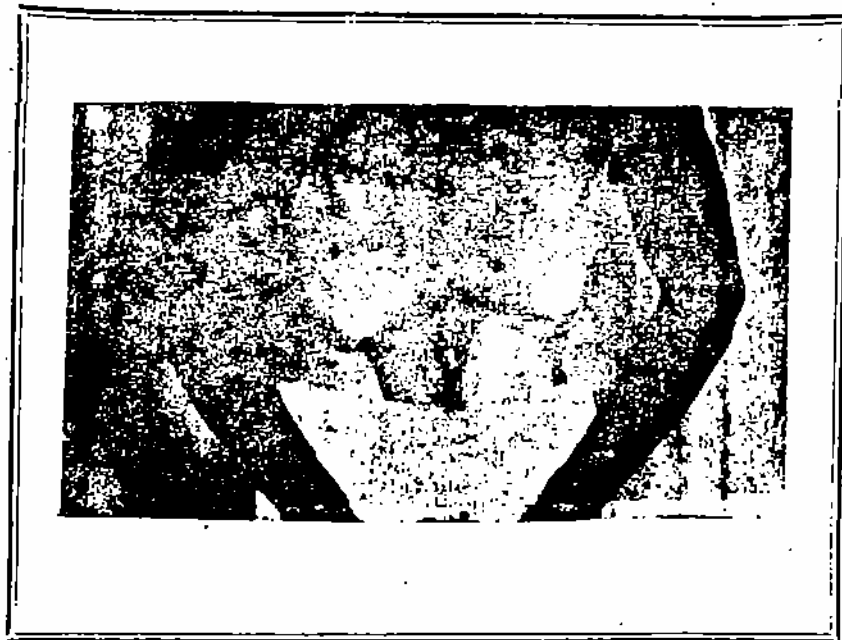
F I G U R E N O . 6 2

A traditional mudra, symbol of the three erect nadis at both sides of the coiled Kundalini.



FIGURE NO. 63 (a)

Harvey Smith, student of the Mission of the Aquarian Order of Perth, Australia, demonstrates the Nauli-Madhyama (central nauli).



F I G U R E N O . 6 3 (b)

The Nauli-Dakshina (navli of the right).

The Yoghi-Rudra (adept of Yoga who rides on method and is free of desire), in order to perfect himself, must strive persistently and at each instant, become a Mumukshu (searcher for Liberation) and abstain completely from wasting the prana-vayu (vital energy) into the use of the eight Siddhis (the eight powers which we have already seen at the beginning of this book;¹¹⁸ above all, he should aspire to become an imper- turbable One to the point of VINISHPANNA-SAMADHI, which is the stage attained by the Yoghi who is in Total Identification with the Supreme Being.

The Great Abstinence (Mahvrata) constitutes the observance of the five main abstinences: AHIMSA, SATYA, ASTEYA, BRAHMACHARYA, APARIGRAHA, that is, non-violence, truthfulness, honesty, chas- tity, and non-possession, according to Patanjali. The Upani- shads point out ten: non-violence, truthfulness, honesty, chas- tity, affability, righteousness, forgiveness, resistance, tem- perance, and purity, and the Brahmana-Upanishads indicate from 32 to 33 abstinences.

Nevertheless, in all disciplines, there is one primary and indispensable keystone which must be in place before any hope of success is possible: the GURU. The relationship between the Guru and the Chellah is described in chapter III, verses 10-19 of the Shiva Samhita; here we come to see that nothing has more importance than the Master, the Guide, the Instructor, the Almighty, without whom nothing can be done. Several classics, books, and holy scriptures have insisted on the importance of

servng the Guru, of living for the Master, of placing our hope in him.

In this chapter I insist upon the fact that the exercises do not constitute the only fact in Yoga; the asanas are necessary for any line that is chosen, yet in a certain way, they do not constitute the keystone, and this is why I have mentioned several different theories in order to show the changes of rules and iterate the idea that the asanas are like mere letters of the alphabet as compared with the whole of literature. It is necessary to know and use the letters from the beginning, although one thinks very little of them when composing a poem; the asanas are the a-b-c of Yoga, and they should be practiced diligently to be able to master the complete system without feeling uncomfortable when executing them.

This is the reason why, in some theories, Hatha Yoga is the first thing undertaken, followed later by Mantra-yoga, Raja-yoga, and finally Laya-yoga. At the same time, we have seen that the Shiva-samhita offers another sequence. For my part, I am inclined to believe that Hatha is both the first step and the last one at the same time; in fact, I am inclined to do away with the terms hatha, bhakti, jnana, raja, laya, etc., because this is in part what my book demonstrates, a Yoghism, that is, Yoga as a doctrine, an advancement, an evolution which can be attained by the mystic as well as by the scientist. I have decided to expound Yoga this way in order to enable the student to follow the same line of development

which I myself have gone through during my years of ascension on the Great Path.

The classification is also different in "Yoga Thibetain et Doctrines Secretes" (Tibetan Yoga and Secret Doctrines):

1. Hatha-Yoga; 2. Laya-Yoga, subdivided into Bhakti, Shakti, Mantra, and Yantra-Yoga, these four paths being the method for love, energy, sound, and form, which will give will-power (laya);
3. Dhyana-Yoga, and finally: 4. Raja-Yoga, composed of Jnana (knowledge), Karma (activities), Kundalini (vital power), and Samadhi (realization of the Self); and also four ways of identification within this last one: Raja-Yoga (discriminative way).

For my part, I have always liked the idea of not subdividing YOGA, which is the unity, the whole, and inseparable; one could practice the different aspects, for example, in tune with the polarities of the day: from midnight to midday (positive forces in action), Hatha could be practiced with its divisions of laya, shakti, yantra, jnana, karma, and after midday, due to the fact that the forces are negative, this period could be reserved for the Bhakti, and its derivatives: mantra, dhyana, raja, samadhi-yoga. It is not my purpose to establish a new Yoga doctrine; I merely deplore the idea of division which separates even the students of Yoga themselves; Yoga should be a universal system without subdivisions. A method for bringing together all divisions under the one name, Yoghism, could be established; the fact of attaining the final goal of this system would constitute the Yoga, as this would be the fulfillment

or the YOG in the correct meaning of the term.

It is known that the Bikkus Brothers of Buddhist regions use the mornings for positive activities and they search for their food before midday, taking their last meal of the day at this hour; after midday and in the afternoon, they devote themselves to prayers and meditations. We should organize our lives in this manner, that is, according to the polarities of time, from midnight to midday (active), and from midday to midnight (passive); thus we would receive the best radiations vibrating in our world for the greater benefit of those who know how to take advantage of such knowledge.

For my part, I fully realize and I am the first one to teach that it is necessary to allow each one to follow his own path, the road that he will travel according to his own aspirations, without forcing the spirit; thus we see how the many different paths offer everyone a possibility for Liberation. But I also believe that the fact has not been sufficiently stressed that even in the most divergent paths of mental yoga, such as the Raja-Yoga, Samadhi-Yoga, etc., it is necessary to continue to practice the fundamental elements of Yoga, which are frequently considered as essential only to Hatha-Yoga, in other words, the asanas, the mudras, the pranayama, etc. It is important not to lose sight of this imperative requisite; one should follow logically the traditional rules, which are the same in theory and practice for everyone and for all the particular techniques of Yoga, whether they be mystical, mental,

meditation or active.

One of the greatest rules of Yoga consists of control of the breath, and here is where the word Hatha comes from: HA means the Sun and THA the Moon, which by extension is applied to the right nostril for solar breathing (positive in Pingala) and the left nostril for lunar or feminine breathing (negative in Ida). This regularization of breathing constitutes the entire science of Hatha-Yoga, the union of two polarized forces (Yug. proceeds from uniting). The traditional idea of Hatha is principally one of force, and thus it is to be understood as violent Yoga. It is thought to constitute the physical domain, which is really completely false; thus we see how the meaning of a word is changed into another and an idea degenerates quickly into a generalization.

The asanas are executed, above all, with the purpose of purifying the organism and all the different techniques that precede the fusion of the polarities through the breathing control have the same purpose. Thus, it is better understood why in all the lines of Yoga, whether Bhakti, Laya, Raja, etc., it is necessary to practice the positions, the mudras, and finally rhythmic breathing in order to be able to undertake the work of the final system, whether it be devotional, intellectual, mental, etc....

I would prefer to call Gratastha-Yoga that method of complete perfection, which employs the exercises and the training of the body with the purpose of reintegration through the

positions, exercises, attitudes, etc., instead of Hatha-Yoga, a name which would be reserved for the final period wherein the fusion of the two polarities is effected, which can only be attained by the perfect understanding of devotion to the Guru (Bhakti), an acquired science (Jnana), ~~a comparative~~ study through metaphysical activities (Raja), ~~aided~~ by the force of the Word (Mantra-Yoga) and by the ~~ascending~~ energy (Shakti-Yoga) in order to then attain the dissolution of the centers (Laya-Yoga). At this point, the student is already a Gratastha-Yoghi (Physiological Yoga). This would mean the demise of the orthodox concept of Yoga which always pretends to consider Hatha as the first step. It is indispensable to observe the character of the student before situating him in one or another category, as it has been propounded in the Shiva-Samhita (verses 10, 14): It is considered that men with small initiative, attached to their women, shy, sick, neither free nor independent, in one word, the "soft" students, should follow the line of Mantra-Yoga and they can hope that with a great effort, success may come to them in about twelve years. Those who wish for virtue, for tranquility in their words, without extreme in their actions, who have a liberal spirit, these are the "moderates" and they may obtain the great experience through Laya-Yoga in ten years, if they follow correctly a Master in that line. Those who are considered as "ardent" are the independent, full of energy, those who love pure truth, who are full of faith, as well as enthusiasm for study, those who are

always ready to undertake the complete practice of Yoga and are devoted to the sacred lotus feet of the Guru, such ones are ready for Hatha-Yoga and they may obtain Liberation within six years. There are still the "greatly ardent" ones, those who are more than energetic, the heroes, those who have no desires, who are efficient, firm, serene, who have faith in the Scriptures and devotion to the Guru as a representative of God; they are the ones who without hesitation may initiate themselves into the complete method, making a synthesis (in a certain way, as I have just suggested, through a complete Yoghism) and undertaking any line of Yoga with the assurance of success within three years.

Those who belong to this last category may evidently allow themselves a more or less combined system, that is, not precisely a personal method, but a synthesis of different practices taken from the different lines of Yoga. When the Chellah is ready, the Guru usually gives an asana which then becomes a personal posture for the Chellah, a posture not always included in the traditional postures. In Plate LXXXIII, I present my own personal asana, which may be called Yoga-Utthida-Kukkutasana, but it does not belong to the postures inherited from Tradition. Through a force of habit, I have been able to remain easily in this posture in equilibrium supported by the hands; the toes touch each other; in this position, I practice the bandhas with closed eyes and 30 or 40 minutes later, the polarization of the vital force is felt at the height of the

pituitary. The exercise is not as complicated in its external execution, as may be seen, but the internal contractions must be taken into consideration, inasmuch as all three bandhas can be executed in this asana; for my part, I have practiced above all the Uddiyana the most, sometimes lowering the head to execute the Jalandhara-Bandha as well.

As we already know, there are 84 traditional asanas (The Shiva-Samhita has described this number of postures as corresponding to the number of creatures living on the planet, of which only 32 are considered capable of giving perfection in this world. These postures are sometimes given different names and their descriptions are seldom the same from one text to the next.

According to the Gheranda-Samhita, these thirty-two postures are:

Bhadrasana (posture of comfort) Plate VI.

Bhujangasana (posture of the cobra) Plate VIII.

Dhanurasana (posture of the arch) Plate XII.

Garudasana (posture of the eagle) Plate XV.

Gomukhasana (the cow's snout) Plate XVII.

Gorakasana (of the Guru Goraksa) Plate XVIII.

Guptasana (hidden posture) Plate XIX.

Kukkutasana (cock's posture) Plate XXXII.

Kurmasana (tortoise posture) Plate XXXI.

Mandukasana (frog's posture) Plate XXXV.

Makarasana (dolphin's posture) Plate XXXIV.

Mayurasana (peacock's posture) Plate XXXVIII.

Matsyasana (posture of the fish) Plate XXXVI.

Matsyendrasana (of the Great Rishi Matsyendra) Plate XXXVII.

Mritasana (posture of the corpse, also called Savasana)

Plate XXXIX.

Muktasana (free posture) Plate XLI.

Padmasana (lotus posture) Plate XLV.

Paschimottasana (posture of terror, also called Ugrasana)

Plate XLIX.

Shalabasana (posture of the grasshopper) Plate LIII.

Samkatasana (dangerous posture) Plate LV.

Siddhasana (perfect posture) Plate LX.

Simhasana (lion's posture) Plate LX.

Swastikasana (posture of prosperity) Plate LXV.

Ustrasana (posture of the camel) Plate LXIX.

Utkatasana (elevated posture or called also of chance)

Plate LXX.

Uttama-Kurmakasana (the tortoise elevated) Plate LXXI.

Uttama-Mandukasana (the elevated frog).

Vajrasana (posture of lightning) Plate LXXV.

Virasana (posture of the hero) Plate LXXX.

Vrkasana (posture of the temple, sometimes called of
the tree) Plate LXXXII.

Vrsasana (bull's posture).

Yogasana (posture of the union) Plate LXXXIV.

In spite of the reduction of the 84 asanas to these 32

postures, it should be understood that all of them are executed with a calm state of thought, serenity of spirit, and a mastery of the will. Each one of the positions has a particular value in respect to the muscular formation of some portion of the body, but always the purpose is to give a self-massage to the glands and further one towards the principal goal: the cleansing of the canals, and as we have already seen, the preparation for a correct meditation, which is possible once complete calmness is attained.

Sometimes the asanas are reduced to four fundamental postures: Padmasana, Siddhasana, Swastikasana, and Vajrasana. Some texts mention Ugrasana (that is, Paschimottasana) instead of Vajrasana, along with the other three postures, but we always find variations in the explanations of these asanas. For example, the most divergent explanations exist for the Swastikasana; either one puts the soles of the feet on the thighs, as indicated by the Shiva-Samhita, or one bends the legs alongside the thighs and puts the feet at the center as it is written in the Gheranda-Samhita, or else one keeps the feet over the legs, between the knees and the thighs, as stated in the Hatha-Yoga-Pradipika. We could even rely more especially on the two postures that I have already indicated as a basis for work for everyone without exception: Padmasana and Siddhasana. These two postures may be practiced by any person who desires to try any kind of perfection and lead to relaxation, meditation, and endurance.

Twelve traditional postures have been given for meditation, but through the ages, certain variations have been introduced so that today there are 28 meditative positions: Siddhasana, Hathasiddhasana, Sidhasiddhasana, Padmasana, Ardha-Padmasana, Badhapadmasana, Subhapadmasana, Suptapadmasana, Urdhva-padmasana, Vajrasana, Tristhitasana, Dhirasana, Muktasana, Guptasana, Samasana, Sukhasana, Ksemasana, Sthirasana, Sistasana, Swastikasana, Samanasana, Panasana, Yogasana, Virasana, Bhadrasana, Vrsasana, Tarkasana, Dhyanasana (the underlined names correspond to the twelve traditional positions).

The practice of all these asanas is undertaken when one tries to attain the Asana-Jeya (mastership of the asanas), but when this is not the purpose, almost all these postures and their results can be eliminated, keeping only a minimum of postures and devoting more attention to the disciplines, which are of great importance for organic and mental hygiene, and which have often been neglected.

The Yamis (those who practice postures) prepare themselves in all the bodily practices but the Wiseman is the one who commits no excesses, and thus the Yoghi is that seeker of Liberation who does not overindulge in asceticism or dissipation. Not to sleep too much nor too little, not to eat too much nor to fast too often, etc., as it is said in the sacred texts.

When the man on the street hears about Yoga, he associates it with the strange men who try to stand on their head and

pretend to demonstrate calmness this way. I think that profane people are justified when they ask themselves logically if the "yoghis" who make such demonstrations are really well-balanced people! It is indeed excessive to adopt this position (Shirshasana) when all other human beings are on both feet! After some time of mastering other asanas, though, we can see why a person might want to practice Shirshasana, which is not really a traditional posture but rather a mudra, and for this reason, is sometimes classified under the term of VIPARITAKARANI, that is, "inverted body". In view of the fact that the Sun is localized in relation to the region of the navel (solar plexus), while the Moon is under the palate, when the solar nadi eats the nectar, man is subjected to death; in order to vanquish this destruction, the "Sun" must be led upward and the moon downward by means of a sacred mudra which is mentioned in all classical texts (especially the Tantras); in other words, Shirshasana (Plate LXI), which is almost always described as Viparitakarani, and which constitutes the technique of the intervention of the forces, and should be practiced three hours daily in order to vanquish destruction. This exercise is also frequently considered as a "bandha" and the Shiva-Samhita assures us that even the Pralaya (dissolution of the universe at the end of a great period) cannot destroy the Yoghi who has vanquished and conquered death thanks to this exercise, which makes him equal to the Siddhas.

We shall make a resumé of the practical benefits of some

asanas.

For meditation, Padmasana and Siddhasana are practiced (Plate XLV and LIX).

For studying, Sukhasana (Plate LXIII).

For sublimation, sexual control, prevention of syphilis, pyorrhoea, gonorrhoea, sterility, diabetes, asthma, rheumatism, to increase memory, for the eyes and ears, Siddhasana may be used (Plate XLIX) along with Sirshasana (Plate LXI), Sarvangasana (Plate LVI), Matsyasana (Plate XXXVI), Ardha-Matsyendra (Plate XXXVI).

In the case of leucorrhoea, amenorrhoea, dismenorrhoea, oteritis, ovaritis, execute Sarvangasana (Plate LVI), Paschimottana (Plate XLIX), Shalabasana (Plate LIII), Bhujangasana.

In cases of chronic bronchitis, use Shalabasana (Plate LIII) and Matsyasana (Plate XXXVI).

For the digestion, one will be careful to practice Sarvangasana (Plate LVI), Vajrasana (Plate LXXV), Baddha-Padmasana (Plate IV), Paschimottana (Plate XLIX).

For diseases of the liver and spleen, Sarvanga (Plate LVI), Halasana (Plate XX), Mayurasana (Plate XXXVIII), and Baddha-Padmasana (Plate IV).

In cases of chronic constipation, use Halasana (Plate XX), Mayura (Plate XXXVIII), Dhanura (Plate XII), Matsya (Plate XXXVI).

To combat dropsy, elephantiasis, constriction of the members, Garuda (Plate XV), Trikona (Plate LXVIII), Utkatasana

(Plate LXX).

Padhahastha (Plate XLIV) is effective for eliminating pain of the rectum.

For hemorrhoids, practice regularly: Siddhasana (Plate LIX), Paschimottana (Plate XLIX), Shirshasana (Plate XLI), Gomukha (Plate XVII), and now and then the Maha-Mudra.

For dysentery, recourse may be had in Baddha-Padmasana (Plate IV) or Kukkutasana (Plate XXXII).

For Myalgia and rheumatism: Vrishchikasana (Plate LXXXI), Shirsha (Plate LXI), Paschimottana (Plate LXIX), or Sarvangasana (Plate LVI).

To fight leprosy, use Shirshasana (Plate LXI) and practice the Maha-Mudra.

For relaxation, practice regularly: Shavasana (Plate LVIII).

The following are destroyers of all disease: Padmasana (Plate XLV), Shirshasana (Plate XLI), Sarvanga (Plate LVI), and Paschimottasana (Plate XLIX), and these also assure longevity.

Although we know there are a great number of sick people who consider Hatha-Yoga to be a curative technique, and indeed, numerous people have found healing in these asanas, yet it is evident that the asanas have more than just a curative function. We have already seen that in each one of these postures, there is a certain development of faculties which permits one to have visions of new aspirations, which may subsequently be realized through the complete illumination of the chakras.

One has to bear in mind that the postures can only be practiced in the physical sense when used for healing; that is, when they are practiced as gymnastics of the body, they are sufficient for the organism alone, but as soon as one aspires to any mental or psychic benefits, or the hope of new abilities, something more than physical culture is necessary. We know that each asana promotes a particular aspect of health on all planes of the human being when the postures are gradually augmented with concentration, starting with breath control and the fluidic canals. Thus, we shall undertake first only the physical plane and remember that Hatha-Yoga is in its greater part the means to obtain breath control, which is only possible after certain purifications. We have seen the importance of these purifications in the texts of Tradition. Breath control is generally called Pranayama (Prana: vital force in the air; yama: control, mastership).

Of course, attention should first be paid to the diet, about which we have already said a few words; it should be remembered that a Yoghi eats neither too much nor too little. Fasts are required in order to obtain some experiences, but constant asceticism is not recommended for the Saddhaks. It is said that half of the stomach should be filled with food, one-fourth filled with liquids and the remaining fourth part should be empty, and in the service of Pranayama.

It is useless to start Pranayama if the canals are still full of impurities, and this is why we have the 6 purifications

mentioned above: these driyas (duties) should be fulfilled before anything else, because when considered from a deep point of view, they are the elements of hygiene which supercede any other attempts at cleanliness. These 6 practices (satkarmas, as they are sometimes called) are known as Sadhana, that is, rules of life itself understood in a religious sense, similar to the daily prayers of a Christian, or in another sense, the brushing of teeth after each meal.

I have already referred to the Dhautis, which are washing, cleansing, purifications for the inside of the body. First we have the ANTARDHAUTI, an internal cleansing which may be practiced in different ways: In the Vatasara-Dhauti, the mouth is contracted like the beak of a bird and the air is gently inhaled through the lips. Later, after the air has been held in the stomach for a moment, it is gently pressed downwards. Then we have the Varisara-dhauti, which consists of taking some water in the mouth (the liquid descends to the throat, which is contracted in order to maintain the reserve of water in this place), then the liquid is allowed to descend to the stomach very slowly and pressure is made in order to expel the liquid through the rectum. Then we have the Agnisara-Dhauti, which is called purification by fire. In this Dhauti, one compresses the navel to bring it close to the spinal column, repeating this movement a hundred times in order to elevate the intestinal fire. Finally, the Bahiskrta-Dhauti, in which the stomach is filled with air which is allowed to remain there for an hour

or an hour and a half, directing it then to the intestine. Sitting in a receptacle of water up to the waist, the intestines are then expelled in order to wash them with the hands very carefully and with great prudence.

We also have the DANTADHAUTI, which consists of cleaning the teeth, the root of the tongue, the mouth (the Eustachian tubes), and the frontal sinus. The teeth may be cleaned with soil (danta-mula-dhauti), although in some countries and particularly in India, certain woods are recommended so that a branch of a tree possessing special qualities will reconstitute the force and vigor not only to the teeth, but also to the gums after an adequate massage. In the East, care is taken to give a good massage to the gums with the fingers after each meal and to rinse the mouth with water, for the use of toothpaste is not healthy. It is known that the emollient pastes are not conducive to the good condition of the teeth. It would be better to use salt. The use of a toothbrush is not advisable, either; it is better to give the massage with the thumb and forefinger. The cleansing of the tongue (jihvasodhana) is made by pulling and lengthening it just as if milking a cow; also putting three fingers (forefinger, the middle one and the little finger) in the throat and making gentle circles to give a massage to the root of the tongue. It will then be cleansed with butter and rinsed with milk, repeating this procedure several times, always before or after the rising or setting of the Sun. The friction of the base of the tongue and

the pulling of it to produce its lengthening cleans the tongue and also prepares for the Kechari-Mudra.

The KARNA-DHAUTI is the cleansing of the ears with the little finger.

The KAPALA-RANDHRA-DHAUTI is practiced by rubbing the depression of the forehead above the nose with the thumb; it gives greater sensibility for clairvoyance and also stops all complications that could come from humors of the phlegm; this is practiced when awakening and when going to sleep.

The HIRD-DHAUTI is the cleansing of the throat (through the vomit it is vamana; by means of a special cloth, it is called vasas, and with a little stick, danda). Vamana is the practice of filling oneself with water up to the throat after a meal; this produces nausea, and in a couple of days, it will clean all the bile and the mucus. The Vasas consists of swallowing a cloth (bandage of three inches width and 15 inches length) soaked in hot water; this can be taken out, washed, (aseptic gauze) and then swallowed again and vomited as required.

Finally, the MULA-SODHANA is the purification of the rectum with the extremity of the middle finger and with enough water to rinse it conveniently. It is also done with the aid of a little empty tube which is introduced in the anus on one end while the other end is immersed in water, which is absorbed by means of muscular contractions and the retention of breathing, expelling it later. By repeating this exercise several

times, the complete cleansing of the intestines is achieved.

Now we arrive at the breathing exercises which we have seen in the introduction to this book, under the theme of Pranayama, as the first rules of Yoga were defined.

The exercises of respiratory rhythm are numerous, and we have already seen the simplest one in detail in another part of this book. Respiratory control is performed in the posture of the triangle or the lotus, although there are other positions which may also be chosen for this purpose.

It may be observed in Plate LIX of Siddhasana that I am practicing a Pranayama which I have mentioned several times. It consists of inhaling through the left nostril, maintaining the right one well shut, and later exhaling through the right nostril, closing the left one. Never should both nostrils be opened at the same time, to the contrary, there is an instant in which both nostrils are hermetically closed, at the same time, during the suspension period between the moment when the air which has been inhaled goes through the nadis and the moment in which the vitiated air is exhaled. The thumb and the little finger of the hand operate this rhythm, although sometime later it may be practiced without the aid of the fingers, and only by the contraction of the nostril. The air is inhaled through the left nostril, absorbing deeply on the side of IDA (negative and feminine canals). The Prana must be concentrated in the head, and it descends along the length of the spinal column (left side) and comes to the base of the body

(concentration in Muladhara). This constitutes the moment in which the Kumbhaka, retention of breath, is made; that is, when both nostrils are closed for an instant; later, the Prana disperses through the entire body and one visualizes the air ascending through the right side of the spinal column through the PINGALA canal (positive side, masculine nadi) in order to be exhaled to the exterior of the organism through the right nostril. The air is inhaled once more through this same right nostril, taking care to close the left nostril with the little finger. One visualizes the Prana descending through the PINGALA canal at the right side of the spinal column; concentration, Kumbhaka, and the thumb presses the right nostril a second and one opens the left nostril as the air returns through Ida and is then exhaled through this nostril, which is ready once more to start this exercise.

Three months are generally required for all impurities to be eliminated with the help of this Pranayama. The Yamis (practitioners of asanas) may then consider themselves to be purified very roughly and may start the asanas with a real concentration on a spiritual goal.

At the beginning of the Pranayama, a short instant of retention will be made, but gradually, greater importance will be given to this retention (Kumbhaka). This breath retention covers different methods (Murccha, Shitali, Sahita, Surya-Bheda, Bhramari, Bhastrika, Kevali, and Ujjayi).¹¹⁷ The Pranayama produces its effect through the entrance of the Prana into the

central canal (Sushumna), which calms the spirit and permits complete mastership of thoughts, and at the same time, a perfect physical condition through the cleansing of the nadis, which are constantly full of fat, principally in the central canal, where the air never enters.

We have just seen the technique of the Khumbaka according to the Bhastrika method; let us see now the Bhramari method. The air should be inhaled noisily and also exhaled sonorously (it is indicated that it is preferable to practice it during the night in the midst of a complete silence, because this exercise offers several sounds and prepares for the Samadhi). During the suspension of breathing, in which the air is retained in the organism, the subject concentrates himself to the point of ecstasis in the region between the two eyebrows (personally, I think this is a self-suggestion. According to the Gheranda Samhita, such practice makes the subject hear flutes, bells, trumpets, etc., thus I think that this is something like a personal hypnosis!).

Kevala is the complete suspension of breathing, this means that it is not possible to start this experience before having achieved a complete purification and above all, after a sufficient practice of the Pranayama, in order to acquire the complete mastery of breathing. First, one should practice carefully a simple alternate breathing for a long time. Thus, in a certain way, the Kumbhaka, when practiced in the Sahita, constitutes the preparation for the complete attainment of

Kevala.

In the Murccha, the air is inhaled and the passage of air is closed immediately and then exhaled very slowly. The ideation (manas) should also be united with the soul (atman). This should not be practiced at the beginning of the practices of Yoga because such an exercise demands a strong control of the spirit and it should be executed correctly.

Sahita is merely the practice of holding the air comfortably without inhaling (Puraka) or exhaling (Rechaka); it is the practice through which the Kumbhaka increases gradually until attaining a total Kumbhaka, which then becomes a Kevala.

The Shitali consists of inhaling the air through the mouth with the lips compressed and the tongue outside, filling the stomach very gently, retaining the air for some time and exhaling it through the nose. This Sitali-Kumbhaka cures indigestion and the disorders of the bile. It is also a beneficial exercise to counteract thirst and as an antidote.

Surya-Bhedana means to inhale through the right nostril only, feeling the penetration of the Prana from the toes up to the top of the head, before exhaling the air very slowly through the left nostril. Sometimes it is said that after having inhaled the air through the solar nadi (right nostril), the Jalandhara-Bandha should be made and the Khumbaka retained until perspiration appears from the toes up to the head.

Ujjayi is sometimes called the victorious; it is practiced by means of a strong inhalation through both nostrils with the

mouth closed, the air should hit strongly against the throat and the upper part of the chest should feel the projection of the Prana. The air is briefly retained and then exhaled through the left nostril. This can also be practiced in any circumstance when walking or sitting down and doesn't need a special asana.

We have just seen the eight manners of operating the Kumbhaka, which should be executed as a discipline for some time before undertaking any sublimation, certainly from one month to three months 4 times a day (in the morning, at midday, in the afternoon, and at night), by those who really wish to attain a personal purification. At the beginning, it can be practiced only two times, which would be enough if 75 breathings are attained at the end of the month, having increased a little each day.

The Sitkari or the Sitali-Khumbaka are wonderful exercises for producing cold, and they are the Pranayamas used to attain coolness.

Sitali corresponds to the same procedure executed by a serpent when it changes its skin. It has been said that besides the inhalation through the mouth and the exhalation through the nose as we have just seen, it is beneficial to practice the Manduka-Mudra (gesture of the frog) which consists of contracting the tongue backwards with the tip touching the palate and in this manner inhaling the air, then suspending the inhalation through the nose, letting the Prana

disperse throughout the body.. It is beneficial to nourish oneself with milk and butter in abundance during the period of this discipline.

The Sitkari, which is also used to refresh oneself, is practiced by inhaling strongly and noisily through the mouth, exhaling immediately through tightly closed teeth, placing the tongue in such a way as not to touch either the palate or the bottom of the mouth. One should inhale pressing the lower part of the abdomen to fill the lungs to their capacity (at night it can be executed from 50 to 80 times, being certain to take a glass of milk 20 minutes before).

Just as these last exercises (Sitali and Sitkari) give freshness to the body, we have two other Kumbhakas which produce heat. The Ujjayi is effective against infections and also as a soporific. As regards the Bhastrika, it is used to heat the temples; such exercises are practiced twice a day by one or several Yoghis to maintain the temperature of some sanctuaries in the mountainous retreats of Tibet.

The Ujjayi may be performed in any position and it raises the temperature of the body; it may be practiced controlling the abdominal muscles a little through a slight contraction, starting with 7 times and then increasing each week by three more times, but without exceeding 320 contractions a day, accompanied by 3 or 4 different postures during 3 or 4 sessions.

Some describe the Bhastrika as follows: inhale to fill up the stomach in the position of Padmasana (Plate XLV), of Siddhasana (Plate LIX), or even in Vajrasana (Plate LXXV).

exhale forcefully (after an expansion of the chest) through the nose. Then inhale and exhale rapidly, emphasizing the exhalation and making it noisily. This will be felt in the throat and the chest will become warm. Perform this twenty times, then inhale through Ida until the abdomen is filled. Retain the air and fix the attention at the point between the two eyebrows. Make the Kumbhaka for the longest possible duration and as long as it is comfortable. After the retention, exhale through the left side and inhale through the same nostril, suspending the breath for a moment, then exhale through the right nostril and once more inhale the air through the same right nostril (Pingala). The body's circulation is accelerated and the brain is invigorated.

Two things should be seriously considered: the hygiene regarding the asanas, the bandhas, the mudras, the Pranayama, etc., always remembering that the bowels should move and a complete shower be taken before each practice; it should also always be kept in mind to IMMEDIATELY cease any exercise at the moment one feels any pain. The Yoghi never insists on continuing if he feels a sting, a persistent warmth, a cramp, or any disturbance. He immediately stops the exercise if he feels exhausted and he rests briefly or stops completely for the day, in case the disturbance persists (pain, cramp, etc.). Never should he force himself into excess--he should allow freedom to the will to act, he should slightly force the muscles, but without any exaggeration. Without hurrying, because the slow

mechanism of persistence will forge the Yamis who will finally become Yoghis.

These diverse methods of breath control may have many more variations in addition to the traditional techniques that I have just enumerated. All possibilities of retention, rhythms, or repetition may be undertaken once the student has satisfied the first necessary rules.

We have, for example, another variation: it is a Pranayama used generally in Raja-Yoga. Sitting in Padmasana, the body being straight but without tension, inhale through the left nostril, concentrating the thought in the nervous current (from the upper to the lower part of the spinal column), fixing the mind in the last plexus and then exhale through the right nostril. Inhale for 4 seconds, retain the air for 16 seconds, and then exhale for 8 seconds. Do not forget to concentrate on the triangle of the first lower chakra, meditating on all its attributes.

This is generally followed by a slow inhalation and then by an exhalation, followed by a suspension of the air in the same manner and rhythm as in the previous exercise, with the difference that in the former exercise, the retention is made with the lungs full of air and in the second one, the pause is made with the lungs almost empty. The latter exercise is easier than the former. Nevertheless, one should not abuse these exercises (above all, the one consisting of holding the air in the lungs). They should always be practiced gradually. It is

beneficial in such pranayamas to concentrate on the Bij-Mantra AUM. A complete breath is made and then the sacred word is pronounced internally during the exhalation; such pronunciation should be made as if the three notes (do-mi-sol) were chanted from three to ten minutes.

During the exercises (specially referring to the Pranayamas), the perspiration should not be dried or rinsed out, but it should be rubbed in the body (this friction is made so that the body does not lose its humor) in order that the Yoghi does not lose his dhatu (character, humor).

Briefly said, these exercises (asanas and Pranayamas) have the purpose, above all, of eliminating the carbonic acid. The heart moderates its efforts, continuing them, and calmly gives efficient help to the veins, which are so often exhausted by an excess of work as a consequence of an overcharge of work given to the heart, which in turn has to make use of its reserves in order to be able to comply with the task it is supposed to do.

We have seen the general effects of each asana, we know that a new vigor is offered by the Shirshasana (Plate LXI), the Sarvangasana (Plate LVI), the Halasana (Plate XX), and that besides this physical strength, the spiritual concentration may arise rapidly thanks to the Siddhasana (Plate LIX), to the Padmasana (Plate XLV), to the Swastikasana (Plate LXV), and to the Sukhasana (Plate LXIII). The brain feels full of fresh benefits, thanks to Shirshasana (Plate LXI); Halasana

helps the dorsal portion, the lumbar muscles, and the area of the spinal column. The Padmasana plays its role in the sacrum and the lumbar region, the Mayurasana in the different sections of the spinal column and even in the upper lumbar vertebrae.

We know now that a mudra is a gesture: mudra means to seal, to close, and it may be understood as a yoghistical "short circuit"; and there are 25 traditional ones. We have merely passed rapidly over all these techniques because this work is not specially dedicated to one practical form, but it is rather a philosophy of the whole of all methods. Certain mudras are difficult to practice, and patience is necessary, as for example, the practice of aswini-mudra (opening of the rectal muscle), which is frequently made in Uddiyana in order to help the contraction of the anus (one tries to unite the navel with the spinal column), which is contracted as if trying to touch the navel with it (breathing is stopped during this period). During the relaxation, the anus is expelled to the exterior, then the contraction is continued and the water flows into the intestine (it is the basti, the mahayada sa-basti, which consists of the cleansing of the colon and which is usually practiced at the shore of a river).

The great tactics for the transmutations would also be interesting to consider here, but we would have to devote a whole chapter to this subject. The Ojul (product of the semen) is always well-preserved in Yoga science and this constitutes

the source of a whole discipline and the methods of transmutation and of complete preservation to safeguard the energy. The bindu (seminal fluid) is very precious, and in the mystical orders, this theme of continence, the force of which is well-known, has always been the object of a particular study based evidently on the Great Tradition which has been kept above all by the Rishis, the Gurus, the Yoghis.

The taking of the air through the solar plexus, for example, with concentration on the chakra Anahata, together with meditation on the attributes of the cardiac plexus may lead gradually to the Light over the question of the transmutation of the so-called sexual energy. KUNDALINI is mother of three qualities: Sattwaguna (luminous), Rajaguna (active) and Tamaguna (darkness), and these consequences reflect the physiological as well as the psychological state, and our present level in this world proceeds therefrom. In other words, we should watch attentively the formation of our physiology, which is the first verification of the psychological effect, and therefore, the cause of the effects which generate the above-mentioned qualities (gunas). Thus, there is a complete method which must still be considered. What philosophy or religion is able to offer such a precise and precious science as the Yoga system? The Yoghi who is familiar with all disciplines will attain the state of Samyana (synthesis of the 3 final stages in Yoga), in which he will suspend the senses for 10 minutes, 48 seconds; then he will execute the retention of breath in the dharana

(21 minutes, 36 seconds), and finally the dhyana (43 minutes, 12 seconds), which will lead him to Samadhi at the end of one hour, 26 minutes, and 24 seconds.

Thus, the Pranayama remains as one of the most important elements of Hatha-Yoga, because it allows for the perfect assimilation of the positive principle, the Prana (the negative principle is the Akash).¹¹⁹

The Prana acts in everything; it originates our understanding; when it is modified, it becomes the Akash, when the Akash is modified, it acts as ether, and when the ether is modified, it disintegrates into a series of TATWAS.

Due to the pranic influence, the Akash is converted into matter and also crystallizes the forms. Thus, one may conclude that the Akash is the visible world through the more or less dense form, and it is moved by the vibration of the Prana. Therefore, when the vibrations are more rapid, the bodies are more fluid and subtle, and this gives a clearer vision about the Pranayama. We have said that the Sushumna does not receive any air because it corresponds to the Akash; on the other hand, the Prana is transmitted through two channels: Ida and Pingala. Therefore, every two hours it is appropriate to make for an instant an identical breathing through each one of the two nostrils. One may start with Ida in the dawn of the day of the new Moon, and after two additional hours with Pingala, alternating successively for three days; each time (every morning) during this period, start to breathe through Ida, and the

following three days through Pingala during the corresponding period of the first two hours. During the full Moon, care should be taken to start through Pingala (alternating each two hours and also every three days).

Here we have a chart to aid the direction of meditations:

TATVA OR VIBRATION OF THE ETHER	SYMBOLS OF THE MANTRA	FORMS OF THE VIBRATION	CELESTIAL BODIES	COLORS	PATTERNS OF VIBRATIONS	CHAKRA
AKASHA OR KHA	H HAM	AS THE CAVITY OF AN EAR		RAINBOW DARK GREY	IN CAPRICIOUS MANNER AND TOWARDS ALL DIRECTIONS	VICCUDDHA
VAYU	P PAM	SPHERICAL FORMS		FROM BLUE TO GREEN	TOWARDS ALL DIRECTIONS WITH ANGLES TOWARDS THE VAGUS	ANAHATA
TEJAS AGNI	R RAM	 LINE OF VIBRATION RETURN DIRECTION OF VAGUS		RED	UPWARDS AND PERPENDICULAR TO THE VAGUS	MANIPURA
APAS OR DJALA	V VAM	HALF MOON		WHITE	DOWNWARDS PROVOKING CONTRADICTION	SVADHISTANA
PRITHIVI	L LAM	 RHOMBOIDAL SQUARES		YELLOW	AT THE CENTER AND AT THE SIDES OF THE VAGUS	MULADHARA

FIGURE 64

Chart of application of methods in esoterism. It gives direction on the Path to the very advanced disciples, forming part of a very intensive internal work in which the adept Yoghi can visualize and concentrate himself over symbols, vibrations, planets, colors, etc. This may be understood as the archeometry of Yoga, as laws of analogy, which are necessary to put the Initiate in contact with the different planes of the universes in order to unify himself entirely with the Great All.

Only as documentation, it could also be added that AKASHA has a sound quality (related to hearing), its taste is bitter, and its secondary quality is space (the ethereal universe). Its seat is situated in the spinal column in the region of the throat (Viccuḍḍha); the number of petals is 16, each one having respectively the letters: a, â, i, î, u, û, ri, rî, bu, bû, e, ai, o, au, ang, ah. The deity is Shambu and the feminine form Shakini, the sound tonality is medium and ordinary, the aspiration is not very sensible, and the direction is towards the middle.

VAYU has its quality in the touch or in the language, has a sour and acid taste, its secondary quality is locomotion (gaseous state), it is situated in the spinal column in the cardiac region (Anahata). Over its twelve symbolic petals, the following letters are inscribed: ka, kha, ga, gha, visa, cha, châ, ja, jna, hija, ta, tha. The deity is Isha and the feminine form Hakini, the sound tonality is very high and slightly audible, the nature is fresh at contact, the aspiration is 8 fingers long and its direction is towards the north.

TEJA (or also AGNI) is luminous, has a piquant, warm, and caustic taste, its secondary quality is expansion, it is the igneous state (the light, the fire), its location is in the spinal column at the height of the diaphragm (Manipura). The ten letters over each one of its petals are the following: da, dha, pa, ta, tha, dâ, dhâ, na, pâ, pha. The deity is Rudra sitting over a bull and its feminine form is Lakini; the tone

is high and the sound slightly audible; it has a very ardent nature when exposed to contact, the aspiration is four fingers long and its direction is towards the south.

APAS (or also Djala), its quality corresponds to taste; it has an astringent taste and the faculty of contraction (liquid state), it may be situated in the spinal column in the lumbar region (Svadhsthana); its letters are: ba, bha, ma, ya, ra, and la, on 6 sacred petals. The deity is Vishnu over Garuda (feminine deity Rakini), the tone is low with a deep sound; the nature is cold as in the first contact with cold water, the aspiration is 16 fingers long, and it corresponds to the west.

PRITHIVI is of smelling quality (the smell) and of sweet taste, it is an element of cohesion (solid state, as the earth) it is located at the base of the spinal column (Muladhara) with 4 petals, and the letters are: va, sca, sha, sa. The deity is Brahma (over Hangsa) with Dakini as the feminine form, the tone is very low with a deep sound, the contact is lukewarm and the aspiration is twelve fingers long; its direction is the East.

Now we are well-informed and we can fully realize that Hatha-Yoga is especially a vibratory work which requires breathing with special contractions (mudras means to close, enclose, and bandhas means to fix, to bandage, to tie, which makes them identical in theory) tending towards the preservation of the air in the organism and above all, of the Prana (the substantial force, the essence itself) in order to awaken that subtle

force called Kundalini. Kundalini, which is in a static form in the human being, requires a current to illuminate the entire being; this is the task which must be undertaken by the Yoghi, through well-studied postures (asanas) and with the aid of purifications (Pranayamas), which produce a circuit (Shakti) that is able to unleash that Kundalinic power of unlimited faculties.

Raja-Yoga cannot be attained without the previous practice of Hatha-Yoga.

(Siva Samhita, V:181)

Hatha-Yoga has been the basis of the first study since antiquity and an indispensable preliminary practice before undertaking any other line. Never has a philosophical science been more applicable to the life of every human being, no religion has been able to give as much moral help and psychological assistance as the method of Yoga. What a perfect world we would have if the Yoga system would be completely propagated over the surface of our planet.

We know that Christians, Mohammedans, Buddhists, Brahmanists, etc., have a philosophical similitude and even an astonishing similarity in theological principles and sometimes in the basis of the ritual. The Great MAESTRE awaited by one and all; he who will be called Instructor, Guide, Messenger, or Avatar, and who is to open our period, is announced by all religious sects as a Being symbolizing the union of the principles which have been taught through the different lines of human thought. He will be called Iman-Mahdi by Mohammedans, Christ the King or Son of Man by Christians, the Man of the Water-Pitcher, the Water-Bearer, the MAESTRE of Aquarius by Esotericists and Symbolists, the Bodhisattva or Lord Maitreya by Buddhists, the Avatar and the Tenth Incarnation of Vishnu by the Orientalists, etc. The world agrees that the Great Instructor of Humanity can only be a Perfect Yoghi, a Siddhana,

a Sât-Guru, a Mahatma.

The error consists in that the Maha-Rishis, the Great Wisemen, the Masters of the past, have been imperfectly understood by groups of adepts, giving life to new groups which, when they developed, became very powerful religious sects such as Christianity, Hinduism, Confucianism, etc. The union of a Great Brotherhood was not kept, having for its symbol all the Great Masters in a perfect and comprehensive union illuminated by the names of Abraham, Huiracocha, Osiris, Zoroaster, Krishna, Gautama, Bodhidharma, Jesus, etc.

Union surely existed in the Origin, and from the vanished union (Yoga), religions have been born along with the need to RE-unite, unite once more. This is the reason why Yoga has divided itself into methods which are more or less adaptable to the different temperaments of individuals, though the system itself remains united, ONE, complete, identical, one of synthesis. Nevertheless, it is presented under different forms and outlines in each case according to the most special faculties, and thus it is able to attract the diverse temperaments according to the most varied characteristics. These are more specifically manifested in one or another dominion of human psychology.

In each line of Yoga we have the degrees corresponding to that particular method; so we have the BHAKTI-YOGA¹²⁰ which is the dominion of the way of reintegration through love. Bhakti is devotion and some Yoghis specialize in this faculty, being

attracted by this line, delivering themselves completely to their devotional feelings and abandoning almost everything else in order to follow the way they have chosen: Love. Of course, this line of Yoga offers the conception of divine love, the entire devotion to the Guru, the sacrifices to please the Master who, in the eyes of the disciple, is the divine manifestation. Prayers, acts of love, meditation are the main activities of the Bhakti-Yoghi. We have already seen that this method is considered as part of Mantra-Yoga and it is composed of nine degrees which must be attained:

1. Shravanam (attention)
2. Kirtanam (song of praise)
Smaranam (meditation over a special point, usually looking at the Guru with the idea of guessing the wishes of the Master).
3. Pada-Sevanam (worshipping of the feet), with the practice of rituals at the sacred extremities of the Guru, with special ceremonies on these occasions, multiple salutations in the course of the day, etc....
4. Achanam (ritual worshipping) through the knowledge of the formulae (words, actions) of the temples, sanctuaries, ashrams, as well as the complete understanding of the Sublime Love.
5. Vandanam (reverence)
6. Dayam (slavery) is the surrender to the Guru, the continuous offering to the Master, the desire of being

sacrificed and the good-will towards the Instructor-Guide as sole aspiration.

7. Sakhyam (friendship)
8. Atma-nivedanam (abandonment)
9. Samadhi (accompanied by the asanas with all the technique of Hatha-Yoga).

The devotional path is explained in the Gita and Tradition has stated several times that there are four types of persons who worship God: the one who is in anguish, the one who expects a benefit, the one who is curious for knowledge, and finally, the Wiseman. The first three belong to the category of preparatory Bhakti; the latter follows the Para-Bhakti, which is not based on outside circumstances, dogmas, or ceremonies, but proceeds from a condition of internal experience. Of course, this higher aspiration can only come after an Illumination.

DHYANA-YOGA is the way of reintegration through concentration and constitutes a passive phase of Hatha-Yoga, as it corresponds to the seventh of the eight elements composing Hatha-Yoga.

It is obvious to mention, for example, the Deva-Asura-Sampatvibhaga-Yoga in chapter XVI of the Bhagavad-Gita, which deals with spirituality and materialism. The DHARMA, which is the law of life, is understood as religion (according to the original moral idea which is expressed by the word religion and not to the present-day sense of a sect which gathers people

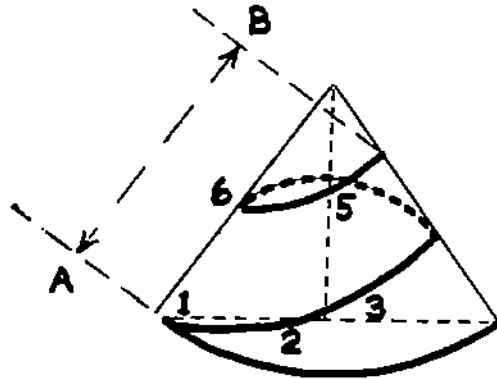
who consider themselves as belonging to one same political-philosophical opinion). In Sanskrit, the word Dharma means moral code or law in the sense of doctrine, meaning Order regarding a definite idea: legal legislative. In Pali, it is written DHAMMA, and in the Buddhist world, this term is used to designate the TRUTH (preached by Gautama the Buddha). In Buddhist language, it corresponds to the essence or concept; Dhamma (or Dharma in Sanskrit) is equal to thoughts or notions of things. It is, from this Dharma, from this Moral Code, that the Darshanas (points of view) as well as the sankhya, the vaisheshika, the nyaya, the mimansa, the vedanta, and the Yoga emanate, so to speak.

The GNANI-YOGA is the path of Wisdom (the Gnana constitutes the degree of perfection among Hindus and is exposed to the Agnan). It would be the equivalent of the Bodhi or the true Gnosis of Western philosophy.

The GHATASTHA-YOGA, which has already been explained, seeks the training of the body as an end, as its full objective, only through the asanas, the mudras (or bandhas), the Pranayama, until final Liberation is obtained in Samadhi, at the end of the eight steps of Hatha-Yoga.

It is always possible to follow a direct line, a spontaneous evolution, an immediate inspiration which frees the spirit from the body; nevertheless, this only occurs under very special conditions, and so-called miracles. It is more logical and normal to proceed according to the traditional

adaptation, which requires that all the Gurus, the Rishis, the Master-Guides comply with such an example as an intrinsic test of having attained the mastership of the spirit through the mastership of the body. The most serious works mention the impossibility of achieving realization through any other line than Hatha-Yoga (which has its point of departure in GHATASTHA-YOGA). The logical evolutive rule is followed in the same manner as the projection in space of all the macrocosm. In a certain way, I can explain this through the helicoidal number.



F I G U R E 6 5

Dividing the spiral into six parts, the seventh, which results from the line A-B, is capitalized in the space during the trajectory of the other six. It is well-known that all of our solar system is launched into the cosmos in an helicoidal form and it may also be indicated that a microcosmic evolution will have to follow this same line of development so that there may always exist an equilibrium between the infinitely great and the infinitely small. If the world vibrates at a certain rate of pulsation, it is logical to try to attain the same pulsation in rhythm and the identical cadence in order to

obtain the YUG (the identification). We have already seen that our world completes a revolution in 25,920 years as in a great pulsation, and the daily revolution of our lives is symbolized by the 25, 920 normal breathings in 24 hours. All practices, the disciplines, the rules, are only momentary exercises (artifices, because they make us come out from the so-called common and natural life). After having acquired control over our complexes, the purified organism will be a vehicle conscious of its task and only then will we be able to really identify ourselves with the Great All.

HATHA-YOGA has been sufficiently defined in the course of this book and thus it is not necessary to insist on this line of identification which is followed through force, energy, will power, activity, and the sense of concreteness.

Let us continue with a short and rapid resumé of the different lines of Yoga (by alphabetical order so that the reader may refer to the rules easily).

The JNANA-YOGA is the path of knowledge, of work, of study. The Upanishads proclaim the superiority of this Way. It refers to a life based on rational study, on the Scriptures, on science, etc. (in a certain way, it is what is presented through this book on Yoghism). It is evident that this intellectuality should be associated with contemplation. During the Upanishadic Period, men would retire to the woods in order to contemplate the Eternal Truths of Life (Vanaprastha). According to Lord Krishna, it was a synthesis of Karma and Jnana, and this

philosophy is expounded in the second chapter of the Gita.

It has been said that it is the way of virtue wherein the avarana (veil of ignorance) has been removed from the Yoghi and it comprises the Bhumi (planes), as follows:

Vikshiptata (state of dispersion)

Gatayata (approximation of the past)

Shlishtata (state of astonishment)

Sulinata (dissolution).

This method requires these four conditions as enumerated, but it must be protected against the following four obstacles:

Lala (inactivity)

Vikshepa (dispersion)

Kashaya (weariness)

Rasyadana (pleasure derived from the practice).

The Jnana-Yoga is very frequently confused with JNANA, knowledge.

JNANA is the Brahmanical Consciousness; it is called Brahma-Jnana by the Vedantists and Nirvikalpa-Samadhi by the Yoghis.

Cognition (it would be more correct to say Knowledge) is twofold:

Sa-Vishaya (with an object)

Avishaya (without an object)

The seven bhumis of Knowledge (in order to distinguish them from the bhumis of cognition) are:

Subha-Ichha (good will)

Vicharana (reflection)

Tanu-Manasa (subtility of the spirit)

Sattwa-Apatti (perception of reality)

Asansakti (disappearance of mundane attractions)

Padartha-Abhavani (disappearance of visible forms)

Turgaya (the non-manifested).

There is also the JNANA-VIJNANA-YOGA, which corresponds to the seventh chapter of the Bhagavad-Gita; it is understood as knowledge together with realization, it is the expression of the High-Prakriti, in other words, the relationship of God with the world.

The JAPA-YOGA is the path of reintegration through faith in a name which one repeats and worships. The Japa is the oral repetition of a prayer, and above all, the rhythmic repetition of a hermetic formula: for example, a mantram repeated mentally.

The Nitya is the daily mantram practiced in the morning and in the afternoon.

The Naimittika is the JAPA for the days of Initiatic Celebration or for special occasions.

The Kamyā is the Japa of results hoped for.

The Nishidda (the protected one) is executed without method, rules, or knowledge, and is the improvised prayer.

The Prayashohitta (penitence) is practiced following a fault.

Achala (motionless) in some special seat, with accessories, etc.

The Chala (in movement) at any movement, in any place, without limitation or rules. Nevertheless, this Japa, when pronounced, should not be noticeable.

Vachika (spoken Japa) is pronounced with force as it is to be listened to, and it is practiced for the attainment of a benefit or interest in this world.

Upanshu (murmur) in which the sounds are articulated without anyone being able to understand them, this Japa prepares for a subtle world.

The Bhramara (Bee-Japa) is murmured as the buzzing of a bee, the lips and tongue are motionless. It is conducive to mental concentration and gives a mystical state.

The Manasa (mental Japa) resides only in the mental plane; it mainly possesses an occult sense (Kuta-Artha).

Arkhandā (uninterrupted) is for those who renounce this world.

A-Japa (the non-pronounced) is the mantram of identification, in which one repeats 21,600 times per day: I Am He, He Is I...

Pradakshina is recited with the rudraksha rosary (or with the Tulasi) around a pippala (sacred fig tree), a Temple, a Holy Place, or a Consecrated Garden.

It is evidently a part of Mantra-Yoga.

KARMA-YOGA consists of the practice of the Scriptures to the letter, the religious ceremonies and the moral duties. It is activity, work, duty, and their consequences. It is the way

of reintegration through action (see Gita II:48). It is not only to comply more or less with the demands of life understood as Karma, as many imagine it to be. Besides, it is necessary to have the adequate knowledge of the Scriptures, the facts, the rituals, and their consequences and circumstances in order to hasten a special mission which has to be fulfilled; it is a Yoga method, and it does not consist only in allowing existence to run its course. Far from constituting a determinism, it is, to the contrary, a constant fight for service, impersonality, the mission to be fulfilled at every instant, in order to transform the application of the general laws of cause and effect and to help the needs of the spirit, which cannot be satisfied here except by an intensive work.

There is also a subdivision called Karma-Kanda, or Path of Rituals, of Dogmas, of Scriptures, of sacrifices, etc., which is taught in the second part of the Revealed Scriptures (the first part corresponds to the Jnana-Kanda).

The KRIYA-YOGA is the Way through action, both inner and outer. The forms of action are many:

Sthula-Kriya, physical and material action.

Sukshma-Kriya, subtle action.

Laya-Kriya, action of fusion.



F I G U R E 66

The SUBLIME MAESTRE, Mahatma Chandra Bala, Dr. Serge RaYNaud de la FerRIere, recognized by his Disciples as the Universal Illuminator of the New Aquarian Age, who, denying himself, appears according to the intellectuality of this cycle.

The word Karma proceeds from a root in the Pali language meaning "action" and the derivative sense is action and result that is adequate to the act.

In a certain way, it is the law of cause and effect operating in all the planes of existence. The Karma in this order of ideas appears evidently as ethics in the moral sphere, where man forges his character and makes his destiny. The Kriya is an action with the idea of a discipline which starts in the internal world. In this sense, it is typically Hatha-Yoga, although the work can be carried on further. Kriya-Yoga is for those who have overcome the period of the exclusively physical Yoga; after several years of practice of the asanas, one may be able to undertake this work of internal action which in a certain way belongs to Laya-Yoga in order to dilute the chakras: it is the transmutation of the neuro-fluidic centers into a new and much more subtle vibratory tonality.

It is the preparation for Kundalini-Yoga. A large amount of experience in Hatha-Yoga is needed before undertaking the Kriya, which nevertheless allows the possibility of remaining in the mundane life, in such a way that it is not necessary to follow an ascetic life, although the disciplines for becoming a Kriya-Yoghi are very strict.

KUNDALINI-YOGA is the method of reintegration through the awakening of the Vital Energy. Besides the eight steps of Hatha-Yoga, one needs to add here seven supplementary ones. Those who have completely completed Hatha-Yoga (whether or not

they have chosen the Kriya) may then perfect themselves in other new disciplines in order to complete the definite rule towards Liberation. It must be taken into account that, regarding Kundalini-Yoga, it is almost indispensable for the student to retire from the world, as the time required for the practice would not allow him to follow a social way of life, and besides, it is necessary to avoid all worldly affairs.

The eight elements of Hatha-Yoga plus the following should be practiced:

Shodana (special purifications)

Dhriti (energy, courage)

Sthirata (steadiness)

Dhairya (resistance)

Laghava (subtility)

Pratyaksha (direct evidence)

Nirvikalpa-Samadhi (identification without thought).

LAYA-YOGA is the union through dissolution. This Yoga consists of concentrating on the object or abstract perspective and dissolving one's consciousness in the object of contemplation, which then becomes the center of the individuality in the external part of the body. It is the basis for worshipping images or symbols (a principle utilized by the Catholic Church, for example).

The technique is based on the awakening of the Energy of Nature (Prakriti, the feminine element, which is in the Mula-dhara Chakra) in order to make it rise through the channel by

means of the Kundalinic force up to the One Thousand Petals (where Purusha, the masculine element, abides). With the fusion established, the Union (Yug), we have the Great Mystical Wedding, the Great Work of the Alchemists, the transmutation of lead (symbol of the lower chakra) into gold (symbol of the Lotus of the One Thousand Petals), Sahasrara-Padma, which is represented by the Sun and by gold.

The Laya-Yoga then is the dissolution of the mental faculties in the object of concentration or in the complete abstraction (through the inner sound) because the breath of life (Prana) merges with Universal Consciousness (Brahma-Rundra).

Shiva himself says, mythologically, that there are one hundred and fifty thousand forms of Laya, but that the four more common ones are:

Contemplation with Shambavi-Mudra

Listening to the inner sound with Bhramari-Mudra

Enjoying the nectar (Rasa) with Kechari-Mudra

Happiness with the Yoni-Mudra.

Laya-Yoga has nine degrees and more or less always with the same disciplines, rules, purifications, etc.

1. Yama (abstinences)
2. Niyama (rules of life)
3. Sthula-Kriya (physical and material action)
4. Sukshma-Kriya (subtle action)
5. Pratyahara (control of the organic sensorial perceptions)

6. Dharana (meditation)
7. Dhyana (concentration)
8. Laya-Kriya (by means of advanced asanas) (action of fusion)
9. Samadhi (identification).

It is Hatha-Yoga in its superior octave, the elevated form of the basic method as indeed one may see that the Hatha is the basic system upon which all the other systems are founded.

MANTRA-YOGA. There is a book on the Powers of Sounds: the Mantra-Shastra, which constitutes the Revealed Scriptures of the hermetic formulae and the way to pronounce them. We have already seen that the Japas are those which have to be formulated in different tones so that the wishes are fulfilled. These magic enchantments are the Power of the Word which is manifested through special vibrations. For example:

Through one syllable: A U M.

Through two syllables: S O H A M (He is I).

We still add: H A N S A H - A H A M - S A H (I am He).

Through six syllables: A U M - N A M A H - S H I V A Y A.

Through eight syllables: AUM, HRAM, HRIM, NAMAH, SHIVAYA.

There is a great number of mantras, each one producing different results.

First of all come the mantras Siddha (the accomplished ones).

The Sadhya (instrumental), which produce their effect after a long period of time.

The Sasidha (with accomplishments), producing their effect according to the personal merits.

Ari or Ripu (enemies), which destroy merits and success.

The Path of Reintegration through the Power of the Word (Mantra Yoga) is long and it demands a strong dedication, which may be judged by the steps that must be followed. There are sixteen Angas (degrees) in the Mantra Yoga:

I. Bhakti (we have already seen all the steps that it requires).

II. Shuddi (purity).

III. Asanas (selecting only the main ones; those that we have mentioned as the typical asanas in the list of 84 traditional postures). Padmasana, Siddhasana, Paschimottasana, Vajra should always be included in the chosen series. Also, the Pranayamas with the main bandhas.

IV. Panchanga-Sevana (study of the calendar with its cycles and the planetary positions).

V. Achara (way of behaviour which is divided into three classes: Divyachara (angelical behaviour), Dakshina-Achara (good deeds), Vama-Achara (use of the senses). These three classes of behaviour are related to the kind of existence and are assimilated in particular with the gunas. The Divya-Achara, the behaviour of the searchers, corresponds to the Sattva-Guna, the Dakshina-Achara corresponds to the Raja-Guna, and the Vama-Achara is for those who experience the Tamas-Guna.

VI. Dharana (meditation).

VII. Divya-Desha-Sevana (Divya is like an initiation given after the Sparsha-Diksha; Desha is a Sanskrit term which means 'space' and from this term the word paradise came from, Paradesha, beyond space, which later Christians used to designate a world of beatitude. The three words together mean: the search for the divine regions. This is how Hindus define the sixteen abodes of the worshipped deities.

VIII. Prana-Kriya (the outer and inner action to gather the vital energy existing in all things.

IX. Mudras (gestures).

X. Tarpana (to satisfy, to calm. It is the offer requested in the Vedas). It is a ritual made every morning by Hindus, for example, when water is offered to the ancestors (with prayers, etc.).

XI. Havana (Offering of fire. The utensils for the ritual are put in the fire sixteen times, with psalms, mantras, etc., before they are used in the ceremonials).

XII. Bali (A demon of India who reigned in the three worlds: Heavens, Earth, Hell. Vishnu, under the form of a midget, asked his permission to walk three steps into his lands; when he returned to his real form, he was able to conquer everything except Hell. Hindus still have a ritual to commemorate this event.

XIII. Yajna (Ritual worshipping in Mantra-Yoga for which one requires perfumes, flowers, incense, amber, food, water to wash the feet and to sprinkle, also water and honey, which are

used to worship the Guru; water for the ornaments, attributes (light, dresses, etc.) for the ceremonials.

So, as in the Bhakti, one does not try to become only a mystic; besides, it is necessary to comply with a whole ceremonial and to follow the same rules as in the concrete dominion of Yoga: studies, practice of postures, purifications, etc. It is also indispensable in Mantra-Yoga to follow a whole technique before undertaking the pronunciation of the mantras, which requires first a perfect mastership of the body and the spirit. Mantra-Yoga, as well as Bhakti-Yoga, are not easier than any other roads. All the branches of Yoga are methods based upon the same Hatha-Yoga as their first element, and as the word itself indicates; HA (Moon) THA (Sun), the two polarities are to be united before even hoping for the least realization.

The Mantra-Yoghis generally concentrate in the Mystical Swan (the Kala-Hamsa), and they practice the Pranava-Mantram (the monosyllable AUM). The typical Bija is the AUM; these three letters represent several philosophical symbols. A is for equilibrium, U for preservation, M for transformation. Evidently, it is also: Brahma (the first created) Vishnu, the form which evolves and is presented each time at the beginning of each Age) Shiva (the destroyer of passions, the transmutation of things and facts).

The BIJA (seed, semen) is the quintessence, it is the vital and generating center of a Mantram, it is represented

also in breathing with its three beats: Puraka, Khumbaka, Rechaka (inhalation, retention, exhalation).

The Mantram is composed of the Bija (the seed), the Shakti (the power of the Word) and the Tilaka (the column, the support of the mantram). These three planes are well symbolized in the Mystical Swan. The head corresponds to the A, Brahma, the primordial idea, the creation, life; the U is the body, it is Vishnu, the form, the second manifestation of God; the M is symbolized by the wings of the Kala-Hamsa, it is Shiva, the thought which transforms; the agents of transmutation (thanks to this attribute, the animal changes from terrestrial or aquatic into aerial). Just as the philosophical mystery of the Sphinx in Egypt which is represented by a human head (sign of the Water-Bearer), intellectuality: Knowledge; the body represents the form, matter, the plane in which we are; and finally, the wings which represent the sign of the Scorpion which transforms itself into an Eagle, the mystery of the eighth zodiacal sign.

This trilogy is the identification of man with God through the three planes of the microcosm (physical, mental, and spiritual) united with those of the macrocosm (material, astral, and divine).

The hours must be observed in order to execute the formulae according to the demands of the motif. The day of 24 hours is divided into two parts: the day and the night, which constitute respectively positive and negative periods of time.

अ ए रा त्र
 DAY NIGHT

A H O R A T R A = 24 hours
 D. N.

The different vibrations according to the hour help for the execution of the mantras just as in the postures (asanas), the positive postures (right side predominating) or negative ones (left side predominating) must be observed. We also have these modalities in the mudras (gestures, particularly of the fingers) according to the positions of meditation or concentration. Care must be taken to take into account the so-called masculine days (Tuesday, Thursday, and Saturday) and the so-called feminine days (Monday, Wednesday, and Friday), the planetary aspects, and also the hours, which are ruled by the Genii (the Spirits corresponding to each hour constitute a very long study which cannot be undertaken right now).

The three essential MANTRAS which are usually practiced are the following:

AVALOKITA or Bodhisattva Chenraze (he who sees with penetrating eyes) is the famous mantram which is so popular in texts of common usage.

AUM MANI PADME HUM... (Salutation to Him who is the Jewel in the Lotus).

MANJUGHOSHA, or Bodhisattva Jampalyang (God of Mystical Knowledge), which is practiced with formulae of the highest tonalities of the mantram:

AUM WAGI SHORI MUM...(Salutation to the Lord of the word MUM).

VAJRA-PANI or Bodhisattva Chakdor (God of Lightning) through the mantram which rises slowly and in a sustained way on the musical scale:

AUM VAJRA PANI HUM...(Salutation to Him who holds the Dorje).

Naturally, all these formulas can only be pronounced by those Adepts who have been correctly trained by a Guru in the manner of their right pronunciation. The Master repeats the mantram several times in the presence of the disciple, as there is a special technique for the sound as well as for the breath. Finally, it must be stressed that the mantras can only be undertaken once the student has acquired the complete dominion of the asanas, of the Pranayama, etc.

Here are some BIJ-MANTRAS for concentration:

भगवान्	B H A G A V A N	(LORD)
लक्ष्मण	L A K S H M A N	(BROTHER OF RAMA)
भरथ	B H A R A T H A	(Name of India and also of Arjuna)
सत्	S A T	
		भरत सत् B H A R A T S A T

Bhagavan (Lord)

Lakshman (Brother of Rama)

Bharatha (Name of India and of Arjuna: literally means

"great").

Laseraghukul.

Sattruhan.

Sat (A sacred word which expresses real qualities as well as those which are holy. It is also applied to the works deserving praise. It is Real Existence, opposite to Asat, non-existence).

Bharat Sat (Bhar, country, Bharathavarsha was the greater Persian Empire which extended to the boundaries of China, and is now reduced and has the name of India. It means something like the Real Ideal Territory, the Great Ideal Country, the Empire of Real Existence.

The repetition of names or sacred words brings about important powers, vibrations which may unleash the mystical warmth.

Ya Na Ra Ia

Brahma (the creation)

Rama (with the meaning given in Matthew, chapter II, verse 18)

Hari-Aum (the repetition of which produces: Mariam)

Radesham

Sat-Chit-Ananda (Father-Son-Holy Ghost; Life, Form, Thought.

The trilogy Sat-Chit-Ananda may be in parallelism with the El Aquil-El Agul-El Maqul of Islam, when one understands Sat as Reality, Chit as Nature, perhaps form, and Ananda textually translated as beatitude, joy, happiness).

Tat Tvam Asi (Textually, You Are That, although it would

be better to think that it means: This Absolute, You are It.
Tat may be considered as Absolute.

Aum Tat Sat (Salutation to the Absolute in its Reality of Existence, as this is the only thing that really exists and the only experience which can be taught is Samadhi; this is why it is said that everything is Maya with the exception of Samadhi.

We also add a Buddhist prayer: Namo Tasseu Bhagavat Arahato Samma Sam Buddha Seu.

It may be useful to mention also the Mantram of the Wiseman Ramalingam (in its original version in the Tamil Language:

Arul Perum Jyoti, Tani Perum Kuranai. Its translation is: Jai Parama Diviya, Jyoti, Jai Parama Karunamayi (Glory to the Supreme Divine Light, Supreme Glory, Divine Grace).

Finally, the mantram of Mahatma Gandhi:

रघुपति	राघव	राजा	राम	पतिता	पाम्न
RAGHUPATI	RAGHAVA	RAJA	RAM	PATITA	PAVAN
सीताराम	अल्लाह	ईश्वर	नेम	राम	
SITHARAM	ALLAH	ISWARA	TERA	NAM	
सब	को	सममति	दे	भगवाम	
SAB	KO	SAMMATI	DE	BHAGAVAN	

(Ancestor of Ram, name of Ram, oppressed King, pious wife of Ram, Lord, your name grants all Wisdom, Blessed One).

I end this paragraph asking for a special meditation on the next mantram, which is so important insofar as the assimilation of its words is concerned and the value which implies

the full impregnation of them.

धर्म

D H A R M A

चर

C H A R

Dharma Char (to fulfill the Divine Law).

Undoubtedly, it is preferable to keep silent about the details of the OJAS-SHAKTI-YOGA (Ojas is the seminal energy). This system belongs to the Esoteric Yoga, it is something like the Laya-Kriya-Yoga, a synthesis of the principles of the Hatha in the secret order (teaching transmitted only from Master to Disciple).

PURUSHOTTAMA-YOGA is the Path of the Supreme Spirit, which the Gita mentions in Chapter XV. The world of Samsara (wheel of existence) is compared to the Pippal Tree (the sacred fig tree, the leaves of which move in the slightest wind); the leaves represent the Vedas and the objectives of the senses are represented by the buds. The analysis would take us very far in this matter, which should be explored in a deep philosophical manner, with the aid of theological principles, a study for which we have no space in this work.

It has already been said that RAJA-YOGA is the highest form, although the misunderstanding of this line is greater than for any other method. Raja may be textually translated as "passion". The raja quality (the Raja-Guna) is violent, active, fiery. It is the guna which reunites the incarnated spirit through the inclination to the dynamic work, it is the passionate Way, the worship of Yakshas (body of Shiva). The

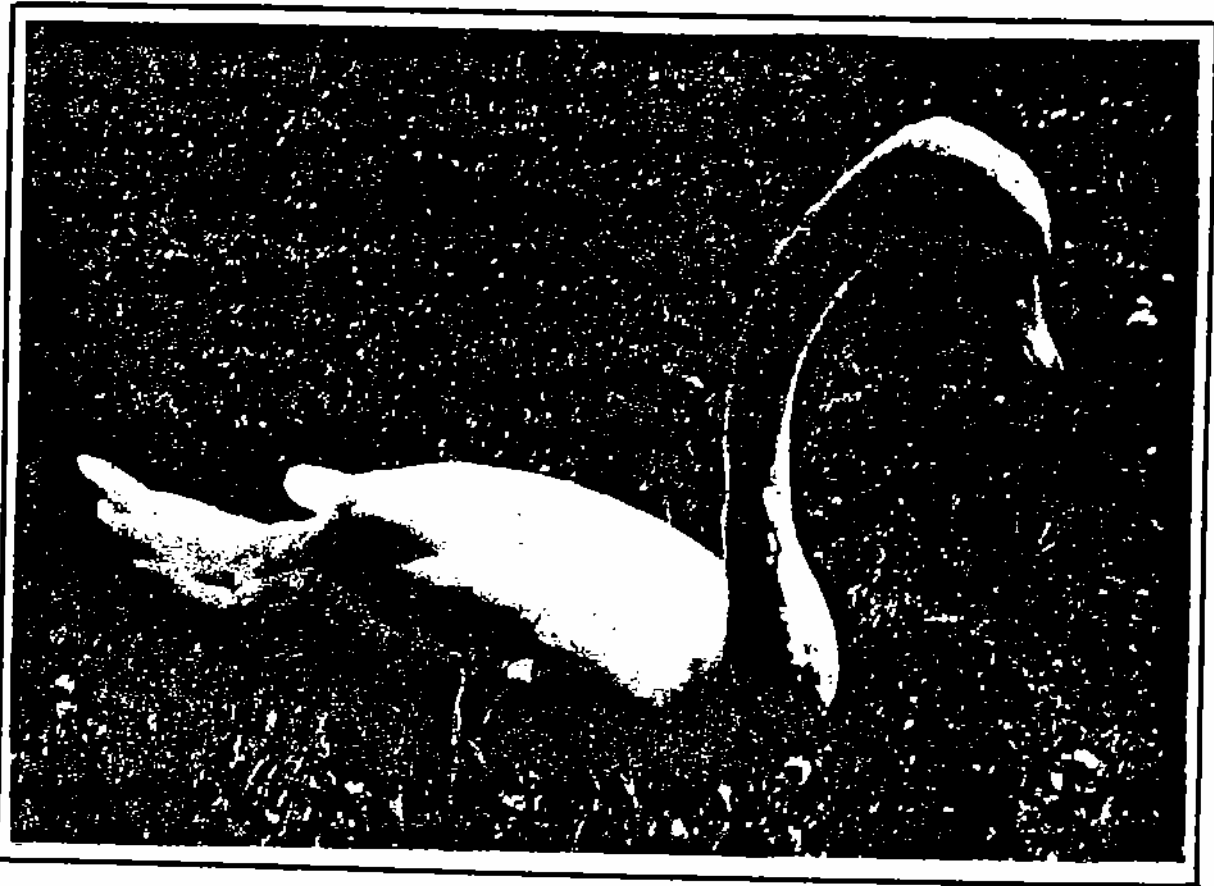
rajasic nourishment is salty, spicy, bitter, and it produces a certain aggressiveness, a wish to command, to dominate (this is why the term "raja" is applied to a King, to a Governor, to a Chief, to a dictatorial idea). A society that satisfies its vital economical needs would be a rajasic society. The RAJA-DHI-RAJA-YOGA, for example, is the Way of Materialism, it is the reintegration through the terrestrial knowledge (springboard of Tantrism). Some works do not insist enough on the point of physical knowledge in Raja-Yoga; indeed it is indispensable in the Raja to have first a perfect understanding of the terrestrial affairs with their many experiences. It is necessary to have an almost complete knowledge of Hatha-Yoga before launching oneself into Raja-Yoga (superior form of Mantra-Yoga, superior octave of the Bhakti). In other words, it is the mastership of Laya-Yoga.

RA is the inversion of the key-root AR, which represents a universal character. The root RA is used in the designation of the Solar God in all religions. The signs of its letters aleph (potency) and resh (self-movement) form a whole which is represented in the hieroglyphical style by a straight line (value of 123, it is well-known that placing 1, 2, and 3 in their SIX possible permutations of two ternaries, 666 is obtained, which is the number of the Beast, according to Revelation, chapter XIII, verse 18; in Greek it would be Attis, rival of Jesus).

Some have seen in Raja-Yoga a kind of spiritism (or

spiritualism, as it is called in the Anglo-Saxon countries, in order to designate necromancy, mediumism, contact with the spirits of the dead, etc.). This originates undoubtedly from the fact that several years ago, certain movements of Eastern philosophy have followed the mold of the Western spirit and they have claimed the superiority of Raja-Yoga. Many of the societies which are called theosophical practice self-hypnosis, pompously calling it Raja-Yoga...in order to get a glimpse of things of another world and to receive "messages"...

All this has nothing to do with any aspect of true Yoga. Once more, it is necessary to correct the real sense of the words used. Spiritualism is the philosophy teaching and demonstrating the supremacy of the Spirit over the materialistic theory, while Spiritism deals only with possible contacts with the spirits of the dead. "Theosophy" is a method which has flourished since the times of Ancient Greece and this is indicated by the Greek word itself: Theos, God, and Sophia, Wisdom. At the present time, many sects have adopted this word (particularly in the United States, where a great number of societies have been established).



F I G U R E 6 7

White swan, pure photographed near a Swiss lake, almost 2,000 meters above sea-level in the mountains of the province of Grisons, Switzerland (bordering Austria). Photograph taken by the Sublime MAESTRE in 1959 during his period of Vrutthana.

Many people who read the so-called "esoteric" literature launch themselves onto paths which they do not know at all. Thus, many of them confer upon themselves the title of Raja-Yoghis in order to stop (or at least they hope to do so) any technical discussion or to forestall a demonstration of the proofs of their advancement. It is false to say that Raja-Yoga is only mental, on the contrary, it searches for the abolition of mental activity, but as it is generally understood by most people and very frequently divulged, it becomes a psychical acrobacy based on a vague knowledge of a mixture of Buddhism and Hinduism, without any special practice (not even theoretically).

It would be enough to survey rapidly the necessary discipline in the study of Raja-Yoga in order to understand that it is easy to unmask all those who adorn themselves with this title, the name of which should not even be pronounced without being backed up by sufficient documentation. Besides the necessary metaphysical knowledge, a perfect mastership over the body and the spirit should be possessed through a long practice of Hatha and after having undertaken at least the Laya with its intense internal work. It is also necessary to have assimilated the intellectual knowledge of the Jnana as well as the devotion of the Bhakti with its rituals, its understanding of universal and unlimited love; then it will be possible to approach the way of contemplation of the three planes which constitutes Raja-Yoga.

No one can even call himself a student of Raja-Yoga unless he has completed all the previous methods and only then may he start to undertake the degrees of the Royal-Yoga. There are fifteen angas (degrees) in Raja-Yoga:

1. Yama (abstinences).
2. Niyama. These two basic rules and disciplines suffice to immediately examine the students who claim they study "Raja", because if they have not bothered to practice Hatha, Laya, Bhakti, etc., they should at least comply at the beginning with a minimum of required practices (Yama, Niyama abstinences, the rules of life, with all the purifications that they imply).
3. Tyaga (renunciation, particularly of all manifested forms in order to contemplate Existence above).
4. Mauna (self-imposed silence of the Yoghis during several days, weeks, or months).
5. Vijana (Solitude. The personal own SELF in Yoga).
6. Kala (Time. In Yoga, this is understood as the succession of instances which appear as Supreme Happiness: individual, non-dualistic).
7. Asanas. The traditional postures come in the seventh place. It can immediately be seen that it is difficult to follow this higher path, which is much more demanding of the students before allowing them to undertake the psycho-physical postures, while in Hatha-Yoga, the postures are the third anga.

8. Mula-Bandha. This gives an idea of the importance of the exercises which are to be practiced first, as one should be completely flexible before undertaking the least contraction.

9. Deha-Samya (Exaltation of the body, understanding this realization equally for all the degrees of Yoga).

10. Drishti (Glance, in the sense of contemplation, which is effected through knowledge of Raja-Yoga in which the Universal Principle appears. It is in a certain way what the Jewish Theosophists call Daath.)

11. Pranayama (control of the breath).

12. Pratyahara (control of sensorial organic perceptions).

13. Dharana (meditation).

14. Dhyana (concentration).

15. Samadhi (identification).

This last sublimation consists of:

Vitarka (the faculty of reasoning when the purpose is a principle of material existence).

Vichara (the faculty of thinking when it concerns the subtle existence).

Ananda (happiness, absolute beatitude). Happiness found in the Initiatic Path. It is a creative activity with a principle of sensorial perception and not a negative stage.

Aham-kara (Principle of existence with the Supreme Person (Purusha), with the ego in opposition to the Asmita. It

is the knowledge of oneself. It is the road of the Bhakti through the identification with the Guru to interpolate oneself later with the Divinity--this is why it should be an impersonalization of the Self).

Raja-Yoga is the contemplation of the Great Principle in the following planes, external, intermediate, internal; it is elimination of all mental movement. Hatha-Yoga is the only way conducive to such a state, therefore it should be added to Raja-Yoga, because in reality it is much more than a mere physical method. Hatha-Yoga is the point of departure and of arrival; one could even say that Hatha-Yoga should be merely understood as Yoga, or if one prefers, to understand YOGA as a whole composed of the different methods which we have already seen; we shall then see that all of them are based on Hatha-Yoga, which is the angular stone and a leit-motif of all the branches. Once more we see that Hatha-Yoga is not only dealing with the asanas, but also with a set of purifications and required techniques designed to attain the fusion of the two principles. Consequently, there is no reason for the existence of Bhakti, Mantra-Yoga, Raja-Yoga, which are the methods of negative polarity (passive within the more subjective work as we now understand it) because Hatha joins the two polarities and in this connection, it is obvious to mention the Jnana, the Laya, the Kriya, etc., which in turn are typically positive.

Raja-Yoga, which is the path of reintegration through what one could call a synthesis, is truly unusual among the

Great Masters. For example, in the case of Ramakrishna, the Paramhansa, he was only a Bhakti; although his disciple Swami Vivekananda taught the method of the Raja, he was very far from following this Way. Mahatma Gandhi followed Karma-Yoga more than anything else, although his principles of Ahimsa (non-violence) form part of the Bhakti and is one of the first rules of Hatha-Yoga. Only the Great Rishis of the past have attained the Raja in addition to some Wisemen whose names have never been heard by the world. In the caves of the Himalayas, there are saints who have never been known to humanity, who are the real Guides having the right to the title of Raja-Yoghis.

Raja-Yoga is divided into four stages:

Samadhi-Pada (identification of the lower with the higher principle).

Sadhana-Pada (stage of indispensable practice from below).

Siddhi-Pada (the powers which can be acquired in our terrestrial world).

Kaivalya-Pada (Supreme realization on this planet).

Through this process the Raja-Yoghi attains complete liberation and merges with eternal universality.

We could also mention SHIVA-YOGA or MAHA-YOGA (Great Yoga), which are names applied to Raja-Dhiraja-Yoga (Way of Materialism), which is an arch-yoga (archetype) without external practice for those who have completed the round of the methods. It is the essential Yoga which reunites the ego

with the Supreme Being. The word I ceases to exist and the concentrating Yoghi attains liberation of his spirit and the identification with the total form, through the worship of his Guru and of Supreme Knowledge.

The RAYA-ATMIKA-BHAKTI is a Path of passionate application consisting of eight stages:

Stambha (stupor)

Syeda (perspiration)

Romancha (to stand on end)

Swara-Bangha (difficulty of speech)

Kampa (trembling)

Vaivarna (change of color)

Ashru (tears)

Pralaya (fainting)

It is still possible to mention some branches such as SANNYASA-YOGA, or line of self-denial, which involves renunciation through an internal state (without the cessation of activities) and non-attachment to the fruits of action (see the last chapter of the Bhagavad-Gita).

There are still all the forms of Yoga as taught by the texts of the Bhagavad-Gita (18 methods) in addition to the teachings of the School of Patanjali (Seshwara Sankhya), as well as the SAMOHANA-TANTRA-YOGA, which consists of the metaphysical principle united to Knowledge. The SVADHYAYA-YOGA, or development of the Self is done through the study of the Sacred and Revealed Scriptures and with the repetition of the

name of one aspect of Divinity (Japa). Finally, there are many other secondary forms of Yoga.

YENTRAM-YOGA is in a way a part of the technique of concentration, because it is practiced concentrating on a pantaculus (Yentram). This one-pointed concentration (be it a chart, a little statue, a formula, etc.) produces a phenomenon of unfurlment, either of the seer or of the object which is seen.

The Yentras may also be magic charts, symbols: in one word, Mandalas (static or moving, as for example the ones of daily life or those of living symbolism).

It is not necessary to continue mentioning more techniques, because its several forms are just different methods of what may be called Yoghism, although truthfully, there is only one Way, one Perfect Road, one Initiatic Path, which is the YUG.

This method of perfection is practiced in order to reap the fruits of Wisdom and has been taught at all times. In his epistle to the Galatians (chapter VI, verses 7,8, and 9), St. Paul taught the consequences which can result from our deeds, and this is the Karma, the law of cause and effect which originates undoubtedly from our lack of faith and from lack of spiritual activity. The materialistic concept permits one only to reap the harvest of matter and in view of the fact that the principle of not believing in any prolongation provides only the idea of a complete ending of existence, this philosophy is really discouraging; in a certain way, it

engenders only suffering and no lesson is provided for one to learn from. Buddhists have a deep idea about pain; it is principally based on human ignorance:

"Now this, monks, is the noble truth of the cause of pain: the craving for existence, which tends toward rebirth, combined with pleasure and lust, finding pleasure here and there; namely, the craving for passion, the craving for existence, the craving for non-permanence."

"Now this, monks is the noble truth of the cessation of pain: the cessation without a remainder of craving, the abandonment, forsaking, release, non-attachment."

"Now this, monks, is the noble truth of the Way that leads to the suppression of pain: this is the Noble Eightfold Way; namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

"What thing, oh disciples, do you think is greater--the water contained in the great oceans or the tears which have been poured and which you have been flowing in this great journey in which you wander in the adventure of migration to migration and in which you have lamented and cried? The death of a mother, the death of a father, the death of a son, the loss of properties, all this ye have experienced through the ages, and when during these lengthy ages you have suffered these trials, there have been and are poured more tears than the water that exists in the great oceans..."

Every human being who for an instant has perceived in his life the great Law of Pain and the non-existence of the ego, unloosens a Cosmic Law: he has entered in the Current, as expressed in the Buddhist texts.

The Pratimoksha (general confession) is practiced publicly in the Buddhist monasteries. This recognition of pain, of the ephemeral and illusory world, is a part of Liberation. Also, during our lifetime, we do not really exist, as existence starts when one stops believing merely in life.

There is much difference between "life" and "existence", but only a few have been able to verify this! If you think about flesh, with flesh you will be rewarded; if you think about spirit, with spirit you will be rewarded, as Jesus Christ has said. When the thought centers only on matter, the reward will come in a materialistic way, and necessarily, this will produce another disappointment later. On the other hand, being rewarded in spirit, the eternal vision of Universal Consciousness is perceived.

This cosmic consciousness may be perceived through a state which is only known by the Yoghis, this is Samadhi, which is not a vague ecstasy in a hypnotic level but rather a direct revelation of the unlimited and eternal universe. It is the evasion of time and space, the Great Vision of Reality, it is the end of the state of daily life for the state of existence.

Samadhi is also called Unmani or Manonmani, and is sometimes denominated Amataratva, Niranjana, Jivan-Mukti, Sahaja,

Turya, and according to the HATHA-YOGA-PRADIPIKA (IV:3,4), A-sunya, Parama-Pada, Amanaska, Niramba, or Saunya.

It is written in all Scriptures that only from a Guru can this state of perfect knowledge proceed, the Mukti or Siddhis...Personal realization is attained only after receiving all the instructions from the Guide. It is impossible to be guided by inner voices or masters in the Invisible! This is only possible through a living instructor, who talks, teaches, and may produce certain vibrations to prepare the student for a state of consciousness which can come only from the exterior--in other words, from another's will. It is true that everything is in ourselves and that powerful forces exist in a dormant state in all individuals, but the unleashing of these forces is only effected by a Master; these forces will then be directed under the rulership of the one who knows (the DISPELLER of darkness, the Gu-Ru) through a process which will put the student in the required condition to attempt the Great Work--to acquire the knowledge of Universal Consciousness, face to face with God.

The liberation from Karma (law of cause and effect) can only proceed from Samadhi, in other words, the vital power (Kundalini) is awakened through the spreading of Prana in Sushumna, which induces the spirit to enter into Sunya (Samadhi). All this is based on a very simple principle. The seventy-two thousand openings of the nadis are connected to the main canal of the human body, Sushumna, when Pingala and Ida unite,

Sushumna receives a current which activates the Smabhavi Shakti (divine energy, supreme forces, the sambhu which means "he who is tranquil, perfectly in peace"). Everything rests upon the purification of the two main canals (Ida and Pingala), which in this way sets in motion an energetic force which passes through the central canal (in the spinal medulla), Sushumna. Once more it must be stressed that the entire system is based upon the principle of Hatha-Yoga (Sun-Moon understood in the sense of solar and lunar canals, positive nadi and negative nadi). Hatha-Yoga remains, therefore, as the primordial idea of all the systems, no matter how they are denominated according to circumstances; it is the beginning and the end, the Aleph and Tau in the most esoteric substratum of the formula. I Am the Alpha (aleph) and the Omega (Tau), said the Christ in order to express the aphorism I Am the Yug, the beginning and the end, the two polarities, the Ha and the Tha, which offer the great Vibration for spiritual unification, which has been understood by those who have not followed the historical Jesus nor the prophet who is the symbol of several religious sects, but the Christ, He who has crystallized the forces in a central current, He who has realized the Yug, the Master, the Guide, the Great Instructor: JeHsu the Nazarene. I am the Way (the Tao), the Truth (Samadhi) and the Life (wrongly used in translation instead of Existence). I am the Tao, the Yug, the Union, the only Path, the central point, the beginning and the end of all things, the synthesis of all

theories. I AM the only real experience, the realized universal consciousness, the Samadhi, the microcosm which has merged with the macrocosm (who knows me knows my Father). I am the truth, because the only true experience is Samadhi, or the knowledge of cosmic consciousness. I Am the existence, because I manifest myself eternally in the Christic plan without limitations in time nor in space (he who wishes to win his life loses his existence, but he who loses his life wins his existence).

I am the Yug, the Samadhi, and the Bhuva...and this is simply translated as I Am the WAY, the TRUTH, and the LIFE!...

We easily forget that Jesus the Nazarene received the incorporation of CHRIST not to establish a new religion, but to re-establish the Ancient Religion, the one which has always existed: the Yug, the Tao, the Way, the Road, the Traditional Initiatic Path. He did not come to institute what we now call "Christianity" but to receive the divine worship, the homage to the Great Law of Understanding and Unity.

Atheism, Anarchism, Socialism, Communism, Christianity, Theosophy, Spiritism--all these doctrines have been manifested in the world, but none is able to solve the problems, because as long as materialism offers the "recipe", humanity will decidedly not be able to evolve in a real form. Perhaps now it is better understood why I have talked about Yoghism, expounding it in a material sense and according to a formula, which becomes an analysis in which Yoga must be realized and not

specified, a synthesis rather than a differentiation. Yoghism is a doctrine which expounds different modalities of application in order to select only the most important ones from Hatha Yoga, Mantra-Yoga, Raja-Yoga, and Laya-Yoga. YOGA must be Union Fusion, Identification. The same mistake would be made with Yoga if it would be transformed into a Yoghism, just as the first Apostles did when they founded Christianity on the Traditional Teaching of JeHsu the Nazarene.

To expound a doctrine as a well-established theory, an "ism" is to escape from Truth, which is the simple, pure, One, Yug.

I have tried in this book to review my person experience, following gradually all the different analyses towards which I have been inclined for a long time, rather than towards an explanation, which is too obvious to mention. Through the process of recapitulation, the periods through which I have passed will be understood; this is why today I refuse to make out of the YUG, of the word itself, a Yoga or a Yoghism, because this has already been done by many commentators. The Eternal and Pure YUG has been understood as a traditional doctrine which is Yoga, and from this system, different methods of work have emanated to which several names of yoga have been given, according to the aspect, whether it be mystical, devotional, intellectual, active, etc. Although the word Yoghism has never existed before, let us admit that we are faced by a Yoghism, because it is expounded as a subdivided doctrine,

the adherents of which do not always accept the other methods of the same Yoga system, just as those who fight for Jesus the Nazarene under the name of Christianity violently oppose each other: Catholics and Protestants fighting about words and concepts, as the "Hatha-Yoghis" and the "Raja-Yoghis" of the West. It is necessary to realize that in the Real Path of YUG, these differences do not exist, and that Yoga is the system which leads from the psycho-physical exercises to Samadhi through study, devotion, and special disciplines mentioned in several parts of this book. In brief, a Yoghism should be followed (as a doctrine) in order to obtain documentation on Yoga (as a system), which comprises a whole group of sciences and philosophies, which finally allows the Great Realization, the Union, the Identification, the YUG.

Thought is the master of the senses and the movement of breathing is the master of thought. The absorption and necessary dissolution (Laya) for the Liberation (Moksha) is effected through the breathing. It will now be understood why some theories situate Laya-Yoga as the last and supreme system (after Raja-Yoga). All activities and thoughts should cease completely to attain the plane of the Laya.

It is well-known that thought has not yet been well-defined by Western science. As I have stated in my lectures (and in my book Medicine and Diseases), the origin of thought is wrongly understood even by our modern scientists. It would be interesting to know whether thought is of an inter-cerebral

nature, produced by a "natural" process by the cerebral cells (as insulin is produced by the pancreas, for example), or whether it is pre-existent (as glucose is derived from glycogen), or whether it could be the product of cells in the brain cortex in the form of some special energy, or finally, whether it exists beyond time and space and is introduced into the brain from the Universe.

The materialistic theories have great difficulty in explaining this matter, but such a problem does not exist in religious spirituality, the principle of which is very clear. Thought emanates from the spirit, which proceeds, of course, from the exterior towards the interior, as it is directed by God himself. In Yoga, one does not discuss these principles because they are realized instead of explained. All the methods (Hatha, Bhakti, Raja, and Laya) are the preparation for the final stage, for the object itself of the samyama (synthesis of the three final stages: meditation, concentration, and contemplation), for the Samadhi, which consists of a certain way of merging thought in the spirit. Just as salt is dissolved in seawater, and camphor disappears in fire, thought also should merge in the spirit. Thought is a knowledge which presents itself always with two polarities (thesis and anti-thesis), and this state of duality should first disintegrate into a synthesis (contemplation), mathesis will then arise, which is a living synthesis where there is no other road but only one Way, the Path, the YUG.

It is Atma uniting with Paramatma, although in my opinion, they have never been separated, as one is the reflection of the other; God creating man in His image (Paramatma reflecting His image in Atma), the spirit being a reflection of Divinity.

Samadhi can only be experienced after the state of complete vacuum is in the brain; all thoughts should be excluded and naturally it is difficult to consider this possibility without the practice of Yoga. This faculty is only attainable after having realized the four great stages of Yoga:

ARAMBHA-AVASTHA is the initial period when, with the aid of the Pranayama, the center of the heart is opened completely and an immense happiness is experienced through a universal love which flows as a vibration embracing all things and all those who come near. The chakra Anahata emits splendid sounds as those of small bells, as small harmonious instruments, and sense of well-being which invades all the body spreads physically as well as psychically.

GHATA-AVASTHA is a period of coordination in which the subject perceives the air filling the central canal of Sushumna; the asanas are consolidated and finally the fusion of the Prana with the Apana is felt in the throat (at the height of the knot of Vishnu, the union of the Nadi with the Bindu, and finally, the cooperation of Jivatma (the incorporated spirit) with Paramatma (the universal spirit). One will hear sounds similar to the beat of metallic drums in the Chakra Viccuddha. The Ghata (Amphora, urn, water-pitcher) is like the symbol of

F I G U R E 6 8

Yentram, Mandala, and Mantram. A Yentram is a symbol for meditation and concentration; in this case, the statue of the Tibetan Bodhisattva Chakdor holds in one hand the Dorje, which is an attribute of the Great Rishis, of the Great Man-Gods. The Yentram may be a graph, a statue, a formula, etc. Next, the Mandala, which is like a pentacle which instructs the Initiate in his investigations and practices. At times, it may also represent an emblem of ideas, of doctrines, or of collectivity. It reminds one of a story, evokes an ideal, etc. A Mandala is generally designed by a Guru. It is a symbol designed or chosen by the Guru, which may be static or it may be movable as a living symbol. The Mantram is the Power of the Word manifested through special vibrations; it is pronounced only with the authorization and verbal instruction of the Guru. A mantram is a sacred emission.

This plate constitutes as a whole a mandala chosen by the Sublime MAESTRE for his Disciples of the INITIATIC COLLEGES of the Supreme Order of Aquarius (the Yentram is a statue of the XVII Century, and the Mandala is a golden piece, both belonging to the private collection of the MAESTRE).

the Water-Bearer, it is the state symbolized by cooperation. In fact, it is well-known that the Aquarian Age (Water-Bearer) is manifested by a coordination of science and religion (unifying movement of all associations, which little by little gather themselves around the Mission of the Order of Aquarius, the public organization of the Universal Great Brotherhood).

Ghata means Urn, Vase; it is like the symbol of the Holy Grail, it is Aquarius (the zodiacal sign of the Water-Bearer) with its characteristics of fusion of polarities, of union of the different thoughts of humanity, as the fusion of the dualities in the physical or in the psychic organism. With the illumination of this state, the real human Mission is completely realized.

PARICHAYA-AVASTHA is the third period, that of knowledge. It might simply be called Knowledge. Through the Kriya-Shakti (power of action), the six centers (chakras) are opened by the Yoghi and he then complies with the Kayavyuha. It is the mystical procedure to arrange the Skhandas, that is, the various elements which constitute the organism.

In this state it is possible to adopt the dispositions in order to cease to suffer the Karmic Law and to end once and for all the cycle of reincarnation. A vibration is produced between the eyebrows which emits a musical sound like that of a drum; the regular rhythm of which rises along Sunya, due to the fact that the air, having crossed Ida and Pingala (right and left canals at each side of the spinal column) has cleared

up the current in the column of support, and in this way, the Sushumna is purified and allows a free course for the ascent of Kundalini. This stage adds to the results of the illumination of the chakra Agna, which develops clairvoyance and clair-audience, an internal music. This neuro-fluidic center annuls any form of personality, preparing the candidate for the fusion of individuality with universality. This is the last chakra to be illuminated, and from it shines the light of the Lotus of the One Thousand Petals. The seventh chakra (Lotus of the Thousand Petals, Sahasrara-Padma) need not be worked upon as the other six chakras, because its development results from the complete opening of the chakra Agna, which transmits its fluidity to the superior spheres in the summit of the head.

NISPATTI-AVASTHA is the final consummation, the last period when finally the Yoghi enjoys the spiritual water, the nectar of immortality, when he contemplates cosmic consciousness. He may then choose the state of Samadhi with return to the physical life or the Samadhi with complete liberation from this material life and with existence in other superior planes. The sound of a flute is heard at this stage, just as it has been symbolized by our Lord Krishna (see related drawing in my book Mysticism in the XX Century).

The attainment of this state implies the exemption from all methods: Yoga has been fulfilled and the YUG has been achieved. When one has been sufficiently prepared with approximately six months of correct contemplation, drinking the ambrosia according to the rules already described regarding

the mudras and the bandhas, then only fifteen days of practice are necessary for the Jivan-Mukta (liberation from this life).

In the final period, the Muni (ascetic, wiseman, perfect Yoghi), who has no distractions at all and practices the Sidhasana, and under the final instructions from the Guru, he undergoes the last test in this life of experiences, the only real experience, Samadhi, for which one starts preparing as soon as the Path is taken.

Thought (Antahkarana) is completely absorbed in the musical sound produced by the progressive rising of the petals of the lotus while the current penetrates in the chakras. During all this time, the Akasha is involved, but at the moment when sounds disappear, the reintegration into the Para-Brahma (Paramatma) has been achieved.

Evidently, while the subject keeps proclaiming or merely thinking in the proposition "I Am", he is very far from the reintegration into cosmic consciousness; he should abandon entirely this Cartesian personalism. In this last century, numberless groups and small schools of thought have been formed and many of them teach the repetition of the phrase "I am", explaining that this leads to the realization of a "Higher Ego", but the mere belief in an intellectual ego, though it be lofty, materializes the spirit. On the contrary, one should spiritualize matter, although the real experience is neither one nor the other of these theories, but the equilibrium between forces in order to Unite and Identify.

The "I Am" and all its consequences must be definitely renounced; one needs the abstraction of the personality in order to find the depth of the self, the individuality, which is the only possibility of uniting with the Universal. The Yoghi should be free from all attachment, even to his personality, and he must be indifferent above all to that "I Am". The Ego or the "Thou" should not exist any more, because everything is ONE, even Jivatma and Paratma are indivisible.

Above all, there is a fundamental thing which should be clearly expressed: a student will never be able to attain Samadhi or even an advanced state in Yoga without the help of a Guru. Many have tried and have perfectly attained the practice of the asanas, of the Pranayama, and the different disciplines described by some texts, but the books are not sufficient to lead the adept towards an advanced stage. The phenomena described by the classics of Tradition are real, but with some exceptions, patience and several years of work are required in order to be able to experience them and always in all cases, with the assistance of a Guide who is an Instructor of the technique to be followed, and the Master who transmits the power; the last step should be taught by the Guru to help his disciple. The disciple through his own efforts will then attain his personal realization.

I have passed through the principal rules previous to the Great Experience; a hygienic preparation of the body as well as of the mind, complete retirement, and in brief, all the

practices which precede the attempt to achieve Samadhi.

In contemplation, the Yoghi follows the rules of the Sthula (collective concentration) and visualizes the Divinity or his Guru (which is just the same) or the rules of the Jyotis-Dhyana (luminous concentration) when he contemplates Brahma or Prakriti¹²¹ (which is identical) or the rules of Sukshma (subtle contemplation) when the point of reference is Kundalini or Bindu. Naturally, there is a multitude of details, rituals, Japa, Yentram, etc., which must be executed, and while the adept practices Yoghism, he may continue his daily life, but the time comes when, if he desires to attempt the Great Experience, he will have to submit to all the rules and isolate himself from the world for at least three months in order to perfect his purification and be entirely prepared for the execution of the last preparations previous to Samadhi, be it as a goal of experimentation or as a final goal.

It is not necessary to have a powerful physical capacity, neither is age, any difference between men and women, nor intellectual or psychical requirements determining factors; one only needs TO KNOW, TO WILL, TO DARE, and TO KEEP SILENT.

To Know implies a knowledge which may be acquired without university courses, because it corresponds to a mental realization rather than to an analysis of technical details. It is Wisdom which permits an assimilation of knowledge very rapidly through the documentation transmitted by the Guru.

To Will does not consist of pride in success, rather it

is a serene desire to attain the goal: it is not a word or oath that should be taken, but a state of internal security to go forward on the Path.

To Dare is to forego attachment to everything and everyone in order to complete one's evolution; it is the detachment from all properties and the renouncement of the fruits of action, as well as the break with the past and its binds due to education, the so-called morality, environment, etc.

To Keep Silent is to establish the internal silence as well as to avoid empty talk, above all, it consists in building peace in the entire being; the state of uncertainty disappears, mental chaos is replaced by tranquillity of spirit.

It is very effective to meditate on the Mantram AUM MANI PADME HUM H'RI; even before pronouncing it mentally, its full sense should be understood, so that when it is repeated internally, it will be possible later, with the help of an Instructor, to feel the vibrations of its power. The study of its pronunciation follows afterwards and can only be done after having listened to the Guru. At the beginning, only the Master pronounces the Mantras, while the disciple produces no sounds at all (this applies also during the time in which he has not yet received authorization to do so); he should only be contented to repeat it mentally, in this form, preparing himself internally without exposing himself to negative vibrations.



F I G U R E 6 9

The Tibetan Aum (see explanatory text and illustration of Agna Chakra.

In the symbol which is reproduced here (it can also serve as a Yentram), the three branches represent the three Nadis (Ida on the left, Pingala on the right, and Sushumna in the middle, through which Kundalini will illuminate the Yoghi).

The central branch which is crowned with an inverted circumflex accent (the Tibetan sign o) and with a circle (nasal ending of M) is the sign of AUM or total realization.

AUM: the complete synthesis of the three planes.

MANI: the jewel which carries the blessing, the symbol of consciousness, the sacred sense, the ritual, the traditional symbol.

PADME: the lotus, the symbol of man, the center of forces, the different psychological states produced by the Yoga.

H'UM: duality (the couple), the verb to be, which means the present state.

H'RI: a command, specific order, the request for help in the enchantment.

It is well known that the fact of being human permits us to attain liberation and that the condition itself of being men gives us the privilege of this evolution; even the gods themselves are compelled to incarnate in the chain of humanity in order to complete the evolution and then merge with the Creative Unity. Each man, each thing, possesses a genius, a protective god, and there are special rites to give life to things as well as to beings. In fact, everything is alive and only needs to be awakened; just so the energetic force called Kundalini is already present in perfect existence, but dormant, and Yoga is the means to awaken it in order that it may really live and that it may merge with its real consciousness: the Eternal Existence.

Life, understood in its deepest sense, is a domain of precious investigations which should be appreciated in its true value: the so-called sacred things are those which have been given more life.

Thus, objects are precious aids for our evolution, as are the traditional prayers, the enchantments, the Mantras.

Irreverence for life constitutes, then, a serious and

reprehensible deed...

Oh! Wisdom, departing, departing, departing, towards
the other shore, guided towards the other shore, Svaha!...

Gate, gate, paragate, parasamgate, Bodhi, Svaha!...

A U M

in Sanskrit



in Tamil



in Hindi





C O N C L U S I O N

He who does not practice Yoga during his existence in this physical body will have no other goal in his life than the low satisfaction of his senses.

(Siva Samhita, V:158-182)

We have arrived at the end of the exposition of my practical philosophy, which is in a sense a mental biography, we might say. I have successively presented the thoughts which have persistently occupied my spirit during my investigations towards what is generally called the Truth.

I do not pretend to have explained the TRUTH, but rather, a method of searching for that which is the goal of every thinking being: the Peace of body and spirit. Many have tried to impose their ideas on the world, but how many have fully succeeded? I have never tried to channel thoughts, rather I wished to throw some light on the problems which have always interested those who search.

The time of blind belief has ended, the human race demands understanding, Yoga itself, as I have reiterated has not been satisfactorily expounded, although we have numerous works based on this theme. My work will undoubtedly be one among all the others and it is far from being complete, but when writing it I made an attempt which I believe offers a better organized documentation. The classical treatises on Yoga are not within reach of everyone; the serious texts are written

mainly in Sanskrit, and I believe that the popular writings very frequently omit the general idea of Yoga, and they tend to emphasize the technical details which bore the reader, or else they present a literature of such simplicity that intellectuals and well-balanced readers are driven away.

Truly, besides an exposition of Yoga, I have expounded a doctrine (Yoghism) which permits its realization: a system of personal realization.

For my part, I prefer not to be labelled as this or that, because titles are always mere "approximations" and do not correspond to reality. Almost always it is the students, the followers, and the disciples who label a Maestre and the end-result is a school formed under this label, which frequently even the Maestre himself would deplore: What would Jesus the Nazarene say about all which is proclaimed as "Christianity"? And above all, of those who represent his example? There are only a few real disciples of Christ! Besides, these frequently have no denomination at all. I myself forego trying to form a new school or philosophy, and having chosen the title of Yoghism for my book I will displease many (this is perhaps exactly what I wish to do). In this way, I prevent having some students claim this "ism" excessively for themselves. Furthermore, the idea of claiming it for the author cannot arise either. I have always tried to stop any movement toward trying to worship me. I confess having launched a movement with a new thought throughout the world, but I do not want this

movement to proclaim the personage over his Message. If several million beings have found me to be their Master, I myself have not yet chosen any disciple; I have students to whom I expound various theories sharing the current of opinions which exist over the surface of our planet. These circumstances do not prevent me from also having a very particular concept which I have not shared with anyone. This means that I am not presenting a personal concept, rather it may be said that I adhere to a millenary and always new idea, one that lives ETERNALLY. It may always be applied to the PRESENT, constituting a SYNTHESIS of all opinions, because arising from the foundation of all ideas, it interpenetrates each being. Truly, its PURE and LUMINOUS character cannot always be presented. Those who possess it keep it protected in order not to offer it in its nudity, which would strongly shock the world. It is mentioned everywhere, it is found in the least particles of everything that EXISTS, everywhere, it is always IMMUTABLE, and although it appears under different garments, the name itself which symbolizes it constitutes a veil, and when someone comes in to its possession, he preserves it from abuse or from being described to anyone. He isolates it, he reserves it, coveting with it, in a true marriage of mystical nuptials, in the midst of a supra-terrestrial atmosphere: Samadhi...

I have not defined my intimate thought in the course of these pages but rather, I have retraced my steps to indicate

the different periods upon which I have based my search. It is obvious that it has been difficult to make a complete analysis because from the start I have been attracted by my scientific studies as well as by my investigations of esotericism, therefore, I have tried to make a synthesis with the aid of my personal experiences. These have led me to reject one by one the so-called classic philosophies. I have even based mysticism, an approach which escapes from total investigation (and to which I felt very attracted somewhat belatedly after having recognized the supremacy of the spirit over matter), on the Initiatic Tradition rather than on blind faith in a religiosity to which I was never able to adhere entirely.

Perhaps I have displeased Westerners with my lectures, which may have been too critical of Christian points of view, as well as Hindus, Buddhists, or Mohammedans during my stay in the East, due to my daring comments about their religions. Indeed, I support two doctrines which are very deep: the Jewish Tradition, which offers a solid and serious theory as the basis for the understanding of human mysteries, and the Hindu philosophy, which glorifies the Highest by means of a theology which stands any test. Nevertheless, while the application of Israel's philosophy leads to the loss of the totality of the characteristics of the real Qabbalah, on the other hand, the religion of India becomes a horrible fanaticism of material worldliness because instead of practicing the Yoga system, the adepts reject it in an overly mental and mystical manner.

Qabbalah ceases to exist as soon as it is applied to daily life (it is an oral tradition which should not even be written down); Yoga, on the other hand, may be applied to existence and it is not a metaphysical method. In fact, the union of Qabbalah and Yoga would constitute a doctrine which would be applicable to our collectivity, although I have, nevertheless, the feeling that the adepts would form a new doctrine with a name, with laws and rules which would result in completely different consequences from what I understand by the fusion of these two principles. However, there is a complete method which does not necessitate turning to the subjective Qabbalah or to the objective Yoga. It is the TAO (the Way, in Chinese), the Traditional Way, the Initiatic Path, which is defined by YUG (Identification), the Union, the conjunction of physiological and psychological subjects, the application of spirit and matter in a field which is attainable for each one. These principles have been partially applied by all doctrines, leading to the degeneration of the original idea.

The use of terms sometimes implies immediately a deformation of thought, because of the many possible interpretations of the words themselves and of the ideas that they engender.

When I mention Qabbalah, ideas are directed towards popular occultism, disregarding the root: Q B L (relationship of two things, one in front of the other), to admit, to receive. Qabal is the verb from which Qabbalah derives: that which is received and transmitted (In Latin it would be traditum). It

is, therefore, the Esoteric or Initiatic Tradition.

The Qabbalah has been oral and has existed since the most remote times; Hebrews have transmitted it and it then became the Kabbalah, a form of hermetism (occult science) which is complicated and not accessible to everyone. The word Cabbala proceeded from it, which is something like magic and which was later extended towards the idea of witchcraft...!

When I say Yug, the thought is immediately separated and directed towards Yoga, each one trying to define it according to his ignorance of the more or less misunderstood exercises, thereby converting it into a Yoghism, because it is reduced to a doctrine.

In its deepest sense, Qabbalah and Yug are identical to the Tao of the Chinese and to all fundamental thoughts that have served for the formation of religions, philosophies, and doctrines. These have spread because of their ritual and dogmas and divisions that arise from the misunderstandings of the adepts; the adepts themselves rise as defenders of a new school which imposes itself on the world with applications according to the epoch and the place, but which evidently is very far from its origin.

Finally, one always returns to the same point: the Initiatic Tradition is the only one which preserves the Sacred Sciences; it is a movement which remains immutable throughout the centuries, and which over and above all religions and all limitations launches its Great Lesson, synthesized in the axiom:

TO KNOW, TO WILL, TO DARE, TO KEEP SILENT.

We need to situate ourselves in this line of thought in order to be able to obtain the benefit of this total understanding of things. It is necessary to know, and from this knowledge we arrive at the tenets of the various schools, which are indispensable for our documentation. Without it, ignorance would exist and also the refusal of everything, even of existence itself; it is required to will (where there is a will there is a way), and the impulse should not be economized. One must know that in order to will one has to dare, and to be able to dare successfully, one should know how to keep silent until the moment for action comes. In order to acquire the right of possessing Science and Power, one has to will patiently with tireless perseverance.

To maintain oneself at the heights of life it is necessary to have learned to fathom with a glance, without feeling dizzy, into the deepest profundities.

"In the beginning was the word..." says the Gospel according to St. John (this is in the Gospel according to St. John, but St. John himself would have said: "In the beginning was the VERB."). If it referred to the word, it would be HEL (the name of God in the original language), which would become the Tibetan mantram AUM; in the case of the Verb, it refers to the Power of the Breath (the H of power; the silent H in CHrist, JeHsu, HananpHu, Huirachocha, BuddHa, etc.)

The force of Breath (the Pranayama), the PRANA (the air

draught which God introduced into Adam's nostril according to Genesis, chapter II, verse 7), makes us witness from the beginning a principle which deserves all our consideration in order to REVIVE (it is necessary to be born again, as it is said in the Gospel of John III:7). Nevertheless, for the application of this axiom, whether to the letter or in spirit, we cannot depend entirely on philosophy.

TO BE BORN AGAIN means perfecting our body, transcending all the physical tests in this lower world and TO BE BORN AGAIN by reintegrating ourselves into the universal spirit from which we proceed.

What other doctrine besides the YUG can offer perfect health and at the same time a transmutation towards cosmic consciousness? This doctrine offers something logical, tangible, efficient, complete, a renewal of the organism through physical as well as psychic exercises regarding our existence; it also offers mental disciplines to direct our spirit towards a well-balanced mysticism, which is based not on subjectivities or religious abstractions, but rather on a personal experience through the total realization of the Self, both in the incarnated as well as in that which is eternal and universal.

I have just mentioned Adam and this leads us to analyze another issue which occupies the thought of men in general, and which I have already mentioned. According to the chronology of the Scriptures, Adam (the first man!) is situated in the year 4000 before Jesus Christ. Why are investigators not

surprised at this, after the last discoveries show that humanity began to exist more than 12 million years ago? In 1958, the world's press¹²² gave sensational news of the discovery of a humanoid skeleton dating back from twelve million years, which was discovered in Baccinella, Italy, in a semi-abandoned lignite mine. The discoverer, Professor Johannes Hurzeler, Director of the Museum of Natural History of Basel, Switzerland has called it the Grosetto Man, the *Oreopithecus Bambollii*.

Not so many years ago, the human species was estimated to date from five thousand to six thousand years.¹²³ Even the naturalists of the XVIII Century agreed to confirm such a poor estimate; religion (above all, Christianity in the West), with its strong privileges, wisely supported this theory. At the present time, scientists and numerous ecclesiastic authorities have declared publicly that the first man in the Bible is only a symbol and that it would be foolish to believe that the history of Adam and Eve must be taken to the letter, just as so many other stories in the Bible. Whatever the idea about the appearance of man on Earth, if it dates from a recent epoch, it must be rejected at present, both from the point of view of Science and that of Religion.

The most ancient known hominidae do not make us go back more than a million years, nevertheless, I have given my view more than once in this regard saying that man has lived far before such a time, and that previous to the so-called prehistoric epoch, whole civilizations have existed and great cultures

have disappeared. It is true that when I expressed these principles, religious dogmatism and scientific fanaticism may have been displeased but we have seen progressively that the theories we expounded ten, fifteen, and twenty years ago have been proven by recent discoveries.¹²⁴

During our stay in Australia and Africa, we always thought and had the feeling that another civilization existed a long time before and that later it disappeared, leaving in its place these so-called "primitive" tribes. What would investigators say, for example, if after a hypothetical universal catastrophe, they would find in the year 3000, traces of natives of Australia, their boomerangs, their stones with traces of fire, etc? They could deduce that man in the XX Century was a "savage" just sprung from the animal reign, who ate crocodiles, serpents, cattle, sheep, and pork, and who had neither shelter, nor clothes, etc.

And now, the Grosseto Man is discovered as well as the lignite containing these fossils, and the fossils of the Oreopithecus themselves may be situated in the geological scale as witness of the superior Miocene.

The Oreopithecus Bambolli lived at the end of the third fourth of the Tertiary Era, some ten to twelve million years ago.¹²⁵

In other words, scientists are not contented any more to describe the discoveries of traces of the "beginning", but more and more, it is considered that these discoveries are

simple vestiges, minimum portions of all that which really existed; and in addition, the specimens that have been found are not always the most ancient, but to the contrary, they may be related to a species that in the midst of its antiquity may have already been very advanced. For these reasons, it is necessary to search for the origin much further back.

This takes us to the first chapter of Genesis (verses 26 and 27), where it says: "Let us make man in our image"; once more I wish to point out that God says Let us, because He talks to someone or at least to HIS TWO POLARITIES (NON-Manifested God and Manifested God, Purusha and Prakriti, Brahm and Brahman, the Great Figure and the Small Figure in the Qabbalah, etc.) It is said, "So God created man in his own image", or under his shadow ("overshadowed thee", as it is said in St. Luke 1:35), at the shadow of Him, as everything is in Him, nothing can be out of Him (otherwise He would not be the OMNI, He who is complete, the Great All). We are God and He is us. It is the projection in matter of an ever-existing Principle, the YUG. We are "His representatives" and are not different to HIM, it is not possible that there be God and us! EVERYTHING is ONE and we are illuminated by this Light, HE (the Light) is in each man (St. John 1:9), that divine force, that power (Shakti) is within us, HE is in US, therefore it is a matter of realizing it, of identifying oneself (YUG), and this is the goal of Yoga (the way).

I insist with certitude that man was created on the

sixth day (it is understood as the sixth epoch when the world had already existed during many millenia with its herbs, trees, fruits, and seeds), and I also insist that this corresponded to the same period in which God created the animals (verse 24 of the first chapter of Genesis), which throws a light on the theory which states that we are brothers of other humans as well as of all the existing animal species that exist on Earth. "And God saw it was good" (verse 25). Having created man, He said: "And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, etc." (verse 26), but to have dominion does not mean to absorb, or to kill and eat. Man as a king rules over his subjects, and through his intellect he controls the other species; he directs, he organizes, but he does not commit a crime for each one of his meals! Cannibalism is perhaps the act of eating human flesh, but we are doing exactly the same thing with animals (which have been created in the same period by the Will of God). Another term is also applicable to this practice: necrophagy (act of eating corpses, dead flesh, dead animals).

It is a sin to transgress the Law (first Epistle of St. John, chapter III, verse 4). The Law forbidding eating any meat (animal or human meat) is mentioned several times.¹²⁶

The ever-popular THOU SHALT NOT KILL nowhere provides an exception that grants the right of killing animals.¹²⁷

The Essenes (of which Jesus of Nazareth was one of the most advanced members) had an absolute respect for the LAW; they were generally recognized with the name of Wisemen and

they lived in perfect observance of the Initiatic Tradition in which the sacrifice of animals simply implies an allegory which is practiced symbolically, as in the case of the Eucharistical wine representing the blood of Christ.¹²⁸ Twice, Jesus Christ mentioned that he wishes compassion rather than sacrifice.

Plinius (23 to 79 of the Christian Era) mentions the Esenes at length and I have quoted them sufficiently in many different works, so that I feel that it is unnecessary to insist (the texts of Doctor Lightfoot as well as the books of Dudley Wright may be consulted at length).

How can one imagine that the Nazarene Himself, the Sannyassin, the Yoghi, the Wiseman, the Initiate, could participate in the complicity of a crime? At the most he could have granted the satisfaction to some of those who surrounded him of allowing them to drink wine (but even in this case, the original texts do not mention fermented grapes, but only fresh juice) and to eat fish (although we know that it is, above all, the symbol of the Age of the Fish, the Piscean Age, and also the symbolic term that designates an Initiate). The Gospel mentions the fruit of the grapevine and not wine (in Greek, oinos). It should also be mentioned that there are thirteen Hebrew or Chaldean words to designate the word which we translate literally as wine!

The Scriptures in English very frequently mention the word "meat" or "food" without discriminating as to whether it

should say "flesh meat"! Nourishment, the foods, the meat itself, may be the pulp of fruits. Once more, our words are poor in our modern languages; this is why I appreciate so much the writings of the famous Hebraist Fabre d'Ollivet because of his spirit and sense of the translation as well as his grammatical corrections. The spiritual understanding is a mystical realization and not a language of the world (see the first Epistle to the Corinthians, chapter II, verse 12); men have interpreted the Lesson from the Highest according to their own way. It should be read with eyes which are not those of the flesh (chapter III of the Epistle I to the Corinthians, verse 3). We talk, we learn, we are educated by men, and error is human, of course, but then, we should look for the instruction of God in a different way.

There is also a Biblical interpretation which is of greater value than its simple moral rules. The Masters have taught the abstention from meat not only as an imperative of a religious cause but also as an imperative of dietetics. Today, we know that bodily secretions contain numerous poisons according to the psychological states; several experiments have been conducted with reference to this matter and it has been found that a person who is experiencing anger emits for a certain period of time a perspiration containing ptomaines and catastatis (products of refuse toxins), while in the experience of fright or sadness, the secretion is different. For example, animals in the slaughterhouse are likely to be in terror, which

puts them in a state in which they produce toxic secretions which are capable of poisoning us if we eat their meat. I am not enumerating the existing toxins in animal meat nor the bacilli which develop immediately after death; the quotation "thou shalt eat the herb of the field" (vegetables from chapter III of Genesis, verse 18, is not a mystical counsel, but rather a hygienic advice. It is, indeed, the entire aggregate of reasons (physical, psychic, and spiritual) which should induce us to adhere to an idea. We must consider the material plane, and the moral and mental order (terrestrial, astral, and divine points of view) in order to attain a synthesis which affords satisfaction to our several considerations (in the intellectual, psychological, and mystical planes). This is how I considered this matter before declaring myself in one or another position.

It will be observed that this is the first time that I use the pronoun I in my writings; until now, I have had the custom of using "we" when delivering the lessons of the Great Initiatic Tradition, but now I take a personal responsibility, not of correcting Tradition, but of adding an experimental note with my own point of view, in an aggregate of ideas which have come to me in the course of my evolution.

I have not come to destroy, but to fulfill the Law, said said Jesus the Nazarene (Matthew V:17). He in fact came to complete it. The Great Initiatic Tradition exists immutable through the ages and even though men think it is not of

actuality, it embodies a new form each time (not because it is incomplete, but because it is not followed, not understood) and it must be fulfilled.

The fulfillment of the Law is based on something entirely special, in a very esoteric principle. Was it not the Christ who said to his disciples "I have yet many things to say unto you, but ye cannot bear them now" (St. John XVI:12). It is not only a matter of giving a simple teaching, because everything has to be given, no one can add anything to the Great Law of Tradition; the Initiatic Colleges have preserved intact the teachings of the Sacred Sciences, and even the Maestre Jhesu did not come to correct the Law, because it is not possible to give any other lesson to the world. The so-called esoteric teaching has been given to the masses through symbols, and the Christ followed this Tradition when he used his parables (St. John XVI:25). Hermetists have expressed themselves through formulae, alchemists have used their processes, Wise-men have offered a universal philosophy, and each of them contributes an indication of the Great Realization for all those who are ready to listen, to see, and to understand this YUG.

In what form does one operate this transmutation, from what point does one start the discipline of transforming one-self, and with what energy may one accomplish the Great Work?

All religions have been contributing their more or less mystical elements as well as their moral rules, which have gradually left the adepts dissatisfied since they relinquish

a dogma when it becomes insufficient for the search of the true spirit. Truth cannot be the privilege of a few or of a special place; God is everywhere, forever, without limitations, and without the possibility of ever being enclosed within the walls of the most beautiful cathedral or under the ritual of the wealthiest temples.

Reference must be made to the simple principles of classic psychology, which considers from the beginning three kinds of urges: man's fight since the beginning for his existence is the law of preservation. The spirit of preservation is then followed by the impulse of nourishment, the feeding of his body; this constitutes the second urge principle which characterizes the living species; and finally, having maintained his vitality, the energy is displaced towards the third urge, which is sexuality.

Thus, we have: preservation, nourishment, procreation. An inhalation, a retention, and an exhalation. It is in a way a respiratory system (once more the breath, the air element, the symbol of the H). Life is inhaled through the entire body, one wishes to remain attached to this principle "of being", and this is why one possesses the preservation instinct, and also why one cares for the body in order to keep it in the best possible condition in the required conditions so that it may serve as a vehicle, and finally, this accumulated energy demands an outlet, an escape towards something which will keep the idea of preservation (this can be done through a physical



F I G U R E 70

The SUBLIME MAESTRE in the American Continent sharing bread with his disciples at the beginning of the New Age of Aquarius (Photo in the Holy Ashram of El Limon, Maracay, Venezuela during the Christmas of 1948).

and biological conception, a child, or psychic, or psychologically, for example, through an idea manifested in philosophy, art, etc.).

Using ordinary psychology, one observes that almost all beings react in a similar way in order to maintain their life; but they nourish themselves somewhat differently and their sexual psychology is almost completely different. Psychology and psychoanalysis have demonstrated lately that the differences between typical urges (preservation, nourishment, procreation) are due above all to the completely different and particular stages of soul, of morality, or disciplines which make of the sexual issue a basic point, as it has been sufficiently proven by Freud.

The reactions of those who fall in the water are identical in 99% of the cases: they struggle by all possible means in order to reach land again. In their diet, human beings differ greatly according to their spiritual or hygienic principles or merely according to morality. 50% of humanity is vegetarian and the other 50% is still in the state of the primitive man nourishing himself with the flesh of animals. Notwithstanding this, due to the necessity of maintenance, it may be noted that there is a 75% similarity in the quantity and in the number of meals¹²⁹ and also in the reaction in the presence of food. Finally, regarding sexual urges, there is much difference. If the need to struggle to safeguard existence is identical for almost everyone (not to say for everyone)

and the need for food includes some differences, when reference is made to sexual matters, what may be an urge for some may be abnormal for others.

Psychology has mainly directed its investigations towards these considerations. The sexual issue is at the base of Psychology (and I need not insist in order to prove the point in relation to religious matters, because sects, including the Christian ones, have a sexual issue at the base).

Sexual life has become a mystery for everyone, the world talks about the struggle for life, the maintenance through nutrition, but never about the most important problem: sex.

SEX, from the Latin seco (I cut, separation), expresses the idea of a difference in gender. This difference does not exist in spirit but only in the incarnation in the flesh, so we need not ask as one of my disciples who wrote to me lately: "Shall we always procreate in the same way?". The general idea is restricted to only this expression. How is it that all religions protect sexual relations more or less, thereby making the world live in sin, and on the other hand, they do not offer any clear explanation of other alternatives?

SEX makes us also think of SIX through a deductive logic (I do not make any comments on the phrase "He created Six", in the beginning "He creates Baereschit"). Number SIX (balanced forces between macrocosm and microcosm) is very symbolic of the generative principle, although we can simply think that we have five senses, five perfected senses, and that the sixth

sense arises as the creative sense.

"Be fruitful and multiply" in Genesis is certainly not the recommendation of the sexual act which God ordained to His children Adam and Eve through the normal action, which is immediately encountered upon meeting of two beings of different gender. This commandment is rather related to the formula $N \frac{(n+1)}{2}$ which is used to find the secret value of numbers.

The sixth sense, the sense of creation, should particularly be in the flesh, once it is known that the spirit is creative. We know, for example, the principle which forms "the projected food", the creation of a being or an object through the force of thought only. Why should humanity not attain the principle of creation in the same manner as do some Yoghis who enjoy this privilege? Humanity will be able to perpetuate itself through the sublimation of the ojas (creative semen), rather than the ordinary and direct sexual act.

There are numerous methods for these principles of creation according to the different supranormal modalities (study of the Laya-Kriya-Yoga), but the defense of the sexual act in the presence of some people who do not understand this meaning becomes almost a crime, even though they see the existing deformations due to those abstinences. The greater number of the institutions for mental cases are full of people whose sexual life has been blocked by moralities, family or religious education, and the study of a mistaken mysticism which only disturbs the spirit of sensible souls.

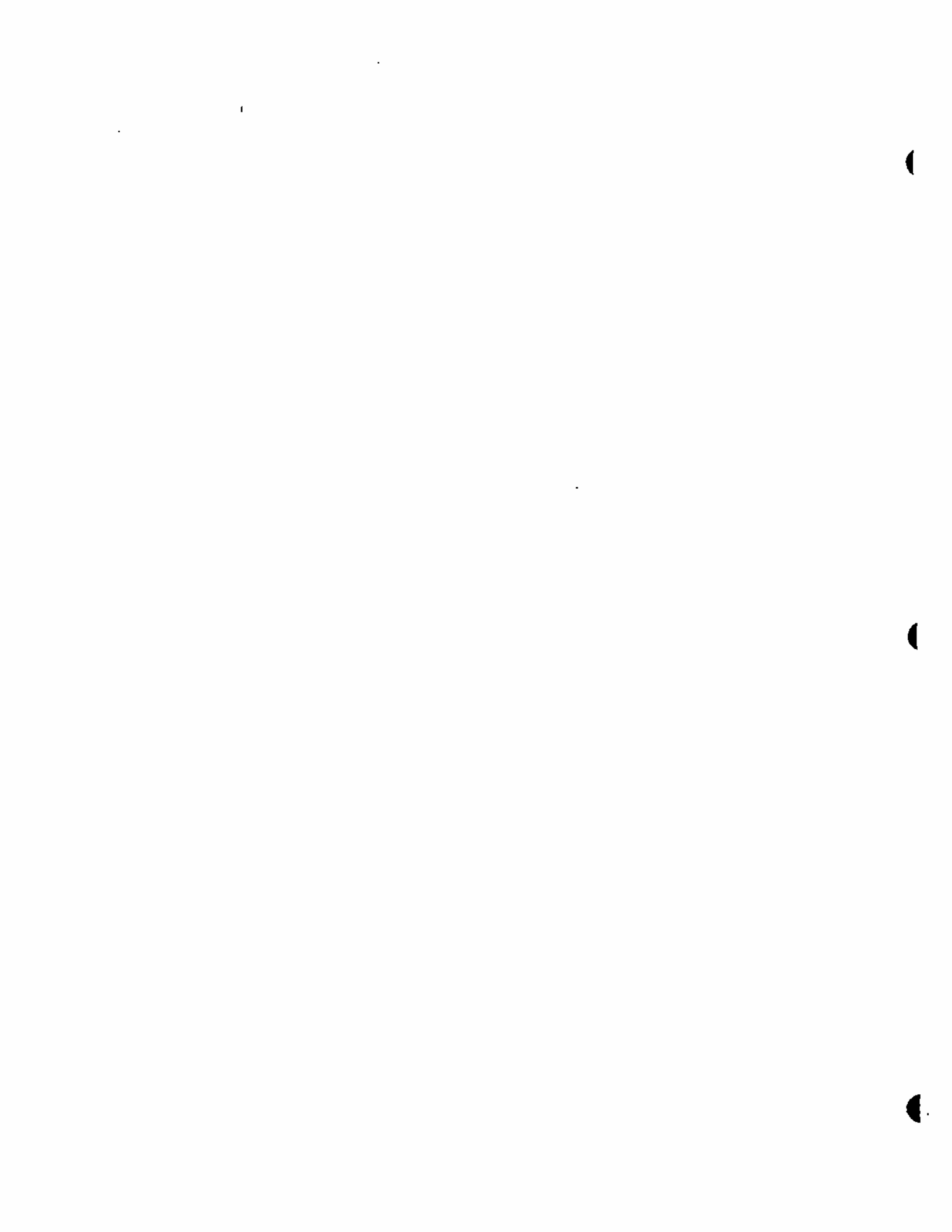
Sexual abstinence needs to be practiced only when there is a complete knowledge of its meaning and with a very definite goal in order always to use this existing energy towards another objective, rather than for the so-called mere enjoyment of the senses. In Yoga, it is well-defined that sex can be practiced by everyone: it is not appropriate, then, that a married man or woman would refuse to fulfill his or her conjugal duties, although they can live in definite abstinence, provided, however that both have agreed on the subject in order to realize the potentials of sublimation. Once it has been duly fulfilled, it offers 3 alternatives: to remain in it forever, temporarily, or return to ordinary life with all the consequences that it implies. The Bhautika-Yoghis are the ascetics who return to social life and use the so-called normal biological functions, but with the possibility of helping those with whom they come in contact, thanks to an energy which they know how to direct in a special way, practicing a certain Yoga method (secret practice) which allows them not to pour the sexual energy into the act of copulation, but on the contrary, to help to develop and enlighten.

Sanctity has never had any relation to the sexual act. When referring to Yoga, one is not talking about sexual abstinence because conjugal life is no obstacle for spiritual evolution as long as it is understood and organized. Nevertheless, there is a definite place for experiencing the control of the senses. On the other hand, the freedom of sexual intercourse should not lead to excess. Each one chooses according to his

needs and requirements, and above all, according to the goal to be attained, always bearing in mind not to do anything without understanding the reason thereof. It is preferable to see persons living without restrictions according to nature, even in their desires for animal satisfaction, rather than seeing frustrated people walking in the world, completely introverted, with horrible faces of living corpses who wander without any joy in life and not finding any longer the reality of existence, refraining from their physical aspirations under the appearance of a mystical ideal, the ignorance of which is demonstrated by their lack of serenity.

Yoga constitutes a perfect knowledge of the different experiences of life. The methods, in the last instance, are not very important, but nevertheless, the need for an aggregate of systems must be pointed out and thus it is necessary to pass through different stages in the realization of Wisdom. I think that now what I have tried to define can easily be understood. The YUG is presented under the aspect of a doctrine, which in fact does exist, but which had never been presented to the world, because the time was not ripe and humanity was not prepared. I firmly believe that men of this generation are now prepared to perceive the concept of all which constitutes Yoghism.

Handwritten notes in cursive script, likely a personal reflection or commentary on the typed text above. The text is dense and difficult to decipher due to the cursive style and overlapping lines.



"Master, which is the great commandment in the Law?" a scribe asked Christ. "Thou shalt love God with all thy heart, and with all thy soul, and with all thy mind and thy might."

This is the teaching given by all religions. Jews have as a first principle that their God is the God of all the world and that nothing is changed whether He is worshipped or not, because it is understood that the Gentiles may be equally saved according to the principle of universality taught by the patriarch Abraham, who was the first one to proclaim the Paternity of God. The first "belief" of Judaism is: I believe with complete faith that the Creator is the Author and Guide of all things that have been created and that only HE makes, made, and will make.

While Christians divide their God into several persons, the God of Israel is ONE and indivisible. So is the God of the Mohammedans, which is declared as the sole and absolute Master of the Universe (El-Hamdu Lillahi Rabbi el AAlamin), and Mohammedans give thanks to Him five times a day. This is also taught by the Brahmins, who hold that the pronunciation of the name of God is enough to adhere to its worship.

It is well-known that Lord Krishna used to say that it does not matter in what way the name of God is pronounced, either by worshipping Him or insulting Him, as long as His existence is demonstrated by pronouncing His name.

To love God with all your heart, your soul, with all

your thought and your might, is to live for Him intensely at each moment. To practice His religion once a week is not really rendering homage to the divinity! The Yoghi perfects himself in order to acquire more strength; his disciplinary practices allow him a control of the body and the spirit which is the only thing that makes him able to "love God with all might, with all mind". His heart is closed to the riches of this world and his soul is entirely directed towards one point, which cannot be done by a mystic, a religious person, an illuminated one, or a philosopher. What religion or philosophy teaches and provides the means for such a possibility? The Christ gave a commandment and the churches are contented with its repetition alone without offering any method. The poor world will be lost, indeed, for not one philosophy has been able to project it in the course of centuries, everything has remained in a subjective form. But the Christ said: "Love God with all thy heart", that is, with the abnegation of any other love (St. Luke XIV:26,27), even that of oneself; with all thy soul means psychism in this case; all psychology should tend towards this intention or even beyond, and understand as "soul" (the Chakras) the plastic matter, the "double" or the neuro-fluidic centers of the physical body. Complete illumination entails to be born psychicon, even though one has been sowed somaticon, as St. Paul would say. I say: with all thy mind, and this means Yoga, the thought always united, the Yug, the identification, and finally: with all thy might refers

precisely to the physical form; therefore, it is necessary to perfect the body in order to be ready to offer something worthwhile to God. We are in the presence of Yoga, the only one which gives the complete method; in other words, the possibility of following the commandment given by the Christ, the unification of ourselves with God, the realization that we form only ONE, it is the linking, the communion, the reintegration, the YUG.

It is not my wish to dwell at length over the act of love which constitutes to love thy God...Evidently, everyone understands that it is not the common love, nor the desire to please, nor sentimentality or current affection, but rather universal love, mystical love, holy love, etc., and even so, the idea of this love is wrongly understood, and the world talks about love as the main source in the search to solve the great problem. This is not so; love, even in its more elevated form, is only a moral code. Love one another means to understand each other, comprehend each other, assimilate the one with the other.

God grants Jehsu Christ two of the attributes of absolute perfection: Truth and Existence. These attributes make him divine, but regarding his moral attribute of Love, he was human and "imperfect", so to speak. He Himself said that He was not perfect, that only God was. His Mission which was extended thanks to the human attribute of love existed, nevertheless, to reveal a divine attribute, Truth through the teaching of

Existence (often wrongly translated as "Life", which is completely different and not a divine quality but a human one).

As a famous healer (Healer was also the name given to some Essenes who did not live in seclusion, but instead travelled, both healing and teaching), Christ did not always heal so as to have great personal successes (see Mark I:34), but rather to teach that the spirit is stronger than the body (Luke XII:4) and therefore, we should be more concerned about our mental state. Illness is due in large part to our psychological imbalance, therefore, we should direct our search towards a psychic recovery. Old-fashioned medicine is only a synthesis of anatomy and pathology. On the other hand, religions nowadays emphasize only the spiritual aspect, as do some philosophical schools which perceive only the material side of the organism. Regarding the human being, we should consider its total composition, biological as well as psychological, and this is what Yoga teaches.

Freudian psychology has given a considerable impulse to this matter; the interpretation of dreams by the famous professor of Vienna is a source of important revelations. Aristoteles (385 B.C.) had already written a book on dreams and their interpretations. The phenomenon of dreams is not a simple happening in the life of man and thereare, of course, some things which are even more important than a simple symbolism of the unconscious. One important aspect of these dreams is training in order to remember them, which permits us to

recollect and take advantage of scenes that give a glimpse of the dormant consciousness. It should be asked if sometimes dreams are a self-suggestion of unconsciousness; in fact, they are very frequently the reminiscence of memories kept very deep inside the intimate "I". The issue of auto-suggestion has been very important in religions. Christianity uses simple ways to awaken the sense of auto-suggestion among its adepts; the art through which the Church presents its architecture, the music, the incense, the chants, and the whole atmosphere is prepared to guide the members of the community to an idea which the mind will easily accept under the psychological effect which is produced. This is a suggestive idea coming from the outside which prepares for the personal suggestion (auto-suggestion). It is a simple mechanism: the idea is previously accepted as possible, then as reasonable, and finally, the complete value is recognized as Truth.

Professor Coue has described this method sufficiently, and therefore, I will not give examples of the transformation to be performed through suggestion.

The opposite of auto-suggestion, the enemy in a certain way of this mental state, is the practice of Yoga, because the will plays the entire role. Beginning with the first disciplines of Hatha-Yoga, one has to get used to specially glorifying free will through the establishment of a force of thought to control habits, customs, and the current mechanism to which most persons respond. To overcome complexes, tics, manias, is

the first work which should be undertaken in order to be able to analyze the ego in perfect consciousness. It should dissociate itself from all personalities, either extraneous or individual, as we generally live under numerous mechanisms. A kind of automatism rules the physiological as well as psychological life of the individual. Yoga helps to transcend this stage so as to realize one's potentiality, thereby escaping from the type of hypnosis under which he evolves.

The Yoga system arises in opposition to the Determinism of most religions, not as a belief, but rather as a method of personal realization. It is not based on the need to believe; in other words, it is not a part of the religious principles of accepting something blindly without knowing exactly what it is, since believing is to think that a fact may or may not be, only a "belief" without any proofs.

Faith does play an important role in the method of Yoghism as long as one has confidence in oneself, in other words, it is indispensable to be full of supra-normal potentiality or a divine force, as the Epistle of St. Paul to the Ephesians says (chapter VI, verse 11): The armor of God, which is what we need to clothe ourselves with, according to that great Christian instructor. This is possible, and the armor of the divine plan is at our disposal; we possess the supra-normal forces to fight, not against the body (see verse 12), but rather against ignorance (the Prince of Darkness referred to in verse 13).

Therefore, the spirit who has not realized that he is God is not able to endure the "evil days" (verse 13), in other words, the evil influences, the unlucky days (when the planetary aspects are malefic). Yoga is the only method for transcending these astral influences, leaving the influential zone of the zodiac, escaping first of all from customs, habits, limited concepts, etc. (mental zodiac), and finally, from the mechanism of the collective. Karma may then be modified through the realization of Union: Jivatma-Paratma, or better said: Realization...

August 17, 1952

Before ending definitely I shall pause, and today, just for recreation, I have taken some books out of my library, picking some up at random which allowed me to pass hours of delightful reading: Psychology in Service of the Soul, by L.D. Weatherhead, The Higher Power You Can Use, by Professor MacDonald Bayne, So I Send You, by O. Chambers, and now, as a fourth book, I have The True Christian Religion by Emanuel Swedenborg. This morning, during my light breakfast, I was reading the Japanese magazine of the Ana-nai-kyo, and I am still in accord with that which I have verified a long time ago: up until now there has been an incomplete exposition of theories. Naturally, I do not pretend to give a complete theory (still less in this work), but I maintain that such a thing exists and that it is within reach of everyone. Of course, the intellectual way is very difficult to follow because its extension is almost incommensurable. I believe I have an exceptional ability to read rapidly; there was a time when I had the habit of having 3 or 4 books on my table which I read at the same time. I have lost some of my earlier ability, that of the days when I played chess, solved a problem of planetary science, and consulted the theological texts in order not to waste time! I have read little during these last years and I have arrived at the conclusion, along with many others, that books do not teach a great deal, and

that real knowledge comes from a higher scale through a system of intuitive realization, although perhaps I differ here from my contemporaries, who have arrived at the same conclusion with regard to the method of attaining this intuitive realization (a method which cannot be explained in detail right now). It is a pity to see the existing struggle over Truth; God must be something within reach of everyone, of course, and I hasten to answer: yes, Truth is simple, but it escapes as soon as an attempt is made to modify it at will or to oppose the least motive, excuse, or condition for its simple realization. I have said this so often that I wonder if it is still necessary to insist once more: Truth cannot belong to the Past (because IT WOULD NO LONGER BE THE TRUTH), or to the Future (because IT WOULD NOT YET BE THE TRUTH), but it should belong necessarily to the PRESENT. To forget, then, the past and the future (to escape from time and space), in other words, to detach oneself from the physical world is the same means through which we verify that we are in the order of the unlimited and eternal present (universal consciousness) in the fullness of contemplation of God (Samadhi). Each time this idea is expressed, the answer comes rapidly and each one replies: "but my husband is waiting for me", "but my wife needs me", "I have, nevertheless, to think of my children", "there is this or that thing on which I have to work, etc." All the futility of the ignorant replies to which St. Luke has answered in verse 26 of chapter XIV, and which all instructors have mentioned.

But if one insists on wanting something else, then there is that something else; it is the program offered by the Initiatic Colleges which I have organized with the most varied curriculum (Astrology, Psychology, Esoterism, Theurgy, Theosophy, Theology, Hermeticism, Symbology, magnetism, hypnotism, Psychotherapeutics, Metaphysics, Archeology, Archeometry, Esoteric Geometry, Guametry, music, painting, mysticism, etc. etc.).

Truth is certainly to be found in all these subjects, but Truth is simple and should be realized instantly without any further striving for knowledge which is not within our reach, until we are able to fully realize it. Doctrines will be considered, in the meantime, merely as sources of documentation, just as is the literature that I read today, all of it being very attractive, each giving a very interesting point of view for consideration, but ending without any practical possibility, without ever offering a synthesis of realization. Perhaps Yug, Yoga, Yoghism will be more successful in this case.

Evidently, my writings have produced some disturbances in the prevailing Ethics: the world lives with the idea of sin; freedom is limited by what people will say everywhere; people limit themselves by hypocritical morals or by a code defining "what is good", and in this respect, I like very much the passage of Psychology of the Soul (page 176):

"Sex hunger is no more wicked than hunger for food, unless you become morbid about it, and by gloating over it, and by turning towards a perverted goal, you make it into

a sin. It is interesting to notice that when Jesus said: "Everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matthew V:28), He used the Greek word gunaika, which often means "married woman", and many scholars think of the phrase as "those that looketh upon a woman with the intention of lust", which is a very different thing from the mere stirring of physical feeling. Sex feeling by itself is no sin."

Psychologists are gradually giving a wider vision to the world about natural freedom which are less and less considered as anomalies; a greater independence reigns more and more.

Nevertheless, the appreciation of a whole world is still missing and this is the theme for the second book which I have mentioned at the beginning of this chapter. Everything which imparts physical forms to the world belongs to the dense vibrations which are situated between 34 and 64 waves per inch. Many are led to believe that these are the only existing things, whereas a multitude of things remain invisible (above and below the above-mentioned gamut of vibrations) and they do not cease to be perfectly existent on that account.

The missionary studies by Oswald Chambers express nothing new. They are the childish conception of a poorly expounded religion. It must be observed, for example, that powerful religions, such as Buddhism and Brahmanism, do not have any missionaries, nor does Judaism. The soundness of their

concepts and the solidity of their foundations render unnecessary the noisy propaganda and publicity of religious members who often have the air of commercial agents.

In So I Send You, there is a well-defined commentary on Matthew (chapter XIV, verse 19), which may be summed up by saying that walking on the waters seems to be very easy compared to walking on the Earth teaching the doctrine of Christ. This is a fact, because bringing light to the multitude who wish to continue to wallow in the mud is not so easy; but it might also be necessary to explain what this Light consists of rather than offering only an image representing a Messiah whose Mission or Purpose is not fully realized. The public is led easily by the effects of sentimentalism or by their suggestive faculties; this would have to be analyzed in a special treatise. Finally, it is necessary to have a method and not only a conversion; the world requires a system instead of a belief.

It is essential that such a system be understood before it degenerates into a dogma with the passing of time. I quote from The True Christian Religion of Swedenborg: "The Only God is called Jehovah, etc."...

What is Jehovah exactly? In the first place, it is necessary to understand the meaning of this Yod-He-Vau-He, and this author does not explain it in his work, thus he paves the way for enormous deformations. The great illuminated Swede continues (page 27): "Jehovah means 'I am'...and it is obvious that

God has been called that since remote times, as expressed in the book of creation (or Genesis)..."

This is correct; in the first chapter of Genesis, the word "God" is found, but on the other hand, in the second chapter, we suddenly find (verse 5): "Jehovah God"; in the French edition: "Eternal God"; in the English edition (King James version), we find: "Lord God" (with the exception that LORD is written in darker letters to attract one's attention).

Why does the French version (by Louis Segond) say: "Eternal" and in English we find "Lord"? In the modern English Holy Bible by Ferrar Fenton, we have "EVER LIVING" instead of "Lord" and also in darker letters in order to give greater value to the idea. Unfortunately, I do not have other Bibles at hand, but I remember having consulted the versions in Dutch, Scandinavian, Spanish, German, Russian, Greek, Latin, etc....and having found many differences in the words which should, nevertheless, express one same idea with a perfectly defined sense... in fact, sometimes it is a completely opposite meaning to the original.

If we refer to the Cosmogony of Moses, from which this part of the Bible was taken, we find in the entire first part of the Sepher Bereschith the word Elohim, while in the second part, we see the word Ihoah (in other words, Jehovah).

This word Jehovah is very important in mystical researches, because He is God in a different manifestation than Elohim, as He is called from the beginning of time.

Jehovah is the deformation of IEVE: the four elements of ancient Physics, the Symbolic Value in quintessence of YNRI; He is also the Azoth or Sacred Torah as well as all the rest of the Quaternary which we have already considered.

Therefore, Yod-He-Vau-He (IEVE) is the testimony of Adamah united to Eve; thus it refers to the primitive Yod united to the name of the first woman; the name of God (Jehovah), IEVE, materialized by the two first human beings (Adam, symbolized by the Yod, and Eve) and literally means I Am because we always are either Adam or Eve.

The word "woman" is used in the Bible from the third chapter of Genesis and from then on, the word Eve appears (verse 20). We see in the original text: "Wa-ikera ha-Adam shem Aisheth-o hawah chihiwa haith aenchohai" (and he, Adam, gave a name to his intellectual-wife¹³⁰ Hewah¹³¹ because she was the mother of all existence).

This I am gives us, through the idea emitted in this form, the explanation of our state of BEING, understanding thereby the fact of existing, of finding oneself constantly in the PRESENT state. On one hand, we should understand that the matrix, the mother of everything, is the verb to be, eternally in action and represented by God in the formation of Eve (mythologically the first woman) and the confirmation of existence through the idea of "I" to which God gives life, allegorically through Adam (original human creation).

"It is well-known that Jehovah means 'I Am'" says

Swedenborg, but he forgets that the ignorant world does not understand this first idea and then numerous concepts are attributed to it.

We have in the first place the "I think, therefore I am" of Rene Descartes, then the "I Am" materialized in egotism, or spiritualized in the Jehovah of the Jews, and finally, several groups have indeed monopolized the term "I Am" to establish the title of a new school of psychism where I have seen the poor students struggle in the midst of a horrible hypnotic state with the pretense of being in contact with the "higher masters", or of having realized the "superior I" by means of an auto-suggestion consisting in the repetition of the words "I Am". Most of these students, of course, are completely ignorant of the source of this word. I talked with a student who had never heard of Rene Descartes and was unaware that she worshipped a God of Jewish conception and she used to talk about the Count of St Germain without having seen or having had the slightest lesson or summary of Trinosophy. These "masters" give a mixture of spiritism with documentation taken here and there and a terrible bouillon of occultism, provoking much suffering among those who are not well-prepared. These groups usually start in the United States, from whence they send their lessons throughout the world. Americans are good at searching, principally in France, for the fundamentals of esoteric teachings and then they form a very suggestive catechism.

The possibilities for the saying of "I Am" are most varied, and always according to what is understood thereby. Personality is affirmed (the selfish I), God is worshipped according to the concept of the Hebrews, Jehovah (even Christian sects use in their missions the name of God in accordance with this idea) or they adhere to the Cartesian philosophy.

It is well-known that the descendants of Abraham had forgotten the name of God during their stay in Egypt and it was again transmitted to the people through the teaching of Moses. The Great Instructor himself interrogates God (Exodus III:13) about his name, and the answer of God himself is (verse 14) I am THAT I am (in the English version), and I am WHAT I am (in the edition of F. Fenton) and once more one is left in a quandry...

Evidently, it is always possible to affirm I Am if we think that it is the name of God and that we are made in His image, we are HE.

I have already discussed this passage (Genesis I:26), which has not only been translated into different languages with different words, but even the sense has been changed in various editions. Let us refer once more to the original.

"Wa-iaomer AElohim nahasheh Adam be-tzalleme-nou chide-nouthe-nou, wire-ddou bideggath ha-iam-w'be-hoph ha-sha-maim, w'ba-behemah w'bechol-ha-aretz w'be-chol-ha-remesh hal-ha-aretz."

"And He said, He-the Gods, we will make Adam in the shadow

of us, by the like making ourselves, and they shall hold the sceptre, in the spawn breeding kind of the seas, and in the flying-king of the heavens, and in the quadrupedly-walking kind, and in the whole Earth-born-life, and in all moving-things crawling-along upon the Earth."

Let us make man in our shadow, and therefore, according to our reflection (similarity between macrocosm and microcosm). It must be noticed, for example, the use of the word Adam (the universal man) and immediately after: "and they shall hold," expressed in plural this time. They shall hold the sceptre means they shall reign (sceptre as that of sovereigns, as I have already mentioned).

I do not know if this will be clear for everyone, but I think that it gives light to the problem of God making man in his image. The impression that God and man are two separated things vanishes and one starts to realize the Unity of these two different manifestations (and this can also be a matter of Illusion, the Eastern Maya, as always).

We have seen the problems of forms and truly, little is known as to where is reality; the mirage, the ephemeral, the deceitful is always present.

I read in The True Christian Religion (in the chapter "God the Creator"--"When God created the Heavens and Earth, He rested on the day of the Sabbath...")

I suppose that it is not necessary for me to give my point of view about the "creation" of the Heavens and Earth, as I

have talked about it enough, saying that it refers to the Upper and Lower PRINCIPLE. With regard to the Sabbath, a false idea is very frequently held, which should be cleared up here a little. Hebrews counted the days of the week, and "sabbath" merely means "seventh". I have heard, especially in Anglo-Saxon countries, that the "sabbath" is referred to as Sunday! It is also associated with Saturday, but it must be borne in mind that it is not really a special day and that it does not correspond either to our enumeration of Monday, Tuesday, Wednesday, etc.... It is a number and one would have to agree over the point to establish a correspondence in the succession of the days of our week.

Most of the texts say: "And He rested on the seventh day" (Genesis II:2), but in the original by Moses, we read: "Wai-ichall Elohim baoim ha-shebini mela-chetch o asher hasah, wai-sheboth baoim ha-shebihi mi-chol milacheth-o asher hashah" (And HE, He the Gods, consummated in the phenomenal Manifestation the seventh, the sovereign act which he had performed, and He reconstituted Himself into the luminous universal manifestation, the seventh, after He had performed all the acts of His sovereign power).

It is not a matter of understanding sabbath as the name of a day, but rather as seventh, and it may be asked how the translators have arrived at such an interpretation: "And He rested on Saturday"! This has existed since the time of Swedenborg, and even before in the XVII Century thinkers were

taking points of view on these issues, of which they were completely ignorant.

Evidently, the "seventh day" engenders the problem of explaining which was the first day and the various authors are at a loss to offer any theory.

In the West, where the solar calendar is used, the beginning of the world should be considered in relation to Sunday (day of the Sun), and thus the "seventh day" would correspond to Saturday (day of Saturn), and therefore, the end of the week would be the day of the "Sabbath" (the seventh), and consequently, it would be logical to rest in order to respect the Christian precepts. The question arises: why does Christendom honor Sunday? Monday (day of the Moon) is generally considered as the first day of the week, which is a Jewish conception. The Moon is the most important planet for Hebrews because their calendar is based on the lunar movement (and not on the solar, as that of Christians). Therefore, the first day for the Children of Israel is Monday, the beginning of the week, which points to Sunday as the "seventh", which should be the weekly consecration, but Jews have Saturday as "sacred"... Then?...

The seventh day is then lost everywhere...and one gets lost when trying to look for it. Let us insist once more on the original texts of the Bible.

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֱלֹהִים לְיוֹם שַׁבָּת

(Genesis II, verse 3): "Wha-ibarech Elohim aeth-iom ha-shebihi, wa-ikad desh aoth-o chi b'oshabath." And God blesseth the seventh day and sanctified it (His existence).

This brings up another and completely different idea with a different reasoning; then why repeat in an idiotic way: "the seventh day God created the Seventh" (the seventh day God created the Sabbath!...):¹³²

God (we still must say it is a different God, but let us omit this issue) blesseth the seventh day and HE sanctified HIMSELF (he sanctified His existence because in it He reconstituted HIMSELF); this is how it is expressed in the Hebrew text. He returns to his ineffable deity.

In any case, one should respect this seventh day, which is the return of the Creator to his state of non-manifestation, previous to the creative activity, Sabbath, Saturn, Seven:... concept of reincarnation, final state, death of a cycle, return to another plane.

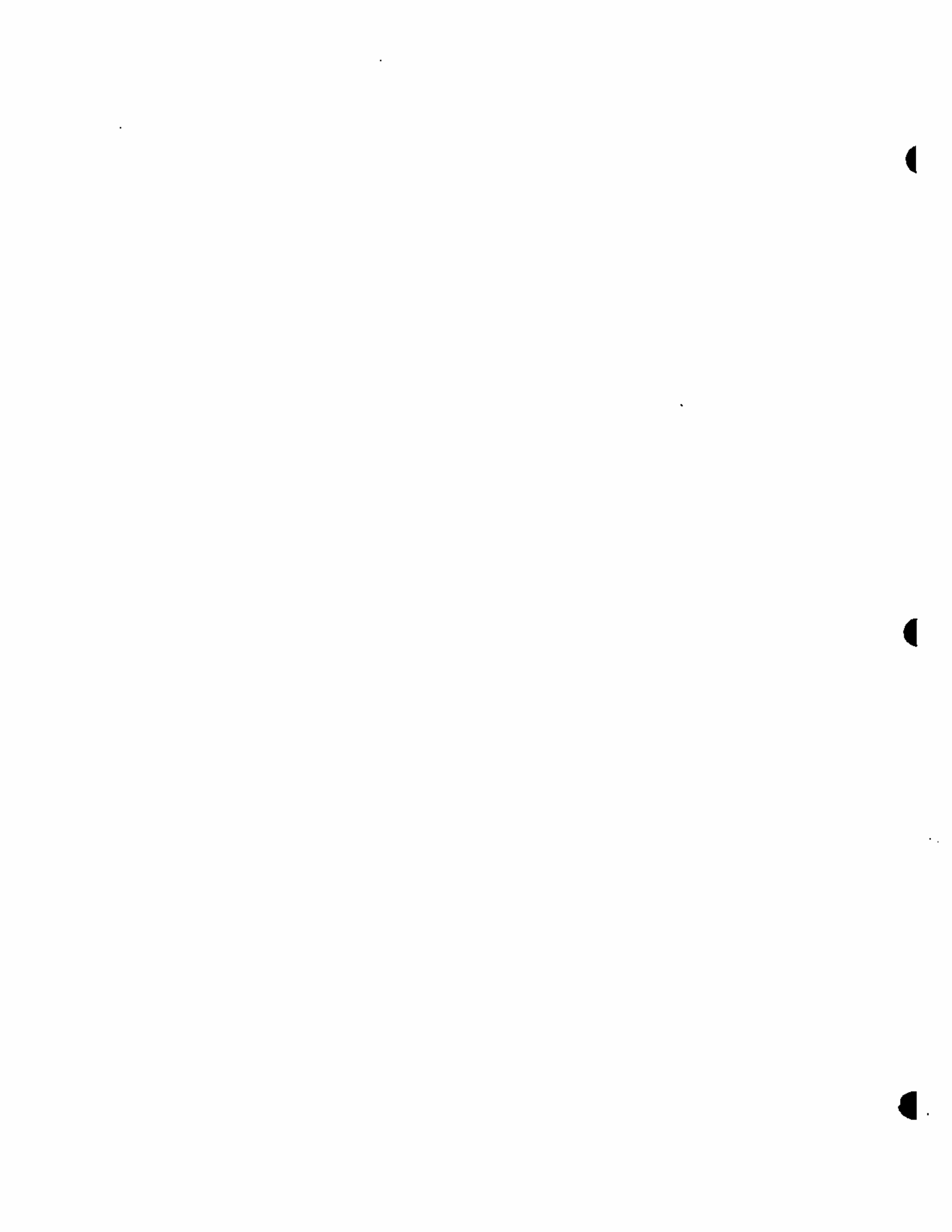
It should be remembered that even in the Initiatic Colleges of the South, the Schools of SA, those which migrated towards the East (while those of As, the Nordic ones, remained stationary) the teaching has suffered a transformation, ended a state and has developed into a different one; it has not been ASsimilated to the other Western principles, and it has SAved the

Initiatic patrimony, having taken it to that part of the world.

The sects of the SA (which have become Sa-ma-ta, Sa-me-te, Se-mi-ti, Semitic) were later considered as Sanctified, as the blessed people, the elect people (the chosen ones).

Following this order of ideas, one may refer to a sanctified day, a day of rest, so to speak, but the Hebrew word meaning Saturday must not be used to mean Sunday (which is the first day and not the seventh day if we accept the Christian calendar). The Sabbath should not be called the seventh day if the ancient Semitic principles are followed, which considers that the day of the Moon (Monday) is the beginning one.

For me, indeed, every day is sanctified by the Creator, and in Yoga, the student starts with a sanctification when he transmutes the first neuro-fluidic center (Chakra Muladhara), which is symbolized by the planet Saturn. The illumination of the seven magnetic wheels is made in an order which goes from Saturn to the Sun, while the Involution (the divine incarnation in man, the shadow of Divinity clothing the individual; it is God making man in his image) proceeds from the Sun (Brahma-Rundra) whence the Universal Soul descends into the being incorporating itself through the chakras, resting finally at the base of the column (Mula-dhara) characterized by Saturn. This is the fulfillment of the work of God, the rest of the seventh day, the seventh finished epoch, the seven steps that have been descended by Elohim through the stages of microcosm: The Sanctification of Oneself, the SHABATH...



August 18, 1952

Undoubtedly, there comes a moment in which books can no longer teach anything; this is exact and I know this statement is expressed by numerous students who search for the Truth. It cannot be expressed with words, it is true. Nevertheless, before reaching this state of rejecting schools, books, masters, etc., an opinion must be formed which can only arise from very deep study of the texts, the different conceptions and instructors who have been the most well-known in the course of evolution.

It has been a long time since I have read books; nevertheless, I have now referred to some works as references and also, I confess, in order to enter again into the current of different opinions, I must unfortunately confirm that although the works are very instructive, very often they do not give a clue to the mystery; the reader is abandoned among several outlines and he does not know what to do: where is the method of application? The reader finds many theories which frequently coincide, but then the value of the words changes and the interpretation of the meaning is arbitrarily left to the mentality of each one.

The great Scandinavian illuminate E. Swedenborg, whom I mentioned yesterday, has undoubtedly added something to the world, but tonight, I have finished his book The True Christian Religion and I must say that if its approach of humanity was excellent for the XVIII Century, I do not know whether the

value of such treatises has been the same since the XIX Century. Mysticism nowadays is a synthesis of intellectuality and personal experience; the philosopher no longer needs to refer to the organized Church to profess his religious teaching because religiosity itself belongs to another order. Intellect, erudition, knowledge in general, are no longer the privilege of a few monks or a few scholars outside religion; the man in the street sometimes has sufficiently wide concepts about the several scientific or philosophical problems. The present-day world requires a transcendental psychology instead of a Religion (very often wrongly understood, it should be stated) to which he is not able to adhere because it lacks tangible explanations for his evolved spirit.

It is obvious that the original sin is not the carnal act which has been referred to most of the time, due to our education in the Christian catechism; moreover, it is not a sin to know the Truth. Adam and Eve committed the crime for which now all humanity is responsible because they wanted to "know"! There was a tree (the symbolical apple tree) in the center of the Garden of Eden which they could not touch because it was the tree of science. Was then science a sin? The tree, indeed, would teach many things, this forbidden fruit is knowledge and it is considered as evil; why would God hinder man from having intellect?...and to attain the union of the objective and the subjective!

In his Supplement (page 843), Swedenborg writes: "Each

man inherits the perversion of his parents, but only a few know where this perversion resides." It is the love for possession, the love for domination, which if it is not detected, becomes an ambition to control everything, and finally, the wish to be invocated and worshipped as a god. This love is the serpent which deceived Adam and Eve and said to the woman: "For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." (Genesis III:4,5).

The author continues with a philosophical argument and becomes too preoccupied in opposition to the theology of the Roman Catholic Church, leaving in silence the analysis of this Biblical passage which is so important.

In the first place, I observe that in many English versions it is stated: "ye shall be as gods" (in plural) because the text says: as AElohim, which means He-the-Gods. The words the gods should have been used since the start, as in the first verse of Genesis one reads: "In the beginning the AElohim created...etc..." Therefore, it should also be translated as: "In the beginning the gods created...etc..."

We always meet this illogical manner of very free translations; many errors have been pointed out because first we have one Bible in its original version, then an authorized version, then one which has been revised, corrected, added to, etc. etc., and not an immutable one as it should be in the case of sacred texts.

In reference to the quote "in the day ye eat thereof", I notice that some versions say "In the day", which leads to the concept of day, in the Light, in the comprehension, which is the opposite of: in the darkness, in ignorance, etc. Even "the day" is a definition which makes us think: on a certain day, a fixed date: the day, the period, the epoch in which you assimilate, etc.

When the serpent is mentioned in chapter III of Genesis, first verse, Nahash appears in the original text, which may be literally translated as serpent, but Hebrew should not always be understood in its grammatical meaning, but rather in its symbolical one. We know that each word (especially in ancient languages and justly in the Oriental idea) has interpretations which may be literal, figurative, etc., even for us, in spite of our poor ways of expression. For example: "W'ha Nahash haiah, haroum..." would mean: "the anxious ardour was a general passion in the midst of complete animality".¹³³

A passion, blind principle, desire, envy, the love of learning is not only a mere reptile, but rather a knowledge. The serpent is for some races the symbol of Knowledge, of Wisdom itself just as in the ancient and Oriental texts; and is it not something benefic instead of malefic? Why then shall we interpret it as something malefic because it is a serpent? I do not affirm anything, I merely present the two sides, I do not assume anything, I just express an idea, that is all, because one must insist forcefully against the attitude taken by

those who are less informed.

The nahash is above all a principle, an idea, a mental plane which is perhaps opposite to Ionah (Genesis VIII, verse 10), which has been wrongly translated as "dove", just as thebah was translated as "ark". Let us mention for the last time the text of the Cosmogony of Moses (transcription of Fabre d'Ollivet): "And waited again an additional septenary of days (luminous periods) and sent Ionah out of the Thebah once more".

It would be necessary for me to write a special book in order to explain this concept, because it expresses much more important things than to send a dove outside a floating house! We are here in the presence of a very esoteric teaching and just as in the case of the Ojas-Yoga in the method of Laya, I do not wish to divulge this principle, and therefore keep silent regarding the nahash, ionah, and even that of the thebah, reserving this lesson for oral teaching. Now I am merely mentioning the basis thereof.

One should not consider as coincidences the analogies between this last concept and what we have analyzed before (IEVE) because the different passages (Matthew V:23, Exodus III:13,14, Genesis II:3) are parallel in the initiatic evolution, and the sexual act has been instituted for something very different than for what we have learned up to now. The union of the two principles (male and female) has a sacred aspect

which has undoubtedly been profaned by a material idea which doubtlessly is natural; thus the term of EVE for the first woman and that of the symbolical Adam is replaced

by the letter YOD in esotericism, which is the key to this matter. This relationship in its various aspects may be Ionah or Nahash (pure or impure), the mental state during coitus (the symbolical Thebah) which comes about in the fusion of the two polarities (Adam and Eve in the Yod united to He-Vaw-He) in order to obtain illumination, the YUG.

Men have adhered to different religions, they have attached themselves to different dogmas, and have given their lives for beliefs which most of the time they have not even understood, and I confess that the world is not going to be saved thanks to this exposition of mine; I am very far from this pretense; I only try to make a call rather than a real elucidation.

The human being oscillates from one limitation to another, seldom noticing it. It is all right to believe in an idea as long as it can give us peace, but is the world really at peace? Have human beings in particular truly vanquished the chaotic state in which they find themselves when facing the least problem? Religions are schools of morals which many times offer a beautiful discipline but they do not solve the central issue: Life.

If we want to live with the purpose of perfecting and preparing ourselves to really exist, it is necessary to have a code, a doctrine. Undoubtedly, the world needs guidance towards a better understanding of human relations. Each religion or philosophical system contributes a new subjectivity, forgetting the reality of Life, which for many is the only concern.

For those who do not believe in Life, and retire from the world with a belief in an eternal principle, the problem has been solved. There are caves in Tibet which are occupied by ascetics of this kind. They do not ask for anything, they have found the solution to their worries--but are they very numerous? I have seen these caverns in the rocks of the Himalayas where Wisemen live in meditation, but besides these few beings who have realized, there are also a very few privileged ones who travel throughout the world, fulfilling a well-defined mission, persons who have had the joy of realization and are now giving themselves to help and assist their brothers in order that they might also taste the Sublime Nectar.

Notwithstanding the efforts of these few, the world is inhabited by many men whose only wish is to attain the Heights of the Peaks of Spirituality, but how?...they must previously learn to live Life in order to put it aside later for Existence.

Up to the present day, no psychological system has been able to offer, let us not say joy or happiness, but at least Peace to the world. Yes, a long time ago, a very long time ago, during several milleniums, a system of psychology based on the Initiatic Tradition was offered to a civilization and there was an Era of Calmness to which we once more aspire. The only remedy for our difficulties would be to have recourse to the serene system offered by the Initiatic Colleges. They are not by themselves the answer, but they prepare the human being for his re-education, guiding him through the Path of

Complete Realization.

Modern Psychology (which is the same as it was thousands of years ago) is based on an exteriorization of individuality which should abolish personality; it is a personal realization achieved through a method which may satisfy everyone without consideration of belief, religion, or culture, it is Yoga understood in its true meaning, as I have tried to demonstrate it here. Yoga is a body of knowledge united to an identification of the self, rather than with a "superior I" and an "inferior I" as many imagine it. Identification is a state of pure and simple realization, without discussing the spirit, or God, or the Soul. It is a personal experience which starts with the physical body and with health; utilizing exercises which provide an equilibrium in the world of matter before undertaking the least thing in the subjective plane. The metaphysical domain will be taken into consideration after the basis of a real culture has been established.

J. Krishnamurti has defined very well this need to look for understanding rather than for comfort. Comfort is always sought, be it in the material world or in the mental world, and the day is sure to come when disappointment arises. Why should we try to satisfy the spirit when what we most need is to understand its process? It is enough to observe the good people who go to Sunday mass to understand that they aspire to calmness (which they indeed receive). At the end of the ceremony, luminosity radiates from their faces, but this state

to which they have been led is not everlasting. When in that state, they are like the subject of the hypnotist who is happy and believes that the ideas he has are real, whereas it is simply that they have been implanted by the operator and disappointment comes as soon as that person descends from the theater's stage where he had been hypnotized.

Truth is neither beautiful nor repulsive, just as God is neither good nor evil, the light is neither in a religion or in occultism. Truth should be sought in an unlimited eternal rather than in a teaching, a doctrine, a school, a concept, or in intellectuality, in art, or science. All of these are profiles which outline the Road, they are steps helping the ascension of the Path. Initiation is neither a ceremony nor a more or less complicated study. It is a state of realization which has to be attained, and if it is true that such a state is gained through documentation on different layers of human thought; nevertheless, it is equally true that the matters taken into consideration are not the end but merely the means.

The members of some congregations declare that they are free by being under well-defined conditions, free to act within the circle of limitations of the dogma to which they belong.

An ostrich is the best example of those human beings who hide their heads in the sand in order not to face danger; under a dogma, a creed, a temple. Through being limited to a belief, most people remain stationary here and there in what is comparable to the first grade of education; they are tied

to an infantile instruction. Just as draft horses in great cities are protected against fright by eye-flaps, men also refuse to see the Truth, and it is certainly the only remedy offered to them as a prescription against fear!

Instead of awaiting disappointment, why not cultivate a critical spirit, strong enough to encounter doubt, and to examine the issues, rather than waiting for others to sow doubt in our spirit. Let us analyze, let us study, let us try to perfect ourselves in the various domains and then we will have a concrete building (and this word has been specially chosen), the real Temple of God (as we are made in His image).

This method will result in the establishment of one's own truth beyond the frame of possible limitations of the different sects which have been organized to channel the thought of the world. Nevertheless, this truth, which is entirely personal, will meet, I am sure, with the equally and entirely personal truth of all the others. We would have then fully realized the Light, and we shall unite with all those who also have realized that light is reigning everywhere, and above all, we shall have established the real INITIATION which is operated through a personal experience, abandoning all prejudices, concerning oneself as well as with reference to any other person. The Union with the great collectivity is the kingdom of the Holy Spirit, of Universal Consciousness, the third stage of the Absolute (Life-Form-Thought). We shall have to form this consciousness not just as an astral aura but in a tangible form,

because THOUGHT is Creative and we shall then attain the re-establishment of our real FORM; then the movement will not be limited to a number of vibrations only perceptible to our physical body but it will exceed all limitations of colors, lights, tonalities of our known physical world, and it will exist in a world without limits which will make us really LIVE, in other words, not merely adhering to that functional organic mechanism, but existing in fact in the principle of LIFE.

Adam indeed committed a sin by abandoning the contemplative state in order to merely "live" instead of existing. Men in general reflect this state by returning to the world of the senses in spite of their ideal. This happens to almost everyone, and it is a state in which men are even expected to lead necessarily two types of life, and furthermore, to be limited to them: one which is more materialistic and conforms, nevertheless, with the usual morals, the orthodox education, and even repeats the words of religion, and the other plan is that of a spiritual man who is divided between Faith and the application of his reason in daily life.

The human being searches for a harmony between religion and modern life, which is not a matter of application, but rather of leaving the frame of subjectiveness as well as of objectiveness, and above all, of understanding before acting. To deny the reality of subjectivity is to exhibit ignorance and to deny the existence of the so-called objective world is to leave the problem without an answer. It is not a matter of

considering the Union of both, since Faith should not be confused with reason; it is necessary to go beyond these considerations in order to bring the real state of both into focus, suppressing the complications of the material world and transforming the spiritual world into a concrete fact. Objectivity in the abstract field raises no doubt for the mystic, even though he is under the obligation of satisfying his physical and biological needs, and of following the customs of the community in which he lives. Subjectivity is recognized by even most defined atheists, and this relativity of our understanding towards everything and towards the facts which surround us, has been the object of more than one scientific verification and in itself should demonstrate the existence of a supernatural dominion. In fact, the Initiate is the only one who is able to make this examination beyond all barriers. This generation which has managed to become modern in an apparent comfort of forms is generally understood to be a civilized world. But this world has not really given greater satisfaction to the human thought which is always disturbed by the same problems which are deeper than politics or general sociology.

The disciples of Rabindranath Tagore pretend that their Master has brought to the world the solution for the problem. Although Plato has proscribed all poets from his ideal republic and Nietzsche assures us that all poets tell lies and in fact know very little, on the other hand, the divulger of Gi

tanjali is completely different, (although I do think that his call is above all to idealists and he does not entirely solve the problem which after all, continues to exist).

I am trying to say that Tagore circumscribes himself to be an emotive exponent of love and prayers; he lives intensely and knows very much. The mantra Shantam Shivam, Advaitam (Peace, Beneficence and Unity) constitutes his leitmotiv.

Nevertheless, he defines that there is but ONE path to know the truth which exists through the interpretation of ourselves, through all things, it is in fact Yoga, Identification. He presents himself in a certain way as a bauthika and rises against the isolated ascets, but his main motto of willingness for sacrifice is wrongly interpreted in the Institution that he founded. He is certainly a mystic and an idealist, but is this what gives an education to the world?

Ruskin has already said that education does not consist in teaching the people what they do not know, as this corresponds instead to instruction.

The official schools, with instructors and professors who teach the world to know what they do not know yet, are in charge of undertaking this task. Humanity has to be Educated and this consists in teaching it to behave as it does not behave.

Instruction requires a material; Plato has defined instruction as "a direction which should be given to youth towards a righteous reason which has been confirmed by the Law and sanctioned as good by the experience of the ancestors".

With regards to education, it is not necessary to have specially written works, but only to start the study of the organism, as a means of perfection, because thanks to physiology we will be able to attain a correct psychology, as I have previously demonstrated. Education covers a participation of the physical, intellectual and spiritual nature.

Since Plato (and even before him) many have tried to give the world a governmental system appropriate and satisfactory for each one. Some movements under the name of religion have also tried to undertake the direction of humanity; the Church of Rome without having succeeded, and the Mohammedan sects such as Sufism and Bahaism have lately tried to extend their power.

Sufism is a Mohammedan sect in Persia, and has had great mystics such as Saddi, the Astrologer Al-Birumi, Avicena, Ralizi, Averroes and Geber the alchemist who was also sufi.

Bahaism, on the other hand, is a religious movement organized in Persia during the middle of the XIX Century by Mirza Ali Mahomet (1819-1850) which in the beginning was denominated babaism (Bab is the religious name of Mirza). Upon the death of the founder, the disciples followed the succesor, Mirza Husain Ali Nuri to the city of Constantinople where he declared himself the Great Prophet and adopted the name of Baha'U'LLah; upon his death in 1892 his elder son Abdul Baha assumed the direction of the movement, and, when he died, the cheif of Bahaism was his grandson Shoghi Effendi. Baha U'LLah continues being venerated as the great enlightened, because he wrote the rules and organized the movement in its administrative aspect, and also

had the courage to declare himself the Prophet announced by the cult (in 1863); he was apprehended in 1868 and in a certain way he laid the foundation of his religion, as Mohammed did, applying the opportunities of circumstances in order to use them as "revelations".

All these associations adopt a tone of universalism although this is only in the idea, and most of the movements in this last century feel the need to express that it is indispensable to unite, although frequently it is only a declaration not taken to the practice, because, really, each one tries to reign. Theoretically, all the new organizations declare as their objective the union of all ideas, but in fact it is understood that each one keeps its own position! I have had the opportunity to verify that in different sects and groups in different parts of the world the name of "brotherhood" is a title which has been generally monopolized by small groups everywhere.

In Western countries the term "Christian brotherhood" is used freely and it satisfies everyone because, under the name of Christianity, people understand: "civilized"!

The UNIVERSAL GREAT BROTHERHOOD, which is an institution truly existing does put aside all these petty arguments, just as an adult person is not worried about the children playing "indians and cow-boys"! It is undoubtedly useless to tell the children that the horse upon which they are mounted is made of wood or paste and that it is not a living horse at all....

There is no universal brotherhood in all these associations which continue being typically Islamic, Hinduist or Bhuddist.

I understand, just as any other well-balanced person, that the term universal brotherhood can only be applied to that Institution teaching in a universal manner all the concepts of the human thought without exerting pressure upon one idea more than another. The August Universal Great Brotherhood has for thousands of years watched over the destinies of the world and once more resumes its place to Reeducate Humanity, in order that, as in some forgotten periods of our history, mankind may live once more in an Age of serene understanding, perfect harmony and in order that the predictions concerning the Golden Age, the Aquarian Epoch and the great period of Peace may be fulfilled.

I cannot deny that the August Institution is served by organizations with names ending in "ism" in order to divulge according to the epoch and place, those theories which although they have been more or less exceeded by dogmas, are based upon them for their teachings. In other words, all societies concerned with Spiritism, Occultism, Theosophism, Islamism, Hebraism, Buddhism, etc., have unconscious or involuntary agents which indirectly have reminded the keys, the type-words, the basic teachings which have not been understood by the mass but has only attracted here and there some "initiates" (and not INITIATES) some beings, who are sufficiently prepared and ready to detach themselves from these 'isms' and be alert to the moment in which, according to the famous axiom: When the disciple is prepared, the Master appears.

This additional "ism", and specially to the case of this book with the title of Yoghism, is understood as another call,

a basis of teaching of the YUG put into a doctrine, expressed under an "ism" once more; it is not the new school of thought, but always the same, the Way. This Traditional Initiation requires, nevertheless, that a road be followed, and Yoghism describes the state of consciousness and the evolution of the author who has traversed rapidly through the esoterical cross-roads, quoting here the main points thereof.

The Vedanta was in style for some time due, perhaps, to its divulger in our modern time, the Swami Vivekananda who succeeded in making this philosophy attractive and which is based in the purest metaphysical essence (and it is a Metaphysics!)

Vedanta means the end of Veda (etymologically) and nowadays we are very far from applying the Vedas. Nevertheless, an homage must be paid to the Vedas, because they were the first books teaching that the universe is infinite in space and eternal in duration, we must note that we have believed this constituted a more modern and above all, Western concept. At the most, we are acquainted with that phrase, the origin of which is unknown, which says: There was no beginning and there will be no end!

Even though their religion is based on the Vedas, as we can witness to the world, 206 million Hindus in India are not gathered around a pure Vedantism, (Hindus are divided into 206 million Hinduists, 60 million Mohammedans, 9 million Buddhists). The number of non-Hindu Hinduists has increased constantly and even many Westerners outside India have embraced the religion of the Brahmins. It is well known that if Christians believe that each soul has its beginning with a birth in this world, on the other hand Hindus teach that man's soul is immortal (Vedas), that man's spirit is an emanation of the Eternal Being and that it has no beginning, just as God Himself does not have a beginning.

Vedantism, especially as divulged by Vivekananda is specially applied to India: has he not, himself, written in The Problem of modern India and its Solution (Article in Bengali as an introduction to the "Udvodhana" on January 14, 1899:

"Europe and America are the advanced children of the Yavanas, a glory to their ancestors, but the modern inhabitants of the country of Bharata (Hindustan) are they not the glory of the ancient Arians?"

The Swami searched above all for a solution for his country, and he travelled in order to fortify it against the contributions and assistance offered by other religions, the motives which he suspected. He said on the occasion of the first number of the bulletin of the Ramakrishan Mission (bi-weekly in Bengali): "Does the flow of Buddhist propaganda seek to make once more a great monastery out of India?"

According to my respectful point of view this has nothing in it of a universal religion; it is a nationalistic propaganda (basically religious, as I can understand it). Again it is religion with only one sense, just as Christianity pretends to make a Christian planet out of the world, or as Islamism wishes to convert the world to the faith of Mohammed. The Master of the Swami was wiser, it is known that Vivekananda was impassioned, while his Guru, Sri Ramakrishna, the Paramansa, was more serene. Owing to this active passion (rajasic Quality) the Swami deduced a form of Yoga with characteristics full of warmth, a Raja-Yoga in accordance with his own ideas and, above all, with his temperament, which unfortunately, was propagated by him and which adapts itself readily to the present world. It would be acceptable if it were the real Raja-Yoga in its traditional line, but it is his own commentary, a personal idea about the Raja-Yoga. For my part, I have been very careful not to write a book entitled "YOGA" because I express a personal opinion about the whole theme, and I prefer to write YOGHISM without compelling anyone to follow the way that I have traced; it is somewhat influenced. perhaps by my feelings...

others to participate thereof, and furthermore, when it is the question of a personality imposing itself, as in the case of the Swami, who did try to impose his own, instead of eclipsing himself behind the wise figure of his Master.

In this same order of ideas but with greater tolerance, with a more Universalist spirit, Swami Yatiswaranda expresses himself in a quotation that I take from his book "The Divine":

"Trying to realize his true nature he, (man), finds: that which he calls his "self" is only a shadow of Reality and that his personality is a mere reflex of the Eternal Principle. He obtains Perfection in his ideal when he becomes one with it. Sri Ramakrishna, referring to this theme, makes the following remark: "know thyself and then you will know God".

What is my Ego? Is it my hand, or my foot, or my flesh, or my blood or any other part of my body? Meditate over this carefully and you will know the "EGO" does not exist. The more an onion is peeled, the more peels can be removed, because the seed will never be found nor the gland. Also, when the Ego is analyzed, it becomes lost in nothingness. In other words, that which remains is the Atman (the SELF), the pure Chit consciousness God appears when the Ego dies."

We are in the presence of a very deep teaching, in a few words, the matter has been defined; it is the YUG, without personality, without appearance, without mirror, without frame, whereas in reality, only the SELF remains, universal, imperturbable, immutable, eternal, unlimited, as the only element of all things. Not a personal nor divine nor spiritual nor material SELF; but an all-embracing SELF covering all, the Ideation which I have mentioned before; this is the real Yoga, the system to be realized.

In Hinduism the methods are not based on metaphysical discussions as in most religions, subjectivities or basic teachings; they are founded

on actual realization. Hindu philosophers have been men of spiritual realization, and for this reason their system is based on transcendental experiences. The Darshanas (points of view) constitute by extension the philosophical methods, they are the direct visions of the experience of Truth.

As it is said in the Katha (Upanishads II-24): Those who have not succeeded in stopping perversion, the disorderly ones, those who do not meditate, those who have chaotic thoughts, cannot attain the SELF, even with Knowledge."

A serene state is required to undertake knowledge; calmness should be established since the beginning, mastership of the body and the spirit is necessary before anything else, as well as physical and moral health. Generally, the body is healed without healing the spirit, or the spirit is healed without taking care of the body; one should look for the middle point, for an equilibrium.

In this sense Yoga is understood in the Scriptures as a term which means dissociation of the Self from physical things (from the personal Ego) and mental things (from the superior Ego), and union with that which is impersonal and Eternal, Immutable (God), it is the juxtaposed balance between the two principles which seem to exist but which should merge in order to verify the ONE and single reality.

The Bhagavad Gita teaches (XVIII. 62): Take refuge in Divinity with all your heart and by Its grace you will obtain supreme peace and eternal permanence. Christianity has taken its basis from this teaching, thus conforming the same lesson given by the Jewish Tradition in the First Commandment.

"Always having the thought directed towards Yoga and a submissive spirit, the Yoghi attains the peace abiding in Me, the Divine, the peace

which culminates in final emmanicipation" (Gita VI, 15). This is the indiscensable behaviour in order to obtain results, because the ways offered to the aspirants, the methods, only differ in the satisfaction of the different temperments and tendencies, but, as we have seen it, they all rest on the same basis and it is only the technique which differs slightly. I Think I have insisted enough on the disciplines and have given a general documentation of familiarization, the excercises for the body as well as for the spirit, briefly said, a conclusion which leaves everyone in freedom, but also advises against a very rapid adhesion to any theory which will be refuted by its lack of solid basis. In other words, I have tried to give protection to the student, which does not situate him in a state of suggestion or wonderful promises that will later leave him in the middle of an alternative. I believe, if my thought is sufficiently understood, that I have given a line of work, a stimulus for a practical philosophy within reach of everyone.

One should naturally make a difference between Hatha-Yoga and mortification, between Bakhti and sentimentalism, between Jnana and a brutalintellectualism, and between Raja and a morbid inactivity.

To remain in any of these stages is to stagnate lamentably, it would be as remaining stationary in the first grade in school, because an understanding which is within our capacity has no value later and it must be considered that there are still other teachings which are not within the reach of the individual who evolves slowly toward an ascensic lifting him to those peaks where men do not exist anymore, neither the doctrines nor religions, but only the Truth.

Swami Vivekananda said humorously: "It is all right to be born in a church, but not to die in it."

Swami Yatiswarananda has written (page 55 of his Introduction to the Divine Life): "The institutional religions may make their best efforts to maintain their followers in a state of perpetual infancy, but a real

aspirant who makes a better use of the protection and support given to him during the first epochs of his life, should develop and sustain himself with his own force taking his inspiration from the Divine rather than from men and their institutions. This is the secret of the Aggrandizement in the world of True Religion".

The following quotation has been taken from pure Vedantism, which is valued according to its origin (and is opposed in this respect to the Christian religion). thanks to Dr. Deussen, German Vedantist erudite "The Gospels stipulate correctly as the Highest Law of Morality: "Love thy neighbor as thyself". But why should I thus behave? asks the eminent professor. And doctor Deussen continues: "By order of Nature I do not feel sufferings and pleasures except in myself and not in my neighbor". The answer is found in the Bible--he says--as this venerable book is still excessively under the Semitic influence and is not free from Jewish realism; however, the same moral rule is expressed in the Veda, and particularly through the formula contained in three metaphysical words: TAT TVAM ASI.

Just as in the case of other philosophical statements apothegm on Universalism, the Vedanta ends here because this constitutes a subjectivity, perhaps a moral rule, but above all, it is Metaphysics, and it will be difficult for it to penetrate our modern customs.

In the "Mundaka Upanishads" (III, 9 and 11) one reads: "Truly, he who becomes a Brahma, has thus succeeded because he has realized Brahma; he surpasses perversion because he is free from all bounds

of the heart, he attains Immortality."

Nevertheless, as it may seem that Realization consists in assimilation through complete comprehension and perfect understanding, it is necessary to study, to analyze, to verify, to meditate and finally, to have sublimated the deepest of oneself, in order to become complete: that is to unite oneself, to identify oneself: Yoga.

That which is the subtle essence of That and which is all things themselves, That which is the Self, That is the Truth, That is Thou."

(Chandogyo-Panishads VI, x-3)

August 19, 1952

678

Yesterday afternoon, when I received my correspondence, a letter from India reminded me, for an instant, of the atmosphere during my stay in Bharata. How many times, during my pilgrimages, have I stopped in small towns and immediately a small group surrounded me and we engaged immediately in theological discussions.

Many times, during my promenades through Dehra-Dun, Delhi, Agra, Lucknow or Benares, I have remained at the corners of streets, chatting philosophically with common people... It is astonishing to see with what ease matters concerning the spirit are the subject of conversation in India; God is mentioned without any effort. The man of the street is always more or less a philosopher. What constitutes a whole discipline for Westerners or at least a difficult acceptance, represents, on the other hand a very easy conception for Hindus; they assimilate divine problems with perfect Comprehension.

The Upanishads teach that Brahma (God) is ALL and that we are Brahma himself, the separation does not exist and the difference in the manifestation constitutes in a certain way only an illusion (Maya). Nothing exists but Brahma, neither before nor after.

In Christianity, we have a God, the Creator; in other words, before the creation there was God and then, later, there was something else, God with his creation makes an addition to His state as Divine Creator: HE and the Universe is in Him. In this respect the problem of creation does not arise but it always exists without beginning or end: Eternity. All the idle themes of our metaphysics fail in the presence of Brahma, as it is seen by Hindus. There is nothing concerning "Him" and "something", but only He "As"something and the Upanishads do not intend to demonstrate, or prove the existence of the "Ego" or of the spirit, or of the soul, there are no proofs to be given because it IS.

The Self is Brahman, Brahman is the Self; whether it be the Universal Self or the particular Self, these concepts are in fact states of false divisions; we are the ones who see things this way, we make the separation between thoughts, between forms, between matter and spirit, etc...Braham is ALL and ONE.

The Hindus accept this very easily, not blindly but through realization. What they like the most is that this be confirmed to them now and then, and I have always and everywhere repeated, during my errant life through the land of Krishna, all these theories which they know perfectly, and on each occasion, everyone admitted that it was so to such point that some would agree even before I spoke; I was not teaching them anything, I merely confirmed the fact that they are pleased to listen to a testimony of it.

I remember one afternoon in Kutab-Pur, that small town of the district of Muzzafarnagar, where I arrived during a very warm day, walking on the road, where my feet were sinking in the burning asphalt (as for a long time I had abandoned the sandals and I had only the gerrua over my body and my lotha as only luggage. There I met once more the friends who had generously offered me their hospitality when I was in Dehra-Dun. The Sharma family was of medium education, but they followed as far as possible Hinduist morals, so wonderfully defined by the Vedas. When I finished eating I noticed clearly that my host tried to talk to me, although his wife tried to prevent him from doing so: "Mahatmaji must be very tired, he should be left alone so that he can rest"; but in the meanwhile her husband had already followed me to the terrace, where I was to settle myself for the night.

From the roof of the house, built as a terrace, there was a splendid view of the field which extended up to the edge of town; far away, the hyenas howled for carrion, and under a starry sky one

would breathe as in a legend a slight breeze brought from the mountains of the Himalayas. After having expressed his satisfaction of seeing me once more, he explained to me that he preferred to live far away from the great cities where temptations of all kinds abound. How many Europeans would be able to abandon the comfort of beautiful homes, the facilities of great cities, to come and live in the simplicity of one of these small isolated towns, as my friend of Katub Pur? He was well-established as a trader in Dehra-Dun, where he could have lived with his family with all the facilities offered by the relatively modern life of this city, compared to this small town, without comforts and away from any entertainment.

As many of his race, he prefers a healthy life, following the dharma, practicing the disciplines taught by Tradition. That night we philosophized in such a simple manner, as I have rarely been able to do among learned professors. With this man of simple education, it was possible to talk about the highest spiritual realizations, whereas in the West many a time my interlocutors, representatives of Churches, after only a few seconds would have hastily cut the conversation. In fact, with the possible exception of Buddhist monks, there are very few members of religions with whom really profound conversation can be held. Christians do not really have a solid basis (let us omit the Protestants who evidently, are not able to sustain a thesis seriously), and even among the Catholics, it is rare to find psychologists, with exception of Jesuits. Expositions of philosophy may still be sober in Tibet, with the Lamas. The Tibetan Geche (title which corresponds more or less to Doctor in Philosophy) is really prepared for a total understanding of metaphysical problems, whereas in the West we have only a relative notion of philosophy, which is completely directed towards the idea of sociology, which leads us to believe

that our educators think only about politics and not really about the problem of the spirit. In Ghygatze (200 miles West of LHASSA) real wisemen are trained and it is regrettable that we do not have the possibility of having one of the Rabiambas (Universal Doctor) travelling through the European and American Universities, although it is calculated that only an average of 3 are chosen from among 1,000 aspirants for this title. In Tibet studies are divided into four faculties:

- A) Norm of contemplative life.
- B) Lithurgy and worship.
- C) The 440 diseases to be enumerated and knowledge of their medications.
- D) Prayers classified into 13 hierarchies (exorcisms, enchantments, mantras, etc.) and theological studies (Christian, Mohammedan, Vedantist, Buddhist, etc...).

Although we are far from it, perhaps some day our easy Universities will follow the example of the Ancient method of Traditional Knowledge.

We should start by a simple method of coordination as in Oriental philosophy in which everything is centralized and in a certain way each thing is the product of a basic line. Everything tends towards a principal idea without being dispersed as in our Metaphysics.

A U M, the famous bij-mantram, is the representation of 3 manifestations of the divine state, of the 3 planes of man, symbolizing also the 3 conscious states of the being. They are as three syllables, all of them being really one, as the mystery of the Holy Christian Trinity, although in closer relation to the Hindu Triologist

Numerous explanations may be given about the fundamentals of these three letters, which in a certain way are as the three main letters of the Hebrew alphabet (Aleph, Mem and Shin) found in all important

parts of the Qabbalah. It is evidently possible to find each one of these letters represented in the states of Iswara, Maya and Bhava, for example, identified as Life-Form-Thought.

I will not insist any longer on the quality of existence (from the Latin EXistere), in other words, outside the manifested and physical being. Existence starts when life ends. I do not mean ending by death (desintegration of the organism), because a person may exist in this material life, while he ceases simply to live (or rather, to vegetate) and starts to realize the eternal existence (it is necessary to be born anew).

We are in this respect before the presence of the Sanskrit word SAT (existence) which is a sacred word to designate the real qualities those which are holy (although I should use the word: sacred). In Hindu trilogy (Sat-Chit-Ananda) it may be in parallelism with the Creative God (God the Father) of Christian theology, with the Aquil of Mohammedan doctrine, with the Tem of the Egyptian. It is the BEING (the opposite to Asat).

Sat was born Asat! The Being has emanated from Nothingness. Existence has proceeded from the Non-existence, and the entire Yoga principle consists in the return to this primogenial state, in other words, we should return to Non-existence! This way, all the doctrine is based on a work without any reward, and even without a goal as we generally understand it, without a final objective, with nothing to contemplate, without a pleasing paradise, without a divinity to our taste. Nothing, the state of Nothingness, the Non-manifestation from which we have been manifested and towards which we return to the immutable state. In fact, we should not talk about creation, life, death reincarnation, reintegration because all this is mental activity, it is due to our own subjecti-

vity; happiness, sadness, aspirations, dissapointments, struggles, rest, are the result of psychical work, etc... SAT remains imper-
 turable: It IS.

We have to realize that Ishwara is reflected in Jivatma, it is a luminous ray in a glass, Ishwara (the Universal Self) is Saguna Brahman which takes a name and then becomes Jivatma, that is, the Self which has taken a form.

How is it possible that reference has to be made to pseudo-philosophies in order to teach that the solar system is exactly reflected in the atom and that in the middle of both, we also constitute the exact reproduction of the one and of the other? When we observe the seven principal planets that have evolved in the cosmos, we are also astonished by the contemplation of the same evolution in the infinitely smallness, and finally in order to establish an equilibrium between the totality of our components (millions of atoms) and that of which we are components (the millions of visible and invisible beings that constitute a solar system), we have our seven principal glands (which emanate from the chakras), and thus everything is in a perfect equilibrium, not as a coincidence but because in fact everything is the same thing. Once more relativity interferes; everything depends on where the point of relation is found, but all forms one and the same thing. What is understood as Hierarchy is only the degrees of manifestation according to a process of relativity of our vision, so to say. Multiple reflexes of a same thing constitute this universe, names and different forms to manifest the Unique Principle in different dominions.

All religious deformations proceed from these differences; later

on they take simple aspects in their intrinsic meanings and give life to the reflex of one of these manifestations to such a point that some sects materialize the idea in a new dogma. Finally by proclaiming that "outside there is no salvation", the churches form this well-known fanaticism by stating that the truth is to be found only in their dogma and in no other place, as many assure.

"Jews and Christians say: Embrace our belief if you desire to be on the road to salvation. Answer them: We follow the faith of Abraham, who rejected incense for the idols and the adoration of more than one God" (El Koran, chapter II, vers. 129).

Mohammedans (135) do not deny in any way the teaching of the Christ and still less His divine "revelation"; the Koran says: "We believe in God, in the book which has been sent to us, in that which has been revealed to Abraham, to Ismael, to Isaac, to Jacob and his twelve tribes; We believe in the doctrine of Moses, of Jesus, and the Prophets, we find no difference between them and us, we are Mohammedans (repeated several times).

A whole chapter of the Koran (III, the Family of Imran) is dedicated to Jesus the Nazarene. "The Angel said to Mary: God announces his word to you. He will be called Jesus, the Messiah, son of Mary, great in this world and in the other confident of the Highest" (vers. 40).

Lastly, misunderstandings and dogmatism reign simply because ignorance always constitutes the great danger for humanity and from this ignorance (which no one wants to confess) the lack of, tolerance arises, with its immediate consequence: fanaticism, which is the cause of atrocious wars.

Efforts should be made to remedy this ignorance. The Initiatic

Colleges now open their doors to the great public, undoubtedly representing a considerable progress in this sense. In short, all societies as well as religions, principally in this last Era of 2000 years, have helped the establishment of the Universal Great Brotherhood. All the sects of different philosophic teachings, the theosophical societies, the antroposphical groups, the rosacrucian associations, Masonic lodges, the esoteric schools, in addition to all the Islamic, Christian, Buddhist movements, etc. have been direct or indirect agents of the AUGUST UNIVERSAL GREAT BROTHERHOOD, which remains as the Supreme Institution for the grouping of all ideas without any distinction, but no longer on a theoretical basis or as a simple purpose, but in a fact, and it is being at present practiced in almost 50 countries where through a public Mission, the Assembly of Wisemen is presented in order to intervene in social affairs and to show once more the line of behaviour to a world in perdition. In fact, the UNIVERSAL GREAT BROTHERHOOD is a generic term which denominates the millions of beings who have no special label and have gathered to work for the reeducation of Humanity without any "ism"! This Aquarian period (the Era of the Water Bearer) will witness more and more how these people of good will deliberately abandon the general complex of religiosity in order to place themselves at the disposal of Impersonal Service. AUM!!!

AQUARIAN

UNIVERSAL

MISSION

30° of the Lion, V year of the Aquarian Age. Here we are at the end of this volume. What will its destiny be? Thought is creative and this work will take form and undoubtedly immediately change its aspect as all ideas which at the beginning are idealized, then materialized and finally transformed until they become lost in the midst of the other theories which have been launched into the world.

Hebrews know about these three aspects of the world: Briah, Assiyah and Yetzirah the briahtic dominion corresponds to creation; the assiyahtic world is the one which gives form to matter, and finally, the yetzirahtic is the one originating changes in the form. Once more we encounter the trilogy as expounded by the Hindus: Brahmā who creates, Vishu who maintains the form, and Shiva who destroys in order to transmute.

An author always expects something different for his writings; he believes to have found the best way to express what the world always searches for and is certain he has found a solution to the problem.

I am still sufficiently human to think that way. I have already said at the beginning of my book that I do not pretend to be a real yoghi, even though I have taught Yoga to some Saddaks in India and I have attained the Sadhana with all its experiences.

Nevertheless, I have noticed that Yoga has been described very often as a simple philosophy and I have tried, while studying it as a doctrine, to explain that it is something quite different from what could be called a purely eastern concept of exercises, or special beliefs, or an asceticism, or a religion; briefly said, it has nothing in common with all the conceptions referring to Yoga, which are commonly held by people in general.

In fact, it is a System which requires first of all an understanding of all the theories in order to find in it a basic reference point that later will serve to build a practical method of life, not as an ordinary ideal, but as a principle of Integral Realization.

Sometimes it may seem that the objective has not been attained;

this is due to the fact that very frequently a preconceived idea on the subject has been held and efforts are made to circumscribe Yoga within those limits in which it cannot fit. Yoga is a complete system and it has ramifications in science, art, philosophy and is synthesized in a psychological system which is applicable at any moment regardless of race, religion, belief, education, sex, concepts or method. Truly, everything is at the disposal of the students for their development with the aid of experiences which have demonstrated a real usefulness throughout the history of humanity. Indeed, I do not claim any doctrine as mine, and not even as a personal system. I know that all possible names and titles have been bestowed upon me, hundreds of newspaper articles have appeared about my person, I do not hinder nor stimulate opinions, as each one is free and I also want to remain free...

Too much emphasis is always placed on the personality and never sufficiently on the MESSAGE: the nationality, age, and appearance are discussed, but what does all this matter! People try to know excessively from where the teachings of the Educator originate, what are his studies, his "initiations" his experiences, but all this will not make others advance... If people were to understand that it is necessary to make progress by themselves, a great step will have taken place. The disciple never drinks the same nectar tasted by the Master.

My knowledge proceeds from the Bible, the Koran, the Vedas, the Bardo Thol, the Torah, from the works such as the Mathnawi, the sufi book of Jalala'uddin Rumi, from the Holy Trinosophy of Saint Germain, from the Archeometer of Saint Yves d'Alveydre, from La Langue Hébraïque Restituée de Fabre d'Ollivet, as well as the classics of Philosophy and the works of modern Psychology. One learns in schools, in nature, through children, through animals and all this constitutes the experiences which will some day produce the EXPERIENCE. I do not wish to be labeled, at the most I can assure you that I am Aquarian in the sense that I live in the Age of Aquarius, that I am a person similar to the Aquarian

type which is seen more and more in the Age of the Water Bearer. If Diogenes would still be in Athens, searching with his lamp during the daytime to find a MAN, perhaps I would go and present myself to him, merely to see the result, just as another experience .

My book has not been written for the purpose of converting or of proselytizing about myself, as the disciples will have difficulty in gathering under a name or a title. It is not enough to be Christian; it is necessary to realize the CHRIST; what is the use of being Buddhist if one has not attained the BUDHIC consciousness, what is the use of calling oneself a Yoghi, when the YUG has not been ATTAINED, yet there is a stage in life in which the individual transcends names and systems and detaches himself from the physical plane; he ascends to a world where the Universality of the Immutable Infinity reigns, and he contemplates Eternal Liberation.

"I have known the Infinite Being, who is Shining beyond all darkness and dissillusions; one escapes from death only by knowing HIM. There is no other road to Immortality".

(Svetasvatáro-Panishad,III,8)

F I N A L A P P E N D I X
 By the Very Reverend GELONG
 Dr. David Ferriz Olivares

As the reader may have noticed, the first part of Yug, Yoga, Yoghism, corresponds to a comparative philosophy in the evolution of a candidate in the Initiatic Path, who, gradually starts penetrating more and more into Esotericism; the practical application is attained in the second part.

The first part corresponds to the comparative experiences of a Westerner, a doctor, a scientist, who through his modern scientific and philosophic resources transcends the limitations of Western canons and progressively penetrates into High Esotericism towards Identification with the Absolute, towards the YUG...

The second part is the expression of a well-defined Easterner, a typical Hindu, who after having followed all the lines of Universal Yoga, attains the YUG, Identification with the Absolute.

East and West united at the service of the only real experience, Union with God, Liberation in the Great All, Samadhi...

The Introduction as well as the conclusion of the book are shaded by the denial which the SUBLIME MAESTRE makes of himself, thus giving the lesson of the impersonal service for the Highest Ideal, fulfilling the prophecies of the Sacred Scriptures concerning the coming of the Great Instructor of the World.

The SUBLIME MAESTRE spent three years of Public Mission (four years of Nazarene life with his vow of sannyasin which he fulfilled in his pilgrimage to the Holy Mount Kailas, as it is the rule with the Paramhansas), he has been granted the most outstanding and varied titles and acknowledgments, as it corresponds to the Universal Illuminator of an Age (Maitreya among Hindus, Christ the King of Son of Man among Christians, Iman-Mahdi among Mohammedans, the Tenth Incarnation of Vishnu among Easterners, the Master of the Aquarius among esotericists, the awaited Messhiah,

etc) He incarnates the Initiatic Tradition passing from the East to the West He-initiated his period of vyuthana upon his return to Europe, and reappeared for his disciples with his works already written down, this VII Message is the fundamental work among all of them. (the Written Teaching is like a silver key and the Oral Teaching from lip to ear is like a golden key), and in it he describes the Living_ synthesis of the Supreme Mastership, from the current layer of human consciousness to the fusion with the All-Nothing.

Our Mahatma Chandra Bala, the SUBLIME MAESTRE, narrates the process of the psychological evolution which he came to experience for the illumination of men as an example of the type of evolution which will guide Humanity in the present Aquarian Age. The universal vision of his process of liberation described by himself, is his greatest lesson for the future.

Yug, Yoga, Yoghism, recognized by the SUBLIME MAESTRE as the fundamental work of his literature, Culminating Message of the Series of Seven Great Messages, has also been called a Mathesis of Psychology .

Mathesis is the highest living experience beyond the Synthesis, the Identification with Thesis-Antithesis-Synthesis in any plane of Universal Manifestation towards Fusion with the Great All.

Having translated this grandiose and tremendous treatise and having known previously numerous works offered to us by Western and Eastern culture, we do not believe that a work like this has even been written, because we have always seen books dedicated to only one part of the Yoga System or to the forms of existence, whereas the system given here is complete with the different lines of existence through which human beings may follow this milenary science and understand its type of evolution.

It is full of symbolism and mandalic lessons, from the various meanings of the picture on its cover (the pilgrim who made the vow of sannyasin and who reminds us of the passage: "Whenever you see a man with a water pitcher follow him wherever he may enter"), up to the date of his last chapter, August 19, 1952, which corresponds to the position of the natal Mars in the celestial chart of our

MAHATMA CHANDRA BALA at 27o.50' of Leo.

In a not too distant future, before the interpreter's gloss of Yug, Yoga, Yoghism, it will perhaps be necessary to give, in the service of humanity, the psychological evolution of the disciple in comparison with the psychological evolution of the SUBLIME MAESTRE which this VII Message describes, that is, the process and methods of assimilation of the disciple who follows his MASTER.

With the printing of the Seventh Message in this year of 1960 and the opening of the INITIATIC COLLEGES of the Venerable Order of Aquarius at the beginning of the New Age in....

1948, the time has arrived to put within the reach of the multitudes, in a clear manner, (Aquarius belongs to the air element, to the transparency of air) the Ways of Wisdom, the Path of Initiation, free from limitations and prejudices; living, practical and real. Nevertheless, the hope of belonging to the INITIATIC COLLEGE implies responsibility, unity of action, consacration to the Hierarchy, the surrender of the disciple to his Master, of the Chellah to the Guru, aside from the abandonment and the denial of himself, dissolving his concepts, willing to do everything, not caring whether instruction is given to him or not, dissolving his personality, remaining in constant activity, recognizing that in the spiritual world the disciple is not allowed to correct his Master; breaking with his habits and sentimentalisms, detaching himself from everything, liberating himself internally from his social circle and from what people might say, putting aside atavisms, performing what should be done and not what he wants to do, in other words, transcending continuously and ceaselessly his state of consciousness at the service of his brethren, of himself and of Divinity.

We live meanwhile in the midst of deformations which correspond to and ending civilization due to the change of precessional Age which took place on the 21st of March 1948.¹³⁶ These deformations are observed in religions as well as in the so-called



FIGURE No. 72

Upon his return to the West, he appears here with the robes of the Knights Templar.



FIGURE No. 73

The Mahatma Chandra Bala, Dr. Serge Raynaud de la Ferrière, as the Supreme Regent of the UNIVERSAL GREAT BROTHERHOOD, and Venerable Superior of the Order of Aquarius, on his return to the West in front of the Obelisk in Paris. After he ended his three-year mission and his pilgrimage to the East, he began a period of vyutthana, another phase of his Universal Mission.

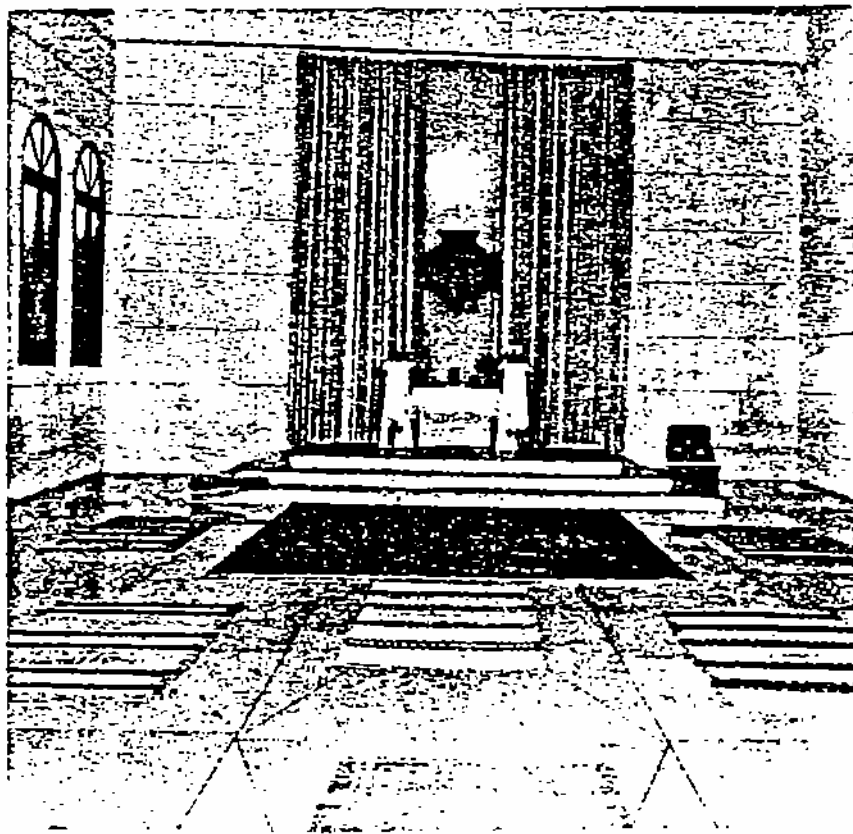


FIGURE No. 74

Picture of the Central Temple of the Universal Great Brotherhood in Caracas, Venezuela, headquarters of our Institution; it was built under the direction and impulse of its Guardian, Guru Mejias, third Disciple of the Sublime MAESTRE. It is a Temple of mystical Universality without preference for any religion in particular and its symbols correspond to the Holy Sanctuaries of Higher Initiation.

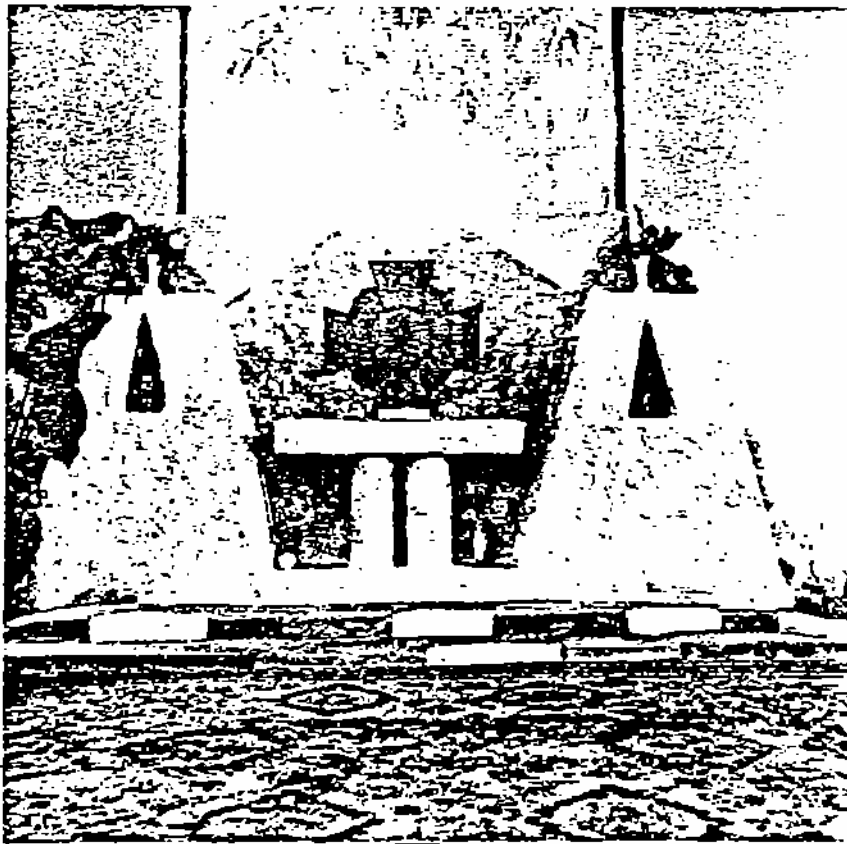


FIGURE No. 75

Universal Sanctuary of the Ashram El Limon in Venezuela, built according to the theurgical symbolism of the Druids, where all the practical disciplines proper to a Sanctuary of an Ashram are followed.

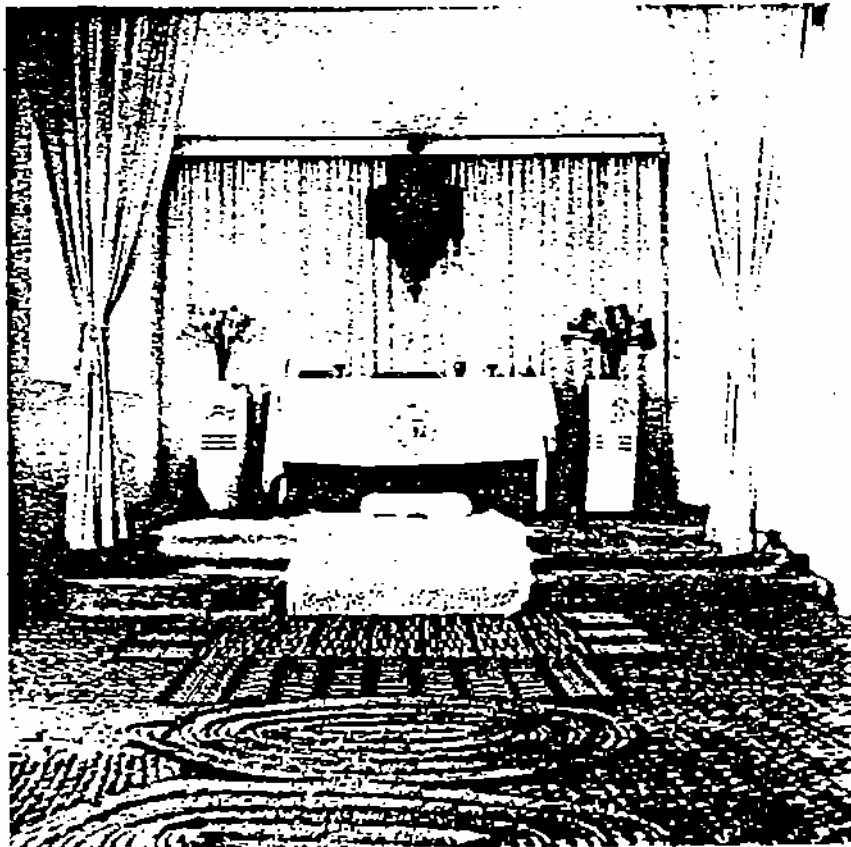


FIGURE No. 76

Picture of the Official Temple of the Universal Great Brotherhood in the city of Bogota, capital of Colombia, inaugurated in 1959. The temple is taken care of by its guardian and it is governed by its own rules approved by the Initiatic Hierarchy. Mystical disciplines, various cultural and social activities as well as the practice of the psycho-physical exercises and the asana-yoga are practiced in it.

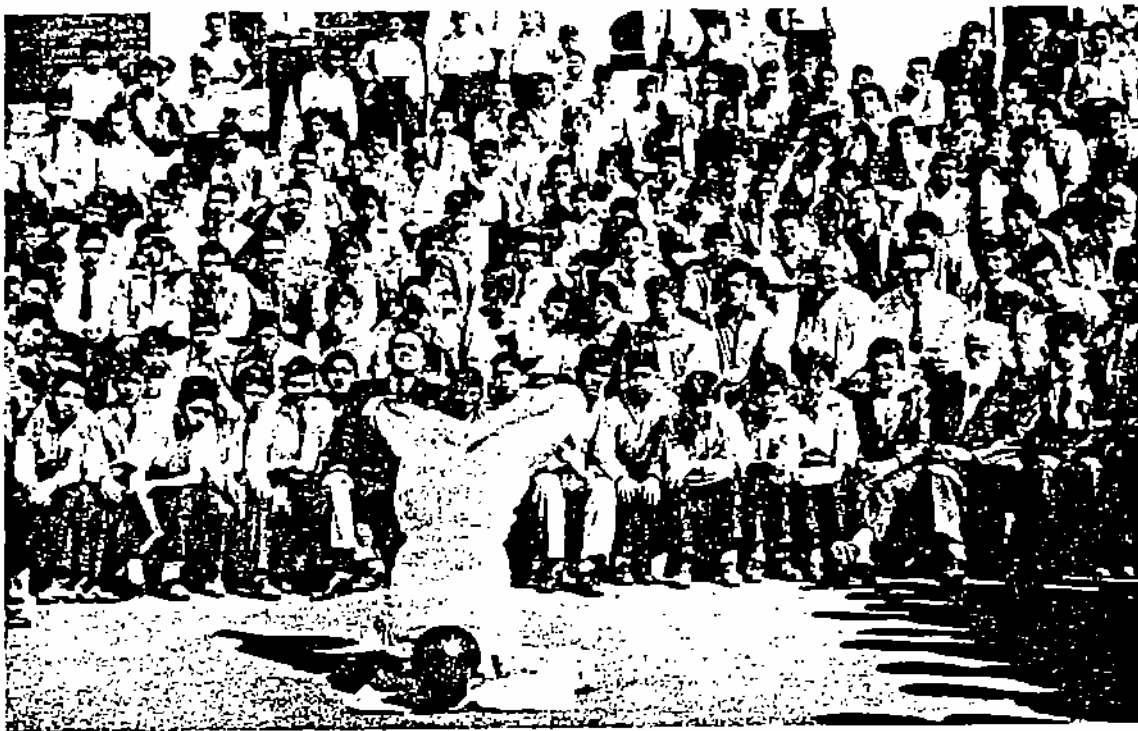


FIGURE No. 77

The disciples of the SUBLIME MAESTRE travel through the world's roads teaching, demonstrating, guiding, establishing a higher state of consciousness in all planes of human life. (The GEGNIAN Octavio Villa in a tour through Latin American countries, demonstrating some asanas of Hatha-Yoga to the teachers and students of the School Mejia of Quito, Ecuador, after having taught the psycho-physical exercises preparatory for Hatha-Yoga.

LA NOTICIA

Diario Independiente de Intereses Generales. - Décima Sexta Época

Managua, Nicaragua, Centro América, Domingo 1º de Febrero de 1959

La Gran Fraternidad Universal, estuvo representada en París por el Vice-Ministro de Educación Pública



El Dr. PEDRO J. QUINTANILLA, Vice-Ministro de Educación Pública, en el 10º Gran Consejo de la UNESCO en París, Francia. Foto enviada desde París, al Consejo Ejecutivo de la Gran Fraternidad Universal (Secretaría Central del Arroyo de los Hornos).

El distinguido funcionario Dr. Pedro J. Quintanilla, Vice-Ministro de Educación Pública que asistió a Nicaragua en el Congreso de la UNESCO en París, durante la semana anterior, se encuentra en la Ciudad de Los Hornos, en el momento de la Gran Fraternidad Universal.

En el momento de la Gran Fraternidad Universal, el Dr. Quintanilla se encuentra en la Ciudad de Los Hornos, en el momento de la Gran Fraternidad Universal.

GRAN FRATERNIDAD UNIVERSAL en Nicaragua está viviendo, también, un momento de gran actividad y labor, representando una gran parte de la Gran Fraternidad Universal.

En el momento de la Gran Fraternidad Universal, el Dr. Quintanilla se encuentra en la Ciudad de Los Hornos, en el momento de la Gran Fraternidad Universal.

de los más distinguidos y competentes representantes de la Gran Fraternidad Universal, en el momento de la Gran Fraternidad Universal.

FIGURE No. 78

The Activities of human reeducation of the UNIVERSAL GREAT BROTHERHOOD an INSTITUTION of PUBLIC SERVICE which is recognized by the governmental authorities, the press and international institutions devoted to culture and welfare in different countries. The U.G.B. attends, through its authorized representatives, to Congresses and Worldwide Conventions in order to contribute its cultural and organized services, as well as its thesis and studies for the elevation of human consciousness. In this paper clipping we see the Presidium of the 10th General Assembly of UNESCO in Paris, France. (Picture sent from Paris to the Council of the Universal Great Brotherhood in Nicaragua).

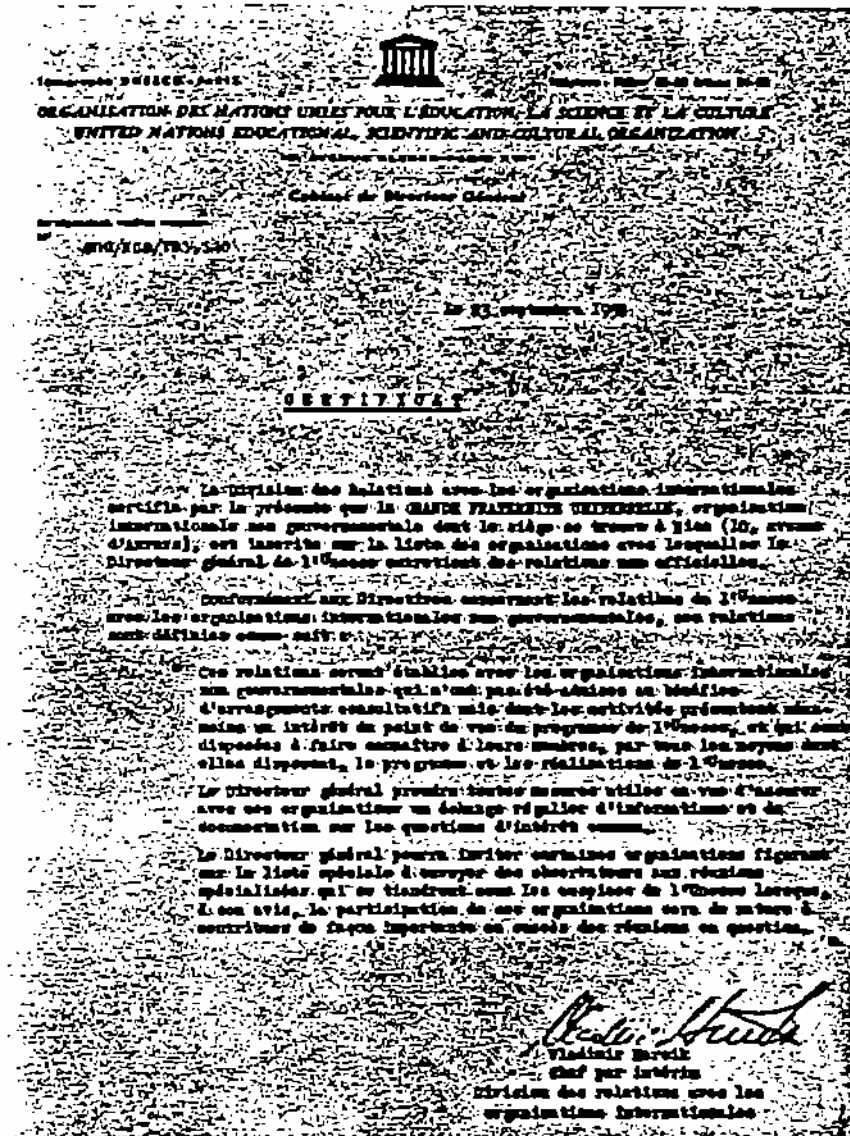


FIGURE No. 79

Certificate granted by UNESCO, in Paris, to the UNIVERSAL GREAT BROTHERHOOD as an acknowledgment that our Institution has been registered as an international non-governmental organization with which the Director General of UNESCO maintains non-official relations for a regular exchange of information and documentation for the specialized meetings which are held under the auspices of UNESCO. (Such document was given by Mr. Vladimir Hercick, Chief of the Division of Relations with International Organizations, in letter ODG/NGO/795.580 of the cabinet of the Director General of UNESCO, on September 23, 1958).



Ministerio de Educación Nacional

21593

DIVISION DE ESCUELAS Y EDUCACION PRIMARIA
SECCION DE ALFABETIZACION Y EDUCACION DE BARRIO PARA ADULTOS

BOGOTÁ, D. C., Agosto 27 de 1968.

Señoría
ILVA CAMACHO,
Aparicio Nacional N° 3787,
La Ciudad.

Tengo el agrado de acusar recibo de su atenta comunicación de fecha 11 de mayo dirigida al señor Ministro de Educación Nacional, en la cual ofrece usted a nombre de la Institución que representa, su colaboración voluntaria en la Campaña de Alfabetización, Campaña que requiere el concurso de todas las personas de buena voluntad y espíritu cívico.

El personal a que usted hace referencia podría contribuir a la Campaña, organizando Centros de Alfabetización en el barrio o sector donde el personal voluntario tenga su residencia y donde exista el mayor número de adultos analfabetos.

Amén a lo presente envío a usted, el programa para los Centros de Alfabetización atendidos por personal voluntario.

De usted, muy atentamente,



Gonzalo García
DIRECTOR GONZALO GARCIA
DIRECTOR DE LA SECCION
DE ALFABETIZACION.

ANEXO: Programa para los Centros de Alfabetización.

800/ hrs.

FIGURE No. 80

The educational campaign of the UNIVERSAL GREAT BROTHERHOOD is carried to all human sectors of society in cooperation with the governmental authorities. This is a copy of the communication from the Division of Junior and Elementary Education of the Ministry of National Education of Colombia to the legal representative of our Institution in this country, Ilva Camacho.



भारतीय दूतावास,
मेक्सिको।
EMBASSY OF INDIA,
MEXICO CITY
December 10, 1959

Dear Mr. Murgis,

I write to extend to you my warmest thanks for presenting me with such a costly and beautiful edition of THE ANCIENT MAYA by Merley and THE PRE-COLUMBIAN ART, both of which are so fascinatingly got up.

I thoroughly enjoyed the yogic demonstrations at your institute and I am greatly impressed by the transcendent enthusiasm and earnestness of purpose which your students evinced in yoga.

The word yoga in the Sanskrit language may be roughly defined to mean TO JOIN or CO-EXISTENCE or STAYING TOGETHER. It may also be defined as a SPECIAL DEVICE of performing action. Yoga has very deep significance in a world which is pulled apart by conflicting elements and thoughts. I, therefore, feel that institutes like yours will do a great deal to bring about that homogeneity which is essential for more happiness and peace in this world.

With kind regards,

Yours sincerely,

Sr. Murgis,
Director, (Universal Great Brotherhood, Mexico)
YOGA Institute, C.F.U. - Fundacion Ordo de la
Bosque Vista No. 3, CIUDAD DE MEXICO.

Dr. Prieto

(T. G. MENON)

FIGURE No. 81

Letter from the Embassy of India in Mexico as an acknowledgement of the Centers of the U.G.B, addressed to the Director of the Yoga Center of the U.G.B. of Mexico, GEGNIAN Luis Murguia.

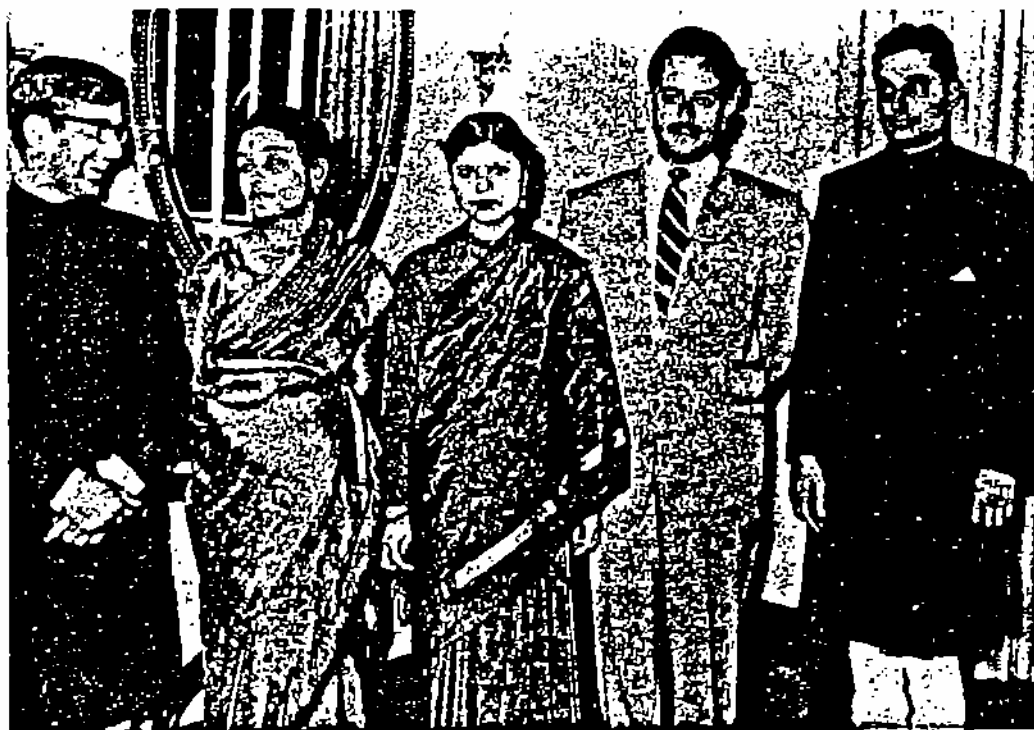


FIGURE No. 82

The UNIVERSAL GREAT BROTHERHOOD maintains contacts of cultural exchange through Embassies, Consulates, official Organizations, etc. Such contacts are carried on through the Executive Boards of the U.G.B. in the different countries. (The picture shows the GEGNIAN Luis Murguia Alarid, Director of the Yoga Center of the U.G.B. in Mexico during a visit to the Embassy of India accredited in that country).



MINISTERIO DE JUSTICIA - DEPARTAMENTO JUSTICIA
 RESOLUCION NUMERO 2548 DE 1.928
 - 8 AGO. 1958

por la cual se reconoce una personería jurídica

EL MINISTRO DE JUSTICIA,

en uso de la facultad que le confiere el artículo 13 del Decreto
 1471 de 1.941, y

CONSIDERANDO:

que el doctor CARLOS FAY REYES, en su carácter de
 de Abogado Especial de la entidad denominada "CLUB RECREATIVO
 NACIONAL - SECCION DE LA CIUDAD DEL AGUILON", con domicilio en Bogotá,
 calle 14 de esta Secretaría - por conducto de la abogada
 María de Guzmán - se encuentra presentando jurídica a dicha
 Institución.

que el peticionario acompaña a su solicitud, además del
 poder conferido al efecto, copias autenticadas de los Actos
 constitutivos de la entidad y elección de directores de la
 misma, y en copias igualmente autenticadas los estatutos que van
 a regir la citada Institución;

que la Gobernación de Guzmán, en providencia que
 sigue a folios 11 y 12 del informativo, emite concepto favorable
 al reconocimiento pedido;

que hecho el estudio de la documentación relacionada se
 concluye que la entidad se ajusta a los preceptos de la moral y
 del orden legal tanto en su organización como en los fines que
 se propone alcanzar, consistiendo en "unir la Ciencia, el Arte y
 la Religión, para el perfeccionamiento intelectual, por medio de
 la fundación de todas las secciones, asociaciones humanitarias, filodé-
 filas, literarias, artísticas, deportivas, religiosas e iniciati-
 vas".

que se han llenado las formalidades prescritas por el
 artículo 44 de la Constitución Nacional, Título 36 del Libro Pri-
 mero del Código Civil y Decretos 1.326 de 1.922 y 1.513 de 1944

FIGURE No. 84

Copy of the resolution of the Judiciary Department of the Ministry of Justice of Colombia, South America, recognizing the Incorporation of our Institution and containing a paragraph which states that: "...after having studied the documents, one may conclude that the Institution is concerned with the precepts of morals and with the legal order both in its organization as well as in its objectives, consisting in uniting

Que, además, a folio 29 del informativo obra el concepto especial solicitado por este Despacho al señor Ministro de Educación Nacional sobre la conveniencia e inconveniencia de su conocer porvenir jurídico a la Institución de que se trata, concepto que fué despatchado favorablemente;

Que por las razones expuestas en el caso de habilitar a la Institución en referencia para ejercer derechos y contraer obligaciones civiles, concediéndole la personería solicitada.

Que el Artículo 1º del Decreto 109 de 1.947 confirió a este Despacho la facultad de otorgar tales reconocimientos,

RESOLUCION L V R :

RECONOCER PERSONERIA JURIDICA a la entidad denominada "CENTRO FRANCISCANO UNIVERSAL - MISION DE LA ORDEN DEL AQUARIUS", con domicilio en Bogotá.

El Presidente de la citada Institución, tiene la representación legal de la misma de acuerdo con los estatutos, y en los libros que al efecto se llevan en este Ministerio queda inscrito el nombre de la señora IFFA GARACHO, quien en la sucesión ejerce dicha representación, calidad que le será reconocida siempre no se solicite y obtenga nueva inscripción.

La presente Resolución se publicará en el Diario Oficial y recíbrase quince días después de llenado este requisito (artículo 4º Decreto 1.324 de 1.922).-

BOGOTÁ, COMUNICACION Y CUMPLANCE.

Bogotá, D.E. a 8 ABO. 1951

EL MINISTRO DE JUSTICIA,

(S) CARMAN IBA
SERENA IBA

EL REGISTRARIO GENERAL,

(S) DON ANTONIO Q.
SANTO ANTONIO GARRIGAS

EL COMISARIO DE LA OFICINA DE REGISTRO,

Paulo Urbina
Jefe de Oficina
Bogotá

Science, Art, and Religion for the intellectual perfection through the fusion of all sects, humanitarian, philosophical, technical, artistic, esoteric, religious, and initiatic associations." The legal recognition allows cooperation with different scientific and educational Institutions in each country.

esoteric schools which should safeguard the line of supreme wisdom and who are very far from expounding and practicing it; also in the customs of communities, in law, in Ethics, in the family in morals, in the limitations of the understanding of Divinity, etc., These deformations rule in humanity consciousness nowadays and outline the decadence of a profane civilization lacking the wise guidance of the Great Initiates as in the Golden Ages of History.

Even the classic books of Higher Initiation, the fundamental codes of Realization, the Sacred Scriptures of the different Colleges of Initiation are hidden under a mass of so-called esoteric literature, the authors of which are very far from having been INITIATES; in other cases, they had recourse to what the "ghosts" from astral planes dictate to them, having not withstanding the pretention of talking of high rules of spiritual evolution. A great amount of spiritists, Theosophic, Rosacruzian, Orientalist and Christian literature which is limited to the stage of consciousness of their author and to their theoretical notion of the Path of INITIATION, covers with interpretative straw the source of origin, the pristine teaching which has been realized and lived before the eyes of awakened men by all Great Illuminators: the Messiahs, the Divine Incarnations. And also the courses and esoteric societies demanding pay, have adapted themselves to satisfy the way of thinking of their clients, thus degenerating the real sense of Initiation to such a point that it would not be an exaggeration to state that the New Age has begun in the midst of a collective atmosphere of almost complete ignorance about matters of spiritual depth.

How many readers still believe that Raja-Yoga is just as it is described according to the individual opinion of Swami Vivekananda? It has been demonstrated that Bakthi is not merely a devotional path without the need of the physical presence of the Guru, and that Karma Yoga is not mere activity without compliance by the candidate with the precepts of the Sacred Books, and that Jnani-Yoga is not only intellectuality and scientific documentation without knowing alas! that it implies the fulfillment of the

prophecies of the sacred laws or those of the environment which are realized in the candidate according to his evolutive scale.

Such ignorance is the same that of those who try to imitate Jesus without living as he did, without following the same living precepts which he exemplified, the Nazarene vows, the white clothes, etc... as it was demonstrated by his Apostles, or as it was done in their respective lines of realization, by the disciples of Gautama or by the sadhus and sannyasin of India, who make their pilgrimage through the rivers and sacred cities, or as it was shown until very recently in the Tibetan atmosphere by the disciples of Millarepa in their holy nudity and all this, always under the line of the Great Discipleship.

Eternal, multiple in its lines and ONE in its essence of consecration to the Guru, is the High Discipleship described by all the Sacred Books (Gospels, Bible, Bhagavad Gita, etc.), but it is buried under the steps of "independents" who with the pretense of their own criterion become blind and try to "guide" other blind.

The study and meditation of the Seven Great Messages by the SUBLIME MAESTRE, the series of 36 Psychological Works, The Master A Basis of Esoteric Documentation, the 52 booklets on the Magic of Knowledge the Black Book of Freemasonry, and in general, all his complete literature give precise and direct light on the present modalities of the Initiatic Path according to the intellectuality of this cycle of 2,000 years. Nevertheless, it is advisable to insist on the indispensable presence of the Chellah in front of his Guru, on the transmission of the teaching from lip to ear, on the teacher of he who wishes to advance without the limitations of his individual judgement.

It is also necessary for the candidate of INITIATION who wishes to attain his purposes, that he study the predominant characteristics of the New Age just starting and its cosmic influences which determine the modalities and the adaptations of Wisdom. A revision of information should also be made (books and authors, even if they seem to enjoy great prestige) in order that

they might not become a burden from the previous Age but rather constitute material for study according to the understanding of the new cosmic stage. All this, plus a self-revision of our behaviour, of our ideas, of our habits, in order to make the primordial effort of being and corresponding to the line of life of our Aquarian Age.

This is not in opposition to the fact that Wisdom is ONE and ETERNAL, but God and his Wisdom are subject to His own laws and it is not the same to follow the Initiatic Path in a Kali-Yuga (time of darkness) as in a Satia-Yuga (time of light), in a positive Age than in a negative Age. The positive Age of Aries saw the Brahmanical stage in India, Mosaic in Asia Minor, and Orphic in Greece. The negative Age of Pisces saw the Christian stage, an era of silence in which the Initiatic Colleges were closed. In this positive Age of Aquarius the Wisdom of the Great Initiatic Tradition is starting to be established in the American Continent due to a cosmic imperative.

At the same time, the Initiatic Gem, the Eternal Teaching, including the spiritual Center of the World, the Geo-Magnetic seat passes to the American Continent as the chosen Continent in this New Age and with it, the state of existence towards universal Union: Yoga.

Consequently, the Seventh Divine Message needs not only to be meditated upon with detailed questionnaires for its assimilation, but also to be profusely propagated thus becoming the origin of newspaper articles, of literature of a popular, scholastic, medical, familiar, scientific, theatrical, pictorial and sculptural nature, as well as a library of children's literature duly illustrated.

Considering that Yoga is much more than a method, than a science, than a religion, than a philosophy, as it implies states of existence towards the Union with the Great All, it requires, therefore, progressive efforts in all activities of life. Not only should Science, Religion, Philosophy and methods be used

to transcend separately, but it is also necessary to establish it for the advancement of man by means of a coordinated effort of penetration in all social levels and all classes of human life.

Thus, the UNIVERSAL GREAT BROTHERHOOD, through its public organization, the Mission of the Order of Aquarius, provides not only a mere instruction or intellectual documentation which often complicates a clear understanding, but a true re-education. a new prevailing state of consciousness, a new way of seeing life, a difference sense of existence, a new civilization, in other words, the ideals of the August Initiatic Tradition put into practice, lived, demonstrated, which is possible because the cosmic atmosphere is ready now for the wisdom and liberation of men forever.

The Instructors of the organization are prominent and consecrated members of the INITIATIC COLLEGES. SOME of are dedicated more to the INITIATIC INSTRUCTION and others to the general instruction, but all of them give Spiritual Instruction in all the towns, cities and centers of the U.G.B. which they visit and inspect during their apostolic pilgrimage.

Nevertheless, the UNIVERSAL GREAT BROTHERHOOD could not limit itself to offer the sublime teaching of the Initiatic Colleges only to those who outstand as real disciples, and who have been previously prepared in the Initiatic Schools of the Venerable Order of Aquarius; it also establishes study centers, in different parts of each city, and in the country in order to give an opportunity to the public in general to learn the teachings of Sacred Wisdom. For those who are not interested in attending immediately a study center of the U.G.B. but need to be cared for in their process of familiarization, there are some public activities, such as outings, boy scouts, social clubs, children's centers, public libraries, artistic groups, etc. in which Aquarian teachings are given in a diluted form according to the level of understanding of that social group in particular.

THE UNIVERSAL GREAT BROTHERHOOD has been established on a worldwide basis as an Institution for Human Reeducation, and is registered with Unesco under Section II, cat. III, it strives to cooperate with all cultural institutions, with those devoted to the protection of children, to welfare, groups for spiritual studies, esoteric associations, rotary clubs, etc.

To our brethren of all creeds, of all schools of thought, with whatever material or spiritual experience, to all those who turn the eyes of their existence towards the search for Eternal Wisdom, we send our Essene Salutation of Peace, (to the Yoghis: shanti), to all of them who address the traditional Nazarene salutation.

PEACE BE WITH YOU

P A X

Bogotá, August, 1959

David Ferriz Olivares

G L O S S A R Y-A-

- ABHAVA: Non-existence, up to a certain point, privation in the Aristotelian sense.
- Abhaya-mudra: The gesture which dispels fear.
- Achala: Japa in a motionless position.
- Achanam: 4th degree of Bhakti-Yoga, which consists in the worshipping according to ritual and in the complete understanding of the sublime love.
- Achara: 5th degree of Mantra-Yoga. This path is composed of three classes of behaviour: Divya-achara (angelical), Dakshina (good actions), Vama-achara (use of the senses). They correspond to kinds of existence and are generally related to the gunas. Consequently, the searcher's behaviour will correspond in the case of the Divya-achara to the sattva-guna; in that of the dakshina it will be the raja-guna, and in that of the vama-achara will be the tamas-guna for those who experiment.
- Acintya: The unconceivable.
- Adam: Universal Man.
- Adhimuttikalakiriya: It is voluntary death, privilege of the bodhisattvas who choose the moment of leaving the physical body and of reeincarnating with greater possibilities of helping their fellow-men.
- Agada: Toxicology.

- AGNA:** . Center of Command.
- Agni:** Or Tejas, is the lower mental body. It also means fire.
- Agnisara-dhauti:** Cleansing or purification exercise through fire in which the navel is pressed against the spine.
- Aham-Kara:** Element of sublimation when it refers to the principle of individual existence, also called asmita. It is also the Principle of Existence with the Supreme person (Purusha), in other words, with the "Ego" in opposition to Asmita. It is the knowledge of oneself. It is the road of Bhakti identified with the Guru, the intermediary with Divinity in order to interpolarize themselves later with Divinity, therefore it has to be an impersonalization of the Self.
- Ahamsa:** I am He.
- Ahankara:** The tattwa of universal consciousness.
- Ahimsa:** Abstention from harming; it is the doctrine of non-violence which characterized the life of Gandhi.
- Ahoratra:** Day of 24 hours.
- Ain-Soph:** Absolute, without limit (among Hebrews).
- Airavata:** Black elephant which is found in the symbol of Chakra Agna.
- A-japa:** A non-pronounced japa which is the mantram of Identification.
- Ajnyachakra:** Name which is sometimes given to the chakra Agna.
- Akash:** Material compound. It is the visible world seen through the more or less dense forms.

- Akasha: External cavity. Subarachnoideal space. Ether.
- Alambusha: Nervous impulse in the mouth.
- Amanaska: One of the names for Samadhi.
- Amataratwa: Another name for Samadhi.
- Amautas: Mayan Initiated Priests.
- Anahata: Center of the spontaneous sound.
- Ananda: Well-being, absolute Bliss; the chosen one, he who enjoys happiness in the supreme spiritual plane, contemplation. Element of sublimation when it refers to the principle of sensorial perception. Absolute existence, happiness. Joy found in the Initiatic Path. It is a creative attitude and not a negative stage.
- Anga: Degree in Yoga.
- Anima: To make oneself as small as an atom.
- Anjali-mudra: Gesture of worship.
- Antahkarama: Thought.
- Antara-anga: Internal period of the eight elements of Yoga.
- Antar-dhauti: Internal cleansing.
- Anuloma-viloma: One of the nine methods in Pranayama.
- Anuvadi: Intendent, musical note of support of each one of the Ragas.
- Ap: Water.
- Apana: The executing energy in the function of excretion. Energy which rules the renal, colonic and genital functions, Excretive energy.

- Aparigraha: Non-possession.
- Apas: Astral body. It is also called Djala.
- Arambha-avastha: Initial period. One of the four great periods of Yoga, when with the help of the pranayama, the center of the heart is opened entirely.
- Arasga: The ether.
- Ari: Enemies. Mantras to destroy merits and success.
- Arkhandas: Uninterrupted Japa.
- Artha: The goal to be pursued. Half.
- Asanas: Positions of the body. Third basic element of Yoga.
- Asana-jeya: Complete Mastership of the asanas.
- Asana-yoga: Union through the positions of the body.
- Asansakti: Dissapearance of the attraction to the world. One of the seven bhumis of Knowledge.
- Asat: Non-existence.
- Ashram: Hermitage, place of retirement, magnetic Sanctuary. It proceeds from a word meaning: place where a wiseman lives. This place and its forms of existence constitute the Ashram, which is generally the residence of a Guru, surrounded by his chellahs. The ashram may either be the house of a Yoghi, an isolated hut, or a building with a Temple, study rooms, bedrooms, etc., to shelter a whole community of idealists devoted to spiritual practices. Thalasterian life.
- Ashrama: Plan of work according to an evolutive method, a state of existence, a way of living.

Ashru: Tears, one of the eight stages of the Raya-Atmita-Bhakti-Yoga.

Asmita: Sanskrit word which means the beginning of existence. For Hindus, Asmita is the Individual existence, the Beginning with the notion of existence in the Samadhi. Life is maya and the recognition thereof means to have taken a step in the Initiatic Path, although the road of life towards existence still has to be followed; although it is true that there might be unconscious life in the case of organic things generally speaking one should not merely adhere to the system of living. One should see that beyond personalism there is Individualism as Eternal EXISTENCE and this constitutes the point of advancement in the degrees of esotericism. I think it is wrong to believe that this can be fully understood without the experience of Samadhi. which leads to the Identification of the Internal Ego with the All Ego; the Great and Perennial Infinite having consciousness of its impersonality and consciously realizing that He exists; Man truly experiences ASMITA. Asmita allows one to have a glimpse of greatness of the Being; "it-is-not", it is the ascension towards the "not-to-be", it is the work of perfection without hope for rewards; finally, it is the yoga system in its total application for the return to the Absolute.

Assiyah: Among Hebrews the assiyahtic world is that which gives form to matter.

- Asteya: Honesty.
- Asunya: One of the names for Samadhi.
- Aswini-mudra: Opening of the rectal sphincter.
- Atma: Soul.
- Atman: The SELF.
- Atma-nivedanam: 8th degree in the Bahkti-Yoga: abandonment.
- Aum : Complete synthesis of the three planes. Pranaya-
mantram.
- Aum-hram-hrim-namah shivaya: Sacred Mantram.
- Aum-mani-padme-aum: Avalotika Mantram meaning Salutation to
HIM who is the jewel in the Lotus.
- Aum-mani-padme-hum H'ri: The meaning of this mantram may be
explained this way: Aum, the complete synthesis in the
three planes; Mani, jewel which has the blessing, the
symbol of consciousness, the sacred sense, Padme, the
lotus, the symbol of man, the center of forces; H'um,
duplicity, the couple, the request for help in the
enchantment.
- Aum-namah-shivaya: Sacred Mantram.
- Aum-Tat-Sat: Salutation to the Absolute in its Reality of
Existence.
- Aum Vajra Pani Hum: Salutation to the One who holds the Dorje.
- Aum-wagi shori-mum: Nanjughosa Mantram meaning: Salutation to
the Lord of the word Mum.
- Avalotika: The famous Mantram Aum Mani Padme Aum (Salutation
to HIM who is the jewel in the Lotus.)

Avarana: Veil of ignorance. Hindus say it is a demon and that it can only be vanquished with Jnana-Yoga.

Avatar: Messiah. Incarnation of Vishnu.

Avishaya: Knowledge having no goal.

Aymara: Sacred Language of the Mayan Empire.

Aymarus: Superiors of the Mayan priests (amautas); those who raise their voice.

--3--

Bahira-anga: External period of the eight elements of Yoga.

Bahiskrta-dhauti: Cleansing which requires that the stomach be filled with air which is kept in it for one hour or one hour and a half and is directed later to the intestine; and then sitting down over a receptacle full of water up to the waist, bring the intestines out in order to wash them with the hands. This should be done very carefully and with great prudence.

Bakhti-Yoga: Path of reintegration through love. Path of devotion to the Guru. Devotional Yoga.

Bala: Power.

Bali: It is a demon of India who reigned over the three worlds (Heavens-Earth-Hell); Vishnu, under the form of a dwarf, asked his permission to take three steps in his territory, and once therein Vishnu acquired his real form and conquered Everything...except Hell. Hindus still have a ritual to commemorate this happening.

Bana: The date.

- Banalinga:** Arrow symbolizing the breath of life in the chakra Manipura.
- Bandhas:** Control of the valves. Muscular contractions. It means literally to fix, to bind, to tie.
- Basti:** Cleansing of the anus and the colon. Absorption of water through the anus.
- Bhaga:** See Garuda-Purana.
- Bhagavan:** Bijmantra meaning Lord.
- Bhairava-raga:** Scale of fixed Melodies used in the morning, during the months of August, September, and October in order to produce full tranquility.
- Bharata:** This Bij-mantram is the name of India and of Arjuna; it means literally: "great".
- Bharat-sat:** Bij-mantram meaning: Bhar, country, Bharathavarsha, Greater. Persian Empire up to the border of China, which is presently known under the name of India. This famous battle is related in the Bhagavad-Gita. It could mean the True Ideal Territory, the Great Ideal Country, the Empire of Real Existence.
- Bhastrika:** One of the nine basic methods of pranayama.
- Bhautika:** These are the ascetics who return to social life and recuperate the so-called normal biological functions, but with the possibility of helping those with whom they come into contact, thanks to the energy which they know how to direct in a special way, practicing a special method of yoga (secret practice) which allows them to retain the sexual energy in the act of

copulation in order to help, develop and illuminate.

Bhava: Existence. Sensation.

Bhramara: The so-called Bee Japa.

Bhramari: One of the nine basis methods of pranayama.

Bhramari-mudra: It is a gesture (mudra) accompanied by the adequate breath control. This pranayama which is called brahmari, is made by producing a noise like a bee with closed eyes and contracting the throat, while breathing through both nostrils, retaining the air while counting up to 3 and exhaling with the same noise.

Bhrikute: The space between the eyebrows.

Bhrुकुति: Chakra in the brain where the adjacent plexus unites with the spinal chord.

Bhumi: Planes.

Bhumisparcha-mudra: Gesture of Illumination.

Bhutas: Constitutive elements of the corporeal things.

Bhutavidya: Mental diseases.

Bhuva: Subtle matter.

Bija: Vital germ. Seed, semen, quintessence, vital and genesic center of a Mantram. Germ.

Biddhu, or Bikhuc: Mendicant monk of the Buddhist religion.

Priest who has been ordained and wears yellow clothes, shaved head and makes a pilgrimage with his lotha.

Bindu: Seminal fluid. One of the three trees aboding in the chakra Agna .

Bodhisattvas: In Pali, bodhisatta (bhodhi: wisdom; satta: devout); disciple aspiring to Illumination.

Brahm: Non-manifested Divinity, it is the opposite of Brahma which corresponds to Manifested Divinity.

Brahma: Manifested Divinity, the opposite of Brahm which corresponds to the Non-manifested Divinity. First Creator in the sense of constructive action, which is manifested through the Universal Cause. Brahma is the Creator, God the Father; Vishnu is the Sustainer (the Evolver) the Preserver, the second divine person who manifests himself in the Messiah; Shiva is the Destroyer of Passions, the Purifier, the Holy Ghost. Deity of Prithivi when it is found over Hangsa.

Braham chakra: Flexus of the 1,000 nervous branches.

Brahmacharya: Chastity. Consacration to the divine existence having as an elemental rule continence, sexual abstinence. Life consacrated to divine matters (studies, prayers, etc.)

Brahmachari: The Chaste, he who makes the vow of celibacy and abstinence from all kinds of pleasure.

Brahmans: Caste of priests.

Brahma-Nirguna: Absolute, without limit.

Brahma-rundra: Divine Opening.

Briah: Among Hebrews, the briahtic dominion is the creation.

Buddhi-Maha: The Great Principle. It is the tattwa of pure intellect, transcendent state in relation to individuals.

 C

Chagalanda: Eye of the goat in the symbolism of the chakra Vicchuddha.

Chakdor: God of Lightning. Name of the Bodhisattva related to the Mantram Aum Vajra Pani Hum (Salutation to the One who possesses the Dorje).

- Chakra: Neuro-fluidic center. Emanation of the endocrine plexus.
- Chala: Japa which may be said while moving, in any place, but without letting this be noticed.
- Chandra: Light, luminous ray, planetary radiation. Lunar nostril, the left one. IDA.
- Chatin-Yuga: Measure of time equivalent to 4 Yugas or 12,000 Deva years, or 4,380,000 years.
- Chatur-Yuga of Brahm: Time measurement equivalent to 12,000 years of Brahma or 463,625,600,000,000,000 years.
- Chehrazee: Bodhisattva related to Avalotika. Meaning: he who sees with penetrating eyes.
- Chellah: Disciple of a Guru.
- Chit: Absolute Consciousness. Universal Consciousness, Knowledge, Wisdom, Nature, i.e., Form.

D

- Dakini: With. Deity in Muladhara's symbology. Feminine form of Prithvi.
- Dala: Branch of the chakras.
- Danda: Cleansing through the act of vomiting produced by the stimulus of a small stick.
- Danta-dhauti: Cleansing of the teeth including the root of the tongue, the mouth, the eustachian tubes, and the frontal sinus.
- Danta-mula-dhauti: Cleansing of the teeth with earth or certain woods.
- Daya: Kindness.
- Dayam: 6th degree of Bakhti-yoga, consisting in the total surrender of oneself to the Guru and the wish to be

sacrificed to the Guru as sole aspiration. It is the stage of slavery.

Deepaka-raga: Scale of fixed melodies which is played in the afternoon of Fall to awaken compassion.

Deha-samya: Ascension of the body which is a Realization of Yoga equal in all degrees; it is the 9th anga of Raja-yoga.

Demiurge: God the Creator of the Gnostics.

Desha: Space.

Devaddata: Energy executing its function in yawning.

Dhairya: Resistance. One of the elements in Kundalini-yoga.

Dhamma: Pali name for dharma which corresponds to essence, concept, thought and notion of things.

Dhanam-Jaya: Energy which executes its function in assimilation.

Dhar: Contact, to give the sense of looking around.

Dharana: Meditation. The sixth basic element of Yoga.

Dharma: Correct form of life. Life according to the Law. Law of life, morals, Truth.

Dharmachakra-mudra: Gesture of Preaching. It is said that it makes the Wheel of Law turn.

Dharma-char: To comply with the Divine Law.

Dharma-Shastras: Sacred books of Tradition.

Dharshan: Blessing of a saint. The disciples frequently ask their masters for a Dharshan (an instant of examination, a point of view, the contemplation of their person, which, at the same time, gives a real blessing through the sacred emanation)

Dhatu: Character, humour.

Dhauti: Cleansing, internal purifications of the body. Internal cleansing of the mouth, stomach and rectum.

- Dhoti-Kriya: Cleansing of the stomach.
- Dhriti: Enterprise, courage. One of the elements of Kundalini-yoga.
- Dhyana: Concentration. The seventh basic element of Yoga. It is the interpersonalization of the spirit with the object.
- Dhyana-yoga: Way of reintegration through concentration.
- Diksha: Initiation. Consecration. A kind of liberation.
- Dish: Space, which simbolizes Vishnu in the perceptible world.
- Divya: A kind of Initiation given after the Sparshadiksha.
- Divya-desha-sevana: Search for the Divine territories. Hindus define the 16 abodes of the worshipped deities.
- 7th degree of Mantra-yoga.
- Diya: Persons of extreme spirituality due to their temperament.
- Djala: Astral body. Apas.
- Dorje: Tibetan word which could be similar to Vajra, lightning, and is an emblem of power of the Great Rishis; it is made of bronze or copper and sometimes silver and is the principal attribute of the Great God-Men. The Dalai-Lama holds it as an attribute with a small bell, just as the Great Catholic Prelates hold the staff or crozier as an emblem of their power.

Dravya: Substance in the scholastic sense.

Drishti: Contemplation. It is practiced with the knowledge of Raja-Yoga, whereby the Universal Principle is perceived. It is the 10th anga of Raja-Yoga meaning: Glance, understood in the sense of contemplation. It is in a certain way what Jewish theosophists would call Daath.

Dviranda: Double egg.

Dwapra-yuga: Measure of time equal to 876,000 years. Copper Age.

--- E ---

Elohim: Aelohim, He-the-Gods, among Hebrews.

Ekagrata: Isolation of thought on one single point, unification of the spirit in one direction. This state of ecstasy is generally obtained by closing the eyes and directing them inwardly towards the bhrikute (point between the eyebrows) while sitting in the corresponding asana.

Ekagrya: Concentration.

Eva: Hawah, recipient, origin of all things; khavah, which contains Existence, among Hebrews.

--- F ---

Fakirism: An Oriental exhibition consisting of the exercise of willpower through more or less true demonstrations of mortification of the flesh, accompanied by "tricks" and all kinds of spectacular acts with speculative ends. It is illusionism.

--- G ---

- Gag-pa: Tibetan name for the 2nd degree of INITIATION, corresponding to the Svadhistana chakra.
- Gandharai: Nervous impulse of the left eye.
- Ganesha: Divinity represented with the head of an elephant.
- Garuda-purana: Similar to Bhaga, the region between the coccyx from behind and the two tuberosities of the ischium at each side of the pudendum pubis.
- Garima: To possess a huge volume or weight.
- Gatayata: Approximation to the past. One of the bhumi of Jnana-Yoga.
- Gauri: Mother.
- Geche: Tibetan title corresponding more or less to Doctor in Philosophy.
- Gelong: Tibetan name for the INITIATE of third degree. Adept, who prepares himself to teach the world; it corresponds to the chakra Manipura.
- Getuls: Degree of Novice corresponding to the first chakra.
- Gatha: Amphora, urn, water pitcher, vase.
- Gatha-Avastha: Period of coordination, the 2nd. of the four great periods of Yoga. It is finally felt, at the height of the knot of Vishnu, and it is the fusion of the prana with the apana, of the Nadi with the Bindu.
- Ghatastha-yoga: It is that branch of Yoga whose goal is the maintenance of the body only through the asanas, the mudras, the bandhas and pranayama. The method of full perfection through exercises and

the training of the body. Reintegration is its goal, Physiological Yoga.

Gis: Well-being, happiness, the chosen one, he who enjoys happiness, in the supreme spiritual plane. It is a Tibetan word which corresponds to ananda in Sanskrit.

Gnani-Yoga: The path through wisdom.

Grahasta: Period for experiencing family life. It refers not only to the behaviour of the couple, but also to the Initiation of the woman and the teaching of children (understood in the philosophical sense). The period of ceremonial: consecrations on the familiar Altar, blessings, different rituals. Social work.

Guerrua: Piece of cloth, ochre color, symbol of detachment from all belongings, being the only clothing for Sannyasins. The red-ochre-color (saffron) is derived from a stone which serves for dyeing the clothing of Sannyasins. The piece of linen used by the Sannyasin is also called guerrus and it is the symbol of abnegation and is venerated in the East as something sacred; this robe, reduced to its minimum expression is the emblem of sanctity.

Guhya-Desha: Pelvic region at the level of the root of the penis.

Guna: The essence of Prakriti which determines things in their manner of existence. Quality.

Gunaika: Married woman in Aramaic.

Guru: Educator, Master, 4th degree of Higher Initiation. Guide, Spiritual Instructor, Divine Representation upon earth. He who is unified, He who should be venerated, Dispeller of Darkness.

Gurudeva: Divine Instructor.

Guruji: Glorification or rank of Instructor.

--- H ---

Ha: Sun.

Hakini: Feminine form of Vahu. Ocular motor nerve passing through the center of the thalamus. Divinity of - the chakra Agna.

Hang: Magic character of the chakra Viccuddha, mounted on a white elephant in the symbolism of this chakra.

Hansa: Swan.

Hansah-aham-sah: Sacred Mantram meaning: I am He.

Hari-Aum: Sacred name whose repetition produces Mariam.

Hastajivha: nervous impulse of the right eye.

Hatha-Yoga: Energetic Yoga. Physical Control. The positive, active, dynamic, yoga and basis of other energetic forms of yoga: Jnana, Laya, etc. Identification through force, energy, will power, activity in the sense of concreteness. The dominion of dynamic action, it is the violent action on the physical body in order to secure the mastership of reactions, to control sensations, to suppress

unconscious reactions (tics, manias, etc.) and to direct the will towards a chosen point in order to obtain an energy capable of leading the thought towards the absolute union of individuality with universality. System of psychophysical exercises.

Havana: Offering of fire. The utensils for the ritual are placed sixteen times on the fire accompanied by psalms, mantrams, etc., before using them for the ceremonials. 11th degree of Mantram-Yoga.

Hindole-raga: Scale of fixed melodies heard in the afternoon, during springtime; it is the evocation of universal love.

Hard-dhauti: Cleansing of the throat.

H'ri: Command or request for aid in an enchantment.

Hridaya: The heart.

Hridayadesha: Region of the heart.

H'um The couple, duplicate. It is the state of the yoghi in which after having attained an absolute control over faculties he may have the joy of all pleasures without restrictions

Ida: Left and negative side for breathing. Nervous canal of the left side which reaches the right nostril. Nervous impulse of the left canal. See chakra.

--- I ---

Ichchamarani: The Yoghi who has attained absolute control of all faculties and may enjoy all pleasures without restrictions.

Ievè: The four elements in Old Physics, the symbolical value in quintessence of INRI, the Sacred Torah, Yod-He-Vau-He, the testimony of Adamah united to Eve. One of the names of God and state of Divine Life among Hebrews.

Iman-Madhi: Mohammedan name of the Messiah for the Age of Aquarius.

Isha: Supreme regent of the chakra Anata. Deity of Vayu.

Ishita: Total potency, the power to create. To create beings.

Ishwara: Universal Self, Supreme Personality.

Ishwari: God the creator in India.

Itihasas: Sacred books of Tradition.

--- J ---

Jalandhara-bandha: Contraction in the chakras having the same name.

Jampalyang: God of Mystical Knowledge. Name of the Bodhisattva related with the Mantram Aum Wagi Shori Mum, (Salutation to the Lord of the word Mum).

Japa: Recitation of a prayer.

Japa-Yoga: Path of reintegration through faith in the repetition of a name which one worships.

Jatharagi: Digestive fire.

Jehovah: The deformation of IEVE. God in a different manifestation than Elohim, among Hebrews.

Jihvasochana: Cleansing of the tongue.

Jivatma: Individual Soul. Incarnated Spirit.

Jivan-mutka: Liberation from this life.

Jivan-mukti: One of the names for Samadhi.

Jnana: The Brahmanic consciousness. It should not be confused with Jnana-Yoga.

Jnana-Vijnana-Yoga: Path of knowledge together with realization. The union of God with the world.

Jnana-Yoga: Intellectual Yoga. The path of knowledge, of work, of study, a life based on rational study, on the Scriptures, Science, etc...

Jyoti: Illumination.

Jyoti-Svarupe-Ishwara: Divinity of the symbolism of the chakra Agna the nature of which is Light.

Jyotis-diyama: Luminous concentration when Brahma or Prakriti are

- Kailāś: Name of the Sacred Mountains of Tibet. Spiritual Summit of the world until the arrival of the New Aquarian Age. (1948)
- Kaival-ya-pada: Stage of Raja-yoga which constitutes the supreme realization on this planet.
- Kakini: Female raven, divinity of the symbolism of the chakra Anahata.
- Kala: Measure of time equivalent to 1 and 3/5 minute. Corresponds to the period in which an atom travels its own unity of space. The time which corresponds to Shiva in the perceptible world. The 6th degree of Raja-yoga meaning the time that is understood in Yoga as the succession of instances which appear in the Non-Dual, Individual Supreme Happiness.
- Kala-chakra: Center of ability; the chakra Lilana is thus denominated sometimes.
- Kala-hamsa: Mystical swan. Symbol of the Paramhansas, and of the Aum.
- Kali: Divinity through the feminine polarity.
- Kali-Yuga: Measure of time equivalent to 438,000 years. Iron Age.
- Kalpa: Measure of time equivalent to 4 billion 320 million years. Time. Aeon, a special state in an angelical world.
- Kama: Desires and their fulfillment.
- Kama-Natha: Resident in the symbol of the chakra Agna.
- Kama-Shvari: Goddess in the symbolism of the chakra Sahasrara.
- Kamavasaiata: The faculty of being always satisfied and in complete beatitude.
- Kama: Delight.
- Kampa: Shaking, one of the eight accomplishments of Raja-Atmika-Bhakti-yoga.
- Kanda: The sacrum. Place where the symbolic snake, Kundalini, is asleep.
- Kantha: Region of the throat, larynx.

Kapalabhati: The breath and the breathing for the vascular system.

Cleansing of Kapah, phlegm.

Kapha: Phlegm.

Kapala-randra-dhauti: To rub with the thumb between the eyebrows, above the nose.

Karana-rupas: The seven casual forms.

Karma: Action characterized by constant change, in which the law of cause and effect is manifested. Proceeds from a root in Pali language meaning action and the derivate sense is: Action and results which are adequate to the act. Law of cause and effect.

Karma-Kanda-Yoga: Path of rituals, of dogmas, of Scriptures and Sacrifices.

Karma-yoga: Path consisting in the practice of the Scriptures in a textual manner, the religious ceremonies and moral duties. It does not mean as many think, the more or less complete compliance with the demands of life which are understood as Karma. Yoga of action.

Karma-dhauti: Cleansing of the ears.

Karya: That which must be fulfilled.

Kashaya: Weariness. One of the obstacles in the Jnana-yoga.

Kastha: Measure of time equivalent to 3 and 1/5 seconds.

Kaumara: Vigilance of childhood.

Kayachi-kitsa: Adequate medicine.

Kaya-panidi: Singular demonstration of a devout person who has taken the resolution of becoming a Buddha and not being able to refrain himself any longer demonstrates his arduous zeal through an exemplary act.

Kayavyuha: Mystical procedure to fix the Skhandas, that is, the different elements which compose the organism.

Kechari-mudra: The act of lengthening the tongue by trying to reach the tip of the nose and then introducing it immediately into the throat and swallowing the saliva which will flow in excess, above all at the beginning.

Kevali: One of the nine basic methods of the Khumbaka.

Khshatriyas: Caste of soldiers, warriors.

Khumba: Chalice, Aquarius.

Khumbaka: Retention of air, suspension of breathing.

Kirtanam: 2nd degree of Bhakti-Yoga corresponding to the chant of praise.

Krikara: The energy executing its function in the sneeze.

Kriya: Action. An activity with the idea of a discipline which starts in the internal world, that is, in this sense it is Hatha-Yoga.

Kriya-shakti: Power of action.

Kriya-Yoga: The path through interior as well as exterior action.

It is practiced by those who have surpassed the period of exclusively physical Yoga, that is, after having had several years of practice of the asanas, this work of inner action may be undertaken, in a certain way, it consists of a Laya-Yoga designed to dilute the chakras.

Kuhu: Nervous impulse in the penis.

Kula: Womb.

Kundalini: Supreme energy. The serpent of Wisdom. Central fire, formidable vibration which passes through the different centers it nourishes them, and hastens the forces of our several faculties to such a point of transforming the physical appetites, the material desires into spiritual aspirations and mystical potentiality. Irradiant inner force. The static Shakti, is

the individually incorporated representative of the Great Cosmic Power which creates and sustains the Universe.

Kundalini-chakra: Because of its proximity to the chakra Manipura, it has sometimes been confused with it. In the umbilical region Kundalini forms by itself this plexus which is known under the name of solar and when it extends it forms the chakra Manipura.

Kundalini-yoga: Method of reintegration through the awakening of the Vital Energy.

Kurma: The energy executing its function in the blinking of the eyes.

Kuta-artha: Occult sense of the mental Japa.

---L---

Laghava: Subtility. One of the elements of Kundalini-yoga.

Laghima: To lack weight. To lose weight at an extreme speed.

Laia: Inactivity. One of the obstacles of Jnana-yoga.

Lakini: Virtuous Goddess, deity of the symbolism of the chakra Manipura. Feminine form of Teja.

Lakshman: Bij-mantram which means brother of Rama.

Lalandhara: Contraction of the neck.

Lingam: Phalus, sign, magic clue.

Lilana: Chakra of the game of love, a little above the chakra Viccuddha, which is sometimes denominated chakra Kala, center of ability.

Lang: Magic character of the chakra Muladhara.

Laseraghukul: Bij-mantram.

Laya: Absorption.

Laya-Kriya: Action which results in merging. One of the forms of behaviour in Kriya-yoga.

Laya-yoga: Transmutation of the neuro-fluidic centers into a vibratory

tonality, much more subtle. Hermetic Yoga. Union through dissolution. See Adhimuttikalakiriya. Union through the dissolution of the mental faculties, in the object itself upon which one is concentrating, or through complete abstraction. The path of reintegration through dissolution. Superior octave of Hatha-yoga.

--- M ---

Maha-Bandha: Great concentration executing the yoni mudra and the jal-andhara bandha in a certain asana.

Maharishi: Great seer, Great Wiseman, title which is granted sometimes to certain Spiritual Guides in India, but it really belongs to the secret order and at the most what could be said sometimes about those Great Men who possess such a title of Honor, is that they are the Gurudevas (Divine Instructors).

Maha-Sat Khumba Shanga: Great Divine Assembly of Aquarius.

Mahatma: Great Soul, a Sacred Man who fulfills a well-defined Mission on Earth.

Mahavadasa-basti: Cleansing of the colon.

Maha-kala: Arch-Time. Abiding in the chakra Agna.

Maha-Vedha: Is the Maha-bandha when this is practiced in ardha-padmasana.

Maha-Vishnu: The great power of Vishnu, this is, the Great Divine Form, the manifestation of God with which the line of the Avatars really started.

Mahavrata: Great Abstinence.

Maha-yoga: Shiva yoga or Rajadhiraja-yoga.

Maha-yuga: Measure of time equivalent to 4 million 320,000 years.

Maheshvara: Supreme Lord, in the symbol of the chakra Agna.

Mahima: To become immensely large.

Makara: Sea monster from the symbolism of Svadhisthana, having the form of a crocodile.

- Makurta: Measure of time equivalent to eighteen minutes.
- Mala: Impurities.
- Malkounsa-Raga: Scale of fixed melodies which should be listened to at midnight during the Winter, to evoke courage.
- Man: To Think.
- Manas: Simultaneous faculty of knowledge and action; this is the reason why it is in a direct and profound union with individuality.
- Manas-chakra: Mental center of six petals.
- Manasa: Mental japa possessing mainly an occult sense (kuta-artha).
- Manduka-mudra: Gesture of the frog.
- Mani: Jewel.
- Mani-pitha: Chakra of the altar of jewels.
- Manipura: Chakra being the emanation of the solar plexus, called the Jeweled City. Lotus of Beatitude.
- Manjughosa: The famous mantram aum Wagi Shori Mum (Salutation to the Lord of the word Mum).
- Manonmani: Another name for Samadhi.
- Mano-panidi: Mental resolution which a devout person makes in the presence of an omniscient to become a Buddha in the future.
- Mantram: Special prayer asking for nothing. Sacred words which are chanted in special vibrations designed to provoke supramental effects. A special kind of prayer studied from the point of view of modulation in order to produce exceptional tonalities in the astral surroundings.
- Mantra-shastra: Book on the powers of sound.
- Mantra-yoga: Line of Yoga searching the Union through the Word. Union in the Word (prayers, invocations). It is negative, passive, peaceful yoga; the basis for other forms of yoga of a

lymphatic character: Bhakti, Raja, etc. Path of Reintegration through the power of the Word.

Manu: Name indicating a series of generations of the human race. Every Manu regulates a Manvantara.

Manvantara: Measure of time equalivent to 71 yugas of Devas, = 3,731,760,000,000 years.

Mattanit: Great Priest.

Mauna: 4th degree of Raja-yoga consisting in keeping silence which the Yoghis impose on themselves for several days, weeks, or months.

Maya: Illusion.

Maya-dhisha: Lord who induces to illusion.

Mayic: Referring to maya (illusion).

Megha-raga: A melody for noon time, during the rainy season, to give enthusiasm.

Meru-danda: Spinal column.

Meslemoun: Consecrated to God, in Arabic.

Mimansa: One of the six darshanas with a point of view rather on the ritualistic part. A very important literature in the life of Hindus. Belief in a soul which is different from the body; It does not admit a Creative or Destructive God of the Universe. The school called Purva-Mimansa develops the philosophy which accepts the opinions of the Karma-Kanda of the Vedas.

Moksha: Liberation.

Mouslin: He who is resigned to the will of God, in Arabic.

Mudra: Etymologically it means: to seal, to cover, to close, to enclose. (Gestures). It is the archtype attitude of our movement.

in space.

Mudras: Gestures of certain parts of the body.

Mukti: Final Liberation. Final emancipation.

Mula-: Root, base, support.

Mula-bandha: Contraction of the upper part of the anus loosening it rhythmically.

Muladhara: Support of the root of Meru-Danda, which should not be confounded with the chakra Muladhara. The basic center, emanation of the sexual plexus. Root of the column.

Mula-kanda: Receptacle of the plexus having the name of chakra Muladhara.

Mula-sodhana: Purification of the rectum.

Mulasthana: Perineum, pelvic plexus of the parasympathetic system.

Mumukshu: Searcher of Liberation.

Muni: Ascetic, wisemen, perfect yoghi.

Murccha: One of the nine basic methods of pranayama.

Muslim: It proceeds etymologically from meslemoun, consecrated to God, and from Mouslin, he who submits himself to the will of God.

--- N ---

Nabhi-padma: Lotus of the navel, chakra Manipura.

Nada: One of the three sacred trees abiding in the chakra Agna.

Nadi: Channel.

Nadis-sansho-dhama: Inner arteries.

Naga: Energy executing its function in eructation.

Nahash: Hebrew word meaning in common language serpent, negation, that is; jealous feeling, devious mind in the philosophical sense; action based on material and physical facts, not as the Ionah which means in common language pigeon, dove, but meaning philosophically purity, well-directed action, mind placed in the highest etc.

- Naimittika: Japa for the days of Initiatic celebration or special occasions.
- Najor-Pa: One of the thirty two Dignitaries of the Supreme Conclave of Wisdom, one of the Superior Mystical Wiseman on this planet.
- Narayana: He who walks over water.
- Nateshavara: Lord of dance, from the symbolism of Chakra Viccuddha.
- Naukili: See Nauki.
- Nauli: Abdominal internal massage made by contractions of the abdominal muscles in order to attain a retraction of the organs towards the spinal chord separating the abdominal muscles.
- Nauli-dakshina: Contraction of the right abdominal muscle.
- Nauli-madhyama: Contraction of the central abdominal muscle.
- Nauli-vama: Contraction of the left abdominal muscle. Called also *uttar* meaning: for the left side.
- Nauli-uttar: See Nauli-vama.
- Necrophage: He who eats corpses, meat of a dead animal.
- Neti: Cleansing of the head and the sinus.
- Neti-kriya: Cleansing of the nose.
- Nidra: Dream, the experience of unconsciousness.
- Nimesha: Measure of time equivalent to $8/45$ of a second.
- Niramba: One of the names for Samadhi.
- Niranjana: One of the names for Samadhi.
- Nirguna: That without quality, the Absolute.
- Nirishwara: With no participation of a divine personality.
- Niriptata: Effect of the contacts with the world.
- Nirvikalpa-samadhi: Identification without thought. The Yoghi decides to

experience the Nirvikalpa when he wishes to enjoy definitely sublime peace, the complete samadhi without restriction nor the wish to return to the physical plane, the final fusion for re-integration in the Great All with complete loss of individuality

Nishidda: Japa of the protected one. A prayer improvised anywhere.

Nispatti-avastha: Final consumation. 4th period of the four great periods of Yoga when the Yoghi may choose the state of Samadhi.

Nitya-: Daily mantram practiced in the morning and in the afternoon, belonging to Japa-yoga.

Niyama: The rules of life, internal and external purification. Second basic element of Yoga. Inner and outer cleansing, period of study and worship.

Nyaya: A logical point of view which constitutes the dialectical method. One of the six danhanas together with Vasheshika, Sankhya, Yoga, Mimansa and Vedanta.

--- 0 ---

Ojas: Seminal energy.

Ojas-Shakti-yoga: This system is part of Esoteric Yoga, something like the Laya-kriya-yoga, synthesis of the principles of Hatha-yoga in the secret order, the teaching of which is transmitted only from Master to Disciple.

Ojul: Product of the semen.

--- P ---

Padartha: The opposite to Bhava (existence), in other words, the Abhava, non-existence, which is up to a certain point privation in the Aristotelic sense.

Padartha-abhavani: Disappearance of visible forms. One of the seven bhumis of Knowledge.

Pada-sevanam: 3rd degree of Bhakti-yoga corresponding to the worship of the feet of the Guru.

- Padmasana: The lotus posture.
- Padme: Lotus in the sense of jewel; center of forces.
- Panchanga-sevana: 4th degree of Mantra-yoga (observation of the calendar with its cycles and planetary positions).
- Pancha-Vayus: The five types of energy governing our organism, the Shaktis of each chakra, Reflexogenous centers.
- Para-bhakti: Superior devotional line not being based on external circumstances, dogmas nor ceremonials, but proceeding from a condition of internal experience.
- Para-Brahma: Paramatma, Universal Spirit.
- Param: The highest.
- Paramanu: Infra-atom.
- Parama-pads: One of the names for Samadhi.
- Paramhansa: Great Swan, the hermits who have made the pilgrimage to the Holy Mount Kailas, Northern Himalaya. Complete Wiseman, Immaculate Wiseman, the Yoghi who has attained the Holy Mount Kailas as a result of his pilgrimage to the Holy Mount and also as a consequence of his complete Illumination, through any of the lines of Yoga.
- Paratma: Universal Soul.
- Perichaya-avastha: The third of the four great periods of Yoga. It corresponds to Knowledge.
- Pashu: Individuals of a purely physical nature by temperament.
- Patala: Special powers.
- Pavana-Bija: Seed of the air whose abode is the chakra Anahata.
- Pinaki: Bearer of the trident whose abode is the chakra Anahata.
- Pingala: Right and positive side for the breathing. Positive nadi at the right side of the column reaching the nose through the left nostril. Nervous impulse of the canal at the right. See Suria.

Pippala: Sacred Fig Tree.

Plavini: One of the nine methods of Pranayama.

Pradakshina: Circumambulatory japa.

Prakamya: To become invisible. Also means to have all that one wishes. It constitutes one of the eight siddhis and it allows one to obtain instantly what one wishes.

Prakriti: The manifestation, the Akash. Prakriti expresses the manifested Purusha just as Purusha symbolizes Prakriti before the manifestation. The non-manifested and undifferentiated universal substance.

It is the root of Manifestation.

Pralaya: Dizziness, one of the eight accomplishments of Rays-Atmika-Bhakti-Yoga. Dissolution of the Universe at the end of a great period.

Pramana: Discernment of facts.

Prana: Internal cavity. Energy executing its function in breathing. Energy ruling the respiratory system and giving the force to the Word.

Creative force, essence, vital energy, active principle, dynamic element.

Prana-kriya: 8th degree of Mantra-Yoga (the external and internal action to collect the vital energy existing everywhere.)

Prana-vanaka: Development.

Prana-vayu: Vital energy.

Pranayama: Prana, vital strength of the air; yama, control, mastership. Control of breathing in order to hasten certain inner forces which establish gradually a perfect equilibrium in the chakras. Fourth basic element of Yoga.

Pranaya-mantra: Method of prayer, concentration pronouncing magical words with a special technique for breathing.

Prapti: Consists in transporting oneself instantly anywhere desired.

Pratimoksha: General confession practiced publicly in Buddhist Monasteries.

Pratyahara: Control (not suppression) of sensorial organic perceptions.

5th basic element of Yoga. Restriction of the senses.

Pratyaksha: Direct evidence. One of the elements of Kundalini-yoga.

Prayashchita: Japa of penitence.

Prithvi: Earth. Organic Body.

Puraka: Inhalation.

Puranas: Sacred Books of Tradition.

Purusha: The essence. Principle. The aspiration, the Prana, the Breath.

Purusha symbolizes Prakriti before its manifestation just as

Prakriti expresses the materialized Purusha.

Purushottama-Yoga: The Path of the Supreme Spirit, Mentioned in the Gita,
Chapter XV.

Pusha: Nervous impulse of the right ear.

Putras: Sonorities of the Ragas (melodies).

--- R ---

Rabjambes: Tibetan word meaning Universal Doctor.

Raga: Scale of fixed melodies which corresponds to the hours of
the day, the seasons of the year and a deity.

Raginis: Sound waves of the Ragas (melodies).

Raja-Yoga: The Path, the guna of a violent, active and impetuous
quality which binds the incarnated spirit with dynamic work,
the Passionate Way, the cult to Yakshas (body of Shiva). The
word Raja (Passion) is applied to a King, a Chief, a Dictatorial
idea. Royal Union or complete Yoga. (Synthetical principle).
Mental yoga. Superior form of Mantra-yoga, superior octave of
Mantra and Bakhti Yoga, Mastership of Laya-yoga. Contemplation
of the Great Principle in the external, intermediate and internal
planes; the abolition of all mental work. Path or re-integrati

through synthesis.

Rajadhiraja-yoga: Way of Materialism, reintegration through the terrestrial knowledge (spring of Tantrism).

Rajas: The expansive impulse through which the being develops within the same plane up to a certain level.

Rajas-guna: The passional state, the energy which is directed towards a wrong intention; the need to start once again with experiences and trials; nourishment which includes stimulants and pepper.

Rajas-Sattva: The good activity which allows an advancement; the development of will power, the behaviour in life in accordance with Tradition.

Rakini: Feminine divinity of Apas.

Rama: The meaning is found in Mathew Chapter II, verse 18.

Randhara: Cavity.

Rang: Magic character of chakra Manipura placed over a lamb.

Rasa: Enjoyment of the nectar.

Rasayana: Old age.

Rasvadana: Pleasure of practice. One of the obstacles in Jnana-Yoga.

Raya-atmika-Bhakti-yoga: Path of passional application.

Rechaka; Exhalation.

Ripu: Enemies, mantras which destroy merits and success.

Rim-poched: Honorary title for Instructors, wiseman.

Rnan-Snang-Ngon-Syang: Tibetan Treatise on Yoga.

Romancha: Setting on end; one of the eight accomplishments of the Raya-Atmika-Bhakti-Yoga.

Rudra: Deity of Tejas. Lord of Tears.

Rudra-Aksha-Siddha: Eye of the Lord of Tears, symbol of chakra Manipura.

Rudraksha: Rosary.

--- S ---

Sabbath: Hebrew word meaning seventh.

Sabikalpa-samadhi: State which allows to relatively experience the state

of final reintegration without completely losing individuality thus being able to return to the terrestrial identity and explain the mechanism to the disciples. See savikalpa-samadhi.

- Sadhak: Aspirant. He who undertakes the practice of Yoga (asanas, meditation, concentration, purifications, etc.) This is the Chellah, the disciple, until the day he becomes a SIDDHA.
- Sadhana: Spiritual practices. Rules of life itself understood with a religious sense.
- Sadhana-pada: Stage of Raja-yoga which is the indispensable practice commencing from below.
- Sadhya: Instrumental mantras.
- Sadhu: Holy Man, the liberated One, the Saint, he who is allowed to act at will with the greatest of liberties.
- Saguna-brahman: The Universal Self.
- Sahaja: One of the names for Samadhi.
- Sahasradala-kamala: Name given sometimes to the chakra Sahasrara, or chakra Brahma.
- Sahasrara-padma: Lotus of the one thousand petals. Chakra corresponding to the pineal gland.
- Sahita: One of the eight basic methods of the khumbaka.
- Sakhyam: 7th degree of Bhakti-yoga consisting in friendship.
- Salakya: Diseases above the neck.
- Slaya: Surgery.
- Samadhi: Literally it means: dead, paralyzed, not existing anymore in the sense of "life". Mystical identification, Perfect Union, Complete Interpenetration. Realization of the Self. Supra-conscious beatitude. Final state, identification, the only real experience. Eighth basic element of Hatha-Yoga. Direct revelation of the unlimited and eternal Universe, Evasion from Time and Space, Great Vision of Reality, cessation of the usual state of

life for the state of existence. This stage may be experienced only after the state of complete void in the brain from which a thoughts are to be excluded. Divine Consciousness.

Samadhi-pada: Stage of Raja-yoga consisting in the identification of the principle of below with the principle of above. State of Raja-yoga with an indispensable practice commencing from below.

Samana: Energy executing its function in digestion. Energy ruling the mechanism of the metabolic system, circulation of the blood, maintenance of the secretions in the liver, in the pancreas, and in the intestines.

Samanya: Collective constitutive qualities of superimposed genders.

Samavadi: First Minister, secondary musical note in each one of the Ragas.

Samavaya: The relation of the substance with its attributes.

Sambhavi-shakti: Divine energy, supreme forces.

Sambhu: He who is tranquil, completely at peace.

Samohana-tantra-yoga: Way consisting in the metaphysical principle united to knowledge.

Samsara: Wheel of existence.

Samyama: The whole of charana-dyhana-samadhi corresponding to the last three basic elements of yoga and constituted by: Attention, Unification, Illumination. Synthesis of the three final stages of Yoga.

Sanatana-Bharma: Eternal Truth.

Sankhya: The oldest philosophical system of India. It is a speculative science consisting in the exercise of reason through contemplation which, nevertheless, includes a God who regulates everything; for this reason it is different from real Yoga, because the latter does not consider any God, in view of the fact that this would automatically introduce a distinction between the

individual being (soul) and the Supreme (Divinity).

Sannyasa: Renunciation of the hope of reward; it is not the cessation of external activities, but rather an inner mental state of detachment from the fruits of action. The practice of the Sannyasa is undertaken when the candidate feels that he is able to sacrifice completely mundane and social things. The Sannyasi is US, a hermit who possesses nothing and wanders from one holy place to the other making pilgrimages and is generally recognized by his guerrua.

Sannyasa-yoga: Path of abnegation, renunciation through an internal state without the cessation of activities; detachment from the fruits of action.

Sannyasin: The pilgrim who fulfils the vow of Sannyasa, having only clothing, his guerrua and his lotha as the only utensils. The cover of this book shows the Sublime Maestre during his vow as a Sannyasin.

Sannyasina: Woman who fulfils the vow of sannyasis.

Sannyasia: The state of complete abnegation, the pilgrimage without any attachment.

Santosh: Ecstatic rapture, sublimation.

Sasidha: Mantras with accomplishments.

Sat: Being, Truth, Real existence. Bij-mantram meaning: That which has no name. It is a sacred word to signify the real and holy qualities. It is also applied to works deserving praise. It is real Existence opposed to ASAT (the non-existence), It is Reality.

Sat-Chit-Ananda: Is parallel with El Aquil-El Maqul of Islam, but Sat should be understood as reality; Chit as Nature (the form, perhaps) and Ananda literally as beatitude, joy happiness. Father, Son, Holy Ghost; Life-Form-Thought, etc.

Sat-Guru: Divine Master: 7th degree of INITIATION.

Satkaryavada: A system stating that the effect which has to be fulfilled (KARYA) antedates the operating cause, that is, this operating cause must liberate the mechanism of the fulfillment from the effect.

Sattruhan: Bij-mantram.

Sattva: The state of search for liberation as only and total aspiration.

Sattvas-gunās: The system of purity, evolution according to the process of natural laws, a life of realization; the vegetarian diet with fruit and fresh products.

Sattwa: The pure essence conforming the being, identified with light and knowledge.

Sattwa-apatti: Perception of reality. One of the seven bhūmis of Knowledge.

Satya: Truthfulness.

Satya-Yuga: Measure of time equivalent to 1,752,000. Golden Age.

Savikalpa-samadhi: The Identification allowing the possibility of returning to the physical world. This period is decided beforehand and before proceeding to the samadhic experience in order to lose, in a certain way, the complete individuality, but having, nevertheless, the possibility of merging in Universal Consciousness. See Sabikalpa-samadhi.

Sa-vishaya: Knowledge when it has an object.

Shaddai: God Creator of Hebrews.

Shakini: Divinity from the symbolism of the chakra Viccuddha. This shakti constitutes an impulse which is born from the cervical nerves and ramifications of the Vagus through the nervous center of the medulla. Nervous impulse which is born from the cervical nerves and ramifications of the Vagus through the nervous center of the medulla. Nervous impulse in the perineum. Feminine form of Akasha.

- Shakti:** Force. One of the three sacred trees abiding in chakra Agna.
- Shambavi-mudra:** In Sanskrit it means literally: giver of joy, and constitutes one of the twenty-five principal mudras, already described in this text.
- Shambu:** Deity of the Akasha. Giver of peace, divinity from the symbolism of chakra Shanmuki-mudra: this attitude is called: Divine representation with six faces, and is made by closing the ears, eyes, nose and mouth with the fingers.
- Shantam-Shivam, Advaitan:** Mantram meaning Peace, Beneficence and Unity.
- Shanti:** Peace.
- Shastra-Yoga:** Science through which the secret Knowledge of the Union of the incarnated spirit with the unlimited spirit is acquired.
- Shatkarmas:** Purification processes.
- Shitali:** One of the nine basic methods of Pranayama.
- Shitakasi:** One of the nine basic methods of Pranayama.
- Shiva:** Destroyer in the sense of abolition of passions, symbolized by the Christian Holy Ghost and by the ideation in our theological theory. Transmutation of things and facts.
- Shiva-Disksha:** Sacred Mantram from the Agamic ritual which leads to spiritual salvation and is generally received by the brahmins of the sect devoted to Shiva.
- Shiva-yoga:** Maha-yoga (great Yoga) or Rajadhiraja-Yoga (Way of Materialism) which is an archetype yoga, the essential Yoga reuniting the Self with the Supreme Self.
- Shilistata:** State of astonishment. One of the bhumi of the Jnana-yoga.
- Shodana:** Special purifications in Kundalini-Yoga.
- Shavanam:** 1st degree of Bakhti-Yoga corresponding to the period of attention.
- Shuddi:** 2nd degree of Mantra-Yoga corresponding to purity.

Siddha: Perfect. Yoghi. He who has given himself completely to the doctrine. After having achieved perfection, the student will leave his Guru, and will live in solitude in the Sadhana (spiritual practices) Mantras of the accomplishments.

Siddhi: Powers. The eight powers which constitute the fundamental means of investigation and allow the acquisition of knowledge which is beyond the scientific progress of our epoch.

Siddhi-pada: State of Raja-yoga consisting in the powers which may be acquired in our terrestrial world.

Skanda: Also called Kastik, Lord of the Celestial Armies.

Skandas: Energetic system consisting in substituting one skandas for another. That is, through a certain skandas it is possible to arrive to another one which is more subtle and refined; the preceding skandas serves to increase progressively the dynamism of the center of force existing in ourselves and it constitutes our echo. From skandas rupa, one has to pass to skandas samskara and then realize the riyana, etc. In other words, it is the result of all trifles: vices, selfishness, etc., which are part of the Karma and which, once accumulated after death, will engender for the next existence the affinities which are still left to be satisfied.

Smaranam: 2nd degree of Bakhti-Yoga corresponding to meditation on the Guru.

Smriti: Memory.

Soham: Sacred mantram meaning: He Is I.

Soma-chakra: Center of offering with sixteen petals.

Sparsha: Contact. Buddhists represent it in their symbols by a man with his woman, but each one joined with another being, in order to demonstrate in the cycle of the human life, the exercise of the senses with the external world.

- Sparsha-Diksha: Initiation by contact given by the Guru in Laya-Yoga, before offering the Kivya (DIV:emission of radiation. DIVYA: final initiation, it is the divine initiation, the last step towards God).
- Sri-Raga: Scale of fixed melodies which is reserved for autumn between day and night, with the purpose of attaining love.
- Sruti: Each one of the twenty-two semitones of the musical octave in India.
- Stambha: Stupor, one of the eight accomplishments in the Raja-Atmika-Bakhti-Yoga.
- Sthirata: Perseverance, one of the elements in Kundalini-Yoga.
- Sthula: Collective concentration, vizualizing the Divinity or its Guru.
- Sthela-Kriya: Physical and material action. One of the ways of acting in Kriya-Yoga. Third degree in Laya-Yoga.
- Subha-Ichha: Good will. One of the seven bhumis of Knowledge
- Sudras. Caste of peasants.
- Suksma: Subtle contemplation, when the point of relation is Kundalini or also bindu.
- Sukshma-Kriya: Subtle action. One of the ways of acting in Kriya-Yoga. Fourth degree in Laya-Yoga.
- Sulitnata: Dissolution. One of the bhumis in Jnana-Yoga.
- Sunya: One of the names for Samadhi.
- Suria: Solar nostril, the right one. Pingala.
- Surya-dbheda: One of the nine basic methods in Pranayama.
- Sushumna: Canal of the spinal chord. Nervous impulse of the central canal. Central duct, at each side of which Pingala ascends and Ida descends.
- Svadhistana; Sva: Vital breath. Sva-adhistana: mansion of the Breath of

Life. Chakra, emanation of the breath from the hypogastric plexus

Svadyaya-Yoga: Way of development of the Self through the study of the Sacred and Revealed Scriptures together with the repetition of the name of one aspect of Divinity (Japa).

Sveda: Perspiration, one of the eight accomplishments of Raja-Atmika-Bakhti-Yoga.

Swami: Master, owner, lord.

Swara-bangha: Difficulty of allocution, one of the eight accomplishments of Raja-Atmika-Bakhti-Yoga.

--- T. ---

Talu: Base of the skeleton.

Tanas: Darkness, assimilated to ignorance. Life merely established in the mechanism searching for material things, comfort and physical enjoyment without any other consideration.

Tama-Rajas: Unlearned activity, the control of the senses which is still very wrongly established.

Tamas-Guna: Ignorant attitude. Lack of understanding of the laws; existence without definite principles, stagnation, nourishment with meat and the drinking of alcohol.

Tanmatras: Elemental incorporeal determinations.

Tantrism: One of the Sacred Teachings of Tradition.

Tantras: Sacred Books of Tradition.

Tanu-manasa: Subtlety of spirit. One of the seven of the seven bhumis of Knowledge.

Tao: Word which means literally; Path, Initiatic Way.

Taoism: Religion proceeding from the initiatic teaching of Lao-Tsu. He who realizes exactly the teaching of Lao-Tsu no longer forms part of the Taoist religion and becomes an INITIATE; he isolates himself in the contemplation of the highest spheres as a Yoghi, because he has found the PATH, the LIGHT, the TRUTH.

Tao-Te-King: Book of the Path and the Righteous Way written by Lao-Tsu.

Tarnana: To satisfy the desires mentioned by the Vedas. a

ritual performed by Hindus every morning with water offered to their ancestors (prayers, etc).

Tat: Absolute.

Tat-Twam-Asi: Thou are That. It would be better to think that it means "Thou art This Absolute". It is an axiom taken from the Upanishads.

Tatwa: Real element. Principle.

Tdashi: Thibetan title meaning: elite, honourable, of high class.

Tejas; Or Agni, it is the inferior mental body. The fire.

Tetra-yuga: Measure of time equivalent to 1,314,000 years. Silver Age.

Tha: Moon.

Thebah: Astral living synthesis, esoteric recipient, universal reserve. The word Thebah which in common Hebrew means: vase, has created misunderstandings among translators who, taking its meaning to the letter and not to the spirit, have given the explanation of a ship as if it was something material, whence the idea of the "Ark" of Noah as something made by the hand of man, whereas it is an astral plane, a celestial city where the races and the different kingdoms are kept to renew the animal and human genders.

Tilska: Column supporting the prayer.

Tra: To achieve liberation.

Trataka: Exercise for the eyes.

Trimurti: The trinity of Hindu Theology, The Tri-Unity.

Triveni: Triple confluence of arteries in the chakra Agna.

Turya: One of the names for Samadhi.

Turyaga: The non-manifested. One of the seven bhumis of Knowledge.

Tyaga: Third anga of Raja-Yoga meaning renunciation, specially in all its manifested forms in order to contemplate only the Existence.

--- U ---

Udana: Energy executing its function in the cough; it rules the area

- Uddihiyana: . . . A nauli practiced through the muscular contraction of the epigastrium underneath the thorax. Contraction and relaxation of the abdomen. Bandha.
- Uddiyana-bandha: Also called Mrityu-matanga-kessari (the lion who tames the elephant of death). Contraction and relaxation of the abdomen at the height of the navel.
- Ujjayi: One of the nine basic methods of pranayama. It is called the Victorious.
- Unmani: One of the names for Samadhi.
- Upanishada: From the sanskrit UPA, near; NISHAD, seated, which would mean literally: Seated nearby, approximated, approximation. It is the metaphysical part of Revelation. A collection with the discourse of the Vedic Rishis, it is the source of the Jnana-Marga. There are one hundred and eight Upanishads, but not all of them were composed separately from the Vedas, but only those which some writers have mingled with the rituals and others with the part of the hymn. (samhita).
- Upanshu: Murmured Japa.
- Uyana: Energy executing its function in circulation.
- V ---
- Vaci-panidi: Verbal expression which a devout person pronounces in the presence of a buddha regarding the mental resolution that he has taken some years before, of becoming a buddha.
- Vachika: Pronounced japa.
- Vadi: King; one of the five musical notes of each one of the Tagas.
- Vagikarama: The tonics.
- Vahni-Bija: Lord of Fire.
- Vairocana-mudra; Attitude symbolizing the Mystical Union of Matter with Spirit. The attitude of Vaircocana, the Father of Yoga or Vajrasattva, the sixth Dhyani-Buddha.
- Vaisaka: Philosophy of the atomic individuality.

- Valisheshika:** Objective knowledge of things, seen differently in their existence, one separated from the other (descriptively). This system studies the Great Cause, through analysis as Greeks used to do.
- Vaisyas:** Caste of merchants, of sailors.
- Vaivarna:** Change of color, one of the eight accomplishments of Raja-Atmika-Bhakti-Yoga.
- Vajra-pani:** Mantram of the Boddhisattva Chakdor (God of Lightning): Aum Vajra Pani Hum (Salutation to Him who possesses the Dorge).
- Vamana:** Cleansing practiced by vomiting after having previously taken plenty of water until it reaches the throat, immediately after a meal.
- Van:** Tibetan measure of time equivalent to 180 years.
- Vanaprastha:** Period in which the man retires to a wood (or other solitary place) in order to study the Scriptures and devote himself to Meditation. State in the life of the hermit in which the wife follows her husband to the woods, but when the Adept glimpses the Light, familiar rules are no longer applied.
- Vandanam:** Fifth degree of Bhakti-Yoga consisting of reverence.
- Vang:** Magic character of Chakra Svadhistana.
- Vapradhama:** The Indestructible.
- Varada-Mudra:** Attitude for Charity.
- Varisara dhauti:** Interior cleansing consisting of filling the mouth with water (the liquid descends to the throat where it is compressed in order to maintain the reserve of water in this place), and then allowing it to descend very slowly to the stomach through exerting pressure in order to expel the liquid through the rectum.
- Varnas:** Letters which are inscribed in the petals of the chakras and which are like sacred words to be pronounced during meditation; the latter should be performed in accordance with the element

which is symbolized by an animal in the chakra and which is accompanied by a magic word.

Vasas: Cleansing made by vomiting a bandage that has previously been swallowed.

Vashita: The power to control elements and beings.

Vatasara-dhauti: Interior cleansing taking the air gently through the contracted mouth as if it were the beak of a bird.

Vaya: Air.

Vayu: Superior causal body.

Vayu-bija: Seed of the Wind, from the symbolism of chakra Manipura.

Vedas: Sacred Books of Tradition.

Vedanta: End of the Veda.

Vibhuti: Divine Glory.

Viccuddha: Chakra of Extreme Purity.

Vichara: Element of sublimation with reference to subtle existence.
Thinking faculty.

Vicharana: Reflection. One of the seven bhumis of Knowledge.

Vikalpa: Imagination.

Vikshiptata: State of dispersion. One of the Bhumis of Jnana-Yoga.

Vijana: Solitude. The own SELF (personal) in Yoga. Fifth anga of Raja-Yoga.

Vinibpanna-sammadhi: State attained by the Yoghi in the total Identification with the Supreme Being.

Viparitakarani-mudra: Inverted body, name which is given to the shirshsana.

Vira: Individuals with mental temperament.

Vishesha: That which belongs as its own to a well-defined substance in relation to another. Relation.

Vishnu: Preserver, because his protective power is manifested in the different Avatars or Messiahs, who assume the material form

as an archetype in each great period. Deity of Apes when it is represented above Garuda.

Vitarka: Element of sublimation when the purpose is a principle of material existence. Reasoning faculty.

Vitarka-mudra: Attitude of Vapradhana (the Undestructible), the Master of Secrets, the Supreme Entity for the Galupa Monks.

Vivhara: Thinking faculty.

Vivadi: Enemy, musical dissonant note of each one of the Ragas.

Vyana: Energy ruling the movements of the body, our vertical position, the muscles, the articulations and the spinal medulla.

Vyaparyaya: False knowledge, contrary notion of facts.

Vyutthana: He, who by himself, is able to suppress all disciplines and live without any restriction. Master who returns to life on Earth; even his Karma is not delimited; he is a "volunteer" who returns to this planet to help others, not with his example, which is not necessary, but through his teachings, because his lesson constitutes his message and it is really of secondary importance whether he lives or not according to the experience that he proposes and which he has already transcended a long time ago.

--- Y ---

Yajna: Ritual worship in Mantra-Yoga for which it is required: perfume, flowers, incense, amber, food, water to wash the feet and to sprinkle, and honey to worship the Guru, as well as water for the ornaments, attributes (light, clothes, etc), for the ceremonials 13th degree of Mantra-Yoga.

Yama: Abstinenances. It should not be confused with the God of Death of the Vedas. First basic element of Yoga. Sincerity, continence, abstention from theft or the mere wish of possession. Control; mastership.

Yami: One who practices the asanas.

- Yamina: Woman who practices yoga.
- Yang: Magic character from the symbolism of chakra Anahata, inscribed on a black antelope.
- Yantra-Yoga: Path of meditation over symbols.
- Yashaswini: Nervous impulse of the left ear.
- Yentram-Yoga: Yoga of Universal Symbolism.
- Yetzirah: Among Hebrews, the yetzirahtic world is the one originating the changes in form.
- Yoga: Identification. Union. Universal Identification. It is neither a form of Psychology, nor of Philosophy, nor is it a Religion, it is a vital science, a system of improvement of existence leading to Wisdom. It proceeds from YUG: Unite and GHAN: ending. It is a standard of life.
- Yoga-arudha: Living is the state of union and identification without any desires or proud ambition; the state of serenity in a Universal Consciousness.
- Yoga-mudra: Attitude for meditation. The position of Dhyana or mudra of Concentration.
- Yoghi: He who has attained the state of yoga. He who has fully realized.
- Yoghina: Woman who has attained the state of yoga.
- Yoghi-rudha: Adept of Yoga who lives according to the method and has no desires.
- Yoghism: A work of spiritual perfection. Unity. System which, expresses the totality and excludes canalizations and incomplete concepts. Situates the rules of life in a synthesis which includes the realization of Initiatic states. Concrete form of study for the control of physical and psychological disturbances. Yoga given as a doctrine. The title of Yoghism, the ism in this work is understood as an additional ca.

a basis for teaching the YUG under the form of doctrine, but it is not a new school of thought, always the same. The Path This Traditional Initiation demands, nevertheless, to follow a road. Yoghism describes the state of consciousness and the evolution of the author, who has rapidly travelled the esoteric cross-roads, the main points of which he annotates here.

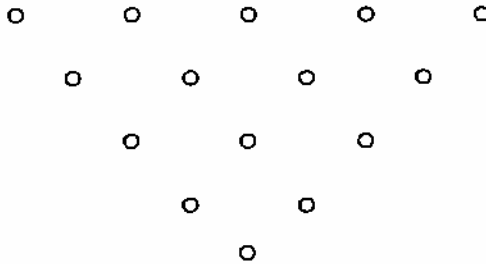
Yoni: Feminine sexual organs. Heart of Muladhara.

Yoni-mudra: Gesture of the vulva.

Yug: Eternal contemplation, Universal Consciousness, to Join, Fusion with Infinite Greatness, Cosmic Union, Identification.

Yuga of the Devas: Measure of time equivalent to 12,000 Chaitin-Yugas of 52,560,000,000 years.

Yukta: United.



E A S T E R N B O O K S

Bhagavad Gita	Shandilya Upanishads
Vedas	Yoga Pradipa
Charaka	Yoga Dipaka
Mahabharata	Vishva Kosha
Vinaya-Pitaka	Yoghi Yajnavalkya Sam-hita
Suta-Nipata	Akshi Upanishads
Susruta	Shat Chakra Nirupana
Pentsa	Panchaka
Pun-Tsaon-Kang-Mu	Brahma Vidya Upanishads
Anubhava Prakasha	Pashupata Brahma Upanishads
Dharshana Upanishads	Trishikhi Bramana Upanishads
Pavana Vijasyasvarodaya	Mandala Brahmana Upanishads
Kalyana	Amrita Nada Upanishads
Varsha Upanishads	Amrita Bindu Upanishads
Yogabija Upanishads	Saiva-Agamas
Paduka	Tattvarthadhigama Sutra
Yoga Dharshana	Tejo Bindu Upanishads
Hamsa Upanishads	Kshurita Upanishads
Yajnavalkya	Dyana Bindu Upanishads
Nada Bindu Upanishads	Yoga Tapna Upanishads
Yoga-Shastra	Yoga Shika Upanishads
Yoga Sara	Sri. Jabala Upanishads
Maha Vakya Upanishads	Sabdapramana
Vishnu Purana	Saiva Siddhanta Sastras
Gheranda Samhita	Sutasangaha
Advaya Taraka Upanishads	Tchandog
Shiva Samhita	Koran
Jnanasankalini	
Goraksha Samhita	

Goraksha-Shataka
 Leyes del Manú
 Vanya-Valka
 Kularbaya-Tantra
 Wyaya-Yoga-Vasishta
 Mantra-Shastra
 Katha Upanishads
 Mundaka Upanishads
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 Meng Tzeu
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¹Perfect Yoghi. He who has devoted himself completely to the doctrine. After having obtained perfection, the student will leave his Guru and live isolated in the SADHANA (spiritual practices).

²Aspirant. He who undertakes the practice of Yoga (asanas, meditations, concentrations, purification, etc.). He is the CHELLAH. In other words, the disciple, until the day he becomes a SIDDHA.

³EKAGRATA means concentration. Literally, it means one-pointedness of thought; the unification of the spirit in one direction. This state of ecstasy is obtained by closing the eyes and directing them inwardly towards BHRIJUTE (point in between the eyebrow) while practicing a special asana.

⁴Refer to Mysticism in the XX Century, which forms part of the series of the Great Messages. A Yoghi has no definite religion; he may visualize the Christ in his concentrations or belong to the Mohammedan religion, but once he experiences certain states of SADHANA during his yoghic process, he liberates himself from all sectarian limitations and becomes ONE with ALL.

⁵Dr. de la Ferriere has stated: "All opinions should be considered as long as they are sincere...but, are they sincere?"

⁶In the Bible for Christians (Matthew XIX-19).

⁷In the Koran for Mohammedans.

⁸In the Bhagavad-Gita for Hindus (Brahmanists).

⁹"Hymns of the Blessed" (Chant to God). It is the popular Bible for the Hindus, composed in the VII Century B.C. or perhaps before. The "Celestial Chant" as it is sometimes termed, consists of a dialogue between Krishna and his disciple Arjuna. This poem is taken from the Mahabharata, (written after the Upanishads). It contains 18 chapters, each one constituting a way of realization; these may also be considered as initiatic keys.

¹⁰MANTRAM. Sacred words which are chanted in special vibrations in order to provoke supramental effects. They constitute a special type of prayer studied from the point of view of modulation in order to produce exceptional tonalities on the astral plane.

¹¹The real origin of Yoga is lost in remote time. Patanjali was simply the first compiler of the rules, establishing practical methods for the general public and no more.

¹²"Catholics do not fully realize that Sanata-Dharma is the natural way (verily, the adequate one), which leads to Christ" (W. Wallace S.J.).

¹³Founded in 1769 in Leipzig. Refer to The Black Book of Freemasonry, by Dr. S.R. de la Ferriere.

¹⁴The title of Sapthenat Pancah in the seventh degree of this Order is an indication that the Rite has a somewhat initiatic foundation. 'At any rate, there must be a store of such data in the archives of Ancient Tradition, but the need for recruiting new Lodge members has produced a general degeneration. Yet some people, being conscious or not of the role they play, have been enrolled to maintain aloft the flame of Truth.

¹⁵In Hindu tradition the main plexes (neuro-fluidic centers), which are known as the seven primordial chakras, are symbolized by a lotus flower; each one is represented by a flower with a different number of petals; four for Muladhara and ending with the lotus, of the one thousand petals, of Sahasrara Padma.

¹⁶Vishnu has manifested himself on Earth, incarnating

through the ages in a fish, in a tortoise, a pig, a dwarf, in Narashinga, in Parasuvanu, in Rama, in Krishna, in Buddha and in his expected tenth incarnation as the Kalki Avatar (tenth Avatar or Messiah), understood as the second return of Christ or the Maitreya of Buddhism.

¹⁷ Bodhisatta, in Pali (bodhi: wisdom, satta: devout), means disciple for Enlightenment. The bodhisattic ideal is exclusively buddhist, but a bodhisatta (and then it is preferable to use the Sanskrit term bodhisattva) must not necessarily be a Buddhist. The Bodhisattvic ideal is synthesized in three periods: Mano-Panidhi (mental resolution made by a devout person, in presence of an omniscient, to become a buddha in the future); Vaci-Panidhi (verbal expression given by a devout person, in presence of a Buddha, regarding his mental resolution taken some years before); and Kaya-Panidhi (singular demonstration by a devout person who cannot restrain from demonstrating his devotional zeal through an exemplary act).

¹⁸ ASHRAM derives from a term meaning: place where a Wiseman lives. This place and the way of life therein constitute the ashram, which is often the residence of a Guru around whom his chellahs live. An ashram can be the small home of a yoghi, a lonely hut or else a building consisting of a temple, a study hall, dormitories, etc., to shelter a community of idealists living in spiritual practice (thalansterian life).

¹⁹ Guerrua is an ochre color (saffron) made from a stone serving to dye the cloth for the Sannyasins. The piece of

linen which the Sannyasin wears is also called guerrua and is the symbol of abnegation, which in the East is respected as something sacred. This dress, reduced to its simplest form, is the emblem of holiness.

20 There is, evidently, a multitude of divisions within Humanity: atheists, materialists, positivists, pragmatists, relativists, spiritualists and even spiritists; but, to simplify, I mention only the two great currents of human thought.



²¹Some Christian sects and Catholic orders follow especially the natural regimen, but it seems that these precepts have been forgotten, except by those who practice strictly the teachings of Christ, like the Essenes, Mandaeans, Catharists, Templars, etc.

The same references may be cited about other religions, but as my book is specially presented to the West and perhaps, in particular to the Christian world, I have found in the Bible the best support.

²² NECROPHAGE: carrion-eater. To be necrophage is to nourish oneself with products from Ox, Pork, Calf, Deer as well as Fowl and fish, all of which are actually dead animals. Besides the toxins (such as purine, malvine, strychnine, etc.) generally contained in animal flesh, it is also known that certain germs invade the tissues as soon as life is gone from them and this adds to the poisoning of such products and is the cause of many illnesses and premature deaths.

²³Astrology demonstrates this point in wonderful symbolism. Each one of the signs of the Zodiac exercises an influence on a part of the human body determining, according to the aspects, the weaknesses and even the predispositions for diseases. The sign of the Bull is known as the ruler of the throat, of the voice; the sign of the Scorpion rules the genital organs and everything related with sex. As the sign of the

Bull is placed in the Zodiac exactly opposite to the sign of the Scorpion, an immediate relation may be seen, moreover, astrological tradition demands that opposites be taken always into consideration for symbolism. Jesus of Nazareth had most of his planets in the sign of the Fish in his natal chart and he came as the manifestation of the Christian Era, the Piscean Age. Upon his birth, when the Sun, in the equinoctial precession, was at 0 degrees of the Fish (Pisces Constellation), it was exactly opposite to the sign of the Virgin (180°). It is said he was born of a Virgin.

²⁴ Albert the Great died on the year 1280, after having been Bishop of Ratisbone. He wrote numerous works on alchemy, magic, and astrology. He initiated Thomas of Aquinas and willed to him his famous works on alchemy.

Thomas of Aquinas (1225—1274) also called the Angelical Doctor is the typical theologian; nevertheless he wrote as much as he could on hermetic philosophy which is the basic knowledge of Yoga.

²⁵ Robert Bridges, author of Will of Beauty, narrates the decision of St. Thomas not to write anymore after his experiences of lengthy ecstasies. (It is the same principle as that of all perfect yogis who do not wish to write anymore after having experienced the great ecstasies.)

26 It is well-known that hysteria is a typical feminine disease. This neuro-sexual disorder has never been verified in males. Berheim, Broca, Querineau and other professors in the Hospital of the Salpetriere in Paris and in other great hospitals have explained this matter widely and, therefore, I prefer not to analyze the problem.

27 Theresa Neumann is a good example in our modern times.

28The fine work of which a religious authority has said: "I am not authorized, I am not worthy to write an introduction to such a book; I have not reached the point of such wisdom; furthermore, I am a thousand miles distant from it, but I am following it. . . . "

(Letter of the Rev. Superior Alexander Whyte, D.D.Ll.D.)

29This name was always a mystery; approximately 3,000 books exist under this signature and it refers surely to a community, laboring under the same pseudonym. It has often been said that three initiatic colleges cooperated in this work (TRI means three and MEGISTO, mastership: the three Schools of Wisdom in Egypt, Greece and the Hebrew Traditions). Also the Three Wise Kings might have been the symbol of three kingdoms, or, furthermore, of the three great Sciences (Magic, Astrology, Alchemy) which were veiled under these three persons.

30See my book, Revealed Mysteries, wherein I analyze at length the possible translations of this mysterious prose.

31Tao, meaning literally Path, should be understood in the sense of Initiatic Road. Taoism, is, today, a religion existing since Lao-Tsu presented his teachings in the only treatise written by him: Tao-Te-Ching, book of the Path and the Right Line. In reality there are no "Taoists" but only sympathizers of Taoism.

Lao-Tsu had only two disciples, who in turn made 10 new ones. Lao-Tsu disappeared one day in his inaccessible retreat in Tibet and is now venerated all over China. One who follows his teachings exactly is not a member of the "Taoistic" religion but is an Initiate and he will be isolated in contemplation of the high spheres because he has found the PATH, the LIGHT and the TRUTH.

³²This name Hermes (in Latin: Mercurius) has become a synonym for "secret". The hermetic sciences hide the secret, esoteric tradition. To close hermetically means: closed for all who have no "key", no "word" or formula to open. . . .

³³Besides, there is in the Creed the following passage: ". . . I believe in the Holy Catholic Church, in the communion of the saints, in the forgiveness of sins, in the resurrection of the flesh, etc. . . ." No matter how this phrase is interpreted, we deduce that the body of flesh must resurrect today or later, and we must accept the theory that nothing is lost, that complete destruction is impossible; things are divided, transformed, but they cannot be completely destroyed, nor can they be made to disappear forever, this is not within the realm of possibilities in our world.

³⁴As well as in the ancient manuscript of Saint Catherine's Monastery (Mount Sinai). The Hebrew texts, for example, do not mention the Nativity from a Virgin but simply from a girl (Isaias VII-14). Moreover, history states that Plato, Alexander the Great, Aesculapius, Pythagoras, Simon Magus, Appolonio of Thyana, etc. were also born of virgins. . . .

³⁵Those who do not see the Supreme Presence are poor insensates: Benedictus Dominus Deus Noster, Qui Dedit Nobis Signum. . . . Yes, Blessed be the Lord our God who has given us a Signal.

³⁶Published by Paul Poschinger, MsD., PsD., psychologist and metaphysician (Sidney).

³⁷As in the Mass, the kind of smoke should be chosen according to the day, which in turn obeys a planetary aspect (Monday, day of the Moon; Tuesday, day of Mars, God of War; Wednesday, day of Mercury; Thursday, day of Jupiter; Friday, day of Venus; Saturday, day of Saturn; Sunday, day of the Sun). Generally, the churches burn incense, after an ancient Hebrew tradition, only on the Sabbath (because incense corresponds to Saturn, that is, it should be burnt only on Saturday). Some primitive rite churches burnt myrrha (the vibrations of which were assigned to the Sun, in relation to Sunday). We know that in the theurgic

ceremony the candles represented the element fire, the relics (bones or the Bible) represented earth, the resins (wood, powder, and other products for incense) are the symbol of air, and the element water corresponds to the liquid that is used in the Mass, whether it be wine, consecrated water, etc. These, then, are the four indispensable elements for cosmic contact used in the same way that the Initiates of ancient tribes used plants on the day of their own initiatic ceremonies.

³⁸They are axes-cylinders, given this name in the neurons when the apophyses are larger than the rest.

³⁹The neuron, which can have a variety of forms and volumes, consists of a nucleus which is surrounded by a certain mass of protoplasm constituting the cellular body in addition to one or several tender protoplasmic apophyses inside the cell-body.

⁴⁰Union between the neurons. The simplest form of synapses is constituted by the division at the end of the axon, but others are mixed with dendrites from other neurons and sometimes with branches of collaterals from other cells.

⁴¹Ersatz: substitute.

42Among others: Lotze: Medizinische Psychologie.
Fechner: Elemente der Psycho-physik. Elbinghause:
Grundzüge der Psychologie. Sir M. Foster: Text-Book
of Physiology. J. Loeb: Comparative Physiology of the
Brain and Psychology. G.F. Stout: Analytic Psychology.
J. Ward: Naturalism and Agnosticism. A.E. Taylor:
Elements of Metaphysics, etc.

43In Timaios, Phaidon, Phaidros, and in VII book of
Politeia.

44The thesis of tripartition of the human being
does win my favor: Man is given a physical body (soma),
a vital body or soul (psyche) and a spiritual body (pneuma).
As Saint Paul says: "Man is sowed psychicon and will
resurrect pneumaticon".

45Not to be mistaken with "magician" (in French:
magicien), who is a kind of juggler, an illusionist,
showing tricks. The Magician is a complete wiseman
who performs Magic (from Magistere) or Mastery.

46
700,000 volumes of the library of Alexandria
perished in Caesar's time. A new collection was
destroyed during the reign of Omar. The sack of
Alesia destroyed all the Wisdom of the Druidic Colleges:
200,000 works. The burning of Byzantium by the icon-
oclasts has to be added; also, the 30 libraries of Rome,

destroyed in the pillage by Alaric. In the Middle Ages all the books on occultism served to light the bonfires. Thus disappeared the whole knowledge of Antiquity: Astrology, Magic, Alchemy, Philosophy, Natural Science, etc.

⁴⁷It is well-known that the tenth letter of the Hebrew alphabet, Yod, is the equivalent of I, J, Y. The inscription on the cross of Jesus of Nazareth, INRI, was translated as Jesus Nazareth Rex Ieudi, Jesus Nazarenus Rex Judaeorum, or I come from Judaea, I have passed through Nazareth, led by Raphael, and I belong to the tribe of Judah. The Jesuitic formula translates it as Justum Negare Reges Impios (Wicked Kings deny the Just man). The Rosacrucians prefer: Igne Natura Renovatur Integra (all nature is renewed by Fire). Theosophists interpret it as In Nobis Regnat Iesuce (Jesus Reigns in Us). Hebrews translate it in the physical emblem: Iammim Nour Rouahh Iabescheh (Water, Fire, Air, Earth). Hanahpu, the God Heroe in the Popol Vuh, "the Mayan Bible", was called in Spanish Jefe Niffo Rey de la Justicia (Child Chief King of Justice). The Great Masters, accustomed to giving signs that describe their missions, inscribe in their names the aforesaid four letters in equilibrium. Thus this is the key, or the "name", which the Son of Man (Christ the King upon his return) will carry

hidden in his name (see Revelations III-12).

The four elements, the four fixed signs of the Zodiac, the four symbols of the Sphynx, the four evangelists, the four great races, with their four kinds of writing, etc., and also the words: INRI, IEVE, DEUS, ADAM, HEVA, AZOT, TARO (TORA, ORAT, RATO, ATOR, ATHOR, etc.) are the best keys for realization.

⁴⁸According to the Manual of Freemasonry, the definition of Masonry is: "a philanthropic, philosophic and progressive institution having as its object the exercise of beneficence, the study of universal morals, sciences and arts, as well as the practice of all virtues".

⁴⁹Period of the Hindu astrological life, 108 has always been a mystical number; it is the number of the virtues among the orientals, the number of beads in Buddhist rosaries, the number of branches in the Zodiac, etc.

⁵⁰The number of days in human gestation is 270. It must also be noted that 12 months of the year are symbolized 3 plus 4 plus 5 equals 12, and that the triangle 3-4-5 is characteristic of the progression between the two columns of freemasonry.

⁵¹Generally called by the Egyptians: HU-HI or EOOHU.

⁵² 1 plus 2 plus 3 plus 4 plus 5 plus 6 plus
7 plus 8 plus 9 plus 10 plus 11 plus 12 equals 78,
which is the equivalent of 3 times 26. It must be
remembered that 78 is the constituent number of the
Light in Guametry (a very fine symbol for Osiris).
Its secret value is 3081 and it is related to 111,
the number of divine Trinity in its essential statism:
Father-Mother-Son at the border between the non-Manifested
and the Manifested.

⁵³Phrenology has been attacked by those who doubt the correlation between physical appearance and character. For example, it has been noted that American gangsterism produced individuals such as the so-called "Baby Face", who gave much trouble to the police in spite of his almost angelic looks. However, this sharp criticism against empiric phrenology in no way affects scientific phrenology which is connected with Astrology, Anatomy, Therapeutics, etc.

⁵⁴Puyfontaine made a galvanometer in 1876 in order to verify the fluid of the will.

⁵⁵Acupuncture has been practiced by the Chinese from remotest time, and even at present, demonstrations are made with an excellent curative method. Based entirely on the theory of polarities (Yin and Yang, translated by the Japanese as Yo and In) the doctor introduces golden or silver needles (the metal is chosen according to the case) into some sensitive part of the body in order to cure other parts (law of biocorrespondences). A cold, for example, is cured by puncturing with a silver needle under the nail of the big toe, etc.

⁵⁶The head corresponds to the RAM; the neck to the BULL; the shoulders and upper chest to the TWINS; the chest and stomach to the CRAB; the heart and back to the LION; the intestines to the VIRGIN; the kidneys to the SCALES; the genitals to the SCORPION; thighs and buttocks to the CENTAUR; knees and nerves to the GOAT; calves

(varicose veins) to the WATER BEARER; feet to the FISH.

⁵⁷These neologisms introduced by the MAESTRE may be interpreted by reference to the temperamental reality which they describe.

⁵⁸Book dedicated to Princess Elizabeth of Pfalz after a long exchange of correspondence of Descartes with her, beginning in 1642. Princess of Philosophy mostly deals with the relation of soul to body, and of the senses to understanding. In 1646, Descartes was introduced to Queen Christina of Sweden, for whom he wrote a treatise on psychology, The Passion of the Soul, which was his last work. He died in Stockholm in February 1650, due to a pulmonary seizure.

⁵⁹See the esoteric explanation in Message II of the series of Great Messages entitled: The Initiatic Centers, chapter on The Great Arcane, referring to Exodus chapter IV, verses 3 and 4.

⁶⁰From the viewpoint of the authority of Hinduism, the AGAMAS and the Vedas are regarded as the sole true teaching, all Scriptures being derived from them. The SAIVA-AGAMAS is the revelation of the Perfect God. The Vedas contain general teaching, but the Agamas constitute the special ones, revealing the essence of truth in the Vedas and in the Vedanta; thus, only the Agamas have been considered as siddharta, while the other books are purvapaksha. Whereas the Vedas preach the cult of fire (Agni), the Agamas, on the other hand, mention the cult

in temples as a most important ritual in the external dogma. However, the modern Agamas cannot be included in the Scriptures (understood as the Ancient Sacred Texts) because they are compilations which have been added to the original text over a period of time, especially in the XII Century, as no traces thereof are found in the Upanishads, nor do the references in the Vedas prove that they recognize these same Agamas. These Agamas may have been compiled later, after the Upanishads, by some sects of Brahmanism, after the decline of Buddhism. For instance, the allusions to the castes, and particularly to "untouchability", which are found in modern Agamas are opposed to the spirit of Saiva-Siddhanta. Likewise, the notes that were added by latter authors issue from the rules of the social order of the Saivites.

⁶¹Jainism is the great religion of India preached by Tirthankaras. The great rule of this teaching is based on the famous AHIMSA, prescribing above all not to injure, compassion, non-aggression, and non-violence, in every case. The Great Acharya (Pontiff) notified all people in the Tattvarthadhigama Sutra, chapter VII, that they must stop to think before an action and always repeat the five sensations that are required to observe every moment the vow of AHIMSA:

1. Vaggupti, abstention from talking, that is, talk only when needed and always tell the truth with sweet words.
2. Manogupti, preservation of the mind, its control in order to prevent it from wandering.

3. Irya, the care about where and how to walk, stepping carefully in order not to injure animals or things under the feet.
4. Adana-niksepana-samiti, the care taken in lifting or placing anything on the ground in order to avoid crushing any little animal.
5. Alokita-pana-bhojan, the permanent vigilance over what is eaten or drunk in order to absorb pure things and to avoid the possibility of killing living animals.

These are the rules designed for harmonious living, according to Jainism. Although this doctrine has a dualistic substantialism (admitting two quite different substances: spirit and matter), it is not an atheistic religion, because it admits the conception of God and the transmigration of spirits.

⁶²In 1805 he had opted for a chair in philosophy in Gottingen; in 1809 he was Kant's successor in Konigsberg and in 1833 returned to Gottingen, where he stayed till his death in 1841. His works were published in 12 volumes by his disciple Hartenstein.

⁶³A weight of 42.65 kilograms, falling one centimeter, has sufficient energetic force to raise the temperature of 1 gram of water by 1 degree Centigrade. The latter unit of heat is the calorie. In the combustion of coal, which is considered pure carbon, the heat can raise by 1 degree Centigrade the Temperature of a mass of water about 8,000 times larger than that of the coal, or it

can elevate by 1 degree Fahrenheit the temperature of a mass of water about 14,000 times larger than that of the coal.

⁶⁴To realize is a term in Initiatic psychology which means to understand a truth by expansion of consciousness, by an association of ideas or through the shock of an experience.

⁶⁵See the works of Figuier, Hoefer, Zozime Panopolitain, who may be the first author with his manuscript The Sacred Art of Making Gold and Silver; Maria, the Prophetess, Synesius, Arist, and finally, Geber, who begins the period of alchemic literature (Alchimia Geberi, Liber Investigationis Magisterii, Summa de Perfeccionibus del Magisterio, etc.). Morien, Calid and Artiphius may also be included among the prolific authors, and then comes Albert the Great, divulger of this science and author of numerous works, the most important of which are De Alchimia, and Philosophorum Lapis; he was Bishop of Regensburg and the master of Saint Thomas of Aquinas, who was generally known as theologian and "Doctor Angelicus" of the Roman Church; however, he was a famous astrologer and alchemist, whose works in this branch were De Esse et Essentia Mineralium, Liber Lilli Benedicti, Secreta Alchimiae Magna, Tractatus Alchimiae. We must cite Roger Bacon (Opus Majus, Speculum Secretum, etc.) Arnaud de Villeneuve, Raymund Lulio, Pierre Le Bon, Richard the English, George Ripley, J. de

Rupesscissa, the famous Nicolas Flamel, Count Bernard, Thomas Norton, Isaac Hollandais, and Basil Valentin, who has left precious information in his 12 Keys to Philosophy, Ultimum Testamentum, and The Scourge of Philosophers. Then came Paracelsus who wrote numerous works on magic as well as medicine and alchemy. We cite also Denis Zachaire, Blaise de Vigenere, Gaston Claveus, Nicolas Bernaud, whose treatises are of secondary importance. Theobald de Hogheland, Jean Dee, Michel Scotus, Sendivogius, Joachim Becher, Olaus Borrichius, Planiscampy, Commandant D'Espagnet, Helvetius, Irenee el Filatletus, Author of one of the best treatises on alchemy: Introitus Apertus ad Occlusum Regis Palatium.

This is, evidently, no more than a glimpse of names; the alchemists are numerous in all times and there would be a considerable list to present, even passing over such celebrities as Van Helmont Thales, Marcelin Berthelot, as well as modern occultists as Eliphas Levi, Barlet, Papus, Albert Poisson, F. Jollivet, Castelot, etc. ...

A complete information on the subject may be obtained from the following works: Albineus, Gynicuem Chemicum, Salomon, (Library of chemical philosophers) Museum Hermeticum (containing 22 treatises), Theatrum Chemicum (6 volumes containing 138 treatises), Magnet: Bibliotheca Chemica (reproducing 130 treatises, the majority of which are very scarce.

⁶⁶Son of Jewish-German parents, born in Ulm, Wurtemberg, in 1879; he studied in Munich, Milan, and Zurich. As an engineer in a Swiss firm from 1902-1909, he started to elaborate his own theories, though it was after this period that he became famous with The Special Theory of Relativity, Inertia of the Energy, Theory of the Brownian Movement, The Law of Quantum in the Emission and in the Absorption of Light. Later: Theory of the Specific Heat of Solid Bodies and then began with the fundamental ideas on General Theory of Relativity. Read for documentation: Einstein's Theories of Relativity and Gravitation (Bird, J. Malcolm); Ueber die Transformation der homogenen differentialausdrucke Sweiter Grades (Cristoffel); Relativity, the Electron Theory and Gravitation (Cunningham), Report on the Relativity Theory of Gravitation (Eddington), The Foundation of Einsten's Theory of Gravitation (Freundlich), etc.

⁶⁷The Theory of Relativity (Carmichael); The General Principle of Relativity (Carr, H. Wildon); The Principle of Relativity (Cunningham E.); Space, Time and Gravitation (Eddington, A.S.); Disquisiciones generales circa superficies curvas (Gauss, K.F.); Le regne de la relativite (Vicomte Haldane); Das Relativitat sprinzip (Lorentz); Methodes de calcul differentiel absolu et leurs applications (Ricci, G. et Levi-Civita) The Principle of Relativity (Saha, M.N. and Bose, S.N. University of Calcutta); Space and Time in Contemporary Physics (Schlick, M.); The Theory of Relativity (Silverstein); Easy Lessons in Einstein (Slosson, Edwin E.); Raum, Zeit, Materie (Weyl, H.); The Space-Time Manifold

of Relativity (E.B. Wilson and G.N. Lewis); On Einstein's Theory of Gravitation (H.A. Lorentz); Space, Time and Gravitation (W. de Sitter); Discussion on the Theory of Relativity (M.N. Roy); The Displacement of Spectrum Lines and the Equivalence Hypothesis (W.G. Duffield); The Mathematical Theory of Electricity and Magnetism (J.H. Jeans); The Electron Theory of Matter (Richardson).

$$68 \quad x = B(x' + ut')$$

$$y = y'$$

$$z = z'$$

$$t = B(t' + \frac{ux'}{c^2})$$

Reference to the principle of relativity (resumed).

⁶⁹Obtain documentation in An Introduction to the Theory of Relativity by L. Bolton M.A.

⁷⁰See also Das Weltbild der Relativitätstheorie.

⁷¹See also Untersuchungen Über die Entwicklungs-Gesetze and the works by Bronn.

⁷²Gregorovius Histoire de Rome au Moyen-Age, book III, Chapter II.

⁷³Albert the Great, Bishop of Regensburg, teacher of Saint Thomas of Aquinas; the former is well-known for his numerous works on magic.

⁷⁴George Ivanovich Gufdjieff, prophet, performer of magic and spiritual leader of millions of adepts. Lived in Lhasa in the beginning of this Century under the title of Tzannyis Khan-Po at the side of the Dalai-Lama during the flight to Mongolia.

From 1930 his headquarters were in New York, he started to form groups in Moscow during the revolution; in 1920 he was in Berlin, London, etc... Author of The Herald of a Coming Good, he explained that he abandoned spiritism, occultism, theosophy and all "tent performances" for the perfection of Psychopatism.

⁷⁵When studied carefully, Herbart's two works are really treatises of psychology. Psychologie als Wissenschaft, Neugegründet auf Erfahrung, Metaphysik und Mathematik (which was never translated).

⁷⁶Above all, since the Colleges of Initiation of the Universal Great Brotherhood have opened their doors to the great public, The Mission of the Order of Aquarius is the public organization of the August Universal Great Brotherhood and works in fact in more than 30 countries; Sanctuaries have not only been established, but some of them have been rebuilt on the same places as the Initiatic Temples of antiquity and on the magnetic spots on the globe. The members of the Order may be found in diverse organizations helping to correctly channel the work of different associations which are said to be initiatic or esoteric.

⁷⁷The Egyptian priests had three manners of expressing their thoughts. Heraclitus defines them as follows: "the apparent, the significant, and the occult."

⁷⁸The original text "Beraeshith bara Aelohim aeth ha-shamaim w'aeth ha-aretz" should be translated as: At first, in principle, HE created AEIohim (HE caused to be, He brought forth in principle. He-the-God, the Being of beings) the self-sameness-of-heavens and the self-sameness-of-earth.

⁷⁹Beauzee counts 20 but Harris only 12.

⁸⁰How interesting it would be to translate the documents that were found in Knossos, Crete, which are written in an unknown tongue.

⁸¹The Bereashith is composed of 12 Parshiots (great sections), 43 Sedarims (the Orders), and it includes 1534 verses, 20,713 words, and 78,100 letters.

⁸²The interpolation of I by HE, which is found in Hebrew Tradition, is due to mystic reasons which have led the Rabbis to think that the third person prevails as the basis of the sacred name that is given to the deity.

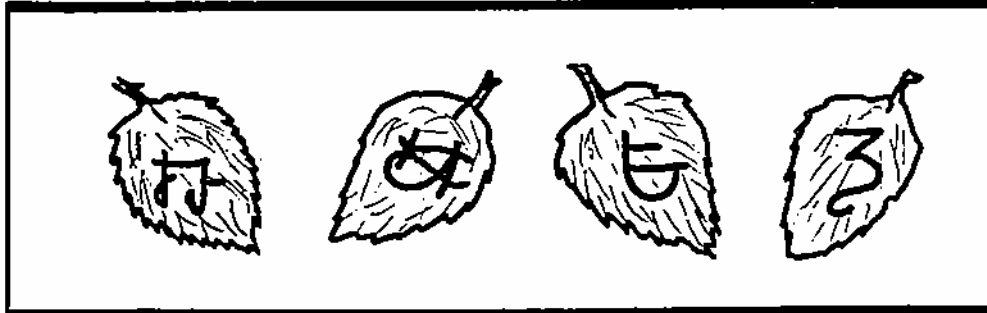
⁸³The number XXII is written in Adamic letters: KA-ba, and by adding to this word the syllable La (the mysterious Lameth!) which means potency, we obtain thus: the potency of the 22, the true ancient Kabala, which is mentioned by Saint Paul in his first Epistle to the Corinthians, chapter I, verses 7, 8, and 9. The Archeometer likewise is built on these 22 letters: it is represented by 3 centers (constitutive power) with XIX distributive powers (12 involutive, or zodiacal, and 7 evolute, or planetary).

⁸⁴The Sanskrit word yogi has sometimes been written in Spanish with an intermediate "u": yogui. When it is written with an intermediate "h": "yoghi", it implies a meaning in high Esotericism in addition to the fact that it preserves its original sound.

⁸⁵In modern Hebrew the signs have been complemented in order to facilitate their reading, but they have lost thereby their real meaning. They are the signs (masshores) which are to be found beside the original characters: for long vowels, Kametz (ֿ), Tzere (ֿ), Chirek (ֿ), Cholem (ֿ); and for short (brief) vowels, Patach (ֿ), Segol (ֿ), Kibbutz (ֿ), and Kametz-Chatoph (ֿ).

⁸⁶See Message II, The Initiatic Centers and Message III, The Revealed Mysteries, as well as various articles on Atlantis (The New York Press, 1949; "Reader's Digest"; "The Guardian", Australia, etc.)

⁸⁷See Message V, Mysticism in the XX Century. On the western border of China and Mongolia, in the garden of Kounboum Monastery the leaves of a sacred tree show designs in a different green from the leaves. These offer a particular alphabet that can be interpreted only by the Lamas of this sanctuary. In the adjoining figure some examples of these natural letters may be seen, the last of which coincides with the above mentioned Atlantean character:



F I G U R E 1 3

⁸⁸Solar and Solar-Lunar; lunar alphabets contain 28 letters; horary-zodiacal, 24 letters; zodiacal-monthly, 30 letters, and decanal, 36 letters.

⁸⁹Present day national Chinese (kuo-yü) has 409 sounds mixed with the 64 original syllables. Extremely subtle combinations of the language result in numberless intonations. K'ang-Hsi dictionary has 40,000 characters; these seem to reach 84,000 different characters. Originally the Chinese expressed themselves with only 200 words which originated from the accent variations of the 8 kouas.

⁹⁰The Secret Value of a number is obtained by the formula: $N \left(\frac{N+1}{2} \right)$. In fact, it is the real sum of a number, consisting of a visible and an occult part. This should not be mistaken for the esoteric values corresponding to the 22 polygons which can be traced inside the circle, nor with the 22 Hebrew letters. There are also Secret Values of second order (S.V. 2) as for example, 3 becomes 10 and 5 becomes 35, etc.

⁹¹Purusha, the Divinity, produced the brahmans from its head, the khshatriyas (soldiers, warriors) from its chest, the vaisya (merchants, sailors) from its thighs, the sudras (farmers) from its feet. These castes are not simply the titles of four tribes; their significance is more profound.

⁹²In 1869 Mendeleef, a Russian chemist, invented a system of classification for atomic structures. He was the first scientist to point out the similarities among elements, listing them according to their atomic properties. Mendeleef's table is a classification based on atomic weight and chemical nature.

⁹³The Chatin-Yuga is the period which includes the four yugas: Satya-Yuga (1,752,000 years), the Tetra-Yuga (1,314,000 years), Dwapra-Yuga (876,000 years), and Kali-Yuga (438,000 years).

The period of 64,800 years of a Manvantara is very important, since it includes the characteristic fractions of the four Yugas:

4/10 of Satya-Yuga or 25,920 years (it should be noted that an individual breathes 18 times per minute, in other words, 25,920 times in 24 hours).

3/10 of Tetra Yuga, equal to 19,440 years.

2/10 of Dwapra-Yuga, that is, 12,960 years, and

1/10 of Kali-Yuga, equal to 6,480 years or 64,800 in all, which is the symbolical number of breathings which occurred between the death of Christ and his resurrection (his chest expanded 6,480 times between the hour of his crucifixion and that of his death!)

⁹⁴Which should not be mistaken for the Sun's direct movement (always apparent) through the signs of the Zodiac, at the rate of one sign per month, nor with the round of the Zodiac each year, thus returning each 365 days to the same sign for 30 days.

⁹⁵It is to be noted that the author of this work has these four letters in his name in perfect equilibrium, symbolizing his Mission to unite Science and Religion: Serge RaYNaud de la FerRIere. "Him who overcometh shall be clothed with white

raiment", from Revelation III, verse 5, announcing the return of Christ. What follows in the text is in close relation to the 24 semi-zodiacal signs mentioned in the Bible (the 24 thrones mentioned in Revelation Chapter IV, verse 4) symbolized by the 24 old men in white robes. The 7 chakras or characteristic septenary (verse 5) as well as the four sacred words which correspond to the four fixed signs of the Zodiac mentioned in verse 7, chapter IV in Revelation. The emblem of the Mission of the Order of Aquarius (public vehicle of the UNIVERSAL GREAT BROTHERHOOD) is a cross bearing the words To Know, To Will, To Dare, To Keep Silent, which has for its astronomical symbols the 4 animals of Revelation (the four fixed signs) which symbolize the 4 alchemical elements, the four magic principles, etc....

⁹⁶Yoga-arudha means: riding in the state of union and identification without desires or proud ambition; it is the state of serenity in universal consciousness.

⁹⁷Chapter I: Visada-yoga; II: Sankhia-yoga; III: Karma-yoga; IV: Jnana-karma-yoga; V: Sannyasa-yoga; VI: Dhyana-yoga; VII: Jnana-Vijnana-yoga; VIII: Akshara-Brahma-yoga; IX: Rad-Vidya and Raja-Kuhya-yoga; X: Vibhuti-yoga; XI: Visvarupa darsannam; XII: Bhakti-yoga; XIII: Kshetra-Kshetra-hna Vibhaga-yoga; XIV: Gunatraya-Vibhaga-yoga; XV: Purushottama-yoga; XVI: Deva-Asura-Sampatvibhaja-yoga; XVII: Shraddhatraya Vibhaga-yoga; XVIII: Sannyasa-yoga.

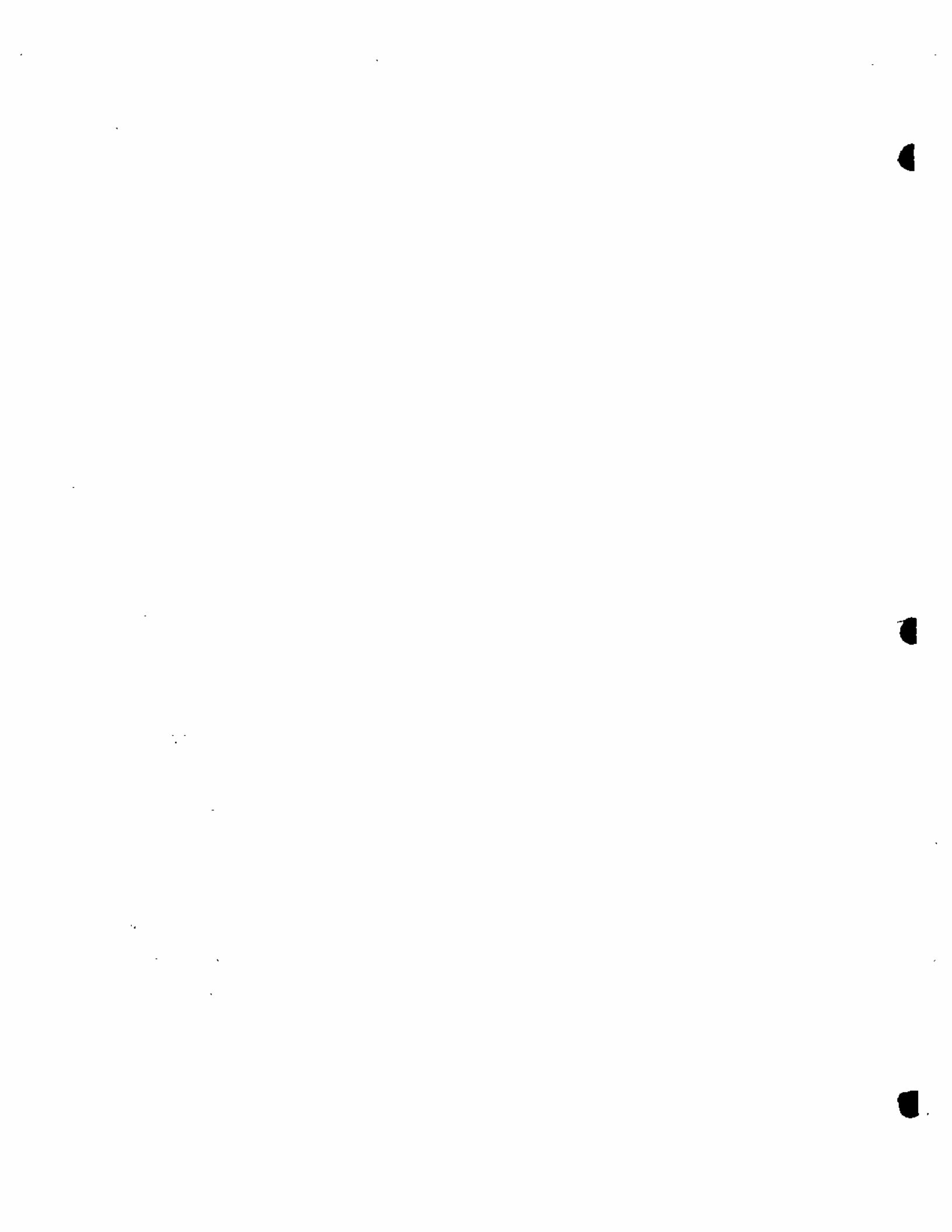
⁹⁸The Scriptures of all religions are remains of Yoga treatises.



⁹⁹The Sublime Maestre RaYNaud de la FerRIere has been the Founder of many Yoga Centers in different parts of the world. (Some of his students have opened Schools without even mentioning the name of their Guru; nevertheless the Maestre is the Main Initiator and Illuminator of the greater percentage of Yoga Schools in the West). He has traveled through more than 50 countries, delivering some 2,000 lectures on the five continents in order to introduce to the general public his Message. His disciples are in charge of following up his teachings and transmitting them through the Initiatic Schools which he opened, as well as through newspapers, radio, T.V., etc.

¹⁰⁰The asteroids are found in the space between Mars and Jupiter and they derived from the explosion of the planet Juno, which coincided with the sinking of Atlantis. This sideral catastrophe reduced Juno to ashes and has left behind this astral dust.

¹⁰¹In accordance with the Precessional Ages, the origin of our planet dates to, that is, it would have "began" in that part of the zodiac where the vernal point found in the sign of the Virgin (the Mother, the universal matrix), and the present times would end when the Sun finds itself crossing through the Scales (the Scales of last Judgement). All this shall come about after many thousands of cycles have passed (each one of 25,920 years).

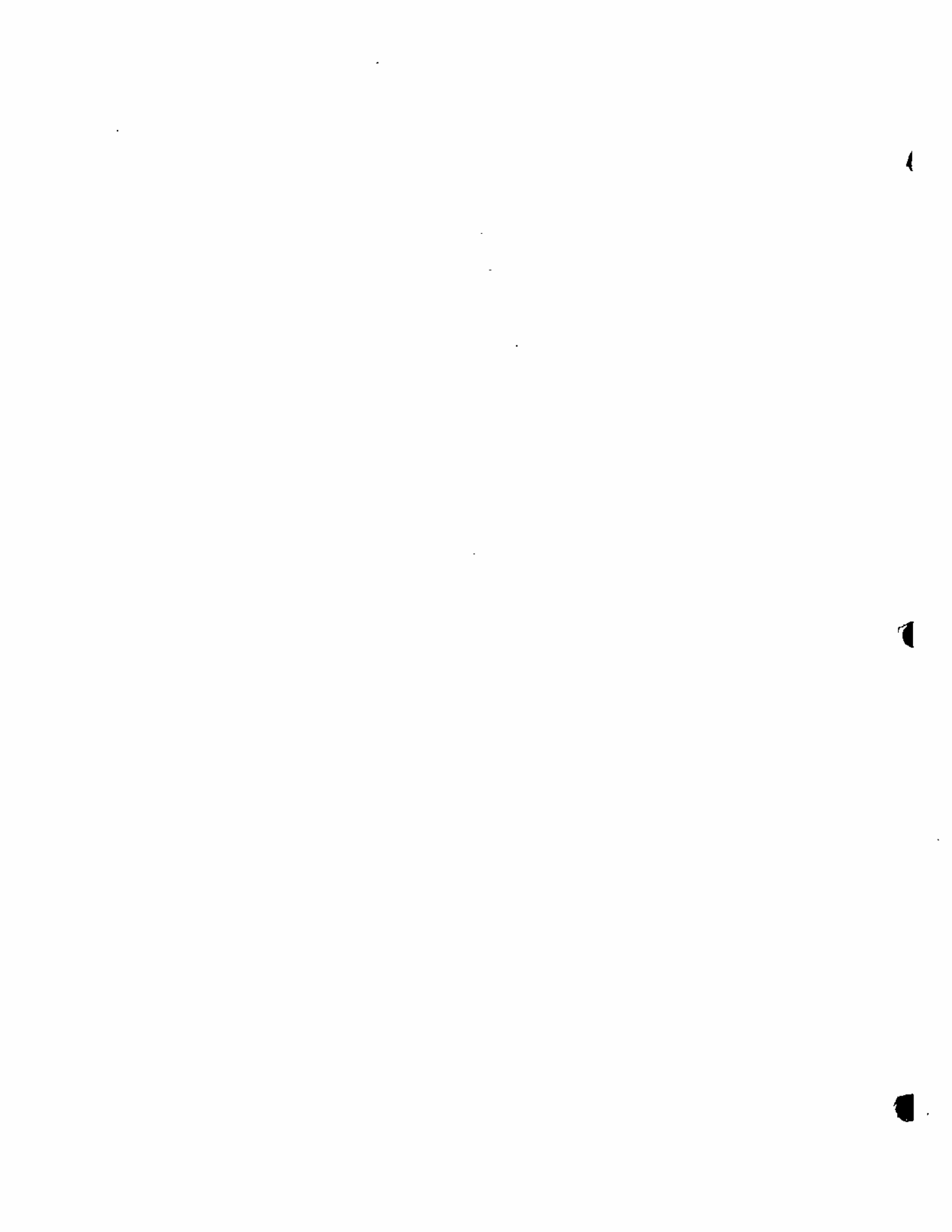


¹⁰²The Sublime MAESTRE indicates we are travelling at a rate of 33 km. per second towards the constellation Hercules, or more precisely, towards the star Vega, which we shall not encounter for another 350,000 years.

¹⁰³A talisman is not to be confused with an amulet such as the scapulary for Christians. The talisman is a plate which aids in making contact with the superior planes; it is engraved on an appropriate metal for the person who wishes to use it (for example, platinum for Uranus). It can aid in developing special faculties and assist those who attempt the great transmutation; it is generally used in Magic.

¹⁰⁴Refer to Message II, The Initiatic Centers. This symbol is also found on other plates such as the Qabbalistic Tree, the charts of the neuro-fluidic centers, etc. It is referred to often to explain the allegories in chapter 8 of the book of Daniel.

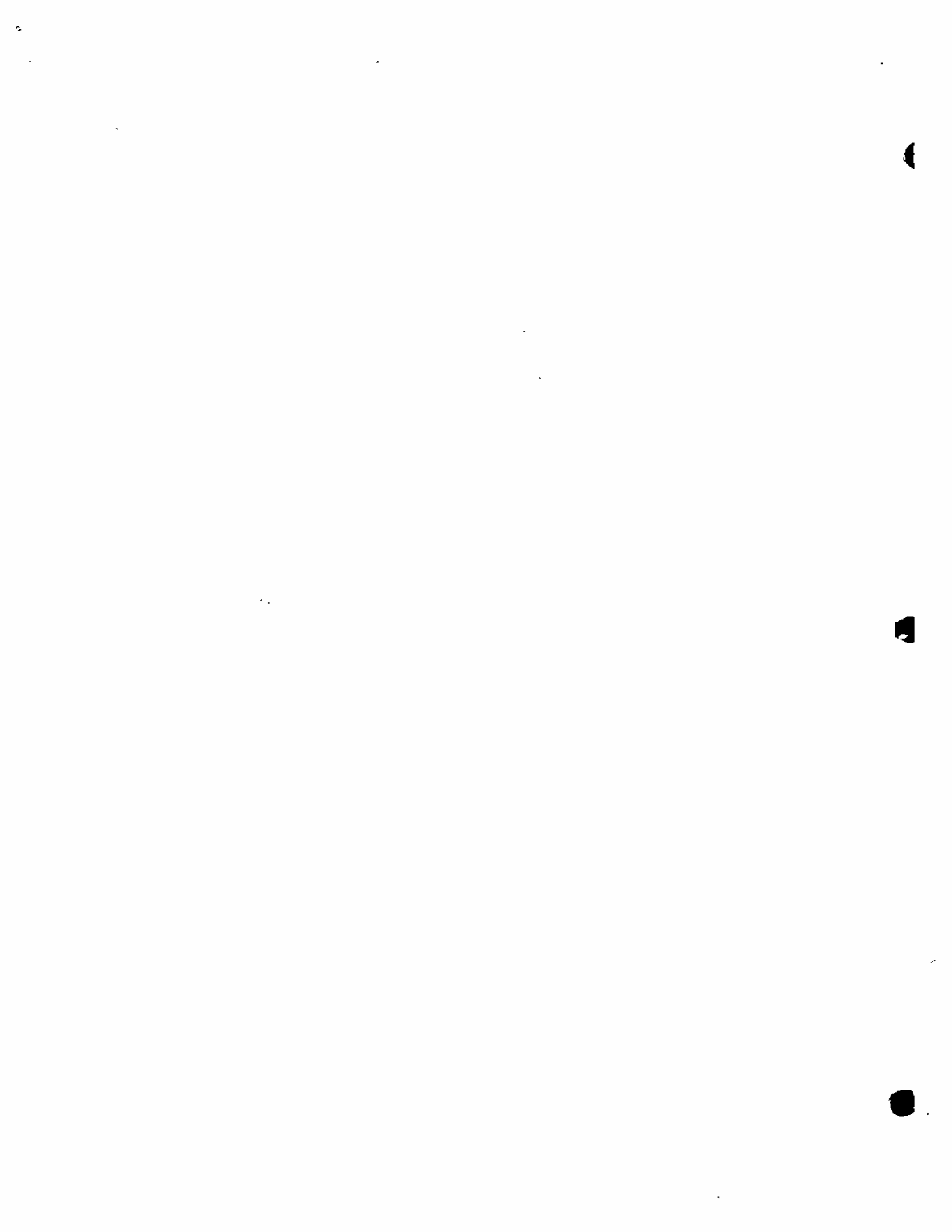
¹⁰⁵The Ragas are scales of fixed melodies which correspond to the hours of the day, the seasons of the year, deities, etc.... The Hindole-Raga is played on Spring afternoons, being the evocation of Universal Love. The Deepaka-Raga is played in the afternoons, in the rainy season to give enthusiasm. The Bhairava-Raga is for mornings in the months of August, September, and October to produce complete tranquility. The Sri-Raga is reserved for Autumn, at moments between the day and night to attain love. The Malkounsa-Raga is heard during midnight in the Winter to evocate courage.



¹⁰⁶According to the report of Dr. Alvin L. Barach of Columbia University's College of Surgeons and Physicians during the exposition which took place before the Chicago Tuberculosis Society, insisting on the considerable importance of the detention of the breathing acting over the central nervous system.

¹⁰⁷See "The New York Times" of February 1, 1947.

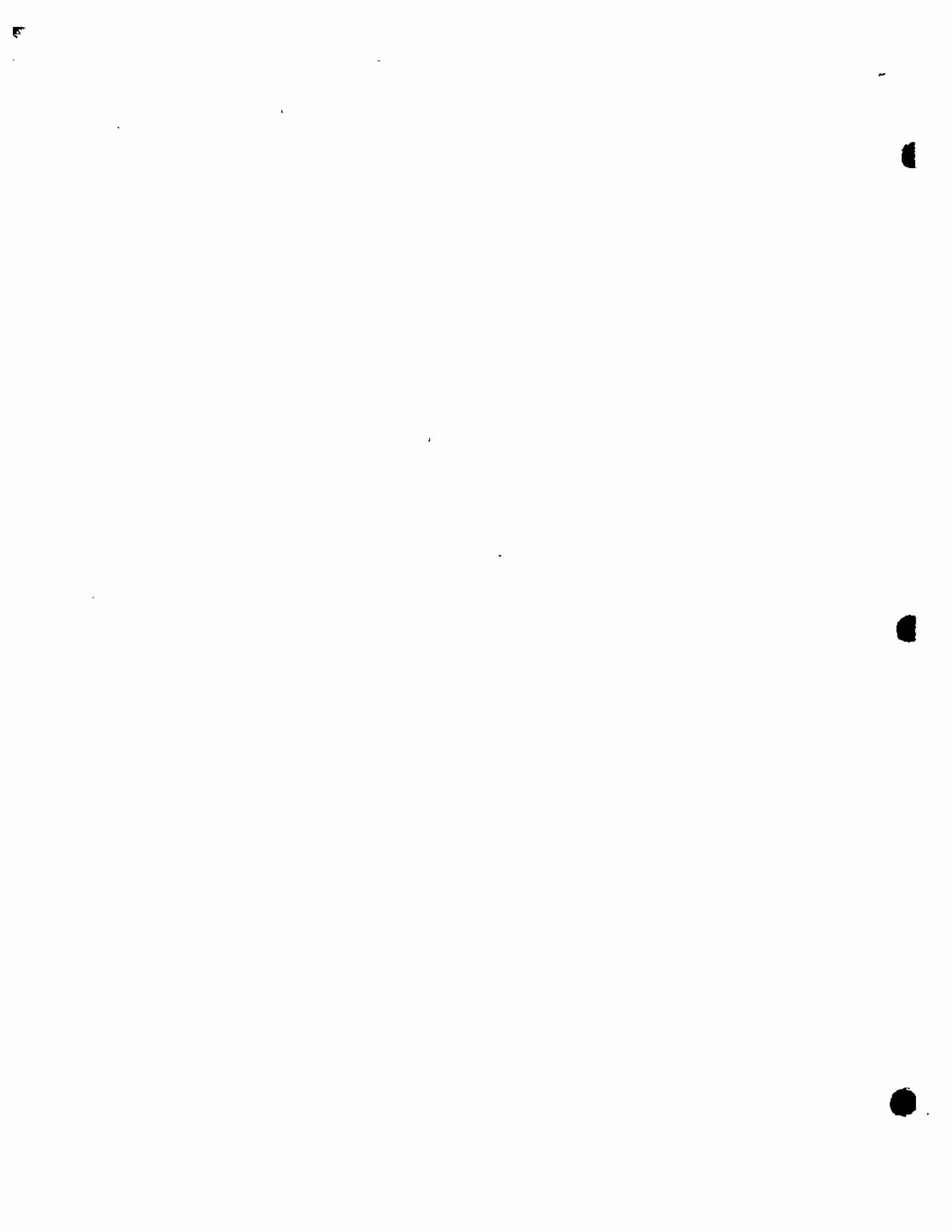
¹⁰⁸Equal to 5 times the time necessary for the complete formation of the skeleton, as in any other creature of the animal kingdom.



¹⁰⁹ AHIMSA, or abstention from doing harm, the doctrine of non-violence which characterized the life of Gandhiji.

¹¹⁰ Personally, I drank of this water when taking a bath, not only in Rishikesh but also far from its source, in Benares and Calcutta where necessarily the Ganges is not very clean.

¹¹¹ The Sublime Maestre has given 2000 lectures in nearly 50 countries, besides his articles in magazines and in the press. The movies, radio and television have made known to the masses the activities of who, having nearly 80 million adepts, tries to prepare the world for a better destiny.

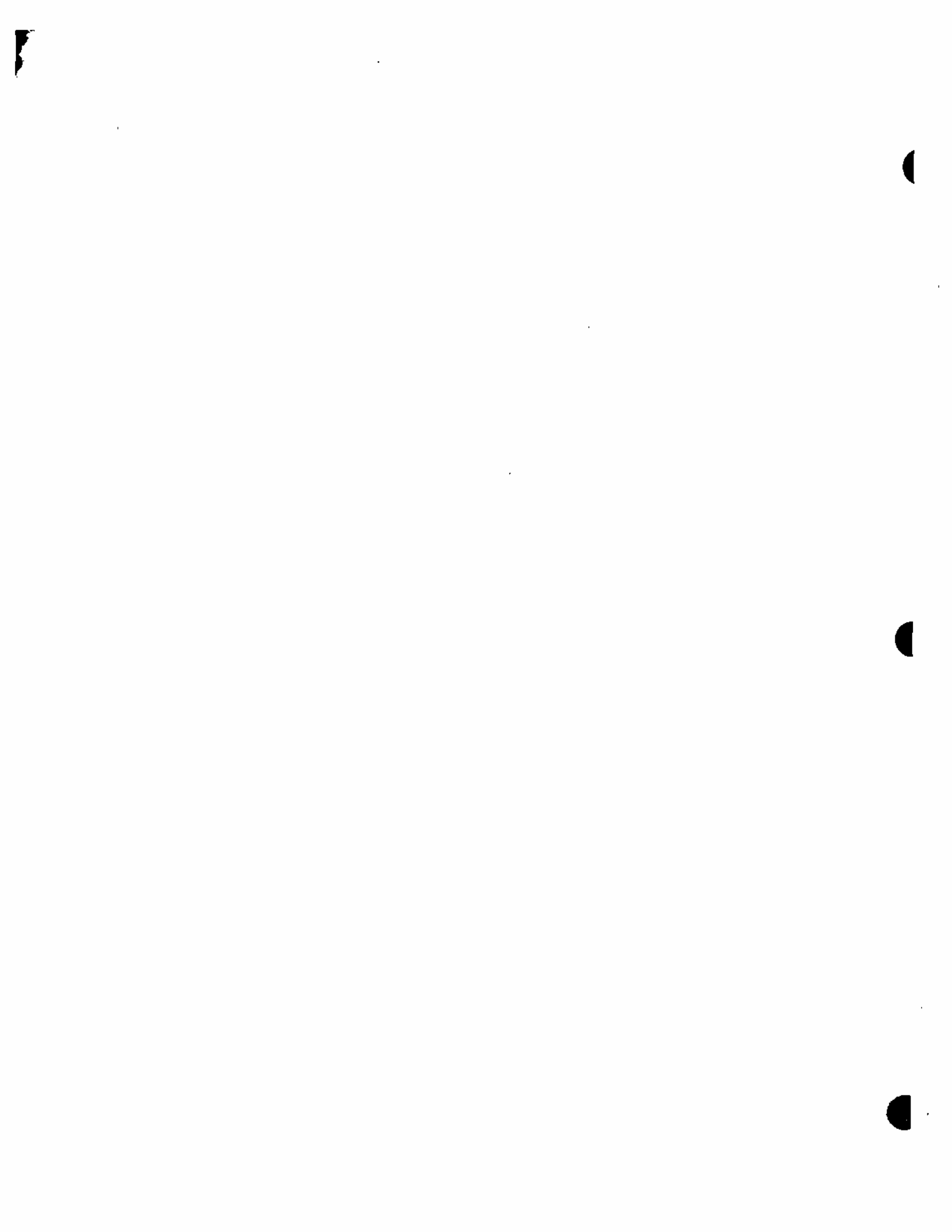


¹¹²See in the Bible: Saint Luke Chapter XIV vers.26 and 27.

¹¹³PURAKA (inhalation), KHUMBAKA (suspension), RECHEKA (exhalation). Later on, we will see there is an internal Khumba and an external Khumba (the interior calix and the exterior calix).

¹¹⁴HAM-SA, is pronounced "hongh-soe", as in english "hong-sau". The Creative Cosmic Vibration AUM is symbolized in the KALA HAMSA (mystic swam), the head representing the A, the neck and the front part of the body the U, and the wings the M. Of course, this corresponds to Brahma-Vishnu-Shiva (creator-sustainer-destroyer) and to the three phases breathing, Puraka-Kumbhaka-Recheka. (A: equilibrium, U: Preservation, M: transformation).

¹¹⁵Negative days are of a passive nature and are ruled by feminine planets: MOON for Monday; MERCURY, for Wednesday; and VENUS for Friday. The Positive days are of an active nature and are ruled by masculine planets: MARS for Tuesday; JUPITER for Thursday and SATURN for Saturday. Sunday is ruled by the SUN and is of a mental nature, therefore the exercises may be practiced on either side according to individual needs.

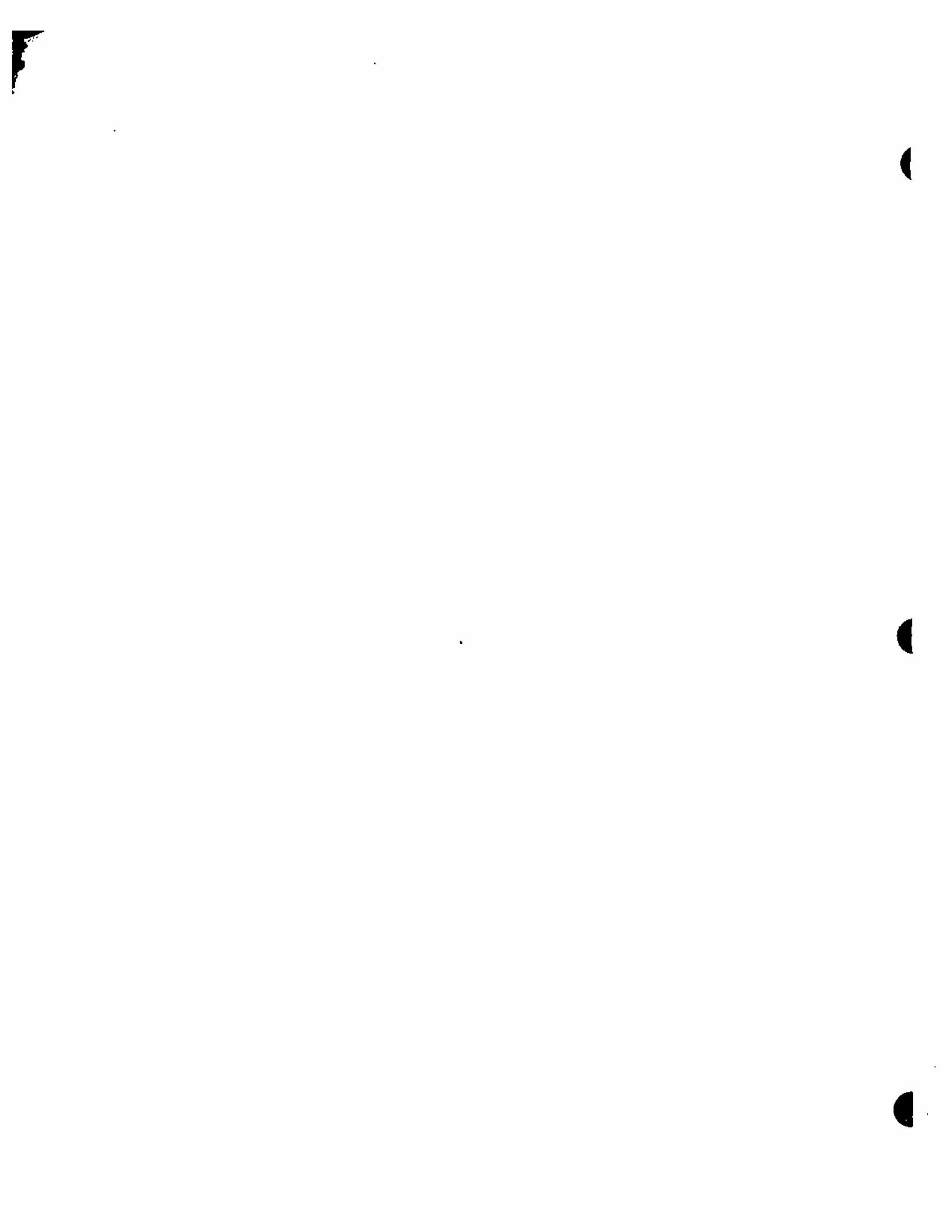


¹¹⁶It is the Baddhayoniasana as shown on Plate V. Regarding the posture of the legs, Siddhasana is executed instead of Vajra.

¹¹⁷The nine forms of Pranayama are sometimes expounded as follows: Bhastrika, Bhramari, Murccha, Sahita, Shitali, Shitakari, Suryabheda, Plavini, and Ujjayi, and always with slight variations in their execution.

¹¹⁸The eight Siddhis are as follows: ANIMA (to become as an atom), LAGHIMA (to lack weight, acquiring an extreme speed), PRAPTI (the immediate displacement from one place to another), PRAKAMYA (to become invisible; also, obtaining everything that is wished for), ISHITA (to create beings), VASHITA (control of the elements), GARIMA (acquisition of an enormous weight or volume), KAMAVASAYIATA (always satisfied).

¹¹⁹The Prana and the Akash are related, as acids would be with those bases which are combined to obtain salts. Akash is the Atma, Vayu the higher causal body, Tejas (or Agni) is the lower mental body. Apas is the astral body, Prithvi the organic body. In the human canals, the left side corresponds to IDA (the lunar nostril, also called Chandra) and the right side to PINGALA (solar nostril, also called Surya).



¹²⁰I mention by alphabetical order the several lines of
Yoga: Bhakti, Dhyana, Laya, Mantra, Raja, etc.

¹²¹Brahma is the God Creator (Prakriti is nature); it is
differentiated from the Absolute through the name of Brahm,
which corresponds to the Divinity NON-Manifested, while Brah-
ma (or Brahman) is God Father, the Manifested Divinity.



122

Although the writing of this book was finished on August 19, 1952, its translation into Spanish was completed in August, 1959 under the supervision of the Sublime MAESTRE, and some notes were introduced into the text. References to this subject are made in greater detail in number XXXIV of the series of 36 Psychological works by the same author.

123

Evidently, some bones belonging to beings anatomically intermediate between man and the great anthropoids were discovered, and this naturally led one to think in a descent. The issue is very simple: from the Homo Sapiens to the Neanderthal Man, lat to the Pithecanthropus, then to the Australaopithecus, and from there, the original ape is not very far. The sensational publicity began and the slogan was born: "man descends from the ape"! Later on, in the course of recent years, the following idea came to light progressively: The present apes are not the ancestors of man, they are only very distant cousins; men and apes descend from a common ancestor, who is different from the former and the latter. It was then stated that a privileged branch had separated from a slightly evolved kind of ape. Nevertheless, this development of the human race was always situated in a relatively late epoch. The human adventure was said to start at the beginning of the quaternary, which would be to force its development in less than one million years. In spite of the successive progress of Paleontology, the Homo Sapiens was always kept on a pedestal; it was implicitly admitted that he had evolved better and more rapidly than animals, because actually, the other mammals took several tens of millions of years to evolve and detach themselves from the common trunk to acquire present form. Nevertheless, Doctor Hurzeler's discovery confirms our statements made several years ago.

124

Note from the translator: The Sublime Maestre had expressed his personal opinion that the first men existed many millions of years ago, and that although official science had not yet proven this fact, he was certain that it would do so very soon. Now, official science, which had neglected Dr. Serge Raynaud de la Ferriere, is compelled to recognize his vanguard theory in view of the - - - - -

fact that Wisemen and authorized men of science have now found that the origin of man has to be drawn back much further than that which had previously been thought. When this work of the MAESTRE was written, no one wanted to accept his statements, which have been upheld by recent discoveries and reaffirmed by the world press.

125

As nothing stands in the way for the Oreopithecus to fulfill the hopes that have been placed on him, and considering that someday another more ancient link may be discovered, we shall quote some words of Professor Johannes Hurzeler: "It could be said that with the Oreopithecus and through the fog of millions of years, the outlines of a being having archaic particularities, manifest traces of Hominity begin to take shape. In my opinion, these traces are so well accentuated that Oreopithecus could not be located at the root of the human race; in other words, that the homineization does not start with him but rather that at this point it is in dull development..."

126

LEVITICUS, Chapter XVII, verses 10 to 14, chapter XIX; verse 26; DEUTERONOMY, chapter XII, verses 16 to 25 and chapter XXVII, verse 25; ISIAH, Chapter VII, verses 14 and 15, specially, GENESIS chapter I, verse 29, and chapter IX, verse 4. EXODUS, Chapter XX verse 13; LEVITICUS, Chapter XVII, Verses 3 and 4, and chapter XXII, verse 8.

127

Deuteronomy V:17, Leviticus XIX:16, Matthew V:21, and XIX:18.

128

John VI:51-58. It is not even a matter of drinking wine as a symbol of his blood (how could he demand that his disciples become drunk with any drug!). Eat from my body and drink from my blood is a symbol of absorbing the Christic teaching. Christ is within us and we must realize it; to drink the nectar, as we have seen it in Yoga; it is the Supreme Degree of Realization. Nevertheless, nearly 5,000 churches use unfermented grape juice

133

Saraph means snake in common Hebrew, while nahash means bronze. Seen under this light it should be considered in the philosophical aspect and with a feminine meaning.

134

Thou art that. This statement is considered as the final truth of all things. It is the objective of Wisdom, the Identity of the Natural Universal Self with the Particular Self.

135

From MESLEMOUN. Consecrated to God. MOUSLIN means: He who surrenders himself to the Will of God.



136

Astronomical and historical scientific research on the precession of the equinoxes added to the several mistakes in our calendars agree in declaring 1948 as the turning point from the previous celestial zone, that of the Piscean Age into the Aquarian cycle.

T A B L E O F C O N T E N T S

Works of the S. MAESTRE - Dr. SERGE RAYNAUD de la FERRIERE.....	2
SHANTI.....	8
IF, By Rudyard Kipling.....	9
INTRODUCTION.....	11
ANALYSIS.....	25
Yama.....	54
Niyama.....	57
Asanas.....	63
Pranayama.....	66
Pratyahara.....	70
Dharana.....	77
Dhyana.....	83
Samadhi.....	89
<u>FIRST PART</u>	
EXPERIENCE.....	94
<u>SECOND PART</u>	
The YOGA SYSTEM (its practise).....	308
The 84 ASANAS OF YOGA TRADITION (Photos).....	498
CONCLUSION.....	612
FINAL APPENDIX by V.R. GELONG	
Dr. David Ferriz Olivares.....	689
Vocabulary.....	711
Bibliography.....	759
Table of Contents.....	767
Index of Illustrations.....	768
