

On Yoga: Extemporaneous Discussion

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This tape will be an extemporaneous discussion of yoga.

This morning I shall attempt to give an extemporaneous discussion on the subject of yoga. There are various forms of yoga and we shall consider as nearly as possible all the various forms in a very brief treatment. First, what is the purpose or end of yoga? We may give this both in a negative and positive form. Negatively, the aim of yoga is the redemption of humanity. In the positive form, it is the attainment of Buddhahood—the fulfilling of the purpose of the evolution.

Now, there exist a number of forms of yoga. One that is rather biological in its nature is known as the tantric yoga that consists of several forms (also subdivisions). First, hatha yoga as preliminary; after this, the kundalini yoga; and then the tantric forms of *raja* yoga, [*bhakti*] yoga, *karma* yoga, and *jnana* yoga—these are tantric forms. In contrast to this, there are the three forms of yoga given in the *Bhagavad Gita*, also known as *jnana* yoga, *karma* yoga, and *bhakti* yoga—not particularly related to the kundalini. [For a study of the tantric forms, I might mention] the book called *The Serpent Power*, written under the pseudonym of Arthur Avalon, whose true name is Sir John Woodruffe, [and who was] a special student of the tantra in the English language. For the consideration of the *trimarga*, one of the best statements I know of is to be found in Sri Aurobindo's *Synthesis of Yoga*, a book of 1050 pages.

Now I'll give a brief statement concerning the tantric pattern. Its preliminary, propaedeutic aspect is hatha yoga, a preparation of the physical body. This is only propaedeutic, that is, preliminary to the real yogas. It gives a great control, almost superhuman kind of control, of the physical body, and it may awaken the lower *siddhis*—the very *siddhis* that we are warned against in *The Voice of the Silence*. It does not require a preliminary ethical purification, and it can thus open the way to black magic. I warn against it, as a result. It can be used correctly and helpfully in the case of a highly purified *sadhaka*, but otherwise is dangerous because of the awakening of the lower *siddhis*. Now, the helpful use of hath yoga is technical. If one can take the closed *padmasana* (and we saw a demonstration of it out here, it's not an easy thing to do) you get the feet up on the thighs, the arms stretched around taking hold of the foot here and the arms around here—not an easy thing to do, [it] takes time to do it. You get a position for the body where it will not fall during trance in any direction except backward, and you can guard against that by having the body near a wall so it won't go backward. It holds the blood in the torso, so when you go into deep catatonic trance—where the heart stops beating, the breathing stops, and all vital function stops—when it comes to the time of starting the heart up, it is bathed in blood, and it is not difficult. If the heart were to start up without blood, there is real danger. Now remember, I don't for one moment recommend this. It is a valid technique for the qualified *sadhaka*; for the amateur, highly dangerous.

When one has mastered this, there is a second stage in the tantric yoga involving the raising of kundalini, which rests normally in a *chakra* at the base of the spine. This is in the subtle body, not in the gross physical body, in point of fact. The desired journey now is for the

kundalini to arise up the spine, awakening certain *chakras*. First, *svadhisthana*, which is connected with sexual activity; then *manipura*, about the region of the solar plexus, which is connected with the more emotional side of life; then on up to *anahata*, which is connected with feeling of a non-emotional type; then to *vishuddha* in the throat, which would involve the capacities of clairvoyance and so on; then to *ajna*, the point between the eyebrows and behind the eyebrows (one of the exercises, incidentally, in connection with that, is focusing your eyes up here—so it's a cross-eyed position); and finally, *sahasrara*, the crown—the supreme goal of the tantric yoga—it produces the illuminated mind. The two major stations in this process are the *anahata*, or heart center, which is connected with the awakening of love in the sense of compassion, and the *sahasrara*, which is connected with the awakening of transcendental wisdom.

It is known as a valid process, but it is highly technical. [It] is a form of yoga which has been adapted to the Eastern psychology, and the most difficult and dangerous [form of yoga] to bring into the Western world. The contact between East and West is not easy. There are different ways of functioning and we must bear in mind what our Western background is. Wilhelm, who made a study of a Chinese form of yoga, not Buddhistic, but a form that's indigenous to the Chinese, went off the deep end. However, he contacted Dr. Jung and the result was a book on the subject, with a commentary by Dr. Jung, which is well worthwhile reading; but, not with a view of a Westerner trying to practice something that was adapted to the Chinese psychology and physiology. It's good only for the people to whom it is adapted.

Now, in a catatonic trance, it is possible to become locked-in. In the biography of Sri Ramakrishna, it is said that he was locked-in for a period of six months—but it was not a full catatonic trance. In other words, there was some metabolism proceeding in him. His *sadhakas*, or disciples, had some difficulty getting some rice into him during that time, to support him. In the full catatonic trance, all metabolism stops. HPB has told of a yogi who went into such a trance, became locked-in, and was in a forest—evidentially a distant part of the forest, for when he was discovered, the roots of the tree had intertwined his legs. And those who found him, taking him out and trying to rouse him—not being proficient—killed him. I was aware of this before 1936, and I was concerned about the possibility of becoming locked-in. One whom we knew of as Senior said one could guard against that by using a preliminary suggestion—that he come out after two hours or so. I wasn't too confident about that, so when the breakthrough came in 1936 on the seventh of August, I found that I knew another method: that is the method of the split consciousness, or divided conscious, in which at the same time, you carry the line of consciousness which is our normal one, which is aware of the environment, carries the memory of your past, and any instruction you had in the past, while another part of the consciousness goes through the process. It is very probable that you sacrifice the intensity of the *ananda* and the heights of development, but through the split consciousness you have control. You can turn off the current, as it were, and return to normal consciousness at will. That is a way that I would recommend.

Now in connection with all yoga, there is a required catharsis of purification. The kind of yoga you find given in the Theosophical literature gives a catharsis that touches the moral side of man very strongly—[that is,] the moral preparation. This is highly emphasized. Only the right-hand path is recommended; that, along with philosophic instruction. That I do recommend. The catharsis in connection with hatha yoga is physical. You can gain a control of peristaltic action. One can, when he has gained this control, sit in water, take water in through the rectum by

reverse peristalsis, have the water pass up through the alimentary canal, through the stomach, the esophagus, and out through the mouth. In that way you can purify the whole alimentary canal. I don't recommend that for one moment. Or, you can take a wad of paper or a sponge, and by using ordinary peristalsis, use it to go through the alimentary canal and clean it in the ordinary pattern. This is hatha yoga purification. It can awaken, as I think I have said, the lower *siddhis*—lower powers. If there has not been sufficient purification, it can lead to misuse of those powers. And I will tell you of something that I was told by East Indians, and this is a very dark thing—it's black magic with a vengeance. But it's one of the possibilities of the tantric yoga, and one of the reasons why HPB warned against it, and even Aurobindo warned against it. That is, there are certain of these tantrics, negative tantrics, who linger around villages in India. And if they can catch a woman who has wandered away from the village, they will magnetize her, enter into a sexual relationship, using it in such a way that they drain her of all her energy, and leave the body a corpse, and then are able to manifest magical powers with that surplus energy. There is plenty of reason to warn people against this path. The path that emphasizes moral purification is the only safe one. And I'm not saying that there isn't a valid use of the tantric yoga, but it's only under rare conditions that it should be used. Aurobindo does not recommend it though he refers to it.

Now in the other form, which is known as the *trimarga* of the *Bhagavad Gita*, there is no employment of the deliberate raising of the kundalini. Oh yes, and let me tell you of another danger of the raising of the kundalini, which is illustrated by Gopi Krishna. Some years ago, Mr. Ceppos gave my two volumes to someone in a kundalini society of New York, and another set to be sent to Gopi Krishna. We received, as a result, a series of books that were written by Gopi Krishna and some connected literature in pamphlet or printed page form. Gopi Krishna had been meditating in the lotus posture for seventeen years, visualizing a thousand-petaled lotus at the top of the head. He knew nothing about tantra, he simply engaged in this practice, and he got enjoyment and peace out of it. But, it suddenly roused kundalini, and instead of going up the central *nadi* (the *Sushumna*), it went up *Pingala*. Now here I haven't spoke of this. We must imagine, in the subtle body, an arrangement in which there is a central channel which is connected with the spine and weaving around it two other *nadis*, known as *Ida* and *Pingala*. *Pingala* is connected with the sun—it's called the sun *nadi*. *Ida* is called the lunar *nadi*. Not being technically directed, not having a proficient guru, instead of going up *Sushumna*, it got diverted into *Pingala*, and he had for a protracted period, heat experiences that almost killed him. Ultimately he tumbled [on] to what had happened, and he concentrated on drawing the current over to *Ida*, the cool or lunar *nadi*, and succeeded in centering it into *Sushumna*, where it should go, and the disagreeable experiences passed. Among the literature sent us, we received a copy of a letter of one American, who had a very similar experience—an almost fatal one. This can happen. Now you might say I could take the closed *padmasana* and not concentrate on the rising of kundalini, but Arthur Avalon, in his book *The Serpent Power*, speaks of a case where that was enough to rouse kundalini without anything else—no added discipline. So unless you are willing to face a state in which you would be in catatonic trance, no life going on in the body at all, and no doubt being immensely happy, but totally locked-in and unable to get out here, you'd better leave this stuff alone.

Now we'll take up the other forms. In the *Bhagavad Gita*, as is typical with Oriental literature, the yogas are approached in the anticlimax order. The primary form first dealt with is the yoga of knowledge, or *jnana*, then the yoga of action, or *karma* yoga, and finally the yoga of

devotion. Here Aurobindo takes exception to his Indian brothers, and reverses the valuation; [he] treats them in the climax order, and gives primacy to the *bhakti* form of yoga, which is the yoga of love. But I'm told that Aurobindo is not generally accepted by the other Indians, and not generally approved of by the other Indians in his conceptions on yoga. At any rate, he makes this emphasis, and here is a figure I would recommend that you become acquainted with. He is articulate; many yogis are not. He has produced substantially, *The Life Divine*, which is [his] philosophic position; his *Synthesis of Yoga*, in which he makes a special contribution recommending not taking up these forms of yoga in the *trimarga* as alternatives, but making use of all of them, either sequentially or simultaneously if you're capable of doing that. It's an interesting suggestion, you may find it useful. Shankara takes a very different attitude towards the significance of the order of these yogas; namely—if you're able to do it—to take *jnana*, and *jnana* is the one and only effective yoga; if you're not capable of that, then take up the yoga of action; and if you're not capable of that, the yoga of devotion. The position of Shankara and Aurobindo is thus just the reverse of each other. Aurobindo may have a very helpful idea; I'm not rejecting it all—but here we are dealing with the higher forms of yoga, which do not require the use of the hatha yoga.

Now there are some disputes here. The progenitors of the tantra maintain that the kundalini yoga is the only way. However you may be able to dispense with it because you have gone that way in a past life. I am not convinced of the validity of that position. At any rate, the evidence seems to be very strong that if kundalini has been raised in the past life, one may be born with it raised in this [life] and have it at *sahasrara* without having gone through any practice in this life to raise it and not feel it—not feel the processes that were so strong in the case of Gopi Krishna and of the American I spoke of—it is simply natural, it happens to be there. A person in that position I would say is quite fortunate.

Now, straight *jnana* is difficult; it requires a purified intellectuality. Whereas in hatha yoga the purification was purification of the body, in *jnana* yoga, the purification is a purification of the intellect. That is not an easy practice. I found that this could be achieved by about seven years or so, following mathematical discipline, up to the point where you achieve pure intellectuality. In pure intellectuality there is no help from the sensuous imagination or from sensuous intuition, and it's the most difficult thinking of all. At Stanford University when you got up to these courses, the most would be about one student or no student at all. I went through two such courses; also one in the philosophy department—where the professor said that if I would take the course, he would put a course in on *The Critique of Pure Reason* of Immanuel Kant in the curriculum that was for the next year. I was there the only student. The test in the examination was to write a paper on the transcendental and metaphysical deduction of the categories. At normal concentration, I could get nothing out of the appropriate writing; at intensive concentration—so intense that it produced a sharp pain in the head—I broke it down and got an “A-paper.” The same thing happened over in those courses in mathematics—maximum concentration on the pure intellectual side. Now here we are adding something that comes from the West. In Asia, in East India, the crown of the culture is the development of pure metaphysics—they have a genius for it. In the West, I would say, the keynote was struck by Pythagoras.

Now you may not know that Pythagoras was not only a mystic—that his contribution to the conception of the cosmos was not also all of his work. He introduced the idea of spherical globes, way back when people generally thought of the earth as flat. He was way ahead of his

time. He was also a great mathematician, [and] he made the most fundamental contribution of all; namely, proof—where you start to purify thought of the sensuous element and reach toward pure conceptuality. The earlier work with mathematics was impure; they were almost empiric determinations. Pythagoras introduced conceptual proof [and] no contribution was greater than that in the whole history of mathematics. Now he made some other discoveries, one of which is said to have dumbfounded him, and it was way beyond the Greek world's understanding. All of you who have gone through your high school geometry know of the Pythagorean Theorem: the sum of the squares on the legs of a right triangle is equal to [the] square of the hypotenuse. Every carpenter's square has upped a building by using that principle, whether he understands where it came from or not. All right, but now suppose you have an isosceles right-angled triangle, and let the legs be unit length. The square of one unit is one, and the sum of two ones is two; so, the theorem implies that the length of the hypotenuse is the square root of two. And the Greek world did not understand the conception of number that was incommensurable with the natural numbers and fractions. It was a shock to the Greek world and apparently led to the persecution of the Pythagoreans, because the Greek conception that you could represent all things with natural whole numbers was fundamental in a religious way. And it's even been said that Pythagoras was ashamed that he had made this discovery and yet it is one of the greatest things that he did—many centuries ahead of his time. We know how to incorporate into our total conceptions the incommensurable numbers today. To write them out requires a nonterminating, nonrepeating decimal. We can handle that sort of thing. Now there was a little development before the modern period. The Arabians founded algebra and I think trigonometry as well. But the big step---the big period, the golden age of mathematics—was introduced by Descartes, who effected a marriage of algebra with geometry. And then, the door opened to the Golden Age of mathematics, which is the age we are now living in.

Now when you dwell a long time in it—I've had this experience—you can go into a state of ecstasy in which, as it were, from the vantage point of the infinite, you look down upon the whole galactic universe as a mere little, insignificant sphere off to one side. And you soar in the infinite. This is more especially developed by Dedekind than Cantor in more recent days, where we get the mathematics of the transfinite. Incidentally, as a forward to the second volume of *The Philosophy of Consciousness Without an Object*, there is a popularization of the concept by Mael Melvin, who is well-trained mathematically. In other words, here is a form of yogic discipline. Vaughn, in his *Hours with the Mystics*, quotes Novalis as saying that the mathematician is the enthusiast par excellence. "Enthusiast" means God-intoxicated, and that really is true, if you can do it, but very few are equipped to do it. It's therefore a very technical way, but it is a contribution to the Western way, for we have excelled mathematically, as the East has excelled metaphysically. And I think of my own work as a contribution to the marriage of the East and West, in terms of the marriage of pure mathematics to pure metaphysics. I think Mael is the only one that has caught on to that fact.

But this is highly technical; it's not for everybody. There is, however, the yoga of action, and this one can apply to his whole life—[to] everything that he does, by changing the attitude in which he does it. The first part of the discipline is to act in all your daily actions and at the same time renounce the fruits of action. In its ultimate more advanced form, you renounce both the actions and the fruits, and that means that the higher power enters into you and performs the actions. And now, we come to the form of yoga which Aurobindo gives highest preference: the yoga of the devotion or the yoga of love. It's a yoga more connected with feeling than with

intellection. The discipline is self-giving—self-giving to the Divine, ultimately, the spirit of total self-surrender. It can lead very quickly to a rich *Ananda* (*Ananda* means “delight”). And it seems to fit the feminine psychology better than any of the other yogas; for typically, psychologically, woman is more oriented to feeling than to thinking. There are some exceptions—exceptions to all of these general rules—but that’s the general principle. The well-developed orientation to feeling is almost always feminine, according to Dr. Jung. And therefore I would suggest that here is a way for which the feminine nature is particularly adapted, and that she has a genius for it—not the way of *jnana*. And the way of action is open to everyone, and can be a yoga while you’re preparing a meal or washing the dishes—the attitude with which you approach that, you make it into a yoga through karma yoga. But as to *bhakti*, it can become a very beautiful kind of yoga.

There is something in the thought of Aurobindo that I think is well-worth serious consideration, and that is that ultimately we should aim to pass through all [three of these yogas]. It is true that if you win liberation, something of the benefit of the yogas that you have not used are acquired, but not all of the benefits of the different yogas, as Aurobindo points out. And, there is the reason for going through the different ones. Apparently, Ramakrishna did. He started with *bhakti*, an orientation to the Divine Mother. Some of his actions in his earlier youth might be regarded as almost pathological: when he was eating a meal before a representation of the Divine Mother, he would literally try to share his food with that representation; but that representation was not a figure merely in stone for him, because it came alive to him in his subtle consciousness. However, he went through the other forms. One time, a certain one—Nangta Puri, I think was his name (it means “the naked one”)—who was a *jnani* [and a] very austere figure, was traveling through India to see if there is anyone who was ready for the discipline.¹ He came upon Ramakrishna and he recognized, at once, here was one who had potential. And he asked him if he wanted to take a discipline for *jnana* yoga. And Ramakrishna said, “I’ll ask my mother.” Nangta Puri didn’t catch his meaning immediately, he thought he meant his natural mother, and he was a bit disgusted for a grown man that had to ask his mother if he could take yoga. But he meant the Divine Mother; she gave permission. And so, Ramakrishna took the discipline. At first, he wasn’t making very much headway. Finally one day his guru picked up a sharp stone, poked it in at this part of the forehead, and said, “Focus your consciousness there.” Ramakrishna did, and he broke through. But, he went through the experience of seeing the image of the Divine mother shattered, and he wept bitterly. [He realized in] a reintegration later [that] his earlier view was limited [and] that [his image of the Divine Mother] had to be shattered. Well, he came through—he went through several other disciplines—and is a figure that I haven’t been, myself, oriented to, but Aurobindo has taken him quite seriously; and, [Ramakrishna] has been very important in the total history of the awakening of consciousness.

There is a story told of a couple of Indian students during a vacation—college students—who were taking a hike through India and they came into the vicinity where Ramakrishna was. Now these were rather disillusioned young men, who hadn’t yet realized that Indian yoga was something great. They had gotten an Indian education, as modified by Western influence, and so they wanted to see this curiosity, Ramakrishna (one was later known as Vivekananda). They

¹ Wolff is referring here to Tota Puri, whom Ramakrishna called “Nangta,” the Naked One, because Tota Puri went about largely naked.

came, entered the quarters where Ramakrishna was, and Ramakrishna immediately recognized this one who became Vivekananda as an answer to a request he had made previously. Now I will revert to that request. Ramakrishna did not have the intellectual equipment to handle the problems that came up from time to time, and he asked for help. He rose high, it is said, in consciousness, where there were three entities sitting in the lotus posture and he asked for help. A ray of light shot down, it is said, and Ramakrishna recognized in this college student, the result of that ray of light. Here was one who had the mind that Ramakrishna himself lacked, and he became ultimately the top disciple. He had the power of formulation, and he has written and has contributed enormously. One of his works is *Raja Yoga* and here comes in a story that touches Sherifa, who was my wife, but this was before the time I knew her. She was beginning to be interested and was reading one time—lying in bed—*Raja Yoga* by Vivekananda. And he told of an exercise involving the breath in which one inhales through one nostril, exhales through the other, along with some other practices; but, he said be careful how you use this, it's dangerous. And this skeptical American mind poo-pooed the idea that it was dangerous, so she proceeded to do it more than was wise and found herself out of her physical body, floating around in the room, and was having a gay time. Then she decided to go out the window, which was opened. And then appeared a white-robed figure there who said "Back!" and she woke up in her body. Yes, on the astral plane there are dangers if you are not prepared for them, but these things can happen. It is possible, incidentally, to travel in the astral, and there are men in the West who [have] opened up the possibilities. I've known people who can go out into the astral—it's not one of my powers, although I went over a couple of times, and seem to have done it. But there are dangers out there that an amateur might not be prepared to meet. However, a man by the name of Monroe did break out this power; possibly he has engaged in practices in a previous life, for it wasn't by any particular yogic means. One night he was lying in bed beside his wife, he got out of his body and was floating around the ceiling; he looked down below and he saw his wife down there and a man sleeping with her, and he was annoyed until he recognized that that was his own body. He found that the walls were no barrier, and he went through them, and then he had many, many experiences which are written up in his book. One day, a man and his wife arrived here from Virginia—Roanoke, Virginia. They were both teachers in a university in Roanoke, Virginia. The man knew Monroe, and had been following his practice. I spoke of the fact of there being danger out on the astral, and he rather took that to heart and said he would be cautious about that.

There is another way by which one can travel, but it's more technical. Consciousness can travel. It is known to be the *Mayavi-rupa*. It is a constructed replica of yourself, built by the mind, and it can be sent to a distance carrying the principle of conscious—in the astral—and is not vulnerable to the hazards of the astral. I had an experience in which I ran into an instance of this sort. This is funny. One time I became conscious during sleep—and this is not dreaming—and I was with a Brother, whom I recognized as Morya. We had apparently been active in something that we were engaged in and were out on something like a path or trail. Afterwards, we relaxed consciousness, and I remembered from my reading of *The Mahatma Letters* that Morya smoked—he usually smoked a pipe. And so I gave him a cigar. Now I wasn't carrying cigars, I just thought "cigar" and there it was—one of these very long, slim ones. He took it and smoked it—lighted it the same way—and seemed to smoke it with relish. Well, a little longer there, and that came to an end. One time Gertrude and I were over with Erma and I told her about this experience, and she began to get quite excited. She said "I was there. It wasn't Morya!" She had put on a *Mayavi-rupa* in the appearance of Morya, and it was she. And she doesn't smoke. But to play the part, she had to smoke on that plane, and woke up the next morning with nicotine

poisoning. And her doctor husband asked her where in the world did she get that, because she never smoked in the physical realm. Now there is a nice little problem here: What is the nature of matter? A mind-made cigar on the next plane, smoked on that plane, produces nicotine poisoning on this plane! Nice little problem.

Now these are some of the siddhis connected with yoga—minor ones. One of the greatest books of all on yoga is *The Voice of the Silence*, but this is advanced yoga. There is the yoga that leads to the liberation of the individual—it is what the first practice is. One who has succeeded in reaching the critical realization, could take the Clear Light when he goes over at death to the other side, and withdraw into the Nirvanic Consciousness, the consciousness of eternal bliss (technically it really isn't eternal, but it is for a vast age), and have no more worries of the life here. There are those who are content to go that way; they attained Buddhahood, but they are known as the "Pratika Buddhas," the path of spiritual selfishness. In the third section of *The Voice of the Silence*, it tells of another path called the "Arya Path," where one reaches this point where he could take the Nirvanic withdrawal and renounces it. That's the burden of the message of the third section of *The Voice of the Silence*—he renounces it—it says there, "for unnumbered kalpas" to linger with humanity and all creatures; to contribute what he can to the redemption of humanity and, all creatures. For now he's won powers whereby he can do something, within the limits of karma. This is where Mahayana Buddhism differs from the Hinayana or Theravada, where it is maintained that one can redeem only himself. Mahayana emphasizes the idea of the Bodhisattva—he who has gone this way of the Arya Path, he who has reached the point where he need take no more incarnation, and voluntarily accepts incarnation to labor for the redemption of all creatures.

Last January, I was asked by one of the Brothers, "Do you choose to accept incarnation?" I said, "Yes I so choose." I was a little concerned that one could automatically take the Nirvanic withdrawal, and not remember, because this happens after death. He says, "A Brother will be there to meet you; there is no need to worry about that." Now, I urge the Arya Path, the path of the Bodhisattva: "Never will I seek nor receive private individual salvation. Never will I enter into final bliss alone, but forever and everywhere will I strive for the redemption of all creatures throughout the world." Or in other words, using something of the symbolism of *The Voice of the Silence*: "Make not of that stream which flows from Sumeru, a private pond. But make of yourself a streambed, so that that stream can flow forth into humanity for the redemption of all creatures." *The Voice of the Silence* is filled with symbolic, poetic language, but that is the brunt of its message. It's the other half of the Wisdom Religion, though it's a little, tiny volume. *The Secret Doctrine*, itself, is very large. We have two volumes; two more are in manuscript form and will be published when the message of the first is sufficiently assimilated, so I've been told. I've even heard some of the history of those two volumes. They were left by HPB at the time of her death, and this is different from the manuscript that formed the third volume of the third edition, which also is authentic—I have that from the man who put it into typewritten form, John Garrigues. These two volumes were left in the hands of W. Q. Judge. After his death they were in the hands of Madame Tingley, who had, so I understand, a commission—if she kept silence for one year; but, she couldn't keep silent and lost it. And then one Robert Crosbie, who was closely associated with W. Q. Judge, received orders to get that manuscript; he knew where they were stored and he got them out (and drove away in a horse and buggy with a gun across his knees!). That's a bit of the backstory I have heard. Later one known as Mrs. Clough was custodian, who lived to be over a hundred years old; I know who the present custodian is.

Now this is a more or less rambling story about the meaning of yoga; it's very brief, covers it very lightly. But yoga is a life work; it is not a casual sideshow in one's life. It is said in Buddhist sources, "Rarely does he attain, in that incarnation where he first steps into the stream Scrotapatti, but usually it takes seven incarnations." There have been a few who have done it in one. Milarepa is said to have been one. But if you read his story, it was a very rugged way indeed. And it is my understanding that the one that has been known as Karmapa, who has been here in this country, is Milarepa. Gertrude and I met with a group of several others, [and] were present when he appeared in one of the waiting rooms in the airplane terminal at Phoenix. He gave a talk in Tibetan, which was translated by one of those present, who used such broken English I couldn't get much of any sense out of it. Afterwards everyone had a right to pass before him and get a blessing. And I was ahead of Gertrude; you bowed down—he was sitting down there [and] he put his hand on your head. Then she said that he looked after me when I went away. Later, Carmen reported that he said to her: "That old man, he's an old friend of mine." I don't know who that was, what name that was, but I had a little contact there. Another funny story: they wanted to meet White Bear, who was a Hopi shaman, who lived up in Oraibi and they were up in the Indian country in an automobile. Now it seems that when a Tibetan gets in an automobile, he gets intoxicated. He tends to go all out and speed; and someone who was following said that they were going ninety miles an hour. A motor cop passed by. All of a sudden the motor cop couldn't see anything—he was dazed; they had vanished.

So, some of these things do happen in this country—these are manifestations of the resources that come from yoga, and it's not all serious. One time HPB was asked, what is the prime prerequisite for yoga? And she said, "A sense of humor; don't take yourself too seriously."

And that's enough for this morning.