

History of the development of the book:

***Eva, the awakening of consciousness, with a touch of samadhi***

***Save meditation, the original goal in a contemporary presentation***

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Usually, one consults science on such topics. I had also studied physics and mathematics and attended lectures in psychology. Like Goethe's Dr. Faust, I too wanted to find out “*what holds the world together at its core?*”

I discovered many things, very many things, but unfortunately no answers to questions about my own existence. Science was and still is not ready for this, and it cannot address this topic in the way we would like it to, namely in a self-centered and subjective manner.

Well, there are also religions. I was an active member of a Christian church community for many years and later got to know other religious communities as well. But simply believing was not my thing; I sought knowledge, not faith. So I fared like the poor Dottore:

*“Here I stand, poor fool, and I am as wise as before!”*

What to do?

*“No dog wants to live like this any longer! So I surrendered to magic...”*

Well, not as a practice, but I had also delved into magical literature, although as a natural scientist, I found it too suspicious. It was different with yoga; people spoke of the science of yoga, which sounded familiar and promising.

And indeed, Indian scriptures such as the Vedas and the Bhagavad Gita answered my questions, but as I already knew from religion, the answers were simply presented to me. Perhaps the original scriptures contained methodological approaches that would have allowed me to arrive at these answers through my own experience and reflection, but I could neither read nor understand Sanskrit.

Translations into English or further translations into German also proved unhelpful, as the original used vivid and symbolic language. It originated from a time and a culture in which the teacher or “guru” was still trusted unreservedly, so any explanations were superfluous and any request for an explanation was considered an insult. It was also unhelpful that many of my yoga colleagues whom I asked for advice simply believed they knew the answer.

At the end of my tether, I didn't know what to do, so I gave up and threw myself into work and overtime instead. Or I tried to

follow Johann Strauss's advice: *"He who does not love wine, women, and song will remain a fool all his life."*

My "buried" concern lay dormant deep within me and only resurfaced in my fifth decade of life to demand another chance. What now? Should I still sell my soul to the devil, like Dr. Faust?

Thankfully, I came up with a better idea. Previously, I had relied primarily on science and time-tested wisdom, which, according to Schopenhauer, meant thinking primarily with other people's minds. It was time to take a more Immanuel Kant-like approach:

*"Sapere aude! Have the courage to use your own understanding... to use it without the guidance of another."*

As early as 1908, Swami Vivekananda wrote: If the rishis, the ancient Indian sages, were right, then everything they once perceived and reported should still be perceptible and experiential today. So I would only need to open my eyes, carefully confront the facts, and draw my own well-considered conclusions instead of believing what other people thought or had thought.

Finally, things started to progress gradually, but it took almost another two decades before I had reasonably achieved my goal. In classical science, thanks to objective methodology, a few individuals were able to gather knowledge for many others. However, when it came to things that could not be objectively measured, everyone had to create knowledge for themselves in

a subjective manner. Fortunately, scientific “tools” such as consistency, reproducibility, and freedom from contradiction could also be applied to subjective matters, thus enabling a profound, albeit “only” subjective, gain in knowledge. Both types of knowledge proved to be valuable, as David Servan-Schreiber, a physician and researcher, reported:

*"After spending twenty years studying and practicing medicine, mainly in large university hospitals in the Western world, but also with Tibetan doctors and Native American shamans, I gained some essential insights that proved helpful both for my patients and for me. To my great surprise, it was not the methods I was taught at university ..."*

Eva enjoys science as long as possible and as long as it serves her purpose. But she does not stop when a field of science is inaccessible; Eva moves on...

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Another approach was decisive for this book.

Ancient writings, mostly in the form of – hopefully – faithful translations, regularly transported me into a fairy-tale world full of incredible things and abilities. A yogi sitting comfortably on a

bed of nails and reading his daily newspaper was harmless in comparison. However, I had not studied in order to concern myself with such “nonsense” and initially deeply regretted purchasing such literature.

On the other hand, I had visited Swami Sivananda's ashram in Rishikesh several times. He was a yogi AND a doctor trained in Western medicine, so why did he also write such “nonsense” in his writings? Was there perhaps a misunderstanding?

A quote from Sri Chinmoy came to mind:

*“Over the centuries, however, knowledge of the inner meaning of these verses and concepts has almost completely disappeared, and the outer aspect has been regarded as their complete meaning.”*

If one were not to reduce oneself to external descriptions, would it be more effective to focus on inner meaning? It was about people; would a comparison of modern descriptions with the representations in ancient writings reveal their inner meaning? And indeed, it was only through comparison that I was gradually able to clear up misunderstandings.

And slowly it dawned on me how focusing on objective methods enabled us to achieve technical advances never before seen. But at the same time, neglecting subjective introspective methods led us back into a spiritual darkness from which we had already escaped thousands of years ago... at least as a small minority.