

Twenty Years in the Cycle of Synthesis:
Reflections on the Teachings of Ganesh Baba

Eve Neuhaus



You have already blown your mind. I am going to blow it further.

Ganesh Baba (qtd. in Ryan)

It was the mid-seventies when the hippie movement in the city soured, and like many others still long-haired and feeling free, my young husband and I drifted to the countryside. Remaining as removed as we could from the system, we did our best to live off the land. I raised children and goats, cooked, gardened, studied a little yoga, and read books from the esoterica shelf in the used book store. With two other couples, we opened a vegetarian cafe in a college town in upstate New York. By that time many of my peers had found gurus. I traveled around visiting the local spiritual centers and others in Boulder, Boston and South Fallsburg, New York, and there I met exalted teachers, but none of them was my teacher. In time I gave up the search.

Then, in 1979, I had a remarkable experience. Roxanne Gupta, who was teaching me yoga, brought her guru from India. By then I was convinced that those who committed to following a single path to enlightenment were fooling themselves, and it was only out of

courtesy to my friend that I reluctantly agreed to meet her teacher. As I stood in line politely waiting to receive his *darshan*, I glimpsed the elderly gentleman's upright posture, long white hair and beard and orange clothing, but I couldn't see his face. By the time I reached the front of the line it was late afternoon and low clear rays of autumn sun slanted through the plate glass windows at the front of the cafe and flashed off the man's heavy glasses. As I reached out and took his outstretched hand, he turned toward me slightly. The instant our eyes and hands met, I was overcome by a profound sense of recognition. I knew this face. I knew these hands. I knew them so well that looking at him was like looking into the face of one of my parents or like seeing my own face in the mirror. He smiled and his eyes twinkled.

"Ah-cha," he said softly in his lilting Victorian English, "we meet again."

Thus I began my time as a student of Shri Mahant Swami Ganeshanand Saraswati, affectionately known as Ganesh Baba, late of Kathmandu and Benares, and in upstate New York for only three days before flying to San Francisco. Those were the most intense three days of my life as, with great urgency, Baba tried to tell me everything he thought I should know and I tried my best to absorb it all. As it turned out, Ganesh Baba remained in the country for several years and I was fortunate enough to study with him off and on until the mid-eighties.

Ganesh Baba was a mendicant monk of the orthodox Dasnami order of Shaivite ascetics, a wandering renunciate of the sect of holy men, *sadhus*, known as the Nagas. His titles indicate that he is *Shri*, highly honored, *Mahant*, head of a monastery (Alaknath Naga Sanyasi Akhara, Bareilly), and both a member of the "mountain" or fierce warrior (*Giri*) and the intellectual (*Saraswati*) divisions of the Dasnami orders (Gupta 24). The Naga Akhara movement was founded in the 8th century by Adi Shankara Acharya when he established a group of militant, initiated followers whose task was to protect pilgrims and sadhus from robbers and other enemies. Nagas, which means "naked," are usually nude, or close to it, and gray with ash rubbed all over their bodies. Many Naga sadhus have very long beards and dreadlocks or "Shiva-hair" knotted in huge buns. Some carry short-range weapons like sticks, knives, or most often, tridents. They commonly smoke bhang in great chillums, large-mouthed pipes filled with a mixture of hashish and tobacco, in emulation of Shiva, who is in a perpetual state of intoxication ("Sadhus"). When I met him Ganesh Baba was neither naked nor ash-covered (for the most part) and he did not carry a weapon, but he was nonetheless a true Naga.

Forbidden by vows from staying in one place more than three days and also from revealing anything of his past, Ganesh Baba let us believe that he was born in Bengal around 1890, initiated into Kriya yoga by Lahiri Mahasaya at four years, four months and four days, and educated at Calcutta University, where he heard the lectures of C. G. Jung, Albert Einstein, Max Planck, and other great thinkers of the early twentieth century. At about the age of fifty-five, in the midst of an active and successful business career, Ganesh Baba told us, he abruptly dropped out of the commercial world and took *sanyas*, vows of renunciation, under Swami Sivananda in Rishikesh, who gave him the name Ganeshanand. For ten years he managed the ashram of the greatly beloved Ananda Mayi Ma, who was believed to be an incarnation of the Divine Mother. Baba was again initiated into Kriya yoga by Tripura Devsharma Harh of West Bengal whose guru was Sri Motilal, a disciple of Sri Yukteshwar, Yogananda's guru, as well as by Shri Sanyal Mahasaya, also known as Shri Bhupendra Nath Sanyal, a disciple of Lahiri Mahasaya. Simultaneously he was learning from and smoking bhang with the dreadlocked and ash-covered Nagas living in the nearby forests. Peter Meyer says:

Traditions of spiritual practice in India may be divided into the "Swami" tradition and the "Naga" tradition. The Nagas smoke hashish to help them attain the conscious state of the Lord Shiva, whereas the Swamis refrain. The Swamis look down upon the Nagas, and take a puritanical attitude toward them, holding themselves to be superior to the Nagas. The Nagas laugh this off. Ganesh Baba received spiritual instruction in both of these traditions. (Memoir 66)

Ganesh Baba's Naga guru was Suraj Giri, and it is near Suraj Giri's *samadhi* at Bareilly, India, that he is buried.

Ganesh Baba was as unconventional a guru as one can imagine. Embodying the spirit of Ganesh, the Hindu god whose name he bore, down to the potbelly, he was alternately fierce and gentle, wise and outrageous, scathingly critical and joyfully playful, demanding sweets despite his diabetes and then raging when we supplied them, opening wide the doors of perception while passionately counseling moderation. "Once a psychedelic, always a psychedelic," he was fond of proclaiming while explaining why we students need not partake in the day's smoking, which one of us was probably preparing. Then he would snort, cock his head back and forth a few times and continue, "But why not? Since it is already here. You people have begun to smoke, so now you must smoke with me." And another adventure would begin.

In his book *Holy Madness*, Georg Feuerstein explores the world of teachers of "crazy-

wisdom,” an appellation well-deserved by Ganesh Baba. “Wise men don't love wise men, wise men love fools. And you are such divine fools,” Baba told his students with characteristic humor (qtd. in Cohen). Like the enlightened masters Feuerstein describes, Baba was capable of transferring powerful psychic energy and understandings with or without words, but as a psychedelic Naga he never gathered a large following; he had little interest doing so. In the tradition of his sect, he was frequently rude and always outspoken. He described his own teaching style as, “In Tantra, if one is a meat-eater, we give him so much meat he will ask for dal and chapati,” and passed on esoteric teachings in language like, “Anyone who does not do his duty by the mothers will be fucked by the Tantric forces” (both qts. from Cohen). He even beat his students. Yet, when one applies Feuerstein’s ultimate test of authenticity, “the gestalt of his or her work with disciples...whether a guru, in effect, works the miracle of spiritual transformation in others” (HM 144), Ganesh Baba’s record is strong. Within the small group of disciples with whom I was closely involved, once directionless hippies and powerful pot-smokers, almost all returned to school, and we now have among us a physical therapist, a college professor, and several teachers, writers and poets. More than twenty years later most maintain a practice and are well-balanced, strong and open-minded individuals.

In the 1960’s, hippies looking for wisdom in India discovered and were drawn to Ganesh Baba, an English-speaking and very literate bhang-taking Naga. David Stuart Ryan, in his poem “Diary of Days with Ganesh Baba,” recalls,

Saturday, Nov 9, 1968

An initiation into the divine ways of Ganesh Baba. He beat me up. For being a 'smart Alec', not hailing him with joy on our morning meeting.

Hank was reduced to tears, ordered to a three day fast. Mona was more gently reminded of her plight. (Poetry5)

As comfortable among Westerners as Indians, Ganesh Baba embraced the young people and the synthetic culture they created. Peter Meyer, again:

In the late 1970s Ganesh Baba was living in Swayambhu, a village close to Kathmandu. He had a house close to the monkey temple (a Buddhist stupa on a hill, jointly watched over by Tibetan monks of the Kargyudpa order and a troop of monkeys).[...] I ran into a friend [who] said he knew this great baba[...] and a couple of days later he took me to meet him. Several hippies dropped by and it turned into a party.

Baba was always smoking *charas* [hashish]. We began smoking at 7:30 pm and continued smoking far into the night. Baba harangued us with admonitions to keep our backs straight while smoking - and at all other times - this was his first and primary

teaching. He condemned "bloody slouchers", saying that people who slouch have no self-respect. Only by maintaining ourselves in an erect and upright posture, he said, could we create the conditions for maintaining our "biopsychic apparatus" in "optimal operating condition". (Memoir 67)

And from Ryan's poem:

"I have nothing to teach you people, I just remind you of things you already know."
The talk is of God, every question he leads back to God and scientific spiritualisation. It is all related. (Poetry5)

Between outrageous outbursts of laughter or anger, Ganesh Baba always returned to his main purpose, teaching Kriya yoga, or as he began to call it, Crea - for *creativity* and *creation* - yoga. First and central to his teaching was maintaining one's posture. "Carry your cross as a cross," he would say, pulling his shoulders back and making the Sign of the Cross on his chest. Shoulders up and back, lumbar region concave, we learned to breathe from the abdomen. "Once you have accomplished these two, everything else will follow," he told us.

For many years Ganesh Baba had been formulating a synthesis of eastern and western ideas, of religion and science, of ancient and contemporary thinking. Believing that the young Europeans and Americans who were coming to him would carry his message forward, he produced, during the late 1960's and early 1970's, many volumes of material, written in his elegant Victorian hand or carefully typed and retyped by German, French, and American hippies on vellum foolscap with several carbon copies. Working with one young person after another he reread and constantly edited his work in order to keep, as he put it, "in tempo with the times." During this period he wrote three books, *Search of Self: The Diary of a Dropout*, an autobiography of sorts; *Search of Synthesis*, a collection of essays supporting his theory of synthesis; and *Sadhana*, a crea yoga manual. For the rest of his life he continued to write and



Ganesh Baba lecturing in Ovid, New York, winter 1979-80 (photo by Tony Donohoe)

rewrite these books as well as to produce shorter pieces of commentary on books he or his students were reading, on issues in the news, on contemporary mathematics or science, and on yoga, among many other subjects

By the time I met Ganesh Baba, copies of the manuscripts were spread around the world. Like others before me, I spent many, many hours sitting at

a manual typewriter typing and retyping the freshly edited pieces, often to have Baba discard our work at the end of a grueling day. A few times a well-known publisher came to stay at the house when Baba was there, working with us to ready a carefully selected piece for publication. But, trickster that he was, Baba routinely threw away the pages that were closest to being published, laughing heartily. Now I can laugh with him. Apparently, at that point in time, the purpose of the writing was not publication but rather an exercise in detachment.

Much of Ganesh Baba's teaching involved the training of the attention. Once, when I was substituting for Corinne Vandewalle as Baba's "principal secretary," perhaps in the spring of 1980, Baba had me write a letter to a disciple in France. Naturally we smoked a joint or two first, and it took all afternoon to write the letter. We eventually mailed it but apparently there was no response, because at least a year later, maybe two, Baba sat me down in the same chair at the same table to write again. We had tea. We got out the paper. We smoked.

"Now," said Baba, "Repeat to me what we said in the last letter."

"What?" I responded, "I can't do that! It was a long time ago. We've written a lot of letters since then!" But he insisted. And persisted. We smoked another joint.

"Of course you can remember. We were right here. I told you what to write and you wrote it."

"But I'm in the wrong state of mind for remembering!" Baba paused to prepare and inhale a pinch of snuff. Then he passed me the joint again.

"The memory is there, I tell you. You simply must take the trouble to find it." This went on for quite a long time without stop, until I finally gave in and tried to relax into the memory of the last letter. We were sitting up very straight, of course, and breathing consciously. I fought the tendency of the strong marijuana to let my attention be drawn from the task. It was an exercise that took considerable determination.

"Attention is the key," he explained. "You must use the attention like a searchlight to find the memory." And, remarkably, I did find that letter in my memory. I could see it perfectly, read every word. This was one of the more powerful experiences I had with Baba. And, wonderfully, once I performed that exercise I always remembered it, and I have always been more in control of my attention than I was before that, both in altered and ordinary states. Eliade writes of the training of the attention in *Yoga: Immortality and Freedom*:

The third modality of consciousness, *viksipta*, is obtained by fixing the mind “occasionally and provisionally,” through the exercise of attention (for example, in an effort of memory or in connection with a mathematical problem, etc.); but it is transitory and is of no help toward liberation, since it was not obtained through Yoga (37) Eliade is explaining the *Yoga-sutras*, however, and Ganesh Baba’s pedagogy was often far from classical.

Wholeness, synthesis, often the synthesis of crea yoga and modern science, was always Baba’s purpose and his passion. Almost everyone who met him was eventually given a copy of a diagram called the Cycle of Synthesis, often recreated especially to suit the knowledge, experience or interests of the recipient. We students drew it again and again and again. He pulled the diagram out to answer questions about the nature of the universe, about psychology, about quantum mechanics, about life and death, good and evil, about numerology, love, and geometry; indeed, there was nothing in the universe or beyond that you could ask, he claimed, that could not be found in that diagram. “Can you name for me one thing that is not there? No? I tell you you cannot, because there *is* nothing,” he told us again and again. To most Westerners Baba called the diagram the Cycle of Synthesis and he was not quick to relate its Indian roots (“Naturally it has its origins in ancient science and philosophy and so on, but we are not concerned with that; we are only concerned with our position in the here and now,” was a standard response), but sometimes he called it the *Akhanda Mandala*, the continuous or complete representation of the cosmos (Synthesis 5).

So, first and foremost, the diagram conveys wholeness, or synthesis. In the introduction to his manuscript, *Search of Synthesis*, he writes:

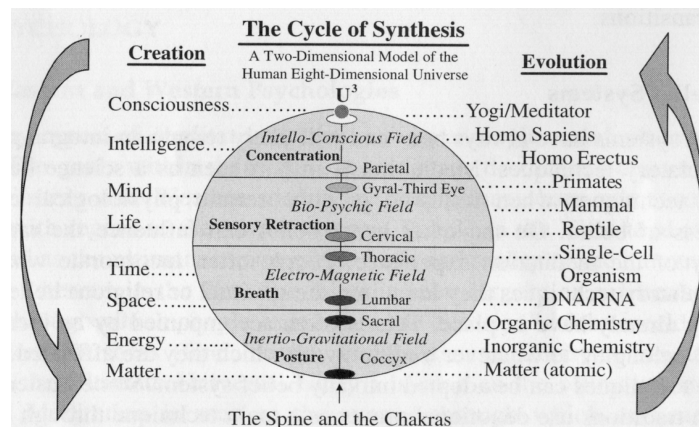
What I was [...] trying to do was to bring the gap [between science and religion] closer with a view to ultimately bridge it completely. It is to present the physical sciences and the spiritual sciences or theology as a grand concordance - two aspects of a single divine plan for man, who was made of the dust of the earth and yet endowed with a spiritual nature. Equal trust in the process of reason and the “Act of Faith,”- that is our ideal - where faith does not foul reason, nor reason wreck faith (1).

But the ultimate synthesis he sought was much grander:

That Ultimate Universal Unity (U³) appears to enlightened human beings as an effulgent aura, the resplendent Light of Lights - the Source of all Lights, the Source of All. That Ultimate Universal Unity the ancient seers called by various names, Brahma, the Uncaused First Cause, Bodhisattva, God, Ahura-Mahda, Jehovah, Allah, Om, Amen. Having realized this Unity behind all the apparent diversity of the objective universe, it is easy enough to project it onto the tiniest conceivable bit of matter or into the myriad stellar constellation hurtling in the vast ocean of space; into the event of this moment or into the event of millions of eons ago or into events billions of millennia hence.

So from One we have come to All as from the All we had proceeded to the One. The One is in All and the All in in the One - that is what even the findings of modern science lead to even as the final findings of ancient science led to” (5).

The unity Ganesh Baba is talking about here is the “post-classical,” world-affirming, non-dualistic form of wholeness, rather than the otherworldly goal of Patanjali’s classical yoga, (Feuerstein Yoga 200), and it is a distinctly Indian concept. When Western physicists were shown the Cycle of Synthesis more often than not they responded coolly that it contained too much mysticism to be a real unified field theory, as Baba passionately argued. Apparently they allowed “reason [to] wreck faith.” (Jungians psychologists were much more receptive.) Baba firmly claimed, however, that as he grew older, more and more of his theories were being proven true.



The Cycle of Synthesis reproduced in a manual of alternative mental health techniques (Lowenstein 168)

The Cycle of Synthesis consists of a circle or sphere divided first into four parts (which in a taped lecture Ganesh Baba relates to the four Vedas) and then subdivided into eight: “Eight existential realities! We have only [*only!*] to conceive an eight-dimensional continuum into which all the specific categories that we are aware of are welded as one sweep of the vast universal continuum turning back on itself in the fashion of a cosmic sphere - the *Akhandanda Mandala!*” (5). Though it combines ideas from Sankhya and Tantra as well as the oral teachings of Kriya yoga and Shaivite traditions of the Nagas, ultimately any tracing of the roots of the body of information Ganesh Baba passed on falls short; truly the whole is greater than the sum of its parts. We spent many hours in dialogue, even in argument, analyzing it, but its meaning never seemed clear to me until I experienced it through initiation.

Baba conferred initiation on students who proved they were serious about posture,

breathing and maintaining a meditation practice. All authentic esoteric traditions convey the same essential information, he told us. In the Sufi tradition, there is a concept, *ta'wil*, which indicates the conveyance of meaning through an image or experience where the experience has primacy rather than the meaning. In allegory and symbolism, Western concepts, meaning is primary. For me, Kriya initiation was an experience of *ta'wil*. In addition to passing on an apparently psychophysical facility to generate, or perhaps to locate, internal sound and light during meditation, it also conveyed a sort of subliminal map showing how the sensible and non-sensible worlds are connected in non-linear ways. For several months after my initiation, I found evidence of my new esoteric understanding everywhere. I suddenly “knew” that books I was reading to my children, *The Wizard of Oz*, *The Secret Garden*, and *Alice in Wonderland*, were written by initiates of the same or similar schools. It became apparent that many of the great poets, Blake, Shakespeare, and Yeats among them, and I were traveling the same road. As Baba promised, all the major religions became different doors to the same truth. Remarkably the understanding has faded very little over time, though I have grown more discriminating in my awareness of the potential distortions caused by my own and others’ personal interpretations of what is identified as truth. The light still shines through, as if my inner eye was permanently opened a little wider, though, like the patterns in the Mandelbröt series, truth becomes more complex the more closely it is examined. As in *ta'wil*, the experience of initiation and the image of the *Akhanda Mandala*, autonomous and alive, continue to convey information.

All this is contained in the Cycle of Synthesis as Baba used it. What I experienced in initiation, he explained, was “accelerated evolution.” Arrows surround the circle indicating creation and evolution. The diagram posits creation and evolution as a continuous cycle, beginning with pure consciousness becoming aware of itself, so creating duality, which, in turn, creates a third by combining, and then doubling so it becomes eight, an octave, which iterates until the entire diversity of our existence exists. As in Sankhya, a spark of pure consciousness (*purusha*), in differentiating (*prakriti*), becomes denser and denser until it forms matter. Matter, still containing the original spark, then begins its upward path, becoming less dense as it evolves back through the physical, emotional, psychological and spiritual realms, and eventually merges back into undifferentiated consciousness. The material world, then, is created out of consciousness (Eliade 21). At the more subtle levels, the consciousness is very diffuse, but as

creation proceeds (and here Baba dips into Jungian terminology) it becomes first archetypes, then images, then ideas, all before it enters the sensible world. Ideas coalesce into the perceptible world, creating what is commonly called reality. But matter also evolves back to consciousness.

Eliade points out that the Western and Indian concepts of evolution are not identical:

No new form, Sankhya affirms, goes beyond the possibilities of existence that were already present in the universe. In fact, for Sankhya, nothing is created, in the Western sense of the word. Creation exists from all eternity and can never be destroyed; but it will, return to its original aspect of absolute equilibrium (22).

Ganesh Baba saw Darwinian evolution as part of a greater cycle. Many of the diagrams had a detailed Darwinian section followed by what he called the “conscious evolution” of humankind through the stages of “psycho-evolution” and “spiritual evolution” to the “Everest of Evolution - ‘Whole Man’ in Constant Communion with Cosmic Consciousness” (Ganeshanand COS). To practice yoga is to make a conscious choice to evolve toward reunion with cosmic consciousness.

The first chapter of *Search of Synthesis* begins with a short exploration of Darwin’s idea of “psychozoic” or human evolution, which Ganesh Baba defines as “the exclusive capacity to rise above [one’s] merely biological self - [the] ability to relate and realize [one’s] self in the context of the universe” (2). He then discusses the most basic understandings of what makes up the physical body, which he defines in terms of five basic elements: solid, liquid, gas, energy and space. This sequence of ideas flows easily in the text, but seen with a Western eye, seems less logical. It comes, in fairly pure form, from Sankhya. The number five is associated with man (he would hold up his hand, showing five fingers, or draw a stick figure pointing out its five appendages at this point). In classical Sankhya many basic categories come in fives, notably the senses (*jnanendriyas*), the energies (*tanmatras*), and the elements (*bhutas*), all of which are associated with the material universe (Mookerjee 117). In *The Search for Synthesis* this leads to a section on physics and Einstein’s theory of relativity, which establishes the relation between matter and energy, specifically light, and space and time, concluding that,

Matter-energy and space-time become one vast ocean of a single cosmic entity in which the objective universe is merely a panorama of various waves, wavelets, breakers and bores. All the phenomenal diversities are reduced to one ultimate Unit - the Ultimate Truth about us and all about us; the whole universe is reduced to one Unbroken celestial sphere, spread over everywhere containing and permeating everything conceivable in the physical universe (4).

Thus, creation and evolution are linked in the realm of quantum physics, where the tiniest units are simultaneously particles and waves, playing roles in the microcosmic physical universe and the macrocosmic whole at once.

The eight divisions in the diagram correspond to the *chakras*, making the Tantric assumption that there is an analogical relationship between the human body and the cosmos. Ganesh Baba interpreted the levels we can sense as matter, energy, space, and time, i.e., Einstein's space-time continuum. The next four levels can not be seen. He identifies them as life, mind, intelligence and consciousness. The more subtle levels are drawn from ancient yogic psychology. In Sankya, creation, or involution as it is sometimes called, proceeds from *prakriti*, undifferentiated primal matter, to *buddhi* or *mahat*, intelligence, which Heinrich Zimmer translates as "the suprapersonal potentiality of experiences", to *ahankara*, "egoity" in Zimmer and "mind" on the Cycle of Synthesis, to the level of the fives: *bhutas*, *manas*, *jnanendriyas*, *tanmatras*, all of which are associated with life on earth (327). All these levels of existence, according to Ganesh Baba, exist outside of space and time; they are in us and yet they surround us, and we "see" them clearly only with a trained eye.

The levels are related through analogy or resonance rather than directly. Baba used a number of analogies to explain the cycle. He believed that if you could comprehend the densest level, the physical, you could find your way to the most subtle. "How can you know who the father is if you don't ask the mother?" he would say as he urged us to study physics. Understandings about field theory in terms of inertia and gravity, magnetism and electricity would transfer to understandings about life and mind, and even intelligence and consciousness. He proposed four fields: the inertio-gravitational, the electromagnetic, the bio-psyhic, and the intello-conscious, all with field properties at least partially comprehensible by imagining the field demonstrated by iron filings gathered by a magnet. Like a magnet, he explained in discussing Jung, an archetype gathers around it images of an opposite charge, reversed images, like the reflections in a mirror. The metaphor of attraction and repulsion is one of the primary dualisms he talked about. Potential and kinetic energy provided another. Always unstable, these basic dualisms function like a cosmic alternating current, on-off, on-off, never stable, creating the world out of binary code.

I lost touch with Ganesh Baba, at least on the physical plane, in the mid-eighties, a few

years before he died. I was teaching in the public schools then and my image in the community mattered to me. Ganesh Baba was wild in his last few years. He spent time in New York City



Ganesh Baba at Coney Island for the High Times cover (photo by Ira Cohen)

and in California, and being who he was, he reflected whatever was around him. He must have raised up a fabulous ruckus.

Feuerstein quotes the *Yoga-Visishtha* (V.77.7ff.) describing, “such a being’s paradoxical condition,”

[He behaves] as a boy among boys; an elder among elders; a sage among sages; a youth among youths, and as a sympathizer among the well-behaved afflicted (vs. 14) (HW 222).

By the time Ganesh Baba appeared on the cover of *High Times*, December, 1982, I was very quiet about my affiliation with any crazy psychedelic Naga kriya yogis.

Feuerstein says authentic paradoxical behavior defines real crazy-wisdom teachers. Ganesh Baba embodied the concept of synthesis as paradox in his very being: he was truly like a mirror, becoming his surroundings. He was at once the wildest crazy man any of us had ever met and the most serious of all teachers. He was completely present yet he lived free of the world, like a piece of dust in the air. It was only by astounding grace that he floated down into my world for a few years before floating off again.

There is a verse by Longfellow that Baba loved to quote. In fact, he sometimes sang it over and over and over again when very high or wildly drunk:

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act -- act in the living Present!
Heart within, and God o'erhead! (from “A Psalm of Life)

And from the *Yoga-Visishtha*:

He does not concern himself with the future, nor does he abide in the present, nor does he recall [i.e., live in] the past, but he acts out the Whole. (vs.7)

Feuerstein responds to the phrase “acts out of the Whole,”

This is another way of saying that the enlightened being acts perfectly spontaneously. The Whole is not any perceptual or cognized wholeness, or gestalt, but the totality in which wholeness, or gestaltness, appear. That Whole is, therefore, not merely a representation in the consciousness of the enlightened being. It *is* the enlightened being (HW 223).

Bas.



Om Gam Ganapataye Namah

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