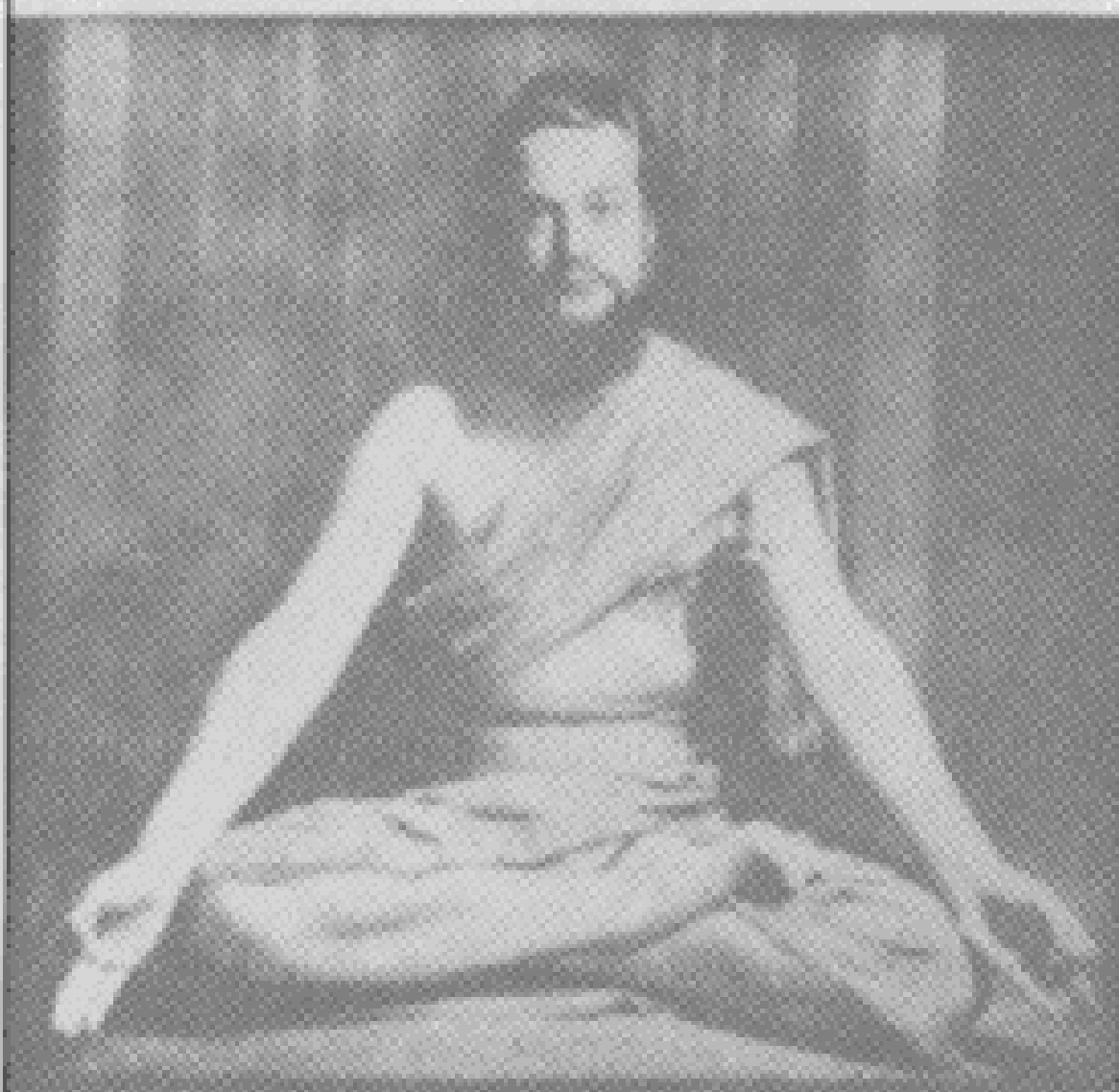


YUG
YOGA
YOGHISMO



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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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.

F O R E W O R D

1954

1955

1956

1957

1958

1959

1960

1961

1962

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

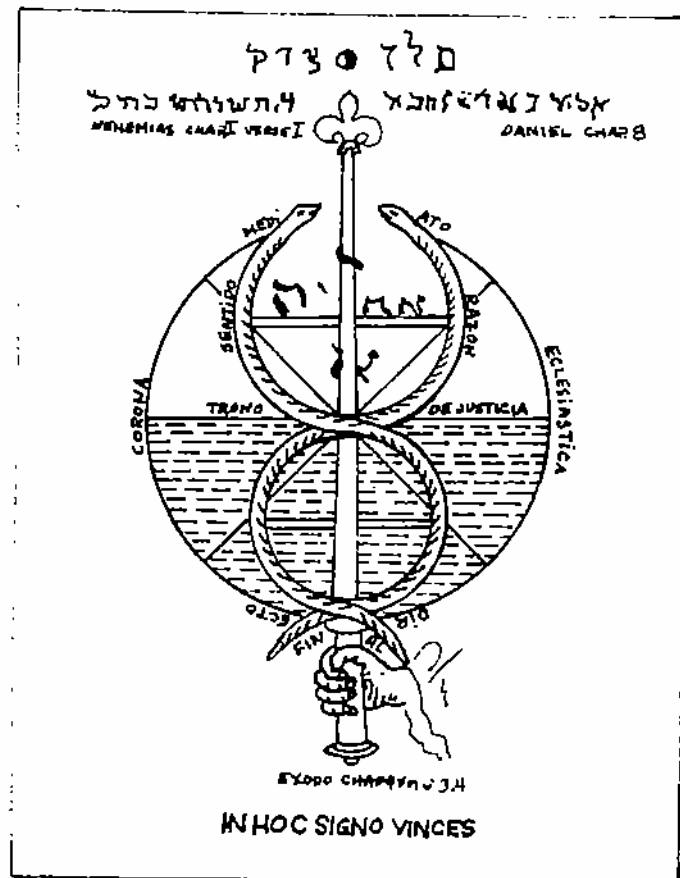


FIGURE No. 3

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.

