

EXTRACT FROM THE BOOK:

Yug Yoga Yoghismo by Dr. Serge Raynaud de la Ferriere

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PROLOGUE

I would like to make it clear that by writing this book, I have never had the intention of considering myself a SIDDHA, due to the fact that I have really only been practicing Yoga for a few years. The SADHAK is only complete when he dedicates himself to continual ecstasy. It is not a question of judging whether that is the correct path to follow or not, and I have other preoccupations which, while depriving me of the title of Perfect Yogi, allow me sufficient liberty to express myself on the subject.

A multitude of works on the subject have appeared, but there still seems to be a general confusion about YOGA, as a doctrine and as a rational mode of thinking. The true Yogi will never write about it, for the very state he seeks (Samadhi) is that beatitude of supra-consciousness which abolishes all other thoughts and so renders the individual incapable of manifesting himself to his fellow beings.

Effectively, it must be understood that the Yogi aspires to nothing other than his own perfection, and has no interest in the others, which does not justify the fact of calling him an egoist because it is just to recognize that one may only help one's brothers, the human beings, when one has attained the degree of wisdom called JYOTI (enlightenment) by the Yogi.

In a perpetual state of concentration (dharana), how is it possible to instruct others? And when the **REALIZATION** has been achieved, one no longer has any wish to return to earthly preoccupations, or to live like everyone else on the plane of mere matter! One remains in the EKAGRATA, listening to the internal music in perfect SANTOSH (sublimation, contentment).

One must sincerely wish to assist humanity to undertake a mission of educator (Guru). Nothing is more difficult than teaching, and the term here is understood in the sense of spiritual and initiatic teaching; that is to say, not present-day academic teaching but the Initiation of students into the Sacred Sciences. The Guru must demonstrate many qualities before being recognized as such by the Yogis: intellectual knowledge, spiritual faculties, perfect and complete control of the body and thoughts.

It is very complicated to write more or less precisely about Yoga, simply because the translation into western language removes all possibility of true assimilation. In Sanskrit, the words have a meaning which is not possible to be translated into other languages; in Tibetan, in Chinese, in Persian, one may succeed in conveying the general impression, but this already means to resort to a different terminology, and this is much more the case with our European languages, so impoverished regarding the subtlety of matters of spirit and Divinity. Therefore, one must make oneself understood by using Sanskrit terms or maybe Pali ones, while giving an "almost" valid translation, but what is to be done for explanations of the mechanism, of the theological process, and then there remains the question of preconceived ideas so dear to Westerners... Many books have been written about Yoga: by Orientals and by Westerners who translated, more or less, the books or articles of well-known Yogis.

I think it might be more interesting to offer a text about Yoga from the perspective of a Westerner who has both studied and PRACTICED the subject.

I only began to understand the word YOGA about thirteen years ago. Before, I had practiced hypnotism, magnetism, general occultism, and I must confess that my first exercises in Fakirism took place before I was even 15 years old...! I had already tried fasting at 12, practiced piercing of the flesh with needles, sword swallowing, etc... all without the knowledge of my parents. My exercises of will tried on cats and cage-birds had worked so well that I could, within a short time, easily put my little friends to sleep. I gave up this sort of exploit fairly soon, realizing that there was something not quite right about them, without yet being entirely aware of the difference between a YOGI and a FAKIR. I was thereafter, absorbed by my quite mundane university studies.

FAKIRISM (from the Arabic "faqueer", beggar) is a sort of oriental exhibition which involves the exertion of will to demonstrate more or less authentic mortifications of the flesh, suggestive "tricks" and all sorts of spectacular acts, whereas YOGUISM is a work of spiritual perfectioning, and Yoga (from the Sanskrit Yug, union, fusion, connection, identification) is a transcendental philosophy, a mode of existence that solves the problems. The FAKIR and the YOGI are confused by the masses generally because both observe practices of super-normal order. The difference, however, is enormous between the fakir, who seeks to arouse the admiration of spectators in order to be paid by them, and the Yogi, who performs his exercises in isolation, in the service of purely spiritual, indeed mystical ends.

Today, I refrain from spitting fire or lowering the temperature in the salons to which I am invited as I did when I was 20, for all such exhibitions are but a proof of lack of wisdom. Wherever there is such a public spectacle, there is "fakirism" (if not simply an adept practitioner of illusions, of good prestidigitation), while "Yoguisism" is only presented to the public in order to forward the teachings.

The word YOGA must be understood as religion, but far from being a dogmatic doctrine like those of the various sects, which divide the world among themselves, Yoguism has no temple, no priests, no liturgy, or any such limitations. It would be incorrect, however, to accord an ordinary religious meaning to this pathway toward MOKSHA (liberation), for in Yoguism there is no cult devoted to a particular divinity, no promise of a hypothetical salvation in some "paradise", "heaven", "nirvana", etc. All the work of perfection is accomplished in order to destroy MALA (impurities) and to suppress MAYA (illusion) while moving toward MUKTI (finalemanicipation) which is obtained by the super-conscious state known as SAMADHI (Divine Consciousness).

Naturally, all these words which are strange to our minds prevent a full realization of the worth of Yoguism; effectively, it is not just a matter of understanding the word via a relative translation, but of fully absorbing the perfect meaning of its purpose. I cannot tarry over an etymological explanation of each and every word, and must be satisfied with providing an approximate equivalent to the current terms used in this philosophy, which of course has always been practiced mostly in the Orient, the cradle of our last civilization. India is, in one sense, the matrix of our present-day religions: all borrowed from Ancient Vedism in order to form other mystical concepts needed by the course of the ages and the evolution of time. Excepting Buddhism, which may be thought of as a revolt against the ancient Hindu doctrine, all, including Mazdeism, Christianity, Mohamedism, etc., have founded their bases upon the religion of India. I do not wish to be called a Hinduist, and I hasten to add that I have never been converted to the Hindu religion, any more than to Buddhism or Confucianism. Rather, I present these doctrines impartially, for the explanation of the Great All are above all these hypothetical conceptions.

Almost certainly, it is misunderstood terminologies that have repugned students of Yoga, the words having either to remain in the original language being accessible only to scholars of Sanskrit, or to be translated, thus losing their true meaning. Thus the teaching of Yoguism, this "**philosophical science**", is a great problem, and this is why we must arm ourselves with great patience, and penetrate even into the very atmosphere of Yoguism. By patience, I mean the thorough studying of various works with calmness and complete objectivity, and not lapsing into phenomenism from the first reading of popular works about occultism; and by penetrating into the very atmosphere of Yoguism, I mean to at least impregnate oneself with the Oriental conception of things, if one has no opportunity to live for a while in India, as would be most recommended.

Only by understanding the Oriental mindset may one fully appreciate reading the texts of Yoga, generally so indigestible to the Western mind, preoccupied with its materialistic labors, completely opposed to the ambiance necessary for a perfect consideration of spiritual things.

We live with hackneyed phrases and preconceived ideas, an egocentric mentality, and if we could push our initiative a bit farther, absorb strange ideas and assimilate ourselves to others, it would be easier for the world to achieve understanding of the mechanism of humanity, and an ascension of thought in general.

We constantly create barriers between races, religions, beliefs, cultures, etc., forgetting the principle at the base of all the religions:

"Thy shall love thy neighbor as thyself" (Jesus of Nazareth);

"Forget not the duty of kindness and charity" (Mohamed);

"We have a right to labor, but not to its fruit" (Krishna); etc., etc.

One of the most confused ideas about religions and philosophical doctrines is that of right-thinking Westerners who see Islam, Hindu mysticism and Buddhist philosophy as one and the same thing! The Christian in general thinks of all other religions, Lamaism, Taoism, Vedantism, etc., as small fanatical sects, forgetting the order of spiritual division among human beings:

500 million Buddhists

250 million Brahmins (Hinduisms)

240 million Muslims

150 million Christians.

Naturally, quantity is no proof of quality, but it is precisely here that Yoga intercedes with its doctrine which is not comprised in any organized religion, and which even in its generic acceptance may not be placed within a philosophy or considered as a religion, and yet is neither a science nor an art!

YOGA means "Identification", and does not entail the question whether God exists or not; the question is never even discussed because to discuss it would be to create a doubt, and YOGA which means "Union" is the perfect knowledge of things, it is "TO REALIZE", and demands perfect agreement of all the senses as to form, nature, etc... being object and subject at once, without and within, the container and the contained.

The Baghavad-Gita uses the word Yoga as a disciplinary mode of assisting divine realization. In effect, Yoga cannot be thought of as a simple philosophical system.

Patanjali has never been understood correctly: this Hindu philosopher of the 2nd century was of course obliged to give a course, from whence come the 8 sequences of physical and mental exercises, and to admit a number of "Sankhyas" (25, plus Isvara, which we don't know exactly why he adds). The school of the philosopher Patanjali was called the "Seshwara-Sankhya" and admitted the process of evolution detailed by the Sankhya, but included a God who reigned over all. The oldest philosophical system of India is SANKHYA: this speculative science is the exercise of reason in contemplation, but in true Yoga there can be no question of a God who immediately creates a division between individual being (soul) and Supreme being (Divinity).

The SATKARYAVADA is a system which pretends that the effect (karya) exists before the operative cause which must result in the effect being set in motion. This doctrine explains why one thing must necessarily come from another, and why it is then impossible for anything to be the product of "nothing". This is plainly the system used by the "Sankhyas", which resumes their metaphysics in the reduction of cosmic evolution according to the activity of PRAKRITI (the material principle of the Universe, Eternal and Independent) and PURUSHA (SPIRIT in the sense that Prakrit is NATURE: the Eternal Subjective).

YOGUISM as I conceive it is UNITY and may not in any case give rise to antagonistic differentiations such as Purusha, which in the beginning disturbed the equilibrium of Prakriti, thus creating the process of evolution. It is not a question of having a beginning from "nothing", but why need there be a beginning with "god" either?

An ABSOLUTE must be admitted, which is the "Brahma-Nirguna" of Ancient Indian philosophy, and the "AIN-SOPH" (without limit) of the Hebrews. But we must say "non-

being" (non-ends; that is, not a being), and must not say "not is", or "does not exist"! As soon as we begin to speak of GOD, we limit. This is the creator god ISHVARI of India, the SHADDAI of the Hebrews, just as the Gnostics have their DEMIURGE.

From this Absolute, this Great All, this intelligent principle which is the Un-Manifested God, there emanates the trio logy usually known as Father-Son-Holy Ghost, which comprises the Brahma-Vishnu-Shiva of Indian mythology, as well as the Horus-Isis-Osiris of the Egyptian legend. But if we understand that the world does not begin with this manifested God, we raise the superstitious veil of decadent religions and glimpse at the depths of knowledge of cosmic Laws which unify all real philosophical principles in the unity of Eternal Truth.

By a curious symbolism, the name Vishnu is NARAYANA, which means "he who walks upon the water", and we cannot help thinking of Jesus of Nazareth accomplishing this exploit several thousand years later, in light of which we realize a great homogeneous law beyond theological principle, but which may be glimpsed at through religious mythologies. The God-the-Father (Creator), the Son (Savior), and the Holy Ghost (unifying/purifying) is equivalent to Brahma (first created), Vishnu (sustainer, shaper) and Shiva (destroyer of passions, thus purifier), according to which the Christian and Hindu trinities have the same values as the El Aquil-El Aqlu-El Maqul of the Muslims.

Just as in a MANTRA, we have the "Bija" (vital germ), the "Shakti" (force), the "tilaka" (column supporting the prayer), and this trinity is reproduced in the respiration symbolized by three moments: inhalation, retention, exhalation (characterized by the three letters of the sacred word A-U-M), which is the TEI-YANG-YIN of the Chinese reproduced by the KETHER-HOCHMAH-BINAH of the Hebrew Cabbalists. We thus find no longer the legendary Brahma-Vishnu-Shiva but SAT-CHIT-ANANDA, just as instead of the mythological Father-Son-Holy Ghost, we have the MANIFESTATION-THE CHRIST-THE UNIVERSAL CONSCIOUSNESS. All the difference lies between acceptance of sound, studied esoteric reasoning, and blind creed in a simple story, without the least knowledge and in pure exoterism.

LIFE-FORM-THOUGHT is the basis of all research, on which we may place everything, from the TEM-SHU-TEFNUT of the Egyptians instead of the myth of Horus-Isis-Osiris, up to the Creative, Natural and Manifested God in the great mystery which Life is (instead of an anthropomorphic Father-God who falsifies sincere conceptions) - a Form coming at regular epochs to materialize the divine, a material emanation of the Essence of Life, a Real Avatar, a CHRIST such as the Master Jhesu (instead of the historical Jesus who is constantly exposed to criticism), a spiritual realization, an Eternal THOUGHT and in a state of Universal Consciousness (instead of a hypothetical Holy Ghost).

We must leave behind this idea of limiting "god" in a word (especially one as impoverished as the English "God", the German "Gott", the Spanish "Dios", the Muslim "Allah", the Hindu "Baghavan", etc.), which is not to deny the divine existence, as some have wished to see it, for we must also end up with the adoration of an unknown "being" and realize that we are an emanation of the Great All, a part of the great universal Body; to unify ourselves with that Principle is to commune intensely with Eternity, and to be Unlimited in our adoration, which means that we are in perfect harmony in any temple, church or pagoda, since the ONE ESSENCE is everywhere, always and anytime: it is not necessary to circumscribe a place of cult, to found new religions and to have certain hours for ceremony... Far from intending any criticism of organized religions, I have always defended order and discipline, for so long as we cannot offer an immediate state of beatitude to the one who seeks refuge in the Supreme, he must be allowed to go where he wishes and when he wishes.

It has been said that "Religion is the opium of the people", to which I reply, yes! But drugs are not suppressed among those who are intoxicated! I recall an elderly Spanish scholar who interrupted one of my public lectures to say that religions are only crutches; perhaps so, but why deny such aid to those who cannot walk without them? Very often, we think ourselves able to make our way alone too soon, and the accidents of atheism are too well known to require any commentary by me.

The channeling of human thought is indispensable if we are to place the spirit before the gate which opens into the garden of personal investigation. Every religion has its methods of moral conduct which must be encouraged. Perhaps the only observation I would allow myself to do is that we have either too many of them or too few! Too many religions in the sense that all the sects need to be brought together in one RELIGION (from the Latin religare, to bring together, unite), since the bases are identical for all these doctrines which divide the world at present. Or, on the other hand, too few religions because we have scarcely 300 religions today, and it would be best if each of us had his very own, so that we might class them all as personal reactions in psychological study. The 300 most important sects and religions which now exist in the world are subdivided within themselves by degrees of acceptance of dogma, details of ritual, or various theological interpretations, thus making up infinite progressions out of so-called religious "IMMUTABILITY". There is no immutable religion, as all have changed their primitive dogmas, and all have transformed some part of their teachings; only YOGUISM has remained the same throughout the centuries: IMPERTUBABLE.

I have called this doctrine YOGUISM on my behalf, perhaps in order to better differentiate it from the Yoga of which so much has been said. I am attempting then to define my point of view on what I call "Yoguism", that is to say, on the system (which is nonetheless not personal) as something outside of all channeling or aspect of doctrine.

I would like to make a tabula rasa of all conceptions, even the traditional ones, but I must resort to the teaching of the past in order to better understand the enlightenment that I wish to offer particularly to the Western world, which reasons amply in the critical sense, and with progressive methods, as required by the 20th century mind.

Let us return to the method of analytic investigation.

YOGA is the development of Hindu tradition, and is attributed to Patanjali, just as SANKHYA was attributed to Kapila, the VAISHESHKA developed by KANANDA, etc.

We suppose that present Western philosophers and religious Europeans are sufficiently informed to understand the interest in Hindu religion. The SANATA-DHARMA (Eternal Truth), as the doctrine of the Brahmins must rightly be called, is much more complete than the temple worship observed by some travelers during their tourist excursions to India... Fortunately, some great scholars have publicly confessed the importance of Indian religion, and Christians have a great deal to learn from it.

The development attributed to Kananda, and referred to, as VAISHESHKA comprises the objective knowledge of things, that is, of things viewed separately, in their existence distinct from one another. This system envisages the Great Cause through analysis, as the Greeks had done, sorting out the elements in question just as 14th and 15th century cosmology had also done.

"Existence", which is called BHAVA, is divided into 6 parts which are: DRAVYA, this is substance in the scholastic sense, which on one hand presents 5 "**Bhutas**" (or constitutive of corporeal things), "Prithvi" (the earth), "Ap" (water), "Tejas" (fire), "Vayu" (air), "Akasha" (ether), and on the other hand, the 2 fundamental conditions of corporeal existence: "Kala" (this is time, by which Shiva is represented in the sensitive world) and "Dish" (space, which symbolizes Vishnu in the same sphere).

GUNA: the essence of Prakriti which determines things in their mode of existence.

KARMA: characterized by constant change, action within which the law of cause and effect is applied.

SAMANYA: the collective qualities which make up the superimposed types.

VISHESHA: those properties belonging to one substance apart from others.

SAMAVAYA: the relation of substance to its attributes.

Sometimes a 7th PADARTHA is added to symbolize the opposite of BHAVA (existence), and this is ABHAVA (non-existence), which is in some ways the same as deprivation, in the sense that Aristotle used the term.

KAPILA, who developed the doctrine of "SANKHYA", takes into consideration above all the domain of nature, in the sense of universal manifestation whose reality would be drawn out in its production, even conceived synthetically starting with the determining principle. Being is manifested in various degrees up to the number of 25, but since Patanjali, as we have seen, adds a supreme personality (Iswara), as part of individual evolution, SANKHYA is "nirishwara", that is, it does not entail the intervention of divine personality (therefore there are 25 tattwas, and no concept of Ishwara, in contradiction with the doctrine taught by the philosopher Patanjali), which shows that he didn't expose a doctrine of absolute Yoga, but a personal and partial method.

From this theory, we may draw the following considerations. There are TWO POLES of manifestation of the Universal Being: PRAKRITI-PURUSHA.

The first TATTWA (Principle) is thus PRAKRITI. (Universal substance, unmanifested and undifferentiated. It is the root of manifestation.) >From Prakriti come 3 "Gunas" (constitutive elements in perfect equilibrium at an undifferentiated origin; the rupture of this equilibrium produces the general manifestations and modifications of substance).

These 3 "**Gunas**" are involved in the constitution of all beings, but in various proportions and degrees of combination.

"**Sattva**" is pure essence, and conforms to the being identified with light and knowledge (sattvic food thus comprises fruit, vegetables, and milk, which induce a tendency toward ascendance and the perfection of being).

"**Rajas**" is the expansive impulsion by which being is developed in a certain state up to a certain determined level. ("Rajasic" food comprises onions, pepper, seasonings, vinegar and spices, which provide limited qualities to the being, who cannot progress further than the limit of an average mental plane).

"**Tamas**" is the darkness which is assimilated to ignorance ("tamasic" food includes meats, liquors, beer, etc., all products of the downward tendency of personality).

The 2nd TATTWA is **Buddhi-Maha** (the Great Principle). This is pure intellect, and this stage transcends individuals.

This degree marks an interruption between the universal (the first Tattwa) and the individual (which begins with the 3rd Tattwa).

The 3rd TATTWA is "**Ahankara**", individual consciousness.

From the 4th to the 8th TATTWAS are the 5 "Tanmatras" (elementary and incorporeal determinations, and here arise the 5 BHUTAS (see 20th through 24th tattwas).

The 9th through 19th TATTWAS incorporate the 11 individual faculties. These functions of consciousness may be defined as follows:

10 "external" ones, which are the 5 faculties of the senses in the physical world, and the five faculties of action involving these senses.

1 "internal" one, MANAS, which is the faculty of knowing and acting at once (and in this way is in direct union with individuality).

The 20th through 24th TATTWAS are the corporeal elements (Bhutas), five in number: Ether-Air-Fire-Water-Earth.

This concludes the individual qualities of the first Pole of Manifestation, and we now have the second Pole with the 25th TATTWA, which is PURUSHA, that is, the Essence-

principle, corollary of Prakriti, which is manifested by the perturbation of equilibrium we have already mentioned.

It is useless adding mention of Ishwara, which would only further complicate things; in light of the perspective I wish to take on the difficult acceptance of these "true elements" (the Tattwas).

These hierarchized degrees of Hindu tradition must at three points correspond with the evolving degrees of any doctrine of substantiating principles. I think it would be premature to discuss matters of detail in the division of these proportions of equilibrium.

It seems surprising at this point that the so-called initiatic orders such as Freemasonry should not have equilibrated their degrees with those of the Hindus.

There are 7 great divisions among these essential principles: 1) the 1st Tattwa; 2) the 2nd Tattwa; 3) the 3rd Tattwa; 4) the 4th through 8th Tattwas; 5) the 9th through 19th Tattwas; 6) the 20th through 24th Tattwas, and 7) the 25th Tattwa. These form the 7 categories which are symbolized by the 7 states of theosophical matter, the 7 principal colors, the 7 tones of the musical scale, the 7 planets of astrological tradition. Just as the "**Universal Great Brotherhood**" has divided its initiatic degrees into 7 disciplinary bodies corresponding to the 7 "**Chakras**" (the most important plexuses) emanating from the 7 endocrinal glands of primary functions, certain esoteric movements have conserved this tradition of Perfect Harmony. Thus, among Ancient Orders of Freemasonry, the Order of Strict Observance has remained faithful to the 7 degrees in its conception of the First Great Masters.

The Order of Schrepfer is also established on this basis, but since the adepts commit suicide at the age of 35, the extent of perfection is limited. The Masonic Rite of Zinnendorf is also based on the 7 traditional degrees, but like the Cabbalist Rite, or Rite of the Auspices of Paris, or the Reformed Scottish Rite of Saint Martin or Initiation of Priests, or the Humanitarian Order of the Holy City of Jerusalem, these are relative degrees with respect to knowledge. The same is true of the other masonic rites which are also based on the 7 degrees of speculative initiation: the Rite of the Ancient Free and Accepted.

Masons of England, the Rite of Perfect Initiates of Egypt, the Modern French Rite, the Philosophical Persian Rite, the Reformed Rite of Dresden, etc.

Only the Rite of Strict Observance, whose principles were vulgarized in 1312 by the Chevalier d'Aumont, has remained faithful to the true meaning of the word, and only there has the title of "Equus Professus" retained any meaning.

Evidently, the true constitution of Ancient Freemasonry consists solely of the three basic degrees (apprentice - companion - master), and in the previous table we find "Prakriti" on the one hand, "Purusha" on the other, and then the individual Tattwas. In the subdivision of these poles of the manifestation of universal being, we have seen that there are 4 great particularities:

The 1st Tattwa which is universal.

The 2nd Tattwa which remains transcendental.

The 3rd, which marks the beginning of "individual" consciousness, up to the 24th Tattwa in this category.

The 25th which is Purusha.

After having seen the three principal categories, these delimitations are naturally techniques, particular attributions, just as we find "symbolic" ranks (1st through 3rd degrees of the Scottish Rite); "Capitulary" ranks (4th to 18th degrees); "Philosophical" ranks (19th through 30th degrees); superior ranks (31st, 32nd and 33rd degrees).

The division of Freemasonry into "blue", "red" or "incarnate", "black" and "white" Lodges also respects this order of work according to the specialties defined by the "titles" themselves. Thus, "Intendant of Buildings" (8th degrees of the Scottish Rite) requires mathematical qualities, as the 12th degree requires that the candidate have knowledge of advanced geometrical problems, and that the candidate for the 23rd and 24th have a knowledge of theology beyond that of ordinary philosophy, and we shall forego mentioning what is expected of a Chevalier Kadosch (30th degree), a title which may be attributed only to a fully accomplished cabbalist, a perfect Yogi. But it is not only on the plane of subjective philosophy that we encounter a homogeneity of principles, but also in the very conduct of virtues among true Freemasons, who are students of science in general and of the arts in particular: it is known that the true purpose of the masonic institution is to shape thinkers superior to the ordinary ones. The first laws of these secret associations were always the practices of charity and virtue, which can be translated as a great tolerance of thought and the observance of a complete naturism (exclusion of wine and alcohol), vegetarianism, etc. In other words, anyone calling himself a "freemason" without respecting these first rules of the Ancient Initiation is very simply a member of those modern-day occult associations which have taken the name of the Masonic Rite in speculative political or economic self-interest.

These special conditions (the study of sciences, the practice of Yoga, vegetarian discipline, etc.) required in true freemasonry are due to the fact that the "work" is practiced especially in supra-normal spheres which demand heightened magnetic conditions in order to obtain the desired results in all sanctuaries. Some idea of the mental tension involved is given in my book The Initiatic Centers (page 40 and after). This passage refers to the Masonic Symbol par excellence, the graphic so often represented in occultist works, which comes from chapter 4 of Exodus, verses 3 and 4. This passage in the Bible is naturally veiled, and the **Grand Arcana** (Gr.Ar.), as the famous symbol is called, may not be entirely understood except by initiates. I shall add to the reference cited, however, a semi-esoteric explanation in order to point out especially the indispensable condition of illumination of the 7 "neuro-fluidic" centers in order to obtain the conditions which are sought in Freemasonry as in the other so-called esoteric, mystical or initiatic Orders.

This is the importance of Yoga which I realized a little more than 15 years ago when I was attempting to **realize** the true meaning of Yoga, in both the etymological and practical senses. Of course I did not succeed, too busy as I was trying to envision the doctrine not only with my critical sense, but also with my Western concepts, enamoured of scientific concretism.

The whole life is a Yoga, says the great philosopher Aurobindo Gosh, and in the same spirit, I cleansed, little by little, my excessively intellectualized prejudices, though at that time philosophy was for me a "curiosity of knowledge", and I could not yet assimilate the very definition, that yoga is the pursuit of equilibrium between Macrocosm and Microcosm.

Grand Arcana

Outside of the Grand Arcana, which teaches freemasons the work of "transmutation" to which they are devoted, the chapter 3 of the Gospel of Saint John teaches the Christians the way that must be followed in order to obtain eternal salvation (verse 7 in particular). Allusion is also made to the Grand Arcana in verse 14, and in 19, a magic "key" for occultists is referred to. Saint John also pursues in his chapter 6, verse 27, the necessity of the work of "transformation" and the indispensable mark of the "work". This hierarchy is undoubtedly born of study: I understood it perfectly well, pythagorean though I was, as soon as I had studied the philosopher of Croton a little.

Evidently the famous theorem had opened splendid horizons to me, perhaps more in astronomy than in the philosophical sense, when a detail attracted my particular attention. Was PYTHAGORAS his real name? For after all, many must have noticed that

this name is composed of "Python" (prophesier) and "Agoras" (omen) and especially the inversion which is GURUS PITRIS (Master of Light).

A Guru he certainly was, an instructor-type, teaching the occult by means comprehensible to all (it is thanks to the Pythagorean squares that we find the KEYS necessary to clearly interpret the Bible); this was a revelation to me, and I began from that point to better understand the visible and invisible world that I had been called to declare from an early age.

The trimurti of Indian theology must first be well assimilated, and it is not easy for a scientific mindset. It says that Brahma (creation) is the element "earth", Vishnu (conservation) is the element "water", and Shiva (destruction) is the element "Fire"; these 3 symbols are in the lotus, and from the first "Chakras" they are characterized by the triangle in the center of the four-petaled flower which represents MULADHARA (the root of the column), the first center of development for the illumination of internal forces.

On this first center (MULA: root, base, support) the entire "kundalinian" system, depends, in a way, and the triangle is thus the base of a pyramid which rises up to BRAHMA-RUNDRRA (the divine opening) at the top of the skull.

This TRI-Unity, composed of the triangular base of this pyramid (how symbolic) with its apex, is the first triple manifestation (Life-Form-Thought) explained by all the theological "trinitities" emanating from a single (Absolute) God. If I add the axiom "The earth is a globe animated by spirit", which gives 365 according to esoteric numerology, the earth is the creative Brahm (God the Father), the "animated globe" is the element of water both as heavenly fluid and terrestrial liquid, "the mystical and the obstacle" which animates the world by the antagonism of its aspirations, the conservator Vishnu (the second divine person) and the spirit is the element of fire, symbolized by the sun which directs the forces, the destroyer Shiva (the Holy Ghost). This 365, the number of days in terrestrial revolution, brings reflection on a great problem of micro-macrocosmic evolution: BRAHMA is creative in the sense of his construction, which manifests itself as the universal Cause; VISHNU is the conservator because his protective domain is manifested by his various avatars (he is form which comes to materialize itself as an archetype in each great period); and SHIVA is destructive in the sense of abolishing the passions, and thus is a purifier, represented by the Christian Holy Ghost, and by the THOUGHT of our triologic theory emanating from the Absolute (Life-Form-Thought).

This internal pyramidal temple, which is like the superimposition of 7 initiatic chambers and the three basic elements (earth-water-fire), indicates then that we must work with the element AIR in order to arrive at the summit of this pyramid characterized by the element ETHER since the last center (thousand-petalled) Chakra opens onto universal consciousness where the "ethereal" is found. Whence come the special breathing exercises (involving the element AIR) so dear to the Yogi.

Let us come back to the axiom I defined a few lines back: "the earth is a globe animated by the spirit", and which I denoted by the numbers 365 (earth-water-fire), which in this exact order is manifested in the evolution of the chakras.

MULADHARA : element "earth"

SVADHISTANA : element "water"

MANIPURA : element "fire"

ANAHATA : element "air"

VICUDDHA : element Ether

AGNA-CHAKRA : Mental

SAHASRARA-PADMA : ABSOLUTE

So, by logical deduction, with the first three basic elements which we have characterized in our first centers, the work of self-perfection is accomplished with the help of the 4th, that is to say, the equilibrium between macrocosm and microcosm is established by the homogeneity of the elements involved (earth which will be the solid body, the object, the result, the form; water the liquid element, the obstacle but also the indispensable proof; fire, the dynamism, the igneous element which makes the project of struggle, offers the possibility of purification; and air, the gaseous element proper to help, to aid the evolving concurrence of things). In the macrocosm, nature presents these 4 elements with our planet (the earth), the seas and oceans, as well as the rain (water), lava, temperature, the sun (the element of fire) and the atmosphere (the element of air). In the microcosm, our body offers itself with these same 4 elements: the solid (earth), which is our skeleton, the liquid (water), which is our blood and aqueous cerebral fluid, urine, sweat, the igneous element is our temperature, intestinal putrefaction, and the gaseous element (air), which is our pulmonary capacity with its constant absorption of oxygen.

The element ETHER is thus obtained when, in perfect equilibrium, we succeed in identifying with these 4 elements against which man must generally struggle, but without which he could not live. This means an interpretation of each by the others, a leveling of the four basic elements of the organism with the 4 elements constituting the manifested world on the physical plane. Then, the adept, having achieved perfection, rises into that ethereal state which allows him access to supra-normal phenomena, with which he works toward his final evolution by elevation of the mental state and absorption into the absolute.

This mechanism must be understood before going any further into the intricacies of the sacred sciences. Following this trend of ideas, which is the assimilation of the plane of the elements of nature and those contained in the human body, the great hermetic axiom is established: "That which is below is like that which is above, so that the miracle of all things should be accomplished" (Hermes Trismegistus).

I have called my study YOGUISM, and this will shock some students, who will judge, as I used to myself in other times: "Not another ISM!" I have chosen the term because so much has been written about YOGA, and I have not been satisfied by explanations which were always partial and often aroused curiosity only to leave one without any final explanation. I thus conceived the idea of presenting a doctrine which is not new, and not even renovated, by introducing Yoga systematically, and named this way, my little study assumes the character of a clear analysis directed to objective researchers who wish to know the why and the how. Far from thinking of establishing a new philosophical school, I present Yoga here simply on the traditional bases, to the acting and thinking world.

There is no new Yoga; everything has been said on the subject and attempted in its study; only the means have varied, and at the request of numerous researchers in the field I have agreed to provide my point of view on the subject. Qualified as YOGUISM, the subject becomes a propitious one for study while in fact YOGA, meaning UNION, does not require an explanation - too bad for those who have not understood! Perhaps I have undertaken to explain this "Union", the ISM of Yoga, out of pity for those who have not understood (having been one of them for so long myself).

YOGA, according to the traditional teaching, has an object: the realization of union between individual being and universal being, and comprises the means of accomplishing that union. It is said that since metaphysical realization consists essentially of identification through knowledge, Yoga takes as point of departure: EKAGRYA (concentration).

My point of view (not my opinion) is that the number of branches of Yoga has given rise to a division like that in religion, so that YOGA means UNION in much the same way as RELIGION means REUNITE. Except that in religion this division, though abnormal, may be tolerated since after all the hypothetical explanation of the Great All may always be attempted with all the arguments that may be entailed, whence the hundreds of so-called Christian sects, struggling each against the others, assuring their lineage and discipleship in Christ! But in Yoga - and this is where my term YOGUISM becomes

valuable - things are different because there is no doctrinal enterprise: the student acts under the supervision of a master (Guru) in order to avoid physical accidents (in Hatha-Yoga) or mental accidents (Bakti-Yoga) or intellectual floundering (Jnana-Yoga) or losing time (for those assimilated into Rajas-Yoga) , but never is there any question of punishment or in the contrary case, of reward. The Yogi adept is an element working toward his own perfection, beginning from concrete bases and known objects, following a tradition in order to profit from the lessons of the ancients and under the direction of a Master because every student needs a professor. We are very far from the blind creed required by religions, not only in matters of divinity (which are perfectly unknown) but also those of dogma to be observed (always ignoring the reasons why). Yoga in this way is no longer a simple philosophy, and I request the favor of serving as interpreter of the Great Masters of Antiquity in order to defend the pure thought of spiritual elevation which is Yoguism as I understand it, because I suppose that others will understand it in the same way.

Yoga today has become a confused thing, precisely a sort of religion, unnecessary to those who have condensed theirs into the depth of their hearts, therefore useless. Yoga thus becomes one sect among many because it is divided among the defenders of Raja Yoga who admit no necessity of observing the exercises of Hatha Yoga when it is so easy to attain the spiritual (because it is always so for those who believe themselves to be good and nearly perfect) by meditating, which itself often amounts to a sort of vague sleep, which is called concentration. One is thus obliged nowadays to say which Yoga one belongs to (physical, devotional, etc.) just like the Freemasons, divided among more than 150 different Rites, or the Christians, who must insist that they belong to this or that church! YOGUISM has no subdivisions offering a neat choice of spiritual confections, but is ONE and ALL, a SYNTHESIS and not an unpacking of wrapped up parcels bearing labels such as "for intellectual people", "for ladies in need of affection", "for gentlemen in search of novelties" !

Yoguism excludes nothing: it comprises various experiences which all lead the student through diverse stages required for the ultimate enlightenment: the different Yogas are indispensable, but why separate them, why not present a program of evolution? I am still speaking to the Western world, since in India it is rare for anyone not to understand this point of view; there has rarely been a country so tolerant as that of Ram, Krishna and Buddha.

The Hindu_s spiritual heredity and mystical predisposition allows him to dispense with idle discussion of a system which he has always practiced and to which he adheres without restriction. But as always, teaching is not for those who have found the Way but rather for those who seek it: thus I shall explain the means of entering into communication with the Sublime Initiation of Yoguism.

The YOGI is one who has fully realized, in the proper sense is fully enlightened; otherwise he would be a student, a "**chellah**", a "**sadhak**" . The Siddhis (powers) may be obtained early on in the advancement of hatha-yoga; these forces sometimes culminate in "vibhuti" (divine glory) and the Yogi becomes a SIDDHA, but he is never called so by himself, because one who is **Perfect** always knows there is still more "perfection" **to be accomplished**.

JIVATMA and **PARATMA** must be in complete Union before it can be said that there is YOGA. Jivatma (individual soul) and Paratma (universal soul), in perfect equilibrium, produce this contact of final sublimation which is YOGA (Universal Identification). **Yoga-Shastra** is the science of acquiring occult Knowledge of the union of the incarnate spirit with the unlimited spirit.

This affinity of the two poles is among the most difficult to understand, and I do not believe in any duality in the matter of Yoga; moreover I think it must be understood that there is identification not between two emanations, but rather reflection of the same SOUL (in the theological sense), otherwise I have to say that there occurs a contemplation of the image projected onto reality.

In other words, it is a little as though the image of a person observing himself in a mirror were to integrate itself into the very person. The image in the mirror is our

incarnated spirit which thinks it really exists while in fact it moves within a frame, agitated moreover by currents as though there were a layer of water in front of the mirror: we have only to look at ourselves in a mirror behind a basin of water to obtain an exact representation of our material life, which we believe to be real and objective while in fact it is only subjective, illusory (Maya).

Our real individuality is not there, but in the other part, the true self, and cannot be the image in the mirror! This is why I have always had difficulty assimilating the duality of Jivatma-Paratma as two different figures, and the necessity of their separation in the process of evolution if in fact they are from one source.

One always has the impression of two forces in opposition when one reads about the mechanism of Yoga seeking the equilibrium of Jivatma-Paratma: I am not the only one to make such an observation, but I have never seen anyone else explain it or analyze the permanence of the Great All within subjective and limited permutations which provoke this "Maya", the magic of existence on the physical plane.

The Trimurti of the subterranean temple of Gharapuri

It is located on a small island of around 30 or 40 acres, inhabited by a few centenary natives, in the Sea of Oman, in front of the western coast of India, of which the name is the Island of the Elephant Garapuri, named by the Portuguese, who when they landed upon the island, found a stone elephant. Its hindu name was Gharapur. The Island is famous for its past and its celebrity derives mostly from its caverns or better said, from its brahmanic pits; its indian name is "town of the caverns". A fountain of fresh and clean water from a subterranean source maintained the brahmins of olden days and is considered at present a miraculous source of water with beneficial properties, sought for by all pilgrims who visit the place, however, it is more admired for its artistic value than as a religious place. It is true that Garapur isn't a sacred place but only a site of curiosity; nevertheless, ages ago, it was a Temple of Initiation. The subterranean temple is well preserved although its construction dates back to the 7th century and in spite of the violations it suffered from Christians, who destroyed the statues. Numerous statues are dedicated to Vishnu (the second person of divinity) and to Sarasvati (wife and mother). Sculpted out of the rocks, most of them are 3 to 3 and a half metres high. At the far side of the main hall there is an enormous representation of the trilogy Brahma-Vishnu-Shiva upon a big altar; the heads of this sculpture are higher than 2,50 m. A couple of niches ornate the walls of the great main hall with statues of about 2 m high with the scenes of Vishnu's life; other statues with pedestals are located on both sides and there are many secondary altars in other neighboring rooms.

ADHIMUTTIKALAKIRIYA is voluntary death, the privilege of the Bodhisattvas, who in this way do not have to come back into the 18 "Kammic" states, and by choosing the moment and method of leaving the carnal envelope, reincarnate with greater possibilities in order to assist their fellow-men (we have seen that the Freemasons of the Schrepfer Rite operated on the same basis). These 18 states are mentioned as the 18 ways toward realization in the Baghavat-Gita in which Krishna (a divinity in human form) instructs his disciple concerning what is most important to know, above all the development of the nature of the soul, the definition of man and the duties he must fulfill. The great moral of this doctrine is above all to renounce the fruit of all works. "**The Heavenly Song**" is a Hindu poem in which dialogue proceeds just prior to the time of the battle of Kouroukchitra, at the beginning of the 4th age of the world, and whose chapters are each characterized by a lesson which may be classed by the following names:

1st: Arjuna Visada Yoga. 2nd: Sankhya Yoga. 3rd: Karma Yoga. 4th: Jnana Karma Sannyasa Yoga. 5th: Sannyasa Yoga. 6th: Dhyana Yoga. 7th: Jnana Vijnana Yoga. 8th: Akshara Brahma Yoga. 9th: Rada Vidya and Raja Kuhya Yoga. 10th: Vibhuti Yoga. 11th: Visvarupa Darsanam. 12th: Bhakti Yoga. 13th: Kshetra Kshetrajna Vibhaga Yoga. 14th: Gunatraya Vibhaga Yoga. 15th: Purushottana Yoga. 16th: Dava Asura Sam Patvibhaja Yoga. 17th: Shraddhatraya Vibhaga Yoga. 18th: Moksa Sannyasa Yoga.

Just as Psalms 119 of the Bible offer the 22 major keys to the cabbalistic arcana of the Secret Science of Christianity, the 18 chapters of the Baghavad-Gita provide notes on the standard of life for the four stages through which evolution must proceed. These modus-vivendi are called "ASHRAM" in India, which means: mode of existence, stage in life on the way to realization.

Progression must take place through the following steps:

BRAHMACHARIA, which is life consecrated to divine things (studies, prayers, etc.). The "Brahmachary" takes a vow of celibacy and abstinence from all pleasure.

VANAPRASTHA, the stage during which a man retires to the forest (or any solitary place) to study the scriptures and devote himself to meditation.

GRAHASTA, the age of the head of the family, not only in the sense of household affairs but also the initiation of the woman and the teaching of children (in the philosophical sense). This is the period of ceremonialism: consecration upon the familial altar, benedictions, various rituals.

SANNYA, renunciation of all hope of recompense. In this last period there is no cessation of exterior activity but rather an internal state of non-attachment to the fruit of actions.

The practice of SANNYASA is undertaken when a man feels capable of totally sacrificing worldly and social concerns. The SANNYASIN is a hermit who wanders without possessions from one holy place to another, making pilgrimages and is recognized generally by his "guerua".

In these different stages toward the final realization, YOGA plays its role because each step toward perfection is a Yoga: it is simply a shame that the various classes of Yoga have been so dogmatically set apart. Those who may be called "technicians" have put forth 4 very distinct classes of Yoga:

HATHA-YOGA: union by force (the physical aspect).

MANTRA-YOGA: union by the word (prayer, oratory).

RAJA-YOGA: royal union (synthetic principle)

LAYA-YOGA: union by dissolution (see Adhimuttikalakiriya).

From whence come the various other Yogas, for as soon as there are two parts to a thing there is no reason not to add a subdivision, and this is produced in "**kundalini yoga**", "**karma yoga**", and many others according to the different manifestations of human aspiration: the harm being above all in the dogma attached to each department, instead of unifying such controls on the inclinations of consciousness in one doctrine as I see in my YOGUISM, and recognizing that these are all metaphysical realizations. There can be ONLY ONE TRUE EXPERIENCE!!

Whatever REALITY is, the final stage must be the same for all: so I think of tourists who ascend a mountain by various routes towards a common goal, the summit. Very well, but despite these different paths, in their expeditions they all follow one procedure to climb up the mountain: a slow, measured gait, ropes, backpacks filled with provisions, resting along the way, camping, etc. The same must be true of the ascension toward the summit of perfection, through the same work though proceeding with different details of various paths.

There are 8 forms to be respected in any form a Yoga; these are the indispensable bases of discipline, like the laws that order the universe. In order to live a human being must eat, sleep, and breathe; he may control his acts, order his functions, but existence may not proceed normally without following these precepts at least for a while, until he has attained the capability of doing without them, temporarily or definitively - but this instance does not concern us here. It is naturally

understandable that however a living being chooses to live, he is obliged to observe certain well defined laws, even if at the beginning of his life. A child must observe the discipline of sleeping, nourishment, etc., in order to fulfill the conditions of being called a living being!

I have always argued over the fact that the only difference between man and animal is the faculty of thought. If man lives mechanically in order to drink, eat, and sleep, he places himself at the level of the animals, so the materialist who defends atheism in the common sense is quite simply a spiritually animalized being, to the point that he remains at the prior stage of his evolution in the history of complete Life (mineral-vegetable-animal-human-superman).

The mental plane is precisely the division between these two categories of individuals, who among the human beings are characterized as materialistic and spiritualist. The mental plane has a "lower" stage and a "higher" one; within the first is the perfected animal, or savage man, and in the second, perfected man ready to pass on to the stage of god-man.

The fact of being in a so-called civilized country, of belonging to a category of individuals called nations, and of having university degrees, does not free one from belonging to the lower mental plane, if the individual in question, instead of profiting from these so-called qualifications, dispenses REAL THINKING and lives completely in discordance with the natural laws of human evolution (intake of alcohol causing a loss of the equilibrium of sound reason; disordered nourishment, and especially the consumption of animal flesh, being contrary to all the laws of good sense; the poison of narcotics, tobacco, etc.), and it is not unusual in the West to see educated people ignore these primary rudiments of living.

In YOGA there are 8 basic elements in the conduct of the human being desirous of rising above the animal condition:

YAMA, which are the abstinences.

NIYAMA, the rules of life.

ASANAS, the positions of the body.

PRANAYAMA, the control of breathe.

PRATYAHARA, suppression of sensorial organic perceptions.

DHARANA, meditation.

DHYANA, concentration.

SAMADHI, identification.

It is impossible to escape from these elementary rules, and whatever the category of Yoga chosen by the student, he will have to observe these principles.

I conclude then that there is no reason to consider these various categories which dispute over which is the better yoga, and I confirm my opinion about YOGUISM, which is to place the rule of life into a synthesis which naturally supposes the initiatic stages in the general sense, but does not catalogue the various stages as dogmas. YOGUISM thus becomes a concrete form of studying the control of physical or psychological perturbations, and I inscribe my point of view within the most complete impartiality by saying that we must observe the tradition of Yoga in transcendental application to the periods of existence, that is to say that the various Yogas are branches of one course called YOGUISM. The 8 characteristics of evolution are the natural disciplines, often practiced by the world at large but in an inadequate manner.