

by the ordinary careful and scientific methods but by their own strength and the special grace of God, from revealing themselves and their spiritual knowledge to mankind and in their intense love for humanity imparting something of their power to the world. Such were Buddha, Christ, Mahomed, Chaitanya, such have been Ramakrishna and Vivekananda. It is still the orthodox view that the experiences of Yoga must not be revealed to the uninitiated. But a new era dawns upon us in which the old laws must be modified. Already the West is beginning to discover the secrets of Yoga. Some of its laws have revealed themselves however dimly and imperfectly to the scientists of Europe while others through Spiritualism, Christian Science, clairvoyance, telepathy and other modern forms of occultism are being almost discovered by accident as if by men groping in the dark and stumbling over truths they cannot understand. The time has almost come when India can no longer keep her light to herself but must pour it out upon the world. Yoga must be revealed to mankind because without it mankind cannot take the next step in the human evolution.

The psychology of the human race has not yet been discovered by Science. All creation is essentially the same and proceeds by similar though not identical laws. If therefore we see in the outside material world that all phenomena proceed from and can be reduced to a single causal substance from which they were born, in which they move and to which they return, the same truth is likely to hold good in the psychical world. The unity of the material universe has now been acknowledged by the scientific intellect of Europe and the high priests of atheism and materialism in Germany have declared the *ekam evādvitīyam* in matter with no uncertain voice. In so doing they have merely reaffirmed the discovery made by Indian masters of the Yogic science thousands of years ago. But the European scientists have not discovered any sure and certain methods, such as they have in dealing with gross matter, for investigating psychical phenomena. They can only observe the most external manifestations of mind in action. But in these manifestations the mind is so much enveloped in the action of the outer objects and seems so

---

dependent on them that it is very difficult for the observer to find out the springs of its action or any regularity in its workings. The European scientists have therefore come to the conclusion that it is the stimulations of outside objects which are the cause of psychical phenomena, and that even when the mind seems to act of itself and on its own material it is only associating, grouping together and manipulating the recorded experiences from outside objects. The very nature of mind is, according to them, a creation of past material experience transmitted by heredity with such persistence that we have grown steadily from the savage with his rudimentary mind to the civilised man of the twentieth century. As a natural result of these materialistic theories, science has found it difficult to discover any true psychical centre for the multifarious phenomena of mind and has therefore fixed upon the brain, the material organ of thought, as the only real centre. From this materialistic philosophy have resulted certain theories very dangerous to the moral future of mankind. First, man is a creation and slave of matter. He can only master matter by obeying it. Secondly, the mind itself is a form of gross matter and not independent of and master of the senses. Thirdly, there is no real free will, because all our action is determined by two great forces, heredity and environment. We are the slaves of our nature, and where we seem to be free from its mastery, it is because we are yet worse slaves of our environment, worked on by the forces that surround and manipulate us.

It is from these false and dangerous doctrines of materialism which tend to subvert man's future and hamper his evolution, that Yoga gives us a means of escape. It asserts on the contrary man's freedom from matter and gives him a means of asserting that freedom. The first great fundamental discovery of the Yogins was a means of analysing the experiences of the mind and the heart. By Yoga one can isolate mind, watch its workings as under a microscope, separate every minute function of the various parts of the *antahkarana*, the inner organ, every mental and moral faculty, test its isolated workings as well as its relations to other functions and faculties and trace backwards the operations of mind to subtler and ever subtler sources until just as material