

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

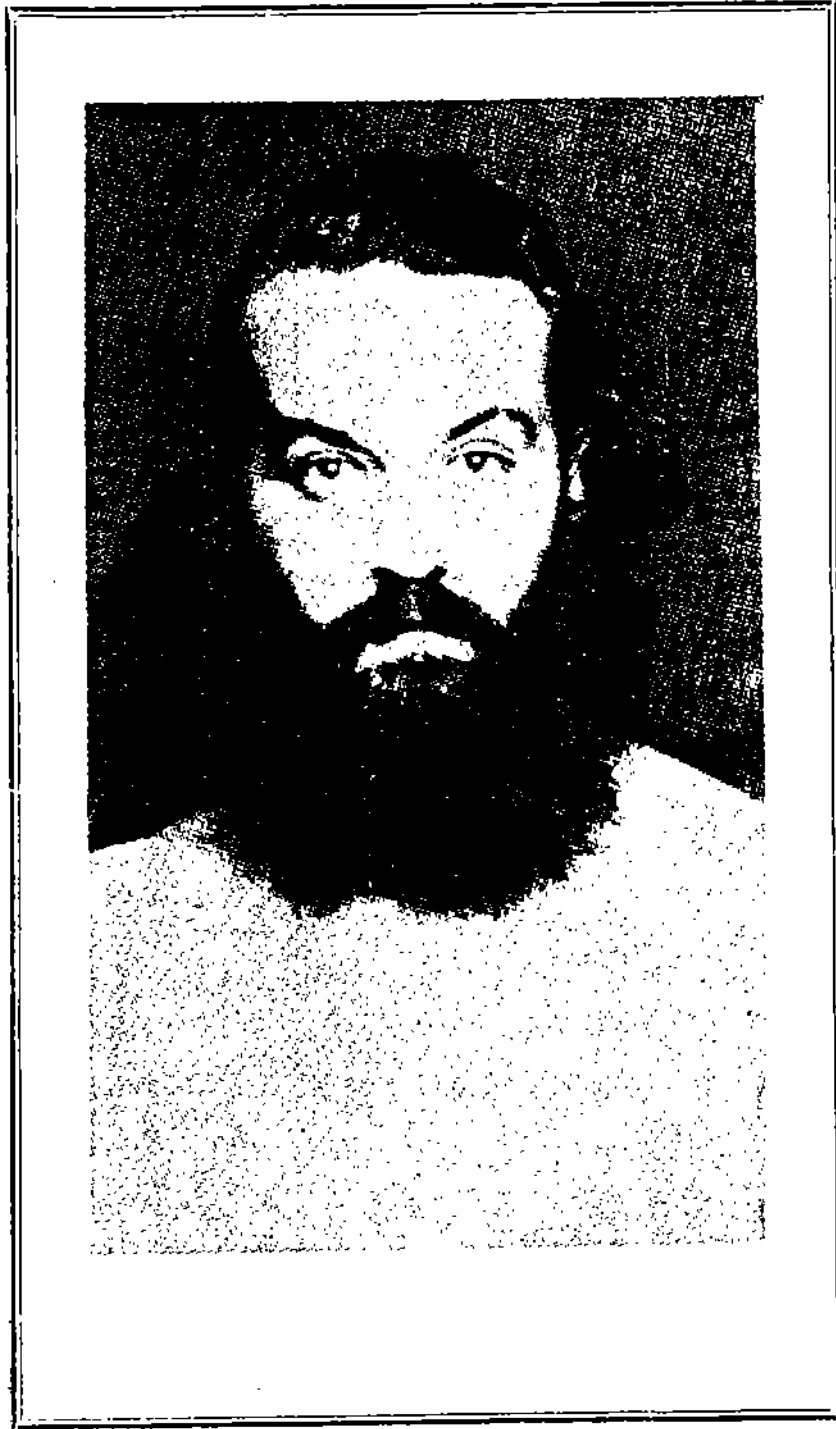
to my friends that I was able to produce the image of a yoghi in the sky. First of all I took the precaution of letting them contemplate, intensely, a small picture over which I had made a pencil dot in between the two eyes. Concentration on this dot had the purpose of fixing a mental image which would 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! . . .

