

## CHAPTER 8

### CONCLUSION

#### 8.1 OVERALL CONCLUSION

The study puts forward knowledge from yoga texts relevant for systematic study of *siddhi*. A total 26 yoga texts from the ancient literature dating back over 5,000 years, and a number of modern texts and scientific research journal articles have been referenced. The researcher understands the challenge of putting all these three perspectives in a balanced manner, i.e. yoga, physics and psychology. More emphasis has been given to the texts to identify, transliterate and translate the relevant *ślokas* and *sūtras*. Such work has not previously been carried out. This study therefore provides a base for further research, it hopes to inspire healthy discussions on *siddhis* in academic, scientific and philosophical circles.

Compared to the antiquity of Vedic knowledge, modern science is of recent origin. Knowledge of the *Upaniṣad* which form the *Jnana Kanda* of the *Vedas*, and expound *Vedanta*, has been passed orally from generation to generation for millennia. The tradition has been to transfer knowledge from *Guru* to *Shishya* under strict discipline and supervision, and only to deserving candidates. Today's textual forms are not detailed step-by-step procedures as it is impossible to express in words what Gurus teach by example; nor corrections the *Guru* may make when training *Shishyas*. The knowledge in the texts is only indicative. In contrast, modern science, with its origins during the Renaissance, and applications in the industrial revolution, possesses a vast literature.

One stark difference is the means of gaining knowledge. Modern Science does not consider *shabda pramana*; mere verbal testimony an adequate basis for scientific advance. The Vedic sciences, on the other hand, being considered sacred, have traditionally been accepted without

questioning – with faith in their roots. The ancient texts do not give detailed explanations, but only indicate what needs to be done to achieve a particular *siddhi*. Modern science accepts that it, like Newton, must “Stand on the Shoulders of Giants”, as that great man so eloquently put it. Genuine scientific work builds on prior publications, questioning and refining previous understanding. That way, it extends science’s knowledge and understanding of the topics being investigated.

Another important point is that the *Upaniṣads* hold *Brahman* to be the source of all. Personalized in *atma*, and with *jiva* and *jagat* as mere appearances. Science uses Supreme Consciousness as its term for *Brahman*. Yet a proper definition of that term has not been possible. This study attempts to explain their relationships through the tetrahedron diagram. *Brahman* is unobjectifiable, yet undeniable. It transcends subject-object relationship, being the source of both. *Jiva*, *Jagat* and *Ishvara* are its various appearances. *Jiva* interacts with *Jagat* with the ultimate aim of realizing *Brahman* within. It then owns the knowledge that, ‘*Sarvam Khalvidam Brahman*’, ‘All is *Brahman*’ (Radhakrishnan, 1914). As the Chandogya Upaniṣad state, ‘All This is Nothing but That’. *Jagat* is the realm where modern physics comes into play, showing how *Jagat* works on the gross level. The levels of *Jiva* and *Ishvara* require the more subtle physics of mind and psychology.

The scientific approach to *siddhis* is based on recent developments in biology. Today’s world is developing by leaps and bounds. 20<sup>th</sup> century technology put Man on the Moon. The 21<sup>st</sup> century is planning to reach Mars, or even further. But humanity’s development is still driven by basic bodily necessities of food, clothing, shelter and security. Now when we see ascetics, we think them mad, and move on. But those who study the Vedic sciences and practise yoga are not mad. They are rather scientists studying the Self, the simplest and most undeniable subject. The

simplicity lies in the Self always being the subject. It can never become an object of experience; hence it is undefinable and non-objectifiable. But that does not mean it cannot be understood.

The Vedic literature contains techniques, by which the Self comes to be known.

*Siddhis* manifest by continuing the same practices, carrying their practitioners along the path of spiritual growth and evolution. They represent physiological developments, fruits of continuous correct practice for long periods of time, milestones on the path to emancipation. The researcher has explored this aspect of *siddhi* development to give the present study a theoretical construct.

Thorough study of yoga texts, and certain considerations from the sciences of physics and psychology, indicate that *siddhis* manifest at the level of *Tanmatras*, a subtle level of *Jiva*, and express through *indriyas*, the organs of sense and action, at the gross level.