

SANKALPIT YOGA

IN the struggle to reach the highest pinnacle of 'Karma' 'man' adopts varied tendencies. He is continuously engaged in the attempts to achieve his target. Without assessing his potential he undertakes different experiments to realize his goal. Since he is unable to understand his true potential, he always ends up creating more confusion for himself.

Man's intellect has been active since his emergence. As time went by, the evolution of mind took place. And with the evolution the awareness of situations of simple, and complex nature, came up. Man seems to be forever in the clutches of some problem or the other.

When 'man' was first born on this earth, he was satisfied with his lot. But the activity of the brain, gave birth to multitudes of problems. Imagination opened a world of endless possibilities. His attention shifted from his basic needs to the 'world' and its allied problems. Problems of family and sense of duty dawned on him. Along with the social and national issues, the issues of the world began to catch his attention. These problems gave him a lot of stress. The tension rose to the snapping point, and the exhausted man wanted to run away from the problems of human life, But he could not because hosts of problems acted as deterrent. Two tendencies were the natural out come of this situation- 'worldly' and 'spiritual'. Man chose the more powerful of the two. 'Worldliness' succeeded in tempting man, whereas 'spiritual phase' could not fully spread its empire. And even now, man chooses to be indifferent to his spirituality. He is leading a life where the subject of spiritualism does not figure. His progress in the material world is often hampered by his biggest enemy - 'Ego'. Ego is the root cause of - desires, anger, greed jealousy, enmity conceit etc. These polluted thoughts have deviated the 'thoughts' of man from his 'self' to less desirable directions. The 'speed' of his nature is thus obstructed. Due to this reason 'nature' of man is not able to unfold itself.

Science has contributed to the comforts of human life. But since scientific achievements are assuming a threatening look, man is at his 'wits' end. Science has weakened 'man' physically as well as mentally. At this stage, he seems to be inclining towards spiritualism, - and, the talks of our ancient Rishis.

During the olden days life was much simpler. The environment was free from pollution of every sort. In such an atmosphere, 'thought' itself was a form of power. 'Man' could perform any action, through the power of his 'Sankalp Shakti'. The wars of 'Mahabharat' and 'Ramayana' are the example of 'Sankalp Shakti'. The war between 'gods' and 'demons' hinged upon 'Sankalp Shakti'. It was a 'Sankalp' (resolution) of thoughts. But today, thoughts are being translated into tangible forms. The mass production of weapons is a cause of anguished concern. Today man is exposed to the dangers of war not only physically but also, mentally.

In the 'Puranas' there is a reference to the seven Rishis-Kashyap, Atri, Bhardwaj, Vishwamitra, Gautam, Yamdaagni, and Vashisht. Other Rishis like Marichi, Agira etc also figure in the ancient Puranas. The historical authenticity of these issues may be debatable, but they definitely are 'symbols'. Through the medium of yoga one can see these Rishis. The 'seven stars' are known as the 'Lokas' of the seven Rishis. 'Dhurava Tara' (star) is the 'Loka' (habitation) of legendary 'Bhakta Druva'. Evidently, these stars bear the names of the Rishis. Marichi represents Bramhand and kashyap represents a niharika (star). The two ends of 'Kashyap' are known as 'Diti' and 'Aditi'. The demons were born from 'Diti'. And the 'Gods' came from 'Aditi'. The tales from Puranas are the literary interpretation of the formation of 'Bramhand' 'Bramha' is the 'Maha Charan' (the ultimate great stage) of this formation. 'Daksha' is one of the 'Charana' (stage). And 'shristi' originated in the 'Daksha' Charan. 'Diti' and 'Aditi' are located in opposite directions. Therefore in the 'Puranic tales we come across abundant allusions of war between 'Devas' and 'Danavas'.

In the modern world, in the name of progress, there have been ruthless onslaughts on 'Nature'. And day by day, the distance between 'man' and 'Nature' is increasing. The change in the seasons, hurricanes, earthquakes, landslides floods, are the result of man's interference in the original layout of 'Nature'. Man, now wants to create habitation in the 'space'. 'Ravana' and Meghnath had concieved an entire township in the space. Bhima and Hidumba's son 'Ghatotkach' had also mastered the art of creating mayic townships.

Ahi-Ravan's palace was in the depths of ocean. The entire Mahabharat the, war between 'Ram' and 'Ravana', are full of space science. In the race of thoughts' the need to store weapons was not there. Weapons could be instantly created. They were produced as per the demands of the time. The 'earth' and the 'atmosphere' were not used as medium for future destructions.

All the modern scientific achievements like creation of a parallel artificial earth only indicate the prosperity of man. Man will one day succeed in constructing a house in the space. But he is oblivious of his tomorrow. "Nature is being ravaged with deliberation. How long can nature take these on slaughts? 'Man' is misusing his capabilities. For his own selfish interest he is destroying the right of others. When the wronged ones protest, the war like situation emerges.

Scientists are over looking the fact that all the elements of 'nature' are giving out signals of revolt. If 'nature' would cease to co-operate how would man ever fulfill his dreams?

'Human' nature is active in two forms - one is "motion" and the other is 'obstruction'. Presently, 'Man' is in motion and Nature is obstructing his motion. Both are active in their own ways. When ever 'nature' had displayed her obstructing mood in the form of vengeance, human history had registered unforgettable incidents.

The destructive face of science is posing a positive threat to the very existence of mankind. And now, man is in search of an alternative. He is perplexed whether he should opt for war or look for peace. It is unfortunate that we look for peace, only when we have lost everything.

Sometimes, it so happens, that an atheist becomes a theist, and a theist becomes an atheist. Similarly, a yogi and Bhogi also change their position. But both perform their 'Karmas' in thier own ways. Now science for the good of mankind wants to explore our ancient knowledge, Religion can show the path which leads to peace. So a lot of emphasis is being laid on the importance of religion.

Man has started turning the dusty pages of our ancient civilization and culture. In search of peace he is probing all the deeper recesses of religion. Modern science wants to join hands with 'Yogi'. Armed with the knowledge of science 'man' for his own happiness, wants to be inspired towards asceticism.

The different 'forms' of 'yoga' have obviously confused man. Every person is keen about 'yoga'. But 'yoga' has become a problem and despite the interest an ordinary man cannot understand its intricacies. Often, men who claim to be yogis, dazzle the simple learner with their miracles. Sometimes hypocrisy in the garb of yoga is befooling the public.

'Yoga' has given freedom to 'thoughts'. Matured, restless, athiest and thiest, all can benifit from 'yoga' still yoga has not been able to change the thinking pattern of the world. 'Yoga' has given hope to the pessimistic mood of the world. But yoga is shrouded in mystery, and therefore has become a challenge to science.

It is difficult for the rational modern man to accept yoga unquestioningly 'Science' is man's discovery and 'yoga' is nature's forte. If man cannot unveil the mystery of 'yoga' then even science cannot do it. There is definitely, logic in this statement.

'Yoga' and 'Science ' are on two different platforms. They can be likened to the two opposite banks of a river which can never meet. Only the rising floods can join the two. Man is like the flowing waters between the two banks, science wants to move with 'man' where as yoga moves with 'nature'.

In trying to solve the mysteries of 'yoga' science, is getting entangled in its own confusion. Despite the confusion man is determined to form a bridge between the two. 'Yoga' is the advanced form of science. Yoga has always considered science as its compatriot but science has been unable to compromise with this.

'Yoga' dwells on metaphysical plane. Science considers inhaling and exhaling of breath as 'life'. Vayu or air, according to 'yoga' is only an associate of the body. Science is baffled by the mystery of 'life' and death. Yoga looks upon 'life' and death' as a transition and wants to unveil the mystery. Science calls creation as an accidented happening but yoga thinks that 'shristi' or creation is

nature's arrangements and the gift of a Maha Purush. 'Truth' and 'possibilities' are the two contradictory schools of thoughts.

Yoga is a science of its own kind. The first stage of truth comes up in this science. Yoga begins from the point, where physical science gives up. Yoga's sight is limitless. Science only accepts the present proven experience. Yoga can unhesitatingly talk about a glimpse of nature. It can join the past, present and future. Sanskara. Prarabdh (fate), sanchay (collection) and 'Bhoga' can be invoked by 'Karmas' and suffered or enjoyed accordingly.

'A scientist' is a man and 'a yogi' is also a man. Though they belong to the same species yet they are so different. Their ways of thinking are radically different. But the fusion of their thoughts can create something new.

Vibrations are always present in the space. It is the job of 'yoga' and 'science' to catch these vibrations. And with the help of certain formulas, the vibrations can be deciphered. Science can decode the vibrations with words. But one should not forget that 'word' is born from an idea, which gives it, its 'motion' also. In science too motion is an energy. The achievements of science have originated, from human brain. The internal vibrations are, the thoughts. and the external are present in the form of 'energy'. Science has taken the charge of external vibrations whereas, yoga has taken the charge of internal vibrations. There is a churning going in the external ocean of thought vibrations. But the internal is experiencing unification. The flux of thoughts is present in both. External thought's vibrations are materializing, whereas the internal thought vibrations are exploring the sukshma (the micro, the astral). The external has become the symbol of destruction, but 'peace' is the message of the internal. Both have the potential for 'construction' and 'destruction'. The former one is the science of man, and the latter, is the science of soul. the plethora of physical attainments is the gift of science. Yoga has given us the spiritual 'wealth'.

Till, date, 'science' and 'yoga' have not been able to form an equation, because, they want to maintain their individual excellence and sovereignty 'Science' wants to investigate yoga from its own set parameters. But 'Yoga' thinks 'science' is still immature and therefore at this stage cannot comprehend its intricacies.

'Yoga' sees with internal eyes. The external eyes are only meant to see the external things, and its use is only confined to the 'Indriyas or senses'. Some micro-organisms and elements of the physical world are so small that science can only see them through microscope 'Yoga' deals with 'Sukshma', Which cannot be seen even by a micro-scope. Yoga travels from the physical to sukshma and thereafter moves into 'causal' (Karan) state. The 'causal form' has an existence, but is invisible to human eyes.

When a man's heart beat and brain's activity ceases, medically he is declared dead. But as per yogic science, the person is not dead because the man who is housed within the man's body is not dead. The scope of science only covers the circulation of breath, blood, and body's heat. Yoga's scope is broader, because despite the cessation of these physical activities it can still keep the human body alive. And it can also restart all the functions.

Yoga's medium is 'sukshma' and 'brain', is its laboratory. The external body and the inner world, play the role of apparatus, Sankalp is 'Bhav' or the idea, concentrated through 'sankalp' is the 'sutra',. 'Shabda' or word is a medium through which an idea is expressed. It unites the internal and external thoughts.

As per science, oxygen is necessary for the survival of all living entities. But 'yoga' can maintain 'life' even without oxygen. Yoga can help 'man' to survive in any condition. And because of this knowledge a yogi can travel to any planet without any difficulty.

Medical science wants to investigate the yogic feats. Many medical doctors, scientists and heart specialist approached me to take my permission to study the human body when immersed in samadhi. They wanted to carry out observations on my physical state during samadhi. Many a times I gave them the opportunity to conduct their observations. My ECG, AEEC, blood pressure, heart beat, EEG were observed by a team of heart specialists. As long as these symptoms were alive, they were happy. But the minute these signals disappeared, they declared me dead. This is what happens to man

when he dies. Medical science gives up at this stage. But spiritual science begins to function from this point, of hopelessness. Medical science does not have apparatus which can see beyond this stage. I always reactivated my lifeless body and stunned the medical observers.

Therefore, I wish to advise the scientists that if they want to understand 'yoga' they should mould themselves accordingly. However, the scientists should find out the element, which remains alive even after death and causes the decomposition of the body. Yogi knows about the secret element which the body receives but does not distribute. If 'Jiva' would have distributed that element evenly to all the organs of the body, the body would not have decomposed and a yogi is aware of this activity. I had told the doctors to analyse the yellow substance of the bone, the nerves of the spinal chord and its concentrated yellow substance.

A 'yogi' works strenuously to find an entry into spinal cord. An entry into sushmna can only give credibility to "yoga sadhana". A 'Yogi' can not obtain mastery over 'yoga' unless he enters into sushmna, and penetrates the astral elements.

Now, scientists have to find out what is in the spinal cord. Unless science does some serious research on this subject it can not unlock this mystery. After death this 'substance' travels in the air and finds its position in the space. A yogi is conversant with all the experiences, because he continuously explores his inner self by blocking the activities of the external self. 'Science' has penetrated the human body through mechanical devices, but has been unable to give information about the inner eyes. Only a 'yogi' knows, this, and sees through the inner eyes. His thorough knowledge of inner self enables him to do so.