

7 YOGA

7.1 *Indian Mentality*

¹Indians have a natural tendency to live in the sphere of emotional-mental fictions. Emotional enthusiasm is a basic need for them. New fiction systems are constructed on a daily basis, exhibiting a delight in logic that is incomprehensible to Westerners. That is one of the reasons why Buddhism with its sober, matter-of-fact attitude to life has not gained a large following in India.

²The yoga philosophers are typical examples of Indian mentality, which mainly lives in the consciousness aspect in contrast to Occidental researchers, who occupy themselves with the matter aspect. If the yogis could be emancipated from certain apparently ineradicable fictions, which have led their whole thinking astray, they could far more easily be accepted as disciples of the planetary hierarchy. Their “self-realization” is the law of self-realization utterly misunderstood. Their “samadhi” keeps them back in the higher regions of the emotional world, which they believe to be “nirvana”. Their misconception of “kundalini” entails a wrong vitalization of the centres of the etheric envelope. Their belief that evolution has reached its final goal in man and that man can become god, merge with Brahman (universal soul), etc., blocks their further consciousness development definitively, preventing them from becoming causal selves.

³The yoga philosophy is in many respects a product of imaginative speculation. Clairvoyance affords no possibility of exploring the matter aspect of higher worlds. And without that basis of knowledge, the conclusions that can be drawn from experiences in the emotional world remain mere hypotheses. This is confirmed also by the fact that there are so many mutually contradictory philosophical systems. The only knowledge system that agrees with reality is the hylozoic one, and that was never permitted for exoteric study in India.

⁴There is a marked difference between Occidental and Indian speculation, however. Whereas dogmatic and scholastic or so-called critical philosophy has made Occidental philosophers impervious to anything concerning the superphysical, Indians of course have an open-minded attitude to those realities and the possibilities connected with them.

⁵Just as in the Occident, the clergy and the learned, professors and other prophets have reserved the right to decide what is to be held true, right, and correct, the same state of affairs prevails in India. The brahmins or the priestly caste watched jealously lest outsiders read their so-called sacred writings. Besides, there was only a scant risk of their being understood by anyone at all, since they were composed in a language that was not spoken any longer. Only initiates knew that the symbolism of this literature could not be understood save by initiates.

⁶The Indians themselves have made propaganda for their world view in the West only after Vivekananda, Tagore, and others began doing so. This attitude is connected with the ancient brahmin view saying that you need not preach the truth of reality, since the individual will develop so far in some one incarnation that he will seek the truth and then find it. Until he does so by himself, he will only misunderstand the truth if it is given to him. When he is ready to seek for the truth, he will be born into an environment (the “brahmin caste”) supplying him with the principles necessary to comprehension.

⁷If Westerners are blind to superphysical reality, Indians are blind to the necessity of doing everything to remedy ignorance, injustices, and suffering in the world. The fact that Indians in the past did not realize this and did nothing to serve life and development is due to their total misconception of the doctrine of karma. They also consider that man receives from life what he deserves. If the individual suffers, then he has a bad sowing that must be reaped. If he is ignorant, then he is not in a position to be born into the highest caste and so he must wait until he can do so in some distant future.

⁸It is to be noted that the brahmins generally are learned in the Vedas and the Upanishads but are not initiates of any secret knowledge school.

⁹Since all knowledge of reality is misunderstood, the knowledge of the law of rebirth has of course been idiotized in India as well. Quite apart from the fact that the Indian theory of metempsychosis is absurd and impossible, since man is an individual possessing a causal envelope that cannot incarnate into an animal, the knowledge of a multiplicity of repeated lives has caused other difficulties. In their ignorance, Indians imagine that they have “plenty of time”, that a few incarnations more or less “are of no consequence”, and so they are content with “making as little karma” as possible, hoping for the best. The law of self and the law of destiny imply something different, however. Anyone who has some knowledge and does not apply it makes the fatal mistake of omission. Such a stupidity may cost him many incarnations and by no means of the pleasurable kind. At best, he will forfeit the opportunity of improved conditions and a more rapid consciousness development. Much of the Indian situation is explained by this.

¹⁰The Indian nation is a striking example of how the doctrine of rebirth and “karma” can be misconceived. This nation, which once was far ahead of the other nations in its consciousness development, has constantly lagged behind. The caste system, which was originally intended to facilitate evolution by a suitable distribution of work for people at the different stages of development, has degenerated into counteracting this evolution. As always, the “priestly caste”, has been the most serious obstacle through its desire to rule and keep its privileges; a priestly caste of incredibly learned imbeciles, crammed with the fictions that life-ignorance has derived from the misunderstood symbolism of the Sanskrit literature. This priestly caste expelled the disciples of the Buddha from India and thwarted the attempt of the Buddha at a social and spiritual reformation, the social reformation being a necessary consequence of the spiritual one. Regrettably, the Buddha’s hope of teaching his followers common sense (the condition of all true understanding) was dashed, and Buddhism, too, degenerated into a doctrine, a dogmatism that cannot be accepted by common sense any longer, which has resulted in different interpretations of the obvious. Common sense is the highest kind of reason and the supreme authority in all matters of belief; that was what the Buddha taught. And he also taught that everybody will acquire common sense during consciousness development through many incarnations. Anyone who abides by common sense develops the most quickly. Anyone who refuses to abide by common sense makes the most serious mistake of his life and increases the number of his incarnations.

¹¹A certain man thought that he had himself to blame, since he was so stupid that he incarnated together with all the clans at the lower levels of the stage of civilization whose task it is to demolish the existing culture. He apparently did not consider the fact that we develop by helping those ignorant of life to reach a better understanding.

¹²The caste system was instituted by the Manu for two reasons. The one reason was that the mixing of the Aryan, Atlantean, and Lemurian races was to be prevented. The other reason was that the four castes established by him were intended to facilitate the work of the powers of destiny who determine incarnations to make individuals belonging to the four stages of development incarnate into the milieu suitable to them, corresponding to their different needs of experience of life and possibilities of consciousness development. In the course of millennia, however, this eventually led to a “spiritual” decline: pride in the higher castes, and envy in the lower castes, so that benevolence to all people and right human relations were set aside. According to the law of sowing and reaping, these manifestations of hatred have hindered the powers of destiny during the last twelve thousand years from implementing the plan of making individuals incarnate in the castes to which they actually belong.

¹³When it became generally known that two uninitiated Europeans had been given permission to correspond with two “rishis”, lots of brahmins fancied that they should be

permitted to do so as well. They received the answer they deserved from 45-self M. (*The Mahatma Letters to A. P. Sinnett*, Letter No. 134): Not until they have given up entirely their old superstitions, their caste, their customs, their selfish exclusiveness. Brahmanism had degenerated into one more religion with pomp and splendour, which literally reeked of idolatry, which was embraced by the masses, and which tacitly, if not intentionally, was encouraged by those who benefited from the ignorance of the masses. The forefathers of the brahmins had driven away the followers of the only true religion upon earth from India, and not until they have converted to Buddhism will they stand any chance of ever hearing from the planetary hierarchy.

¹⁴Two more facts are to be considered:

¹⁵When it became known in India that Westerners had come into possession of the Vedas, etc., an uprising almost broke out. So strong was the indignation that barbarians had been given access to this knowledge.

¹⁶The fact that Westerners class India among the undeveloped countries has not contributed to fostering respect for Indian world view and life view.

¹⁷The viewpoints presented above are just a few ones to illustrate the enormous difference there is between Occidental and Indian mentality, a difference so huge that Kipling could launch his slogan, "East is East, and West is West, and never the twain shall meet."

¹⁸People have an incurable tendency to complicate things. It is all so simple that it passes the understanding of the learned, which is the opposite of common sense. Precious little is needed when you have once managed to liberate yourself from all the illusions and fictions of erudition. Using common sense, justice, and the sense of unity (saying that all make up a unity in life, that all is hate that is not love), life in the physical world could become a paradise. This is too simple for the learned. But it is the religion that the wise men of all ages have been agreed upon: the religion of love and common sense (wisdom). We must stop fighting about which general working hypothesis should be considered the most suitable one. It can never be anything but a hypothesis, since belief and conviction remain subjective until the individual has attained the causal world and is able to ascertain facts himself in the three worlds of man (physical, emotional, and mental). That realization will liberate us from what is presently one of our most characteristic qualities: intolerance, one of the countless expressions of hatred. It is one further demonstration of the deficiency of present psychological understanding that they have not even been able to see to what they should refer the expressions of emotional attraction and repulsion. They have scarcely discovered that consciousness is one of the three aspects of reality. And, besides, all that cannot be ascertained by experiment is guesswork of an incredibly primitive kind.

7.2 Different Kinds of Yoga

¹The yoga philosophy still spreading is misunderstood fragments of the yoga that was taught in Atlantis. Much of what then promoted consciousness development nowadays has an atavistic effect.

²The aim of gnana yoga was the development of mental consciousness, the aim of bhakti yoga was the development of emotional consciousness, and the aim of karma yoga was the acquisition of essential qualities. Of the three kinds of yoga mentioned, karma yoga is the least risky, since it keeps within what is objectively observable. The other two are subjective, and subjective consciousness very easily goes astray in the regions of uncontrollable imagination.

³In a booklet published in 1952 in Swedish and entitled *Indisk mystik* (Indian Mysticism), the Austrian writer Walther Eidlitz gives some information about how the West discovered the Indian yoga literature, and also cites some quotations from the Vedas, the Upanishads, and the Bhagavad-Gita. According to Eidlitz, the man who introduced this philosophy to the West

was A.H. Anquétil-Duperron, who in Strasbourg in 1802 published his Latin translation of the Persian work Oupnekhat (a Persian distortion of the Sanskrit word Upanishad). This Persian work was a free translation from Sanskrit made in Delhi about the year 1656. It was from the Latin translation that Schopenhauer draw his learning of Indian philosophy.

⁴Attempts made at dating the age of these writings have caused much racking of brains. As we know, Indians are bereft of any sense of historical chronology. There are various guesses ranging from 6000 years before the current era to 700 years of the current era. The true age of the writings is a datum of esoteric history. No exoteric researcher would accept the exact dates of the various works. So they will have to go on guessing.

⁵Blavatsky revived in the Indians a general interest in studying Sanskrit and the Upanishads. In so doing she went to extremes, which is understandable, given the untenable position she was put in between the planetary hierarchy and a hostile theology and science. There were moments in her life when she felt “betrayed by both god and men”, which, to be sure, is an experience that all the guides (“saviours”) of mankind have to go through. Anyone who has not been “hanging on the cross”, mocked by all, has not passed the final test (with the dissolution of the permanent causal envelope, the tie connecting him with mankind), in which the first self becomes a second self.

⁶Agni yoga, which has been shrouded in so much unreliable fantasy (as all things esoteric), will never be made exoteric. It is a method reserved for disciples of the planetary hierarchy. No occult sects will be trusted with it, although of course attempts will be made at claiming the opposite. Such knowledge is only for those who sacrifice everything to serve mankind and unity. That is a sacrifice which very few are able to make and which takes much more than what people mean by sacrifice. Then the individual has quite simply ceased to exist for himself and does not even give a thought of his own development or reward of any kind.

7.3 *The Ignorance of the Yogis*

¹It must be clearly stated that the yoga philosophers lack the knowledge of reality and life and are by no means guides for man. They lack esoteric knowledge and are unable to judge anything that is part of the esoteric. They have a knowledge of the etheric and emotional worlds, and so in that respect are on a par with clairvoyants. But that does not imply that you have a knowledge of reality but you unfailingly fall victim to your own suppositions at large.

²Only causal objective consciousness is able to solve the problems of existence, since it provides the individual with real facts (not pseudo-facts) and real ideas, the ideas of intuition, the only exact ones. Western man has every reason to repudiate speculation that he is in no position to judge and so run the risk of falling a victim to. Yoga is in important respects on the wrong track. The little knowledge of reality there is in it is what yogis have taken from esoterics, misunderstanding it.

³The yoga philosophers use concepts that are not merely beyond the range of possible human experience but also beyond possible human understanding. They speak about “atman”, and their definitions or, rather, lack of definitions demonstrate that it is a constructed concept and not a reality concept. “The hidden, unknown, eternal in man, atman, is by no means the same as the West calls soul or spirit.” What is meant by “spirit” then? The various authors have their own definitions of the pertaining things, and then refutation is no great matter for them.

⁴It is typical of Indian mentality that, faced with any refutation, it can always invoke other systems, which were elaborated in quite other centuries and which “state something entirely different”. Then it only remains to beg to have that system presented to refute it, and proceed in that manner, adding refutation to refutation. For they are all fiction systems, and such ones are always demonstrably false.

⁵Those who are at the stage of the mystic have no instinct for esoterics with its exactness in all respects. This is true even of the most acute Indian philosophers. They have acquired full mental consciousness in 47:6, the very kind of consciousness in which acuity wins triumphs. They ascertain that human reason cannot solve the problem of reality, and end up at the higher emotional stage, where their unbridled imagination coupled with the power of emotion to lose itself in infinitude is interpreted by them as the union with god or brahman or the absolute.

⁶The individual's faith in his power of judgment is a general feature seen in the most primitive and ignorant and the most learned alike. That faith is incurable. It is interesting to ascertain that this is true even of Indian raja yogis. Such a yogi declared that a work written by a 45-self "demonstrated its author's ignorance". "It could not be compared with the understanding of the yoga philosophers." To the esoterician this is sufficient information about the judgment of even the best yogis and their faith in it, emotional belief in authority.

⁷The yogis have not yet been able to become causal selves, and causal selves do not become yogis.

⁸Causal or essential selves incarnating in India should not be confused with yogis of the kinds the Westerner may possibly hear of. These yogis base their teaching on some "holy man", who has gathered disciples around him. Whatever methods they use, they never reach beyond the stage of the saint (47:6, 48:2). They do not possess the esoteric knowledge of reality, do not know of the planetary hierarchy.

⁹The yogis believe that applying their methods of meditation they can attain to the "atman", and the Buddhists believe the same as to "nirvana", whereas they do not even reach the "highest manas" (causal consciousness, 47:1). They set out on the ocean of consciousness without a chart and a compass and stare at something they believe to be the mainland and their destination, whereas to the esoterician it is just a clearly marked skerry.

¹⁰The yogis believe that the mental world is "nirvana". They do not know of the existence of the planetary hierarchy and of course not of still higher kingdoms either. They are unable to rightly interpret Patanjali's Sutras, which all their commentaries demonstrate. As a rule, they end up in the illusionist advaita philosophy of Shankara and so lose themselves in the imaginative ocean of emotionality. Patanjali cannot be rightly interpreted save by esotericians.

¹¹Just as anyone who does not have mental consciousness (the masses in Atlantis) cannot grasp what this consciousness means and what understanding it affords, the corresponding applies to those who lack still higher consciousness: causal, essential, etc. It is not worthwhile to converse with a blind man about colour. It is typical of the egoist will to power and self-assertion, however, that people affected by them do not want to accept facts that would make them feel the need of acquiring greater ability. They reject the knowledge of higher kinds of consciousness, since otherwise they could not be "gods". No one had been able to convince Ramakrishna that he was not god and had not advanced as far as was possible in the universe. The fiction saying that man can become god is probably the last fiction the yogis will give up. They will soon abandon the fiction of metempsychosis, however. It is too compromising. Admitting the existence of the planetary hierarchy will be the hardest challenge for them. For when they do that, the value of their religious literature, or rather their commentaries on the Upanishads, will stand out as quite illusory.

¹²The Indians will be the last ones to even take the pains to examine the tenability of hylozoics. Besides, they are mystics and have never attained to causal intuition, however much they talk about intuition. They have their Upanishads and their Patanjali, which they believe they can interpret, and that belief paralyses their power of judgement.

¹³Recently they have grasped that much that they have started to abandon the doctrine of metempsychosis in favour of reincarnation. But they are without any comprehension why

man cannot become an animal. Man has a causal envelope, which the animal has not, and that envelope, at the verge of the fifth natural kingdom, never enters an animal organism.

¹⁴It is to be foreseen that they will unnoticeably learn one thing after the other from esoterics, while at the same time they cannot moan too much about this “crude and curious cult”. As you see, bitterness is deep even in those quarters, and abuse comes thick and fast. The important thing is to deter people from examining the matter for themselves, establishing a firm public opinion at the same time.

¹⁵Another characteristic trait is the allegation made by Indians to the effect that Pythagoras received his teaching from India. A comparison reveals that any such allegation demonstrates a gross ignorance.

7.4 “Sacred Writings”

¹The terms used in the yoga philosophy correspond somewhat to the terminology that was elaborated in Atlantis and is still used in the planetary hierarchy. But these terms of course have been misunderstood by the yogis and so have had their meaning distorted, which has brought about a deplorable “idiotization” of their entire way of looking at things and produced dogmas that have proved well-nigh ineradicable. You could just warn Westerners from letting themselves be led astray, which is hard to avoid if they as researchers enter deeply into the yoga literature.

²The yogis are mistaken if they believe themselves able to interpret Indian esoteric writings, which are thoroughly symbolical, the Upanishads and the Vedas. Just as the Jews misinterpret their canonical books (the Old Testament), the Christians their New Testament, and the Muslims their Koran, so the old Sanskrit texts are still misunderstood and will remain so until the planetary hierarchy finds that the time is up for publicizing the true world history and so the true account of the genesis of these literary works. Then we shall also have the interpretation of the symbols contained in these works. Certain occult sects pretend to be in possession of the right interpretation of a multitude of symbols. There is every reason to regard such interpretations with a good share of healthy skepticism. At any event, their interpretations have not been sanctioned by the planetary hierarchy.

³Of the “sacred books of India”, the Upanishads and the Vedas, etc., only Patanjali’s Yoga-Sutras and the Bhagavad-Gita have been sanctioned by the planetary hierarchy.

⁴They need to be reinterpreted, using hylozoic terms, to fit the Western way of looking at things. Perhaps a group of esotericians could do that work under the guidance of the planetary hierarchy.

⁵The interpretations of these writings made by yoga philosophers are almost useless, since they do not possess esoteric knowledge. Even after they have acquired such knowledge (as did Subba Rao, for instance), their speculations are too abstract to orient in reality. What the Westerner needs are facts in their right contexts and a description of reality. After that it will be possible for him to understand the symbolic sayings, which hitherto just stimulated emotional imagination to lose itself in infinitude and made him believe he could become one with the Parabrahman or some other imaginative construction.

⁶In spite of the Buddha’s energetic saying that there are no “sacred writings”, they go on using such misleading designations. (We then know at once that it is a matter of belief and not of knowledge.) How vague all the basic terms used in the yoga philosophy are is clear from the fact that each writer has his own idea of their meanings. It is the same with yoga as with any other philosophy. It is the speculation of acuity and profundity with subjectivist conceptions that do not represent anything in objective reality.

⁷The learned will always dispute about the pronunciation of “dead languages”. The same is true of Sanskrit. Which one of the hundreds of the Indo-Aryan dialects comes closest to the correct pronunciation of Sanskrit remains unknown. The learned will always dispute whether,

for example, gnana or jnana is correct, or Shankara, Sankara, Samkara or some other rendering. Phonetic spelling is unfeasible, because everyone has his own pronunciation.

7.5 Envelope Centres, Breathing Exercises

¹“The psychology of the Hindus deals with six centres in the body. The lowest one, the four-petalled, corresponds to our testicles. Here the serpent kundalini lies coiled. The purpose of concentrated meditation is to draw the juice of the testicles through all the other centres up into the crown centre.”

²Western clairvoyants have made the same error. The esoterician enumerates 77 centres seven of which are the most important. Kundalini resides in the basal centre, not in the sacral centre.

³The fact that “European anatomy does not find (in glands) any exact counterparts of the different chakras” is of no consequence. What childishness to turn to medical men, those physicalists, dogmatists, and skeptics!

⁴In modern Indian yoga literature you may still read that “kundalini” exists in the sacral centre and that the raja yoga method enables the transfer of this energy to the throat centre. This is an error. Kundalini “slumbers” in the basal centre, and if contrary to expectation the yogi could rouse it to activity, the result will be catastrophic, however “holy” the wise man believes he is. Kundalini can be roused without risk only by the causal self.

⁵Considering the fact that increasingly more “experts on breathing techniques” have begun to appear, a note of warning should be sounded. All too many people fall victim to such “techniques”, and the injuries they inflict on themselves are incurable. Perhaps the following explanation can make it easier for readers to understand this: Most of the functions of the organism are automatized and have been so ever since Lemurian times. Included here are breathing, heart, liver, renal, and splenic functions. Automatization implies that these functions go on without the supervision of attention. Breathing exercises abolish automatization, so that breathing henceforward is dependent on the constant supervision of attention. Some reflection should suffice to clarify that this has disastrous consequences for all who cannot exclusively devote themselves to such supervision.

7.6 Yoga is Not for Westerners

¹Westerners are advised against yoga training of any kind. Such training requires an Oriental physique and mentality. Occidental methods are being developed.

²“The European yogi is such a grotesque and phoney appearance that he provokes our ridicule.”

³It is totally wrong to try to introduce Oriental views into the West. Yoga is for Orientals, not for Occidentals. It is about two quite different ways of mental development. The individual is born into different cultures to avoid mental one-sidedness. But it is wrong as a matter of principle to resuscitate latent Orientalisms in Occidentals. Western man should learn to think in accord with the Western scientific way of looking at things. This implies that he should exercise his power of concretization based on facts, a training that is of inestimable value.

⁴The ideal of the contemplative saint promoted by the yogis is completely abortive. The realization of such an ideal is not the way to salvation for people, for what is important is the consciousness development of all mankind. Man uses his full capacity only when under the strong pressure of circumstances. We are called to a life of action.

⁵Increasingly more teachers of yoga appear in the West, sometimes Indian yogis, sometimes disciples of these yogis. Of course they gain a following among the gullible who have not acquired common sense. Recently there was an advertisement for a well-paid lecture by a European who had been taught “transcendental meditation” by a great Indian maharishi!

The only comment necessary on this is a categorical statement by 45-self D. K.: “Someday we shall have occult schools of [‘transcendental’] meditation. There are none such today. Those claiming to give such are false teachers.” It should be added that no such schools will be instituted until the planetary hierarchy has been called back.

⁶According as more facts from the planetary hierarchy are publicized, we must be prepared that yogis learn of them and work them into their speculative systems.

⁷Indian philosophers have already assimilated many of the facts of reality that the planetary hierarchy has made public in the West (during the years 1875–1920 through the Theosophical Society at Adyar). Of course they will also accept the facts that the secretary of the planetary hierarchy D.K.–Kleinias gave out in the years 1920–1950. It is important not to forget this, when henceforth the yogis will go on missionizing in the West. There is otherwise a risk that people get a distorted view and are affected with the usual historical confusion of ideas. The yoga philosophy before and after 1875 must be clearly distinguished.

⁸People in the West, who have become convinced that Indians know everything best, also become propagandists for these new systems, which will exacerbate the confusion of ideas reigning. An instance of this is already seen in the interest taken in the writings of Sri Aurobindo Ghose advertised by the Danish professor Hohlenberg. Aurobindo founded an international university in Pondicherry the aim of which was to spread his new yoga system throughout the world.

⁹An Indian yogi in the West (they begin to be many) informs us that only a portion of our brain is used and advises us (to boost its capacity) to learn how to write using both hands. A new motoric area is certainly exercised in doing this. But will you become wiser in the process? Many Westerners, who have had many incarnations in India, are attracted to yoga, because that knowledge is latent in their subconscious. However, that does not give them a greater ability to judge the reality content of yoga but they come under the spell of its illusions and fictions.

¹⁰The English yoga propagandist Paul Brunton, who (like the majority) has formed his own view on yoga, has fantasized about “mentalism”, not understanding what is meant by that word. As for himself, he is a typical emotionalist.

7.7 Hylozoics is Superior to Yoga

¹Orientals (Indians in particular) have had their attention mainly directed to the consciousness aspect and have been “living” in it. If as Occidentals (during the pre-Greek and Greek epochs and subsequently since the beginning of scientific research) they had been living in the matter aspect, the problems of physical life, the most important ones in the physical world, the physiological and social problems, would have been solved. We had been spared the religious and philosophical fictions.

²Before the hierarchic knowledge was permitted for publication, the yoga philosophy was an incomparably superior way of looking at things. When compared with esoterics, however, it proves to be just another fiction system. It is a construction of facts available in the worlds of man. But it affords no knowledge of fundamental reality, of cosmic, systemic, planetary worlds, of the different natural kingdoms, and no knowledge of the worlds of the fifth and sixth natural kingdoms.

³Recently Indians, too, have directed their attention to Occidental esoterics and started to assimilate the pertaining facts. Propaganda for yoga, which increasingly finds expression in literature, have made Westerners “cross the river to fetch water”, disregarding the fact that the world view of hylozoics contains the description of reality given by the planetary hierarchy.

⁴Westerners do not need to study Indian literature and its presentation of the knowledge of reality. We have Pythagoras and Platon, fully comparable with Indian “authorities”. Of course, it still remains to present their teachings in the light of esoterics and to cleanse them

from the interpretations made by all those ignorant of esoterics. Laurency has made a beginning. Others will continue the work. The formulation given to the yoga philosophy in the Occident is misleading to a great extent. No writer has yet rendered the Indian doctrines correctly. Only real esotericians are able to do so, not Indian pundits.

⁵It is true that the rishis who formulated the sankhya philosophy in Atlantis were also members of the planetary hierarchy. However, that doctrine started from the conception of reality possible to the Atlanteans, which was very restricted.

⁶However profound the ancient Oriental symbols are, they rather present obstacles to Occidental understanding (philosophy and science), which contrary to Orientalism (starting from the consciousness aspect) starts from the matter aspect of existence.

⁷The Occidental way of looking at things, starting from its own exploration of the physical world, affords a far better basis for the conception of reality than does Indian philosophy. When, some time in the future, also Westerners have gained the power of exploring the physical etheric world, they will achieve a contact with the emotional world and so will be forced to acknowledge the existence of higher worlds. They will then be in a better position to apply objectivity and to understand the three aspects of reality and so comprehend reality in a superior way. "Light will always come from the East," for West will then be East, and East will be West (via America to Asia).

⁸Indian yoga philosophy develops the individual into a personality, which means that the mental controls the emotional, and the emotional controls the physical. Yoga philosophy cultivates the consciousness aspect. But it neglects the matter aspect, which Westerners explore and learn to control more and more with scientific methods. These researches will lead to the development of physical etheric objective consciousness and the discovery of the existence of the etheric envelope, a thing of which yogis have very vague ideas. The scientific studies of light and colour will bring about a revolution in cultural respect as well. The study of sound as a source of energy will demonstrate the right method of so-called nuclear fission and solve the problem of energy. Philosophy will see through the infantilism of the attempts made at constructing a world view and will become what it was in the beginning, art of living and wisdom of life.

7.8 *The Self*

¹According to Patanjali, "yoga is achieved through complete mastery of thoughts and feelings. The individual then becomes aware of what he is." This has sometimes been translated to mean that "he gets to know himself".

²What he gets to know is a portion of the consciousness in four of his envelopes. This is only a small part of the whole, however. If the individual is to speak of real self-knowledge, he must have acquired self-consciousness in his causal envelope. He is then in a position to get to know his subconscious, which is the memory, till then inaccessible, of all his tens of thousands of incarnations as a man.

³By subconscious the yogi means whatever he can recollect of his current life.

⁴It can be safely asserted that every man has a possibility to understand something of himself. Then it is another matter whether you are satisfied with a "superficial" self-knowledge. But then you should also know that there are many more degrees of that than psychologists even suspect yet.

⁵The psychoanalysts assert that using their method they "dissolve the self into its component parts", which demonstrates that they do not even know what the self really is. The only thing they can reach is different envelope consciousnesses and their different molecular consciousnesses. Only a causal self is able to do this in the only safe way.

⁶Mystics speak about "finding the Self", corresponding to the talk of the yogis about "realizing the Self". In the physical world the monad (primordial atom) is involved into 48

ever lower atomic kinds. This alone implies 49 different envelopes! When the self has reached the highest cosmic world, it has worked its way through these ever higher material envelopes with their respective kinds of consciousness. These consciousnesses are each in succession the self's highest kind of consciousness during its evolution. The self is the monad consciousness in a process of evolution. To man, the "Self" is the highest kind of consciousness he can attain in the human kingdom.

⁷Some mystics speak of the "self" as the "underlying reality, or god". Esoterically this can only refer to the cosmic total consciousness ("universal soul"), in which every individual has an unlosable share. Practically every mystic uses his own terms, which generally reveal life-ignorance.

⁸The expressions "god immanent" and "god transcendent" are easily understood by the esoterician. Every monad is a god in becoming, a potential god, god immanent. All higher kingdoms, which all collaborate for evolution, are to man god transcendent.

⁹The yoga philosophy puts the emphasis on the individual's duty to do all he can according to the law of self-realization.

¹⁰Yogis talk about "achieving self-realization", "realizing the self", having no idea of what the self (the monad, the primordial atom) is. They believe that when they are in the trace state of "samadhi" (having acquired the faculty of being in their emotional envelope and leaving at will their organism with its etheric envelope, what all mediums are able to) they have become "pure spirit", god, have merged with Brahman.

¹¹There is an interesting passage in a letter that K.H. wrote to Sinnett after he had become a 44-self from being a 45-self: "I have been on a long journey after supreme knowledge, I took a long time to rest. Then, upon coming back, I had to give all my time to duty, and all my thoughts to the Great Problem. It is all over now: the New Year's festivities are at an end and I am 'Self' once more. But what is Self? Only a passing guest, whose concerns are like a mirage of the great desert..." He was back in his old envelopes to which he had added one more. The self? The monad resides in some one of its envelopes, and all of them are replaced in succession by others of higher kinds. Only ignorance takes an envelope for the self.

7.9 Illusion

¹Illusionist philosophy (advaita, philosophical "idealism") denies the existence of the material external world and so has rid itself of the trouble of solving all the problems that the matter aspect of existence entails. This illusionist philosophy originates in India where it was the consequence of the elimination of the matter aspect by Shankara, the advaita philosopher. The original vedanta philosophy has still its majority of followers in India. Like the so-called idealism of European philosophy it is subjectivism pure and simple and as such has brought about a general disorientation in reality. Under its spell people despise physical life and prefer to live in the imaginative world of emotional consciousness, a world peopled by countless "gods and demons".

²It does not surprise us that illusionist philosophy (advaita) has succeeded in gaining such a wide following in India. One reason is the fact that people witness magical phenomena, which occur everywhere, in most cases being the results of mass suggestion. Another reason is the fact that Indians have a richer imaginative life than Europeans. A third reason is the fact the Indian organism is more easily affected by occult influences. A fourth reason is the fact that Indians have stronger predispositions for both etheric vision and emotional clairvoyance. Moreover, to the Indian mentality (in many respects quite the opposite of the Western mentality) there is nothing absurd in denying the existence of such reality as you have no longer any use of. (For an Indian causal self to deny the existence of the emotional world, for example.) What they do not want to see quite simply does not exist.

³The Indian mentality is so permeated with the fiction of the “illusion” of existence, the unreality of everything, that most Indians live in an imaginative world that has nothing to do with reality. This fiction pervades all their views and formulations. The Buddha tried to preach the priority of common sense. His work was thoroughly distorted, however. Regrettably, Indian esotericians and those who have adopted the jargon of the yoga philosophy use the word “illusion” in other contexts than the only true one: the unreal emotional thinking indulged in by life-ignorance.

⁴Some apologists of Indian illusionist philosophy have admitted the existence of a material external world and contended that the talk of illusion does not refer to reality but to the illusoriness of attaching any value to material possession and of ascribing any importance in life to it. That, too, is an error, however. Also material reality is of enormous importance. Otherwise it did not need to come into existence. It is precisely through our necessary experiences in the physical world that we gain an understanding of the other values in life, that we can develop sense as well as reason, and are able to acquire the requisite qualities. The same error of thought is seen here as the one that is always made when making things absolute. While it is true that the individual who has become a causal self can say: “Those lower worlds which I have come to know and in which there is nothing more for me to learn, those worlds I can safely omit”, this does not apply for those who precisely because they have experiences in lower worlds acquire the power of reaching higher worlds.

⁵When the individual has attained such a mental unfoldment that he can see that all life is development and that you neglect this development by preferring the lower to the higher, by valuing the matter aspect more than the consciousness aspect, and yet does so, then he has fallen victim to the illusions of false life values. Only in that sense does the word “illusion” have a justification.

⁶The word “illusion” is much abused. As usual, ignorance or conceited presumption, believing itself able to comprehend all that it cannot possibly grasp, has distorted the original sense of that word.

⁷The word “illusion” is used by many people in India as a term denoting the entire universe. By “illusion” they mean all that is changeable, all that is subject to the law of transformation. It can be said that everything arises through “vibrations” in primordial matter. Everything is maintained through “vibrations”. If these “vibrations” were to cease, everything would revert to primordial matter.

⁸Everything moves. Everything in the whole cosmos is constantly changing. That is why some people say that “everything is energy”. Change is life. It is by constantly changing that monads in all natural kingdoms have experiences and develop their consciousness.

⁹It is misleading to speak of the 45-selves’ perception of reality as “illusion”. They ascertain the objective reality of the four lowest atomic worlds (46–49) axiomatically and on a daily basis. That misleading term, “illusion”, can only mean that the reality of higher worlds (1–44) is inaccessible to them, that the cosmic worlds (1–42) are unexplored by them, and so are the closest equivalent of a working hypothesis that has an overwhelming probability. However, this is not comparable to anything that is in the least related to human concepts.

¹⁰“New wine should be put into new bottles.” It is necessary to find new words for new realities and make a clean sweep of the old terminology, which has only caused never-ending misconceptions.

¹¹All philosophical systems that do not start from the three aspects of existence are untenable.

¹²It is misleading to speak of “reality behind the form”. Form is the mode in which matter exists. The idea forms matter. Only life-ignorance takes form to be essential. All matter has consciousness. It is erroneous to say that “form veils the soul”. It is ignorance that is incapable of perceiving the consciousness there is in higher kinds of matter.

¹³The primordial atom is the necessary material basis of the self. Without primordial matter and primordial energy there would be no primordial atoms and no consciousness. But the essential faculty of the primordial atom is consciousness, the monad consciousness or self-consciousness, which acquires learning, knowledge, insight, understanding, and eventually ever-expanding wisdom and the ability to rationally use power.

¹⁴When the self has reached the divine kingdoms and has learnt to control matter and to use energy, eventually consciousness, individual consciousness in ever-expanding cosmic total consciousness, appears as the very life and its meaning. Oriental man's symbolical locutions, the emphasis he lays on this realization, the psychological efficiency of the saying that "all but consciousness is illusion", all of this can be understood as referring to this state of cosmic selves. From the factual and logical standpoint the saying is erroneous. But from the psychological and symbolical standpoint it is defensible.

¹⁵The "great illusion" discussed in yoga philosophy thus is what we call ignorance and has nothing to do with the issue of the existence of the external world or of matter. We drown in fallacies because of our ignorance of reality. The conceptions we make of higher worlds are misleading. That is illusion. Man is in a position to explore the physical world. The exploration of the causal world requires causal consciousness. And the intervening worlds, the emotional world and the mental world, are the worlds where man's thought forms matter, and where we are unable to discover the matter we use when doing this. We only see the material forms produced by our imagination. That is why emotional and mental clairvoyance only strengthens our superstitious opinions, our illusions and fictions. That is why the esoterician warns everybody not to acquire those faculties. They mislead and stupidize. All self-tutored seers (Swedenborg, Rudolf Steiner, Ramakrishna, etc.) were misled by what they saw.

¹⁶Many people are surprised when they learn what they planetary hierarchy considers to be emotional illusions. It could perhaps be of some interest to enumerate them:

¹⁷The illusion of destiny makes the individual believe that he has a vitally important task to perform and must do and say as destiny commands him.

¹⁸The illusion of aspiration makes the individual content with being an aspirant to discipleship and occupied full-time with his spiritual development.

¹⁹The illusion of self-confidence makes the individual convinced that his viewpoint is the only right one, makes the individual an infallible authority in his own eyes.

²⁰The illusion of duty makes the individual overestimate his responsibility and the importance of all manner of inessentials.

²¹The illusion of environment makes the individual think that his environment is a hindrance to him or is of particular importance.

²²The illusion of intelligence makes him believe that his intellectual capacity can judge everything.

²³The illusion of devotion makes the individual look upon an idea, an authority, one side of the truth, one person something to adore.

²⁴The messianic illusion makes the individual believe that he is called to save mankind.

7.10 Samadhi

¹Also yoga philosophers speak of different kinds of superconscious samadhi. They have given detailed descriptions of these different stages, which are just successively more abstract fiction systems that the yogis have had confirmed in samadhi, since all hypotheses are materialized in the emotional world. By samadhi is meant the state obtained when the emotional envelope (with higher envelopes) can leave the organism with its etheric envelope as the individual desires. The individual then has full objective consciousness in the emotional world and moves about in its six different regions (48:2-7), which he perceives as six different worlds because the different molecular kinds have different material densities.

²What yogis call samadhi is not the true one. True samadhi is the ability to live in the second triad. This means that the monad leaves all the envelopes of the first triad. True samadhi thus is something totally different from what yogis experience.

7.11 “Becoming God”

¹The yogi finds it very easy to become god. He does so in samadhi. How easy it is to reach the “supreme state”, the “ultimate reality”, is clear from what Vivekananda stated, that he experienced it when Ramakrishna touched his breast.

²The yoga philosophers as well as the mystics make the great mistake of desiring to reach the goal too quickly. They wish to become one with god, to become god. But this is not done in the manner they think. There are many stages to be passed on the way to the lowest divine stage: the stages of culture, humanity, the causal stage, essential stage, and then there are three more worlds to conquer before they become 43-selves and can justly say as Christos did: “I and the father are one.” There is a great distance between world 47 and world 43, and the intervening worlds cannot be omitted.

³The yogis think that when they say, “I am Brahman”, they mean the same as Christos by his: “I and the father are one.” Very typical of yogic views. But yogis are not initiates of esoteric knowledge orders and therefore cannot understand what Christos meant. The gnosticians called the third triad the “father”. Christos’ statement thus meant that he, being a 43-self, had become sovereign in his third triad. Probably he did not say so at all. Initiates do not bear witness to themselves. But the gnostic novelists took many liberties. The symbol is clear, however. In contrast, when the yogi has “become Brahman”, he has lost himself in the highest emotional sphere. Lacking mental objective consciousness he has no experience of the mental world but accepts the fiction of “nirvana” common to all yogis.

⁴There are serious disadvantages to entering a higher kingdom too quickly. Just as it is said of “beasts in human shape” that they have managed to causalize too early, there are drawbacks connected with flights of the imagination into states where you believe you have merged with the godhead. Certainly it is of great avail, when acquiring higher consciousness, to use the method of “as if”, doing things as if you already possessed what you want to achieve. However, that is something quite different from the self-deception indulged in when you think you are what you are not, which is the constant error of the yogis. They fall victim to their own illusionist philosophy.

⁵The raja yogi is a mental self and stands a chance of becoming a causal self within just a few incarnations. But the entire yoga literature demonstrates that no one of them has become a causal self. Because then they would know better. The yogis are not even in contact with the planetary hierarchy, have never been disciples of anyone of its members. However, that discipleship is necessary to attain to the fifth natural kingdom.

7.12 Nirvana

¹According to the belief in metempsychosis held in popular superstition, there are no insuperable boundaries between the four natural kingdoms, but the soul is thought to involve now in a stone, now in a plant, now in an animal, now in a man, it all being a matter of reward or punishment. The individuals making up the highest caste are thought to be able to enter nirvana, to lose their individuality, by merging with universal soul and so escape metempsychosis.

²An individual of a lower caste who has led a blameless life is thought to be able to be born as a brahmin in his next life. Hence the brahmin is called “twice-born”.

³Compare with this the gnostic term “born again”, which of course has been misrepresented, but which meant the individual’s entry into the fifth natural kingdom. The

symbol of the birth of Christos child had the same meaning. The newcomer is seen as a child, is counted among the little brethren, or is looked upon as being one of the least.

⁴However, many yogis think that there is a shortcut to nirvana. Every expression of consciousness has its inevitable effect, and these effects are thought to hinder the yogi's entry into nirvana and force his rebirth. Thus it is believed that anyone who inhibits all his consciousness expressions does not create any new karma and so will be annihilated in nirvana.

⁵There are many different views on nirvana. To most yogis it means extinction.

⁶The yoga philosophers talk much about "nirvana" of which they know nothing, so that all their statements on it are erroneous. Nirvana thus is not even a "mystery". The "nirvana" of the yogis is somewhere in the higher mental regions.

7.13 Dharma

¹"Duty" is a much-abused word, just as the word "responsibility". All words that are used by general life-ignorance are abused.

²It is the dharma of the fire to burn. If it burns someone, it is not the fault of the fire, but the fault of the one who uses it erroneously.

³Westerners have much to learn from the Indian teaching of dharma.

⁴There are many people who omit their next duty to hunt for more interesting "duties" further away.

⁵There are those who save money for charities and let their relatives live in misery! They are grotesquely ignorant of the fact that "our fellow man" is the one who is thrown upon us for his relief. Our fellow man can be nearer to us than in some other part of the world. "Charity begins at home."

7.14 Intuition

¹What Indians call "intuition" is the faculty of emotional matter and of emotional consciousness to penetrate all objects in the physical and emotional worlds. What the yogi experiences, however, is just the consciousness of these two worlds.

²It is wrong to call the imagination the "organ of the intuition". Imagination is thought dynamized by emotional energy ("desire").

³It is wrong to say that "imagination begins where the logical concepts fail". It begins where the resources of thinking in opposites (contradictory thinking, 47:6) are exhausted. Imagination is the "expansion of unbridled imagination into infinitude", beyond all mental control. Only when the individual has acquired perspective consciousness (47:5) will imagination be subjected to the control of common sense. It will be a task of the psychology of the future to define the six kinds of emotional and causal-mental consciousness bound up with the six different molecular kinds within each world.

⁴Many ideas that are telepathically picked up by waking consciousness enter into mental consciousness to be processed there and later be brought down into the waking consciousness. The individual who is ignorant of the process assumes that he has experienced an "intuition".

7.15 The Subconscious

¹Psychoanalysis (Freud, Adler, Jung, etc.) has brought new fictions into the discussion on the "psyche". And at once Westerners seek to construct psychoanalytical systems and to compare them with yoga systems, not understanding that they are all fiction systems and that their acute and profound comparisons really are imaginative constructions. Such things are called scientific work, however, and scholars waste their energy on them. The new fictions are so close to the old ones that their interest is roused merely because of that.

²A comparison of some of these fictions with the facts of reality should be useful for those who have got stuck in the fictions and cannot get out of them.

³“We are inevitably the victims of dark powers.”

⁴Those dark powers exist in our subconscious. The psychologists are right in pointing this out. But since they do not know what the subconscious actually is, their conception of it is a false construction.

⁵The subconscious is the latent memory of everything we have been ever since the monad consciousness was brought to life, tens of thousands of incarnations filled with eternal mistakes as to the Law, mistakes we made because of our egoism and our repulsive attitude to all that is not ourselves. But that is not all. Since all consciousness is collective, we unconsciously affect others through our consciousness expressions, and are affected ourselves by countless vibrations streaming through our envelopes. All these vibrations pass us by unnoticed, except those which in some way harmonize with our subconscious or cause disharmony in it (Like is attracted to like. Like is known by like.) As long as our own emotional vibrations are of the repulsive kind and the same is true of mankind, our subconscious is the “hell” we dread when we some time catch a glimpse of it.

7.16 Tibetan Yoga

¹Two important and painstaking researchers, the French woman Alexandra David-Neel and the American W.Y. Evans-Wentz, both of whom spent many years in Tibet (David-Neel 13 years, Evans-Wentz 15 years), scrupulously recording the results of their researches, have in essential respects confirmed the information H.P. Blavatsky gave about Tibet.

²Evans-Wentz, who devoted 25 years of his life to the study of Tibetan yoga, summed up his insights in four important works: *The Tibetan Book of the Dead*, *Tibet's Great Yogi Milarepa*, *Tibetan Yoga and Secret Doctrines*, and *The Tibetan Book of the Great Liberation*. These books demonstrate what immense scholarly effort and erudition are devoted to the exploration of ancient symbolical literature without understanding that this literature cannot be interpreted correctly save by esotericians. These works are just new proofs of the fact that only causal selves are able to elucidate the reality content of the Upanishads, the Vedic literature at large, and all the other symbolic literature.

³One good thing about this thorough research is that it has demonstrated how baseless and false were the dirty accusations hurled upon H.P.B. by the learned authorities of her days, how wanting in sincerity and reliability scholars and scientists were. They are as unreliable as theologians ever were.

⁴The greatest merit of the works mentioned lies in the fact that they clarify that an Occidental esoterician has an incomparably clearer and more exact conception of the reality of higher worlds with their higher kinds of consciousness. When reading these books, we are brought into a conceptual world that is totally foreign to the Westerner, a jungle of gorgeously flowering symbols which hide reality. We realize that the intention of illusionist philosophy is to force the seeker to penetrate those misleading symbols and, as he does so, to demonstrate that he has made himself independent of all words and has found reality behind the phrases. Indubitably, there is much to be learnt from this method for the psychology of the future. The seeker after facts about reality, however, often has the feeling that he is looking for a needle in a haystack. It is also said in plain language that the knowledge of reality is not for the unworthy. These books are interesting in many more respects. They are part of the literature that esotericians denote as “mystical”, that is, they belong to the emotional stage.

⁵They do not contain the esoteric world view. In so far as they deal with problems of epistemology, they adhere to Shankara's illusionist philosophy, which even today is preached by all subjectivists of the world who are ignorant of the three aspects of reality.

⁶These books show that even practical wisdom and the art of living were kept secret in Tibet like in India. All real knowledge was kept secret. The most important reasons for secretiveness were the understanding of the fact that everything is idiotized by those who do not understand, that primitive people despise everything that they believe they comprehend and revere only what is secret, and that the learned caste or the priesthood kept their learning secret to uphold their authority.

⁷Tibetan Buddhists (Mahayana) speak with the utmost veneration about their great masters, the Buddha, Tsongkhapa, Milarepa, and their esoteric wisdom, not suspecting that they are quite unable to interpret their statements correctly. They have at least that much reason, however, that they do not, like the learned of the West, disdainfully condemn and reject everything that passes their understanding.

⁸It is understandable that the whole of this mystical literature is regarded as sacred by the Orientals. Since it has been kept secret, it must be treated with the utmost veneration and adoration. The fact that the Occidental discoverers of these writings make the most of their finds is quite in keeping with the overestimation of discoveries of all sorts. It is part of that scientific pedantry in the accumulation of meaningless data which affords scholarly research its unique position and which is uncritically admired by academic opinion, that curious phenomenon. The esoterician, who always cares about the content of reality and the value in life of things, often enough finds that attitude perverse which neglects the essential to concentrate on all manner of inessentials.

⁹The secret writings that exist in Indian and Tibetan temple and monastery archives and nowadays are published to an ever greater extent are no esoteric writings, although they are presented as such. These writings have been reserved for the learned and the monks who were never initiated into esoterics.

¹⁰All genuine esoteric writings are kept in safe custody by the planetary hierarchy and will not be publicized by anyone save its representatives when that time is up.

¹¹What the world needs today, however, is not these symbolical writings but perfect mental systems of esoteric facts and ideas, systems that everybody can comprehend.

¹²It must be positively stated that no esoteric writings are to be found in exoteric archives, neither in the Orient nor in the Occident.

¹³Where the biography of Milarepa is concerned, it is once again demonstrated that Westerners are not in a position to interpret the old legends. They take it all literally, all that the expert on esoterics understands as symbolical. Not even Milarepa's biographer, Rechung, had cognizance of the esoteric knowledge of reality. He started from Shankara's subjectivist illusionist philosophy, and tried to put it into Milarepa's views. It is typical of ignorance that it does not know the "spiritual status" of the Buddha. The fact that he once in Atlantis was one of the "rishis" does not imply that he still is one. He is now a 42-self, not an "arhat" (an essential self, a 46-self). It happens that individuals who are members of the planetary hierarchy incarnate in India and Tibet. Since the "disciples" who gather around them are unable to grasp esoterics, the teachers must be contented with starting from the prevalent ideologies and make the best of them. Then their symbols are taken as facts about reality, and the result is this tropical jungle of fictions which is especially typical of Indian popular imagination with its mania for speculation. The Great Ones prefer to incarnate in India because the "spiritual atmosphere" there is quite different from that of the barbarian West with its civilization and technology. They are able to help members of the Indian élite to attain the stage of the saint to a considerable extent.

7.17 Tagore

¹Some quotations from Tagore follow below. They are weighty.

²Primitive man was occupied by his physical needs. Modern man has returned to the same primitivism. Our needs have multiplied so immensely that we no longer find the time for a deeper realization of our own selves.

³We find in modern literature that something like a chuckle of exultant disillusionment is becoming contagious, and the knights-errant of the culture of arson are abroad, setting fire to our time-honoured altars of worship, proclaiming that the images enshrined on them, even if beautiful, are made of mud. They say that it has been found out that the appearances in human idealism are deceptive, that the underlying mud is real.

⁴Simplicity takes no notice of its own worth, demands no pay, and therefore those who love power do not grasp that the simple expression that spirituality finds is the highest product of culture.

⁵Humanity is the dharma of mankind

⁶During no epoch in the history of mankind has there been such a universal upsurge of envy, greed, hatred, and mutual distrust. In this racing for destruction, at the verge of a bottomless abyss, no one dares stop.

⁷Poets boastfully glorify the exploits of their popular warriors. Businessmen feel neither compassion nor shame at their remorselessly clever pickpocketing. Diplomats spread lies about them to harvest gains from their ruined victims.

⁸The aim of education is the preparation for a whole and full human life which can be made possible only by being lived in knowledge and service, in joy and creative activity.

⁹Civilized man has come far away from a normal life. We see man suffering from disgust with life, from weariness of the world, from a spirit of revolt against his environment, without our understanding that it is because his need of freedom (of not being a robot of conventions) has been neglected.

¹⁰The Indian scriptures tell us that the “universe is an egg” and that time is not continuous but consists of cycles. In the domain of time and space infinitude consists in an ever-recurring finitude.

¹¹Zarathustra showed man the path to freedom, freedom from blind obedience to meaningless commands, freedom from the multitude of holy things that draw our adoration away from the piety of simplicity.

¹²Tagore shared the view of the yoga philosophy that man can become god while still a man, which is clear from the following.

¹³We possess an immemorial tradition according to which man can through the yoga process transcend the utmost limits of his humanity and attain a state of pure awareness of his undivided oneness with Parabrahman.

The above text constitutes the essay *Yoga* by Henry T. Laurency.

The essay is part of the book *Knowledge of Life Three* by Henry T. Laurency. Translated from the Swedish by Lars Adelskogh.

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Endnotes by the translator

To 8.1. The quotation from Patanjali is from his *Yoga Sutras*, Book I, aphorisms 2 and 3.

To 8.11. The letter from K.H. to Sinnett quoted is No. 45 as enumerated and presented in *The Mahatma Letters to A. P. Sinnett*.

To 17. Of the Tagore quotations I have so far identified only 17.3, which is from a talk which Dr. Tagore gave in 1930 at Baroda and which was published in a 1932 booklet, *Man the Artist*, Nr. 1 of the Kirti Mandir Lectures. The other quotations are given here in their re-translation from the Swedish pending discovery of their exact English wording.