

YOGA AND SCIENCE

**Yoga is the science of dissolution or
descending towards pure consciousness.
Not being conscious of some thing - But being conscious itself.
Yoga is the science of freeing self
from subject and object boundaries.
Yoga means a total science of man.
It is not simply religion.
It is the total science of man.
The total transcendence - from part - you
become whole.
Yoga is the science of transcending-anarchy-
the science
of making your consciousness whole.
Yoga is becoming a bridge
between
Science and Religion.
It is a common ground.
Yoga is the science of discovering your self
from subject and object boundaries.
The end and the beginning are the same.
Silence is the beginning and Silence
is the end.
Silence is the whole fabric of existence.
Sound is mind.
Silence is made of Sound and Science.**

**Yoga is a science of discovery
and every other science
is
a science or invention.**

When a child becomes a man and enters into a realm of consciousness, he finds himself drifting in an ocean of thoughts, shakti (power) and multitudes of microorganisms. He is baffled by the mayaic (illusory) facet of nature and the desire to unlock the mystery becomes the driving force of his life. The two obstacles which thwart his efforts are - lack of direction and the right medium. His journey from infancy to adulthood, was purely sponsored by his family and society. But the world of adulthood does not give him the support, so alone, he sets out to carve his own destiny.

'Destruction and 'Resurgence' the two contradictory phenomena which are figuratively speaking, like the two petals of a lotus arouse his intellectual curiosity, and he wants to go to the very root of the stem, even beyond it's marshy bottom.

'Bramhand', in totality 'Exists' in the 'Pinda' (micro). Man in his ignorance' desperately wants to discover it in the visible physical world. At the end of day, worn out by his long fruitless search, he finds himself on the extreme end of life's shore. When a man's energies are on the decline, the desire to fulfill the true aim of his birth suddenly surfaces. But 'time' refuses to compromise, and the late awakening only stabs him with the feelings of regret and repentance.

'Birth' and 'Death' represent the bitter truth of human life. 'Jeeva' can partake of the fruits of his sanskaras in due course. The bondage of life and death, is created by 'Karmas' however the yogis of high order who have mastered the 'five elements' are beyond the reach of death.

The human body, which is made out of five elements, is nurtured by the life giving light of the 'soul'. This light charges the cells of the human body with energy and helps the various organs to function. Through the medium of yoga, a human being can realize his spiritual potential which in turn, can enable him to survey the entire creation through the dissemination of micro spiritual rays. He can

even communicate with another human being through the medium of thought vibrations. Thought vibration also help in the character assessment of a total stranger.

The wealth of entire Bramhand exists within the human body. An aspirant of 'Yoga' and spiritualism after realizing this hidden wealth, can perform feats of impossible nature. Yogis residing in the Himalayas often communicate with each other through this medium, with remarkable effectiveness. I have often used this medium to establish contact with my Guru 'Baba Gorakhnathji and Hari Baba'. Many a times I have successfully communicated my messages from pindari to the residents of Khati village to send the supply of my today's needs.

One particular incident which I am going to narrate, offers a positive proof of the efficacy of thought vibration. The district magistrate of Almora was suppose to deliver an important judgement. Though I was almost hundred miles away from Almora. Yet I managed to influence the text of the judgment with the help of my powerful thought vibrations. Later on when I revealed to him the truth behind the text, he was totally dumb, founded. Subsequently he edited the text and prepared a new judgement.

The "thought vibrations" utilize the waves of light which are present in the space in sending these messages. These 'thought vibrations' are endowed with infinite potential, Scientists can achieve a lot provided they give due attention to the infinite capabilities of this paranormal phenomenon. Even an ordinary man can make use this unique faculty in the routine affairs of his life. Only the incumbent should know when to make use of this faculty and towards which 'direction'. Hence 'time' and 'direction' are important factors for the successful communication. The direction of the rays of the sun-whether it is northwards, southwards eastwards or westwards, should be located. The location of the person with whom the contact has to be established should be in harmony with the direction of the sun rays. In this way, thought vibration can be communicated. In the eastern and northern region of the 'Himalayas' the use of 'thought vibration' as a mode of communication is a common practise. Men who make use of this faculty are known as 'Devatavas' or demigods. These men lead a simple life devoid of any fan fare. A quiet posture of concentration, totally absorbed in 'sadhana' gives him the air of any extraordinary being. 'Weather broad casts' are the regular features of this 'sadhana'. Some times, messages to distant relatives living in far fetched places, are effectively conveyed. I have often come across men, who have used the 'thought vibrations' to cure chronic and stubborn diseases. Modern rationalists would, perhaps laugh scornfully at this statement, but my personal experience tells a different story. These men excel in the art of concentration of their thoughts, which produce the desired results. Therefore, the authenticity of this psychic phenomenon can not be dubbed as 'farce'.

The 'life giving' light of the 'sun' helps in the creation of cells which run the machinery of the physical world. Similarly, the light of the soul gives energy continuously to the innerself so that it may remain active and awake. This light of a wondrous nature, maintains the cycle of life. Sometimes, the innerlight projects confused patterns and creates a state of dilemma and forces man, to wonder at its source. He is unable to pin point the source-whether it is in the heart, mind or, the 'navel' buttons.

The importance of the left side of the heart has always been stressed by the medical scientists. But, I have many a times experienced that the right side of the heart is of a greater importance-It's contribution towards spiritual achievements is of a rare nature. Infact, the source of the nerves which energizes the brain, lies in the left and right side of the medulla or the Sushamma spinal cord.

The cessation of the left heart beats does not necessarily mean that the man should be declared dead. Moreover the eye of the so called deceased confirmed my suspicion. This is my personal experience, and if this theory is treated with seriousness, mankind's welfare cannot be ruled out.

You must have observed that the rays of light coming from a window or a 'hole' always fall vertically on the ground. But the same rays look twisted when they fall on a vessel. This change occurs due to the effect of hot and cold winds. With the help of such simple observation the presence of any metal hidden in the folds of earth can be located. Like wise, the light of the soul can also be monitored by 'yogi' and the multifold laws of internal as well as external universe can be viewed.

The soul is 'light'. Since light mingles with light, it's source can only be 'light'. 'Light' is the life giving and life sustaining energy. Light is micro as well as macro (Virat). The soul is a part of the great light (Maha prakash) which has the characteristic of two fold nature, 'micro' and 'macro'. It is eternal as well as void or 'Shunya'. But when this energy acquires the form of a soul, it identifies itself

with the three fold nature of 'Chitta' the form, colour and feeling. Thus, the 'jiva-atma' caught between the mayaic (illusory) knot of the mortal world and the sky (the two opposite states of chitta) becomes restive. In this particular state it exerts its influence on the physical frame, and through the sensory medium, becomes the Bhogi (the enjoyer) as well as the Bhogta (sufferer). The mind keeps a watchful eye on the diverse activities of the 'Jiva-atma'. The soul is the progenitor of 'Sanskaras' and 'Prarabdh' (fate). It makes the 'Karmas' responsible for causing the cycle of life and death. The illuminated soul unravels the power of the occult centres, namely chakras, Mandals 'Suskamma nerve Pinda, Bramhand and finally, the knowledge of all lokas.

The 'thought vibration' generated by the inner light, unite with the cosmic light, which helps them to travel anywhere and everywhere Thus this cosmic fusion enables a man to travel from one place to another without physically moving from his seat. He can also communicate with another person. With the help of this unique process. The energy which is continually active in the space is also active within the human body All the elements of the space, and its creative fusions can be found in the human body. Therefore man's each and every discovery is connected with space. Whenever man's tries to deviate from the natural order, he suffers the consequences. Natural discipline never spares the deviant.

'Yogi' propounds a disciplined way of life, human body there by learns to function accordingly. It teaches the mind to move towards the goal of life. The teachings follow the natural discipline which help the aspirant to lead a healthy and a successful life 'yoga' can be looked upon as an experinent. In 'yoga', thought. Feeling and syllable, have an important place. 'Thought stands for motion or speed, feeling stand for creation and pronunciation of a syllable signify expression. All 'three' are instrumental in recognizing the natural discipline of the body which is in harmony with nature's order. This unique harmony with the cosmic order enable the yogi to cognize the varied activities of the space. Thus, armed with the knowledge of the mysterious activities of the 'space', the yogi enraptured by the divine 'bliss', can move freely on earth, as well as in the space. He dwells in the celestial inner realm, and enjoys its supreme bliss. In this context he can be termed as a 'bhogi' (the enjoyerr) and the Bhogta (the enjoyed). This stage of supreme bliss or 'Param-Anand' he obtains by invoking the 'Kundalini' (the serpent power) which is dormant within his body. The spiritual awakening, in a man denotes the awakening of his 'Kundalini'. This spiritual energy leads the yogi upwards and releases him from the bondage of mortality. There after, the 'yogi becomes well versed in the creative potential of 'Panch Bhoot' or five element and can unravel the mysterious movements of Nature, But this 'yogic kriya' or act should be performed in an extremely careful manner. A slightest flaw in this act can lead to a dangerous state. The danger is present in the rays of the light which become inflamed if there is even a miniscule error in the 'yogic' act. With the result the affected organ either gets burnt or stops functioning. And the aspirant becomes almost insane.

Normally, the 'even' diffusion of natural light is not harmful. Similarly, the emission of inner light is extremely beneficial for the human body. This inner energy keeps the body animated and prevents its from decay and destruction. Even the physical eyes, cannot lure the inner eyes to fall in the trap of wordly temptations. This 'inner energy' cannot be swayed by outward forces. The diffusion of X-rays is neither too helpful nor too dangerous on the human body. It only makes the human being restless.

But, the radioactive rays, on the contrary, are extremely dangerous to all forms of living entities. These rays destroy the cells of the body and make it white. While practising yoga, the aspirant treats his body as a laboratory. Therefore, he should proceed with atmost caution. It has been observed that, if there is a little carelessness in the yogic act the 'Aapana' air while moving upwards gets disturbed, and in this process, radio active rays are generated. A slight leakage from the 'Sushamna nerve' can cause immeasurable damage to the human body. The upwards journey, and concentration, can make a man sharply aware of the movement of 'Aapana' and 'Prana'. A man can experience hot and cold sensations at the 'Navel' point if he willingly forces 'Aapana' air to travel upwards, If the hot sensation has the upper hand, and it remains for a longer time, it turns into a green light of an inflammable 'nature' This green light is highly volatile and if the yogi can gradually monitor it upwards and blend it with 'Prana', he can achieve the supreme spiritual bliss. There after, his life becomes saturated with the heavenly nectar.

Just as a student of science uses different apparatus to carry out variety of experiments in order to achieve the right result, like wise, the student of spiritual science needs to have an in depth

knowledge of micro nerves, arteries, the five 'Pranas' (life forces), the chakras and finally the subtle way of using them in various plus (+) and (-) minus combination without this knowledge he can not experiment on this body, (which is the laboratory). Yoga is a science, and the human body is like a book. The theme of the book is the 'soul'. And the 'sutras' which can unlock the potential of the human body are present in this book. An extensive study of the 'sutras' can enable a man to understand the intricacies of his body.

These 'Sutras' or formulas prove the amazing potential of the human body. The knowledge of the astral science or 'Sukhma' can be obtained with the help of these 'Sutras'. When the student of spiritual science wants to detach himself from his body he has to go through the stages of addition (+) and subtraction (-) During this transition he puts his 'senses' to sleep and his intellect Prana ego, and chitta budhi, all are transformed in the astral form. He, thus finds himself in a new astral mould. In conclusion we can say that man is not exclusively dependent on the human body to exercise his faculties, he can at his free will don a different attire. His 'Physical frame' is one of his attires. 'Man' always says that I have assumed this bodily frame to enjoy my 'Karmas' and fulfill my needs. 'I am' the master of this body, and the function of its different parts depend on the dictates of my mind. I have to monitor the movement of my body with my mind. Though I am not enslaved to my body, yet due to ignorance 'I' am considered as the slave of the body. I reside in 'Buddhi' intellect, and display my ego. I dwell in my 'Chitta'. All these characteristics reflect me. And 'yoga' is the only unique tool which can separate the 'I' from the body in different permutations and combinations.

The following example can explain my statement in a simpler manner an unexpected bout of depression, sometimes makes a man feel listless. And the remedy of this malaise lies in the 'Yoga'. 'Yoga' helps in restoring the high spirits by detaching the mind from the gross world and re-attaching it to the 'Buddhi' (intellect). There after, "Buddhi" or the intellect analyses the cause of the depression, establishes its contact with the inner world and restores the high spirits. Similarly Buddhi cannot take any decision independently. It has to travel through various stages in order to reach to a final decision. First it moves through the 'mandals' of 'ego' and attaches itself to 'chitta' secondly it absorbs the messages which generate from the inner self. And lastly it communicates these 'messages' to the 'mind'.

Algebraic equations, as we have seen, help the student of Mathematics in solving difficult mathematical problems. Like wise, a yogi also has 'yoga' 'sutras' which help him in probing the mystery of the inner self First the 'yogi' conquers the body with the yogic 'Sutras', and then he gradually starts tapping the divine potential which is lying dormant 'within' him. An intense and patient research of his self, finally bears fruit in the form of the discovery of 'I'. This realization of 'I' helps in the cognition of 'Bramha' and 'Shristi' (creation). The revelation of 'cosmos' and how it was created by the supreme intelligence, becomes clear to him. It no longer remains a matter of nebulous fantasy, but a well balanced equation which is based on the 'tantra' nerves.

Any 'sadhak' or 'yogi' can divide the human body as per the following algebraical formula -
(ab) X c = a x (bc) or B X (ac). With the help of addition and subtractions he can increase or reduce the size of his body. He should assume A,B,C as physical, astral and causal bodies. In the second step, he should again assume 'M' and 'N' as astral faculties and faculties of the intellect. All the astral fundamental elements of the human body like the "chakras", and "Koshas" should be represented by 'P' and 'Q'. And all the senses should come within the physical bracket. The 'causal' body can remain with all the organs and 'I' should become free. If you solve this equation you will discover that 'I' becomes isolated and becomes one with the 'supreme intelligence'. But when it unites with all, it starts functioning within the body. The multiplication will indicate towards 'Bramhvatva' and when divided, it will start moving on its own. Through the various combination of the given algebraic equation the human body can either be reduced to the smallest astral existence or its size can be increased- example - $a^3 + b^3 + c^3 - 3abc = (a+b+c) (a^2 + b^2 + c^2) - ab - ac - bc$. This will reveal one startling fact that astral body with all organs disguised in 'Koshas' or brackets is present within the 'Koshas' of the gross or physical body. In the similar way causal is also present with all its 'astral' 'Mahabhoots' in the guise of the 'Mandals'. And finally emerges the 'Atma' or soul which can be perceived in the 'g' or 'am' and is the master of all.

The gross body can reach the 'inner self' through the 'sukhma' openings. After reaching the 'inward', it unites with the 'sukhma' or subtle body. This condition is composed of the three mathematical states namely, - addition, subtraction and division. The 'Apana' can be wilfully pushed

upwards till it establishes a link with the 'prana'. It can also be multiplied. The moment the in built 'sukshma' Mahabhoots, koshas, the and nerves come in contact with 'Aapana blended with Prana', a hectic activity is generated. Therefore, the yoga opens the doors of 'Sushmna' before raising the 'Aapana' Vayu upwards. As a result, the activity obtains a better astral characteristic. Further, it detaches itself from other 'nerves' and the physical body. After severing the connection with the gross form, it unites, with the 'Suksmna' Mahabhoots and mental faculties. Before uniting with 'Chitta' and 'Ego' it forces its way through the 'Chakras' and 'Koshas', surrenders to 'mind' and 'Buddhi', casts aside the veil of nature Aakash (sky), and lastly 'Panch Prana', Due to the union of 'Suksmna' and 'Causal' it becomes free, hence onwards, all its further movements are borne from his 'will'. At this stage, the 'causal' and 'astral' can detach and become independent. In the independent state, either of them can create its own movements. And If the 'Yogi' want to become only the 'Atma Prakash' or (inner light) it can do so by eliminating the 'casual' or (Karana). This 'self illumination' is immortal it is 'Advaitva'.

A yogi can obtain the status of 'Suksmna' and Virat by adding the 'Prana' "Vayu' to the 'Aapana", and isolating the combination from the flow of 'Ira' and 'Pingla nerves'. This speed is, later on, released in the 'Suskshma' column. It passes through the chamber of medulla, the motionless chakras and the knots. Next, it begins to move upwards the 'Bramha Kapil' - the forehead the 'innerself' there by becomes aware, and starts functioning. When the soul severs its ties with the 'four states' the 'I' becomes totally immersed in the 'self'. Thus, the yogi becomes 'Micro' and 'Macro', In this culminating yogic state, there is neither motion nor rest. The yogi there after, breaks the bondage of the body and realizes the ('Ishwaratava' - 'the divine knowledge).

The outer organs of a man's body serve as the first apparatus in the spiritual unravelling. All the sense oragans react to the various acts of nature. The reflection of this fusion is then transmitted to the space. It's second result is directed 'inward' which is then analysed and synthesized by mind. The 'mind' transmits the messages of the 'inner world' to the outer world. Hence the 'tendencies' of a human being are born, Unless the flow of the inner and 'outer' thought waves is checked, the innate tendencies remain unchanged once the flow of thought is arrested, the fusion of 'Prana' and 'Aapana' helps in breaking the connection with the 'panchbhoot'.

The tendencies present in sushamna are predominantly 'pure' or 'satwick'. These 'pure' tendencies throw a cool and soothing light on the 'brain', and detach the 'yogi' from the physical world. The 'yogi', there after immerses himself in his 'inner self'. And here in lies the culmination of 'Yoga'.

The electric waves which are released from navel centre of the 'Sadhaka', sweep upwards towards his 'temple'. All the external openings are closed by the 'yogi' before hand. This precautionary act is necessary to save the 'sukshma nerves' from the on slaught of the electric flux. These currents are forced by the 'Dhaulti kriya' (breathing) towards the opposite direction till they mingle with the 'Prana' - At this point - 'Vyan' "Udan' and 'Saman' began to give their co-operation. The flow of this current can be arrested at different stages with the help of the 'Bandhas' and the information of the related organs can be gathered. The chief centre of the nerves which is located in the shoulders, is activated by the sudden upsurge of the 'Aapan Vayu'. This centre of energies, in turn guides the gush of the flowing Aapan current to the inert opening to awaken all the nerves, Kendras and Mandals of the internal world. As a result, The entire body begins to shiver. The 'Sadhaka' Can then arrest this current, with the Maha-Bandha and monitor it's movement as per his will. He can, there after stop its movement at three different stages in order to investigate the inert astral organs which are within the human body.

Finally, with the burst of the powerful light, it detaches itself from the 'Panch Bhoot' and begins to move independently in the astral 'form' In this independent state it can move or stay still. Micro organism and 'Shakti', Help in all its movements. The state frees the 'yogi' from the clutches of 'life' and 'death'. The function of all the organs of the body except the heart comes to a stand still. The 'Gyanendries' (the sense faculties) Sustain the beat or the pulsation of the astral body. This 'pulsation' contains the power of the 'astral' body. In this context, we can undertake the anatomy of the human brain. The exterior of human brain can be compared to the seed of a walnut. Out of the many lines which are engraved on this, three are of paramount importance - The opening of the brain, if pushed aside, reveals a lump of flesh which looks like the upperr portion of human thumb. But this is slightly roundish in shape. It continously emits whitish golden rays inside the human body. Outside this Pinda, the source of thousands of nerves known as the 'Nari Tantra', can be seen. The 'external', and 'internal', activities of Pinda, Bramhand are monitoied by the 'Nari tantra' . In the centre of the pinda trio-coloured ten stars, which have the whitish hue in excess, shine brilliantly. The link between the

'external' and the 'internal' world is maintained by these prominently coloured stars. They also represent the ten 'senses', or the 'Indriyans', A little higher, on the left section of the 'Pinda' a bright 'star' can be seen. This 'bright star' represents the human mind under the influence of the 'Chitta' it sends messages to the humans in the forms of different tendencies and establish the code of worldly behaviour. A little farther from this 'star' is another 'star' which shines like 'north star'. This star is 'Buddhi' and contains all the knowledge of the world. All the micro cells, connected with the heart, emerge from this point.

The astral body is latent in the 'Koshas' (compartments) of 'Prana', 'Mind' and 'Science'. A 'yogi' or a 'Sadhak' can move, in and out of the 'gross body', through the medium of the astral body. The fusion of the three principal nerves-Ira, Pingla, and'sushmna' is present at the centre of the temple of a yogi in the form of a glorious divine light. This light enables the 'yogi' to see the living entities of the astral world. He can survey the entire 'Bramhand' with the help of this 'divine insight'. In modern terminology we can say that this 'divine sight' plays the role of an antenna between the astral body and 'Aakash'. But, when the 'yogi' emerges in the astral form, he does not require the assistance of the 'divine light'.

The 'Sukshmna' body comes to life only when it receives the light from the 'Jiva atma'. Moreover, through the medium of waves of the light, the astral body transmits the internal and external messages. The 'sukshmna' body can travel without any hindrance to the different 'Lokas'. It can also contract its organs at will, and reappear in a bigger shape wherever it feels like. The most incredible trait of the astral form is this that it can assume multi forms at a time. I have often assumed various forms in Pithoragarh, Bageshwar, Almora, and amazed the people by appearing at different places, simultaneously. Till date, the people of these towns remember this incredulous incident..

One of the miraculous feats of a yogi is, the creation of human form by his will force'. In the astral state, the 'Manishi' can make use of his 'thought force' and achieve the desired result. My relationship with 'Devaraha Baba' began with the exchange of the 'thought vibrations' and till today, it is confined to this extra-ordinary mode of communication. We have never met, but we know each other very well. The use of thought force' as a mode of communication is a common practise among 'seers and sages'.

A 'Maha yogi' who has acquired the knowledge of 'Panch Bhoot' is known as a 'Tatava darshi', And, with the 'astral elements' a 'atavadarshi', can both create and dissolve a human form at will. In the astral state a yogi can also unravel the mystery of the various galaxies of the space. He is fully animate in the astral state, and can freely utilize the power of his 'thought vibrations'. He can also make use of this potent medium in communicating with 'wandering souls'and influence them to take re-birth. The 'womb' and the place of birth can also be 'dictated' through this medium.

I have successfully commanded many souls to appear once again in the human incarnations. The birth of a son in Mohan Singh Sonis house in 'Rudrapur', Munni Shah's son in 'Pithoragarh' are two instances which confirm the power of my 'thought vibrations'. Since, men and woman are caught in the vice of passion and physical gratification, many pure souls do not find the suitable 'combs', and thus are deprived of the chance of rebirth. 'Kam Beli or the sexual urge with in human beings, is designed primarily for procreation. But, man has deliberately ignored its true function and has used it mostly for sexual satisfaction. If a couple wants to have a child of exalted character the following rules should be observed - a disciplined way of life, Patience, and the auspicious time. Therefore, my earnest appeal to all the mothers of this world is this, that they should give the opportunity of rebirth to the great souls who are keen to come back to this world and save it from decay and degeneration.