

JHU-EC – Maze – Chapter 4 – Hinduism

The Hindu mind can be credited with giving the world a dual gift of philosophy and methodology. These outstanding twins are respectively named Samkhya and Yoga. It would be quite pretentious to attempt an exhaustive discussion of either one of these systems of thought. While borrowing on the excellent work by many scholars in these fields,

a cursory survey of the main ideas will be outlined, with particular attention paid to elements inherently common to other religious points of view. In addition, the relationships will be identified as consistent with the geometrical archetype of the Lesser Maze.

According to Mishra, Samkhya means "mathematical knowledge which is without exception and infallible. "Sam" means complete, exact, and positive; "khya" means knowledge."

The Samkhya system of philosophy has elements which can be found in the Vedas and Upanishads, in the Mahābhārata, Gita, and Puranas, in the Buddhistic period, and again in the sixteenth century period of Vijnana-Bhiksu. During these various periods, Samkhya varies from theistic to atheistic and dualistic to monistic.

The realism of the Sankhya system admits of two ultimate realities, Purusa and Prakriti. The dichotomy is one of consciousness, where Purusa is the ultimate repository of consciousness and Prakriti of all things unconscious and inanimate. Purusa is infinite, pure, conscious noumenon. It is eternally unchanging and all-pervading, and is identified with the

Atman or Self. From another viewpoint, Purusa is subjective and considered as the Seer or

Knower. Thus, all must be for the sake of Purusa because it is the only sentient element.

Prakriti is the uncaused cause from which unfolds all manifestation. As the constantly changing scenario evolves, prakriti remains as the fundamental existence, beyond the world of relativity. As for Purusa, Samkhya declares Prakriti to be "unlimited, unconditioned, and all-pervading"⁴ As the ultimate cause of the empirical universe, Prakriti is eternal and undifferentiated. "Prakriti is called All-Container, Prakhana, because the universe is confined within it. It is called Brahma because it grows in the form of the universe. It is called Maya because it measures and limits everything."⁴

According to the dualistic Samkhya system there exist 25 elements:⁴

prakriti	1 cause only
prakriti-vikriti	7 cause and effect
vikriti	16 effect only
Purusa	1 neither cause nor effect
Total	25

7 prakriti-vikriti: mahat, ahamkara, and five tanmatras

16 vikriti : five organs of perception, five organs of action

Five gross elements and one manah.

In passing, it should be noted that 25 is five squared (5^2) and furthermore is the sum of four squared and three squared, where the bases add to seven.

This dualistic system is quite apparent in the Lesser Maze in the form of the infinitely repeating icosahedron and dodecahedron. Purusa is symbolized by the icosahedron and Prakriti by the dodecahedron. Preference cannot be given to either form because they each produce the other. That in which they have their being is the nearest approximation to a One, but as long as consciousness and form are considered there is a minimum of two, Prakriti and Purusa.

Prakriti has three "constituents, powers, or qualities"¹¹ called sattva, rajas, and tamas.

These gunas are the rope of cosmic forces which bind all things under perfect control. All things in the world are composed of the three gunas with their relative preponderance accounting for the variety. The three constituents of Prakriti, symbolized by the dodecahedron, are faces, vertices (points), and lines (edges).

The faces of the geometrical figures symbolize sattva, which means, accordingly, "the ideal state of being; goodness, perfection, crystal purity, immaculate clarity, and utter quiet."¹¹ This guna is said to facilitate in-lightenment. It is conscious energy which makes external objects intelligible to mind, thus enabling mind to acquire knowledge, it features manifestation.

The points of the geometrical figures symbolize rajas, which means, "impurity" or "dust" and "dims the outlook on all things...produces both intellectual and moral darkness."¹¹ It is evident as the motivating force for the struggle for existence, and is what "inspires our desires, likes and dislikes, competition, and will for the enjoyment of the world." In a physical sense, rajas is the source of all motion and change and is behind all forms of energy.

Tamas is symbolized by the lines interconnecting the points, and means "darkness, or blindness". It is the "basis of all lack of feeling, dullness, ruthlessness, insensibility, and inertia. It causes mental gloom, ignorance, error, and illusion." "Tamas is the power that holds the frame of the universe together...counterbalancing the danger of self-explosion that perpetually attends the restless dynamism of the principle of rajas."¹¹

When the three gunas are in equilibrium the result is non-manifestation. This state of equilibrium is called Prakriti and is beyond relative existence. "it is indeterminate, infinite, and undifferentiated homogeneity".⁴ This equilibrium is best symbolized by the pentagonal faces of the dodecahedron. "This state is beyond being and non-being."⁴ Being is symbolized by the cube with its square faces and non-being by the icosahedron with its triangular faces. This description of Prakriti is very close to that of the Buddhist Middle Way. The perspective in viewing Prakriti (dodecahedron) determines the preponderance of the three gunas viewed (faces, points, or lines). The goal toward which the Yoga strives is the reduction of tamas and rajas and the increase of sattvas, thus enabling the aspirant to "see" more clearly in an unobstructed way.

The cause of evolution of the universe is the association of Purusa with Prakriti. The transcendental and immaterial Purusa and the insentient, unconscious Prakriti are

not alone sufficient, but require an association of influence in which Prakriti is guided by Purusa. This association of Purusa and Prakriti disturbs the original equilibrium of Prakriti in which the three cosmic forces (gunas) were held equally. When this equilibrium is once disturbed, there arises an aggregation in which sattva, rajas, and tamas are unequal. "4

This "association" and resultant "aggregation" are clearly symbolized by the penetration of the icosahedron into the dodecahedron to produce the octahedron, tetrahedra, and cube. Evolution (creation-manifestation) and involution (destruction-dissolution) depend on the interplay of the gunas. "The form of a thing which is manifested is sattva, the force which brings manifestation is rajas, and the inertia which keeps all components of matter together in a mass is tamas."4

There are two basic instincts described in Sankhya, the life and death instincts. The life instinct develops as the Self is more perfectly reflected and realized. Persons progressing toward this take on more of the attributes of the spiritual. The death instinct increases as persons progressively develop their material nature. The former leads to the clearing away of obstructions to the light of Purusa while the latter further ensnares and binds the person in fear and death.

The principle of pure consciousness is without form or motion. It is non-material and is not to be confused with the senses or mind. It is the Light by which the materials viewed. It is the real nature of Purusa and can be only experienced and not described.

Through the mechanism of perception, the reflection of Purusa constitutes jivatman. It is only a reflection and as such the Purusa stays beyond the chittam mechanism as the sun stays beyond the mirror. The jivatman appears as the empirical self because the chittam discriminates self and not-self. Thus the Purusa which is conditioned by association (reflection) with chittam, becomes the jiva or individual. The basis of the individual self is buddhi.

Buddhi is the first product of evolution of Prakriti and as such is called mahat and represents cosmic law or intelligence. "Purusa is vividly reflected in buddhi, mahat, although it is also omnipresent and all-penetrating. "4 This statement exactly describes the octahedron. It is the first figure within the dodecahedron to be evolved and it exactly contains the inner icosahedron (Purusa) reflected from the outer icosahedron which is "also omnipresent and all-penetrating."

Buddhi is composed of the three gunas, but by means of Yoga, the tamasic darkness and rajasic agitation are removed. Thus the waters remain clear and calm to become a steady mirror which reveals the purusa " in its serene unconcern, aloof from the busy, rippling sphere of prakriti. 11 In other descriptions the buddhi is the seed of manifestation for the universe. These waters surging up from these seed-center of the universal navel bring destruction if allowed to run uncontrolled. If cleared and calmed, the same water allows the vision of the light of Purusa.

Ego-consciousness, ahamkara, is the second evolute of Supreme Nature, Prakriti. It is symbolized by the two interlaced tetrahedra which were formed by the eight extending smaller tetrahedra from each of the eight faces of the octahedron. Ahamkara is said to arise directly out of mahat, the first evolute. It is the seat of the phenomenol " I " and is not to be confused with the real " I "which is Purusa. Whereas, buddhi

predominated in sattva (8 faces 12 lines, 6 pts), ahamkara predominates in rajas (points). On joining rajas and sattva the mind, five sensory organs, and five organs of action are produced. Here the mind is said to be dual possessing inherent capacities of perception and action. This is consistent with the Buddhist view of two sets of sixes, although the mind is set aside in a different way by the Hindu. Sensory organs sense objects with the help of manah, attention. The objects are then presented to buddhi and Purusa for final judgment so that we have knowledge of an object. A brief look at the relationships between the interlaced tetrahedra and the octahedron and inner icosahedron will bear out the consistency of the above interpretation and sequence of knowing external objects.

These three, buddhi, ahamkara, and manah are, called the "inner organ" or antahkarana.

The reaction of rajasic energy against tamas produces the five tanmatras. These are called the subtle states of elements and include ether (akāśa), gas (vayu), light (teja), liquid (apa), and solid (prithvi). These may be symbolized by the tamas (lines) appearing on the faces of the dodecahedron potential energy, subtler than atoms or atomic particles. All sensation depends on tanmatra potentials." All living and non-living beings are said to emit tanmatras.

Thought is considered to be analagous to the images found on the television screen. They represent the actual man but are themselves material as is the man they portray. The difference between the two is one of degree of subtlety and not of substance. These thoughts like films can be stored due to their materiality. But, they remain in darkness unless the light is shown on and through them, thus bringing them to life. This light of Purusa is necessary for the manifestation of knowledge, but it must be understood that what is seen is only mind-stuff or knowledge-stuff and not the true essence of Purusa. Thus what is Brahman or Purusa is still unknown.

The relationship between buddhi and Purusa point out the exquisite consistency of the model of the Lesser Maze. In quoting from Mishra, consider the relationships between

Icosahedron (Purusa), dodecahedron (prakriti), and octahedron (buddhi).

All the evolutes of prakriti are derived from buddhi, while buddhi is directly derived from the association of Purusa and prakriti. Buddhi is a derivation not of prakriti only but of both Purusa and prakriti.

Senses present their objects to manah; manah presents them to ahamkara; ahamkara presents them to buddhi which exhibits them to Purusa. Buddhi makes the final synthesis of sense objects and silently discriminates between the real and the unreal, the physical and the super-physical, the material and the spiritual. Thus ahamkara is the principle of reality while buddhi is the principle of ultimate reality. The former is the principle of conditionality while the latter is the principle of unconditionality.

Buddhi stands between Purusa and prakriti because it is directly derived from prakriti and it has direct reflection of the light of Purusa, which is adjacent to it. Buddhi assumes qualities and character of Purusa in the same way as a mirror in

which the sun is reflected assumes qualities and the character of the sun. Being a product of prakriti, it is unconscious principle but having reflection of Purusa it appears to be intelligent. Purusa does not transfer its characteristic of consciousness to buddhi but because of transparency of buddhi in its sattva part, Purusa reflected in it mistakes the sense of selfhood and agency of buddhi as belonging to itself...It is only the reflection of Purusa in buddhi which makes buddhi conscious...Reflection of impurities of buddhi in Purusa is called bondage. Release and liberation are removal of this reflection and the distribution of buddhi into prakriti. ⁴

It is the false identification of Purusa with buddhi which is often termed ignorance. Buddhi can assume forms of external objects and these modifications of mind-stuff are called vrittis. The light of Purusa is reflected upon these modifications and this mutual reflection produces images such that "I am." or "I exist". But the "I" here is the empirical "I" and not the transcendental "I" of Purusa which includes the subject and the object. As can be seen, that which is called knowledge is often only partial because it is based on the empirical "I".

The goal of samadhi can be understood as the gradual release from the material grip of the sphere of prakriti, and a return in dissolution to the all-luminous Purusa. As the waters are calmed and the tamasic-rajasic interference is diminished, the Light of Purusa can reveal the true identity to be transcendent and unattached to the qualities of prakriti.

Patanjali is thought to have written the Yoga Sutras about the 3rd or 4th century B.C. The relationship between Yoga and Samkhya is described differently by various scholars. While some call Samkhya atheistic and Yoga theistic, others combine the two into Samkhya Yoga. A clear distinction of proper name will not be here attempted. Instead, some of the basic tenants of Yoga as described by Pantanjali will be outlined and compared with the Lesser Maze.

Eliade describes three categories or states of consciousness as set forth by Patanjali: 1) errors and illusions (dreams, hallucinations; errors in perception, confusion, etc.); 2) sum total of normal psychological experiences; 3) parapsychological experiences brought on by yogic technique. Chittam (citta) is the first product of prakriti and is the substrate in which our thoughts are formed, the mind-stuff. There are five states or planes in which chittam may be found. These modalities of consciousness are 1) unstable (ksiota), 2) confused, obscure (mudha), 3) stable and unstable (viksipta), 4) fixed on a single point (ekagra), and 5) completely restrained (niruddha).

The motion of the mindstuff, citta, is called cittavritti these Patanjali lists five matrices producing these psychomental states: 1) ignorance (avidya), 2) feeling of individuality (asmita) "persona", 3) passion (raga), 4) disgust (dvesa), 5) love of life (will to live) (abhinivesa).¹ The mind maintains this mental whirlwind, cittavritti, and its calming is the first important step in Yoga.

The practice of ekagrata, or one-pointedness of mind and thought tends to control the two generators of mental fluidity: 1) sense activity (indriya) and 2) activity of

the subconscious (samskāra).¹ Once the mental agitation is stilled, the true perception of the relation of Self and not-self can begin. The eight steps of Yoga, like the Eight-Fold Path, lead toward this state.

First of the steps is yama, or restraints. These number five and include: 1) ahimsa--no pain to other creatures in any way or time and on killing, 2) satya -- according one's speech and thought with one's acts, no lying, 3) asteya -- destroying the desire to steal, 4) brahmacharya -- restraining the sex force, 5) aparigraha -- absence of avarice, collecting or desiring possessions.¹ These yamas are called vows and should be practiced by all men, women and children regardless of time or circumstance.

The second step is niyama, or disciplines. These number five and include: 1) cleanliness and serenity (absence of desire to increase the necessities of life) (samfosa), 2) tanas--ascetism, bearing the "pairs of opposites" (hot-cold, etc.--not showing thoughts by gesture, words, or facial expression), 3) study of purificatory acts and self-discipline, 4) study of Yoga, metaphysics and mantras, especially OM, 5) effort to make God the motive of all one's actions.^{1,4} These disciplines get one into the experience of higher planes and prepare the aspirant for the later stages.

The third step concerns bodily attitudes and postures called asanas. A correct posture is stable, steady, and firm as well as easy and pleasant. These postures must be smooth and calm because the yogin is practicing control of his body. Its purpose is "the absolute cessation of trouble from the pairs of opposites".¹

The fourth step is pranayama, which concerns the rhythm of respiration. Prana is all cosmic energy and there exists a close relationship between one's breath and one's state of consciousness. This state of consciousness is in turn related to the way in which cosmic energy is introduced and stored in the body. Four modalities of consciousness closely related to breathing are 1) diurnal consciousness, 2) consciousness in sleep with dreams, 3) consciousness in sleep without dreams, 4) cataleptic consciousness.¹

The fifth step is pratyāhara, in which one reaches emancipation from sensory activity from domination of exterior objects. It is a faculty through which the intellect (citta) possesses sensations as if the contact were real. The psycho-mental stream is no longer either invaded or directed by distractions, automatisms, and memory, but is "concentrated" or unified.¹ Attaining this, one can contemplate objects not through their forms (rūpa) or mental states (cittavritti), but their essence (tattva) directly. Here the citta acts as a mirror without the senses as an intermediary.

The sixth step is dharana, concentration, from the root "dhr" meaning "to hold fast". This fixation can be upon external objects and is called tratakam, or upon an internal object or location such as one of the seven chakras. In the seventh step, dhyana, or yogic meditation, a constant suggestion is maintained throughout the state of fixation. In this step, the yogin assimilates the object magically. Dhyana serves as an instrument for penetrating to the essence of things, guided by the will continually, but not "enriched laterally by images, symbols, analogies, etc."

The eighth step is samadhi, or cognitive trance, stasis. In this state, the yogin is closed to outside stimuli. Here thought grasps the form of the object directly without help from categories and imagination (kalpana). The object is revealed "in itself" as if

"empty of itself". The object and knower become one. There are two classes of samadhi. The first is stasis obtained with support of an object or "seed". This liberation makes possible the comprehension of truth and the end to suffering. The second is stasis without seed or undifferentiated stasis. This destroys the impressions, arrests karmic forces previously set in motion by past activity. In the same class is unprovoked stasis called rapture. It is here noted that during some form of samadhi when the 25th element, Purusa, becomes aware of the other 24 elements, dependent on prakriti, then one perceives the 26th principle of GOD or Brahman.

There are several alternative paths in Yoga depending on the inclination of the seeker. The goal can be by any of the paths. Hatha yoga deals primarily with the equilibrious blending of "ha" (sun) and "tha" (moon) and their respective vital airs or prana. Much of hatha yoga deals with physical postures, asanas, purification, and pranayama. As the body is brought under conscious control through exercise and diet, the mind follows.

Mantra yoga involves the meditation upon various sounds the most important of which is OM or AUM. It is said that the sound itself does not bring about results unless the mind and heart of the yogin give proper expression and impetus to the sound. Often the sound is made mentally and after repeated practice, it "makes" itself and vibrates throughout the body and the universe. Here, the emphasis on the importance of breath and the Word is again stressed.

In Karma yoga, which is treated substantially in the Gitā, one's every action should be as a sacrifice to God. In thus acting without thought for reward or for results, the fruits of the labor are consumed in the fire of sacrifice. These works are then done effortlessly and completely. Thus, the devotee does no work and leaves nothing not done. This path can lead one to the final goal if followed in one's daily activities. This allows everyone to participate in the journey and not just a chosen class of people.

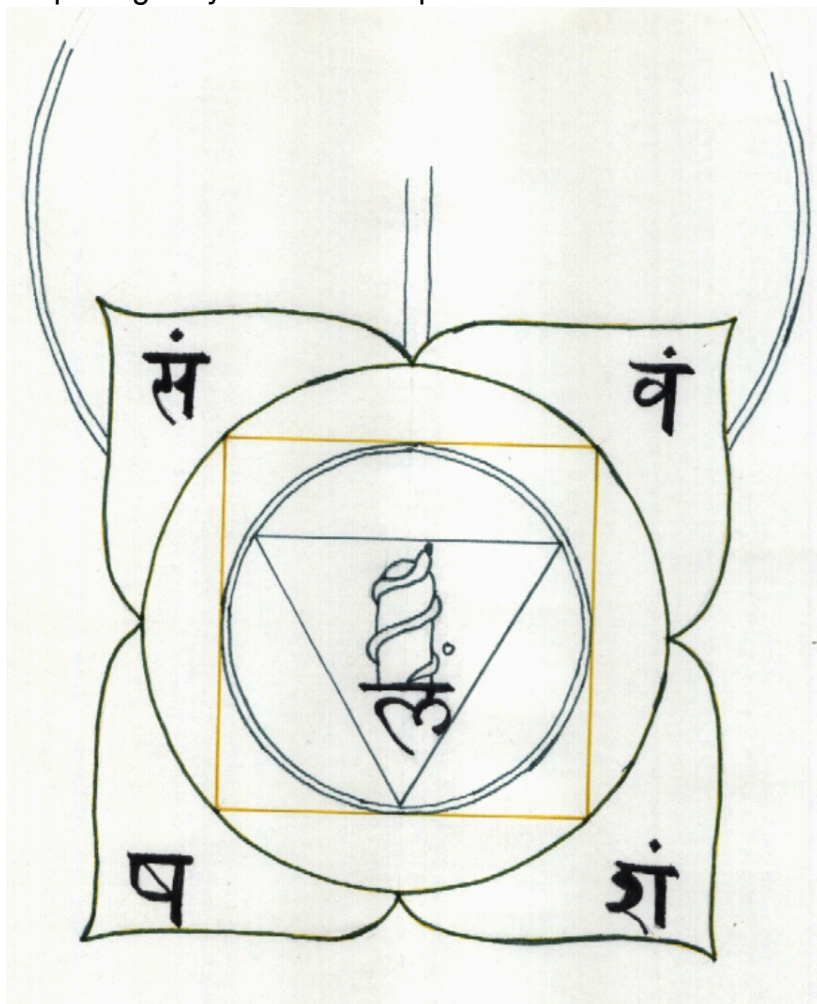
Jana yoga is a path of knowledge. Enlightenment is reached in stages of "seeing" into the truth of reality. Study of metaphysics and scripture will lead one to this knowledge by which the yogin reaches Oneness. This yoga was favored by the Upanishads and was not readily available to every man.

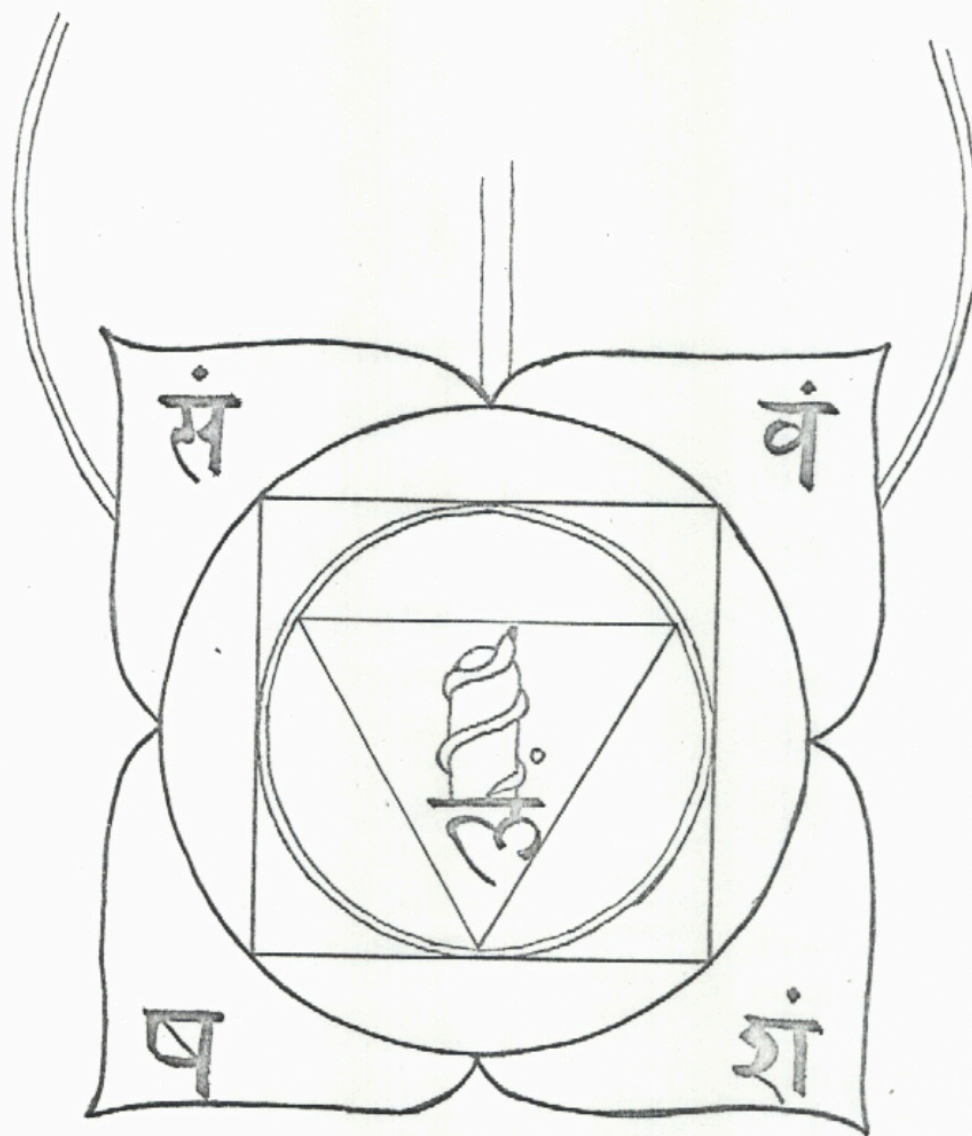
Raja yoga is the royal or kingly yoga and is experimental and experiential. Through a series of specific practices, the yogin trains his mind to arrive at certain states of consciousness in which he experiences what he needs and can then progress onward. This like many of the other forms is often practiced as a combination of many of the other yogas. The emphasis a particular individual places on one of the paths indicates his predisposition or route of ascent.

Similar to the mythological waters of destruction kept at the bottom or center of the world, is the kundalini serpent power coiled at the base of the spine. This power, sakti, lies dormant until released to rise upward. This is power and not possessed of the qualities of good or evil. It becomes evil when raised prematurely because it may do unnecessary damage to areas not ready for its fiery power. One of several methods for raising the kundalini involves specific breathing practices. There are seen to be seven centers or chakras (wheels) along the spine through which the kundalini passes. If the yogin is advanced in his practice the kundalini may be kept at one of the chakras

instead of returning to the base of the spine. A truly enlightened individual may raise the kundalini to the highest chakra and merge with the One. There are two currents running up and down the spine. These are associated with the breathing from each nostril and are related to the sun (pingala) and moon (ida). The use of these nadis (or astral nerve tubes) for the movement of prana binds man to time, space and the physical world. The yogin tries to transfer this flow to the central tube, shushumna, leaving him beyond the limitations of space, time and mind. There are 72,000 nadis and 10 principal ones for carrying pranic energy.

The following information about the chakras has been compiled from several sources of Hindu thought as well as one source on Tibetan Mysticism. The chakras are not physically demonstrable centers although parallels are often drawn to specific glands of the body. These chakras look like whirling vortices of energy and may be very well developed or barely moving, depending on the individual's evolution. The symbolism used in meditation as well as the seed syllable for each is consistent in various sects. Drawings of each of the chakras follow this page accompanied by a page with specific information for each chakra. A study of the relationships of the sounds of the petals and their number would yield very interesting results. A few of the interesting relationships originally noted will be pointed out.





Muladhara Chakra

4 petals

Principle: prithivi tattwa, Earth

Symbol: Yellow Square

Power/Sakthi: dakini devi

Approximate location: base of spine

Presiding Deity: Brahma the Creator

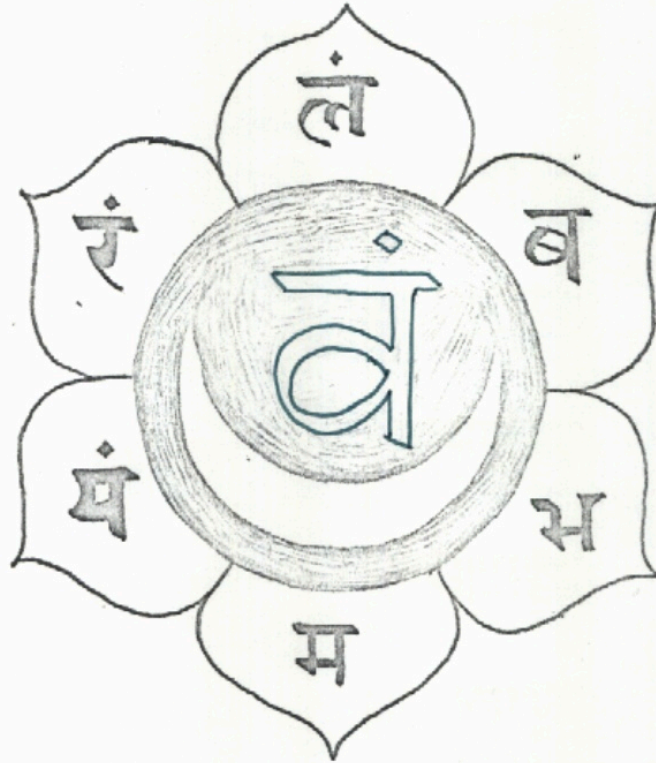
Vehicle: Indra's elephant with 7 trunks

Seed: Lam

Sounds: Consonants

vaṁ, śaṁ, ṣaṁ, saṁ

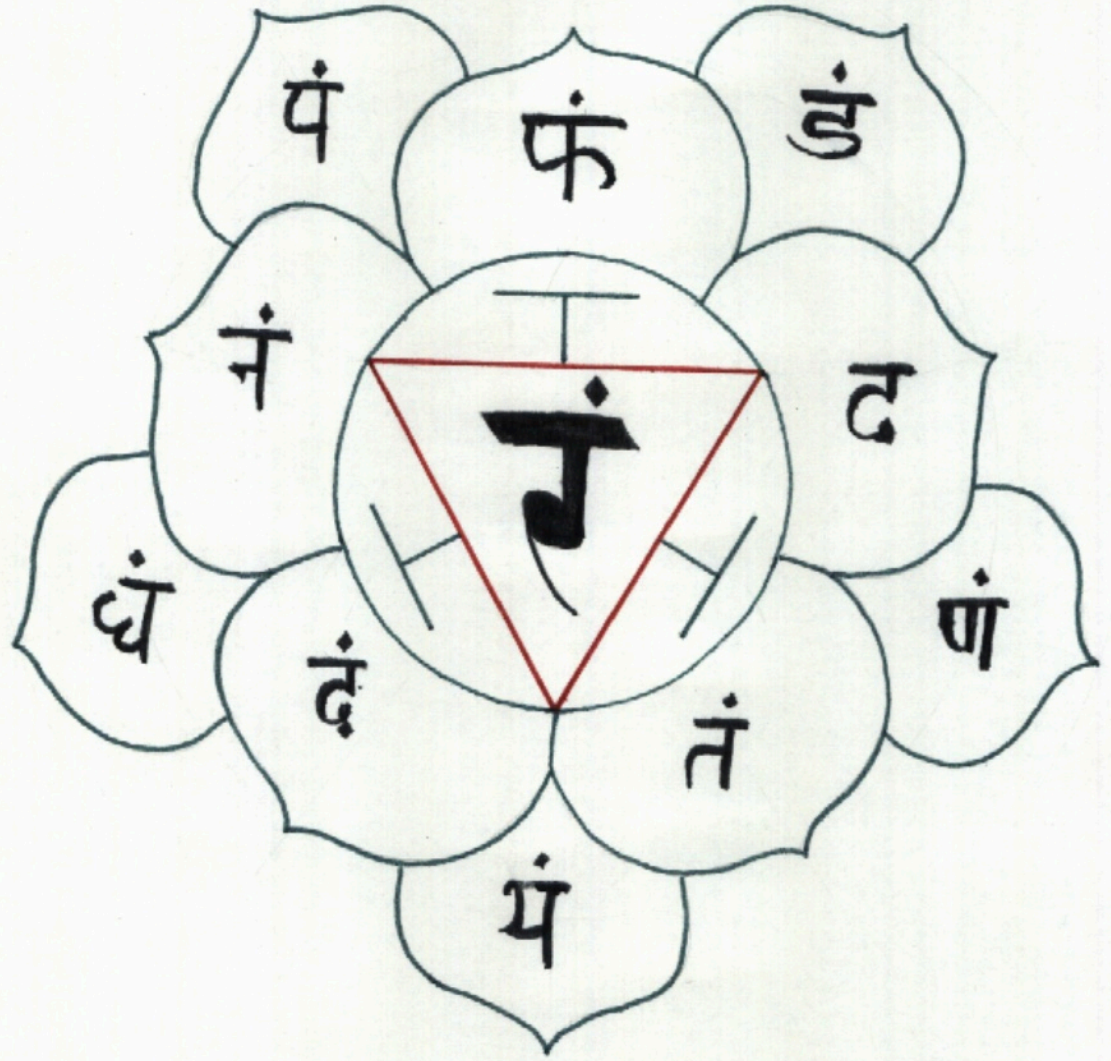


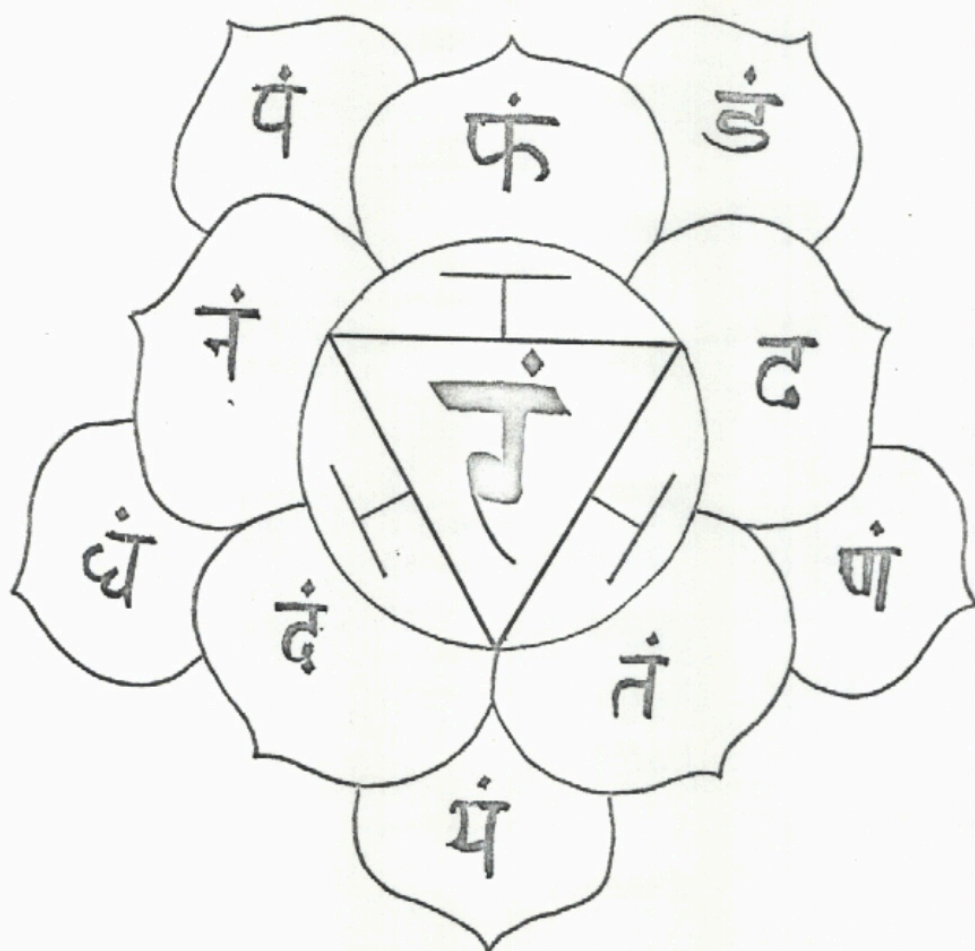


.Swadhishatana Chakra

6 petals
Principle: apas tattwa, Water
Symbol: White Crescent
Power/Sakthi: rakini devi
Approximate Location: genitals
Presiding Deity: Vishnu
Vehicle: crocodile

Seed: Vam
Sounds: Consonants
bam, bham, mam,
yam, ram, lam





Manipura Chakra

10 petals

Principle: agni tattwa, Fire

Symbol: Red Triangle

Power/ Sakthi: lakini devi

Approximate Location: navel

Presiding Deity: Rudra

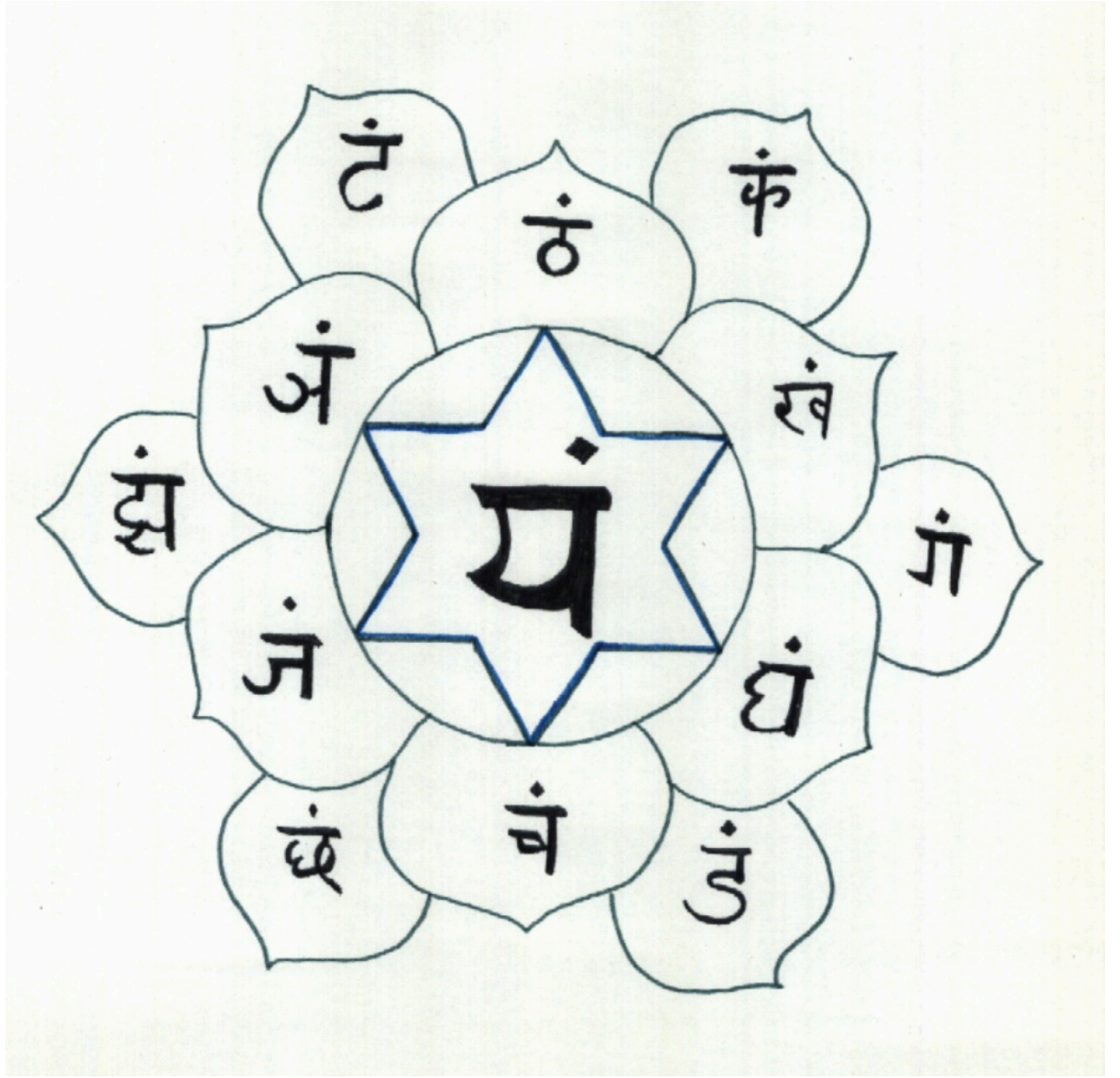
Vehicle:

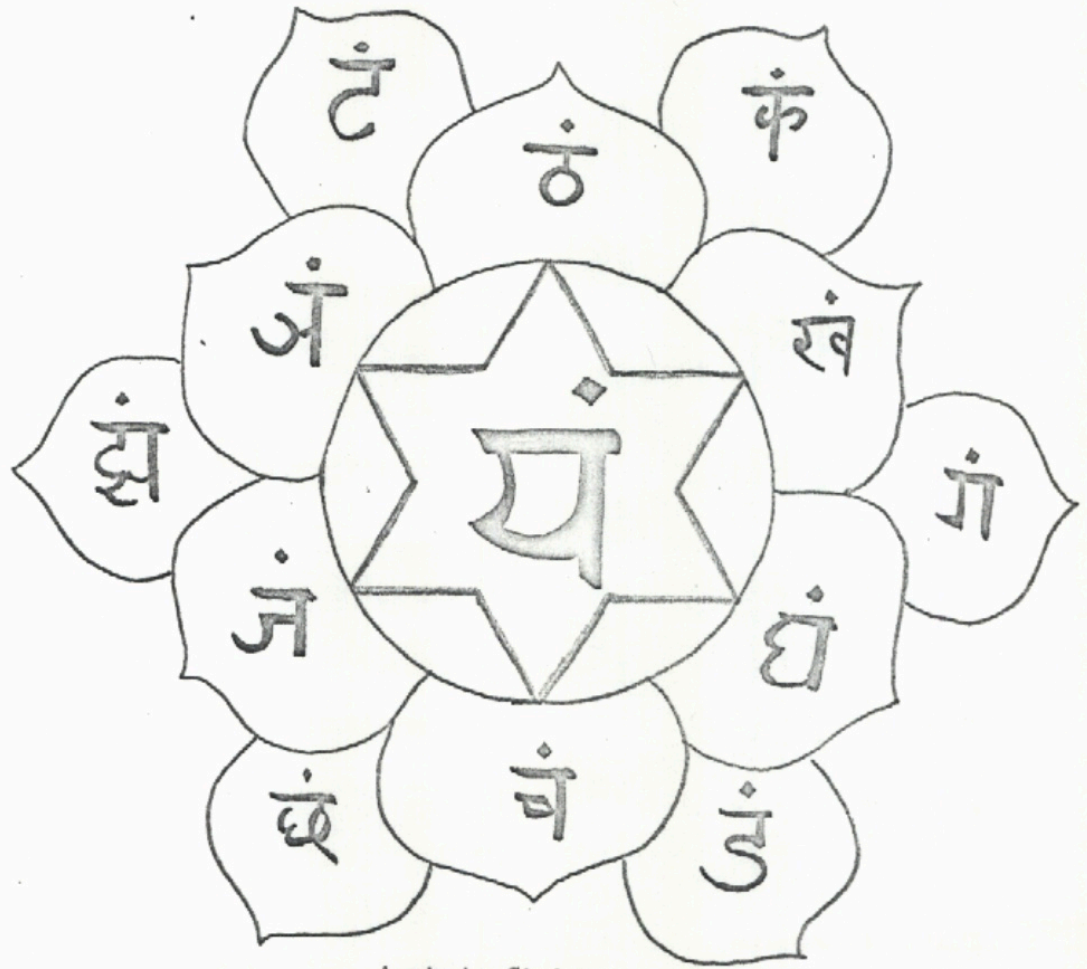
Seed: Raṁ

Sounds: Consonants

ḍaṁ, ḍhaṁ, ṇaṁ, taṁ, thaṁ,

ḍaṁ, ḍhaṁ, naṁ, paṁ, phaṁ

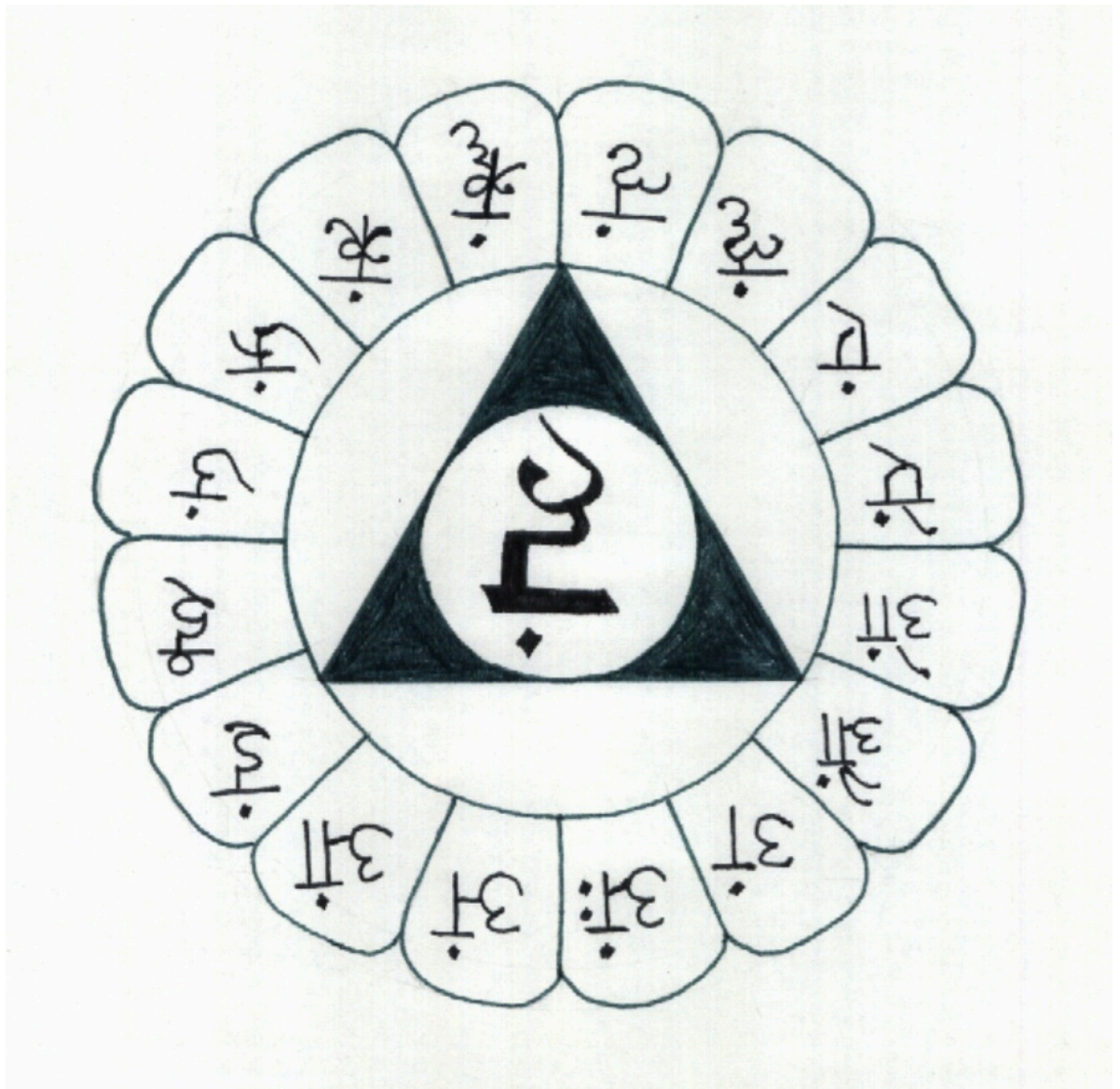


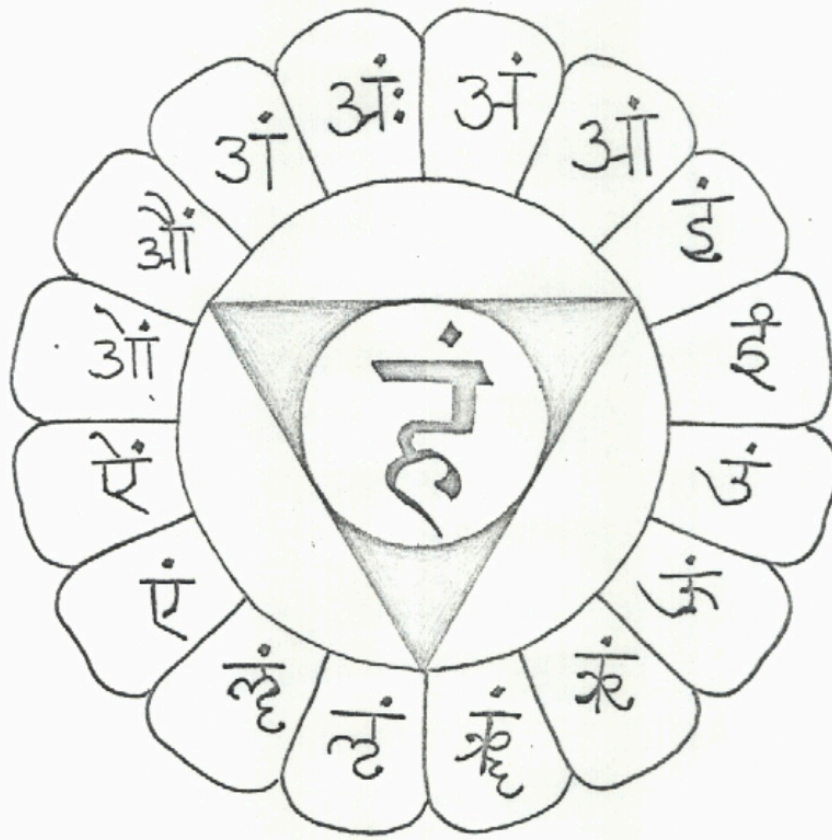


Anahata Chakra

12 petals
 Principle: vayu tattwa, Air
 Symbol: Blue-gray Hexagram
 Power/Sakthi: kakini devi
 Approximate Location: heart
 Presiding Deity: Isa
 Vehicle: deer(symbol of speed)

Seed: Yam
 Sounds: Consonants
 kam, kham, gam, gham,
 nam, cam, cham, jam,
 jham, ñam, ñam, ñam, ñam





Vishudha Chakra

16 petals

Principle: akasa tattwa, Ether

Symbol: White drop(disk) within triangle
standing on apex

Power/Sakthi: sakini devi

Approximate Location: throat

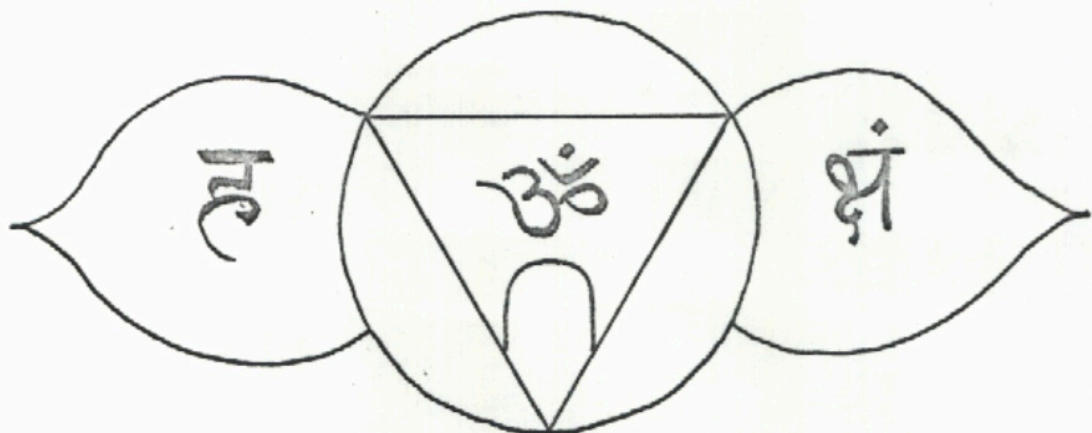
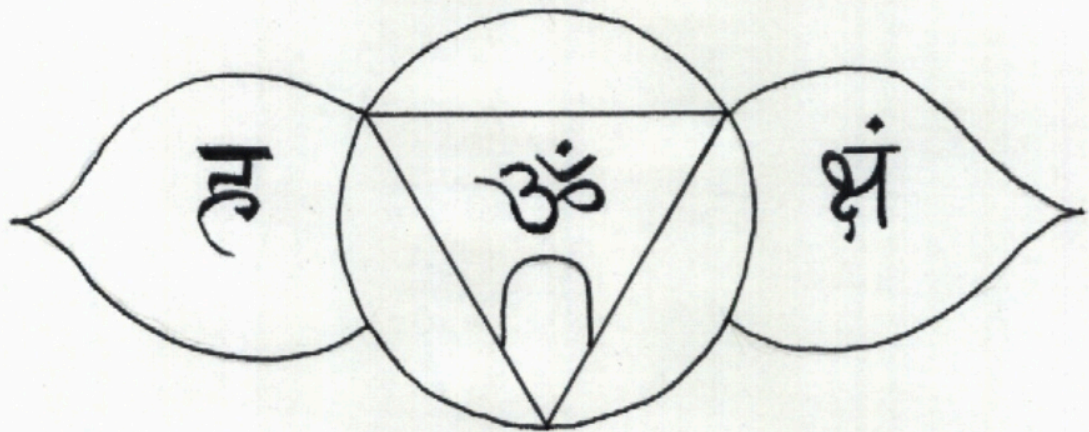
Presiding Deity: Sada Siva

Vehicle: white elephant with 6 tusks

Seed: Ham

Sounds: Vowels

a, ā, i, ī, u, ū, ṛ, ṝ,
ḷ, ḹ, e, ai, o, au, am, ah



Ajna Chakra

2 petals

Color: Snow White

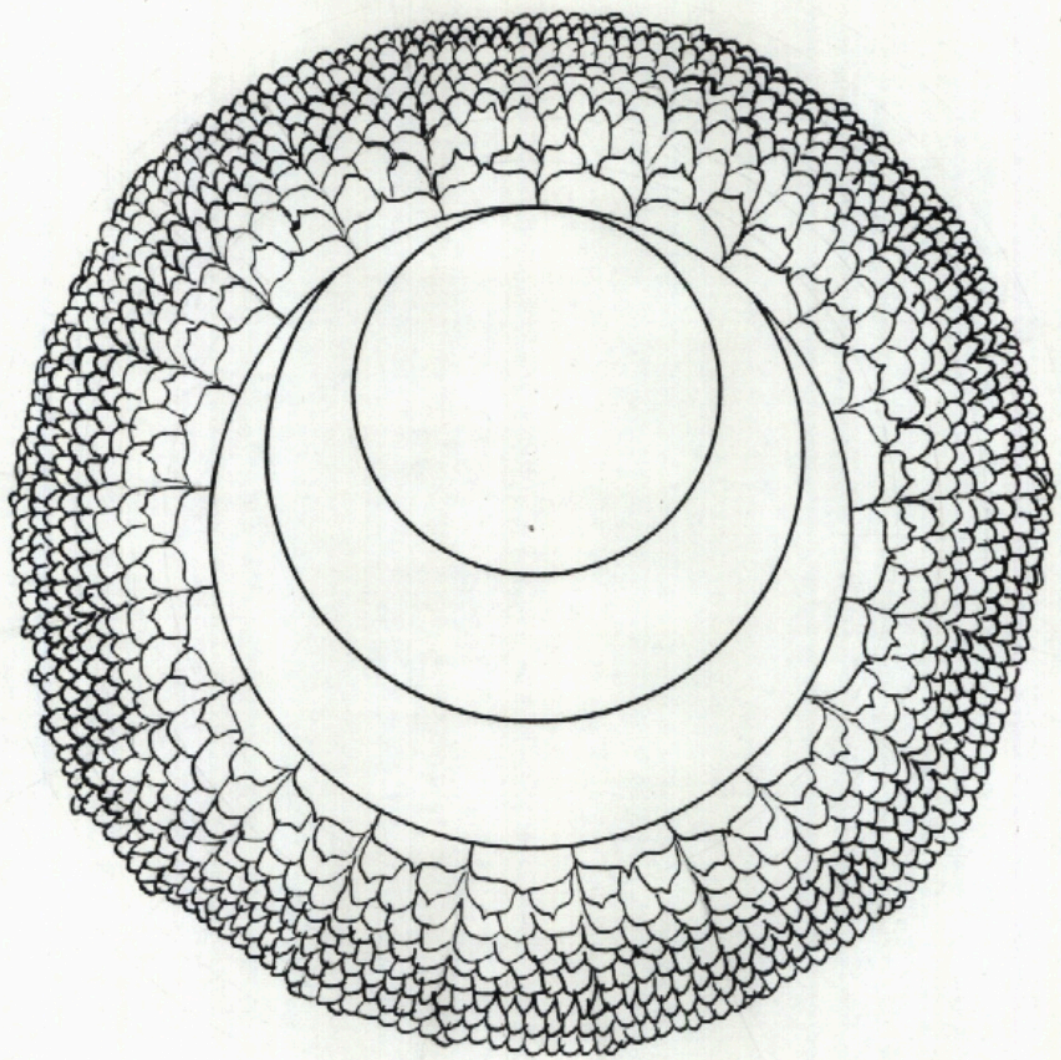
Power/Sakthi: hakini devi

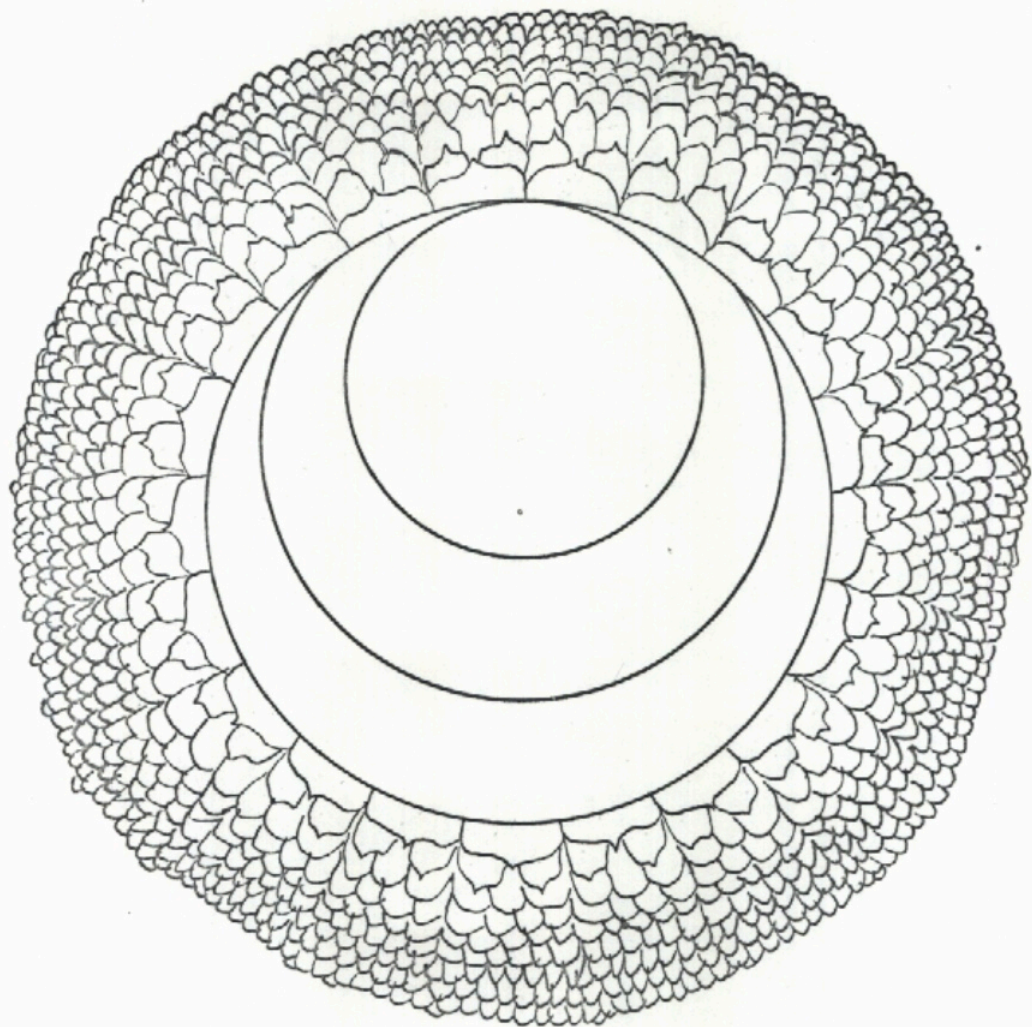
sukshma prakriti

Approximate Location: medulla oblongata
and between eyebrows

Seed: A

Sounds: kṣaṁ, haṁ





Sahasrara Chakra

1000 petals

Approximate Location: pituitary


Seed: OM

The first five chakras corresponding to earth, water, fire, air, and ether, exactly correspond to the order of the candle in Figure 21 where ether is the space or light beyond the flame. The root chakra has four petals and is the starting point for the kundalini in its journey upward. It is worthwhile to pause here and consider the number four and its relation to the math. The tetraktys has shown the emphasis on the number four and the summing of the first four numbers each taken to the fourth power ($=354$) illustrated a connection with "the way". In addition, Tibetan buddhism as described by Govinda linked mercury as an important

alchemical substance used in the experiments of the Brahmin. He then drew the connection with the net ancient alchemical tradition of Egypt and Greece, which held that mercury was closely related to the "prima materia". This matches exactly with "earth" chakra as the beginning of the path leading to transformation. The path (shushumna) is the middle path between ida and pingala. A further note of interest is a comparison I noticed between the symbol for mercury, and the Greek and Sanskrit symbols denoting the numeral four.

Mercury 

Greek "delta" 4 

Sanskrit "4" 

These similarities appear unusual after comparing other numerals and finding little similarity with any of the gods' symbols. The number of petals in each of the chakras, in ascending order, is as follows: 4, 6, 10, 12, 16, 2, 1000. The first six chakras contain 50 petals which signifies the number of letters in the Sanskrit alphabet. According to Eliade, the 1,000 petals in the crown chakra represents the possible combinations (20 x 50) of the letters. Taking the total number of sounds in each chakra, starting at the bottom, including the petals and the seed syllable, a list of the second through the seventh prime numbers is generated. (5,7,11,13,17,3) where a prime number is a number divisible only by 1 and self). Summing all of the sounds including the 1000 petals of the crown chakra equals 1056. This number equals $2^5 \times 3 \times 11$, and is thus divisible evenly by 66, while being 24 short of 1080. Adding just the outer petals equals 1050 which is $2 \times 5^2 \times 21$.

The 1000 petals in the crown chakra equals 10^3 or $2^3 \times 5^3$. There is some evidence that the initiated priests of esoteric science made great use of prime numbers to effect results normally unavailable to the masses. It is striking that these chakras generate the necessary numbers. The product of the prime numbers 7, 11, and 13 equals 1001 which would be the number of sound in the crown chakra if a seed were included. These numbers are the fourth, fifth and sixth prime numbers. Scholars often speak only of six chakras because the seventh is on a different plane. In a real sense the kundalini can "rest" on the seventh after climbing upward through the lower six. This "seventh" step is more amazing when it is noted that the grand total of sounds included in this entire climb (5 , 2, 11, 13, 17, 3, 1001) is 1057, which is divisible only by 1, itself, and seven and 151 (which reduces to $7 = 1 + 5 + 1$).

It is strongly suspected, and will be perhaps shown in the future, that there exists a direct relationship between various rates of vibration in the speaking of certain syllables and a corresponding manifestation of physical, and mental constituents. The entire system of Yoga has grown and been refined and modified through actual experience. This other reality awaits the exploration of our intuition, will, and loving desire. That "number" serves as the key to access into this castle of multiplicity, will again be realized. This realization along with others, will continue to aid man in his struggle to distinguish the empirical "I" from the real and absolute "I".

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