

THE PURPOSE OF

YOGA



Gopi Krishna

About the Author

Writing with the authority of more than forty-five years of continuous experience of higher conscious states, GOPI KRISHNA has provided the world with a literal treasure of writings and discourses on the vast subjects of consciousness and evolution. During the last twenty years of his life, Gopi Krishna devoted his energies to presenting the world with his ideas about the present world condition and the future evolution of the human race. By the time he passed away in July 1984 at the age of 81, he was acclaimed as a leading authority on the science of Kundalini and Consciousness Research.

Gopi Krishna's quest was to bring awareness and understanding of the dangerous situation that mankind is in at present. He believed that the race is in a continuing state of evolution, but has now reached a crucial stage in this development. Mankind is on the verge of a giant leap toward higher states of consciousness but at the same time has the knowledge and means to destroy himself and the planet at the push of a button.

He asserts that there are Divine Laws which are ruling our progress. The time has now come for mankind to understand these inviolable Laws and learn to live in harmony with his fellow human beings so that our evolution may proceed in a healthy way.

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THE PURPOSE OF YOGA

GOPI KRISHNA

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THE PURPOSE OF YOGA

In ordinary parlance the word “Yoga” is said to be derived from the Sanskrit root “yuj” which means to yoke. It is therefore interpreted to mean the union of individual consciousness or “Jiva-Atma” with Parmatma or Universal Being. In actual practice the word Yoga signifies both the object attained, namely, union of the Soul and the OverSoul, and also the method or methods by which this union is achieved. In the latter sense, as a practical method to achieve this unitive state, Yoga is divided into a number of branches signifying different types of disciplines undertaken to achieve the end. One form of these disciplines is known as Raja-Yoga, the other Hatha-Yoga, a third Bhakti-Yoga, a fourth Karma-Yoga; still others Jnana-Yoga, Mantra-Yoga, Laya-Yoga, Dhyana-Yoga, Kundalini-Yoga and the rest.

The word Yoga as such is not mentioned in the Vedas, but it is obvious that the disciplines, prescribed in Yoga manuals, were well known and practised in the Vedic times. But, it appears to me that the very conception of the state to which Yoga leads has changed with the passage of time and, for the general masses of today, Yoga has now a different connotation from what it had for the adepts and masters of antiquity. From my own experience, based on the ideas expressed by seekers to me, it appears to me that the general impression prevailing about this Holy Science is that Yoga provides methods for a miraculous mental

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leap into regions where the initiate can achieve unity with God or gain control of intelligent forces of nature to secure the state of the blessed for oneself.

How these very desirable objectives can be achieved no one cares to explain or even to understand. What is generally supposed is that Yoga does possess some power to lift up the human mind out of the harsh, objective world of battle for existence, sickness and pain towards planes of wider understanding, lasting happiness, peace and even unrestricted power over the elements and forces of nature. These impressions are based on accounts contained in books, both ancient and modern, or hearsay. It is often with these ideas and images in their mind that seekers approach Holy Men and Spiritual Teachers to instruct them in the disciplines or to help in the solution of their problems

But how is this exploit possible? What mysterious force comes into operation to bring about the wished for results? Are there secret, magically potent methods which transform the human mind in a surprising way, or does some Divine Power, propitiated by these practices, intervene to make the achievements possible? Admitting that Yoga has amazing possibilities, the question still remains: how does it work? What is the Cause behind? Have we any answer to it? Real mystical experience or Samadhi certainly is not self-hypnosis. All great illuminati have been geniuses of the highest order. No form of hypnosis can bestow the gift. What then is the explanation? To summarize *briefly*, the general image about Yoga is of a way to gain access to super-mundane realities as a means to gain self-awareness, union with God or a deeper insight into existence or to overcome or subdue the harsh realities of the material world.

I wonder how many seekers after Yoga or even the venerable teachers of the discipline realize that, stated in rational terms, Yoga represents the activation of a normally sealed chamber in the brain with a consequent transfiguration of the whole human personality. There is absolutely nothing magical, miraculous or supernatural in the exploit. Yoga makes use of a hidden law of nature, controlling human evolution, as universal in its application

and as rigid in its operation as the Law of Gravity. The tragedy is that the modern world has produced no Copernicus or Galileo or Newton of the transcendental world. The result is that Yoga continues to be shrouded in mystery and obscurity, the well-guarded preserve of a few Yogis, occultists and the like, unknown to the world as the Greatest Secret of Nature still waiting to be discovered and acted upon by mankind as a whole.

Yoga represents a new form of knowledge gained through the operation of a normally dormant, marvellous chamber in the brain, called Brahma-rendra by the ancient adepts, a new form of vision, known as the opening of the Third Eye or the Tenth Door or the Sixth Sense, and a new form of ideation, known as inspiration, "Shruti", Revelation, Vahi, Afflatus, etc. In short, Yoga represents a paranormal activity of the brain from which all the great masterpieces of literature, art, philosophy, science and spiritual knowledge have originated and will continue to originate till the end of time.

To me the greatest injustice done to this lofty science and the mighty Law of Nature, which it embodies, is to treat it as a privileged preserve of a few, however proficient in it they might be, or to reduce it to the level of a secret teaching or occult doctrine or to present it as a merchandise, procurable for a certain price in artistically bound packages suited to the pockets of the customers. Any attempt to present the Super-Science of Yoga in any form save that of a Universal Law of Evolution, is like an attempt made to treat as a personal possession, or a special commodity or a saleable merchandise the life-giving and world-illuminating light of the Sun.

I am not exaggerating in the least, when I compare the universal law, associated with Yoga, to sunlight—the warm, life-bestowing radiance, the source of all the organic kingdom on the earth. What would it amount to if we call sunlight as our personal possession or our special gift or our special formula or select merchandise and not a Universal boon of Nature open and free to everyone? Can we appropriate the Law of Gravity as a personal secret communicable to the chosen only? In fact there was a time

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when mechanical devices operating with the Law of Gravity, were used in Egypt and other seats of ancient culture, to overawe and mystify the congregations witnessing the “Mysteries”. Even a brave commander, like Alexander the Great, was awed into silence at one of these demonstrations. But with the widening of human knowledge trickery of this kind cannot work now except in the case of the extremely ignorant and credulous. When the law is known the shadows of secrecy must vanish forthwith. The Universal Law which Yoga unfolds is for mass application and must be known to everyone, as it operates in every human being from the most lowly to the highest among us.

It is obvious from the Vedas that the Secret of this Law was known to the Indo-Aryans and they were well aware of the physiological area of its operation in the human body. The tuft of hair, worn by the Hindus in the crown of the head, which now seems to the uninformed to be a ridiculous relic of a primitive past, as no explicit reasons are assigned for the practice, represents the region of the brain above the palate which springs to activity with the exercises of Yoga. The spot between the eyebrows—known as the Ajna Chakra—on which is placed a sandal, vermilion or saffron mark, denotes the point at which a new form of energy, coursing through the central and sympathetic nervous systems, is channelled into the brain to galvanize the dormant centre for the manifestation of a *new* form of consciousness in the adept.

The spot is also known as “Triveni”, the place of confluence of the three channels of psychic energy. The practice of bathing at the point of conjunction of two or three rivers in India is a symbolic representation of the inner purification effected and the freedom (*Mukti*) gained by the soul, when the cranial centre springs to life with the impact of the *prana* energy concentrated at this point. The sacred thread worn round the neck with its three strands of cotton, tied by a knot, is symbolic of the three channels of the new radiant energy or *prana* which converge at the Ajna Chakra in the forehead. Space does not permit me to detail other indications to show that the biological implications of

the Law were known to the ancients. It is obvious that the adepts had devised a mode of accentuating the importance of the regions or the areas in the body, involved in the practice of Yoga, which were, in some way, affected by the arousal of latent powers, designed by Nature to lead mankind to the glorious height of a cosmic conscious species.

“After the culmination of many, many births the man of wisdom ultimately attains to me,” says the Bhagawad Gita. “This all is Vasudeva,” he says (in the new state of his perception), “that Mahatma, that great soul is hard to find.” The implication of the passage is clear. This state of oneness with Universal Consciousness is a rare privilege, attained with wisdom, after many births on the earth. Interpreted in terms of the Law of Evolution it implies that heredity factors play a decisive part in the scheme of spiritual advancement and that with a well-spent, righteous life the human body, generation after generation can, at last, parent offspring whose evolved brains need but a slight effort to attain the bloom of super-consciousness.

This fact is further elucidated by Krishna in another verse of the Gita, while replying to a question of Arjuna, where He says that one fallen in Yoga is born in a pure and noble house, once again to strive for perfection and there, making up the deficiency still left in his set-up, he attains to the goal. There are passages in the Upanishads and Vedas, too, which stress this point. A more evolved, intelligent mind is held to be necessary for Brahma-knowledge. In prescribing the period of practice needed for success, even Hatha-Yoga authorities indicate that a lesser duration is needed for a sharp intellect than for a dull one. The Bhagawad Gita clearly denounces “Tamas”—delusion, darkness, dullness or inertia—as a strong obstacle in the path to enlightenment.

The purpose of Yoga is to accelerate the operation of the mighty law of human evolution, in order to achieve the consummation of the process in one life-time to create a gifted human being blessed with a trans-human state of consciousness. I have no words to describe the glory and grandeur of the new state of awareness, which belongs to

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the accomplished Yogi, in whom the dormant centre in the brain has been activated leading to the opening of a new supersensory channel of perception, that is the Third Eye or the Tenth Door. Lord Shiva, according to Indian tradition, is said to be Three-Eyed. There are countless references in the Shakti-Shastras and books on Yoga that the accomplished Yogi becomes Shiva himself or, in other words, is blessed with the Third Eye designed to probe the mystery of creation, beyond the range of the senses and the intellect.

In order to explain what an upheaval is caused in the human mind on the activation of the dormant centre, a little detail is necessary. Even in the most abstract and reflective moods, it is utterly impossible for a man's imagination, however intelligent and learned he might be, to frame even a dim and hazy picture of the superconscious state or the state of Samadhi or Turiya, as it is designated in the Indian classics. Gaudapada, the grand guru of Shankaracharya, has attempted the almost impossible task of explaining Turiya in his well known Karika on the Mandukya Upanishad. It is, from the point of view of our normal consciousness, an incredible state of being—a state of perception, for the first time, of a stupendous Intelligent Reality beyond the universe that has no material dress to make it discernible to our senses, but which exists as a multi-dimensional, boundless Ocean of pure Intelligence which holds the entire material universe in its embrace as a shoreless ocean holds the countless forms of sea-life in its interior, without revealing its colossal proportions, or as the atmosphere surrounds all terrestrial life, always beyond the power of sight of the creatures which it sustains.

“When the individual,” says Gaudapada in the Karika (16), “sleeping under the influence of beginningless ‘Maya’ is awakened, then he realizes the birthless, sleepless, dreamless, non-dual Turiya.” He explains the state of perception attained in this condition in these words: “This Self that is beyond all imagination, free from the diversity of this phenomenal world, and non-dual, is seen by the contemplative people, versed in the Vedas and unafflicted

by desire, fear and anger.” (35)

But how can such a radical change occur in the normal mind and why is the incidence of this change so extremely rare? Gaudapada attempts to answer this question in this way: “Those objects that appear as obscure inside the mind,” he says, “and those that appear as vivid outside, are all merely created by imagination. Their distinction is to be traced to the difference in the organs of perception.” (15)

The word “difference” is significant. There is a difference in the organs of perception in mental images and in the vivid pictures presented by the senses. In the latter case, sense impressions determine the picture created by the imagination. But the analogy must extend to the Turiya also. There must now occur another change in the organ of perception, namely the brain, to be able to witness homogeneity where sense impressions continue to present an infinitely diversified world. Otherwise, the new experience can be allotted only the position of a dream, as compared to the waking consciousness.

The organic process that leads to this marvellous change in the organ of perception is described in pithy, veiled language in the Svetasvatra Upanishad thus: “Where fire is churned out, where air is controlled, where Soma-juice overflows, there the mind attains perfection.” The meaning is obvious. Fire is the radiance of illuminated consciousness kindled with the control of Prana. Soma-juice is used and has been used in the Vedas to signify the upward flow, Urdhva-retas, of subtle organic essences that form the basis of the human seed.

It is the flow of this ambrosial stream into the brain through the spinal duct, essential for its organic transformation in the deepest layers, which causes the ecstasy when the state of union is achieved. Soma is also one of the names of the lunar orb. The crescent of the moon, adorning the head of Lord Shiva, and the moon on the head of the Egyptian Goddess, Isis, carry the same significance.

“O Bhawani,” says Panchastavi, “Those devotees who see Thee clearly like the crescent of the moon, shining in the forehead, lighting from its depths the sky of the mind,

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those wise men soon become inspired poets and Thou grantest all desires to these discerning souls full of faith.” (2.21). The similarity is unmistakable. “He alone is the fire which is stationed in water,” says Svetasvatra Upanishad at another place (6.15). This symbolic reference to fire in water, also applied in the Vedas to the Homa-Fire, provides further confirmation to the preceding metaphor:

“Where fire is churned out.”

The position is made clear in the Mundaka Upanishad (3.1.5) thus: “The bright and pure Self within the body, which the abstemious with (habitual effort) and diminished faults perceive, is attainable through Truth, concentration, complete knowledge and continence, practised ceaselessly.” Why is continence stressed in almost all the spiritual disciplines of the world? What purpose do the conserved reproductive essences perform?

The close connection between abstinence and spiritual unfoldment has been known from immemorial times. Buddha prescribed monastic orders for his followers as a prerequisite for enlightenment. That reason, religion and celibacy became inextricably mixed up in the past is because the procreative compounds provide the only substance which, acting on the highly delicate neurons, can remodel the brain. There is no other way to effect the transformation.

What we know about the universe through the most penetrating telescopes or microscopes is but a fraction of creation, perceptible to the human sensual instruments of which the infinitely greater area always remains beyond our reach. This stupendous area of creation, even with all the progress of science possible in the future, we do not possess the perceptual organ to apprehend. We are therefore condemned to live and die in utter ignorance of the world closest to us, that to which we really belong, namely the world of life, always baffled by the mystery of our own existence. The only channel through which we can have a glimpse of this hidden creation, of this invisible world of consciousness and intelligence, is the Third Eye, the all-seeing eye of Shiva which can penetrate to the hidden levels of existence impervious to normal sight.

EVOLUTION AND THE SCIENCE OF CONSCIOUSNESS

A thousand more years of daily technological triumphs and oceans of temporal knowledge, gained by science, can never succeed to calm the fever of the intellect caused by its inability to know itself. Continued evolution of the intellect and continued extension of all the treasures of art and philosophy possessed by mankind, would not tend to diminish this fever but on the contrary, make it more acute. The ferment in the hearts of the youth in all parts of the world is a symptom of the exacerbation of this malady. There is no possibility for man to explore his own mystery, save by further development of his brain, and the activation of the centre designed for it by nature.

The evolutionary process tending towards this development cannot be neglected or ignored with impunity. It would be like neglecting or ignoring the growth of a child. Nature has taken every precaution to ensure that human beings do not by their ignorance or recalcitrance, impede or obstruct the operation of the great law. Deep-rooted urge for transcendental experience, hunger for occult powers, curiosity about the supernatural, lure of magic, thirst for spiritual knowledge, love for religion, desire for worship and prayer and the impulse at

self-reformation are all devices, installed by nature, to draw human beings to the target of evolution without exactly knowing the reason responsible for the urge or the hunger which they experience.

Yoga is designed to fulfil this unspoken demand of nature and to meet this unwritten law by prescribing a way of life, which is in conformity to the process of evolution working in the system. It is, therefore, obvious that Yoga is not what it is or has been held to be—a system of discipline for personal salvation, efficacious on account of certain unknown or magical properties, dependent for its success on the favour or grace of a guru. The actual position is that Yoga, as we know it at present, is merely the first step of a long process aimed to enlarge the capacity of the human encephalon, ultimately resulting in the establishment of a Super-Science for the exploration of transcendental realities. This exploration, conducted through Yoga, of the super-sensory planes of existence, which are the real cause of creation and the basis of the extremely complex phenomenon we call life, will have far greater fascination for the intellectual elite at no distant future than exploration of the material world has for them today.

There are millions upon millions of the people whose love for religion is only skin-deep, whose attendance at the church or a temple is motivated merely by desire to conform to a convention, or whose interest in God or the Hereafter is only superficial, without exerting the least influence on their daily thought or act. There are millions upon millions of other people whose interest in Yoga or the occult or the supernatural is cursory, the outcome of a passing curiosity, when they observe others' interest in these subjects. In contrast to these there are others deeply imbued with love for their faith or keenly interested in Yoga and the transcendental who make serious efforts to conform their lives to the ideals of their creed or the disciplines they undertake.

On the other side, too, there are legions for whom Yoga, worship, prayer, as also dabbling in the occult or the supernatural, or interest in magic represents merely a peculiar bent of mind in some people or a hobby or fad,

and they allow them to indulge in their fancies without evincing any desire to imitate or emulate their taste. There is another category of human beings, including statesmen, industrialists, scholars, thinkers, scientists, writers, teachers and others whose number too is large for whom religion, God, Yoga, occult or the supernatural have no significance. They often applaud their own mental acumen in not being led astray by what, they believe, is an irrational pursuit, a mental aberration, hysteria or superstition from which they are happy to be free. There are millions of practical, hard-headed men and women who do not even give a thought to the Occult or the Beyond and continue in their round of duties, as if they do not exist at all. This disposition the Indian Masters ascribe to Tamas, the downward pressing force which retards evolution.

On the other side, those who practise some form of spiritual exercise or regularly attend the church, as a duty, with faith and love, or daily worship and pray, carried away by the ego, not unoften congratulate themselves for their observances and faith in God. In some cases, this self-applause has the adverse effect of increasing vanity which makes them consider themselves more blessed and privileged than others for their good way of life and conduct which is denied to the rest. The attitude of mind and active thinking have as pronounced an effect on the evolutionary career of human beings as spiritual discipline and cultivation of virtue. The Law of Gravity operates uniformly in every nook and corner of the universe. Similarly do the laws of light and motion and similarly the laws of life.

The Law of Evolution acts precisely in the same way in every human being and in all intelligent forms of life in all parts of the universe. The skeptic who applauds himself for this practical commonsense in not subscribing to, what he calls, superstition or softness of the brain in the religious-minded, is as under the operation of the law as the one who flatters his ego for his piety and goodness, thinking himself superior to those who lead a different life. Whatever the idea and of life of a human being, he is always under the operation of this mighty law. Just as,

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while sitting, sleeping, walking, running or flying in an aeroplane, we are every moment under the operation of the Law of Gravity and can never escape its force all our life, in the same way, from birth to death, every human creature, thinking, acting, sleeping, waking, laughing or grieving is under the sway of the Law of Evolution, ceaselessly working in his body and brain.

The force of gravity penetrates to each particle of earth and into every atom in our system, holding every cell and molecule in its place. A sudden cessation of the Law of gravity would create an inconceivable situation, an explosion of which no one can visualize all the consequences. In the same way a sudden cessation of the Law of Evolution will have unpredictable results and gradually transform mankind into an inconceivable species of life, making its survival as an intelligent creation entirely out of the bounds of possibility.

In order to obtain a clearer idea of how the forces of life and the Law of Evolution can be conceived of, in the context of the current theories about the elementary forces of matter, it is sufficient to say that the classical concepts of extremely minute solid objects which combined, like diminutive bricks, to form molecules and compounds has been demolished. The material world has now to be imagined as a stupendous ocean of wave-like patterns of probable interconnections of which it is not possible to form a precise image by any means possible to man.

“A material particle, such as an electron,” says Hermann Weyl, “is merely a small domain of the electric field, within which the field strength assumes enormously high values, indicating that a comparatively huge field energy is concentrated in a very small space. Such an energy knot, which by no means is clearly delineated against the remaining field, propagates through empty space, like a water wave across the surface of a lake; there is no such thing as one and the same substance of which the electron consists at all times.”¹

From this plain description of the invisible levels of matter, we can readily form the image of a human being, as he actually exists, as a fluidal field of inter-connected and

interacting forces devoid of the form, shape, size, colour and substance, presented to our mind by the senses and the brain. With this picture, the world of name and form vanishes away completely. This dissolution of the objective world into Consciousness is a phenomenon known to Yogis for thousands of years. Universal Consciousness (Brahman) with its “Maya-Shakti” existing behind the Energy-field of the Universe, lies completely beyond the range of our observation, the real source of all creation, yet entirely all of and unaffected by its constant movement and activity. The Law of Evolution springing from the “Maya-Shakti” of the Creator is operative in the finest levels of our organic structures, subtler than the neurons and their constituents, or, in other words, in the invisible energy fields to which they owe their existence, shape and form. The issue has been touched in passing to bring out colossal implications of the Law of Yoga, as a discipline designed to remodel the human brain at its deepest levels completely hidden from our knowledge and sight.

We are seldom conscious of the Grace that keeps us alive every moment of our life. “My delusion is destroyed...and I shall do your bidding,” says Arjuna at the end of the Gita, because, humbled by the Vision, he sees the Lord in every atom and event of the Universe. The mighty discipline of Yoga, by melting the ego and extending the horizon of human consciousness, reveals the ineffable Presence of one Omnipotent Intelligence behind the infinite variety and ceaseless activity of the cosmos—a Vision so over-whelming and magnificent that the human mind reels under the impact.

The, all-embracing Cosmic Law of human evolution is still unknown to modern savants. The reason is preponderate attention to the outer world at the cost of the inner. Man has forgotten himself in his excessive love for the body. It has been an error to explain the origin and evolution of different species of living creatures with hypotheses and assumptions which completely ignore the fact that a super-intelligent cosmic law, governing life, is in operation throughout the universe. There is no awareness that it is a natural law and not accident that brought about

the change in the storm-swept surface of the earth and made it the abode of the marvellous organic kingdom, full of variety and wonder we find everywhere, each form perfectly suited to its habitat. The reason for it lies in the fact that the Almighty Force of Life is imperceptible and will continue to be so until the capacity of the brain is enhanced to include supersensory perception of other levels of creation.

Even at the present advanced state of science, apart from its action on the body, we cannot, by any means whatsoever, perceive mind or consciousness in a living creature, as a tangible reality, visible to the eye or to the most delicate instrument devised so far. From this constantly observed fact, it should be easy to infer that it is equally impossible to perceive, by any means, the all-pervading Ocean of Consciousness and Intelligence, present as an invisible medium in every part of the universe, and in every atom and molecule of matter of which it is composed.

It is unfortunate that a fact, observed and understood more than three thousand years ago, should be lost on these savants who reject consciousness as a subject beyond the scope of science. The position has been anticipated by the enlightened and the answer provided. "How can we know the Knower, how can we hear the Hearer, how can we see the Seer, how can we smell the Smeller..." sang the Upanishads, at least a thousand years before the birth of Christ. In fact, how can we apprehend and study the intangible principle which, acting as the observing mirror in us, reflects the visible universe with all its numberless constituents, perceptible to our senses or conceived by our intellect? To hold that a marvellous stuff, like mind, is purely the product of neuron activity in the brain, is to stick to an absurdity which has perhaps no parallel. As Plotinus put it, it is a fallacy to suppose that awareness can be born out of insentience.

The tragedy is that, even at this stage of advancement, scholars have only a rudimentary knowledge about neuron activity. The structure of the brain is so elaborate and complex that it has to be treated as a universe in itself.

Every neuron of the brain is connected with other neurons by means of hundreds of microscopic fibrils, and the whole marvellous structure has a possibility of combinations and permutations which exceeds the number of atoms in the universe. Neurons are the smallest working units of the brain. They possess incredible powers. When stimulated they discharge fusillades of tiny electrochemical pulsations whose shifting patterns, in a mysterious way, find expression in our fields of consciousness. To believe that such a staggering instrument of observation and thought could be developed and perfected by a blind force, we call matter, is to hurl an insult at intelligence itself.

The last picture of the extremely complex mechanism of the brain, the most organized lump of matter in the universe, presented by neuro-scientists, will remain only a picture without explaining Mind which creates it. Here we are at the last frontier intellect can reach. "It now seems highly plausible," says Keith Floyd, "that the 'seat of consciousness' will never be found by a neuro-surgeon, because it appears to involve not so much an organ or organs, but the interaction of the energy fields within the brain. These patterns of energy would be disrupted by surgical intervention, and have long since disappeared in cadavers. Neuro-physiologists will not likely find what they are looking for outside their own consciousness."²

Human consciousness will remain inaccessible to observation except through the methods advocated by Yoga. From the mind-body dualism, an essential feature of our very existence, we have failed to draw the conclusion that there has to be duality in their methods of observation also, and that the methods of one cannot be applied to the other. The subjective and objective worlds, in our normal state of cognition, lie distinctly apart, constituting the duality which, from ancient times, has been classed as the "Knower" and the "Known". The pool of consciousness we name as the "Knower" has an extremely complex and marvellous territory of its own.

It is now an accepted premise that emotions like anger, grief, passion, hate, joy, excitement and the like, have no existence in matter or the objective world, but are a

property of life itself. There might be physical or physiological factors to cause these emotions, but the effect is a construction of consciousness itself. In the same way colours, sounds, smells, tastes, shape, form, figure, time and distance are the fabrications of mind. All that we know, still very imperfectly, is that certain peculiar states of conditions in the energy fields, we call matter, give rise to these events, images and ideas in consciousness.

Any intelligent human being, well-informed about the latest advances in science, when reflecting on mind, cannot but come to the conclusion that we have in it an element of creation entirely different from the physical universe of which it is the mirror and the receptacle.

We often fail to notice the wonder of consciousness, the wonder of our being, as the Knowers, or the wonder of the multiple power of observation which we possess, because we are accustomed to take our existence for granted and seldom care to reflect on it. On the other hand, we are thrilled, astonished or amazed when we come across a wonder-exciting phenomenon of the objective world. The sight of a grand spectacle of nature, as for instance of a cascading waterfall, a storm-swept sea or a panorama, viewed from the top of a mountain, not unoften creates a sense of awe and wonder which thrills a susceptible onlooker to the core.

But do we ever stop to think that this thrilling joy, wonder or amazement does not reside in the scene or in the elements behind the scene, but in our own self, that is, in the "Knower"? The present world is almost dead to the most wondrous plane of creation, namely, the plane of mind and consciousness which does not, in reality, consist of separate points of awareness, thought and observation, in the form of individuals and persons, but is one stupendous Ocean of Intelligence, spread everywhere, of which each individual is an infinitesimally small drop. The wonder of Yoga lies in that it is the only way by which this tiny droplet can become cognizant of the boundless ocean which acts as the "Knower" in every form of life from the most lowly creature to man himself.

We never stop to think that we are the universe which

overawes us with its, complexity and size. Seldom do we know that we are the lovely landscape before our eyes, the dulcet music that we hear, the delicious fragrance that we smell, the tasty dish that we eat, the soft, voluptuous body that we caress in the transport of love. A body stricken dead by a sudden total failure of the heart or a damage to the brain, with all its sensual organs intact and whole, while still flooded with impressions from the outside world now lacks the wondrous element that interpreted those impressions to create the marvellous world of our thought and imagination, the world of desire, passion, anger, joy, beauty and the thrill of love. It is for this reason I say that we miss the wonder of consciousness, as we lavish all our care and attention on the “Known” and not the “Knower” which creates it from the diffused, unaesthetic energy-fields that make up the Universe.

The testimony of hundreds of sages, seers, mystics, born in different countries and different periods of time, brought face to face with this inner marvel, provides unshakable evidence for what I say. “I am the Vedic ritual,” says Krishna (Universal Consciousness) in the Bhagawad Gita. “I am the sacrifice, I am the offering to the departed, I am the herbage, I am the sacred formula, I am the clarified butter, I am the sacred fire and I am verily the act of offering oblations and the sacrificial act... I am the sustainer and ruler of this universe, its father, mother and grandfather, the Knowable, the purifier, the sacred syllable Om and the three Vedas—Rig, Yajur and Sama...”

Toward the end of his discourse, Krishna explains the surpassing nature of consciousness in these words: “The Lord dwells in the hearts of all beings, O Arjuna, by His illusive Power causing all beings, to revolve, as though mounted on a potter’s wheel.” The importance of the teaching is lost on the world because an expression of this nature is treated either as an act of Divine favour or a state peculiar to Yogis and mystics having little relevance to the common man. But what would be the impact when it is demonstrated that every human brain is being pushed up from within to reach this marvellous state of perception which brings meaning and homogeneity to the cosmic

scene? The spark of divine fire which knows, hears, sees, thinks and plans is the wonder of wonders and the secret of secrets of the Universe. The Herculean discipline of Yoga is designed to explore the stupendous mystery of man himself and to experience the wonder of the “Knower” in him face to face.

In spite of the fact that millions of people have deep faith in religion, and millions more practise spiritual disciplines in one form or the other, the misfortune of our age is that almost all of our activity and thinking is directed towards the outer world. Except for a few notable exceptions, does any man-made institution of today, devoted to education, politics, science, literature or social issues recognize the basic fact that the study and exploration of this mysterious inner world is as necessary for human welfare and progress as that of the outer one? How can the advance of ‘knowledge of all these subjects be conducive to harmony and a balanced view of creation when the “Knower” is basically ignorant about himself? Humanity, as a whole, is completely extroverted and one-sided in its approach not only to the riddle of existence but also to the solution of its everyday problem of survival and its efforts to create happiness and fulfilment for the species. The present-day world is in a precarious state of imbalance, in danger of destruction by self-created monsters, because of pronounced partiality for material well-being at the cost of the even more important inner harmony.

Yoga, or by whatsoever name the discipline comes to be called, provides the only key to open the door that bars our passage to the marvellous universe of consciousness. The “wonder” which mirrors the universe and serves as the repository for all our knowledge and art, of our emotions, passions and thoughts cannot be approached by extroverted application of our senses, but only by introspection which turns the attention of the mind on itself. This is what Krishna means when he addresses Arjuna with these words at the end: “Fix your mind on Me, be devoted to Me, worship Me, bow to Me and in this way shall you doubtlessly attain to Me. This I truly promise you for you are very dear to Me.”

The advice of Krishna is designed to draw the attention of the devotee from the external to the inner world, for the Lord, the intangible and ineffable “Knower”, the wonder of creation, resides in us. The crude material instruments of science, however delicate, precise and sensitive they might be, cannot reach this holy of holies, this Knowing principle which, lying disguised in the brains of the savants, is himself their inventor, designer and architect. It is not material science, but a loftier discipline that alone can hope to explore this most mysterious inner universe. Present-day Yoga, cultivated with love, dedication and reverential care would slowly flower into the new Super-Science of consciousness, the guiding light of mankind in the near future, for it is only this Sovereign knowledge that can harmonize the present imbalance and ensure a more judicious and disciplined use of the products of exuberant technology.

THE ROLE OF INTELLECT

Those who believe that love of spiritual disciplines, interest in the paranormal or the urge to self-awareness have little or no importance for the practical side of human life, and can be pushed into the background or ignored altogether are grossly mistaken. This pattern of thinking, whether on the part of the laity or the elite, denotes a state of apathy towards a vital problem touching the very survival of the race. In the light of the fact that the religious urge or the desire for self-knowledge are the offshoots of the evolutionary impulse, an attitude of mind, stubbornly opposed to a natural instinct, can only be classed as abnormal. Future investigation may reveal a psychic or biological reason for it. It is the mind that has served as the fount-head of all knowledge gained by humanity, of all events of history, of all the good and evil experienced, of all achievements on the one hand and failures on the other.

There have been noble souls who sacrificed everything for humanity and wicked minds who sacrificed millions of lives to serve their end, leaving a trail of horror and suffering behind. We do not know what determines the disposition of human beings. We do not know what kind of men would come into power in the decades to come, and have no means to ensure that only the good shall succeed. This being the case, what would it avail if all the brilliant achievements won by industrious scientists during

centuries, all the beautiful treasures of art and all the mammoth store of knowledge gained by mankind, with hard study and application, extending to thousands of years, were open to the risk of destruction by one distorted mind, like Tom Killer, among the galaxy of the political heads of earth with the use of nuclear weapons, handy for use every day of the year?

This is not all; whatever knowledge, whatever products of technology and whatever treasures of art mankind possesses today, represent the fruits of the application of gifted minds born from time to time. Our philosophy, literature, music, painting, sculpture, science, therapy, jurisprudence, politics, education, in short all we know, possess, travel by, read, entertain ourselves with, or use in any way to live or make our life happy and fruitful, is not our own nor an offering of the material world, but gifted and created by talented individuals born from the dawn of history to this day.

The notion that Yoga, or any other form of spiritual discipline, has no important part to perform in the everyday practical life of the masses is as fallacious as it is harmful. The attitude of people, even in the communist countries, must change on this issue. Without the appearance, from time to time, of men and women of high intelligence, talent and genius, mankind could never have progressed or prospered, but would be still where it was before the first glimmer of creative thought in the earliest phases of the Stone Age. The glittering array of achievements we see round us today would never have adorned the earth, and only naked or semi-naked horrible creatures, able to utter only a few guttural sounds for articulation, feeding themselves like animals, would be seen on the planet. We are keenly interested in unravelling our savage past, but the wonder of the ascent through millions of years over a path dimly lighted by reason, amidst the warring forces of nature, still eludes us. Who were the torch-bearers who discovered the fire and the wheel? Do we ever think about them?

It would be irrational to suppose that, at the peak of prosperity which surrounds us now, the need for these

exceptional men and women has ceased to exist or even diminished in any way. The reason for this is simple. Absence of gifted and talented minds would lead to stagnation, and stagnation of an intelligent species would ultimately signal extinction and death. Human beings are often so engrossed in their own affairs or lines of thought that they seldom, if ever, pause to pay a momentary tribute, in the depths of their hearts, for the silent gifts that enrich their life and contribute to the comfort, safety and happiness they share with millions of other fellow beings. Genius is as necessary for the safety, progress and survival of the race at its present stage of advancement as it was in prehistoric times.

But there can be prodigies of evil also. Across the whole horizon of history, right up to this day, we see the ominous forms of monsters in human guise, appearing here and there, who drenched whole regions in blood and caused untold deaths and inexpressible torture and suffering to millions of human beings. We can still mark them clearly with sickening trails of blood and the groans, curses and laments of the legions who became targets of their crazy ambition, greed or lust for blood. The devastation they caused and the ghastly dramas they enacted are still fresh in the subconscious or conscious memory of the race. Compared to the present engines of destruction, they possessed only childish toys to do the damage and cause the horror for which they are notorious. They have been regular feature of history from prehistoric times, and recorded in the scriptural lore of mankind, to our own day. Their ratio to the general population has not diminished, but, on the contrary, has shown an alarming increase in this century. Can even the most unimaginative entertain the hope that not even one single arch-fiend of this class in possession of the diabolical weapons of our day would come in power to cause the annihilation of mankind?

Those who entertain the least hope that political foresight or the fear of consequences would prove a deterrent in the use of nuclear engines, it seems, are living in a paradise of fools. If the idea of deterrence were based on a sound foundation, those who possess them would not be so

desperately anxious to prevent their proliferation. They will not prove deterrent in preventing the next world war, but certainly, in eliminating other future wars with the sheer horror of the appalling destruction caused by the next one. The reason for the present-day impassive or even apathetic attitude towards the most burning problem of history, towards the present grave problem of life and death for all humanity, rests on the fact that the owners and designers of these infernal engines, the most advanced and opulent nations, deliberately black out the issue in the media in their own interest. The result is that the unwary masses never imagine how near they are to sudden death or to unspeakable agony lasting to the end. The atrocious nuclear engine of death continues to exist because the bulk of humanity is purposely kept ignorant of the awful situation in an age when democracy and freely shared knowledge are considered to be the most precious achievements of the time.

But how has this desperate situation been brought about? Who has conceived of these weapons? Who has devised them? Who is financing and supervising the manufacture and who will use them? Have you ever put this question to yourself and answered it? Who is really at the bottom of the present overhanging threat of mass destruction for the race? Can you point him out? The person responsible is the owner of the more intelligent and clever brain, the elite of the nation, the one who comes on top of the scramble for high positions—the head of state, the rank of highest administrators, the high-grade scientist, the expert technician, the top-rank commander and the host of highly intelligent, clever brains which surround them—the most efficient and capable section of the community.

Do we grasp its implications which should be clear? It means that the most intelligent brains among the most advanced (in other words, most intelligent) sections of mankind are at the bottom of the grave crisis through which the race is passing. It is they whose concerted thought and efforts are leading mankind to the brink of disaster. It is not the masses but the cream of society that has brought about this unbelievable situation, this mad

preparation for a suicidal holocaust. The warning which conveys is clear: the human evolution is going wrong, result of violation of the Law, and the first to be affected are the elite of the race.

This awful diagnosis is partially, if not wholly, confirmed by another grave symptom of which, too, the case has not been correctly located yet. This refers to the widespread prevalence of mental disorder—hysteria, neurosis, insanity—in the advanced, industrialized countries where, to all appearance, it should feature less than in poverty-stricken areas of the world. As Alexis Carrel puts it, mental distemper is now the most common single disease in the dominant white race today. It is a tragedy because it means that a canker has started to eat into the vitals of a people whose contribution to knowledge, art and science has been unparalleled during recent centuries.

That mind becomes more susceptible to aberration and disorder in the highly gifted and talented is unmistakably clear from the history of genius. It is, therefore, safe to infer from this analogy that accelerated evolution makes people more prone to mental sickness than the more slowly evolving crowds for reasons unknown to us. Spengler predicted the decline of the West many decades ago. Nobel laureate Albert Szent-Gyorgyi³ ascribes the nuclear crisis to the mental obsolescence of the elderly rulers of states who are not able to assess correctly the change brought about by the latest advances in technology to which they were not accustomed in their younger day. They are not able to imagine the dimensions of the holocaust.

Neither of these two explanations provides an answer to the riddle. There can be not a shadow of doubt in the fact that the intellect which revels in the invention and fabrication of engines of mass destruction, like the nuclear bomb, and is prepared to use them, even in extreme emergency, has already a strain of abnormality in it. This for the reason that it exhibits, at least, a partial atrophy of the most powerful instinct of all, namely, the instinct of self-preservation. The use of nuclear weapons against a hostile power, also possessing the same diabolical device

can only lead to one result: awful devastation on both sides, if not a ghastly holocaust which would swallow up both of them. A mind, thoroughly aware of the dreadful consequences, still relentlessly pursuing the irrational objective, can by no criteria of sanity be classed as sound and sane.

The conclusion drawn by Payne that “Western civilization, as we have known it, is on the eve of its death for it is lacking in the one thing essential for survival—the *asibiyya* that Ibn Khaldun described at length,” is also incorrect. He adds, “Western civilization is dying not because it is confronted by powerful emerging civilizations, but because it lacks the inner cohesion and moral vigour necessary for a civilization to survive. The governments no longer govern; the representatives are no longer representative; the people have no common cause and are helplessly divided... Once Christianity provided the focus for men’s dreams and actions; it was the standard to which men could repair. But Christianity no longer provides the essential cohesion that encourages every man to regard himself as the brother of every other man; nor does it permit us any longer, in the hard, impersonal world of modern industrial society, to regard every individual as possessing an infinite value...”⁴

But how can inner cohesion and moral vigour be restored or Christianity revived in its pristine strength? All the factors mentioned by Payne are symptoms and not the real cause of the decline. The root lies in the collective mind of a threatened civilization. When the more evolved products of the evolutionary process, that is, the more intelligent class, lacks the all-round, harmonious development of personality and becomes a freakish object, with one limb excessively projecting out, the collapse of the whole structure depending on it for light and guidance, now inevitable, becomes a matter of time.

At least twenty-four centuries ago the idea that intellect is the demon responsible for the rack and ruin of individuals and states, and also the angel which provides them both with good was known in the West.

In India it was not only known from a much earlier

period, but had also formed the focus of attention on the part of the wise to find a remedy. “Thus, my excellent friend, is brought about all that ruin and failure,” says Plato, “which I have been describing of the natures best adapted to the best of all pursuits; they are natures which we maintain to be rare at any time, this being the class out of which arise the men who are the authors of the greatest evil to states and individuals; and also of the greatest good when the tide carries them in that direction; but a small man never was the doer of any great thing either to individuals or to states.”⁵

Psychological disorders, unlike bodily diseases, take a long time to come to the surface. Their peculiarity lies in the fact that, while in the case of bodily disease the mind often becomes acutely aware of it through the symptom of pain, in the case of psychological distemper, it often not only loses this acuity of perception, but, on the contrary, becomes the target of the disorder itself. It is, therefore, futile to expect that any class of men, however astute and intelligent they might be in the various spheres of their occupation, would have the perspicuity to detect the abnormality in themselves, when once the distemper casts its shadow over the mind. The mentally unhinged seldom admit their aberration. Except for a few critical observers who, in vain, voiced their fears, no nation of the past or present, galloping down the slope of decadence, could recognize the symptoms until it found itself mentally stagnant and sterile at the base.

Intellectual and artistic talent can be used or purchased to serve nefarious purposes and villainous objectives. We everyday see examples of it in the brains behind organized crime, gangsterism, business rackets, blackmail, robberies, hijacking, terrorist *coups* and nihilist movements all over the earth. They do not show any signs of decrease with the day-to-day progress in knowledge, science or achievements in technology. On the other hand, there is an ominous increase. Therefore, those who entertain the hope that goodness will prevail as the harvest of increase in knowledge, in the years to come, show a deplorable ignorance of the unpredictable human nature, and make

themselves liable to the censure of the progeny for a wrong philosophy of life which can prove lethal one day.

The world is neither safe, nor happy, nor peaceful, and the chances of survival, in the existing conditions, are diminishing in view of the growing tension and the alarming increase in the manufacture of weapons of death and destruction, and their indiscriminate distribution in mutually hostile countries and states. In this unholy trade in the merchandise of death, the advanced nations are, again, the most prolific. The only way to control the situation lies in a better understanding of the human brain and in devising methods by which its evil propensities can be minimized, so that a more healthy and harmonious intellect is brought to bear on the problem of life. The geneticists who believe that it might be possible to achieve this purpose with the manipulation and engineering of genes, are thinking of a Utopia which can never see the light of day. It is not the engineering of the material constituents of the gene, but the knowledge of the amazing-intelligence that works in and through it which alone can help to make the attempt successful—otherwise it is doomed to failure as the attempt to create life in a laboratory. On the other hand, the possibility, as in the case of psychic phenomenon, is that freakish, abortive and unpredictable changes will occur, which instead of improving the position might make it even worse than before.

The alarming situation of today—the cause of grave unrest to countless sensitive minds—is the direct outcome of unhealthy evolution, resulting in the production of disproportioned minds, excessively gifted in one direction while lacking the stabilizing virtues on the other. The proclivity of undisciplined intellect to create critical Situations, on account of uncontrolled lust for wealth and power, has been recognized from the earliest times. If there is any progressive era that has overlooked to take notice of this primary cause of the oft-repeated debacles in history it is our own.

Plato's ⁵ stand on this issue is unambivalent. He points out that all the power and wealth concentrated in a few

hands, which tends to make the poor sections poorer and the rich richer every day, creates a polarity in the state with the very rich on one side and the very poor on the other. This unnatural division of the society into two mutually antagonistic segments, in the course of time, results in hate, rivalry, crime, violence and finally bloody revolutions which disrupt the state. The position depicted by Plato applies to the world today. Annihilation of time and distance has brought the present world into the same position as a single state in Plato's time. Therefore, the polarity that ultimately results in the destruction of the state can now lead to the devastation of the whole world.

The only way to correct this, according to Plato, is to place philosophers at the helm of affairs in the state. These philosopher-rulers are not to be chosen merely on the score of an outstanding intellect but for their wisdom, self-discipline and virtues needed to make a balanced human personality. He expresses himself thus in the Republic:

"...and when they have reached fifty years of age, then let those who still survive and have distinguished themselves in every action of their lives and in every branch of knowledge, come, at last, to their consummation; the time has now arrived at which they must raise the eye of the soul to the Universal Light, which lightens all things and beholds the absolute good, for that is the pattern according to which they are to order the state and the lives of individuals, and the remainder of their own lives, also making philosophy their chief pursuit, but, when their term comes, toiling also at politics and ruling for the public good, not as they were performing some heroic action but simply as a matter of duty; and when they have brought up in each generation, others like themselves and left them in their place to be governors of the State, then they depart to the Islands of the Blessed and dwell there...."

It does not appear to be a mere coincidence that Plato assigned a period of 15 years from 35 to 50 years of age of gaining experience of life. The normal time of arousal of the Kundalini force is from 35 to 40 years,⁶ and transformation may continue for as many as 15 years

before the remodelling of the brain is achieved for the first entry into the superconscious. If the body is healthy and the life in accordance with the law, the process of remodelling may continue to the end. The subsequent allusion to the raising of the eye to the 'Universal Light' lends support to the view that it is not a coincidence. Plato was in Egypt for many years and might have been initiated into the "Mysteries". His theory that neither rulers nor soldiers should be permitted to own property comes close to the practice followed in India from a period long before his time. According to it, Brahmans or the intellectual class, were not supposed to own property.

At another place in the Republic, Plato adds, "You must contrive for your future rulers another and better life than that of a ruler and then you may have a well-ordered State; for only in the State which offers this will they rule who are truly rich not in silver and gold but in virtue and wisdom, which are the true blessings of life. Whereas if they go to the administration of public affairs poor and hungering after their own private advantage, thinking that hence they are to snatch the chief good, order there can never be, for they will be fighting about office and the civil and the domestic broils which thus arise will be the ruin of the rulers themselves and of the whole States".

The enlightened sage, King Janaka, whose figure looms on the traditional firmament of India as one of the brightest stars among the galaxies, is the philosopher-ruler par excellence described by Plato. Janaka ruled his kingdom about 1200 years before the birth of Christ, his philosophy travelled to Egypt profoundly influencing Queen Tiy and her Son, Akhenaten, then reigning there. In the light of this fact, there is good reason to suppose that the ideas expressed by Plato more than seven hundred years later were the product of the knowledge he gathered in Egypt. The whole spiritual philosophy of India, from the time of the Vedas, is permeated with the ideals of detachment, renunciation self-abnegation and the performance of duty not for the allurements of wealth or power but as a service and offering to mankind and God.

The only hope lies in devising methods helpful to the

understanding of the nature of mind and the causes responsible for the correct or faulty functioning of the evolutionary mechanism. If mind is a self-existing cosmic Reality, acting under its own laws, it would be the height of folly to suppose that the droplet of human consciousness, depending on it for its existence, can impose its puny will or dictate its terms to the Ocean to which it belongs. Incredible as it seems this is often the attitude of mind not only of the seekers after Yoga but, sometimes, also of those to whom they turn for guidance under the belief that they can teach them methods by which the petty human will can force secrets of the mighty Universe of life by which they live. It is only through surrender, submission, humility, devotion and love that the human soul can approach its Lord to reveal the mighty Secret and lift the veil of mystery that surrounds existence. Then only can it gain the insights and wisdom to know its own nature.

This is the reason why the basic teachings of all religions and the primary disciplines of Yoga prescribed the cultivation of traits of character and virtues essential for a healthy evolution of the brain. A compact summary of these qualities is presented in the Bhagawad Gita thus: 'Discriminative intellect, wisdom, clarity of vision, forgiveness, truth, control over the mind and senses, equilibrium in joy and sorrow, in Being and non-Being, fear and fearlessness, non-violence, equanimity, contentment, austerity, charity, equipoise in fame and defame, all these diverse attributes of human beings emanate from Me.'

Since mental and bodily discipline is essential for harmonious evolution, disciplinary practices, therefore constitute the first exercises of Yoga as also of all religious systems. Before any hard attempt is made to accelerate the process of brain evolution by means of intensive forms of concentration—*dharana* and *dhyana*, the initiate must have disciplined himself. As this essential factor is often lost sight of by the seekers and, sometimes, even by their teachers, success in the discipline has become problematic and extremely rare.

Applied from an early age, as systems of education and culture, Yoga and all other healthy spiritual disciplines provide the only answer to the most burning problem of our day. Spiritual education and spiritual discipline are not necessary for only a few who have an inborn hunger for them, but for each and every human being. Unless this knowledge and these practices are made a part and parcel of human life, not only for individual betterment but for the welfare of the race, the problems, distractions and tensions that arise from the activity of covetous or ambitious intellect will not cease. They will continue to harass mankind up to the last and, instead of decreasing, grow apace, with every advance made in man's effort to gain mastery over the forces of nature. In other words, balanced attention to both the outer and inner realities is the only expedient available for mankind to ensure its happiness and survival in the atomic age.

Science has over-reached itself by over-confidence in its own capability. It can find no means now to control and subdue the monsters it has created. The dilemma it is facing in the present crisis is based on a two-fold error, (1) under-estimation of the importance of consciousness and (2) misplaced optimism that material prosperity can satisfy all the needs of human beings. The frantic efforts made now in the United States and in some other countries to understand consciousness or the nature of psychic phenomena is like calling for a physician when the patient is at the point of death. What would be the future consequences of the serious error time alone can show.

THE INADEQUACY OF SCIENCE

Yoga is the generic name employed in India to designate all forms of mental and bodily spiritual disciplines necessary to explore the incredibly wondrous world of consciousness. From this point of view, all efficacious methods of spiritual discipline, adopted in any part or any religion of the world, can be classified as Yoga. Used in this sense, Yoga is the Master-Science of the future, door of entry to intelligent levels of creation impervious to the five senses and unapproachable to the intellect. Why Yoga is as important for the hard-boiled, practical man of the world, as it is for the seeker after God and self-awareness, is because it is only self-knowledge and discipline that can help modern savants to know more about consciousness and the profound depths of the human psyche, and because it is only Yoga that provides effective methods for the opening of the sealed super-sensory compartment in the brain, which, when opened, can lead to illumination or to the florescence of genius and psychic gifts in human beings.

Yoga is the only gateway to a more elevated humanity, to a well-provided, progressive, war-free, harmonious and happy world. It is the only vessel in which one can cross the stormy ocean of existence to the other shore, where eternal life and unbounded happiness await the passenger. Yoga, in short, is the methodology and the science by

which the embodied soul can become aware of its own identity, and of the glorious world to which it belongs. Material science unearths the laws of matter; Yoga reveals the secrets of the soul.

The present-day world is a strange compound of opposites, a fantastic blend of anomalies and contrarities. We establish democratic institutions to raise autocrats to power, and profess faith in God to ignore Him in our actions and elude Him in our thoughts. We profess concern for human beings to devise methods for their total death at the same time, and proclaim love for the nation to bleed our weaker brethren white for gain. We applaud fair-play to have the larger share and honour justice to outwit the rest. We express brotherly love for the neighbour often to malign him, and show our burning desire for peace by secret preparations for war.

Our science-oriented, glamorous culture has created a peculiar social environment ideally suited for highly sophisticated minds with a strongly marked polarity that makes them talk in one and act the other way—minds which, without a single qualm of conscience, can sacrifice all that they profess of religion, faith, God, morals, virtue or lofty ideals if that helps in their day-to-day pursuit of the objective dear to their heart; be it position, power, pleasure, fame or wealth.

Another great anomaly of our time is that while science has succeeded in overcoming the barriers of time or distance, demolishing geographical frontiers, and created conditions that make earth one vast neighbourhood of all nations and people, the political heads of all countries still adhere to parochial and chauvinistic ideas of Greek and Roman times. In other words, the evolution of political thought has not kept pace with the speed with which knowledge has expanded and technology overhauled the world during the last one century. Socially, politically and mentally man is where he was a thousand years ago, while science has created a milieu of such lightning speed, mechanical wonder and complexity round him that it needs a much more balanced and penetrating intellect, than is operating at present, to adjust the society to it.

This anomaly has a marked subconscious effect on every man and woman in our time. They experience the effect without awareness of the cause behind. Whoever be the head of state whom they elect or vote to power, once, installed, soon after loses the favour of those who elected him. The ardour and the glamour of the election fade rapidly and, in the limelight of publicity, spots and blemishes begin to appear where all looked stainless before. Speedily the process of disenchantment accomplishes its task. Only after a few years or even earlier he meets their disapproval and they fret and fume first under their breath and then openly. The temper of the people is reflected in the papers and periodicals, rumours circulate, whispers and knowing winks become a common sight, until the inevitable comes to pass and someone else is lifted to the chair to start the same cycle over again.

Apart from the heads of state, the ministers and high dignitaries more often than not suffer the same fate. The heads of various departments of administration seldom continue for long to earn the goodwill of their subordinates or the people with whom they deal in the various spheres of their operation. Pulls and pressures, plots and intrigues fall to their lot without respite to the end. Professors, teachers, scholars, thinkers and writers only in a few cases retain their popularity and influence for long. A meteoric quality has attached itself to success. A state of ephemerality and uncertainty seems to prevail in every sphere of life.

Strikes, lockouts, riots, demonstrations, mutinies, revolts and rebellions, the harvest of this discontentment and disenchantment plague the life of people everywhere. Why they should occur in such proportion in an era of material comfort and affluence, compared to previous times, is a mystery. Antipathy towards men and women who hold exalted positions anywhere—administration, industry, business, Church, University etc.—or in any way influence the life of people with whom they associate is a common feature of the time. The mass of humanity no longer feels happy or satisfied with the leading lights in any sphere of activity for long, except rarely, and seeks their replacement

by others of its choice, only to be disappointed, creating constant eddies and whirlpools in the swiftly flowing current of life in every part of the world.

The main reason why there is seething discontentment in almost every country in the world, including the richest and most advanced, in every field including religion, is not because the leading figures and their colleagues are less competent than before or less efficient in the performance of their duty, but because the human mind has attained a degree of sensitivity and the environment a state of bewildering complexity where a more evolved, superior type of men and women would be needed to create confidence and enlist the cooperation of the masses whom they are chosen to serve or guide. With every advance in knowledge and every addition to the giant products of technology, in the decades to come, the normal human intellect, however powerful it might be, is sure to fall short and shorter still in meeting the choice of the masses for creating a stable order in the society, whether in a country or the world as a whole.

What I am forecasting now is likely to become more and more apparent in the years to come. By no political revolution, by no change of government, by no enactment of new laws, by no new discovery of science, by no new teaching or preaching, and by no psychological method can the recalcitrant human mind, now demanding a radical reform in all the prevalent political, social, economical, religious and educational systems of the world, cease to express its resentment and dissatisfaction in some way. Hence there must occur an increase in acts of violence, sabotage, aggression, treachery, rebellion, blackmail, larceny and plunder, also increase in unrest and tension throughout the world. Humanity as a mass, stands at this moment on a parting of the ways.

To take an instance, commenting on the disenchantment that has occurred in the domain of science, *Time* magazine in an article entitled "Second Thoughts About Man" makes this statement: "...after years of sunny admiration, science suddenly finds itself in a shadow. No longer are scientists the public's great heroes or the beneficiaries of unlimited

funding. Unemployment runs high in many scientific disciplines; the number of young people drawn to the laboratory in certain key areas has diminished significantly. Indifference to scientific achievement is the mood of the moment. Even such bold ventures as voyages to the Moon or Mars, construction of giant atom smashers, and journeys to the depths of the sea fail to excite a public that is half-jaded, half-doubtful of the future benefits of such extravagant undertakings... In part, turnabout came from an increasing awareness of the environmental ravages that seem to accompany technological advance. On a more philosophical level, the reversal is the result of a new mood of skepticism about the quantifying, objective methods of science. Moreover, there has begun to emerge, even within the laboratory, a fascination with what traditionalists consider the very antithesis of science: the mystical and, irrational. Say Harvard biologist-historian Everett I. Mendelsohn: ‘Science as we know it has outlived its usefulness.’

Continuing, the article adds, “Science did indeed bring forth a Brave New World—of transistors and miniaturized electronics, antibiotics and organ transplants, high-speed computers and jet travel. But progress came at a price. It was the genius of science that also made possible such horrors as the exploding mushroom-cloud over Hiroshima, the chemically ruined forests of Indo-China, the threat of a shower of ICBM’s, a planet increasingly littered with technology’s fallout. It is this Faustian side of science, with its insatiable drive to conquer new fields, explore new territory and build bigger machines, regardless of costs and consequences, that worries so many critics.”

“The current disenchantment is also rooted in the growing gulf between scientists and laymen. In an earlier age, one man alone might dare take up a host of scientific challenges. Now science has been sub-divided into so many cubbyholed disciplines that not even a Galileo or a Newton could keep pace with all developments. Some 25,000 books and a million scientific articles are published each year. Most of them are written in such abstruse jargon and abstract mathematical terms as to be incomprehensible

except to specialists. Even computer systems seem unable to cope with the onslaught of information, to say nothing of translating it into an understandable language. 'It is quite easy to visualize a situation, perhaps in 100 years,' says economist Kenneth Boulding of the University of Colorado, 'in which the whole effort of the knowledge industry will have to be devoted to transmitting knowledge from one generation to the next.'

At still another place the article reads, "In the eyes of Roszak and other critics, each successive advance into the clockwork universe has been achieved at an extremely high cost. Under the tradition of mechanistic, scientific methodology, they contend, nature has become an object to poke, probe, and dissect. 'We have learned to think of knowledge as verbal, explicit, articulated, rational, logical, Aristotelian, realistic, sensible,' wrote the late psychologist Abraham Maslow. 'Equally important are mystery, ambiguity, illogic, contradiction and transcendent experience.'"

"This theme is echoed by other scientists as well. Says geologist Frank Rhodes, Dean of Liberal Arts at the University of Michigan, 'It may be that the qualities we measure have as little relation to the world itself as a telephone number to its subscriber.' In fact Rhodes and others are certain that the language of science is a metaphor for a limited kind of experience. Declares Richard H. Bube, a professor of materials science and electrical engineering at Stanford: 'One of the most pernicious falsehoods ever to be almost universally accepted is that the scientific method is the only reliable way to the truth.'"

"Faith has also been shaken in one of the central beliefs of scientific methodology. Even the most 'detached' scientific observers, says Harvard's Mendelsohn, are beginning to realize that they bring certain 'metaphysical and normative judgements' to their work. In other words, scientific observations are not 'theory-neutral', as scientists once claimed, but are actually 'theory-laden'. Such a radical attack on science's vaunted objectivity is supported by no less a scientific dictum than physicist Werner Heisenberg's half-century old Principle of Uncertainty, which points

out that the very act of observing disturbs the system. Writes physicist Dietrich Schroer in his perceptive book *Physics and Its Fifth Dimension: Society*: it seems to be just as the romantics have been claiming. The observer cannot be separated from the experiment.”⁷

These lines are sufficient to show the disenchantment that has occurred and the controversies that are raging in the heretofore unchallenged domain of science. If the present trends continue, it is not difficult to imagine what would be the condition after only fifty years, when the frontiers now reached on the fundamental issues of life and death still remain where they are at present. Similar states of disenchantment and conflict of views exist in other spheres also for the reason that the human intellect has almost reached its tether and is not able to move beyond the field of its observation into the hidden causes that rule the life and destiny of mankind. It is a state of stalemate from which there is no escape, unless a new channel is opened to explore the extra-sensory levels of the universe. This is also what the reputed physicist, Heisenberg, suggests when he says that rational science may be limited in its ability to comprehend nature, as best it can only arrive at certain statistical probabilities in determining say, where an electron is at any given moment.

To know the cause of discontent and instability the inner world of consciousness must become as important a subject of study and research as the outer one. The men and women who offer themselves or are chosen for positions of honour and trust must have gained an awareness of themselves to guide the footsteps of the race on the path to accelerated evolution which brooks no delay. The most pressing need of humanity is not to spend billions on launching projectiles into space or devising more lethal instruments of destruction, but in removing killing poverty, ignorance and disease and in restoring the balance of the world. It is futile to expect that the present heads of state, or the elite of society would come to the rescue in the establishment of a world order purged of war, destitution, ignorance, crime, violence, and disease, as the first step towards unbroken peace and security of the race, to make

evolution possible on safe and healthy lines. Nature may have to resort to some other way to achieve the end.

There appears to be little hope that this idyllic dream would come true, not because it is basically Utopian and impracticable, but because it needs a more elevated class of human beings to actualize it, without using coercive or violent methods, but only their spiritual and intellectual prowess of which examples are known to history. We need not wait for a chance combination of genes through centuries, as in the past, for the appearance of spiritual prodigies of this class competent to handle the affairs of mankind in the way they must be handled to ensure stability and peace. This lofty class of men and women can come into existence, regularly and in increasing numbers from year to year, with steady practice of Yoga directed to activate the silent paranormal centre in the brain and employing the genius unfolded in the service of humanity.

I call Yoga the Master Science or the Key to the Mysteries of the Universe, as it is through Yoga that genius can be cultivated and genius is the source from which all knowledge—science, art and philosophy has sprung. What we desperately need now are political geniuses to bring in line the existing systems of politics with the present-day needs of fast evolving human beings. Geniuses in jurisprudence to revise the outmoded, cumbrous systems coming from the Roman times, geniuses in science, geniuses in healing, and geniuses in social science to remedy the present imbalances and to eradicate the evils and diseases in society, and plant it firmly on the path to the sublime state ordained for it.

I know that, save for some intuitive men and women, I will not be readily believed by my contemporaries. They are not to blame, because what I assert is radically different from what they have been taught to believe. But history is a witness that neither Copernicus nor Bruno nor Galileo was believed in his time for what he premised. On the contrary, they were criticized, castigated and ridiculed for their ideas. Bruno was burnt at the stake and Galileo, in his old age had to recant what he had written to save himself from Persecution and imprisonment. What is now the position of

the ideas and concepts which they introduced into the thinking of their contemporaries for the first time? Are they not accepted with gratitude and have they not become a part and parcel of human thought? What I assert, however farfetched, fantastic or incredible it might appear now, would ultimately prove to be a most important and urgent branch of empirical investigation, as a budding new science, demanding shortly all the knowledge and resources of the older science for its progress from year to year.

There can be no denying the fact that we have been dilatory in investigating consciousness—the wonder stuff behind all that mankind has achieved. It is for this reason that we still believe in the myth that mind, as we know it, and matter alone are the realities which need an explanation to solve the mystery of creation. The problems arising out of extra-sensory perception bother sober scientists, as their acceptance demands a fresh evaluation of the Universe. They cannot be explained on the basis of any known laws either of mind or the physical world. As the psychologist, McDougall, has remarked—if psychic phenomena are accepted, physiology will have to be rewritten. It is not science but we who are responsible for our arbitrary interpretation of the Universe. it is only research on consciousness that can correct the error and open new vistas of creation beyond our dreams at present. it is only this new vision and the effort directed to gain it that can keep the restless intellect calmly on its course.

THE DIRECTION OF FUTURE RESEARCH

The stubborn conservative element in the human mind too often prevents it from accepting a new idea however plausible it might be, however confirmed and authenticated by historical evidence from the past. The history of all religions is full of instances of spiritual prodigies who, as if by magic, changed the environment and the thinking of their time, eradicated superstition and social evils and prescribed a better way of life for the legions converted to the faith which they founded. To me there appears to be no reasons why a phenomenon, repeated dozens of times in history, should be viewed with suspicion by the savants of our day. True, the concept of Kundalini, as presented by me does, in some ways, come in conflict with some current assumptions of physiology, but so do the psychic phenomena. Where lies the harm if investigation on Kundalini is taken up as a new field of enquiry, with an open mind, instead of obstinately closing our eyes to its possibilities?

There seems to be no reason why the extraordinary spiritual power and intellectual talents possessed by prodigies of this class, such as Buddha, Christ or Shankaracharya, should be considered to be out of the

reach of average human beings. Patanjali, the great authority on Yoga, has devoted one full section of his famous work, *Yoga Sutras*, in dwelling on the extraordinary talents and psychic gifts *possible* with the practice of the holy discipline. These include knowledge of the working of the human body and its organs, knowledge of the heavenly bodies and knowledge of the hidden secrets of nature in addition to paranormal gifts of clairvoyance, prophecy, levitation, de-materialization of the corporeal frame and the like. Hundreds of scientists all over the world are intensely occupied with the investigation of these very phenomena under the scientific label of extra-sensory perception or psychic research. But if an ancient authority, basing his observation on his own experience and tradition, expresses that these gifts automatically develop in a successful Yogi, the implication of the statement is overlooked, because it does not conform to the preconceived ideas of the investigators.

According to the Indian tradition, a Yoga-adept should possess *Trikala-Drishtie*, that is, ability to look through all the three periods of time: present, past and future. Striking examples of all these paranormal faculties have been found to a more or less degree or in more or less modified forms in mediums and sensitives all over the world. The mass of evidence accumulated during about a century now by competent observers tends to prove that the human mind can, in special cases, exhibit paranormal faculties so extraordinary that, if accepted, they would change our whole concept about the Universe. The current science will then have to be renamed as a branch of knowledge dealing with only one kind of energy and one set of phenomena in a Universe of multi-energy systems, each acting in a particular dimension of its own.

Although thousands of keen observers are even now engaged on the elucidation of the mystery of psychic occurrences, noted and recorded since immemorial times, the intelligent force behind these phenomena is, however, still as shrouded in mystery as it was in ancient times. So far it has never been understood or explained. Why? Because it is not possible to explain the paranormal or the

occult in terms of human knowledge or normal human experience. Almost every week a new book on Yoga, super-sensory perception or occult appears in the market, presenting ingenious theories to explain bizarre events described. The theory propounded by Le Shan is an example of this kind, that by Burr another. The explanation of orgone energy, suggested by Reich, is still another. There are scores of eminent scientists and scholars who have something new to say about these inexplicable phenomena and to suggest a new solution to the so far unsolved problem. They are brave attempts representing a notable departure from the normal closed-minded approach of the orthodox ranks of science. But they cannot serve to solve the riddle.

It is obvious that any intellectual effort made to explain the phenomena can be only hypothetical. They cannot depict a Reality which is beyond the range of human understanding. Exploration and explanation are two different things. One cannot take the place of the other. Exploration of the phenomena, associated with extra-sensory perception, may take centuries without providing a satisfactory explanation. This is what the empiricist has always to keep in mind. "Mankind seems to be voyaging into a new world of perception," says William A. Tiller⁸, "and does not yet have reliable tools to cope with this apparently new environment. Just as most of the key ideas upon which our presently accepted science is based were known to the Greeks and lay fallow for almost 2,000 years, before development, most of the key ideas upon which this new science will be based seem to have been known to the Eastern cultures for even longer. Now seems to be the time for transforming these ideas into an accepted Science." According to Tiller, the ideas on which the new Science will be based were known in the East for millennia, but has any scientific body taken up an intensive study of these disciplines to know how the eastern adepts had arrived at the conclusions drawn by them?

The modern savant, steeped in the prevalent ideas of science, girds his loins to wrest a new secret from nature in the laboratory, and it is mainly from this point of view that

the study of psychical phenomena is conducted by most of the observers grounded in the methods of science.

It is exactly here where the error lies. The sensual equipment of man, adjusted only to one particular dimension of existence, can never penetrate to another dimension whatever the instruments used, until a new channel of perception comes into operation in the brain. The most ingenious theories and the most plausible explanations put forward by scientists, of which there already a large number, only attempt the impossible. "But surely you cannot see Me with your physical eyes," says Krishna to Arjuna in the Bhagawad-Gita. "Therefore I vouchsafe to you the Divine Eye with which you can behold my supreme forms as the Lord of Yoga." The purport is clear. There is no other way for this prodigious leap except through the Third Eye.

The attempt to gain knowledge of the intelligent forces of nature through study of paranormal phenomena or the cataleptic conditions of Yogis is like hurling oneself again the rocks on one side of a mountain to gain a view of the other. The only possible channel is the study of consciousness which means study of one's own inner being. This is what Maharishi Ramana meant when he suggested reflection on the in-dwelling Self. Instead of wasting time on inventing new explanations for the phenomena, which may prove more confusing than the phenomena themselves, the learned savants who have consecrated themselves to this noble task had better take to Yoga in the traditional way, prescribed by ancient India masters, to find a solution to the problem in front. This is the one and only way to enlighten the world about the Supreme experience and to present a clear, authentic picture of the inner realities. According to the view expressed by Niels Bohr, "Consciousness must be a part of nature or more generally of reality, which means that, quite apart from the laws of physics and chemistry, as laid down in the quantum theory, we must also consider laws of quite different kind—here we obviously have a case of complementarity, one that we shall have to analyse in greater detail."⁹

Once it is admitted that the laws of consciousness are of quite a different kind, it follows *ipso facto* that the intellect, which can only interpret the impressions received through the five senses and form its own concepts based on them, cannot act as an accurate instrument for interpreting a medium of which the senses gain no impression and that has radically different laws of which the intellect can form no concept whatsoever. It is for this reason that the term *Neti, Neti*, (not this, not this) has been used in the Upanishads to designate the experience of transhuman consciousness. If the Eastern culture is to be any guide in this research, it is of utmost importance that Western scholars should first thoroughly study the tradition before framing their opinion about the methods to be adopted for this investigation. The only method is Yoga and the only way for scientists to gain precise knowledge about transcendental consciousness and paranormal phenomena is to take up the discipline for expansion of consciousness side by side with their empirical study and research.

This fact is brought home in the Bhagawad-Gita, by Krishna in these words: "Neither by study of the Vedas, nor by penance, nor by offerings nor alms can I be perceived in this (Universal) Form in which you have seen Me. . . through single-minded devotion alone I can be seen in this form and known in essence and even entered into, O valiant Arjuna." (11.53, 54) In the intoxication of the triumphs of science, gained through empirical study, we are apt to ignore the lessons embodied in the ancient traditions, based on the experience of thousands of years. The clear statements contained in the scriptural lore of mankind and the manuals of Yoga that the barrier, blocking the way to the Unseen, can only be crossed by self-discipline devotion, love and other virtues, coupled with meditation, therefore, often fall on deaf ears.

The startling performance of the famous clairvoyant, Edgar Cayce, in the United States, poses a riddle which is unanswerable in terms of our present knowledge about the brain. Although not a physician he could, in a state of informed consciousness, accurately diagnose complicated and obscure organic diseases that had defied

the skill of medical experts to locate. Some of the prophecies made by Nostradamus, recorded in writing, came true long after. In a number of cases of prediction, investigated by the Society for Psychical Research, the events foretold came to pass with surprising fidelity even to small detail.

The revealed scriptures of various faiths contain prophetic forecasts of the future, some of which have been fulfilled. In short, there is ample testimony to prove to an unbiased observer that the human mind has in it the potentiality to unveil the future in a way which is incomprehensible to the intellect. I have purposely dwelt on prophecy because it represents a phenomenon so shattering in its effects on the present-day concepts about the Universe that it seems impossible to believe in it. Dune's explanation of "a serial Universe" is no answer to the colossal problem posed. The acceptance of even one case of prediction, recorded in writing and coming true in all detail after a time, can have a more devastating effect on the current closed-door theory of evolution than the relativity and quantum theories combined had on the Euclidean image of space and the materialistic concept of elementary particles.

The poltergeist phenomenon is still another amazing category of psychic occurrences witnessed from very ancient times. Heavy articles of furniture move, or rise in the air, brickbats and stones are hurled, windows and doors are opened and shut, and other physics disturbances occur in a habitation or house caused by nameless force which eludes all attempts at detection. The haunted house has been an object of curiosity and supernatural fear from very ancient times. What invisible and seemingly intelligent force is at the back of the phenomena, sometimes circling round the presence of a particular person, we do not know. How can these ever be explained or measured in absence of any knowledge about the force involved?

"... we cannot build instruments to measure processes or energies we cannot imagine in the first place," writes Lawrence Bynam. "Faraday, Ampere and the rest had at

least an idea about what they were going to measure and how to measure it... The proper procedure in measuring something is, first, acceptance of the possibility that there is something to measure, and second, a more or less definite idea about how this measurable entity functions. One can then go on to construct the proper measurement apparatus. Nor is excommunication of scientists claiming to have measured unknown, and therefore generally unacceptable, energies, a viable solution.”¹⁰

Besides the baffling mystery of psychic occurrences we have also the equally baffling phenomenon of child prodigies. This refers to the extremely rare class of children who evince extraordinary knowledge or skill at a very early age, when they are not even mature enough to grasp the subject or to acquire the skills which they display. The famous composer, Mozart, was an accomplished musician at the age of eight and was invited to the Royal Court to give a demonstration of his talent. Durer was a consummate artist at the age of ten. Guru Nanak composed mystical poetry from the age of eight. Pascal was a great mathematician at the age of twelve, Jnaneshwar and Shankaracharya emerged as master-poets, philosophers and spiritual teachers from a tender age.

In a recent article in the *New York Times* a group of scientists, headed by Dr. Paul Kurtz, expressed concern about what they called a rising tide of uncritical belief in astrology, parapsychology and other scientifically unfounded subjects. They sounded a warning that this could lead a gullible population to accept “pernicious doctrines and virulent programmes of dangerous sects”. Dr. Kurtz said that documentaries of such subjects as “The Bermuda Triangle,” “In Search of Noah’s Ark” and “The U.F.O. Incident” constitute, in scientific terms, a scandal. He drew pointed attention to a number of recent articles on parapsychology in the *Readers Digest* and said that an article in the current issue entitled “What Do We Really Know About Psychic Phenomena?” presented as facts a number of assertions and anecdotes for which there was little or no documentation.¹¹

This skeptical attitude of a section of scientists has always

been clearly in evidence from the day the Society for Psychical Research established its existence. By their very nature paranormal phenomena can never be authenticated in the same way as the physical or mental phenomena of the normal kind. The reason for this is that the forces involved are supra-rational. It is never possible to assign a reason for them or to prescribe a limit or pattern within which and according to which they work. It is also not correct to suppose that these forces act at the will and choice of mediums or others who claim to have power or control over them. They are as free as the wind, and act as they like through a living creature in a manner which is bewildering for a normal observer. The reference made by Dr. Kurtz's panel of scientists to the "virulent programmes of dangerous sects" conveniently overlooks the nuclear bomb. Can there be a more virulent object than that devised by Science?

The number of outstanding scientists associated with the Society for Psychical Research or with parapsychological institutions from the time the investigation was started, has been considerable. It would be as irrational to hold they were all easily imposed upon victims of deception as it would be to say that the entire rank of skeptical scientists is right in its opinions. It does not stand to reason that phenomenon, witnessed through all the course of history, which excited the curiosity of people and, at the same time eluded their grasp in all cultures of the past, should be only a figment of imagination without any roots in reality. It would be too naive to believe that critical observers like the Greeks would all evince a stupid, gullible streak in them, when assessing the surprising performances of their oracles. There is a solid core of truth in the parapsychological and paranormal which the learned have not been able to isolate so far.

The alternatives before us are either to accept the paranormal and para-psychical as a demonstrable possibility, which needs further verification to be accepted as a proved proposition, or to reject them altogether as an impossibility and to treat the efforts made to study them as a wasteful expenditure of energy and time. In the former case, the opposition launched by skeptics is uncalled for; in

the latter the task before science would be of a formidable nature, for belief in the superphysical and the supernatural is rooted deep in human nature and is not possible of erasure even if all the scientists were to make a combined effort to this end. The preference of the multitude for accounts and narratives of the supernatural, miraculous and the occult, over the soberly related experience of normal happenings, should prove an eye-opener to those who believe that opinions to the contrary expressed by scientists can appease the gnawing hunger for super-earthly adventure deeply anchored in the human mind.

The accounts of the phenomena associated with the well-known mediums during the last one hundred years should leave no one in doubt about the reality of paranormal phenomena. The outstanding performances of Eusapia Palladino who was investigated by many noted scientists, including Prof. Lombroso, should be sufficient to show that she was in possession of uncanny abilities. Under conditions which made cheating impossible, she produced bizarre phenomena for three experienced and skeptical investigators from the Society for Psychical Research who came to investigate her. This included the raising from the floor, in full light, of a table, on which the fingers of the medium rested, the production of lights and noises, raps, bangs and the feeling of cold breezes blowing etc. It is true that, at times, she cheated crudely and obviously, when she had the chance to do so; but, at other times, she disconcerted the observers by the demonstration of striking phenomena under conditions of the strictest control. The other famous mediums, such as the Fox sisters, Florence Cook, Stainton Moses, Slade, Home and others were no less prolific and surprising in the phenomena which they produced spontaneously or under strict conditions of control. The reasons why skeptics look upon mediums and sensitives with suspicion is not because most of them have been found guilty of trickery at times, though a few have been very honest and upright, but because the whole realm of the paranormal is entirely beyond the precincts of modern science.

What has to be borne in mind, first, is that the paranormal gifts of a medium or a clairvoyant are a form of genius about which, to this day, the scholars have not been able to form a clear opinion. The general idea in the minds of the investigators of the phenomena is that a new force or a new energy is involved, or that some disembodied spirits or elements work through the minds of certain specially constituted persons to produce the weird and bizarre displays in violation of natural laws. This is not the case. The actual position is that all these phenomena occur due to the working of a still developing compartment in the human brain which I call "the paranormal chamber". This still forming supersensory organ or the Third Eye is slowly building up in the cranium as a result of evolutionary processes still active in the human frame. This fact has been known from very ancient times. In fact, the practices of Yoga and all other religious or occult disciplines are designed to activate this centre to gain knowledge of other intelligent forces operating in this universe. Illumination or enlightenment, which has been a regular feature of history, occurs when the centre is fully opened with the upward flow of a new form of life-energy through the spinal canal into the brain.

All the new knowledge gained by mankind, all the great discoveries of science, all mediumistic and psychical phenomena, all miraculous and supernormal events, associated with prophets, seers, oracles, geniuses, mediums and sensitives, owe their origin to this paranormal receptor, still in a state of growth, which will become fully developed and operative in the man to come. The evidence pointing to this extraordinary performance of the human brain is overwhelming. Only it has not been systematically arranged and presented so far. Apart from the so-called psychical phenomena we have other striking examples unmistakably pointing in the same direction. A few of these will be discussed in this work. They refer to prodigious feats of astronomical calculation, monumental construction, or surpassing literary achievements of ancient times, all of which pose a riddle which has not been answered to this day.

THE SIRIUS MYSTERY

For an open-minded observer the cumulative evidence supplied by the extraordinary and amazing talents, exhibited during the historical period by many famous men and women all over the world, cannot but serve as a strong proof to establish that the human mind and brain have possibilities and potentialities about which science is completely in the dark at present. There are well-known, authentic cases of lightning calculators, who multiply, add or divide prodigious sums in a few moments to the amazement and bewilderment of the spectators to their feats. There are other cases in which persons exhibit one or two extra personalities other than their normal one. The change in personality is often so striking as to appear incredible. For instance, it is a common feature in such cases for a normally uneducated or a lay person to display amazing knowledge of a language or a subject never learnt, or to act as a specialist in some profession in which one was never trained. There must be, after all, an answer to this riddle and a solution to the mystery which completely baffles the learned of our day.

Viewed in the context of these inexplicable phenomena, Patanjali's reference to the development of psychic faculties and uncommon talents with the practice of Yoga is significant. The implication is clear that the discipline of Yoga can lead to a pattern of consciousness which,

regardless of education or experience and irrespective of the barriers of time or distance, can display, knowledge of propositions or events not possible in the normal way. Since it is a biological necessity that the brain must correspond to the pattern of consciousness exhibited, as demonstrated by the difference in the animal and human cranial structure, it is obvious that some kind of remodelling must occur in the brain with the practices of Yoga to bring about the result. In some form this development must already be present in born geniuses, mediums and child prodigies, who display extraordinary knowledge, extra-sensory perception, or a paranormal gift which makes them a class apart from normal human beings.

There is another surprising corroboration of the idea expressed by Patanjali from a curious source. In a recent book, *The Sirius Mystery* by Robert K.G. Temple, published in the United States, the author has expressed the startling view that space travellers from a planet in the, binary system of Sirius, the brightest star in the sky, must have visited Earth to impart knowledge in astronomical data to a vanished civilization as that of Egypt.¹² This rather incredible assertion is based on the fact that a certain backward tribe in Africa, which claims its descent from pre-dynastic Egypt, i.e. more than 5,000 years ago, has in its possession a well-preserved record of the accurate data about the binary system, corresponding to the latest knowledge about it gathered by astronomers, which, it is said, has come down to the tribe from its prehistoric past.

About the star Sirius and its dwarf-twin, known as Digitaria, Robert Temple's curiosity was aroused by an article in the journal, *African Worlds*, in 1954, under the heading "A Sudanese Sirius System" contributed by M. Griaule and G. Dieterlen, both eminent French anthropologists, who had spent many years among the people of the Dogon tribe. It was only after they had won their confidence that the two scientists learned something about their secrets concerning Sirius and its white dwarf companion.

The twin star of Sirius is of the magnitude eight, invisible

to the naked eye even if Sirius does not completely obliterate it. One of the facts known about this star is that it is composed of an extremely heavy element and, though of a small size, is far more heavy than our Sun. What makes the Dogon tribe record astonishing is the statement that the dwarf companion completes its revolution around Sirius in a period of 50 years; also that it is the heaviest star of all. The period of revolution has been confirmed by astronomical observations in recent years. The star was first sighted visually in 1862 by two well-known American astronomers, the Alvan Clarks, father and son, who constructed the refractor of Yerkes Observatory in Wisconsin, and its first clear photograph was taken in the year 1970. The wonder is how a primitive African tribe, like the Dogons, could be in possession for the last more than 5,000 years of such accurate astronomical data of an almost invisible heavenly body of which the correct position has only recently been determined through a powerful telescope.

The explanation tendered by Temple that only an extra-terrestrial intelligence from a planet in the Sirius system, landing on the earth, could have communicated the knowledge to the people of pre-dynastic Egypt from whom the Dogons claim to have descended, though exciting, appears to be unrealistic. The distance intervening between Earth and Sirius is of several light years. An extra-terrestrial intelligence, even though travelling at the speed of light, able to cover this enormous distance in a spacecraft and then return to its native planetary system must be of such intellectual and technological prowess as is entirely beyond our concept at present. Another objection that arises is: why should the visitors leave only a disconnected piece of astronomical data and not advanced knowledge of other sciences and arts in which they were specialized? A hundred other doubts can occur. It is not clear why recourse should be taken to such an extravagant solution to a problem which can be explained in a much more rational way and which is but one of a host of baffling problems of a similar nature that await a solution at the hands of scholars of our time.

The information contained in the Dogon tribe record about the exceptional heaviness of the tiny star, Digitaria, is most surprising. The record says that it consists of a metal, Sagala, which is a little brighter than iron and so heavy that “all earthly beings combined cannot lift it.” This is confirmed by modern astronomers. According to one writer, if the Empire State Building were compressed to the size of a small sewing needle, with its weight remaining the same, the density of the needle would be the same as of the Sirius dwarf. A recent observation has revealed denser concentration of matter in the Black Holes in space, so dense that even light is sucked back and cannot escape the vortex. From this point of view the twin star of Sirius cannot be classed as the heaviest star, but this fact does not make the knowledge displayed in the Dogon record any less remarkable.

It is common knowledge that the ancient Egyptians possessed extensive knowledge of astronomy and incorporated it in their “Mysteries” and other religious ceremonies. This is clearly born out by a fifteenth century treatise, *Le Comte de Gabalis*, which was rendered into English in 1913 with a commentary. According to this work, the Egyptians believed in a Sun behind the Sun whom they called Osiris, and also Amen-Ra (the hidden Sun). This hidden Sun was held to be the husband of the Goddess Isis—the Queen of Nature. “Beyond the Sun in the direction of Sirius,” says the treatise, “lies that incorruptible flame or Sun—Principle of All Things—willing obedience from our own Sun, which is but a manifestation of its relegated force. The existence of the Sun behind the Sun has been known in all ages, as well as the fact that its influence is most potent upon earth during the period of every 2,000 years, when it is in conjunction with the Sun of our Solar System.”

“To the Egyptians the Sun behind the Sun,” adds the treatise, “...said to be the husband of Isis and parent of Horus (the Sun), was symbolically represented as a hawk, because that bird flies nearest the Sun. This ancient people knew that once every year the Parent sun is in line with Sirius. Therefore the Great Pyramid was constructed so

that, at this moment, the light of Sirius fell upon the square stone of God at the upper end of the Great Gallery, descending upon the head of the high priest who received Super Solar Force and sought through his own perfected Solar Body to transmit to other initiates this added stimulation for the evolution of their Godhood ...”

The significance of the passages is clear, the Sun referred to is the tiny companion star of Sirius. It is obvious that the fragmentary information, contained in the Dogon record, must have come down through the ages from Egyptian sources which are lost to history. On the left side of the diagram on the page 57 is the orbit of Sirius B (Digitaria) around Sirius, as portrayed by the Dogon in their drawings. On the right is a modern astronomical diagram of the orbit of Sirius, the years indicating the positions of Sirius B in its orbit “on those days”. Robert Temple notes, “the Dogons do not place Sirius at the centre of their drawing, but seem to place it near one focus of their approximate ellipse—which constitutes one of the most extraordinary features of their information and matches the diagram on the right to an uncanny degree.”

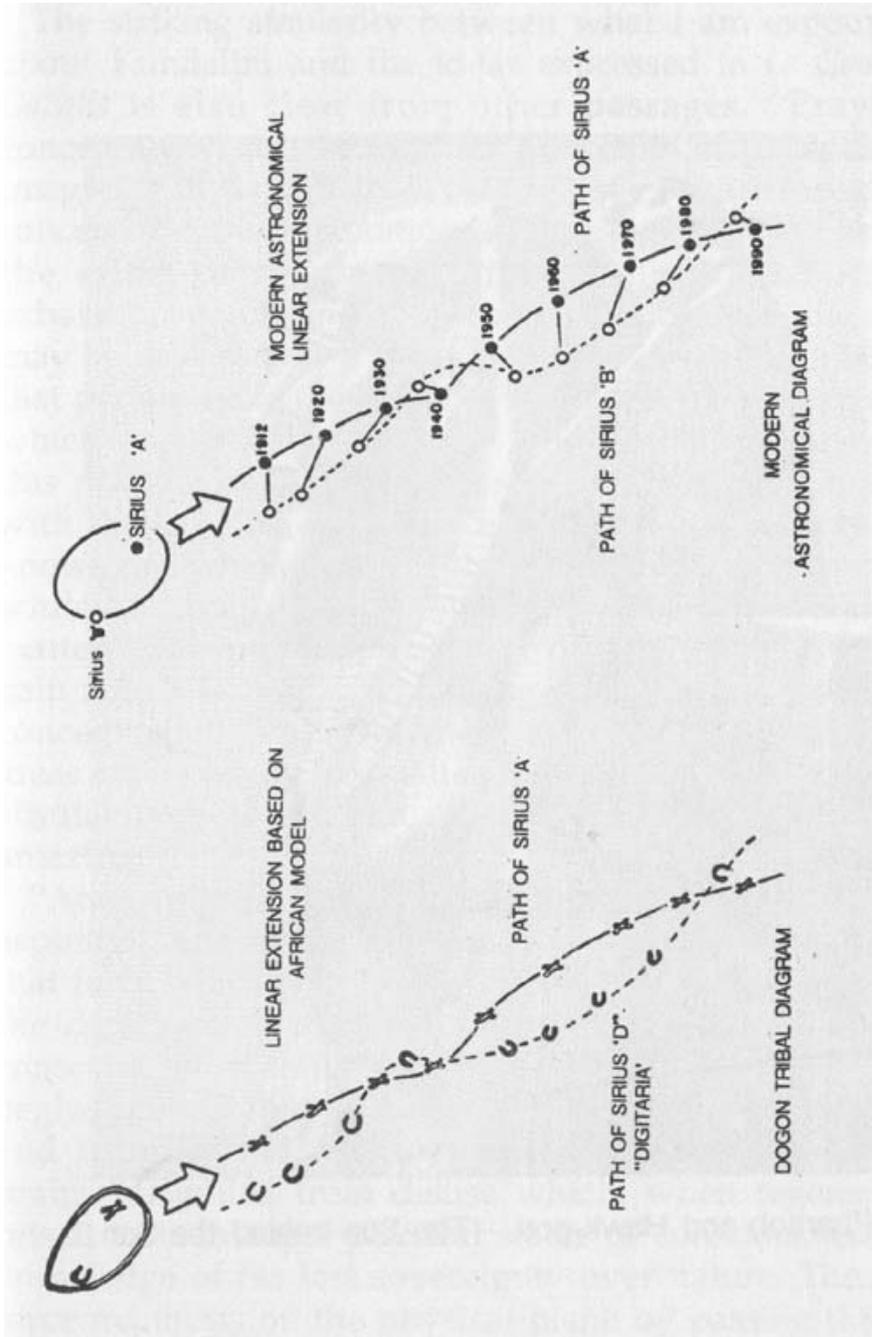
It is clear that the ancient Egyptians, from whom the Dogons claim their descent, imputed an occult significance to Sirius B. The treatise *Le Come de Gabalis* says at another place: “To the Egyptians the Sun behind the Sun, known as Osiris, was symbolized by the hieroglyph of the eye or by that of the scarabeus. The scarabeus produces the element of life, rolls it into a ball of earth, and leaves it to be brought to birth by the warmth and life-giving force of the Sun. Hence the scarabeus becomes the fitting symbol of the Divine or Solar Spark in man, placed in the earth’s sphere that it may be regenerated and brought to ‘birth from above’ by the rays of the solar force. This use of scarabeus bears mute witness to the fact that there existed in ancient Egypt knowledge concerning that centre in the human heart whose awakening, or ‘lifting up’ to a higher plane of evolution or consciousness, reveals to man the vista of his immortal destiny.”

From the original treatise and its commentary it is plain that the author was aware of the occult tradition existing in

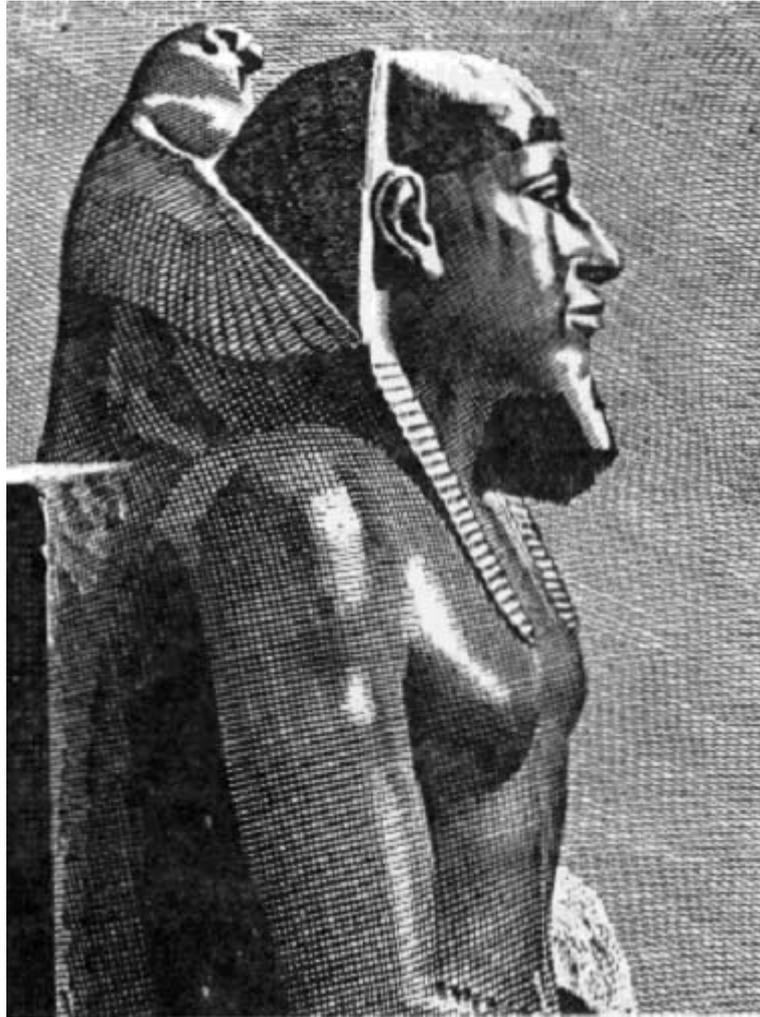
the West dating back to predynastic times in Egypt. It is also unmistakably clear that the secrets of the Serpent Power, which I am disclosing now, including the facts about the sealed chamber in the brain and the reinforced psychic energy, which acts as its key, were known to the masters of the occult in prehistoric Egypt and later in Greece, Rome and other places in the West. The Secret knowledge was kept alive through centuries by occult brotherhoods which flourished under different names from time to time. A few of these brotherhoods are still alive today.

The illustration on the page 58 is that of the Pharaoh Khafre, builder of the Second Pyramid and the temple of Isis at the feet of the Sphinx. The hawk shown behind the head of the Pharaoh symbolizes “the Sun behind the Sun, as a hawk, soaring high up, flies nearest the Sun.” The reason why the ancient Egyptians ascribed an occult significance of the invisible companion star of Sirius, although not explicit now, might be discovered by future investigators in course of time. There must have been some ground for the belief. It is, however, certain that Prana-Shakti or the Cosmic Life Energy is charged with subtle emanations from stars and planetary systems also. The Universe as a whole is One, interconnected in a mysterious way from one end to the other. The Pranic radiations mingle together to form patterns completely beyond the reach of thought.

The idea, represented by the hawk, enfolding the head of the Pharaoh Khafre, is repeatedly expressed in the Indian spiritual lore whereof the roots extend to remote prehistorical periods, corresponding to the earliest Egyptian culture. Gayatri Mantra, said to be the quintessence of the Vedas, is a prayer to Savitr to grant insight and understanding. The word Savitr, too, signifies the Sun, not the solar orb, but the Sun behind the Sun, the Sun of intelligence illuminating the Universe.¹³ Vedas contain the oldest written spiritual record in the world. Gayatri Mantra holds an exalted position among all the other Mantras in them, and it is symbolically represented by a cotton thread worn round the neck with three separate



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Pharaoh and the Hawk-God: The Sun behind the Sun.

strands representative of the three channels of psychic energy, namely Ida, Pingala and Sushumna which lead to illumination.

The striking similarity between what I am expounding about Kundalini and the ideas expressed in *Le Comte de Gabalis* is also clear from other passages. "Prayer or concentration on the Highest Source man is capable of imagining is a Path to Wisdom," says the treatise. "By concentration in meditation upon a given subject and by the effort of regular breathing, the inhalation and exhalation occupying the same space of time, the mind may be held so that it is not subject to other thought than that pertaining to the object or symbol of expression about which man desires knowledge. And if a man will persist in this practice he can enter into a harmonious relationship with the Divinity within and, from that source, can gain knowledge which is the result of the soul's own experience while passing through the higher and lower states of matter." The implication of these passages is clear, one can gain access to hidden knowledge through the practice of concentration. This statement accords exactly with the ideas expressed by Patanjali in his *Aphorisms on Yoga*. The similarity between the ancient traditions is, indeed, amazing.

"At the same time," the statement continues, "constant aspiration and desire to know God's law liberates in man that force which is a Living Flame, and which acts under the direction of the God in man with or without the conscious effort of the finite mind. This Fire, once liberated, begins immediately to displace the sluggish nervous force and to open and perfect those nerve centres or minor brains atrophied from disuse which, when regenerated, reveal to man super-physical states of consciousness and knowledge of his lost sovereignty over nature. The Solar force manifests on the physical plane by passing through the ganglia of the sympathetic nervous system and thence up the spine to the brain, where its currents unite to build up the deathless Solar or Spiritual body. In its passage from one ganglion to another, its voltage is raised, and it awakens and is augmented by the power peculiar to each

ganglion which it dominates.”

The reference to the sympathetic nervous system and the ganglions completely tallies with my own experience, as described in *Kundalini*. The conclusion is clear. The experience I have lived through is the guarded secret of the occult traditions of the world. The divine mechanism of Kundalini has been known from time immemorial, at least, as far back as predynastic Egypt and manipulated to grant hidden knowledge of nature, now accessible in the normal way. This is corroborated by similar statements in the manuals on Yoga, Shakti Shastras, books on Tantra and the Vedas in India. This answers the riddle of the Dogon record and explains how accurate knowledge about the tiny star, Digitaria, could be gained by adepts in ancient Egypt. It is not at all necessary that there should have been a contact between the earth and an extra-terrestrial intelligence from the Sirius planetary system. There is already a super-sensory organ in man to explore the mysteries of the Universe.

“After passing through the centres of the sympathetic nervous system,” the esoteric exposition continues, “the positive and negative currents of the Solar Force meet in the forehead where, as it were, their balance registers; so that at this degree of evolution the initiate can sense whether the balance is perfect or whether positive or negative current predominates. This power to sense and govern the currents is here called the double bridle of Leviathon. And the adept Kings of Egypt bore upon their foreheads the Uraeus, or Sacred Serpent emblem of this bridle, to signify that they achieved this power.” At another place the book records: “Knowledge as to the development of the Force has been sacredly guarded in all ages lest man, through ignorance, should employ it to his destruction. The soul that will renounce all personal ambition, and will seek by selfless service of his fellow beings to obey the Divine Spirit within, may, without external teaching or assistance, evoke this flame and achieve unaided a knowledge of Nature’s secrets and mysteries.”

There could be no clearer testimony to the ideas I am

expressing than *Le Comte de Gabalis* and its more recent commentary. It is obvious that the occult tradition of all countries is, more or less, the same revolving round the cosmic secret of Kundalini and its power to activize a region in the brain for the acquirement of knowledge not possible in any other way. What is genius except revelation of knowledge that already exists, but remains hidden until a gifted brain arrives on the scene to disclose it? This is true of all great discoveries of science and all the great masterpieces of art or literature.

Why then should it evoke incredulity or doubt when a book on Yoga or occultism makes a categoric statement that, with the help of certain disciplines, an initiate can activize the brain in a manner to elicit hidden knowledge not known to the world before? After all, the knowledge possessed by a human being comes through the brain. If a genius has an inherent capacity of the brain to reveal new knowledge or to create or produce an original work of art, why should it not be possible for another human being to stimulate his own organ to the same state of creative performance that is native to a genius born with the talent? There are other profound truths expressed in *Le Comte de Gabalis* which I shall discuss elsewhere.

The hawk at the back of the head of Pharaoh Khafre can also symbolize the eye. The predatory birds like the hawk, kite, etc., have a proverbially sharp sight. The symbol would thus mean "the Eye behind the Eye" or the allegoric "Third Eye of Shiva" which can look into the mysteries of creation. The Serpent in front of the headdress of the pharaohs represents the Force necessary to open the "Eye". The Force is also shown as a serpent round the head and the throat of Lord Shiva in the Indian iconography. The symbol of the erect phallus, portrayed in the Shiva-Linga emblems in the temples in India, has its counterpart in the erect organ of God Khem in the Egyptian hieroglyphics. Interpreted in the light of Kundalini experience, one can find almost complete concordance between the iconography and tradition in India about the Serpent Power and that of Egypt in the dynastic period.

The Sun of illuminating consciousness is also alluded to

as the Eye behind the Eye or the Ear behind the Ear in the Indian scriptural lore. "That which man does not see with the eyes but that by which the Eye sees, know that alone to be Brahman and not what people worship as an object... That which cannot be heard by the ear but that by which the ear hears, know that to be Brahman and not this that people worship as an object," declare the Upanishads (Kena 1, 7 and 8). The passage refers to the seeing, hearing or smelling principle which is Universal Consciousness. This is also the Sun behind the Sun and the Eye behind the Eye of the Egyptian tradition.

The conflict of opinion between the protagonists of extrasensory perception or other paranormal phenomena and their opponents cannot continue indefinitely, but must be resolved one day. What is needed is a sufficiently powerful medium who can demonstrate his uncanny gifts in a manner than can satisfy the most critical observer. Considered dispassionately, without bias on either side, no impartial observer can deny the fact that, in one form or other, paranormal cognition is a universal phenomenon of which almost every human being has some experience at one time or the other in his life. Premonition of an approaching calamity, prophetic dreams, intuitive flashes of knowledge, sudden solutions of problems, revelations of new knowledge, effortless summing up of complex situations, fore-knowledge of coming events, and other such occurrences are, indeed, very common and have been so from time immemorial. The people in general accept these occasional peregrinations into supernormal territory as a matter of course and let them rest at that.

Phenomena of this kind have been a feature of both the civilized and primitive societies. In fact, it is likely that the keen interest in the supernatural and the occult that has been a marked characteristic of the human mind almost from the dawn of reason owes its origin to these bizarre experiences which always defied reason and its analysis. The revelation of knowledge in dreams, when reason is asleep, is a fact of history corroborated by the testimony of well-known personalities. The Nobel laureate physicist, Niels Bohr, himself disclosed that it was his dreams that

had revealed the structure of the atom. The amazing forecasts and revelations made by the oracles in Egypt, Greece and Rome provide no less authentic evidence for the phenomenon in ancient times.

The accumulated evidence makes it clear, beyond a shadow of doubt, that the human mind has the potentiality to cross the barriers imposed by the senses and to gain access to knowledge independently of the intellect, from a source inaccessible to the latter. It is, therefore, no wonder that in Egypt, India, or other civilizations of the past, the intellectual hierarchy of the time, with prolonged practise of secret disciplines, could gain illuminating flashes of knowledge about matters in which they were intensely interested and absorbed. We know that the star Sirius on account of its brightness was an object of adoration and astronomical study for the Egyptian priesthood. For this reason there is nothing surprising in holding that the existence of the invisible companion star and the knowledge about its position, colour and weight was revealed in an intuitive flash to an initiate whose paranormal chamber in the brain had become active with the disciplines practised.

In another article, entitled "Sirius Enigmas", Kenneth Brecher confirms the view that Sirius was, perhaps, one of the strongest influences upon the scientific, agricultural and religious lives of the ancient Egyptians from a time as far back as 3,000 years before the birth of Christ.¹⁴ He, however, offers other explanations for the solution of the Dogon mystery, none of which is conclusive. One of these is the possibility that the whole story is a fake—a hoax played by Giraule and Dieterlen who gave the first account of the legend. This possibility is ruled out because of the reported scrupulous and honest research done by the two without any desire to create a sensation. The other explanation is that this could be a case of cultural transfer and that it could be that a visiting Jesuit priest might have passed on the information to the Dogons soon after 1920, when Sirius and its dwarf companion became subjects of exciting news in journals, like *Le Monde*, when the invisible twin was sighted for the first time. This explanation, too, is

not considered plausible on account of the fact that it is not possible to smuggle modern notions into the core of a sacred tradition of an ancient tribe. In fact, it would amount almost to the same thing as sneaking a modern discovery into the securely guarded scriptural documents of a major faith. We know of no instance of this kind.

The third explanation offered is that the knowledge displayed by the Dogons could be part of a myth which accidentally hits the truth. "Suppose there are a thousand cultures in the world" writes Brecher, "each one of them has myths. Most of the myths conflict with scientific theory; few do not. We are dealing here with a myth that is most nearly correct by our standards of truth." Brecher himself is not satisfied with the explanation, for it would be too much to suppose that a myth could postulate an elliptical orbit, a 50-year period for the cycle and an immense density—all for an invisible star.

In support of this theory Brecher refers to two other accounts of a similarly unlikely achievement. One is the account contained in Jonathan Swift's *Gulliver's Travels*, written in the middle of the 18th century, in which it is said that the astronomers of the fictitious island, Laputa, had discovered that there were two satellites revolving round the planet Mars. The other account is contained in Voltaire's *Micromegas* in which he writes that when the party, coming from the planet of Sirius to visit the earth, passed along the coast of Mars they saw two moons which serve that planet, and which had escaped the attention of the astronomers of the earth. The two moons of the planet Mars were discovered only a century ago, that is after the *Micromegas* and *Gulliver's Travels* were written.

The source of these remarkable guesses, according to Brecher, is contained in a letter from Kepler to Galileo in which the former expresses the view that, according to his calculations, there should be two moons around Mars. In this case the origin of Swift's and Voltaire's guess is traced to Kepler's speculation which, again, means to the new knowledge gained by a gifted mind. Flashes of illumination can occur spontaneously or after a period of laboured study and calculation. This is clear from the fact

that the same data on which Einstein built his theory of relativity was the subject of exhaustive study with many other astronomers who did not arrive at the solution found by the former. It is safe to predict that there would be many new discoveries in the whole realm of science in the years to come, based on the same data which is before the scientists of our day. But they cannot make a breakthrough across the existing frontier for lack of the flash of genius necessary for new solutions to old problems and new knowledge on old subjects by which alone the race can progress to the heights ordained for it.

One more solution of the problem, that the Dogons borrowed the information from the Egyptians, with whom they traded heavily in the past, only pushes the problem backward in time, for how could the Egyptians gain this knowledge without the help of telescopes, since the dwarf is invisible to the naked eye? It is not clear why we should resort to explanations which, on the face of them, are improbable and only tend to make the subject even more obscure. Why should we fall shy, to an irrational extent, from acknowledging that autogenous knowledge of cosmic events is possible in certain special conditions of the brain? Another explanation, that 2,000 years ago the Sirius dwarf was a red giant, roughly comparable in brightness to Sirius itself, which could make observation and the data, gathered by the Egyptian astronomers, possible with the naked eye, does not cover all facets of the problem. Even in that case how could they come to know of the extreme heaviness of the substance contained in it? The red giant could not shrink to a dwarf size in the span of human life to give an indication of this fact by a perceptible decrease in size. Even otherwise the notion that the shrinkage could occur in a short period of 2,000 years is extremely improbable.

Barring the first two explanations, said to be improbable, there is no other way to solve the riddle posed by the invisible twin of Sirius except by assuming that, in exceptional cases, the human mind can have the possibility to cross the barriers of time and distance or the frontiers of knowledge, available at a time, to know of events

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separated by spatial or temporal distance or to gain new knowledge not even suspected by the learned of the day. The phenomenon of revealed knowledge, whether spontaneous or as the harvest of Yoga or other disciplines, is a form of genius, as the mechanism is the same. What is needed is exhaustive study and research to bring this whole area into the province of a super-science for the exploration of the greatest mystery of creation, namely consciousness.

THE RIDDLE OF THE MAYAN CALENDAR

The period of 3,000 years preceding the birth of Christ has been highly productive in almost all branches of knowledge as also in various skills, crafts and arts. At the end of this period for nearly 1,600 years the pace of progress remained so slow as to be almost imperceptible. After that there came about the beginning of another high-speed era in which we are participating now, uncertain in our minds about how long it would last and what direction it would take in the next century. The past history of mankind is a saga of change: of rapid flights to great heights of knowledge and prosperity followed by even more rapid descents into abysmal depths of superstition, ignorance and want. It seems unbelievable that those who rise to the zenith of temporal power should ever fall down to the earth again. But there is a cyclical law ruling every movement in the universe. The cheering brightness of the day is invariably followed by the gloomy darkness of the night.

Some of the achievements of these vanished civilizations excite our wonder and admiration even today. They appear to be far in advance of the time, and also anachronistic considering the general cultural level of the society to which they belong. The accuracy of the Mayan calendar is

one of these achievements and the riddle posed by it is not answered yet. The calendar correction formula, said to have been worked out by the astronomer priests at Copan in the sixth or seventh century, was even more accurate than the Gregorian leap year correction introduced in Europe in 1582. A glance at the tabulation below is sufficient to show the almost uncanny accuracy of the Mayan calculation as compared to the highly advanced astronomical formulation of our day:

Length of year according to modern astronomy 365.2422 days

Length of the old, uncorrected Julian year 365.2500 days

Length of present, corrected Gregorian year 365.2425 days

Length of year according to ancient Mayan astronomy 365.2420 days

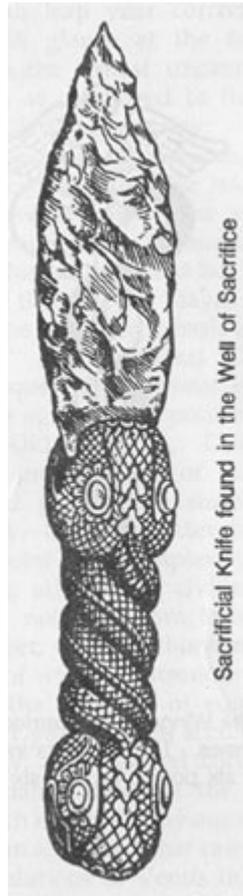
The wonder of this achievement lies in the position that in many aspects of their life the Mayas were primitive. “In comparison with the subsistence basis of other comparably high civilizations,” says Sylvanus G. Morley, “Mayan subsistence techniques were almost primitive and were comparable to the agricultural practices of the Neolithic Period of the Old World.... Despite the marked primitiveness of some aspects of their civilization—its isolation, scattered population, simple agriculture and meagre technology—the Mayas developed other cultural features to a point of complexity and elaboration unequalled among other early civilizations of the New World...the most notable characteristic of the Mayan civilization, however, was its achievements in the abstract intellectual fields of writing, astronomy, mathematics and calendrics...using the simplest of equipment the Mayas calculated the solar year with an accuracy equal to that of modern astronomy, and devised correction formulae to adjust the discrepancy between the true year and the calendar year which is handled by our leap year correction. They worked out an accurate lunar calendar and calculated the synodical revolutions of Venus in each case devising means for correcting the accumulated error.”¹⁵

Advanced knowledge of mathematics, astronomy and calendrics needs a high degree of intellectual acumen. But the very primitive nature of their knowledge and efficiency in the fields of agriculture, medicine, irrigation, etc., their



Caduceus--The Winged Staff carried by Mercury or the Rod of Hermes. The Serpents intersect each other at six points, i.e. the six Chakras.

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Sacrificial Knife found in the Well of Sacrifice

bizarre religious practices and superstitions make the astronomical achievements of the Mayas look strange and present a paradox which is hard to explain. Another repulsive feature of their culture was that human sacrifice was common. To appease the Rain-God, sacrificial victims, men, women and children, were hurled from a height into the Well of Sacrifice to drown and die there.

To propitiate the Sun-God, human sacrifice was performed in several ways of which the most common and most ancient was the removal of the heart. "The intended victim," says Morley, "after being stripped, painted blue (the sacrificial colour) and having a special peaked headdress set on his head, was led to the place of sacrifice. This was usually either the temple courtyard or the summit of the pyramid supporting the temple. The evil spirits were first expelled and the altar, usually a convex stone that curved the victim's breast upward, was smeared, with the sacred blue paint... The four *chacs*, also painted blue, next grasped the victim by his arms and legs and stretched him on his back on the altar. The *nacom* advanced with the sacrificial flint knife and plunged it into the victim's ribs just below the left breast. Thrusting his hand into the opening he pulled out the still beating heart and handed it to the *chilan* or officiating priest, who smeared blood on the idol to whom the sacrifice was being made."¹⁵

The sacrificial knife was made of finely chipped flint. One such knife, recovered from the Well of Sacrifice, has a wooden handle carved in the likeness of two intertwining snakes, their bodies overlaid with gold. This is significant. The emblem of two intertwined serpents, crossing each other six times with a rod in the middle, called the Staff of Hermes, has been used from prehistoric times to symbolize the Serpent Power. A secret science known only to adepts, doubtlessly existed on the earth, securely guarded by select initiates who transmitted it from one generation to the other. The secret travelled around the earth and was adapted to different purposes according to culture, moral values and the intellectual level of the population and their elite. Irrational beliefs and evil practices of the initiates could only lead to malformations and freakish nature of

the knowledge gained. The brain had to evolve from all sides before a well-proportioned superior personality could emerge. The advent of the founders of religions and the great sages, mystics and seers in the historical period in the Old World marks the beginning of this perfection.

It is clear that the secret of the Serpent Power was known to the Mayan hierarchy of priests. The magical and priestly arts practised provide confirmation for this view. Sacrifice has been a constant feature of lower Tantric worship. In Assam, human sacrifice was performed up to comparatively recent times until it was abolished by law. The use of the Solar Force for magical or orgiastic purposes invariably results in the perversion of the intellect. The Mayas gained ascendancy in mathematics and astronomy which they cultivated for their own magical and ritualistic purposes. But, on the other side, the misuse of science resulted in brain malformations responsible for monstrous beliefs and the inhuman sacrificial practices of the most revolting kind.

In the alarmingly high incidence of mental disorders in the affluent advanced countries one can clearly mark how an excessively fast, unnatural life and wrong values can play havoc with the normal slow evolutionary process in the human body. Where the pace is accelerated deliberately, by various methods, the chances of brain transformation going awry on account of faulty ways of life and behaviour are increased manifold.

“The calendar system in use throughout Mesoamerica is one of the most phenomenal achievements in the world,” writes Frank Waters. “It integrated in one vast complex, highly-developed mathematical calculations, astronomy, astrology, myth and religion. Wherever and by whomever it was first devised, the Mayas are believed to have perfected it by the first century B.C.”¹⁶ Almost nothing is known about its origins. Its first recorded use is as early as 1500 B.C. and it was perfected to its final form by the year 100 B.C. Although it was used extensively throughout the Mayan civilization, from this time it is not certain that the Mayas with their advanced civilization were the inventors of the calendar. The Sacred Calendar is based on a year of

260 days which are represented by symbols of 20 gods or glyphs and 13 sacred numbers in combination. This 260-day cycle matches up with the Solar Calendar exactly once every 52 years—a calendar round. The orbit of Venus, too, was incorporated into the Sacred Calendar, as these two cycles match after every two rounds or 104 years. The orbit of Mars matches every three Sacred Calendar periods. There are indications that the Mayas were also interested in Mercury and possibly Jupiter and Saturn also.

In addition to these three major calendars, the Mayas devised a lunar calendar figuring a lunar month or lunation to be 29.5302 days. The modern calculation is 29.5305 days. How this system was developed without the use of telescopes, computers, modern measuring devices or even the use of decimals is a mystery for which current science has no answer. The only rational answer to the riddle is the same which has been offered for the amazing knowledge of the invisible companion star of Sirius possessed by the Dogon tribe. In fact, this is the only rational answer to all the phenomenal achievements of ancient civilizations which surpassed by far the intellectual or cultural level of the populations responsible for the achievement. The answer also applies to all the creations of genius in Europe during the Middle Ages which have not been surpassed and which, on the contrary, excel the most notable performances in the same area in this culturally advanced age.

As in the case of Egypt, the serpent symbol is much in evidence in the Mayan civilization also. “The most outstanding symbol is the serpent,” says Frank Waters. “Almost every structure at Chichen Itza is adorned with serpent heads, rattles or motifs in some form. This of course reflects the late cult of the Plumed Serpent, believed to have been brought to Yucatan by the Tula Toltecs...Certainly the symbol of the serpent was not restricted to the renaissance period in Yucatan. In earlier classic centres the serpent appears in its natural form. The monolithic sculpture of a man with a snake wrapped around his shoulders and hanging down over his breast stands at the entrance of Kabah. In Old Chichen one of the

four square columns standing in front of the Temple de los Falos shows the figure of a priest holding a snake in his mouth. At the base of the Hieroglyphic Stairway temple complex, in the classic centre of Copan, Honduras, sits the sculptured figure of a priest holding a snake in his mouth. He is clenching it a few inches back of the head which rests against his left cheek, so it cannot strike, its body dangling on his right as if he could stroke it with prayer-feathers to prevent it, from coiling. This could well be that of a contemporary Hopi snake-priest during the annual Hopi Snake Dance in Arizona.”

There is no room for vacillation to decide the issue whether the serpent emblem in the Mayan culture really symbolized the cult of Kundalini. The iconography, the religious rituals and the ideas underlying their philosophy clearly point to the conclusion that the Tantric practices and Tantric conceptions of creation were prevalent in Mesoamerica, in modified forms, no doubt, but all stemming from the same root. In order to bring out the similarity of these concepts with the Egyptian cult of Osiris and Indian Tantric tradition it is necessary to quote at some length from Frank Waters. “The myth surrounding Huitzilopochtli cannot be isolated and separated from the myth surrounding Quetzalcoatl any more than the Sun and Venus can be viewed apart in their common journey overhead and underground. Too many of their elements fuse, if only in a maze of apparent contradictions. There are many attributes common to both gods and the same mystery concerning their birth. A variant myth relates that Quetzalcoatl was born of Coatlicue, another that Huitzilopochtli was sired by the sun and born of Coatlicue. As Huitzilopochtli was the sun, this would make Coatlicue both the wife of the sun and mother of the sun.”¹⁶

The occult significance of wife of the sun and mother of the sun is obvious. Kundalini is at once the procreative energy and the mother pregnant with the hope of a second birth for the initiate. “O Mother, those who meditate on Thee,” says Panchastavi, “as the purifier of the six paths, blazing like millions of destructive fires, and flooding these worlds with the torrential rain of nectar, as also like a

maiden in full youth with bulging breasts, Thou bringest them to Fullness, and they thus become world-teachers.”
(4,30)

In the Lalita-Sahasranaman (The Thousand Names of Lalita or Shakti), the last name assigned to the Cosmic Energy is Lalitambika or the Mother Lalita. One of the meanings of Lalita is erotic desire. The name therefore implies Mother and erotic desire both. The reason for this is simple. It is through the office of Shakti as erotic desire that procreation becomes possible. She is thus the Spouse and Mother both. Awakening as Kundalini, she rises to the seventh centre to unite with the conscious principle or Shiva in Sahasrara in the highest transports of rapture, as a wife unites with her husband. In this role she is Parvati uniting with her Lord, Shiva, in His highest seat in the brain. But this union gives rise to expanded or liberated consciousness for the initiate in the same way as a child is born of its parents. From this point of view, this higher consciousness is the offspring of Shakti and owes its existence to her maternal solicitude for the liberated initiate.

Frank Waters adds: “The colossal Aztec statue of Coatlicue fuses in one image the dual functions of the earth which both creates and destroys. In different aspects she represents Coatlicue, ‘Lady of the Skirt of Serpents’ or ‘Goddess of the Serpent Petticoat’; Cihuacoatl, ‘the Serpent Woman’; Tlazolteotl, ‘Goddess of Filth’; and Tonantzin, ‘Our Mother’, who was later sanctified by the Catholic Church as... *la Virgen Morena*...the patroness and protectress of New Spain; and who is still the patroness of all Indian Mexico. In the statue her head is severed from her body, and from the neck flow two streams of blood in the shape of two serpents. She wears a skirt of serpents girdled by another serpent as a belt. On her breast hangs a necklace of human hearts and hands bearing a human skull as a pendant. Her hands and feet are shaped like claws. From the bicephalous mass which takes the place of the head and which represents Omeyocan, the topmost heaven, to the World of the Dead, extending below the feet, the statue embraces both life and death. Squat and massive,

the monumental twelve-ton sculpture embodies pyramidal, cruciform and human forms.”¹⁶

The similarity with the iconography of Shakti in India is unmistakable. In one of her portraits Shakti, as Kali, though not with a severed head, is shown wearing a necklace of human heads round her neck with a bleeding severed head in one of her hands. This portrait symbolizes the destructive or cataclysmic aspect of Shakti or Kundalini. It has to be borne in mind that, according to the Indian tradition, Kundalini is not merely the energy system in the human body designed for the evolution of the brain and the rise to a higher dimension of consciousness, but also as the instrument of cosmic life energy, the stupendous power behind the ceaseless drama of life and the eternal motion of the stellar universe.

If there is still any doubt about the fact that the secret of the Serpent Power was known in Mesoamerica, this passage from Waters should be sufficient to dispel it: “The now famous Hopi Snake Dance in which the priests dance with snakes in their mouths is the most dramatic ritual still emphasizing the serpent. The complete Snake-Antelope ceremonial embodying it is one of the most complex and esoteric of all the Hopi ceremonials. It cannot be reported here in detail. In brief, two religious societies, two kivas, participate in it; the Snake and the Antelope. The bowels of the earth in which the snake makes its home are symbolically equated with the lowest of man’s vibratory centres, which controls the generative organs. In Hindu mysticism this is the *muladhara chakra*, corresponding to the *sacral plexus* and *plexus pelvis* which stand for the realm of reproductive forces, within which the serpent power, *kundalini*, lies coiled. The antelope, conversely, is associated with the highest centre of man, located at the crown of the head. Tibetan and Hindu mysticism also use the antelope to symbolize the highest psychical centre as shown by the horned antelope pictured on Buddhist temples. Hence the snake and the antelope symbolize the opposite polarities of man, the gross or physical and psychic or spiritual. The fusing of these two is the hermetic theme of the Hopi ceremonial.”¹⁶

In view of the extremely complex and rare nature of the phenomenon of Kundalini it is unlikely that its knowledge could have developed independently in different parts of the world. The more likely position is that it must have travelled from one original source, where it was initially developed for centuries by a growing civilization, to other places on the earth. Therefore it is reasonable to conclude that the practices connected with this hidden force must have penetrated to America from India during the Vedic or pre-Vedic periods about which very little is known to history. There is nothing inadmissible in the view that Aryan emigrants from India found their way to America in the prehistoric past and laid the foundation of civilizations that flourished in the New World till the Middle Ages.

Commenting on the similarity of the American architecture with that of the Pythagorean art and Indo-Chinese sculpture, Frank Waters writes:

“Indo-Chinese motifs....appear. The controversial tablet in the Temple of the foliated Cross is said to be the sculptured counterpart of one at Angkor Vat in Cambodia. Both show a godlike being, a tree of life with plantlike arms extended to show each side, giving the figure its name. The Foliated Cross is interpreted realistically as a maize plant; but Robert Von Heine-Geldern, an authority on the archaeology of Southeast Asia, points out its Buddhistic origin as representing the celestial tree on top of Mt. Meru.” This is again a reference to Kundalini. Mt. Meru symbolizes the spinal cord.

“Another bone of contention is the water lily or lotus motif, as prevalent in Maya art, as it was in the Buddhist art of Cambodia, Burma and India. The unusual parallel, observes Heine-Geldern, lies in the fact that the part of the lotus depicted is the rhizome, or root, usually invisible because it is submerged in water or buried in mud at the bottom.”¹⁶

Many points of resemblance between the culture and architecture at the ancient sites of civilization in the New World and those of India have been noticed by scholars. “The Ancient edifices of Chichen in Central America bear a striking resemblance to the tops of India,” writes R.S.

Hardy.¹⁷ The Mexicans worshipped a figure made of the trunk of a man with the head of an elephant. This is the well-known deity, Ganesh, of the Hindu Pantheon. According to Baron Humboldt this Mexican deity presents a remarkably and apparently not accidental resemblance to the Hindu Ganesh. In the words of E.B. Taylor, "The tortoise myth is common to India and America. The striking analogy between the tortoise myth of North America and India is by no means a matter of new observation," he says. "It was indeed noticed by Father Lafatin nearly a century and a half ago. Three great features of the Asiatic stories are found among the North American Indians in their fullest and clearest development. The earth is supported on the back of a huge floating tortoise, the tortoise sinks under and causes a deluge, and the tortoise is conceived as being itself the earth floating upon the face of the deep."¹⁸

What is even more surprising is that, according to Sir William Jones, an annual fair is celebrated by the Peruvians in which Rama and Sita, the heroes of an ancient epic of India, figure prominently. He writes: 'Rama is represented as a descendent from the Sun, as the husband of Sita, and the son of a princess, named Causelya. It is very remarkable that Peruvians, whose Incas boasted of the same descent, styled their greatest festival Rama-Sitva, whence we may suppose that South America was peopled by the same race who imported into the furthest parts of Asia the rites and the fabulous history of Rama.'¹⁹

It is very likely that an extensive study conducted in the light of the current concepts about Kundalini might throw a lucid light on this issue. We have seen how in the performance of the human sacrifice ceremony the victim, the attendants who held his arms and feet, and the alter-stone were all painted blue before the sacrifice was made. The goddess Kali, the destructive aspect of Shakti, dancing with a garland of severed heads around her neck, is blue in complexion. According to Lalita-Sahasranaman (392), "She (Shakti) has a body of two colours, one half of the body is blue and the other half is white." The Vayu Purana says, "That beneficent one, having half of the body

of Shankara, is white on the right half of her body and blue on the left: O twice born ones, thus of the two forms one became Gauri (white) and the other Kali (blue).” Gauri is Durga, the creative aspect of the primordial energy. In India animal sacrifice is usually made to Kali. Both from the statue of the goddess and the colour used in the sacrifice it is clear that Mayas worshipped the blue aspect of Shakti, namely Kali.

We now come to another remarkable feature of the Mayan tradition, namely astronomical division of time to account for the revolution of the wheel of life on earth. “If it is assumed that each astrological age lasts 2,000 years,” says Waters, “the three ages....in the Mayan Great Cycle began in the Taurean Age which started in 4000 B.C. and will conclude with the end of the Piscean Age in A.D. 2000.... The great significance of the Mayan date of A.D. 2011 is now apparent. There seems little doubt that this predicted end of the Mayan Great Cycle coincides with the end of the great precessional period concluding with the end of the present Age of Pisces. And if the past cycle constituted the Fifth World of the Nahuas and Mayas, the coming cycle will witness the emergence of the succeeding Sixth World with all that it implies.”¹⁶

Rhythmic movement and cyclic change are an inseparable part of the phenomena of nature. The movements of our body are rhythmic and we all experience cycles of change, birth, childhood, adolescence, maturity, ripe age, senescence and death. The same is true of all forms of life, also suns, planets, galaxies and nebulae. Nature works rhythmically and in cycles of varying duration from the fraction of a moment to ages. The rise and fall of nations, adversity and prosperity, evolution and retrogression are also parts of this cyclic motion. We do not know what forces and what laws govern these cycles, but their existence is unmistakable. Humanity cannot continue forever as what it has been in our lifetime. There must occur a change. It never remained static in the past through all the course of history. It cannot remain static now. But what would be the nature of that change it is hard to prefigure. Would it be a gradual shift from the state to

which we are accustomed into a different one or a cataclysmic upheaval which none of us is able to visualize at this stage?

“This current Hopi belief,” says Waters, “brings us back again to the Mesoamerican myth of the catastrophic destruction—of previous worlds. Were they all caused by planetary aberrations, refuting our belief in an unalterably ordered solar system? Or were catastrophic disorders in both Heaven and Earth governed by laws of universal order?” At another place he adds, “With his perspective we must now examine Nahuati and Mayan prophecies that the present world-age will come to an end with the cataclysmic upheavals indicated by the planetary configuration on December 24, 2011.” According to the Mayan prophecy the present age which would come to an end in 2011 had its beginning in 3113 B.C. The latter date has a startling similarity to the chronological order of the Hindus.

According to the Hindu chronology, the battle of Mahabharata, between two rival claimants to a kingdom related to each other by blood, was fought 3,201 years before the birth of Christ on the plain of Kerushetra. This mighty battle raged for eighteen days in which millions were slaughtered. Krishna, the incarnation of Vishnu, acted on the side of the Pandus, the less powerful of the two factions. India never recovered from the devastation caused by this terrible war. Soon after this destruction, Kali-Era, the Fourth Age-cycle of the Hindus, began from the day of the death of Krishna, 20 years later, according to Dr. Fleet.²⁰ It was then that Yudishthira abdicated and Pariksit began to reign. D.R. Mankad, however, places the date of the start of the Kali-Age at 2976 B.C.²¹

There is also another singular coincidence between the Mayan prediction about the end of the present cycle and the forewarnings of a devastating war and natural catastrophes at the end of this century that have been a constant feature of my own experience since the year 1949. Time after time, ready-made pieces of poetry, all pointing to the approaching disaster, attended with visions of the awful events and scenes occurred to me and have found

expression in at least two volumes of verse, entitled *The Shape of Events to Come*. A small part of these verses has already been published. Confronted by an experience in which another amazing source of Intelligence comes into play in my daily life, entirely beyond my scrutiny and understanding, all I can say is that reliance on the intellect, as the only correct instrument to gain knowledge of the universe, is as mistaken as it would be to rely on the sense of smell to discern the world of light in place of eyes. There are other planes in creation impervious to the intellect.

The keen desire to learn about the future by various methods, like chiromancy, astrology, clairvoyance, omens, crystal-gazing, divination or prophetic revelation, rooted deep in the minds of many people, is a clearly marked sign of the prescience of nature and has a solid reason behind it. Those who summarily dismiss this tendency as a mark of weakness, superstition or credulity show their own ignorance about the fact that instinctive tendencies of the mind have a reason behind them which it may not be possible for the intellect to fathom at once, and may take ages to reveal the purpose for which they were implanted by nature long before. It is the exploitation of this instinctive urge for personal or individualistic objectives which is reprehensible as, in that case, it tends to uproot the valuable qualities of self-reliance, fortitude or faith in the Divine in human beings. But, when applied to collective or cosmic objectives, the instinct has been provided to meet a vital need of the human race.

Every intelligent mind is well aware of the fact that humanity dwells precariously on a thin layer of earth, with a raging ocean of fire under the feet, and a fragile canopy supporting large multitudes of fiery suns, orbiting planets, whirling metallic asteroids and shooting lumps of solidified matter over its head, through which our globe is racing at a terrific speed day and night. By no amount of learning and by no exercise of the intellect can one predict what cataclysms will occur due to unexpected tidal motions of the fiery ocean beneath or unforeseen violent collisions between the speeding masses of matter overhead. These accidents can be catastrophic in their effects. The

whole of mankind can be wiped off the face of the earth with rushing sky-high tidal waves of oceanic water, like a colony of ants swept off clean by the swirling waters of a flood. We know for certain that such upheavals and cataclysms have occurred before and can occur again at any time.

If mankind has to live for millions of years to climb, step after step, the ladder of evolution until it arrives at the top, it is absolutely necessary for its survival that there should develop a sixth sense in some among the wise to warn it in time of impending cosmic disasters, whether caused by a sudden terrific eruption from the raging ocean of fire beneath, or by an explosive storm on the surface of the sun, or a violent collision with a massive asteroid or an unforeseen cataclysm in the solar system or in other parts of the universe. It would be idle to expect that science can ever reach a state of perfection, where it can predict the cataclysmic events of the universe to save mankind in time from disasters of this kind. It is only the accomplished Yogi, in rapport with Universal Consciousness, to whom the future can reveal itself, like an open book, to unfold the approaching fate of humankind. The Universe is a law-bound system not only for the inanimate but also for the animate worlds. This is a lesson which the modern intellect has still to learn.

It would be a grave blunder if, lulled into a false sense of security by the comparatively uneventful period of the last over one thousand years, we shut our eyes to the awful cataclysms of the past of which paleontological evidence is scattered everywhere. To overlook the possibility of a global catastrophe in our thinking, planning or designing of human habitations can be as serious an error as it would be to ignore the possibility of a destructive earthquake in a highly sensitive seismic area of the earth. In the latter case only a small fraction of the earth's population is in danger. In the former the whole of mankind can be imperilled. Every moment of his life man is at the mercy of cosmic forces which he can never understand in their entirety. For this reason it can never become possible for him to have fore-knowledge of a cosmic disaster, lurking around the

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corner, in spite of all his knowledge, save through the activity of the paranormal channel in his brain.

THE MARVELS OF THE GREAT PYRAMID

The still unsolved riddle of Egypt's fabulous achievements in the dim past is no less intriguing. It is not possible for an imaginative mind to remain unaffected after a look at the Pyramids and other majestic ruins, or to keep fancy from weaving strange, exotic and enigmatic pictures of the dwellers in the land of the Nile, when he glances at the fantastic works of art and curious relics of royalty or common domestic life they have left behind. Some of the greatest wonders of the vanished Egyptian civilization are the Pyramids. These colossal edifices have excited the wonder and admiration of beholders for the last more than 2,000 years and, even to this day, their intriguing mystery remains unsolved. What could be the mental disposition of a people who raised such time-defying mammoth structures to serve as lasting monuments to their genius? Did they do so to erect grandiose mausoleums to satisfy a fancy or a superstition or to preserve accumulated knowledge from destruction through millennia for the use of distant, alien generations accustomed to a different way of life and thought?

"Recent studies of ancient Egyptian hieroglyphs," writes Tompkins in his Introduction to *Secrets of the Great Pyramid*, "and the cuneiform mathematical tablets of the

Babylonians and Sumerians have established that an advanced science did flourish in the Middle East at least 3,000 years before the birth of Christ, and that Pythagoras, Eratosthenes, Hipparchus and other Greeks reputed to have originated mathematics on this planet merely picked up fragments of an ancient science evolved by remote and unknown predecessors. The Great Pyramid, like most of the great temples of antiquity, was designed on the basis of a hermetic geometry known only to a restricted group of initiates, mere traces of which percolated to the Classical and Alexandrian Greeks.”

“These and other recent discoveries,” adds Tompkins, “have made it possible to reanalyze the entire history of the Great Pyramid with a whole new set of references: the results are explosive. The common—and indeed authoritative—assumption that the Pyramid was just another tomb built to memorialize some vainglorious Pharaoh is proved to be false.... the Pyramid has been shown to be an almanac by means of which the length of the year including its awkward .2422 fraction of a day could be measured as accurately as with a modern telescope. It has been shown to be a theodolite, or instrument for the surveyor, of great precision and simplicity, virtually indestructible. It is still a compass so finely oriented that modern compasses are adjusted to it, not vice versa.”

“It has also been established,” continues Tompkins, “that the Great Pyramid is a carefully located geodetic marker, or fixed landmark, on which the geography of the ancient world was brilliantly constructed; that it served as a celestial observatory from which maps and tables of the stellar hemisphere could be accurately drawn; and that it incorporates in its sides and angles the means for creating a highly sophisticated map projection of the northern hemisphere. It is, in fact, a scale model of the hemisphere correctly incorporating the geographical degrees of latitude and longitude...The Pyramid may well be....the model for the most sensible system of linear and temporal measurements available on earth.”²²

“Apart from the wonders of its construction, the Great Pyramid presents a host of riddles which have not been

solved yet. According to Prof. Alvarez Lopez, cited by Tompkins, the dimensions of the granite coffer in the King's Chamber are arranged to form a perfect "astronomical atlas." The inner measure gives an absolute meter, but the coffer was not designed as a cube so its various inner and outer measures could represent the various astronomical constants of the solar system. He says there was just one way to build a coffer so that it would include not only the distance from the earth to the sun (a basic astronomical unit), but the weight of the sun in relation to the earth, the weight of the sun in relation to the earth and the moon, the weight of the earth in relation to the moon, the value of an absolute cubic meter and the polar radius (one half the diameter from pole to pole) of the earth in terms of an absolute meter. Alvarez Lopez considers the original discovery of these figures to have been perhaps the hardest job yet mastered by man and says this explains the care and trouble taken by the builders of the pyramid to secrete the information in the heart of the building. "Were the coffer not so badly chipped and worn," says the professor, "it might give us more exact astronomical figures than we now possess."²²

There is no end to the speculations which the peculiar construction of the pyramids and the enigmas created by them have given rise to. "Whatever mystical, occult, or science fiction tales may be associated with the Great Pyramid," says Tompkins, "it is still an extraordinary piece of masonry, and its designers must have been extraordinary beings. Who they were, when they built their pyramid remains a mystery. So the quest continues...But certain facts must be confronted, and the textbooks amended to conform with them. Eratosthenes was obviously not the first to measure the circumference of the earth. Hipparchus was not the inventor of trigonometry. Pythagoras did not originate his famous theorem. Mercator did not invent his projection—though he did visit the Great Pyramid and leave his graffiti to prove it."²²

There is indisputable evidence to show that the secret of the Serpent Power was known to the Egyptian elite thousands of years before the birth of Christ. Initiation into



Egyptian Queen killing enemies with
a lion underneath her



Goddess Durga riding on a lion killing the demons

the mystery, a period of discipline and an awakened Kundalini, at some stage, must have been a necessary qualification in the Pharaoh and the head Priests. The formal headdress of the Pharaoh and the Serpent symbol are a clear indication of the fact.

There is such a remarkable similarity between the Egyptian religious symbols, rituals and the principles on which the Pyramids or the temples were built and their Tantric counterparts in India that no doubt is possible. What is needed is a thorough study by an open-minded team of investigators of the ancient Egyptian monuments and the Tantric symbology, as it has persisted through a period of thousands of years, to bring out the close identity between the two. I have already alluded to the singular resemblance between the Goddess Isis of ancient Egypt and the Shakti of the Tantras in India in a previous work.²³

The symbols used to represent Osiris and Isis in Egypt and Shiva and Shakti in India are almost identical. "We have seen," says Budge, "that the Tet represented the sacrum of Osiris, i.e., the part of the back which is close to the sperm duct, and it is very easy to understand the importance which was attached to the amulet, for it symbolized the seed of the god Osiris. This being so, it is only natural that the primitive Egyptians should make the picture of the genital organs of Isis a companion amulet, for by the two amulets the procreative powers of man and woman would be symbolized. The antiquity of these amulets is obviously very great."²⁴ Can there be any doubt that the two amulets correspond very closely to the Lingam and Yoni emblems worshipped in India in thousands of temples even today? Lack of knowledge about the esoteric side of the symbols makes Budge, in spite of his wide knowledge of ancient Egypt, treat both the amulets as the procreative symbols of a primitive people. This attitude of self-assumed superiority is characteristic of our time. In the light of their architectural, mathematical, artistic and astronomical wonders the most unwarranted statement that can be made about the ancient Egyptians is that they were "primitive." For the uninitiated it is impossible to understand the colossal significance of the

symbolism representing the reproductive organs needed for the transformation of the brain.

Commenting on R.A. Schwaller de Lubicz's work, *The Temple in Man*, the translator, Robert Lawlor writes: "As a civilization, Egypt certainly holds up to us a model of this reintegrated expression of the various planes and parts of our individual natures and of the cosmic life of our universe, and thus may prove of greater value in the spiritual crisis now confronting us than the religions of transcendence adapted from various ancient Eastern cultures. Egypt was not of the lineage that advocates transcendence and denial of material existence; it taught, rather, transformation. The ancient name for Egypt was 'Kemi', meaning, 'Black Earth,' the field of vital transformation; the Arabs, Schwaller de Lubicz points out, called Egypt 'Al-Kemi'. Thus we find in its very name that age-old, universal doctrine so often disguised in symbols and parables. This doctrine encompasses a vision so the principle of matter as a field of existence responsive to and capable of being transformed by spiritual influences brought about through the evolution of embodied and individualized consciousness. The West today could benefit from a philosophy of spiritual depth that does not suppress, diminish, or deny our intellectual and material nature, but rather fulfills our commitment to the meaningfulness of human life and this material expression of the universe."

"This lost alchemy, the pursuit of which extends back to its flowering in ancient Egypt," continues Lawlor, "can be seen as the hidden esoteric roots of both civilization and individuals throughout recorded time. It is this same alchemy which is at the core of the vision of the anthropocosm—of Man as being and containing within himself the entire universe. This vision which is introduced by Schwaller de Lubicz in these pages and expanded and brought to life in his major work, *The Temple of Man*, leaves us with a single, enduring message; the inevitable resurrection of the spiritual essence which has involved itself in matter in the form of organic creative energy."

"This resurrection depends upon the transformation of

the material universe—or to express the idea more as Egypt left it imprinted in the stones of Luxor: the birth of divine man (symbolized by the Pharaoh) depends upon the transformation of the universal mother (*materia prima*). This transformation was considered the sole cosmic goal. Every human birth participates in this alchemy, either in an awakened manner through the intentional perfecting and expression of one's higher nature, or unawakened, through the tumult and suffering of karmic experience leading eventually to a spiritual self-awareness, the temple in man. The intensification and heightening of human consciousness was believed to cause biological and even cellular change in the physical body of the initiate. This divinization of the individual body, on the microcosmic level, comprised the goal and purpose of the evolution of human consciousness in general."²⁵

We know already that, according to the Tantras, the first Chakra, Muladhara or the Root-support centre in which Kundalini resides, is of earth. The second is of water, the third of fire, the fourth of air, the fifth of ether and the sixth of mind. This is also what the Egyptian symbology clearly implies. The view expressed by Lawlor in the last few lines is significant. This is also the Tantric conception about the arousal of Kundalini. The intensification and heightening of human consciousness causes biological and even cellular changes in the physical body of the initiate. It is for this reason that I repeatedly emphasize scientific research on Kundalini as that would at once solve the problems arising out of the occult doctrines of the past.

Towards the close of his book Schwaller de Lubicz expresses the view that, "People cling obstinately to the classical 'prejudice' and, in order to defend this thesis, prefer to link the ancient Egyptians with the anthropoids. They would even diminish the value that the Greeks had in demonstrating the great knowledge of ancient Egypt...Did not the ancient Greeks go to study in the sanctuaries of Lower Egypt as close to the source as possible? They had fewer prejudices than their modern champions. When Grapow denies the Ancients a knowledge of the nerves, of the circulation of the blood etc., we can remind him that

Hippocrates, as Iversen recently confirmed (Carlsberg Papyrus No.8,1939), borrowed extensively from Pharaonic documents and did so in B.C. 450. Now Hippocrates spoke of nerves, of blood circulation and of glands.”

“In conclusion to the foregoing,” continues de Lubicz, “the Pharaonic teaching shows us Man composed of three beings: the sexual being, the corporeal being and the spiritual being. Each has its own body and organs. These three beings are interdependent, in the flux of juices and the nervous influx; the spinal marrow is the column of ‘fire’ that connects the whole. The being properly called ‘corporeal’ is the body—the chest and abdomen—where the organs for the assimilation of solids, liquids and air are located. The head is the container of the spiritual being, where the blood built up in the body comes to be spiritualized in order to nourish the nervous flux and prepare the ‘ferments’ of the blood and the ‘seed’....This is a greatly condensed aspect of Man in the image of the universe.”²⁵ This view of the human body, the brain and the genital organs, with the interconnecting spinal marrow—“the column of fire”—again refers to the same metamorphosis brought about by the kindling of the “fire” of Kundalini. “Therefore, the universe is only consciousness,” says de Lubicz at another place, “and presents only an evolution of consciousness from beginning to end, which is the return to its Cause. The aim of every ‘initiatory’ religion is to teach the way that leads to this ultimate merging.” This view which de Lubicz has drawn from his scrupulous examination of the architecture of the Temple of Luxor, completely tallies with the concept of Shaiva philosophy based on the Tantras. It projects human life as an ascending cycle from limited to universal consciousness.

There are few indeed who maintain a judicious frame of mind in their approach to the still hidden secrets of nature. In no epoch in history could the intellectuals of the day anticipate or measure the next leap that knowledge took to bring a new picture of the cosmos before their eyes. The same alas, is the position in our time. With all the wonderful achievements of science and all the

elaborate devices to aid man's knowledge, humanity might at this very moment be trembling on the edge of its greatest discovery of the secrets of nature which may completely recast the ideas and concepts about the universe current at present. But where is the farsighted intellect that can make a correct forecast of the great event?

The intellectual confusion, existing at present, in the solution of the problems presented by the pyramids is mainly due to modern scholars' resistance to the acceptance of the fact that the vanished cultures of the past had achieved anything which is still in advance of the knowledge gained during recent times. In part, this vainglorious attitude rests on the triumphs of science. The knowledge of some of the physical laws of nature, not known to the ancients, the discovery of steam, electricity and other forces has created a false impression that the mechanical wonders of technology are a sure sign of our intellectual superiority over the people of the past who had no knowledge of them. This is exactly where the error lies.

The knowledge and the skill needed to win technological triumphs, if carried to excess, can be as inimical to evolution as the time-consuming religious fads of the past. A mind that has become a slave to the machine can prove as great a stumbling block to evolution as a mind enslaved by superstition. An intellect swollen by pride, heedless of the lessons of the past, which believes it has attained the acme of knowledge and there is nothing beyond, is as steeped in ignorance as a primitive mind which revels in its obduracy to stick to its opinions even when wrong. For ages to come, revolutions in thought, as great as those caused by Copernicus, Darwin or Einstein, would continue to occur to correct the errors of our time as our leading geniuses corrected the errors of the past. But there are yet areas of research which, because of our obduracy, we have left untouched, in which we have still to turn to the sages and savants of olden days.

There is no doubt whatsoever that the ancients were far in advance of the moderns in their knowledge of the occult forces of nature and the potentiality for transcendent experience present in human beings. Those honest savants

who devote themselves to the exploration of the mysterious, wonder-exciting monuments or relics of the vanished cultures are doing a great service in opening the eyes of the self-applauding crowds who believe they have nothing new to learn from the past. The greatest still unexplored mystery hidden under the ashes of ancient empires is the mystery of Kundalini. The world will become far wiser and safer when the secret knowledge, at the bottom of this mystery, is unfolded and acted upon by modern science.

“Most of the ancient philosophers and great religious teachers, including Moses and St. Paul, acknowledge or are acknowledged to have derived their wisdom from the Egyptian initiates,” says Tompkins. “Individuals who admitted or hinted they were initiates include Sophocles, Solon, Plato, Cicero, Heraclitus, Pindar and Pythagoras... Several authors, including W. Marshall Adams, believe the pyramid represented in monumental form the doctrine which The Book of the Dead sets forth in script containing, in allegorical and symbolic manner, the secret wisdom of the initiates or the laws which govern and direct the universe, enabling the initiate to know ‘How he came into being in the beginning.’ ”²² How many among the modern thinkers would be prepared to declare the same open-minded attitude towards the supra-rational and the occult as did the great intellects among the Greeks?

THE WONDER-GRAMMAR OF PANINI

Turning now to the early Indo-Aryans the contemporaries of the Egyptians in the dynastic period whose saga is recounted in the Vedas, we do not find any wonder-exciting monuments wrought in brick or stone, standing to this day as a mute witness to their architectural talent and skill. But we find some other thing equally, if not more, amazing that has persisted unaltered to this day and, in all probability, will endure longer than even the time-defying pyramids. I refer to the monumental edifice of thought, embedded in the Upanishads, which is still far in advance of any system of philosophy formulated in any other part of the earth. The colossal proportions of the feat, as also of the intellectual and emotional discipline, that made it possible for the founders of the system to rise to such giddy heights of self-knowledge can only be assessed at their true measure, when the current research on brain and consciousness proceeds beyond the present frontiers.

Apart from philosophy the extraordinary knowledge gained by the Indo-Aryans in science and art was also remarkable. Tradition still credits the Vedic and post-Vedic Rishi with transhuman knowledge and super-sensory faculties. Owing to an unfortunate prejudice in the minds of the British imperialists, obsessed with the idea of

superiority, the marvellous contribution to almost every branch of knowledge made by the ancient Indian scholar and savant has not been fairly evaluated. The wanton destruction of ancient manuscripts that occurred through centuries, as the result of vandalistic fury of bigoted rulers, was no less responsible for the suppression of this truth.

It is needless to enter here into greater detail. The tribute paid by Prof. Max Muller, the well-known Indologist, is sufficient to convey an idea of the amazing advance made in various branches of knowledge thousands of years before the birth of Christ. He says: "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise on earth, I should point to India. If I were asked under what sky the human mind has most fully developed its choicest gifts, has most deeply pondered the greatest problems of life and has found solutions to some of them which well deserve the attention, even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans and on Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life, again I should point to India."

"Whatever sphere of the human mind you may select for your special study," Prof. Max Muller adds, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere you have to go to India, whether you like it or not, because some of the most valuable and instructive materials of the history of man are treasured up in India and India only."²⁶ Prof. Heeren sums up this position in these words: "India is the source from which not only the rest of Asia but the whole western world derived their knowledge and religion."²⁷

The Vedic period in India is still shrouded in mystery.

There are some authorities who affirm that the Vedas were compiled not less than 10,000 years before the birth of Christ. From these researches E. Pococke draws the conclusion that, seven or eight thousand years ago, a body of colonists from India settled in Egypt, where they established one of the mightiest empires of the Old World. The Egyptians came, according to their own records, he says, from a mysterious land, the original home of their gods who followed thence after their worshippers to the valley of the Nile.”²⁸ His conclusions are based on certain linguistic and artistic similarities which it is needless to discuss here. Gerald Massey expresses a contrary view which holds Egypt to be the cradle of civilization and culture. Research on Kundalini is likely to throw a penetrating light on this controversial issue in due course of time. There seems to be no doubt that both these ancient cultures originated from a common source which is wrapped in historical gloom at present.

There are authorities who hold that Indo-Aryans in the proto-historical period excelled all other nations of the earth in their knowledge of medical sciences, mathematics, astronomy, linguistics, grammar, jurisprudence, poetry, philosophy and occult sciences. Here we are concerned with only one marvellous creation of the period and that is Panini’s grammar of the Sanskrit language—a masterpiece unsurpassed in any other country in the world. In the words of Sir W. Hunter, “The grammar of Panini stands supreme among the grammars of the world, alike for its precision of statement or for its thorough analysis of the roots of the language, it presents and stands forth as one of the most splendid achievements of human invention and industry.” The well-known authority, Sir Monier Williams expresses the view that, “the grammar of Panini is one of the most remarkable literary works that [he] has ever seen and no other country can produce any grammatical system at all comparable to it, either for originality of plan or analytical subtlety.”³⁰ The grammar covers only a limited number of pages so brief that Monier Williams considers the work as a perfect miracle of condensation.

Panini's grammar has not become a philological wonder of the world, like the architectural wonder of the Great Pyramid, because it has remained out of sight not only of the common masses, but even the intelligentsia not interested in Sanskrit. The difference is that the Pyramid is a wonder of immensity and the grammar of brevity. The almost incredible masterpiece of Panini owes its existence to the same miracle chamber in the brain which erected the Pyramids. The other achievements of the Indo-Aryans at such a distant point of history are no less remarkable.

In order to evaluate correctly the remarkable genius of Panini it is necessary to have an idea of the grandeur and richness of Sanskrit as a language. Both among the ancient and modern languages there is hardly any to compare with it in polish, precision, subtlety and finish and doubts have been raised whether such a language could ever be a spoken medium of expression for a people. According to Sir William Jones, a noted Indologist, the Sanskrit language is "of a wonderful structure, more perfect than the Greek, more copious than the Latin and more exquisitely refined than either."²⁹ Prof. Max Muller called Sanskrit "the language of languages" and remarks that "it has been truly said that Sanskrit is to the science of language what mathematics is to astronomy."³¹ Another scholar, Prof. Heeren, says, "Sanskrit we can safely assert to be one of the richest and most refined of any. It has, moreover, reached a high degree of cultivation and the richness of its philosophy is in no way inferior to its poetic beauty as it presents us with an abundance of technical terms to express the most abstract ideas."²⁷

There is no end to the tributes paid to Sanskrit as a language. According to William Jones again, "Sanskrit has the most prodigious compounds, some of them extending to 152 syllables."¹⁹ The distinguished German critic Schlegel remarks, "This Sanskrit combines the various qualities possessed separately by other tongues; Grecian copiousness, deep-toned Roman force, the divine afflatus characterizing the Hebrew tongue."³² At another place he adds, "Judged by an organic standard of the principal elements of a language the Sanskrit excels in grammatical

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Panini's original grammar on the left compared to its massive two-volume commentary covering 1650 pages, on the right

structure and is, indeed, the most perfectly developed of all idioms, not excepting Greek or Latin.” According to W.W. Hunter, “The modern philology dates from the study of Sanskrit by the Europeans. This is clear from the fact that the foundation of the science of comparative philology was laid by the publication of Bopp’s comparative grammar in 1848 A.D.”²⁹

This little detail to portray the extensive, complex and elaborate nature of the Sanskrit language has been given to bring into relief the colossal magnitude of Panini’s grammar for it is in such a condensed form that it covers no more than 25 pages of an ordinary format. It is a prodigious intellectual achievement unsurpassed in any era of civilization. “We Europeans, 2,500 years later, and in a scientific age,” says Prof. MacDonell, “still employ an alphabet which is not only inadequate to represent all the sounds of our language, but even preserves the random order in which vowels and consonants are jumbled up as they were in Greek adaptation of the Semitic arrangement of three thousand years ago.”³³

The astonishing nature of the feat of Panini can be easily grasped from the statement of Prof. Wilson: “It is well known how long it took before the Greeks arrived at a complete nomenclature for the parts of speech. Plato only knew of noun and verb as the two component parts of speech, and, for philosophical purpose, Aristotle too, did not go beyond that number. It is only in discussing the rules of rhetoric that he is led to the addition of two more parts of speech—conjunction and articles. The pronoun does not come in before Zenodotus and the preposition occurs in Aristarchos. In the Pratisakhy, on the contrary, we meet at once the following exhaustive classification of the parts of speech....”³⁴ Prof. Weber is equally laudatory in his appraisal of the achievement of Panini. He writes: “We pass at once into the magnificent edifice which bears the name of Panini as its architect, and which justly commands the wonder and admiration of everyone who enters, and which, by the very fact of its sufficing for all the phenomenon which language presents, bespeaks at once the marvellous ingenuity of its inventor and his profound

penetration of the entire material into the language.”³⁵

It is not necessary to add further to this long array of tributes from distinguished Indologists and scholars of the Sanskrit language. What should make every discerning mind pause and consider is whether a galaxy of intellectual luminaries who cultivated the Sanskrit language, invented a grammar like that of Panini, were in advance in mathematics of Europe in the sixteenth century, invented the decimal notation, and wrote remarkable books on medicine and surgery, and also other branches of science could be so obtuse in applying the same intellect to the problems of life and consciousness, that all they have recorded in the Upanishads, the Vedas and the Tantras should be utterly devoid of a core of Truth, fictitious and mythical, born of rank superstition and lack of critical faculty. If it is not possible to accept such a paradoxical position as correct, then it is obvious that the modern skeptical intellect is more in the grip of superstition than its more open-minded counterparts who studied and wrote on the problems of life and death before birth of Christ.

It is unthinkable that in the body-mind combination, an essential condition for all forms of life, the body alone should be subject to biological laws that rule its behaviour, growth or decay at every stage in its existence. The mind, too, must have a Corpus Juris of its own which because of our preoccupation with the flesh, we have not been able to understand so far. This, however, we know explicitly, that the behaviour of the mind does not always correspond to the state of the body, but has an independent position of its own. For instance, it is not rare to find a highly accomplished and versatile intellect in a sickly boy and a vacant mind in a robust, herculean frame.

There is also the paradox of profound wisdom in one who is not learned, taught by experience, without book knowledge, and folly in one whose erudition is oceanic, but lacks the sense to make his own life a bed of roses instead of thorns. We do not know what causes these anomalous situations. All that we are aware of is that the human mind has always been and will always be an enigma to the keenest observer, for it can never conform to any

stereotyped pattern drawn by the intellect. It is, therefore, clear that there can be no peace of happiness for the individual or the race unless its disposition is better known. The present-day attitude to lavish all the attention on the material body and to leave mind alone is, therefore, a grave error for which mankind may have to pay dearly one day.

I have purposely reproduced, at some length, the views expressed by modern scholars about the surprising literary, philosophical, scientific or architectural creations of the ancient world, particularly of India and Egypt, to correct the wrong impression existing in the minds of many scholars, that the vanished cultures of the past had nothing to offer comparable to the brilliant achievements of the last two or three centuries. The infatuation with Greek and Roman thought has prevented many western thinkers from meeting out due justice to the ancient Indian and Egyptian intellectuals and virtuosos to whom the former were indebted, in part, for their knowledge and art.

This self-complacent assumption of their own intellectual superiority is acting as an inhibitive factor in the minds of many, otherwise, capable savants in accepting the securely guarded occult knowledge of the past as something of value to merit their time and attention. They are, therefore, often led to dismiss it as a freakish product of superstitious minds too far below their intellectual stature to be even touched from a distance. Scholars who reason this way—and there are many of them—seldom care to delve deep into the cultural treasures of the past of which only fragments are available now. If they did so they would be amazed to find the same incisive and penetrating intellects at work in analysing and fact-finding in those days as the best of those that operate at this time. It is the most accomplished and most clear-sighted minds of the past to whom the occult sciences owe their origin. The most incredible bit of information for savants of this category to believe is that this so-called occult knowledge is an exact science, more essential for the happiness and survival of the human race than all the glamorous products of technology brought together can be.

The philosophy contained in the Upanishads has influenced human thought for the past thousands of years. Those who came as conquerors to India were, in turn, conquered and captivated by this lofty system of thought. It is not technological advance but the ethical level attained and the height to which the mind can soar which determine the degree of culture of a people. It has to be remembered that for high philosophical achievements a stable social order, political security, abundance, leisure and well-established centres of learning are absolutely necessary to allow the mind to apply itself with concentrated attention to the problems in front. How rare this achievement can be is clear from the fact that, even in the modern affluent societies, with all the literature of the world available for study, the number of great philosophers adorning a nation is still extremely small. This one single instance is sufficient to show the level of culture achieved during the period when the philosophical systems of India and the wisdom contained in the Upanishads were written.

It is an unanswerable riddle why the civilizations of the past, after having attained to a lofty summit, represented by the Great Pyramid, the calendar of the Mayas, the wonderful art of the Greeks, the literary, philosophical and scientific achievements of the Indo-Aryans, should have declined gradually or rapidly crumbled to dust. So long as the basic cause responsible for the decline and fall of civilizations and empires is not located, it would not be possible for the learned of our time to determine whether we are progressing towards a further glorious rise or heading towards an ignominious fall. This is the position of the world today. The dazzling array of products of science is no answer to the problem of the human mind, ignorant about its own destiny. No store of mechanical wonders can help the mind upwards, when, by its own inherent tendencies, it slants towards a fall.

The exact time when Panini wrote the *Ashtadhyai*, the Sanskrit title of the grammar, has not been determined so far. But he has been universally acclaimed to have been one of the brightest stars in the galaxy of the intellectual

luminaries in ancient India. There are many stories related about him and Patanjali, who wrote a commentary on his grammar. One of these is that in ancient times Shesha-Nag, or the Lord of Serpents, in the guise of a grammarian, instructed his classes without revealing his identity. He swam ashore out of a nearby lake and hid himself behind a curtain under a tree. The disciples, sitting on the other side of the curtain, could only hear the sounds on which the whole grammar is based without ever perceiving his figure. One day, out of curiosity, the pupils tip-toed to a place where they could peer inside the enclosure. Angered at this intrusion, the mighty serpent swung around and with one squirt of his deadly poison burnt them up. Only one among the pupils, who was away at the time, escaped the fate of the others and it was through him that the teaching imparted by Shesha-Nag survived for generations to come.

I have narrated this tale to make it clear that the association of the Lord of Serpents or Kundalini with extraordinary genius has been recognized from very early times. The portrait of Shesha-Nag, forming the couch of Lord Vishnu on the Ocean of Milk, is very well known and forms an object of veneration in millions of homes in India. The picture has come unaltered from the remote past, perhaps from the time of the Vedas, and is a superb allegoric representation of the Serpent Power and the state of consciousness to which it leads.²³ The word Patanjali in Sanskrit literally means "one fallen in the palm of the hand." There is another legend that he fell as a small snake in the palm of Panini.³⁶ In either case his association with Shesha-Nag or the Lord of Serpents is obvious.

This great prodigy of learning was the author of the famous Yoga Sutras, on the one hand, and the expounder of Panini's pithy aphorisms on the other. His masterly exposition on Panini's grammar is known as the Maha-Bhashya or the Great Commentary. There is some difference of view among scholars whether the same Patanjali was the author of both or there have been two writers of this name. But many are of the view that both the works have emanated from the same person.

There are several commentaries on Patanjali's Yoga Sutras, too. One of the most learned of them is of Bhoja. In the laudatory verse at the head of the commentary, Bhoja salutes Patanjali as the Lord of Serpents and as the purifier of the mind, the body and speech, that is as a multi-dimensional genius which he was. Writing about the Maha-Bhashya of Patanjali, Sir Monier Williams calls it "one of the most wonderful grammatical works that the genius of any country has produced."³⁰

There is also a school of thought in India which holds that Patanjali was also the real author of Charaka Samhita, the famous work on Indian medicine ascribed to Charaka. It is for this reason that he is said to be the purifier (or healer) of the mind, (as the author of the Yoga Sutras), of body (as the author of Charaka Samhita), and of speech (as the commentator of the brief grammar of Panini). Viewed from this angle, Patanjali represents a model of genius that has been extremely rare in the world—the author of three great masterpieces that have received the highest acclaim for the past more than 2,000 years. This is the type of prodigy which a gracious Kundalini can create.

Chakrapani, the commentator on Charaka's famous work on medicine, has also addressed the great healer as the Lord of Serpents in one of the laudatory verses set at the beginning of the commentary. The implication is clear. The fact that the arousal of Kundalini could lead to exuberance of genius that could create incredible masterpieces of literature or science was well known to the intellectual hierarchy of India in the past.

In the light of these facts, it is plain that Patanjali's unequivocal statement in the Yoga Sutras that the practise of Yoga can lead to the emergence of psychic faculties and the revelation of new knowledge, not gathered in the usual way, is based on his own personal experience. He says, "By making samyama on the Inner Light one obtains knowledge of what is subtle, hidden, or far distant." (3.26) Samyama means "concentration, meditation and absorption." This assertion is so incredible that some Western scholars could only reconcile it with Patanjali's clear-headed exposition of Panini's grammar by ascribing



Lord Shiva with the crescent moon and
serpent symbol on the head



Pharaoh with Serpent Symbol on the headdress

the statement to hearsay or uncritical belief in the tradition. This is not correct. In actual fact, what Patanjali has stated is a conclusion warranted by his own experience. The same has been said by some other renowned authors, as, for instance, the authors of Saundarya Lahari and Panchastavi.

It is a tragedy that the colossal implications of this breathtaking discovery of the ancient savants is lost not only on the present-day scholars but also on the spiritual teachers of our time. The real aim of Yoga is to cause an expansion of consciousness leading to the perception of planes of existence impervious to the senses and the mind. Just as the evolution of mind from the animal to the human level introduced a new entity, namely reason, into the organic kingdom of the earth, similarly the evolution of transhuman consciousness from the human level leads to the emergence of new faculties and new powers of perception, not existing before. It is these surprising attributes of expanded consciousness which are classified as "Siddhis" or psychic gifts in the ancient manuals on Yoga. Revelation of new knowledge, not gained in the usual way, becomes possible with the development of these paranormal faculties of higher consciousness.

One of the pictures on the adjoining pages is of King Ramses II of Egypt wearing a contemporary dress instead of the more usual traditional robe. A diminutive figure of the Queen is by his left leg. Both the King and Queen wear the serpent symbol on their heads. The king carries the insignia of royalty in his right hand. Compare this picture of Ramses with the portrait of Lord Shiva on another page and the striking similarity between the two in respect of the serpent symbol is unmistakable. The Pharaohs in ancient Egypt were credited with divine powers and treated as the living emblems of the Sun. This is clearly affirmed by the Hawk-God Horus or the Sun behind the head.

The Sakti Shastras are replete with references to the paranormal faculties bestowed by Kundalini. The bloom of poetical, rhetorical, literary and analytical gifts is a constant theme of the hymns addressed to Shakti. The pity is that these clear-cut hints about this fantastic possibility, present in Yoga, have been completely overlooked by the modern

exponents and, instead of presenting this Holy Science as a method to produce disciplined genius of the highest type to guide humanity in the ages to come, it is being purveyed as a causeway to exciting visionary adventure that is of no profit to anyone except the hero of the adventure himself. It is clear beyond doubt that there has existed a mighty civilization of the past in which the science of Kundalini was cultivated to a high degree. The serpent symbol on the headdress of the Pharaohs and their Queens and the moon symbol on the heads of Osiris and Isis correspond, to a surprising degree, to the serpent and moon symbols on Shiva and Shakti both, as also the allegoric representation of Shesha-Nag floating on the Ocean of Milk. The inference can be that they have all been derived from an antecedent culture of the past. It is possible that some of the stories, contained in the Puranas, and some of the episodes in the Rig-Veda might relate to that still earlier vanished source whose streams nourished the Egyptian and the Indo-Aryan culture more than 3,000 years before the birth of Christ.

Yoga, accomplished with the arousal of the Serpent Power, provides the only key to the mysteries of the universe and the only door to new knowledge in the form of genius or paranormal awareness of hidden facts. The great Yogis of India, whether of the past or present, often looked down upon spectacular, magical or supernatural performances. They did not bend spoons or forks or repair broken watches or produce trinkets from thin air or perform any act contrary to the laws of nature. They did not parade themselves as Gurus to angle for disciples, nor did they promise visionary or illuminative experiences to all and sundry, who chose to follow their lead. They were simple, honest, unpretentious men and women more at home with the inner than the outer world.

The modern world has still to learn to distinguish between the unassuming transfigured Yogi and the ostentatious Yoga-teacher who flaunts his knowledge of scriptures or agility of body or control of the autonomous nervous system as a sign of his own rare achievement. The really illuminated would be the last person to resort to falsehood or fiction to impose on hungry souls eager for

knowledge of the Divine. He would never publish sensational accounts of strange encounters with wizards and sorcerers in remote lands to cater to the perverted taste of readers more interested in exciting narratives than in sober truth.

The great monuments which adepts in the occult have left, by an inexplicable favour of Fate, still survive intact, in spite of the upheavals and cataclysms that swept away whole civilizations from the face of the earth. All these ancient monuments point conclusively to only one great achievement of lasting nature to which the practice of occult disciplines invariably led, and that is the attainment of new knowledge and skill or, in other words, genius in some form by which mankind can advance towards the target destined for her. Whether this revealed knowledge took the form of an architectural wonder or a marvellous astronomical, mathematical, scriptural, philosophical or philological feat, the purpose in all cases is the same, namely to use and preserve the knowledge vouchsafed to the minds in which the paranormal chamber became activated through the Grace of Divine Energy responsible for the evolution of humankind. All other spectacular and exciting minor achievements, like miracles wrought, spiritualistic or psychical phenomena displayed, or magical feats performed, have all vanished without leaving a trace, as if nature has conspired to obliterate every sign of them, as a pursuit unhealthy for the race at this stage.

All that we have been able to ascertain about paranormal phenomena is that a new form of intelligent energy is trying to manifest itself, fitfully at rare intervals and through specially constituted individuals, under the hard shell of reason in a manner which baffles all our efforts to find a solution to the riddle. It is probable that this attempt is similar to the manner in which reason must have first manifested itself in the initial stages under the shell of instinct that covered the animal mind. However erratic and unpredictable they might be, the value of paranormal phenomena lies in the evidence which they provide for the existence of super-physical and supra-rational intelligent planes in creation which are inaccessible to the normal

mind. They have to be valued for that, but, apart from this, they bear no comparison to the phenomenon of transmuted and illuminated consciousness present in great spiritual luminaries and geniuses of all lands.

It is surprising how, in spite of the fact that in no revealed scripture have magic, sorcery, spirit-raising or miracle-working ever been recommended, millions are now more ready to devote their time and energy to the exploration of perplexing psychic phenomena than to the pursuit of knowledge about themselves or God. They are doing so in spite of the fact that the investigation has, so far, defied all their efforts, made in one whole century, to peep behind the scenes and to locate the force responsible for them. This is not all. They have not even been able to bring conviction to their own sceptical ranks about the authenticity of the phenomena. There is something queer in this bizarre hunger of the intellect. It is strange that hundreds of savants should take enormous pains to unravel the mystery of weird, erratic and undependable parapsychical phenomena which, at this stage, are of no utility to mankind nor have been through the whole course of history, save as a wonder-exciting display. It is stranger still that, at the same time, they should shut the door on what every faith has acclaimed as the most sublime quest in front of man, namely, Self-Awareness or the knowledge of God—a quest that has been extremely fruitful in laying the foundation of all ethical and spiritual knowledge of mankind.

How can we account for this radical change in the taste of scholars? Only a century back they were deeply interested in the solution of the mighty problems of human existence—the nature of the human soul, its relation to the cosmos and the existence of God. But most of them now scrupulously avoid discussion of these problems, as if they constitute a territory forbidden to or uncongenial to them. On the other side, they devote all the attention that should have been directed to fathom the mystery of self, to chase will-o'-the-wisps which, instead of solving the problem, make it more knotty and obdurate.

Can any keen observers of these phenomena really

believe that the mysterious power, exhibited by mediums and Yogis in their bizarre displays, points toward a super-earthly, intelligent force which frail human beings can master to act against material laws? If so, it means they still are victims to a primitive superstition. How can nature, which has created and moulded man through millions of years, by strict adherence to physical and biological laws, all at once, place in his hands a new power to demolish with one stroke the very foundation on which his existence is built? How can she introduce a factor in her lawbound creation that can allow man uncharted freedom to do what he likes? If experimentation by science were to lead to the knowledge and individual control of the Force involved in psychics, humanity would soon become one vast agitated ocean of parapsychical sharks and their mentally half-devoured or mutilated victims for whom there is no protection and no relief. Paranormal faculties form a necessary part of human evolution and they will come into use only when man has attained a state of self-mastery and wisdom to preclude the possibility of abuse of the powers gained.

CHILD PRODIGIES, GENIUS, YOGA AND EVOLUTION

The race of mortal men is far too weak to grow dizzy on unwonted heights," says Goethe. This is as true now as it was in the past. We have grown dizzy because our mechanical wonders have intoxicated us with the belief that there has been nothing so marvellous under the sky, forgetting in our vanity that every inch of the organic kingdom of earth and every inch of the starry firmament contains more wonders than we can ever hope to discover. It is this dizziness which is at the back of the nuclear missile, and the anti-God attitude of the modern intellect.

At every evolutionary summit attained by man, the enhanced intellect and, sensitivity impose certain conditions on his conduct and behaviour which have to be complied with. If disregarded or flouted, the psychic forces within react sharply to stop the violation. The human mind obeys its own eternal laws as does the human body. Excesses and immoderation debilitate the body and, when carried to the extreme, wreck and destroy it. In the same way, excess and immoderation in our mental behaviour can lead to the deterioration of the mind and, if carried to the extreme, wreck and destroy it.

Swept off its feet by the triumphs of science, the modern world has still to know that too much exercise of the intellect and even excessive occupation with science and its

arm, technology, can play the same role in bringing about the fall of modern civilization as excesses in other directions in Egypt and India brought about the decline of these glorious cultures of the past. The serpentine Kundalini is “Maya”, the cosmoplastic Illusive Power, which presents the stupendous Reality that we call by the name of Creator or God, as the infinitely multiple Universe cognized by our senses and the mind.

The main obstacle in our framing a correct judgement about creation, and our own position in it is the prevalent myth that the human reason is the last instrument created by evolution to study and apprehend the Universe. The fancies of children and primitives, dreams, hallucinations and myths are also constantly observed states of consciousness. They appear irrational to reason because they do not conform to its principles. But nevertheless they exist and form a sizeable part of our mental life. How can we then draw the conclusion that our rational waking consciousness is the only accurate yardstick to measure the cosmos? There might be other measuring sticks too.

It is for this reason that the Indian authorities recognize three phases of consciousness, namely consciousness in deep sleep, in the dream state and wakefulness. The fourth state, known as Turiya, is above and beyond these three normal patterns, and unlike all of them. It is only after experiencing this higher dimension of consciousness that one can obtain a deeper insight into the other three states and correctly gauge the ability of reason in making an accurate assessment of the universe. The quantum and the relativity principles, at present, prescribe the limits within which reason can exercise its sway, unable to penetrate into the levels beyond. We cannot even hazily imagine what the Universe is like beyond these two boundaries. We do not even know whether, according to our own standards, there is order or chaos there, and what is the position of matter at the extreme fringe before it melts into something which we can never know.

Extrasensory perception, miracles and psycho-kinetic phenomena appear incomprehensible and impossible to us because they do not fit in with the picture of the universe

drawn by reason with the material furnished by the senses. They lead to violent controversies and clash of views because they flagrantly violate some of our cherished ideas about the picture. But the point to be considered is whether the material supplied by the senses is the true stuff or the kind of fabric we see in dreams, in this case a rational dream, lasting for many decades, but a dream, nevertheless, in relation to another reality unbounded by spatial or temporal chains. The point is: can we reduce creation to the pin-hole image possible to man, which is staggering enough, but still a pin-hole version of something infinitely more extensive, or treat it as a multilateral ocean of existence of which our reason is able to discern only a set pattern of waves ruffling the surface of a narrow sea forming the universe which we perceive?

Apart from the still rather controversial extrasensory or psycho-kinetic phenomena, there is the equally inexplicable phenomenon of child prodigies which, too, has not been satisfactorily explained so far. To anyone who understands the intricacies of chess, the idea of a six-year-old child playing simultaneously with a dozen seasoned chess players, and winning six games out of the twelve, would appear as incredible as a correct reading of another's thoughts by a clairvoyant. At the age of six a normal child is not even mature in its thinking or in its analysis of the day-to-day problems of life. It is, therefore, a baffling mystery how a child of this age can display the expert knowledge of a master chess player who has many, many years of constant practice and comprehensive knowledge of the intricacies of the game.

It is obvious that in the case of, say, a chess prodigy of this kind, a super-sense, other than the normal intelligence of the child, is at work only so far as this particular game is concerned. In other matters the intelligence is the same as that of other children of this age. The well-known writer, Edgar Allen Poe, was mystified by the expert play of a mechanical chess player which caused a sensation in his time. He came to witness its performance almost every day. But ultimately it was found that a dwarf was hidden inside the robot to make the moves.

There can be no doubt of this kind in the case of Jutta Hempel. She is making the move with her left hand in a way characteristic of children of her age. The importance of the phenomenon lies in the fact that in all modern theories of evolution of intellect, wonders of this kind are left out of count altogether. The phenomenon has been repeated so often in history and is so well authenticated that no doubts, as are sometimes raised in the case of psychic phenomena, can arise in this case. But how to account for it, how to explain this expression of extraordinary talent or gift at an extremely young age, when a child has neither the experience nor the training nor the intellectual grasp to gain mastery of a difficult subject to the degree exhibited by a prodigy?

Mozart was an accomplished musician at the age of eight; Guru Nanak a profound mystical poet at the age of ten, and there are hundreds of examples of child prodigies, some of them historical figures about which no doubt is possible. The attempt to explain the phenomenon in terms of the subconscious or on the grounds of a special development in the brain poses the same riddle: how can the extraordinary knowledge or exceptional talent emerge without regular training or experience necessary in the normal course? Even if these solutions of the problem are accepted the conclusion arrived at would still be the same: that the human brain under certain circumstances can exhibit a faculty or knowledge not cultivated or gained by normal means.

Another issue that arises here is that, if a child is able to exhibit knowledge, say, of a language or chess or music or philosophy or mathematics or poetry, not picked up by it in the usual way, why cannot the brain of an adult, under special circumstances, or when stimulated in a certain way, reveal knowledge of medicine or mathematics or astronomy or grammar or architecture that does not exist at the time or cannot be picked up by it through the usual channels? If this is accepted—it would be illogical to reject it—the problem posed by the Dogon legend about the Digitalia or that of the pyramids or the Mayan calendar or Panini's grammar is easily solved.

The fact that initiation into the mysteries acted like a doorway to higher knowledge is confirmed in the Egyptian Book of the Dead. According to Kingsland, the Egyptians firmly believed in after-life and were not afraid to think cosmically in terms of millions of years. The Book of the Dead contains the oldest record of ritual and funerary rites practised in Egypt. The ultimate goal of initiation, says Kingsland, was the full realization of the essential divine nature of man, the recovery by the individual *of the full knowledge and powers of his divine nature*, of that which was his source and origin, but to the consciousness of which he is now dead through the fall of man into matter and physical life. The possibility of tapping an inner source of knowledge, neither learnt nor gathered through the normal channels, it is obvious, was well known in the ancient world. The great prophets and messiahs intuitively knew that what they were giving out as revelation or “Shruti” was a spontaneous flow of knowledge and wisdom from within.

This explains how the prodigious feats of knowledge and craftsmanship were achieved in the ancient world and which are still a source of wonder to the savants and thinkers of our day. The answer is contained in the Book of the Dead, in the Yoga Sutras of Patanjali, in the Upanishads, in Saundarya Lahari and Panchastavi, in the Puranas and in other ancient books of India. One and all of them, in unambivalent terms, lend confirmation to the view that there is a hidden potential in the brain which, by means of certain secret practices, known to masters and adepts only, can be actualized, resulting in the flow of entirely new knowledge, both spiritual and temporal, or genius in art or development of paranormal faculties and powers, all beyond the range of ordinary individuals.

Travelling at a speed of 186,000 miles per second, it takes light several years to reach the star Sirius, our brightest star in the sky. It is incredible how, even travelling at the speed of light, the space travellers from a planet in the Sirius system could arrive on Earth and then return after imparting astronomical and other knowledge to the primitive denizens of this globe. Also, how could such

advanced knowledge be assimilated by a people whose uncultivated mental soil was not yet prepared for it? Can we believe that a great astronomer of our time can succeed in instructing a raw illiterate in the latest additions made to his science except after a few years of patient tutoring in the rudiments? But some intellectuals of our time are more prone to believe in the fantastic, the magical and the sensational rather than in rational explanations based on concrete realities known for ages and verifiable with study and experimentation.

The vast gulf between the mind of man and that of the higher animals is an open book to everyone. What man has achieved with his exceptional intellectual gifts and the capacity for linguistic expression is nothing short of magic when compared to the highest potential present in animals. It is an enigma to me why the learned should stop dead at the present frontier and stubbornly refuse to believe that the human brain, but a more elaborate form of the animal organ, can take a leap into an even more extended state of consciousness with still more amazing gifts and properties that appear incredible or magical to the normal mind. If this position has been admitted and confirmed in hundreds of authentic documents, coming from the remotest antiquity, is it not time that open-minded seekers after knowledge should refrain from resorting to sensational explanations for the exceptional and the paranormal and turn their attention to a fresh study of the still mysterious human encephalon?

In ancient India not only the illuminated sages but also the great geniuses in art, literature or science were designated by the honorific titles of "Rishis" or "Munis". Thus, Panini, the grammarian genius, Valmiki, the author of the great epic, Ramayana, Susruta, the authority on surgery, Charaka, the great physician, Vyasa, the versatile author of the Mahabharata and others have all been designated as Rishis. It is clear from the initiation attending the Sacred Thread ceremony in India and the tuft of hair retained on the head, that the discipline of Yoga was started from an early age in the early Vedic times. The initiates were instructed in the physiological aspect of the

discipline, which is clear from the very term “Brahmacharya-ashrama”, applied to the educative and practising stage of the discipline. The Sacred Thread, symbolizing Gayatri, is a clear emblem of the cerebrospinal mechanism responsible for higher knowledge.

It is very likely that the great luminaries of the Vedic and post-Vedic period in ancient India, who still amaze us with their versatility, wisdom and genius, were the superb products of esoteric disciplines later on classified as Yoga. They had this advantage over the talented of our day, that they were imparted instructions in mind-control and the art of self-mastery from an early age. With this training they were able to combine intellectual superiority with those noble attributes of the mind and sterling qualities of the heart that go into the making of a more evolved human being. This is the reason for the surprising fact that they did not even care to append their names to the monumental works which they produced. A great deal of study and research had to be done before modern savants could discover the names of the real authors of some of these works. This is also the reason for the no less surprising fact that these great prodigies of learning who called themselves Brahmans or, in modern terminology, the intellectuals, opted for austerity and self-imposed regimens in place of luxury and over-abundance of material goods, as is clear from the Laws framed at the time.

In contrast, the modern intellectual with unbounded ambition for name, fame, wealth and power is the main figure responsible for the sorrows and calamities of our time. It is he who heads the political organizations, the academies, the armed forces, the religious institutions, the publicity media, the industrial enterprises, commerce and trade, and all other spheres of thought and activity in the highly complex world of today. In this highly responsible position he brings to bear on the important issues he has to decide, no doubt, a penetrating and versatile intellect, but, alas, often with an unbalanced emotional nature and an undisciplined will. The wonder is that in this enlightened

age there should still be no awareness of the crucial fact that a balanced judgement, controlled emotion, subdued ego, curtailed ambition, cultivated intellect and a compassionate heart are necessary in one invested with the power to decide important matters affecting the lives and careers of thousands, and even millions, in the departments of which he is the head.

Based, no doubt, on the experience of civilized life, extending to millennia, the ancient Indian masters strove to evolve a system of society in which the loftiest intellect and the highest genius refrained from plunging into the vortex of worldly ambition and desire, which engulfs the common crowd, and keeps it whirling up to the end without a thought to their own selves. This renunciation of the superfluous and the redundant allowed the former to live in a state of detachment and philosophical poise in which they could create masterpieces and guide mankind in the wisest way. According to the tradition, King Janaka represents a model of this kind. He is said to have flourished 1200 years before the birth of Christ and provides a good example of the philosopher-king described by Plato in the *Republic*. The wisdom that underlies the concept of the emancipated intellectual, holding the highest seats of power and loftiest positions of honour in the society, is the fruit of knowledge and experience of the transmutation of personality, with the higher activity of the brain, brought about by Yoga and other spiritual disciplines devised for the purpose in the past.

Much of the present confusion and conflict on the social and political issues rests on our ignorance of the evolutionary dynamics of the human brain. There is no inkling whatsoever of the hidden potential in the cranium, or of the incredible paranormal state of consciousness it can exhibit in certain specially gifted individuals. In order to solve the riddle of genius the employment of the usual methods of empirical study has yielded no results so far. Difference in the weight or size of the brain has not turned out to be an infallible measuring yard. The brain weight of the Russian author, Ivan Turgenev, of 2,000 grams was

almost double that of Anatole France, the French writer, whose brain weighed 1,100 grams only. The brain mass of the latter was even less than that of the average for the male brain which is about 1,400 grams. Women are not less intelligent though their brain weight is less. The reason why the study directed to locate the difference in the size, shape or weight of the brain, in order to find the cause of genius, has yielded no harvest so far, is because the target of investigation should be the subtle energy animating the brain and the dormant area that is activated on the arousal of Kundalini—the key to transformation of consciousness.

The expansion of consciousness leading to entry into transcendental regions of surpassing glory, bliss and knowledge is a phenomenon so important that there is no other project comparable to it in the whole domain of modern science. Whatever spiritual discipline or method of Yoga is followed, in every case of successful termination the result should be the same. This fact is amply demonstrated by the altruistic lives led and the sublime experiences undergone by the mystics and seers of all ages and climes. Ignorance of this vital fact denotes a pathetic ignorance of the spiritual literature of the world. The Rishis of the Upanishads, the founders of all faiths as also all great mystics, belonging to every country and culture, have been the co-sharers of one stupendous experience of which the basic ingredients are the same.

In order to do justice to this holy discipline of Yoga, it is very necessary to grasp the colossal magnitude of the enterprise. It is an exploit beyond anything that science has been able to achieve so far. The galvanizing of the cerebro-spinal system to a new form of activity, the transmutation of the reproductive substances and extension of human mind, until it touches the shore of the cosmic ocean of knowledge and intelligence, are achievements beyond the dreams of the learned. It is because of the Herculean nature of the task that the discipline of Yoga covers all the different facets of human life, so that the great endeavour may not miscarry. But with all that mortal will is capable of accomplishing, Divine Grace is still necessary to crown the effort.

It is well to keep in mind that every form of Yoga is directed to the same end. Raja Yoga prescribes more moderate methods and practices and Hatha Yoga, as its very name indicates, more drastic and violent ones. A favourable heredity factor is no less necessary for a successful culmination of the disciplines. Jnana Yoga is more indicated in the case of those whose systems have already evolved to a mature state, where only a slight effort is needed to bring about the desired result. Similarly Bhakti Yoga and Karma Yoga provide safe and easy methods, suitable for mass application, to make human behaviour accord with the laws governing the evolution of the brain.

It is necessary to realize that the aim of every spiritual discipline and every system of Yoga is to bring about a radical change in the functions of the brain, resulting in the opening of a super-sensory channel of perception, known from very ancient times, to gain knowledge of the super-mundane planes of creation. The high sanctity attached to Yoga in India for centuries is not because it serves the purpose of individual salvation or of a palliative to bring peace and calm or of a miraculous cure for disease or of a ladder to paranormal gifts, but mainly and primarily because it transforms the initiates into Rishis and Siddhas whose inborn knowledge and wisdom are necessary to correct the errors of the intellect.

The synthesis of the various forms of Yoga, attempted in the Bhagawad Gita, is an indication of this recognition. Presented in its true light, Yoga in its Universal Character is the Master Science of consciousness, the source of all other sciences, arts and philosophies. The aim of every healthy religious discipline and every occult practice is to achieve cognizance of the Divine, in the former case, and knowledge of the hidden planes or hidden forces of nature in the latter. The quest in either case has been a prominent part of human endeavour right from the dawn of history. The cause behind has been the inherent urge to tap the hidden resources of the brain.

From this point of view Yoga represents a psychosomatic phenomenon of highest utility to the whole of mankind. It is not clear to me why any true lover of the discipline

should attempt to bring this science of the gods, the cream of all occult doctrines, the most precious heritage from the ancient world, into the domain of the worldly and the profane. Why should we vend its secrets like merchandise? Or treat it as a special preserve of which we can sell the knowledge, or whisper it only in the ears of those who follow us? Can we offer the cosmic law of gravity or the laws of thermodynamics as a secret formula known to us alone, communicable only to a privileged few and to no one else? It would be like trading with the light of the Sun. Just as our planet, Earth, is silently and smoothly performing its annual perambulation round the sun without, in the least, disturbing the normal tenor of our lives with the slightest noise or movement, in the same way the human organism is evolving smoothly and silently towards a predetermined dawn of a new consciousness, destined to raise all mankind to the level of a godly race. The human brain is the steering wheel for the body manipulated by a stupendous, cosmic super-intelligent power, designated as "Prana-Shakti" by the Indian savants since the time of the Vedas. The author of Panchastavi eulogizes the mighty architect, 'Prana-Shakti', in these terms: "That which has gone before, that which is to come after, that which is within and that without, the unbounded and the limited, the most gross and the most subtle, the manifested and the unmanifested, the open and the secret, the near and the distant, being and non-being, in these and other forms Thou, (O Goddess), art perennially seen as the Universe. It is the movement (creative activity) born of Thee and Thy command which brings the (infinitely varied) Cosmos into being." (Panchastavi: 5.31)

All the disciplines of Yoga are aimed to accelerate the process of evolution already working in the human body, with the help of an organic lever known as Kundalini, the bridge between the material and the divine, the link connecting Cosmic Life-Energy with the individual organism. In every form of samadhi, it is the enhanced flow of Prana which raises the consciousness to divine levels. The methods might be varied, but the mechanism through which they operate is the same, and the extraordinary

mental condition they create is the same too, with minor variations, as is the case of normal consciousness. The condition of extended awareness brought about by Yoga does not perceptibly alter the external biological functioning or the appearance of the human body, though there do occur changes in the subtler levels of the organism. The human body, generally speaking, reacts in the same uniform way to mental events like grief, pain, joy, anger, shock, fear, etc., and to physiological events like infection, injury, disease, hunger, thirst, sleep, etc., also in the same manner for all human beings. In the same way the mighty law of evolution, which forms the basis of every form of Yoga, works uniformly and through the same organ, namely Kundalini, in all human beings to achieve the results for which it is aimed.

A glance round the earth today and a glance through history are sufficient to show that the number of those who really achieved success in Yoga, or in other forms of spiritual and occult discipline, has been extremely small. Their number does not exceed a few hundred in all. Considering the long duration of time, since the disciplines were undertaken by successive generations, and the vast number of practitioners following them even today, the number of successful initiates is surprisingly low. The inference that follows is that there are factors, other than the discipline or the methods followed, which are of vital importance for success. One of these is heredity, the other environment, the third political and social order, the fourth the attitude of mind of the initiate himself and last, but not least, the unpredictable factor of grace which is beyond human understanding, and may remain so until more knowledge is gathered about this mighty law.

If all these often uncontrollable factors were not at work, every seeker after Yoga, who applies himself to the discipline persistently with his whole being, could confidently hope for positive results after a certain period of practice, if done in the right way. But this is not the case. There is scriptural authority to show that in India it has always been held that success in Yoga is a rare achievement, dependent on the fruition of good Karma

done in a series of previous incarnations. This clearly implies that the state of awareness, attained by Yoga, represents the culmination of a gradual process of transformation requiring a large, though undetermined, number of incarnations to complete or, in other words, continued evolution through many births.

Tormented by their thirst for spiritual experience, many ardent seekers seldom stop to think that success in the enterprise is extremely rare. They often believe in the assurances held to them that this or that method is highly efficacious and would bring about the desired result in their case also. If all those keen to take up the disciplines of Yoga were to be correctly instructed in the traditional knowledge of it, with due attention to its biological aspect, they would be then in a far better position to know what they are after. They would then realize that Yoga is designed to enhance the capacity of their cerebro-spinal system, as physical exercise is aimed to enhance the strength and endurance of an athlete, by increasing the capacity and volume of his muscles, clearly observable in the body of a strong man. In this way they would be in a better position to assess the arduous nature of the enterprise. But too often this is not done. The general impression is that Yoga is a kind of mind culture which has little or no connection with the biological structure of the body or the brain.

Another wrong impression is that Yoga provides an easy way for individual salvation or for raising one above the harsh problems of daily life. There is hardly any understanding of the fact that mankind is still in a state of evolution and Yoga accelerates the process in individual cases, when employed for that purpose. But there is a universal purpose of Yoga too, as nature's instrument to transform the brain in order to create prodigies and geniuses in every branch of human knowledge and skill to raise the race to higher and still higher levels of perception until it attains the crown of cosmic consciousness in a collective sense.

THE PRACTICE OF YOGA

In their eager search for transcendental experience, earnest seekers read book after book and meet teacher after teacher to find a way by which the miracle of expanded consciousness could be accomplished without excessive labour in a short span of time. In millions of cases, even after many years of painstaking study, attendance on teachers and laborious effort, the dream does not come true, and the seeker finds himself where he was at the beginning. Disappointment often attends the hard attempts of the unwary seekers at the end, today, as it did to successive crowds of aspirants during the millennia since the Vedas were written. The reason for this lies in the fact that the biological aspect of Yoga is still a closed book not only to many seekers but to their teachers as well.

One of the reasons why open-minded scientists, interested in the phenomena and, in many cases even eager for the light, prefer the role of empirical investigators rather than that of students of the science, to a large measure, can be ascribed to the uncertainty and unpredictability of results, even after the disciplines have been followed to the last detail for many years. There are few, indeed, who have the strength of conviction to come forward boldly to make their experience of the sublime state known to the world. Most of those who profess knowledge of Yoga or the occult seldom describe their own

experience to share it with the rest of Mankind, as experts in every branch of knowledge do. On the other hand, they observe a reticence and wrap themselves in a veil of mystery which makes it impossible to know whether they really are what they claim to be.

The one unmistakable sign of success in the practise of Yoga is that the initiate intuitively knows that he has won. The experience is so overwhelming in effect that the sky seems to open and the earth to slip away under one's feet. The whole appearance of the world changes in a moment and a remodelled being emerges from the experience. The initiate knows, without the least shade of doubt, that he has found the way into and returned from another incredibly real and true world of existence, before which the world he lives in appears like the figment of a dream. This is the reason why, when face to face with the glory of Atman (Soul), death appears to be a laughable proposition, as ludicrous as the idea that a transient eclipse can forever engulf the sun.

One can easily suppose that millions of honest seekers all over the world are, at this moment, in search of teachers, masters and adepts to show them the ancient way to the holy destination. Also that there are millions who turn page after page of the latest books to find the most effective methods to assuage their thirst. Perhaps, many of them do not know that the easiest and the most effective methods are already contained in the religious scriptures of mankind, and that they are making a vain search if they believe that there are practices more potent than those which the founders of great faiths have already prescribed. They are again mistaken if they suppose that there are hidden or secret methods and techniques that can act like a magic key to open the door. The waste of effort, resulting from this incorrect knowledge about the science of transcendence, has been colossal. There are numerous cases, both of the present and the past, of those who professed to be mystics but, in actual fact, did not have the genuine experience at all and remained labouring under a delusion until the end. Space does not permit me to dwell more exhaustively on the unmistakable signs and

symptoms of inner illumination. This would be done in another volume.

The aim of Yoga is to tear the veil that keeps man confined within the human dimension of consciousness. Every human being has his own peculiar form of it, but the overall picture is the same. The image is radically different from that of the consciousness in higher animals. We can make a guess at it, but can never draw a correct picture, try as we might. If we have a good memory we can evoke an early childhood picture of our mind, say at the age of three or four. The difference at once becomes apparent. The consciousness attained with the successful practice of Yoga is radically different from the normal consciousness of human beings. This is a point of paramount importance for every seeker of Yoga to bear in mind. The various aspects of this alteration have been clearly brought out by the Indian adepts.

“I have realized this great Being who shines effulgent, like the sun, beyond all darkness”, says the author of Svetasvatara Upanishad.(3-8). “One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths.” Here is one of the most prominent signs of genuine experience of the Self. The fear of death and uncertainty about the Beyond is over. “O Goddess, this embodied conscious being (the average mortal) cognizant of his body, composed of earth, water and other elements, experiencing pleasure and pain,” says Panchastavi (5.26), “even though well-informed (in worldly matters), yet not versed in Thy disciplines, is never able to rise above his egoistic body-consciousness.” This is another noteworthy sign. Close association of consciousness with the body leads to the fear of death, as it precludes the possibility of self-awareness, as an incorporate Infinity, beyond the pale of time, space, birth and death.

The standard methods of attainment, advocated by the Indian Masters from ancient times, are briefly described in the Vedas, the Upanishads, the Bhagawad Gita, ancient Yoga manuals and the writing of all the great mystics born during the last 2,000 years. In their fundamentals these methods are always the same. The variation is only in

detail or the intensity of the practice. This has led to the mistaken impression that there are divergent schools of Yoga leading to dissimilar results. The peak experience is one and the same with minor modifications caused by the culture, belief, faith and the mental and physiological constitution of the initiate. The methods are also the same with slight variations here and there. Self-discipline, cultivation of morals, charity, compassion, love, devotion, truth, withdrawal from the hurry and flurry of the world, subdual of ambition, greed, passion and desire; moderation, temperance, service, humility and absence of ego are the basic virtues essential for a life dedicated to the practice of Yoga.

Resting on this firm foundation, meditation done on a divine object or divine principle, in a graduated form without over-straining, slowly and imperceptibly acts on the brain until it becomes attuned to a higher plane of being. The Upanishads and the Bhagawad Gita provide tried methods which can be practised with profit, by serious-minded aspirants keen on a rational approach to the discipline, who realize the magnitude of the task they wish to accomplish. For others, who seek instant results with secret and magical methods, the success of the practice becomes doubtful from the very start. The reason is that in their ardour for a miraculous performance or easy success, they show a lack of one of the indispensable prerequisites for progress in Yoga, namely a discriminating intellect.

As an illustration to expound the fundamental principles of the discipline of Yoga, I can do no better than reproduce a few passages from the Bhagawad Gita, the most popular and authoritative work on the subject of transcendence in India.(6.10-19)

Let the Yogi constantly engage himself in Yoga, remaining in a secret place by himself, with thought and self subdued, free from hope and greed.

In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a cloth, a black antelope skin and kusha grass, one over the other.

There, having made the mind one-pointed, with thought and the functions of the senses subdued, steady on his seat, he should practise Yoga for the purification of the self.

Holding the body, head and neck erect, immovably steady, looking fixedly at the point of the nose with unseeing gaze.

The self serene, fearless, firm in the vow of the Brahmachari, the mind controlled, thinking on Me, harmonized, let him sit aspiring after Me.

The Yogi ever united thus with the Self, with the mind controlled goeth to Peace, to the supreme Bliss that abideth in Me.

Verily yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna.

Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking.

When his subdued thought is fixed on the Self, free from longing after all desirable things, then it is said, "he is harmonized". As a lamp in a windless place flickereth not, to such is likened the Yogi of subdued thought, absorbed in the Yoga of the Self.

These passages from the Gita leave no room for doubt about the state of the mind Yoga is practised to achieve. The individual who sets out on the path to solve the riddle of life and death must first iron out the folds and round out the angularities in his own personality. A balanced life, a broad outlook, an open mind, temperance, absence of ego, pride, greed, malice, ambition and lust are necessary to bring that state of poise and calm to the agitated worldly mind in which alone the supra-rational levels of cognition can be attained. The human evolution is proceeding from the coarse to the refined, from the animal to human and from the savage to angelic state of mind. This is also clear from the verses cited below (6.24-29).

Abandoning without reserve all desires born of the imagination, by the mind, curbing in the aggregate of the

senses on every side.

Little by little let him gain tranquillity by means of Reason controlled by steadiness, having made the mind abide in the Self, let him not think of anything.

As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the Self.

Supreme joy is for this Yogi whose mind is peaceful, whose passion nature is calmed, who is sinless and of the nature of the Eternal.

The Yogi who thus, ever harmonizing the self, hath put away sin, he easily enjoyeth the infinite bliss of contact with the Eternal.

The self, harmonized by Yoga, seeth the Self abiding in all beings, all beings in the Self, everywhere he seeth the same.

These few passages from the Bhagawad Gita have been cited to make it clear to true seekers after Yoga, to whatever country they belong, that there is no wide difference in the methods to be followed for self-awareness prescribed in the manuals on Yoga and in other esoteric disciplines, except in some non-essential details.

The discipline of Yoga, as presented in the Indian tradition, does not attach as much importance to routine practices like that of postured meditation or repetition of mantras or any other psychological technique, as to the ordering and discipline of the body and mind. The main emphasis is on the cultivation of moral qualities and virtues that have always elicited and even now elicit universal homage and acceptance. These noble principles of life provide the solid foundation of every great religion of mankind and always did so in the past. The phenomenal success achieved by great religious teachers of all living faiths has been, to a large measure, due to this instinctual response of the multitudes to the moral principles that they inculcated through their teachings. If these basic tenets are eliminated from the scriptural literature of the world, all that would remain will be but the shell without the precious kernel inside.

Only a casual glance at the Bhagawad Gita, the Upanishads, the Yoga Sutras of Patanjali, the Discourses of Buddha, at any revealed scripture of the world, at any writing of a great mystic, of whatever country and time, is sufficient to show that the discipline of the mind, the victory over immoderate passion, lust, ambition, greed, urge to power; the cultivation of higher virtues—compassion, charity, contentment, truth, forbearance, patience, humility, love—the subdual of anger, hate, envy, jealousy and malice are the main themes on which the Illuminati of the past laid the greatest stress in their teachings.

In inspiring language, the Bhagawad Gita, the Dhammapada, the Bible, the Quran, the Adi Granth and other scriptures convey the same message over and over again to make it clear that success in the effort to reach God or Nirvana or the Divine, in any form, is not possible without moulding the life in accordance with these principles. This is necessary to make purified mind sufficiently transparent for the Divine light to filter through it.

It is incomprehensible how, at present, an impression prevails, even among the learned and devout, that a certain formula or special technique of concentration, or some other secret method, in other words, a certain kind of psychological manipulation, is all that is needed to win to those planes of consciousness which form the basis of the experiences of mystics all over the world. The endless search for gurus, masters or adepts on the part of crowds of seekers testifies to the prevalence of this erroneous impression in the popular mind. The learned, who closely associate success in Yoga with magical powers and miraculous gifts, often do great injustice to their own erudition, for how can nature permit violation of her temporal laws, without let or hindrance, by one whom she crowns with Cosmic Consciousness and, in this way, introduce a discordant factor into her otherwise, uniformly lawful regime?

If Yoga or any other form of spiritual discipline is taken up to gain a vision of Divinity, the first delusion that the

project should dispel is that any kind of magic can open the way to the ineffable Presence, the Infinite Repository of all law in the universe. If there is such a thing as union with the Divine or Vision of God it must be strictly governed by the same or similar laws that rule our body and mind. There can be no chaos in a province closer to the Law-Giver himself. Paranormal faculties and the upsurge of new Knowledge, resulting from Yoga, do not indicate the least departure from the laws administering the province of mind. They appear as violations to us as our formulations stem from a strictly circumscribed and poorly informed intellect.

If it is accepted that Yoga, or other spiritual disciplines, provide effective methods to accelerate the process of evolution of the brain to gain entry into a higher dimension of consciousness, the position becomes even more definite on the issue. For the past millions of years evolution of the human race has proceeded under certain yet undetermined biological laws which are still in operation. In this process heredity has played a signal part. It is, therefore, folly to accept that a formula or technique or a trick or a magical device can suddenly paralyse the working of these inviolable laws and lead an aspirant to higher consciousness in a miraculous way, like the birth of a child without passing the cycle of embryonic life. If further evolution of the brain can be achieved with such methods, then it should be equally possible to devise techniques or talismans to cut short the period of pregnancy from the usual one of nine months to a few days to eliminate the trials of motherhood women have to face.

From my experience of the past many years, it is obvious that there is a terrible misunderstanding about this holy science. A healthy environment, a harmonious social order, mastery over passion, cultivation of virtues and all noble qualities of the head and the heart are absolutely necessary in an individual before the dormant centre in the brain becomes active in a safe and healthy way to allow entry into transhuman areas of the mind. A moment's reflection is enough to make the position obvious. A superior mind needs a morally superior personality to express itself in the

most beneficent way. The combination of corrupt morals with a gifted mind can prove disastrous for the individual and the group. We already know that most sorrows of mankind arise from the soil where criminal propensities coexist with high ranking intelligence. How then can nature allow illumination to a mind encrusted with impurities? This is what all great spiritual luminaries have emphasized throughout the past.

The Bhagawad Gita makes a clear distinction between the ascendant and decadent types of humans. The former, endowed with god-like qualities of the head and heart, make rapid progress in their upward climb to the kingdom of the blessed. The latter, with predominantly animal traits, sink deeper into delusion, with their behaviour blocking the way to their own evolution towards higher realms of the mind; How can the downward trend be arrested and the blockade removed, unless the animal propensities are curbed and the mind reformed? The preliminaries of Yoga are designed to achieve this purpose. With patient handling of the mind, with prayer, with the inspiration drawn from the lives and teachings of more evolved souls and with persistent effort, victory can be won and the godly virtues cultivated to form the strong foundation for the evolutionary leap towards Infinity.

This is how the Gita states the position (1 6.1-1 2):

The Blessed Lord said: Fearlessness, cleanness of life, steadfastness in the Yoga of wisdom, alms giving, self-restraint, sacrifice and study of the Scriptures, austerity and straightforwardness;

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings uncovetousness, mildness, modesty, absence of fickleness;

Vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bharata.

Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom are his who is born, O Partha, with demoniacal properties.

The divine properties are deemed to be for liberation, the demoniacal for bondage. Grieve not, thou art born with divine properties, O Pandava.

Twofold is the animal creation in this world, the divine and the demoniacal. The divine hath been described at length. Hear from me, O Partha, the demoniacal.

Demoniacal men know neither right energy nor abstinence, nor purity, nor even propriety, nor truth is in them.

‘The universe is without truth, without basis,’ they say, ‘without a God brought about by mutual union, and caused by lust and nothing else.’

Holding this view, these ruined selves of small understanding, of fierce deeds, come forth as enemies for the destruction of the world.

Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves.

Giving themselves over to unmeasured thought whose end is death, regarding the gratification of desires as the highest feeling sure that this is all.

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.

The disciplines are not too difficult to follow for normal human beings possessing a healthy body and mind. It is because the colossal proportion of the achievement is not generally known that makes the aspirants rather slow in their response to the disciplines prescribed. If it were universally recognized that Yoga, by virtue of a new activity in the brain, can lead to states of consciousness which make an individual richer than a king and grant him incredible powers of the mind and amazing worlds of knowledge, beyond the grasp of even erudite scholars, it would create an interest and an enthusiasm for the science which is beyond imagination at present. With the demonstration of these possibilities, inherent in Yoga, a

time must surely come when not thousands but millions of people, in all walks of life throughout the world, will take up the challenge and devote their lives to the discipline, renouncing the temptations and the pleasures of the world, to attain the supreme state which makes a man a mine of happiness within and a prodigy of knowledge both of this and the other world outside. Nietzsche's words: "Ascetism and puritanism are almost indispensable means of educating and ennobling a race which seeks to rise above its hereditary baseness and work itself upward to future supremacy,"³⁷ shorn of extremes, apply also to one who makes Yoga his pathway to a higher life.

The Katha Upanishad illustrates this triple discipline of the senses, mind and the intellect thus (Chapter 1.3-7):

Know the (individual) self as the master of the chariot and the body as the chariot. Know the intellect as the charioteer and the mind verily as the reins.

They call the senses horses; and when the senses are imagined as horses, the objects of the senses are as roads. The discriminating people call the Self as the enjoyer, when it is associated with the body, senses and the mind. All the senses of that intellect, which, ever associated with an uncontrolled mind, devoid of discrimination, become unruly, like the vicious horses of the charioteer.

And he, (that master of the chariot), does not attain the Goal, who, associated with a non-discriminating intellect and uncontrolled mind, remains always impure. Such a one only attains to worldly existences.

That (master of the chariot), however, who is associated with a discriminating intellect and a controlled mind, maintaining his purity, attains that Goal from which one is not born again.

It is after gaining control over the intellect, mind and the senses that the real practice of Yoga begins. This is what is implied by the first two steps, namely Yama and Niyama as also another step, Pratyahara, prescribed in the Yoga Sutras of Patanjali. For the actual practice the following

passages from Svetasvatara Upanishad (Chapters 2, 4, 8, 9, 10, 12,) are instructive:

Great is the glory of the Imminent Soul that is all pervading, all knowing, infinity and self-luminous. Only those rare few, who know, undergo the necessary disciplines and practices. It is verily the wise who control the activities of the intellect and practise meditation and concentration.

Placing the body in a straight posture, holding the chest, neck and head, erect, and drawing the senses and the mind into the heart, the Knowing One should cross over all the fearful currents by means of the raft of Brahman.

Controlling the senses with a firm effort and regulating the vital functions of the body, with slow respiration he should breathe through the nostrils, without distraction, keeping his hold on the mind, as one does on the reins attached to restive horses. One should perform one's exercises in concentration, resorting to caves and other such pure places helpful to the practice—places where the ground is level without pebbles and the scenery pleasing to the eye, where there is no wind, dust, fire, dampness or disturbing noise.

When the five-fold perception of Yoga, arising from (concentrating the mind on) earth, water, fire, air and ether, has appeared to the Yogin, then he becomes possessed of a body made of the fire of Yoga, untouched by disease, old age or death.

The body made of the fire of Yoga refers to the mantle of light round the Knowing Self which, in the case of the accomplished Yogi, encircles his inner being day and night. This is the Divya-Deha or the divine body, inside the gross body of the flesh, in which one finds oneself ensheathed, when Kundalini irradiates and opens the new channel of perception in the brain. Clearly such a radical transformation of the inner being of a prospective Yogi is not easy to accomplish. I am quoting from the authoritative scriptural writings in India to show that the

metamorphosis wrought by Yoga, is not what is usually imagined, but something far more remarkable and extraordinary than is supposed.

The present day environment of haste and hurry, stress and tension, noise and bustle, is very far from the idyllic, natural surroundings in which Yoga should be practised. The ancient treatises, like the Gita and the Upanishads, belong to a period hundreds of years before the birth of Christ. It is, therefore, not wise to presume that the methods and disciplines in practice more than two thousand years ago would conform as well to the hilarious surroundings of our time. The practices and exercises can be amended to suit the existing milieu, but the cultivation of the basic virtues, the mastery of passion and the subduing of the baser instincts, has to be accomplished to allow the discipline to fructify. The position will be discussed more in detail in another work. Here it is sufficient to say that since the modern environment is not salubrious for Yoga, or accelerated evolution, it cannot be salubrious for the normal process of evolution also. This is the reason why reactionary forces are gathering strength day by day to end the existing order throughout the world.

The very fact that the human organism is designed for a rise to another dimension of consciousness of inexpressible glory and beatitude is sufficient to prove that the universe has been planned and designed in advance. This fact, in turn, provides irrefutable evidence for the intuitive idea that a stupendous, divine Intelligence is the architect and the author of this creation. It is, therefore, safe to infer that if the fact of the evolutionary dynamics of the brain is confirmed by science, through the study and research on Kundalini, the results achieved would prove a most efficacious cure for the current materialistic and agnostic trends, more so for the intelligent sections of mankind. This would be sufficient to bring about a salubrious change in ideas and the ways of life not only of the multitude, but also of the elite, for the reason that a confirmed belief in a divine Creator will bring in its wake the belief in divine justice also.

This then is the supreme task before all the lovers of this

lofty discipline: to divest Yoga of all superficial, spurious and superstitious vestments in which it is often clothed by those in the dark about its grandeur and sublimity. Yoga is the Master Science designed to provide confirmatory evidence in support of the basic principles of all faiths of mankind and the sublime experiences of the founder of every faith. When made universal, it can produce recurrent golden crops of prodigies and geniuses to mastermind every department of human activity in order to usher in an era of unbroken peace, happiness and prosperity for all mankind. This would, in turn, create the milieu in which the discipline can yield the most fruitful results in transforming the human mind until, in the course of millennia, the whole race is firmly established in the higher plane of Cosmic Consciousness.

Yoga is, therefore, a sublime undertaking which cannot be treated in a light vein, a lofty discipline which cannot be lowered to the station of a commercial commodity, for on it depends the peace; happiness and survival of the race. Yoga is the *summum bonum* of human life, the lofty goal planned for it by nature and the glorious prize for which evolution has continued to work, day in and day out, for millions of years to raise mortal man from the position of a frail creature to the stature of a god. There is a new horizon before mankind heralding the glorious Dawn of a New Age that shall devoutly preserve all the noble achievements of the past, but firmly stamp out those that tend to perpetuate the brute in man.

In order to conform to the ideals of Yoga, it is necessary that one should be able to distinguish the genuine experience from the delusionary, artfully suggested or false. The method is simple. One can be sure that one has achieved success in the colossal enterprise of Yoga, only if new worlds of consciousness open before the inner eye; if new ideals take form, new knowledge is revealed, the fear of death and the uncertainty about the Beyond is ended, greater compassion and love for fellow beings is born in the heart, sublime peace replaces the unrest of the intellect, lofty thoughts arise in the mind, a halo of glory surrounds the soul and inexpressible joy suffuses one's whole being.

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