



H. H. Shri Mataji Nirmala Devi

CREATION - THE ETERNAL PLAY

The Book of Adi Shakti

Creation

The Eternal Play

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Foreword

We often wonder how Shri Adishakti created the world, how did She plan it, how did She organize it?

She was impelled by the power of love. Her love poured out, and began to plan and organize the whole creation. But She had conceived the image of human beings in Her son Shri Ganesha long before the Earth and its habitat was created. Similarly, She had envisaged Sahaja Yoga before Her incarnation, "I knew about it since I was born. I knew about myself....."

Before the advent of Sahaja Yoga in 1970 She had recorded Her divine plan in Her diary. Its precious leaves were compiled in a book She titled, 'Creation the Eternal Play'. "Of course I have written all about it and when my book will be released you can seehow a living process starts. I have mostly finished, but there's some more Chakras to be dealt with." (Shri Adishakti Puja, 21st June 1998)

Perhaps She did not want to reveal it earlier as it would have hampered Her work; the quest of the intellect would have eclipsed the quest of the spirit.

She pinned to embrace Her children but their sensitivity had become too weak to feel Her love. She did not want to compel them into Her embrace because She respected their free will. But She did not give up on them; She took them in Her sacred heart and nurtured them. Single-handed She bore the load of the future building of Sahaja Yogis. Only She, the Adishakti could accomplish such a task. Only She could encompass all the angularities and aspects of human beings - their particular ideologies or dominations. She could not only see their physical self, mental self and emotional self but the whole being. It made Her realize that only their compassion could strengthen their sensitivity.

Thus they had to go through the Kurukshetra of Kali Yuga to wield that compassion. When they saw people getting completely drowned and completely destroyed, their compassion rose to

emancipate others. This was the evolutionary step She was waiting for. The unconscious permeated the conscious mind and gave meaning to Her creation. The dynamic force bubbled out of the instruments She had created and adorned Her creation!

Each word in Her book is a pearl of wisdom to be treasured in our sacred heart! It is a treasure the world cannot hold and has to be guarded from the jealous eyes of the intellect, its futile speculations and analysis. Moreover, it is a revelation and therefore not a subject of discussions but meditation. Each word is a Beej Mantra. When we ensconce with Shri Mataji in our heart, the seed is being nurtured; it will germinate and reveal Her message - it is Her promise.

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Chapter 1

Creation-The Eternal Play

Creation is the eternal play of the Divine (Parabrahma, the Totality). Parabrahma has two cosmic states: to be awake or asleep. When Parabrahma is in the awakened state His manifestation into creation takes place; when in the state of sleep, all His activities are dissolved into absolute zero (*Shoonya*) and the creation ceases to exist. This is a state of no motion and complete entropy. In this state all that is created, matter and non-matter, gets dissolved into one abstract energy which is Parabrahma. It is a state of existence, of just being, but it is like an object devoid of any light to reflect it. All human, inhuman, superhuman and non-human elements dissolve into Parabrahma when He stops the drama of creation being played uniquely for His enjoyment and amusement. In this way the cycle turns from the state of non-being of Parabrahma to His full manifestation as the creation itself

Controversy has long raged about the starting point of creation. If one can grasp that eternity is the very nature of Parabrahma then this controversy can be simply resolved. When a person is in a state of consciousness, he is active, his personality manifests in his work and his talents are expressed. But when he is asleep, he is totally inactive, and the expression of his personality is withdrawn into his being.

The process of creation is comparable to the process of a seed sprouting to become a tree, and having attained full maturity, becoming a seed again. The Divine (*Parabrahma*) becomes the Primordial Seed (*Brahma Beeja*) before He starts His activity. Creation is the manifestation of this seed, which is like a perfect crystal with all its facets complete.

The First Stage of Creation

The Primordial Seed (*Brahma Beeja*) gets divided into two parts: one is the seed, the other is its germinating power. In the play of creation, the seed is the spectator, and its germinating power creates the spectacle. If we divide a crystal into its nucleus and its facets, this

would be the concept. Such a thing unfortunately cannot be done in the material world. Thus the two identities of God (Parameshwara) and His Power (Maha Shakti) are formed. They exist as Supreme Being (Purusha) and as the Mother Power of Creation (Prakriti or Holy Ghost). They are the Primordial Father and the Primordial Mother, our Divine Parents. In His seed form Parabrahma is dormant, lying in this condition for millions of years (Kalpas). The separation of the one from the other only takes place after the awakening of Parabrahma from His state of cosmic sleep. In Figure I 'S' represents the Divine Seed .

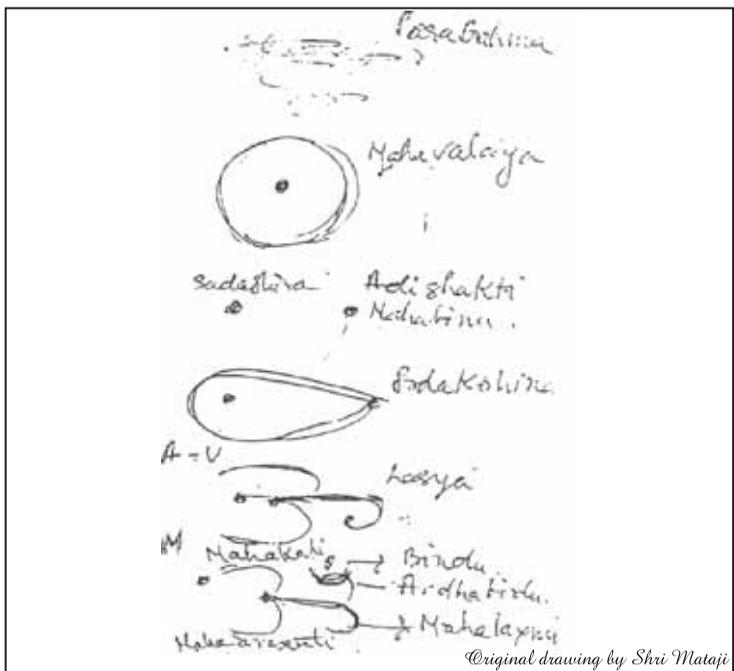


Figure I

With the awakening of Parabrahma, His power pulses into activity, awakening a wave of Divine Love in the seed. This pulsation creates the Primordial Vibrating Sound (Adi Brahma Nada). It is as if the crystal dissolves into the Divine energy which emits circular waves around its nucleus. On all sides of the nucleus these waves deposit and create the Primordial Circle (Adi Valaya). Ultimately the Primordial Divine Power oozes out of the Divine Seed and into the

Circle created. Thus in its first stage the sprouting Seed breaks into two components :

One, the nucleus, remains as the omnipotent and omnipresent (Purusha) witness or spectator, and two, the other part, God's Power (Maha Shakti), represented as the Primordial Circle (Adi Valaya), is the One who manifests the spectacle.

The Supreme Being, the Purusha

The central dot or nucleus in Figure I represents God Almighty as Supreme Being (Purusha), who is also known by man as Parameshwara, Allah, Jehovah, or the Spectator. He is completely separated from His Power (Prakriti or Maha Shakti) in order to enjoy the play created for Him by Her.

He is the sustainer of the play because He is the only spectator. Actually the whole spectacle is played out just to please Him and to express Him. It is for His amusement only, so the moment He ceases to enjoy it, the play will be stopped by Him. He has the power to switch off His own projection. Although His role is as a witness, God the Father (Parameshwara) is the source of all strength and majesty. He creates blissful security and protection for all His creatures. Everything exists because of Him and He is therefore existence (sthiti) itself. Being the sustainer of the play, He becomes sustenance (Dharma or Religion). He is also the light of total awareness, and the deciding factor in all things as His wisdom cannot be challenged. He is the source of all wisdom and human beings are just one expression of His awareness. The wisdom of sustenance emits from His being. He floods the universe with benevolence that just flows from His personality, and fills creation with joy. He is the creator of everything, and everything has been created for Him and for His enjoyment (sampoorna bhokta). He is the greatest of the greatest, the glory of all glories. Being omnipresent and omnipotent, He is the glory of everything, and because of His All-pervading Power He is finite in the infinite and infinite in the finite. He is also the subtlest of the subtle, never incarnating in human form. Only His Power (Shakti) takes human birth. He is manifested through Her Incarnations or those of Her Children, whose male Incarnations reflect Him. He remains above all as the fountainhead of their manifestation.

It is through His Power that He creates to reflect Himself. The creation is just like a reflector or mirror. The best reflector He has formed is the human being, who was created and later evolved by Him with great compassion through His Power, Prakriti.

How He evolved the creation using different reflectors can be better understood from this analogy. God (the object containing the dormant light) sits in a dark room surrounded by darkness. In these circumstances He is unable to reflect Himself, so He switches on His light. This light is His Power (Prakriti) which is separate from Him. But with no reflectors or mirrors the light is still not able to reflect. So reflectors like glass windows are created by the Power, who places them one after another before Him, reducing the distance between them and Him until their reflections match exactly the object. God is the object and human beings are the reflectors.

If God does not enjoy the spectacle or accept the continuance of the drama, He may at any time switch off His light, bringing the whole thing to an abrupt end. When that happens, He is engulfed in total darkness again and nothing remains of the creation. In reality He still exists as Parabrahma, the supreme abstract force. It can therefore be understood why some of the ancient philosophers said that creation came out of nothingness, as, in relation to creation, Parabrahma can be considered as something that virtually amounts to nothing.

When you look at the Sun's rays in a clear sky they become diffused, and it is impossible to see the presence of the unseen rays. Suddenly, if a jet plane crosses the field of your vision, you can see a streak of light illumined through reflection along the line of smoke that trails behind the jet. This shows that the existence of the Sun's rays is only discernible when there is smoke to reflect it. In the same way, God Almighty uses the creation to reflect or manifest Him. Without the creation, which is His reflection, God has no meaning or identity. The human mind is the only instrument created by the Divine Power capable of reflecting Him. Through His creation of human beings His identity is reflected and expressed in human awareness, and in that way God becomes aware of Himself.

Do not forget that it is not He but His Power who manifests the creation. As His Power, She expresses Him as omnipresent existence, omncreative Power and omnipotent sustenance, and is responsible

for introducing man to Her Lord, God Almighty. He is the perfection and also is the fount of all Being. No words or analogies can fully explain Him. The perfect cannot be compared with the imperfect. You cannot adequately describe the majesty of a tree by talking about a flower, a branch or the bark. The source cannot be fully explained by describing its manifestations. The limitations of human expression can only describe Him in part and in His different aspects.

The Second Stage of Creation

In the second stage the Creation now moves from the state of the Primordial Circle (*Adi Valaya*) into the state of the Primordial Point (*Adi Bindu*), by pinpointedly concentrating all its energy into a dot, as shown in *Figure 1*. At this stage the Primordial Divine Power assumes existence as Her Ego (*Ahamkara*), which is represented as the second dot (Bindu) in the figure. Now She generates the second circle (Valaya), which represents the Divine Power of *Adi Shalni*. *Adi Valaya* represents the Primordial Circle; *Adi Bindu* represents the Primordial Point and *Bindu* represents *Adi Shakti*. *Valaya* represents Her Divine Power *Adi Valaya*, represented by *Maha Shakti*, which now breaks into *Bindu* and *Valaya*.

Thus the identities of the Divine Couple, Father God (*Sadashiva*) and Mother God (*Adi Shakti*), come into existence. She is His wife, His beloved, His consort, the Divine Power of Love, and as such is represented by Her identity (*Bindu*) surrounded by the halo of Her Power (*Valaya*). The Divine Couple exists in perfect unison. As the Lord of His Power (*Adi Shakti*, the Primordial Mother, the Holy Ghost) and One with Her, *Sadashiva* does not tolerate any insults offered to Her. His identification with His beloved wife is complete and bounded with perfect mutual love. They exist in complete oneness, in one subtle understanding. The perfect harmony exists in an equal balance and level of love, one for the other. Love does not flow in anyone direction but is continuous, as with an electrical current, when one point which is positive (active) and another which is negative (inactive) are connected.

He uses His authority as the Spectator or potential energy, cajoling Her to play Her game (*Leela*) of creation. She is the transformer or kinetic energy. Despite being the greatest of the

greatest and the kindest of the kindest, He is nevertheless a jealous God. Through Her male or female children (Avataras) He destroys devils, satanic incarnations (Rakshasas), and depraved human beings who manifest the evil forces by trying to disrupt and subvert Her creation. The formation of evil in creation will be examined later. His identification with His Power is absolute. His wrath falls naturally on all those who try to cross or spoil the game of His beloved spouse, just like a wise father who punishes his children when they disobey their mother. His anger may explode so violently that the havoc of total destruction through His Dance as Lord Shiva (Tandava) will occur.

The Third Stage of Creation

The complete authority of the Father God now descends into the Mother God who, in Her turn, expresses complete reverence to Her Lord. So in the third stage of creation, as Bindu, She moves around the centre in an elliptical path (pinda pradakshina). This movement reflects the obedience of the Mother to the Father in complete reverence and by it She expresses the loving surrender of Her entire identity. It is as if the Mother becomes the adorning garland of Her Master and Lord. The relationship between the two Divine Identities is of a loving Primordial Father who bestows all His powers on His dearest wife, the Primordial Mother. She in return expresses complete surrender to Her Lord. Their mutual adoration is the source of Divine Joy expressed by the ellipse. The ellipse also expresses Her Power of Divine Love and represents the Mother's Love for Her creation. Interestingly, the shape of a burning flame and also of the human aura, is also that of an ellipse, and an egg is also elliptical in shape.

The egg-like elliptical formation of the creation is called Pinda. In an ordinary egg there are two components: the yolk which is the nucleus, and the white which is its energy; protoplasm deposits calcium as shell on all sides of the egg. In exactly the same way Adi Shakti forms the shell of creation in an elliptical wave.

The elliptical movement of the Primordial Mother is the first movement of the Primordial Forces, and is Adi Shakti's symbol. Being the first expression of the living force of the Primordial Mother's Love, this elliptic Primordial Movement is known as Adi Gati. Hence all that is created fundamentally moves on an elliptical path.

Sometimes the ellipse takes different shapes, and this will be examined later. The shortest distance a point has to go to move around another point and come back to the same position it started from has to be an elliptical path. The Divine Power moves in the same way, even in its abstract manifestation in our beings. When we love someone the waves of love go around that person and return to us in an ellipse, bringing the bliss of love back to us. When we hate someone also, however, the waves of hatred similarly go around that person and return to us as pangs of hatred.

As we can see in Figure I, the state of the Primordial Zygote (Adi Pinda) is of a nucleus surrounded by the ellipse. In biology, a zygote is a state where the sperm from the male has entered the ovum of the female and fertilised it. The fertilised ovum now becomes capable of sustaining life. The Primordial Zygote (Adi Pinda) is formed by the male and the female identification of our Divine Father and Divine Mother and this fertilised state (Linga) represents the Primordial Living Cell of creation. We can now understand the real importance of the worship of the Shiva Linga by Hindus which represents our Primordial Parents.

In this Primordial Zygote (Adi Linga), sperm represents the Primordial Father (Sadashiva), which is surrounded by ovum as the expression of the Primordial Mother (Adi Shakti). The Primordial Zygote is like an ordinary egg where mass is not distributed uniformly: the yolk (the Father) is heavier and has a distinct shape unlike the white (the Mother). Because of the Primordial Movement (Adi Gati), the fertilised state acquires a distinct curvature of definite confinement.

It may be asked how the mating took place that brought all this about? This is a very sacred subject, and just as children should not discuss the sexual mating of their human parents, so souls should abstain from conjecture on the conception of creation by the Divine Couple. This secret is not meant to be unveiled, and should remain a sanctum sanctorum in order to preserve the chaste honour of our Divine Parents. Children should never disturb the privacy of their parents. The essence of chastity (lajja) creates the nectar of joy, and renders magical beauty to the secluded and sacred love-making of the Primordial Parents. In the same way, the delicate sweetness of a husband

and wife relationship receives its uniqueness from the fact that it is not shared with anyone else. An innate deep attachment of the couple to each other spontaneously veils the expression of their sexual love.

Open and vulgar expression is not tolerated. This sense has been acquired and enjoyed by human beings over time, but not by animals. Human beings are higher than animals, whose awareness has not been refined by the evolutionary process.

There have been deliberate and sinister efforts made by some people to misdirect others who are ignorant of the deep significance of chastity. The ideal couple who are faithful to each other enjoy the perfect romance for ever. When we read about perfect romances like that of Romeo and Juliet, we do not focus on the sexual side of their love because that spoils the beauty of veiled sacredness. As a man gradually loses his sustenance, he also loses his human sensitivity to enjoy such a romance. By assuming the awareness of an animal, all that is beautiful and refined in human nature becomes alien to him.

After the elliptical stage *Adi Shakti* moves towards *Sadashiva* as *Adi Bindu* in an indolent and loving mood. She does not want to create, and implores Her Lord to allow Her to dissolve in His personality. But He gives Her a persuasive loving push away from Him, suggesting His desire that She create Her first inward linear movement (*Lasya*). This opens up the *Primordial Zygote* (as shown in *Figure 1*), and by His gentle push He pushes Himself out of the *Zygote*. She is pushed in such a manner that, after a pause (*Adi Vilamba*), *Valaya* breaks. This ultimately is how the complete formation of '*Aum*' takes place.

The *Primordial Mother* and the *Primordial Father* have between them the finest feelings of that perfect love which human beings call the absolute or ideal love. They are the symbols of perfect husband and wife. They are the source of human love, the ultimate source being *God Almighty*. He is the greatest human Being. All other human relationships like father, mother, sister and brother are also expressed through Her. The whole episode of *Lasya* can also be described in a very poetic drama as an act of love.

The *Father* very lovingly pulls Her towards Him, cajoling Her and giving Her an encouraging, strengthening push. This fills Her

being with self-expression. Her ego breaks Her shyness and indolent love (Lasya), and She assumes Her glorious personality. In this way She is lured to create alone, separating Herself from Her Lord and Love.

The Sound of Pranava

Pranava's sound is known as Anahat. It is generated when the Primordial Cell breaks like the hatching of an egg. It is audible with the departure of the nucleus from the ellipse.

- * The first linear movement of Adi Shakti makes the First Primordial Sound - 'AA'
- * The push of Sadashiva causes the Second Primordial Sound - 'OO'
- * The Third Sound - 'MA' - is caused by the pause stage, which follows the breathing in and breathing out of the Primordial Zygote.

Pranava is therefore the All-pervading Divine Power of Adi Shakti, and Anahat is the sound created, without any percussion, by this Power. It can be understood better by describing Anahat as the sound announcement of Pranava.

These three Primordial Syllables 'AA', 'OO' and 'MA', represent the three powers of the Primordial Mother :

- * 'AA' represents the existence and destructive power of Mahakali
- * 'OO' represents the creative power of Mahasaraswati
- * 'MA' represents the sustenance or evolutionary power of Mahalakshmi.

These three Primordial Syllables, later on, form the Primordial Words (Beeja Mantras) 'Aim', 'Hrim' and 'Klim'. All together these comprise the phonetic words of the Devanagari script (Sanskrit), and will be examined in greater detail in the chapter on Chakras.

Much before the hatching of the Primordial Egg, the Primordial Zygote reaches the embryonic stage. It starts breathing and creates the Primordial Sound (Anahata) that fills the entire embryo, which encircles the central point. The breathing of Adi Shakti is the Pranava or Divine Power, while its sound is called Anahata. This sound is without percussion and is heard on the heart as a pulsation. This sound is a mixture of seven component sounds (Nadabrahma), which when heard together creates the beautiful Word, 'Aum'. When it is broken into

its component parts it sounds like 'M, '00' and 'MA'. It is written as



It later ascends through the different subtle centres on the path of Kundalini (the residual power of Pranava) and becomes the Word.

The Primordial Zygote grows just like a human zygote. As the Primordial Zygote develops into the Primordial Being (Adi Purusha), so identically a human zygote grows into a complete human being. It is therefore absolutely true to say that God made man in His own image. The Primordial Zygote develops into His full maturity through evolution until He assumes His greatest and full form as the Great Primordial Being, the Virata.

The Great Primordial Being assumes three aspects, manifesting Himself according to the field (Kshetra) of His perception. Just as a man can have three fields of perception - at his house; at his office; and in society being a son, a husband and a father - although always remaining the same person; so it is with God whose field is the play created by His Power (Adi Shakti).

God Almighty as Paramount God or Supreme Spirit is called Parameshwara; the Power of God Almighty is known as Parameshwari. He resides at the very top spot on the Head of the Primordial Being (Virata). He is the absolute fountainhead, and all His three aspects radiate from Him He is like the root of the Tree of Life, and His three aspects are like three branches of the same tree. He is the all-witnessing Primordial Being, and is reflected in the Heart of the Great Primordial Being as Ishwara (God in Spirit). His Power is known as Ishwari. This is the detached Power of the Great Witness (Sarva Sakshi). It exists in all animate and inanimate beings. In human beings it is reflected as Spirit (Atma) in the heart.

As seen before, Adi Shakti goes into three more abstract forms before starting the creation. These three forms exist in the Utpatti or the beginning stage of cosmic creation, and are Valaya, Bindu and Ardhabindu.

The Three Aspects of God Almighty as Parameshwara

Adi Shakti expresses the three aspects of God Almighty in the Great Primordial Being. They are Sadashiva (Ishwara), Hiranya Garbha (Prajapati) and Virata.

Sadashiva

The unchangeable identity of God is called Sadashiva, and His Power incarnates as Mahakali. The Power of God represents His desire to express His creation through His Shakti, Mahakali, who is responsible for existence. She destroys the demons and devils who disturb the processes of evolution. Though His existence is felt in the heart of the Virata as Ishwara, God's desire to exist is expressed through Sadashiva. Thus Sadashiva is called the Deity of Existence. As the opposite of existence is destruction, He also bears the name, 'The Destroyer'.

In human beings Lord Shiva resides in the left side of the Heart Chakra with His Power, Shivani or Parvati. She stores all that is dead and all that conditions the mind in humans. As in a working factory where fumes are created in the process of combustion, the activity of the Virata, in the process of existence, creates the Primordial Collective Subconscious Mind (Mahamanasa). Fumes from the existence activity of the Virata collect in this Primordial Subconscious Mind also known as the Primordial Superego.

A realm containing many strata of dead spirits is created in this Primordial Superego by Sadashiva. The lowest stratum contains satanic and exceedingly cruel spirits. They enter many times into the conscious minds of living human beings. It is Sadashiva's role to protect human beings from invasions from this Primordial Subconscious Mind, and also from the cruel manifestation of disembodied spirits. The channel which carries this power in human beings is called the Ida Nadi (Psyche). It converts every present experience into a past experience, which is accumulated in the individual's subconscious mind. In human beings it manifests in the gross as the left sympathetic nervous system.

Shiva represents existence, and His Power is expressed as electromagnetic vibrations in dead matter (Jada), and as life (Prana) in living beings. Both of these powers are forms of the original Pranava

or Divine Power. Pranava is one integrated power just like a single current of air that produces seven different musical notes in a flute. In exactly the same way, electromagnetic vibrations and Prana are two components, both derived from the one original Pranava, as two different notes are produced from the same flute.

If Parameshwara (Supreme Spirit) at any time does not enjoy the play of His Power, He recedes from the Heart of the Great Primordial Being, and the drama of creation ceases to exist. He does this by withdrawing His reflection as Spirit from the heart of the Virata. As an exact parallel, all activities of a human being's body stop when the heart ceases to function. The result is the physical death of the individual.

The Sadashiva aspect represents the desiring mood (Tamo Guna) of God Almighty, because He desired to exist and manifested His personality into being. His desiring Power is expressed as Mahakali, who works through the left side of the Primordial Being's Heart Chakra. She maintains the emotional life of the creation. The desiring mood surrounds and acts on the Primordial Being's Heart, but Ishwara (the Spirit of God), who resides in the Heart, is not bound by the play of the emotional side of creation. The emotional side of creation expresses desire, which is merely an emotion, but is not creation itself. The actual creation happens through the creative aspect of God, the Mahasaraswati Power. In human beings the pulsation of the heart is the expression of this same existence power, and is felt as the life (Prana) which governs the emotional self. Ishwara, who resides in the heart, is in no way connected, impressed or charmed by the existence power. It is totally detached and merges into Parameshwara as soon as Sadashiva stops the play.

Hiranya Garbha (Prajapati)

Hiranya Garbha (Prajapati) is the creator aspect of God Almighty. It acts in the stomach of the Primordial Being which is a Void, also referred to as the Ocean of Illusion (*Bhavasagara*). (The way this Void was created is covered later.) Hiranya Garbha's Power incarnates as Mahasaraswati, and the entire material creation is the product of Her power and activity: She created all the galaxies, stars and planets including our own Sun, Moon and Earth. She also functions as the thinking power of the Primordial Being, and this process generates the Cosmic Ego (*Adi Ahankara*). The channel

carrying this power is the *Adi Pingala Nadi*, and it expresses the Primordial Preconscious Mind (*Adi Chitta*). It acts like a postman who carries messages to the intellect of the Almighty. Through this power the Five Primordial Elements are created in the Primordial Being which ultimately creates the physical bodies of human beings on this Earth.

Hiranya Garbha represents the creative mood (*Rajo Guna*) of the Primordial Being. In human beings this power is expressed as the creative power of man. It is carried by the *Pingala Nadi Channel* in the subtle form in the spinal cord, and manifests in the gross as the right sympathetic nervous system. It creates human ego through which human beings think about the future. All human planning and thinking occurs as a result of this power. In human beings the *Hiranya Garbha* aspect of God Almighty is expressed through *Brahmadeva*, the Creator. *Brahmadeva* does not play any role in the evolutionary process, but does provide the human being's physical body necessary for its evolution, as well as an ego that thinks (*Ahamkara*).

Virata

When the Primordial Zygote assumes full maturity as the Body of the Primordial Being, He is called the *Virata*. This happens when His Body (just like a human being's body) fully expresses all His aspects and contents. These contents are the material manifestation of all animate beings, human beings, Gods and Goddesses (Deities), and the Cosmic Kundalini.

The Power of God's aspect as *Virata* is called *Viratangana* which manifests through the Primordial Brain (*Adi Sahasrara*) and the Primordial Heart (*Adi Anahata*) of the Primordial Being. *Viratangana* incarnates as *Mahalakshmi* who operates on the central path of *Adi Sushumna Nadi*.

Vishnu is created at the navel centre (*Adi Nabhi Chakra*) of the *Virata*. The navel is surrounded by the Void (*Bhavasagara*), whence He incarnates to lead the evolutionary process at different key times, moving on this central path. The Great Primordial Being (the *Virata*) incarnates as Lord *Vishnu* in human beings.

This power is expressed through the subtle central channel (*Sushumna Nadi*) in the spinal cord, and further, in the gross, as the

parasympathetic nervous system.

His channel is the evolutionary path, and His ten Incarnations of the Virata have helped mankind to evolve:

- i. FishMatsya avatara
- ii. TortoiseKurma avatara
- iii. Wild BoarVaraha avatara
- iv. Man-LionNarasimha avatara
- v. Short ManVamana avatara
- vi. Strong Man.....Parasurama avatara
- vii. Benevolent & Perfect KingRama avatara
- viii. Playful WitnessThe Virata Krishna avatara
- ix. Jesus Christ Son of VirataBouddha* (Mahavishnu)
- x. The Rider on the White HorseKalki avatara of the Mind
(the One Collective Being)

The Power of Adi Shakti

The three aspects of God are expressed by His Power, Adi Shakti. She incarnates as the three powers of Mahakali, Mahasaraswati and Mahalakshmi, which She multiplies into three forms (Trigunatmika) . But the Primordial Mother, or Holy Ghost in the Christian tradition, has also been given the power to incarnate: She can take human form (Avatar Shakti) Herself. To guide the evolutionary process, She either takes incarnation Herself, through Her incarnating power, or creates male and female Incarnations through whom She works.

If we compare God to an object and Adi Shakti, His Power, as a light whose existence is relative, whenever He stops His creation She merges into Him. The creation is like a mirror or reflector. If He withdraws the light, the reflection just does not exist. Her power to communicate or amuse Him is also lost.

Adi Shakti evolves, forms in the Body of the Primordial Being, while God Almighty resides on top of the head of the Primordial Being as Parameshwara. He watches the field of His Body as a witness through reflecting in the Heart of the Virata as Ishwara. The moorings

* *The Bouddha meaning 'The Enlightened One'*

of the Primordial Being are in the all-integrated form of Parameshwara. So when Virata incarnates on this Earth as Shri Vishnu, it is as the projection of Supreme Spirit (Purusha). In the same way, Brahmadeva (Prajapati) and Sadashiva also have their moorings in Parameshwara.

God Almighty is the embodiment of absolute beauty, absolute knowledge (Truth), and absolute love. He is the knower of His field (Kshetragnya), and His field develops through His Power, the Primordial Mother. His three aspects are reflected by Her Powers. His identity does not increase or decrease, expand or contract. His vision sees the field that increases or decreases. His Power, as Adi Shakti (the Primordial Mother) does not increase or decrease, but She expands according to the space occupied.

The other Powers of the Primordial Mother

The powers of the Primordial mother Adishakti are two to begin with. 1) Ishwari power 2) Pranava)

Ishwari power is the witnessing power of God Almighty. This power exists in the abstract form in the spirit (Alma) of human being. This is the expression of the Being.

2) Pranava :- This power is the all pervading power of Adishakti which acts through her Ishwari power. because understand it with an analogy. There is a ^{Queen} King who is all powerful and thus she has a power of her own being. The same Queen has a power to bestow her power of ~~ruled~~ ^{ruled} to others. She may also bestow improve the ruled once. She may also bestow

her power of radiating, under her to her chosen
 people. In the same way Adishakti has her power
 to be herself Her being, then Her power, that is
 manifested outside ~~is~~ is known as Pranava
 or awareness. By this power she creates her Creation
 improves it and makes some of her chosen
 subjects ~~and~~ also the aware of that awareness.
 This is the reason why She is separated as a
 Being (Ishwari) and as Her power (Pranava).

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At first the Primordial Mother has two Powers: the Parameshwari Power and the Pranava Power. The Parameshwari Power which resides with Parameshwara in abstract form is the witnessing power of God Almighty. This is the Power of Her Being, and with it She incarnates in a human form. This Power could be said to be Her Self-assumption or Realisation.

The Pranava Power is the All-pervading Power or light of Adi Shakti emitted through Her Parameshwari Power. It can be better understood by an analogy. An all-powerful Queen possesses a power of her own being. The same Queen has a power to rule others, to create an empire for herself, and to improve the lives of those she rules over. She may also bestow her power to rule upon certain individuals of her choice. In the same way, Adi Shakti has the Power of Her own Being, the power to be Herself, or to project the power (Her light) outside where it is known as Pranava or awareness. By this Power She fashions Her creation and even improves on it. She creates human beings who, by Her grace, achieve Self-Realisation. Thus She makes some of Her chosen subjects also aware of Her awareness or light.

When Pranava is dormant it is known as Kundalini, but when it meets the Spirit (Ishwari), it becomes enlightened. Pranava acts under the complete control of Adi Shakti, who has three moods which transform it into three forms (swaroopa). Her Powers are :

The Mahakali (Shivani) Power

By Her first Power as Mahakali (Shivani), She exists in every

particle of matter and in all living bodies as electromagnetic vibrations. This Power is one form of Pranava, the single and integrating Power of Adi Shakti. In matter this Power exists in the nucleus of every atom, and it emits vibrations which create electromagnetic forces. In lower animate forms like plants, it exists as life force; in higher animals and human beings, it is the pulsation of life in the heart. This Power burns like a candle wick in every particle of the material creation. It is the result of Adi Shakti's desiring mood (Tamo Guna). Mahakali represents the power of existence. As the negation of existence is death, She also expresses destruction. She acts on the cosmic channel of the left side of the Virata, called the Adi Ida Nadi, where She stores all that is dead in creation.

The Mahasaraswati (Hiranya Garbhini) Power

By Her second creative material Power as Mahasaraswati (Hiranya Garbhini), Adi Shakti transforms the Pranava into material power, creating the causal essences which ultimately create the Five Primordial Elements. These in turn are used to create the mass of matter like galaxies, solar systems and planets, including the Sun, Moon and Earth. This power exists in the stomach of the Primordial Being, and acts through the Primordial Swadhithana Centre (Adi Swadhithana Chakra). This power is the result of Her creative, activating mood (Rajo Guna).

The Mahalakshmi Power

Her third power is of Mahalakshmi. This is the power that renders sustenance^(Dharma) to Her creation. She acts on the ^{Primordial} central path of Sushumna (Adi Sushumna). By this power she generates or generates the evolutionary process. To guide this human ~~best~~ process she incarnates on this channel (Adi Sushumna) on different chakras with her fourth power (Ishwari).

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Her third Power is of Mahalakshmi, and is the Power that renders sustenance (Dharma) to Her creation. She acts on the Primordial Central Channel (Adi Sushumna Nadi). By this Power She generates

the evolutionary process, and by this Power changes sustenance to give different characters to various forms of creation. To guide this process along, She even incarnates on this channel on different Chakras with Her fourth Power of Parameshwari.

The Parameshwari (Ishwari) Power

The Parameshwari Power is reflected as Ishwari when Adi Shakti incarnates in human form. When She incarnates alone it is as Jagadamba (Mother of the World) or as Adi Shakti (Mother of Creation). When the three aspects of God Almighty incarnate in human form She also incarnates as their potent Power (Shakti). She creates Her Son without the play of the Father on this Earth, making a Son God (Shri Ganesha), who much, much later also takes human birth (Jesus Christ). In all such cases She acts as a dormant Mother.

The Pranava Power

The fifth Power of Adi Shakti is the total awareness (Pranava) which is the aura of Her Ishwari Power, or the breathing of Her Love. It is the Divine Power of Love (Pranava). This is the All-pervading, all-integrated, all-knowing and all-organising Power which is felt after Self-Realisation as Divine vibrations (Chaitanya Lahiri or 'the cool breeze of the Holy Ghost'). This is the Power of the Spirit in the human heart, and is present in every human being as well as every animate and inanimate being. But if the aura is without light (Prakash) it is not in the awakened state. As evolution reaches its climax with human beings assuming their identity, the three Powers are integrated by the Kundalini awakening (Residual Power) through Sahaja Yoga (spontaneous salvation), and the Yoga takes place between the three human powers and the Spirit. When this happens the vibrations start simultaneously emitting from the newly-realised soul's being. They seep out with great force from the body of Adi Shakti when She incarnates, and are reflected through the bodies of all realised souls. Through Self-Realisation they become part and parcel of their Divine Mother's Body, and acting as extensions of Her Being, also emit Her Divine Power of Love.

When these three Powers combine they create Pranava by enlightening the Spirit. The analogy of a home gas burner will suffice to explain very clearly how this happens. The burner has a small little flame of wick which burns continuously. This can be compared to the

Ishwari Power. The three Powers which integrate to form the dormant Power of Pranava can be compared to the gas power. When the dormant gas (Pranava) is paired with the burning flame (the Ishwari Power), the light increases tremendously because of the ignition. This analogy may help to explain the Ishwari Power as the ignition Power, and the gas as the integrated dormant Pranava (Kundalini Power). When ignited the light is the awareness or enlightened Pranava.

The Four Stages of Creation

Creation came about through four stages of existence. Whatever aspect of Adi Shakti incarnates in these different states or stages, all emerge from the one, unique personality of the Primordial Mother. The four stages in their chronologically descending order are:

Utpatti Stage (Genesis)

This is the abstract stage until the Aum (Pranava) is liberated, and the Primordial Kundalini is created. In the Utpatti stage, God Almighty and Adi Shakti exist as Parameshwara and Parameshwari.

Vaikuntha Stage

This is the stage after the Primordial Zygote has reached full maturity as the Body of the Virata, with the Deities present in the Spinal Cord and Brain of the Primordial Being. In the Vaikuntha stage God Almighty and Adi Shakti take on three aspects :

- * Sadashiva and Mahakali
- * Virata and Viratangana (Mahalakshmi)
- * Hiranya Garbha (Prajapati) and Mahasaraswati

Kshirsagara Stage

This is the stage when the Primordial Being has reached final maturity with all His contents. In the third stage of Kshirsagara, God Almighty and Adi Shakti take on the following aspects corresponding to their aspects in Vaikuntha:

- * Sadashiva - as Shiva
- * Mahakali - as Kali
- * Virata - as Vishnu
- * Viratangana - as Lakshmi
- * Hiranya Garbha - as Brahmadeva
- * Mahasaraswati - as Saraswati

Samsara (Bhavsagara) Stage

This is the fourth stage of creation, and is the world created by human beings on this Earth, right up to the modern times. Adi Shakti has taken birth in all the four ages (*Yugas*) of the Samsara (Bhavsagar) stage: Satya Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga.

Satya Yuga

During the Satya Yuga She incarnated with Vishnu in His being as His Power, Lakshmi, which is Mahalakshmi's human Samsara Yuga form. She also incarnated one thousand times alone as Durga, Mother of the Universe, who is Mahakali's human Samsara Yuga form, of which one hundred-and-eight of them were as major Incarnations. The Incarnations of Durga (Kali), Lakshmi and Saraswati are all Divine manifestations (*Aloukik*), but are completely human in nature and appearance.

Treta Yuga

During the Treta Yuga, at the time of Shri Rama, Adi Shakti incarnated in three separate human personalities, expressing Her three aspects:

1. Sita [Janaki] (Mahalakshmi) as the daughter of Raja Janaka
This was the first absolute human form (Loukik)
2. Sati Anasuya (Mahasaraswati) as the wife of a great saint
3. Mandodari (Mahakali) as the wife of the demon Ravana

Dwapara Yuga

During the Dwapara Yuga at the time of Lord Krishna, Adi Shakti again incarnated as three separate human personalities, expressing Her three aspects:

1. Radha (Mahalakshmi) as Shri Krishna's first and eternal love
2. Rukmini (Mahasaraswati) as Krishna's Queen
3. Vishnumaya (Mahakali) as sister of Shri Krishna. She lived but for a short time. She later took birth as Draupadi, wife of the Pandavas.

Kali Yuga

Kali Yuga is the time of the last judgement. At this time one has to

be very careful because you are going to be judged, whether you take to truth or not. If you are still with falsehood you are judged. You will judge yourself, nobody needs to judge you. (L.A.2000)

The Creation of the Three Moods (Gunas)

The Sacred Syllable 'Aum' is written in the Devanagari script with three-and-a-half coils. These three coils are arranged in three ellipses, as clearly shown in Figure I.

By the first elliptical movement of 'AA, Adi Shakti desires the creation; by the second, 'OO' She activates to create it; and by the third 'MA' She reveals Her Love for the creation who is Her child. In this way, the three moods of desiring (Tamo Guna), activating (Rajo Guna) and revelatory (Sattwa Guna) come into existence. These three fan-like elliptical movements rotate and bend in three-hundred-and-sixty degrees, creating the permutations and combinations of different wavelengths which give variety to life. That is how people of such different temperaments are ultimately created. These three Gunas are the expressions of the three Powers of God Almighty and are expressed by them as Mahakali, Mahasaraswati and Mahalakshmi. Although three, these Powers are completely integrated and coordinated as Adi Shakti.

The Ishwari power which is the fourth power of Adishakti which is the witnessing power of God.
This power is the judging power of the play of Adishakti hence it is Paramount.
In a drama the Spectator of the drama has judge the quality of drama and he is the has the Supreme person power but the one who ^{creates} plays the drama also must have that power of judgement to judge the ~~one~~ quality of the play. Otherwise how can he create the play which will be of the same quality that would be acceptable to the Spectator?
So Adishakti she has got three powers to create and her own responsibility to judge and to decide as to the propriety of Her creation.

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A fourth power of Adi Shakti is the Ishwari Power, which is the witnessing Power of God. This is the judging Power of Adi Shakti's play and so it is paramount. In a drama, it is the spectator who judges the quality of the play. He has the supreme power to do this. But the one who created the drama also must have the power of being able to judge the quality of the play. Otherwise he cannot construct a play of the necessary quality acceptable to the spectator. In the same way Adi Shakti, while weaving the tapestry of Her creation, gives Herself the power to evaluate and change the patterns of the play, and, through Her Ishwari Power, She co-ordinates with God Almighty at the same time.

Adi Shakti has three powers to create with, as well as Her own personality to judge and to decide on the propriety of Her creation. Her Ishwari Power can bring the play to its culminating point. It can be effected in one of two ways :

1. She can do it by the ignition of Pranava
2. She can simply switch off the play

In the first scenario human beings participating in the play may be enlightened with awareness by Her; in the second She just destroys Her play. This Ishwari Power is therefore paramount, as, if the Primordial Mother gets overtaxed and tortured by the bad behaviour of Her children, She may easily get into a destructive temper and end Her play.

The Creation of the Virata

During this stage the Primordial Zygote (Adi Pinda) develops into the Virata. We have seen how Adi Shakti can transform Her Power from an ellipse into the Sanskrit form of 'Aum', and then into three-and-a-half coils. The lines in which Adi Pranava moves are also in the form of three-and-a-half coils.

The Primordial Mother first transforms the ellipse into the shape of a heart to create the Primordial Heart of the Great Being. Her Lord, Parameshwara, blesses this heart which pulsates with the sound of Pranava (Anahata), its waves moving in three-and-a-half coils. By these waves the Primordial Coil (Adi Kundalini) is created. The foundation structure of Her creation is also laid out as three-and-a-half coils. The time taken for this sound to move three-and-a-half times around the heart and reach the end of the three-and-a-half coils, created

Primordial Time. The circumference created by this movement determined Primordial Space. The movement of the Primordial Coil (Adi Kundalini) is clockwise when the Primordial Mother wants to create, and anti-clockwise when creation is to be destroyed.

The Ishwari Power (witnessing Power) of God which resides in the heart of the Virata, acts through this Primordial Coil in three ways:

1. He watches the play
2. He enjoys the play
3. He destroys the play

The importance of the Primordial Coil and its three-and-a-half coils must be clearly understood, because in general the complete functioning of the entire creation, and of human beings in particular, are guided by the endless combinations and permutations of the Primordial Coil with other vertical forces. It may be logically asked why three-and-a-half coils were chosen as the common denominator by the Divine? The answer lies in pure mathematics. If a coil has to be drawn from the centre of a circle to the circumference, and we call it Pi (π), then:

$$\text{Pi } (\pi) = \frac{\text{circumference}}{\text{diameter}} = \frac{22}{7} \text{ or } \text{Pi } (\pi) = \frac{\text{half circumference}}{\text{radius}} = \frac{11}{3 \frac{1}{2}}$$

So, as shown in Figure i, there have to be three-and-a-half coils. This principle is also used in the mechanism of wristwatches and many other technical instruments.

The Vertical Forces (Adi Kundalini)

In Her second creative phase, the Primordial Mother creates the primary machinery, the Primordial Coil (Adi Kundalini), to render co-ordination, variety and speed to Her creation. She acts in the same way as a man who, intent on setting up a business, first creates an office structure of managers with the same ideas on running a business as him. To start his business, he must create different management positions and other office jobs. Later on, the managers and officers have to be appointed and located in their respective offices. In exactly the same way, Adi Shakti sets up the structure (the Virata), creates the positions, appoints the officers (the Deities), and locates them in their respective offices (the Chakras).

After the creation of the Primordial Heart She moves in three-and-half coils. At the end of the lowest point of the coil, by transforming Her elliptical shape into a triangle She creates Her abode (Adi Mooladhara). She fixes the coil to the apex of Her abode. Outside and below this abode, She creates the first subtle centre (Adi Mooladhara Chakra). In human beings, this centre is placed outside the spinal cord and controls the pelvic plexus in which it sits. At this first and lowest subtle centre, the Primordial Mother creates a fantastic Deity, the elephant-headed Child-God, Shri Ganesha. He is the first Deity created. Shri Ganesha is the symbol of eternal childhood and was bestowed as the first Deity to fill the Primordial Space with holiness and innocence, which is the essence of Godliness. He was formed from this first and foremost principle of innocence which is emitted by the three-and-a-half coils of Adi Kundalini.

Shri Ganesha is the Presiding Deity of the Mooladhara Chakra. Mooladhara Chakra in Sanskrit means 'the support of the root of the Tree of Life'. Three-and-a-half coils fix it like a root. Allegorically, the chaste relationship of the Son (Shri Ganesha) to His Mother is the root or essence of life of the creation. It permeates everything just like the sap of a tree that starts its life-bringing upward journey through its roots. When this holy relationship of mother and child is challenged, the whole edifice of creation collapses.

Shri Ganesha's Creation

Hindu scriptures give an interesting account of the creation of Shri Ganesha. The Primordial Mother (in Her form as the Goddess Gauri) was taking Her bath one day, and feared that someone unauthorised might enter Her bathroom and disturb Her chaste modesty (*Lajja*). So to protect Her She created a child which She formed from the dust (*mala*) of Her body. This dust was of course redolent with vibrations of chastity since She was still at that point a virgin (*kanya*). She was waiting to see Her Lord, Sadashiva, for the first time since their wedding ceremony, and preparing to meet Him, She was taking Her bath. When He arrived at Her abode She was still in Her bath, and He was very surprised to find a child sitting at the back door of His wife's bathroom. When the child told Sadashiva that He was the son of Gauri, Sadashiva became infuriated. Sadashiva knew Gauri was a virgin, and thinking this child was trying to malign His wife's holy name, He took out His sword

in fury and beheaded the child on the spot.

When Gauri discovered Her child had been killed by Her husband, She explained to Sadashiva how She had created Her Son, and pleaded with Her husband to bring Her child back to life again. He went into the forest and, finding a baby elephant, cut off its head and transplanted it onto the body of the child. With this Shri Ganesha was revived and continues to this day as the Eternal Child Deity with a baby elephant's head. The symbol of the elephant's head is highly significant, and is examined in detail in the chapter on the Mooladhara Chakra. After creating Him, Gauri made Him King of the Mooladhara Chakra which lies below Her abode. He reigns there guarding the respectful protocol of Her chastity on the Adi Mooladhara Chakra.

The Primordial Centres (Adi Chakras) were not all created at the same moment in time. Between the creation of each of them there is a gap of millions of years, and after the installation of each Presiding Deity there is a cosmic pause (*vilamba*).

Following Shri Ganesha's appointment on the Adi Mooladhara Chakra, the Primordial Mother ascended with Him in a vertical line to reach the top of the Primordial Coil. At this point She created the Primordial Brain of the Virata by transforming the ellipse into a triangular-shaped brain. By Her first ascent, She created the Adi Ida Nadi representing, when expressed, the desiring aspect of God. This is Her Mahakali Power. From the Primordial Brain of the Virata, Adi Shakti descends creating the Adi Pingala Nadi which, when expressed, represents the creative aspect of God. Now She ascends a second time in the central path creating the Adi Sushumna Nadi.

These three channels intersect the three-and-a-half coils at seven separate points, creating the Seven Primordial Centres (Adi Chakras). These Chakras are described in greater detail in the chapters on each of them, but the relationships between the Adi Chakras, their equivalent form in human beings, and their physical correspondences in humans are as follows:

	In subtle form in the Primordial	In gross form in the spinal cord Being of humans	In the human physical body
1	Adi Mooladhara Chakra	Mooladhara Chakra	Pelvic Plexus
2	Adi Swadhisthana Chakra	Swadhisthana Chakra	Aortic Plexus
3	Adi Nabhi Chakra	Nabhi Chakra	Solar Plexus
4	Adi Anahata Chakra	Anahata Chakra	Cardiac Plexus
5	Adi Vishuddhi Chakra	Vishuddhi Chakra	Cervical Plexus
6	Adi Agnya Chakra	Agnya Chakra	Centre of optic Chiasma which controls pineal & pituitary glands
7	Adi Sahasrara Chakra	Sahasrara Chakra	upper part of brain, comprising 1000 nerves and the limbic area

In the Primordial Being's Brain, the reflection of the three Powers of Adi Shakti each manifest into two identities. For practical purposes they can be called the 'children' of the three Powers, but actually they are the reflections in different states of existence. They are:

Mahasaraswati	Mahalakshmi	Mahakali
Saraswati	Lakshmi	Kali
Shiva	Brahmadeva	Vishnu

Shiva marries Mahakali as She is His Power; Vishnu marries Lakshmi as She is His Power and Brahmadeva marries Saraswati as She is His Power. This is how the three aspects of God Almighty are joined in Divine wedlock with their respective Powers.

Pantheism

The controversial argument is often advanced whether there is one God (Monotheism) or many (Pantheism). By using again the

simple analogy of our flute, this hoary myth can be set to rest for ever. There are only seven holes in the body of a flute, yet the combination of the seven notes and their multiple permutations create the melody of music, and the flute transforms air into music. To create the melody of creation God also uses different notes (Adi Chakras). The different Deities are like fingers placed on the flute to accentuate one or more aspects of the same God. It is impossible to play a musical melody on a flute that only has a mouthpiece to blow through, but lacks air holes to let the air out. Until there are seven holes giving seven notes to render variety, no music or melody can be created. The current of air entering the flute is singular and one. Even if it is let out of seven different holes, it remains one and the same current of air. In the case of creation, the air is Pranava which manifests differently at each subtle centre (Adi Chakra).

Many Gods were created, but the Deities are those Gods who are worshipped (Pujaniya) , and who are completely identified with their characters (Dharma) . The Deities are either male (Devatas) or female (Devis). They were created according to the nature, function and sustenance of the Primordial Centres (Adi Chakras) which they rule, and on which, according to their different functions, they are bestowed as Presiding Deities.

The Primordial Mother places the three newly wed pairs of Deities on Her ellipse (as shown in the Figure II).

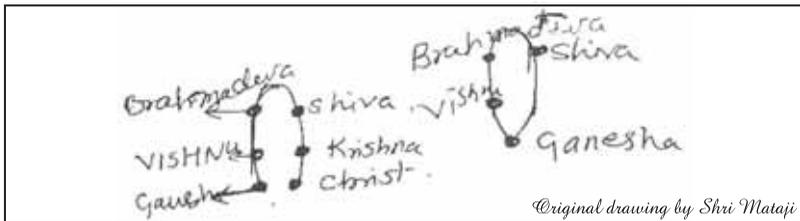


Figure II

Brahmadeva falls on Shiva's position, and an interconnection is established between the two, while the other two leave their imprint on the parallel line of the ellipse as *Figure II* shows. In this way six seats (*peethas*) are created for the Deities (*Figure III*).

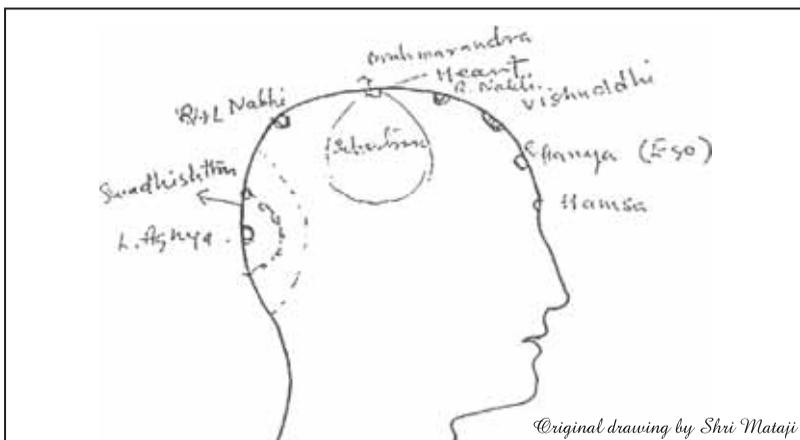


Figure III

The ellipse now opens at its base (see *Figure II*). Vishnu leaves His imprint on the parallel line as a point indicating a seat for His future highest-evolved human form as Shri Krishna; Ganesha, likewise, leaves the imprint of a point to demark the position reserved for His highest evolved human form as Jesus Christ. A gap is therefore created between the Divine form of Vishnu and His human form as Shri Krishna, into which He has later to flower, manifesting the complete form of the Virata. In precisely the same way there is a gap between the Divine form of Shri Ganesha and His fully evolved human form as Jesus Christ. Christ is also Mahavishnu, Son of the Virata. They face each other on the two sides of the parabola.

This is how Adi Shakti arranges the Deities in the Primordial Brain. The whole process is not a simultaneous happening, but grows gradually over countless ages as the Primordial Brain of the Virata grows as a living organism. These seats are fully anointed by their respective Incarnations in the Vaikuntha stage of existence. That means that the creation of Shri Krishna and Jesus Christ was conceived millions of years before they actually incarnated in human form.

The positioning of the Deities is of paramount importance, because the way Adi Shakti settles them in the Primordial Being's Brain determines their seats (peethas) in human beings, on which Sahaja Yoga is going to work.

Chapter 2

Divine Incarnations-Ambassadors of God

The creation of this world took place in the Void (Bhavasagara) which surrounds the Adi Nabhi Chakra, or navel centre, in the body of the Primordial Being (Virata). Adi Vishnu, the Sustainer and Protector of evolution, resides there. It was also in the body of the Virata that Adi Brahmadeva started His creation. Whatever was created had to be changed, and whatever was to be born had to die, and was to be stored in a place on the Moon Channel (Adi Ida Nadi) of the Primordial Being called *Paraloka*. The Paraloka, expressed as the cosmic subconscious mind, was created to accommodate the dead. This is the Primordial Being's Collective Subconscious expressed as subconscious mind in the human being. In the same way the Collective Supraconscious was created on the Sun Channel (Adi Pingala Nadi) to accommodate the dead who sought joy through egotistical ambition.

As animals died their spirits went into this Paraloka. They were born again on this Earth where they learned through experiences. They were also guided in their evolution by different Incarnations (*Avataras*). When evolution reached the human stage, at the time of Adam and Eve, freedom was granted to human beings, to choose between the evolutionary process of life and the anti-life process of destruction. Choosing evolution was the only way individuals could mature into evolved and realised souls. But some human beings chose the anti-life process, developing methods of destruction. From the Collective Subconscious and Collective Supraconscious they came again and again on this Earth to lead anti-life and anti-Divine activities. They spawned the creation of evil forces of hatred. When spirits from the collective subconscious and supraconscious came on this Earth they became malignant, and were thrown into hell. From hell these satanic forces emerged and rose up into the Void. Hell's gates are located in front of the Mooladhara Chakra, where Shri Ganesha's trunk sends forth angry waves of wrath. With the trumpeting of His temper He throws these evil spirits back into hell.

He hurls them into their assigned level of hell where they remain for ages. They pass through punishments and again are reborn on this Earth where they continue their venture of destruction.

Many were killed by Durga, the ferocious Avatar of Adi Shakti, and some were cursed to remain as lower animals in hell. Hell has seven layers, which have been described in many ancient scriptures. Though many of these devils were destroyed physically so many times, some of them take rebirth before the advent of every Incarnation. So in this age of Kali Yuga they are once again back in the saddle, but this time they have come in the garb of religion as false gurus and false yogis. They will all be exposed one by one through their own ill-doing by Adi Shakti Herself who has incarnated as Mahamaya (the Great Illusion).

The Incarnations of Vishnu

Adi Vishnu protects and evolves the path of evolution. His Incarnations are like milestones in the progress of spiritual awareness, and develop, one by one, new dimensions of human perception. They show the light in the darkness of ignorance, and each Avatara adds a new boundless perception, a new fragrance, and a new colour to the beauty of creation.

Life had its first origin in water, which was formed through the various combinations and permutations of the different cosmic essences (tanmatras) of creation. It started as unicellular animals and evolved later on as multi-cellular fishes. The unicellular parasites which lived on higher types of fishes went on to incarnate as big fishes but with the awareness of the lower type. They became the source of satanic force. As they grew bigger and bigger they were eaten by other fish even larger and mightier. They were particularly destructive to other fish which were trying to make the evolutionary transition from water to land.

To destroy these evil incarnations Adi Vishnu took the form of a fish, becoming the leader of those fishes who wanted to come ashore. This was His first Incarnation, known as Matsya avatara (Fish Incarnation). He helps at every step by taking Himself the necessary form. For example, He takes the form of a fish to lead the fishes out of

the water of the Ocean of Illusion to eventually become reptiles. By coming ashore, He was to save every type of animal. An ark was tied to His tail while His hard back was used for churning the Kshirsagara (Samudra Manthan) which brought forth fourteen gifts for humanity.

Coming ashore and feeling the land beneath them these fish started crawling on land, creating reptiles. At this point Adi Vishnu took a second Incarnation, coming as a reptile, the tortoise (Kurma avatara), to destroy the demons obstructing the progress of evolution. This Incarnation later helped guide Noah's (Manu) Ark across the great deluge during the time of the Great Flood (Maha Pralaya). The tortoise with its curved shell as protection represents the curvature of the Earth. It teaches the reptiles to develop a protective shield. As it emerged from the sea, it needed no other protection to survive. It was the most suitable form of animal to exist at that level of awareness.

Firstly the development of physical being is ensured. The impulsive fear of death generates the beginning of the search for protection by animals - their first quest. The quest for survival marks the starting point of collective organisation among animals. At the mammal stage in His third Incarnation as the wild boar (Varaha avatara), the instinctual drive for protection expresses itself in more sophisticated patterns of behaviour. At this stage, protective measures by herds of four-legged animals were exhibited. The boar also suggests further evolution into the four-legged animal stage (quadruped) from reptile.

Shri Vishnu took His fourth Incarnation as Narasimha, half man with the upper part half lion. At this point in evolution, man achieves a self-conscious domination over animals and natural forces. This Incarnation also expressed an intermediary step in evolution between the animal and the human stages. Narasimha's role was to kill a major devil called Hiranya Kashipu.

Before man came into being he existed at the monkey stage. Monkeys had also been struggling in their evolutionary process. To help them, the Primordial Preconscious Mind of the Virata Itself took incarnation as Hanumana, the Monkey God, the devotee of Shri Vishnu. Hanumana led the monkeys who were half human - 'the missing link' as Darwin called it in human evolution. Thus monkeys

were helped to evolve into human beings.

In His fifth Incarnation Shri Vishnu appeared for the first time as a human being. He took the form of the Short Man (Vamana avatara) who came on this Earth to give leadership to people seeking God. Vamana was enlightened with the idea that he could capture the three worlds (Triloka) : Earth (Prithvi), Heaven (Akasha) and hell (Patala, the subconscious). So in corollary, this Incarnation brought forth the idea in the human mind that man can overpower all three worlds. It should be understood that Adi Vishnu's Incarnations, the line of evolution, lead the way towards higher, deeper and wider spiritual awareness which is the true index by which the development of the Creation can be measured. First the individual evolution is achieved and then the collective assimilation by the masses was experienced.

His sixth form was as the Strong Man (Parashurama). He brought forth the powers achieved by self-control (tapobala). When they were fully evolved human beings developed their 'I-ness' and felt a need to seek the unknown within themselves. They began to think about God, and became aware of the strengths of spiritual life, and started a new search of the inner life. The search was an individual one, and the seeker absolutely secluded himself from society. Many renounced the world and went into complete retreat in the forests and jungles in search of the ultimate reality, often pursuing their quest day and night for years on end, and often for life after life. Parashurama was the founder of Hatha and Raja Yoga which were practised all alone under the guidance of a Guru.

This spiritual awakening in man grew very strong and was again challenged by the evil forces who incarnated to disturb their search through penance (yagnya) . At this time, much before the seventh Incarnation of Shri Vishnu as Lord Rama, the Primordial Mother incarnated as the Goddess Durga, Mother of the Universe. She incarnated from the Primordial Heart Centre (Adi Anahata Chakra) called the Sacred Heart in the Virata. There have been one-hundred-and-eight main Incarnations of the Goddess Durga to save seekers from the evil of satanic forces.

Mahesha (Shiva), Vishnu and Brahmadeva form the trinity which incarnated as one teacher God, the Primordial Master,

Dattatreya. He came onto this Earth to teach people the secrets of the Divine, to reveal God, and to help them cross the Ocean of Illusion themselves within their own identity. Evolution could not go further in the hands of human beings who were in the bondage of ignorance, so they were given guidance through this incarnation of the Primordial Master (Adi Guru) again and again in different lives. He was created as the three-headed child, Dattatreya, by Adi Shakti who appeared on Earth during the Treta Yuga as Sati Anasuya, wife of the Sage Atreya. He was born as Adi Nath who founded Jainism - one of the oldest religions. Then He was born as Raja Janaka, father of Janaki also called Sita, Rama's wife. She was an Incarnation of Adi Shakti.

The Primordial Master was also born as Macchindra Nath, and again as Zoroaster who was worshipped by the ancient Persians, and still revered by Parsees. Earlier He had taken birth as Abraham and later as Moses, the Fathers of Judaism. In China He was born as Confucius and as Lao Tzu, and in Greece as Socrates. He took a very significant Incarnation as Mohammed Sahib, the Messenger (Paigamber) and founder of Islam, whose daughter Fatima was Sita reborn, an Incarnation of Adi Shakti. She was the origin of the Shiya sect among the Muslims (in Indian dialect Sita is called Shiya). Yet again He took birth as Guru Nanak, founder of the Sikh religion, whose sister was Nanaki (Janaki, i.e. Sita). Most recently He was born as Shri Sai Baba of Shirdi in the Indian State of Maharashtra where He died in 1918. Altogether there were ten major Avataras of Dattatreya.

It is very important to understand that until the animal stage there was no need for animals to solve the problem of life, as animals were under the complete command of God. At the human stage, however, as we learn from the story of Adam and Eve, they were given the choice and freedom to solve the problem of life. That was how evolution was to go a step further. Without such freedom human beings were not equipped to learn the secrets of Divine Power.

Adi Vishnu Himself took His seventh Incarnation during the Treta Yuga as Lord Rama, a human being who crossed the Ocean of Illusion and touched a new dimension of awareness. As Shri Rama, Adi Vishnu came to enlighten human social and political consciousness as the true model of what Plato, thousands of years

later, would call 'the philosopher King'. He settled for human beings the rules of socio-political correct action (samaj tatha rajkaran dharma). He also expressed God's aspect of majesty and order within kingship and institutions, and led a life of an ideal human king (Mariada Purushottama). This was witnessed by multitudes, resulting in a mass awareness for the first time among human beings. Shri Rama was the ideal King for all Kings, and Ramrajya, His kingdom, was the ideal kingdom.

He reached a point in the Primordial Heart Chakra (Adi Anahata Chakra) crossing the Void along the central path (Adi Sushumna Nadi). His wife Sita was an Incarnation of Adi Shakti. The Ramayana, the epic about Lord Rama, written by Valmiki, tells how Lord Rama was made to forget that He was the reincarnation of Adi Vishnu for some time, because it was desired that He should act absolutely like a human being, to make them feel absolutely free with him. He gave them a human leadership. Later on, when Sita disappeared back into the Mother Earth, Lord Rama remembered His divinity.

At the time of Rama's Incarnation Adi Shakti existed in three persons: Mahalakshmi, as Sita, His wife; Mahasaraswati, as Sati Anasuya who gave birth to Dattatreya, the Primordial Master; and Mahakali as Mandodari, the wife of the demon Ravana.

Adi Vishnu's eighth form was as Shri Krishna during the Dwapara Yuga, and again Adi Shakti took three forms. Mahakali lived for a very short time as Vishnumaya, the infant sister of Shri Krishna. She was actually born as the daughter of Yeshoda, Shri Krishna's foster mother, and was killed by the demon Kamsa. She later took birth as Draupadi, wife of the Pandavas. Yeshoda was Herself an Incarnation of Mahasaraswati. As Mahalakshmi She took two forms, Radha and Rukmini. 'Ra' means power or energy and 'dha' means sustenance, so the name 'Radha' means the one who sustains the power. As Rukmini She became Queen to Shri Krishna, the King in Dwaraka.

Shri Krishna, who was the greatest expression of God the Father, incarnated to open another horizon in human understanding of the power of Divine Love to watch the play of God's power as a witness. By His Incarnation, human imagination was to become aware of the

witnessing powers of God Almighty. The Great Primordial Being (Virata) was actually expressed through Him, and His advent enabled poets and philosophers to enter the intuitive realm of metaphysical perceptions. He employed the method, as king and diplomat, of Divine Diplomacy to explain the true nature of reality to people. The beauty of Divine Diplomacy is to achieve the spiritual betterment of people; its essence is to guide ignorant and foolish people towards the path of righteousness and religion by diplomatic ways, by clever handling or by illusion. In short, such people must be brought to the shores of Divine Love 'by hook or by crook'. Shri Krishna's life was spent with the masses, and thus His Incarnation gave rise to a mass spiritual movement. He appeared before Arjuna as the Virata, and for the first time human eyes got a glimpse of the Primordial Being Himself.

In ancient times it was said that one should speak the truth (satyam) which is pleasing (priyam). Often, though, to tell the truth can hurt another's feelings. This contradictory statement was later challenged by many intellectuals. Shri Krishna explained that if the object of the betterment of spirit (hita) is inserted between telling the truth and pleasing or endearing, then it is possible to unobtrusively tell the truth. He meant that if truth is told for the betterment or upliftment of spirit, ultimately it becomes an endearment and pleases the spirit.

In their early days, Radha and Krishna played a game of Rasa (ra + sa - meaning 'with energy'). Rasa is the play which manifests identification with the power of God. It was the play of Sahaja Yoga, of the divine circuit of vibrations. All Shri Krishna's playmates were innocent, simple cow herders (Gopis and Gopas). They did not know that he was trying to manifest the working of Sahaja Yoga (spontaneous growth of the inner self) through the play (leela) of Rasa. It was a very simple game similar to 'Ring-A-Ring-A-Roses'.

When Radha filled pitchers of water from the Yamuna River She automatically vibrated that water with Pranava, as She was Adi Shakti and was carrying the water on Her head. When Shri Krishna broke the pitchers the vibrated water was meant to fall on the soil of Brindavan where Krishna and Radha lived, vibrating it. Similarly when Radha placed Her feet in the Yamuna River, the waters of the river became

vibrated. So when the gopis and their husbands, the simple folk of Brindavan, carried water from the river in earthenware pitchers, Krishna broke the pitchers so that the vibrated water would fall from their heads onto their spinal cord. Their Kundalini would thus be awakened and raised, and they would get their Self-Realisation through the spontaneous awakening of Sahaja Yoga. It was sportive and playful baptism, but all these tricks or designs of Krishna do not completely and immediately work out the whole manifestation of Sahaja Yoga. He could only sow the seed of Sahaja Yoga, His name meaning 'the one who sows' (Krishi). The Gopis and Gopas did get Kundalini awakening which was a great achievement. The awakened state of their Kundalini made the finite nature of human beings enlightened and enlarged their consciousness, but they still could not pierce into the infinite. That was left to be done after Krishna's time, and thus awakened, their Kundalinis needed many years of effort or many lives' experience to become receptive to Sahaja Yoga.

Whilst Dattatreya's incarnation was created in the Void, Shri Krishna's was at a much higher point, higher than even the Primordial Heart Chakra on which Lord Rama took incarnation. Shri Krishna's seat in the body of the Virata is the Adi Vishuddhi Chakra, and is placed at the base of the neck inside the spinal cord. Shri Krishna was in fact the complete incarnation of the Virata whose form (Swarupa) He showed in a vision to His disciple Arjuna. His teachings to Arjuna are compiled in the Shri Bhagavad Gita. As the embodiment of the witness state He killed many male and female evil geniuses (Rakshasas and Rakshasis), as Lord Rama had done. These entities have to be killed and destroyed again and again whenever they come in the way of human evolution. Adi Shakti's Incarnations are also mostly to kill demons.

The incarnations of Radha show how the ideas of human beings gradually changed. The life as Radha was definitely a peg above in social advancement in the dogmatic thinking of society, compared to the time of Sita. She was not married to Shri Krishna in a formal human way (laukika). Their wedding was divine (alaukika), and was performed spiritually and socially in the presence of many people by Brahmadeva. Earlier, as Sita, although formally married to Rama in a

wedding ceremony that was collectively sanctioned, She was still condemned by society. Krishna's love and adoration of Radha brought Her glory without marriage, while Sita was denied that public acceptance even though She was the legal wife of Rama.

Princess Sita was married to King Rama in a very traditional way. When He went into exile, Ravana the Rakshasa, Satan disguised as an ascetic, appeared before Her and took Her away to the capital of his kingdom in Lanka. Rama fought a war with Ravana to rescue His wife, who was secluded by Ravana in the core of his island kingdom. Rama defeated His enemy and brought Sita back to His kingdom, Ayodhya. Although She was the purest of the pure, and the holiest of the holy, She was treated with suspicion by the citizens of Ayodhya, Rama's capital city. They would not accept Her as queen, blaming Her for having been abducted by force by Ravana. The suspicious citizens questioned Her chastity, and committed collective sin by rejecting Her. Although She was pregnant Rama was forced to forsake Her. She lived with the Saint Valmiki in the jungles of Bihar State where She gave birth to twin boys, Lava and Kusha. They were absolutely human personalities but of very great spiritual heritage from previous births. Sita taught them the Divine way of life. They were later born again in Bihar as Gautama, known as Lord Buddha, and as Shri Mahavira, the leader of the great religion, Jainism. This all happened 500 years before the birth of Christ. Internally they reached a very great height through these births. They preached the doctrine of nonviolence (ahimsa) which was later developed into an extreme form of vegetarianism. They took birth in the warrior caste (Kshatriya) rather than as fanatical Brahmins in order to keep away from the extremes of vegetarian abstinence, and to stay more balanced. Still their disciples carried their teachings to the extreme of abstinence and vegetarianism. They confused inner asceticism (sannyasa) with organised institutions of asceticism, and non-violence with vegetarianism. Shri Krishna was later very much criticised by the so-called vegetarian followers of Buddha and Mahavira.

Later they were born in Arabia as Hassan and Hussain, the two sons of Fatima, daughter of Mohammed Sahib. They were murdered in a very violent war at Karbala. Their death signifies a great sacrifice

in the name of religion. It is an indication how people who are extreme in nature take to fanaticism and, in their blindness, kill the very essence of religion that is born in flesh and blood as an Incarnation. This awakening gave a rude shock to the mass of religious human beings of the land, and there ensued a phenomenon of mass repentance. In this way people were made to realise that there can be no attachment to war for a realised soul. Violence and non-violence are attributes of mind but awareness is beyond these extremes. In defence of righteousness one has to go to war, but when one becomes the witness one only sees the play of war without taking any credit or discredit for it, or being disturbed by its aggression.

After Fatima, the reincarnation of Sita, died, sectarian war broke out among the Muslims. One side, the Shiya sect, was founded by Her; in Indian dialect Sita is pronounced 'Shiya'. They are known today as Shiites. Shiya women are regarded as fair, innocent and beautiful because of their motherly expressions; in the same way the women of Janakapur, Sita's birthplace in India, are similarly blessed by Mahalakshmi.

After Her incarnation as Sita She was born and lived in China as Kuan Yin, the Mother of Mercy, as a virgin. Adi Shakti took Her first Incarnation in Nepal where still today the Goddess is the presiding national Deity. Most of Her births were on the Himalayas near Nepal where people have mixed Indian and Chinese features. The women of Nepal are mostly fair and soft skinned, and are known to be very serene and beautiful. Because of their high cheek bones they look very young all the time. Adi Shakti's facial expression is very much in this mould; to be precise She looks Nepali.

The fourth human birth of Adi Shakti was as the Virgin Mary, Mother of Christ. She incarnated in the Middle Eastern kingdom of Judea. In that life She did not marry and did not live like Radha who did not bring forth Her only Son, Mahavishnu, on this Earth though She had created Him in the Body of the Virata in the Vaikuntha stage. It was as a virgin that Mary conceived Jesus Christ, the ninth Incarnation of Adi Vishnu.

The greatness of this Incarnation cannot be adequately described in words but in the Devi Bhagavatam there is a passage about Christ. It

tells how He was born in Heaven to Radha as Mahavishnu, the only Son of the Virata. He is none other than Shri Ganesha, the symbol of eternal childhood. His body was constructed from the body of Shri Kartikeya who was Brahma Himself, the only brother of Shri Ganesha, and was conceived by one-sixteenth part of Shri Krishna, the Virata, who was His Father. As Mahavishnu He is the sustainer (Ashraya) of the whole world. A father always wants his son to be greater than himself, so Shri Krishna gave His Son a boon making Mahavishnu a million times greater than Himself and promising to place Him even higher than Himself. His Being would contain unlimited Brahma, Vishnu and Mahesha (Shiva), and from His forehead eleven Rudras would be created when the last day of destruction will come.

Radha in Mary's Incarnation wanted to give Her Son the name of Her Lord, Krishna. Krishna comes from 'krishi + na'. 'Krishi' means farming, 'na' means the one who carries. So the name 'Christ' came from the 'krishi' in Krishna. The name Jesus was derived from 'Jasoda', a form of Yeshoda, the foster mother of Shri Krishna. Radha also wanted to give Yeshoda's name to Her Son because of Yeshoda's devotion and worship of Her in Brindavan and Gokul. The abbreviation of Yeshoda was 'Jesu' or 'Yesu', so Radha/Mary named Her Son Jesus Christ.

In the life of Jesus Christ, the highest expression of the essence of spiritual innocence came onto Earth as God the Son. Human beings witnessed the sacrifice of the dearest and Only Son of the Father (Virata) for humanity's sake. This allowed a deeper human perception of God's great love for the human race. The crucifixion of Christ happened at a time when people knew about God the Father, but did not know how to crucify their human self to allow the spiritual self to express itself. This is the real meaning of the resurrection of Christ: that man could be the physical witness of the immortality of the Spirit which does not suffer and never perishes. For the first time, human awareness registered the truth of the immortality of Spirit which Shri Krishna had preached in His lifetime, which is recorded in the Bhagavad Gita written by the poet Vyasa.

When one takes the name of Shri Krishna one has to take the

name of Radha first, so a seeker recites the mantra to the Virata as 'RadhaKrishna'. Similarly Sita's name has to be taken before Rama's for the mantra 'Sita-Rama'. Even the Virgin Mary (Kanya) who was so quiet and potential at the time of Christ, was recognised later on by His disciples as the Power behind Him. She was worshipped for many years after Her death by early Christians. In modern times human beings who are satanic personalities are challenging the validity of the Primordial Mother's virginity and the Virgin Birth in particular. Mary has clearly shown the power of virginity that can raise a mother to such an exalted powerful position that she can conceive a child by desire alone. She had reached that high stage of evolution when by Her Divine Will, She could immaculately conceive. There are other such instances in Hindu Puranic literature when Kunti, by the wish of the Mantra, gave birth to the Pandavas and to Karna immaculately.

Radha had created Her Only Son, Mahavishnu, in the Vaikuntha stage but as Radha She could not conceive a child because She was unmarried. As Mary, though, She conceived Her child outside marriage in complete virginity. This is an expression of the power of virginity, the sinless Immaculate Conception. In Mary's life the greatest advancement in social consciousness regarding the power of chastity came about, and society went through yet another evolution. Though a virgin She was raised to such an exalted position by the birth of Christ that She was acceptable to public opinion as the Mother of God, not just then but still today.

Through a deeper understanding of Sahaja Yoga the reader will grasp the simplicity of the Immaculate Conception. Mary proved She was the Primordial Mother by conceiving the child in Her Sacred Heart (Primordial Heart Chakra) . The Sacred Heart is the place where the other of the Universe (Jagadamba) exists. In the same way that She conceived the universe She also conceived Jesus Christ, and moved it through the Adi Sushumna Nadi into the Adi Swadhisthan Chakra which controls the Primordial Uterus (Kumbha) to give Him human birth as a baby. In that divine heaven of creativity the Immaculate Conception took the form of a zygote egg (Andam). It remained in that state for many ages (Kalpas) until Adi Shakti took birth as Mary. She then manifested it as Jesus Christ. It was not difficult for Adi Shakti to do that. Unfortunately the greatness of Her powers was only

recognised after She departed from the Earth.

A seeker gets his rebirth in exactly the same way through Sahaja Yoga. Adi Shakti wants to give second birth to all seekers. She conceives the subtle body (Suksma Sharira) of the seeker in Her heart. Her attention raises the Kundalini in the seeker's subtle body. She blesses his soul (Jeevatma) which has been raised to Her heart, and brings the soul to the limbic area of the brain by Her attention. There She causes it to pass through all the Chakras of the brain until it is born through the Brahmarastra, the hole in the fontanel bone on top of the skull. This is how every soul gets rebirth as a Sahaja Yogi.

The last incarnation ^{created on the primordial brain (Sahasrara)} is that of Kalki. This is a collective being who will be created in the Kaliyuga through Sahaja Yoga by the incarnation of Adishakti as Mahamaya (The Great Illusion). The day this incarnation was born the awakening started. People who were affluent started running away from materialism. They gave up all old ideas of luxury comfort and styles. They took to simpler life and started pouring in the earth in search of Reality.

This incarnation will create the incarnation of Kalki. Those who will get self-realization will be the white shield horsemen who would enter the realm of God and the rest ^{of the world} would be destroyed.

^{Thus a new world of collective awareness will be born in the Golden Age of Sahaja Yoga.}

Handwritten manuscript of Shri Mataji

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search of reality.

This incarnation will create the incarnation of Kalki. Those who will get self-realisation will be the white-robed horsemen who enter the realm of God and the rest will be destroyed.

Thus a new world of living collective awareness will be born, the Golden age of Satya Yuga. This is the Age in which the Kingdom of God is to be established on Earth. Through Her compassionate action within this world, the Collective Being is already beginning to emerge today, formed by all the realised souls who collectively are merging themselves into God's consciousness. The power of Kalki is known as Mahamaya because She is a great illusion. She is absolutely humane, but expresses the three integrated powers of Mahakali, Mahalakshmi and Mahasaraswati.

She exhibits Her powers to the masses by giving mass Self-Realisation, by which seekers enter the realm of collective consciousness. This can be said to be the most significant event in the history of spiritual evolution because, in it, the whole creation, under the guidance of Divine Love, begins to return to its source, which is Divine Love. The awakening of Kalki began the day this Incarnation of Adi Shakti took human form. Individuals poured onto the Earth as souls in search of reality: people who were affluent started abandoning materialism; many gave up all old ideas of luxury and comfort, and took to a simpler lifestyle. Those who get their Self-Realisation in this Age will be the white-robed horsemen (the horses being their minds) who will enter the Kingdom of God as promised in the scriptures of many faiths. The rest will be destroyed. Thus a new world of living collective consciousness will be born.

Lord Vishnu takes all these Incarnations to be the leader of evolutionary process in different stages. His Power, Mahalakshmi, also incarnates with Him, and evolves Her Incarnations in various evolutionary processes. Until the human stage, evolution takes place without the subject being aware of it. Only in the last and final stage of Kalki, when Adi Shakti Herself incarnates, will human beings jump into a higher awareness of collective consciousness, and in their lifetime, be fully aware of their 'new birth'.

Chapter 3

Evolution

Evolution is the action of the Divine, which is first manifested in the Vaikuntha stage and later expressed on this Earth. The Mahakali and Mahasaraswati Powers pour waves of their energies on the brain of the Virata. The waves move in an undulating pattern, and cross each other at seven points. These seven points are the seven primordial Chakras (Adi Chakras). At the Adi Nabhi Chakra, another wave of Mahalakshmi Power is generated. The Mahalakshmi Power gives sustenance to all dead and living things. The quality or even the valencies are sustained by Her power. Shri Adi Vishnu resides at the Adi Nabhi Chakra, and it is He who sends forth His sustenance power which sustains the Sun on the right side (Adi Pingala Nadi), and the Moon on the left side (Adi Ida Nadi), and ultimately the Earth. Adi Brahmadeva creates the Sun, Moon and Earth but their quality of sustenance is bestowed by Adi Vishnu Himself

Sustenance gives them their field of activity. Awareness acts through them and creates different patterns of dead and living things. These patterns are periodic and are repeated through seven cycles in matter, and nine cycles in human beings. Dead matter is manifested up to the four sides or hands of Shri Ganesha.

The Creation of Matter

With the sustenance power of Adi Vishnu matter gets divided into many elements. He creates them in a periodic pattern (Figure IV). Adi Ganesha stabilises carbon for life processes. His four arms are the four valencies of the stable elements like carbon. Carbon forms the basis of the organic elements, and is the balanced saturated element. The others are either valency 1,2,3 or more in completing the end of inorganic evolution.

Now carbon, under Mahalakshmi's Power, combines with the Sun's rays and the Moon's rays which emit oxygen and hydrogen. Life pulsates in water which is the combination of the Sun's power and the Moon's power at the Adi Nabhi Chakra. The first pulsation is brought

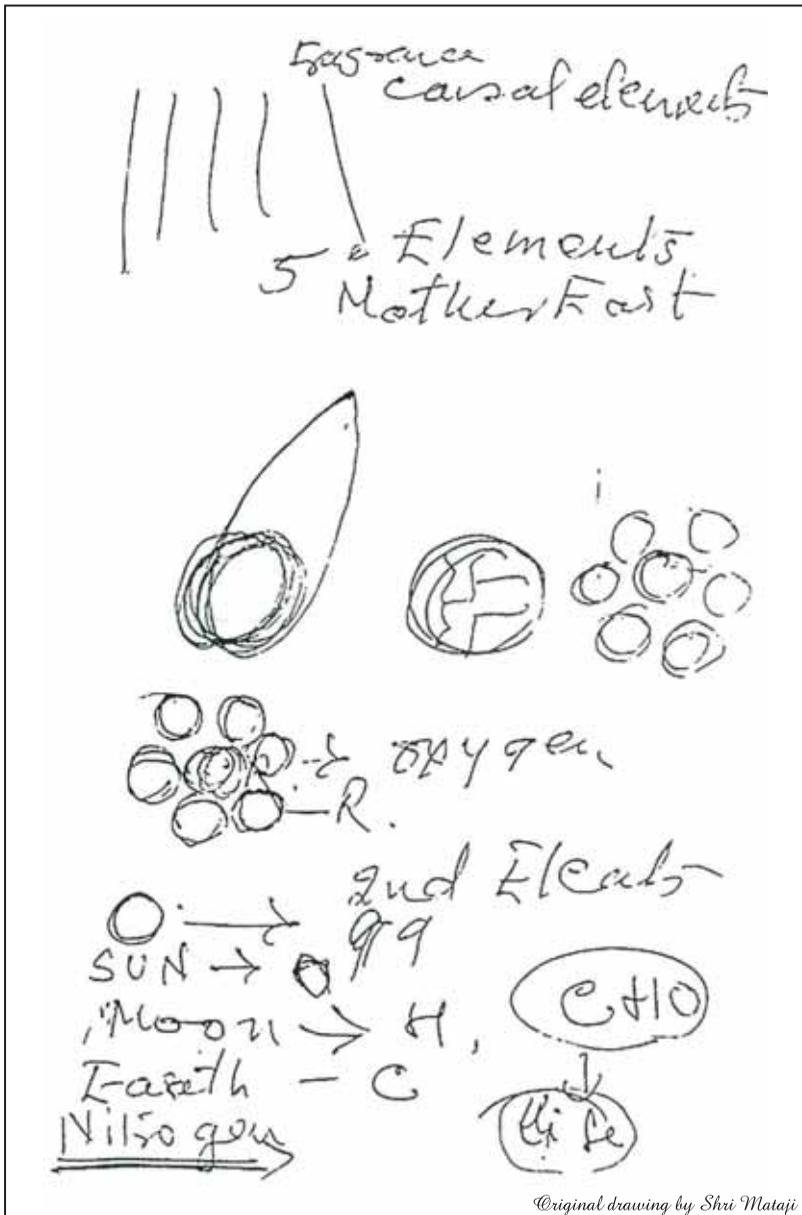


Figure IV

forth by Adi Shakti who breathes on the water element.

It is now an accepted fact by many biologists that evolution of man from the matter stage can not be by chance. If they applied the law of chance to find out how much time it would take for man to be created out of matter, the minimum time that they calculated would not even create an amoeba unicellular animal during this short time. So they feel that there is a juggler who has done this miracle.

Handwritten manuscript of Shri Mataji

It is now an accepted fact for many biologists that the evolution of man from matter cannot have been by chance. They applied the law of chance to find out how much time it would have taken man to evolve out of matter. They calculated that not even the unicellular amoeba would have been created during the short time of creation. Even they feel that there is a juggler who must have done this miracle.

When my generation were children it was beyond our imagination that man would land on the moon in our lifetime. Now we find that he has achieved that impossible step by mastering and applying the science of explosive energy. In the same way, the evolution of man has been expedited by the same method used for space travel.

A spacecraft is constructed with four or five containers joined to each other. They each carry explosives timed to explode at different stages of the flight. The spacecraft starts at a very ordinary speed, say X , and rises to a point where the first container explodes. With that explosion the craft is thrown into a much higher speed, say X^n . In this way the speed continues accelerating and by the time the fourth container explodes the speed has reached X^{4n} . The spaceship leaps into space. The time it takes to cover such a long distance is very short even compared to the time taken by a supersonic aeroplane. In precisely the

same way a system of explosions has been responsible for creating the acceleration of evolution.

Initially, when life exploded, the first container was that of the physical self. It exploded and expressed the physical self in the vegetable kingdom and in unicellular and multicellular animals. Then the second explosion took place to create the mental self. Through this advance animals were gifted with intelligence. Animals whose physical bodies became huge were superseded by smaller animals of greater intelligence. With the third explosion the emotional self was established. This group included such animals as dogs, monkeys, cows, horses and dolphins. The last and final explosion took place when the human self was established. In a human being there is a physical self, a mental self, an emotional self and a human self. The human being has recorded all the experiences through which it has passed to reach the present state, and it is the Unconscious which directs evolution.

All animals which are sacred are on the central path of Sushumna Nadi. The physical explosion created animals which were physically strong. The extreme of physical achievement were animals like the mammoth which were dropped from the evolutionary process. Of those that remained, the following were chosen as Divine Vahanas :

- * The elephant remained on this Earth because it was closer to the central path of evolution than the rest. It is a majestic animal, and is sacred as the conveyance (Vahana) of Shri Lakshmi.
- * Among fishes there were also fishes who grew very large and went out of the evolutionary process while smaller, more intelligent fishes survived. Of these the dolphin, a very humane and sacred fish, was closest to the central path.
- * Among the physically powerful animals, lions and tigers were retained in the evolutionary process. They are intelligent and majestic, hence sacred, and are the conveyance of Adi Shakti (the Primordial Mother, the Holy Ghost).
- * Among small intelligent animals a mouse was chosen to be on the central path, and is the humble conveyance of Shri Ganesh.
- * Among birds Garuda (an eagle) was regarded as the highest

manifestation of its species and the most evolved bird. It is Shri Vishnu's conveyance.

- * Among reptiles the snake was the most highly evolved, Shesha being the seat of Shri Vishnu in the Bhavasagara or Void.
- * Foxes were the extreme of intelligence in animals and very cunning. They became demons (Rakshasas) like Kolhasura. These types of demons are plentiful in the Kali Yuga. They have incarnated, calling themselves gurus, and with their guile they make sin seem like godliness (Punya).
- * Emotional animals like horses and dogs were many of those who came in contact with human beings. They were animals created from the integration of the physical self and the emotional self.

Cows are worshipped in India because Adi Shakti took one important birth as a cow named Surabhi. Apart from this the cow is a mother to every Indian family. She gives milk for the children so it is very hard for an Indian to eat his mother-like cow. The cow is the epitome of the emotional self.

- * The only animal on the path of Ida Nadi is Nandi (the bull).
- * The most extreme emotional animal is the buffalo, used by Yama the God of Death as his conveyance. The buffalo was an extremely cruel animal and was thrown out of the evolutionary process to become satanic demons like Mahishasura.
- * Monkeys evolved as integrated animals. The monkey raised the head and stood up. That created a new dimension in animal evolution. The missing links, half man and half monkey, existed on this Earth. They evolved and became angelic identities like Hanumana and Bhairava.

All the elements are guarded by semi-Gods (Devas). Many of the great saints became devas. Their personality is such that they do not enter into the Samsara stage of evolution (human being existence). They remain in the Bhavasagara stage. Out of them, Narada is the only one who moves in every stage of creation. Devas do not take human birth but stay in the realm of the supraconscious. They do not evolve further.

So far evolution took place without the knowledge of the evolved. The human being was created after the monkey stage. He learns about life by taking many births and moves in various searches. Man is very different from animals but can be a barbaric savage depending on his evolution.

Man - the Physical Being

- * Man has a sense of possession
- * Man has a sense of aesthetics
- * Man has a sense to convert dead matter for his use and comfort. Later on he becomes a slave of matter
- * Man has a sense to marry. He is not polyandrous or polygamous when evolved. Barbaric personalities have those tendencies

Man lives with Myths like name, nationality or race.
~~Man uses matter & medicine~~
 Man takes drugs and sedatives.
 Man does not know how to swim or fly from his birth.
 Man can hear at a particular frequency ^{Maybe} but cannot feel or smell or see the dead spirits ^{some} ~~as animals can~~.
 Man cannot recognize an incarnation but some animals can.
 Man has to build homes to protect himself, ~~As his material~~
 wants ~~as increase he becomes physically strong~~
 Man cooks his food and has a sense of cleanliness ~~and of good and bad smell.~~
 Man thinks of the future and past. He plans and organizes.
 Man has very poor instincts and intuitions compared to animals.
~~Man is~~ Man has a family and sense of charity. He has ~~brothers sisters mothers and~~ great ideas about relations like sister, mother, teacher.
 Man believes in God for he feels him as spirits and rationally he understands the existence of the unconscious.
 The greatest thing is man is rational and could be wise.

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- * Man lives with myths like name, nationality or race
- * Man takes medicines, drugs and sedatives
- * Man does not know how to swim or fly from birth
- * Man cannot see, feel or smell dead spirits as some animals do
- * Man has to build a home to protect himself
- * Man cooks his food and has a sense of cleanliness
- * Man thinks of the future and the past. He plans and organises
- * Man has very poor instincts and intentions compared to animals He is guided by intuitions coming from the Id.
- * Man has a family and a sense of chastity. He has sublime relationships like sister, mother, brother, teacher
- * Man believes in God for he feels Him as spirit, and rationally understands the existence of the Unconscious
- * Man's greatest attribute is that he is rational and potentially wise
- * Man is the only creature with a sense of holiness
- * Man has a sense of devotion (*shraddha*)
- * Man receives communication from the Unconscious in an intelligible manner whilst animals receive their guidance as instinct
- * Man records all his experiences as knowledge
- * Man has family feelings as an emotional being, for he is a delicate and intricate instrument.
- * Man gets emotionally attached to abstract ideas which only human beings can conceive.

The conical shape of the brain pointing to a summit creates the ego and superego as described by Sahaja Yoga. The spirit (Atma) manifests only in human beings. The Kundalini is in a dormant state in animals, but can only be awakened in the human stage. Also it is only in human beings that all the Deities are fully separated, and Pranava is completely divided into 21,000 different powers.

Chapter 4

The Quest of Man

The quest of man has been in his three dimensions: his physical being, his mental being and his emotional being. Man's first and foremost problem has been that of sheer physical existence. In the past as well as today the cruel forces of nature have kept him worried as to how to preserve his own existence. After some time, all human efforts to preserve human life became deadly enemies of man's existence. For example, mankind created the atomic and the hydrogen bombs, and now they have turned out like deadly monsters. He created many human institutions like kingdoms and states to free himself from the fear of destruction of the whole human race. All his efforts were in vain though. One could understand man's fear of forces which were not human, but today he is faced with the fear of destruction from his own fellow human beings. Thus he has fear of himself and from himself. The all-out effort to establish security for human life has created insecurities of great explosive potential.

Man's need for physical enjoyment has driven him to another extreme position where he has learned that no amount of physical enjoyment results in joy (ananda). On the contrary, human life fills with unbearable tensions and frustration. The so-called affluent countries have the maximum number of frustrated, desperate, sickened human beings. This does not mean that those less affluent are spared these dangers. The same problems will be faced by those not yet exposed to physical temptations, or those who are suppressed under the fear of some controls. All will one day face the same problem when such controls are removed.

Economic theory is based on the principle that human want is insatiable in general. Someone who longs to have a house for his own satisfaction and maintenance builds his house with great expectations. On taking possession of the house, however, he finds that a sense of security is not established, nor does he have any joy or peace from his efforts to put a roof over his head. So he starts desiring a car or other luxury items such as a holiday, a boat or a plane, but we do not find a

single human being who is satisfied with his lot, or happy all the time. The desire for newer and bigger possessions is constant.

Another field of search of the human through his physical being is in the expression of beauty that he feels in the physical identity of creation. Through art man expresses the joy of aesthetics he has felt and experienced within himself. But all such expressions do not satisfy the creator of such art, the generator of such aesthetics. Yet we might say that such a man becomes much subtler in his understanding of joy when he expresses his physical nature through art, rather than through trying to possess and acquire dead matter. On the one hand, changes in the form of matter which are just for the utility and comfort of human beings do not give a sense of blissful existence and tranquillity. On the other hand man ultimately finds himself bound by those dead things, and he develops the habit of using them.

The next stage is for him to want to give up all his habits and become an ascetic. He announces to the world that he is renouncing all material acquisitions and possessions and walks away from the temptations of enslaving matter to seek his freedom in the wild, in forests 'far from the madding crowd'. But this kind of escape also cannot lead him to his salvation because he carries within himself the material bondage which he is running away from.

The idea that a human being can possess matter in any form is itself a myth. He may register his so-called possessions such as the house, car, plane or boat with an organisation set up for that purpose, but these offices cannot assign his possessions to him when he dies. Neither can he take his so-called possessions, which he believed to be his own, with him when he dies. This is a fact we all know and recognise, yet we still identify with this myth of possession rather than with the truth that we are not possessors. Similarly, in renouncing our material possessions, we accept as fact the myth that we are the possessors. Hence our claim to renounce ownership is equally absurd. This foolish understanding is given credence by organisations like banks, insurance companies or the Stock Exchange, themselves mythical human creations in defiance of the reality that what we do not possess we cannot renounce. Those who live with false ideas of renunciation think they are superior to the rest of us, but actually such people are abnormal. The insane inmate of a mental hospital acts in the

same manner when he thinks he is the wisest person ever born.

Just look at the wisdom in nature. What does a tree possess? Or sunlight? What does this Earth possess? They do not live with myths because they are one with reality. Human beings on the other hand live with illusions (Maya). This illusive mirage is deliberately created for them to get lost, so they can develop themselves and their being as perfect instruments to receive and radiate absolute knowledge and absolute love.

The human search shifts from material wants into the field of power. The political institutions that have been created are the result of man's search for power. They were started with the idea of overcoming the external forces that threatened human beings. To the amazement of their creators, however, the institutions themselves now threaten the very freedom of man everywhere. First man obeys and bows down to power, but when he assumes the mantle of power himself he wants others to obey him and bow down to him. In his thirst for power, man wants to lord it over his fellow human beings. He thinks that by ruling others he may find the joy he is seeking. The search for power has created institutions which do not understand they are becoming egoistical monsters which proffer extreme solutions to the problems of human management.

These institutions, without doubt, have created an atmosphere to allow man to know what material and mental powers can render to the human beings. The political theories have created extreme types of 'isms' which do not provide an ideal answer to the quest. For example, through various searches in the fields of science and the exploitation of material power through scientific discoveries, man has been able to establish a society which can do away with the problems of day-to-day living. However the power that he enjoys through these discoveries has not brought him the Joy, Bliss and Peace that he seeks.

What can be done for people who are so enamoured by their apparent success, who think no end of themselves and their ideologies? How to convince them that they have failed to achieve the goal they have sought all their lives? In this jet age we may have put a man on the moon but we have not been able to fathom why there is so much unhappiness all around us. Let us now for a change scrutinise human beings, facing ourselves as we are, understanding that we have

made mistakes by focusing on the diversions from our chosen path. How we have really lost our goal in life. Through his study of science, man's search has led him to understand the facts about matter, and the powers that exist in the material plane. He has already been helped, through the humanities such as economics and politics, to understand how human beings behave or respond in different environments, and also why they need to be ruled. But those who advanced scientifically forgot the existence of God, the Superpower. They described the source of the Unconscious but paid no heed to its warnings.

Now the time has come for human beings to have a dialogue with God, and to understand that, whatever little they have known in the blessings of the unconscious which is God's Power, they have been permitted just a glimpse of the ocean of knowledge so far.

There have also been great discoveries in the mind science of psychology. All the knowledge gleaned has convinced man that we can only state the facts as they exist, and not the reasons for their existence or occurrence. It can be said, for example, that there is a force of gravity acting on the Earth, but man cannot give the reasons why it is there.

It is clear that in human beings there is a desire to be organised, but there is also the desire to destroy others, which comes into play when wars break out. Through psychology we have been able to discover that man consists not only of his preconscious mind, with which he asserts his will, but also of a subconscious mind which equally builds itself up within him, and comes into play when there is an emergency. We cannot say how man will react in different circumstances. He is even unable to identify those items of knowledge of no avail in the discovery of his own being.

Man's emotional search led him to create a family of his own, and to express himself as a member of that family. But the limited love of man in any extreme direction is the death of the love. Love is like the sap in a tree that rises to give life and energy to all the flowers, leaves, trunk and roots of the tree. It does not settle down exclusively in one particular flower or leaf. If it does, the death of that tree is inevitable, and the flower getting such exclusive attention would also die as part of the doomed tree.

In modern times the institution of the family is a spent force. What was a binding force has now lost its sway over human beings and their society. Its loss has achieved nothing but dislocation. Human beings live under extremes: either they have extremely self-centred families, or no families at all. The search in the extreme acts as a seesaw.

Mankind has not only to realise that the family is very necessary for the growth of delicate human children, but also that the family is a part of the larger community and the largest unit of the whole world family. Instead of offering a safe and secure family nest for their young offspring, human beings have created strange, licentious, and permissive relationships in which to bring up children. These have erupted from man's establishment of a very free society. The evident result is that children now have to live with a sense of insecurity from birth, lacking the love of a mother and the protection of a father. Those adults who give up family life and run away from the responsibilities of fatherhood and motherhood also become extremely dry personalities and egotistical people. They form groups in which frustration reaches massive proportions.

Couples who through choice do not have children become shunyas and eccentrics as they have no purpose. If the children are an incarnation of their love then the destructive characteristics of the parents can be smoothed out for their ascent. But instead, in the name of freedom, they form groups in which frustration builds up to volcanic force. Such people may condemn outdated traditions of parenting and overpowering social laws, but they cannot achieve anything by changing the outer form of society. These people ultimately go nowhere.

The real religions manifested like flowers on the Tree of Life after every Divine Incarnation. The Incarnations came at different periods to create the flowers of religion. These blooms were plucked from the Tree of Life by groups of human beings, and soon became dried, withered and ugly just as real flowers that are cut and worn as buttonholes. These groups all claimed they were the true interpreters of the Incarnation's message. All such real religions have ended up teaching a fossilised version of their founder's message, and have split into innumerable sects and factions who fight each other in the name

of God. It is horrifying to read how so-called religious people have behaved in the past, and even today are destroying each other. The followers of such religions call themselves 'the chosen ones', 'the saved ones', even 'the highest ones'. They live in their own fool's paradise. They are self-opinionated, and their superiority is self-certified. They want to spread their religion, or establish their own faith by all the irreligious methods. We should accept with humility that human beings in their search have not come anywhere close to the peace and freedom, nor have they experienced the blissful existence, as promised by religions. The time has now come for mass Self-Realisation to take place, but so many do not want to accept it.

When a tree tries to outgrow its resources, it has to find out the source of its existence, otherwise it will be destroyed. Human civilisation has grown so much on the outside in expression and experience that it is absolutely out of proportion. Having concentrated solely on the growth of the extravert expression of its nature, it must now turn to the introvert or inner nature of its existence. It must study its roots. It must find out the source of its existence if it is to continue to exist. At this very precarious juncture the discovery of Sahaja Yoga is the blessing of the Divine's All-pervading love. It is God's exposition of the technique that will work out the salvation of the whole of humanity, for the Supreme Creator will not allow His creation to be destroyed by any of His creatures.

Sahaja Yoga is the technique of spontaneous salvation, belongs to nature and is witnessed only by God Himself. Before studying the complicated technique that nature employs to create human beings, and give salvation to them, let us first recognise our limitations. Once we have been able to understand that human limitations have led us to this miserable existence, we can easily surrender ourselves to the idea that so far man has been able to do little or nothing about his own salvation. Perhaps he never realised that he cannot do anything about it. He did not create himself, nor was he his own designer. The future has to be worked out therefore by the One who did those very jobs. One can understand rationally that human efforts cannot give guidance to life's forces. A man cannot sprout a single seed. It can only grow by itself. Whatever antics a man may get up to trying to germinate the seed, he cannot work out the miracle of life. Yet if one

talks about Self-Realisation and the effortless nature of salvation, the ego of man immediately feels challenged. A sudden wave of resistance rises within him, and he is unable to accept such statements. Man has to bow down to the truth that the One who sprouts billions and billions of seeds, and creates millions and millions of human beings has to do the miracle of human evolution which is a living process. Of course this realisation should not come so late that we find ourselves completely destroyed beyond redemption.

We are facing a very serious human crisis, which is within ourselves, cracking every moment under the pressure of human identification with unreality and its deadening effects. As soon as we accept that it has to be effortless, we really become normal human beings suited for His grace to act. Another important point to bear in mind is that evolution for human beings has to be extremely easy - just like breathing. Humans find it difficult to be simple. They have unnecessarily created artificial complications for most things. If they had to learn the art of breathing and the technique of pulsating the heart, they would not have existed very long. They have to know that all the important things in life are the easiest.

Our spontaneous salvation, in the same way, has to be the easiest thing for us. Grasping the art of breathing is a very complicated procedure if you are not a medical specialist. Even if you ask a doctor about this simple function he may not be able to explain all its technicalities in a single book. In the same way, if you want to switch on a light you just push a button and it's done. But the engineering behind this simple action is very complicated and can only be explained and understood fully by an engineer. We take for granted the knowledge of such complex engineering activities as taking a breath, or pushing a light switch. Why then should we worry our heads about how salvation works out in humans?

Let us first experience enlightenment, and in that light we shall understand the complicated engineering that makes the light work. It is so much easier to explain electricity to an electrical engineer than to a lay person. In the hands of a realised soul, God's engineer, Divine power flows effortlessly and consistently like an electrical current. Therefore only he can use it and experiment with it.

The human quest has been done to reach the extreme dead ends of no return. It has disintegrated achievements out of sheer hopelessness. By effort one can reach the periphery, but it is necessary to reach the original central point. The search has been in the outside area of the object, and objective in nature, but the search has to be for the subject of the object. This is the subjective approach. All this effort has been in the search of something without understanding its true nature, the real substance, the original. But one has to become subjective now. Simply by talking about it one does not become subjective. It is a state of being subjective which has to be switched in to human awareness.

This state becomes a part and parcel of the human being when he feels the Divine flowing from his being as vibrations. He becomes the hollow flute which God Almighty chooses for the play of His melodies. If someone calls himself the President of any country he does not become that. If someone proclaims himself to such a self-appointed position, and believes it to be true, only stupid people should pay any attention to his claims. The achievement of subjectivity is a happening, and when it happens, the hankering of the outside search falls off the human personality. Man discovers that he is a drop in the Ocean of the Unconscious which is Divine Love. His security is automatically established, and his responsibility is taken over by the Creator Himself. His ego disappears into the will of the Supreme Ego and he becomes the silent witness to the play (*leela*) of God Almighty.

Chapter 5

The Subconscious and the Collective Subconscious

A The path of Adi Ida channel originates from the right side of the brain and passes through Agnya Chakra towards the left hand side of the in the spinal chord of VIRATA (the Macrocosm) In the human being (the Microcosm), the cell of that great Primordial being this channel is reflected (as Ida Nadi) in the same manner. The Adi Ida channel of VIRATA sustains the collective subconscious which is reflected and connected by reflection to the subconscious of human beings.

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The path of Adi Ida Nadi originates in the right side of the brain of the Virata (the Macrocosm or the Primordial Being), and passes through the Adi Agnya Chakra towards the left side of the spinal cord. This channel is reflected in a human being (the Microcosm and a cell of that great Primordial Being), as the Ida Nadi.

The Adi Ida Nadi sustains the collective subconscious which is connected by reflection to the subconscious mind in human beings, and represents the emotional side of the Virata. The Primordial Heart of the Great Being, where Lord Shiva resides as presiding Deity, is also looked after by this channel. The Adi Ida Nadi was the first channel created by the Mahakali aspect of Adi Shakti, and represents the existence of being.

One may understand this by an analogy. In human beings desire arises to express itself. The desire just exists but is not materialised, hence it is not apparent. In the same way, this Adi Ida Nadi was created to express the desire of Adi Shakti to create, and the Adi Pingala Nadi was created to give material expression to Her desire. Desire is an emotion but not the material manifestation. In a poet, the emotion rises by the Ida Nadi, but he composes his poem through the help of the

Mahasaraswati power which is the right-sided Pingala Nadi. The collective subconscious creates desires and emotions, and is strongly connected to the Adi Shri Ganesha in the Body of the Virata. Therefore the emotions that arise from the subconscious are deeply connected to innocence. Another function of the Adi Ida Nadi is to collect all that dies in creation. It collects in the collective subconscious all that is thrown out of the evolutionary process. The Adi Ida Nadi has seven concentric channels which open out from one to another, as shown in Figure V

After the death of a human being his body only loses its earth element. The rest of the body remains around the spirit. It exists as soul in the atmosphere for at least thirteen days, then it passes into the subconscious mind of the Virata (Paraloka). It rests in different strata of this Paraloka. Good people form good souls, but at death, as the Kundalini escapes and the Deities disappear, all the powers of Kundalini also go out of the body of the soul. The Kundalini keeps close to the soul and watches its doings, but has no power to control it. Souls of bad people, therefore, commit all kinds of sins.

One cannot evolve in the subconscious state, but one can go down by committing sin. Very low types of souls who hover around, or enter into human beings, are given up by their Kundalini which shrivels and disappears in the Pranava. Such horrible entities become independent of the evolutionary process. They are satanic, and bring forth the demonic play of evil on this Earth. They are hurled by Shri Ganesha into the collective subconscious, and later into hell. But those who are not fully destroyed incarnate again and again. They will be finally destroyed at the end of this cycle of creation, when eleven destroying forces (Ekadesha Rudras) will issue forth from the forehead of Kalki (Jesus Christ), the tenth and final Incarnation of Adi Vishnu.

The good souls live in Paraloka. They go on reducing their size. They become very small to form the sperm, while the ovum with which they combine is formed by the earth element.

People can be broadly divided into four categories. There can be no hard and fast rule about these categories as souls can ascend or descend according to the mode of activity, whatever they choose. The categories nonetheless are:

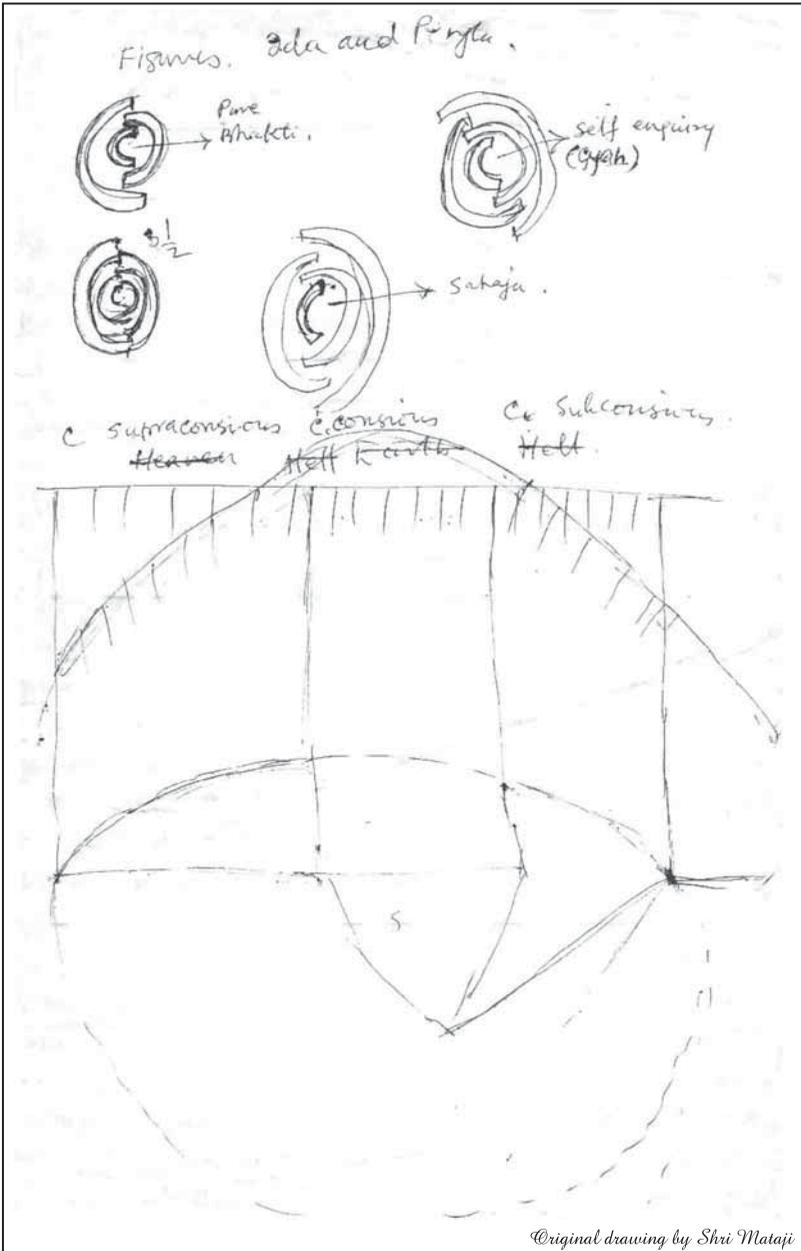


Figure V

Bad People

Rakshasas, very bad and depraved people, very egoistical people, very suppressed people.

Ordinary People

Normal people, very good people, people who are seeking, innocent people, awakened people, religious people.

Superior People

Realised souls, fully self-realised souls, God-realised souls.

Incarnations

The Unconscious is not interested in the first category of people. When animals die they may also enter into human ova, so some human forms are born with an animal personality. If the human atmosphere is more congenial to the animals, then they take their birth as human beings. This may help explain why there is a problem of over-population on Earth in these modern times of Kali Yuga.

The Unconscious is very much concerned about the second category. Its work in this area is very delicate. It arranges the meeting of ovum and sperm in such a manner that the two halves of the same personality are re-formed. If people have a good marriage system, with the consent of the collective consciousness, it makes the choosing of the respective father and mother much easier. The marriage system should be based on the understanding of the working of the Unconscious. Such marriages provide an environment in which this second category of people can be born. They are mostly born with the same body and the same soul they had previously.

The third category of souls are given very great importance by the Unconscious. Their parents are chosen with great care. They have the same body and the same soul as in their last life, but they choose their time of birth and of their death. They are mostly born when an Incarnation takes birth.

Finally Incarnations themselves choose their parents, their time and place of birth. They are born with a particular subtle co-efficient of proportions to their body. They choose their life and their death. They

are the manifestation of God's aspects, and carry the Chakras of the Virata in their manifestation.

A soul is thus born again and again. In the mother's womb the sperm, formed by the Mahasaraswati power and containing the soul (consisting of the five elements less the earth), and the spirit enter into the ova (formed by the Mahakali power), which is the earth element, and an embryo is formed. When the embryo fixes itself to the wall of the uterus, the Kundalini enters through the fontanel bone (Brahmarandhra) at the top of the skull. The foetus now starts growing. Actually it is the entry of the Kundalini that fixes the foetus to the uterine wall. In ordinary language, we can call the soul, spirit. The spirit properly so-called, the Atma, is actually dormant, and only manifests its light after Self-Realisation has occurred.

When Self-realised souls die their Kundalini stays in the soul, as the spirit (Atma) becomes one with the Kundalini. Even in this category, though, there are three or four distinctly different types of souls who take their birth according to their achievements and advancement.

Realised souls are able to see the Kundalini as twisted, coiled identities in the atmosphere. They can also see good and bad souls as round bodies, their colours expressing their quality. They do not see the body of the souls, but possessed people can see such bodies as they belong to the subconscious strata themselves.

God-realised souls know when an Incarnation is born, because they see signs in the atmosphere. This is one of many ways used by the Unconscious to inform them of such important births.

Those spirits who are dissatisfied souls (atripta atma) descend into the Earth's atmosphere, and hover there before entering into a suitable living human being. Host bodies are of various types, such as slaves of sex, alcohol or drugs, or suppressed people who like to enjoy the emotions of an egoist. One or more egoists can enter into a despot and possess him. He might wage war for the rest of his life.

Other possessions are carried out by artists, doctors, musicians, poets, or politicians, trying to relive their talents and experiences through a living personality. They want to enjoy human existence, but without the burdens of an actual human life. As such spirits are subtle they can enter and leave human personalities at will. Being minute,

many of them can invade a single living human being.

The collective subconscious (Paraloka) of the Virata is where dead spirits are stored in different strata according to their desires and actions. In this Paraloka, the spirits of recently dead human beings take decisions about their ascent according to their own individual seeking path. The deity Mahadeva (Shiva) decides their next birth for them.

Those who have led an extreme type of life are usually thrown into another extreme life in a pendulum effect. For example, if someone had many children and died with a bad experience of children he may have no children at all in his next life; or, if someone leads a life of compulsory celibacy in one life he is born in his next life as an extremely licentious person. Gradually such souls move nearer the central path, but those who consistently go to the extreme are thrown out of the evolutionary process. They occupy hell later on.

The entrance of possessing spirits can happen in a number of ways :

- * When someone is under any mental or emotional strain a little crack in the ego or superego can provide a corridor for an intruding entity to enter.
- * By a misguided person, under the influence of some false guru, concentrating his attention on his subtle centres, especially on the Agnya or Nabhi Chakras. These two centres are the most susceptible and hence are dangerously exposed to possession, if one concentrates on the point between the eyebrows, or excites the navel area by all kinds of unauthorised methods. For this reason, Indian ladies cover their Agnya with a vermilion red mark on their foreheads.
- * The worst form of possession happens when a false guru introduces a dead spirit into his disciple to control him. There are even some Tantrikas and Mantrikas who can introduce dead spirits under their own control into others.

In general, a person can become possessed by any personality dominating a weaker one. Psychologists and psychiatrists, unaware that they are using the power of dead spirits readily and freely rendered, are a good example of this last method of entry.

Those who dabble in hypnotism, again probably unaware that

they are in contact with the collective subconscious, have access to many dead souls or spirits. Under hypnosis, a subject can be overpowered by one or many of these spirits, who direct and pull his attention from the conscious state into the subconscious state. The attention first moves into the past of the current life, and the subject's mind re-experiences childhood. This is why, during hypnosis, a patient first feels the security and the warmth of the mother's womb. As the subconscious takes over the working of the conscious mind, the entire conscious attention shifts, under the influence of some dead spirit, to the subconscious. The hypnotist can put his subject into a state of sleep, or can order him to go into his past or childhood experiences. Gradually the dead spirit, working in the subconscious, becomes so strong that the conscious personality becomes helpless and completely dominated. The entire attention of the conscious mind shifts to the subconscious state. Now the hypnotist can suggest to the dead spirit that he be obeyed. Just by suggestion, the subject will remain suspended between two stools like a log of wood. Others cannot see the spirit who supports the subject's body which appears stiff as a board. Even if the subject is poked with a fork, he will not feel it as his conscious mind is asleep. His whole personality becomes one with this dead spirit, and the hypnotist might even make his subject carry out his own desires.

People can be hypnotised to feel a baby-like dependence and complete obedience to the hypnotist. It is also possible to dig about past anxieties and complexes of the subject's mind, as well as phobias and addictions. Dead spirits are very subtle in nature. They have the same body they had when alive in human form, the only difference being that they cannot be seen or felt by living human beings.

Possessed people who are connected to the subconscious, such as clairvoyants, psychics or mediums, can see them very clearly. In most cases hypnotists are helped by the spirits of individuals who have suddenly died, or recently committed suicide.

Extra-sensory perception (ESP) is actually extra-personality powers. They are very dangerous powers because the spirits manifest ESP without their host's knowledge, even when hypnosis is absent. A soldier, fighting in a war, may suddenly get a shock in combat. The spirit of a deceased doctor might enter him in such circumstances.

This 'dead' doctor wants to show off or demonstrate his skills, or complete some unfinished work. He would choose a strong person to physically carry the load of a doctor's spirit. In war, there have been numerous examples of soldiers who can operate on people and cure them, without ever passing any medical examinations.

Some people with ESP are born with these spirits, but most become possessed when they experience a state of nervous tension. Such people can also feel the presence of spirits around them, because they too live in the realm of the subconscious. Some of them can be possessed by entities who whisper information in their ears (karna pishacha). Through such spirit possessions, these individuals can predict future events, or tell of events in the past. They are able to give names and addresses of complete strangers, as well as list their relationships, and political and social organisations to which they belong. They may even suggest remedies for the cure of their subjects' ailments. Such ESP practitioners believe they are involved in mind-reading, and many of them make their living as self-certified psychics, not realising they are simply possessed.

Once in Poona I met a very well known Mantrika (someone who chants mantras to summon dead spirits). He asked me to give him the blessing of Self-Realisation. He confessed that his practice was to excite the Ida Nadi of others, and from it he had made a great deal of money. Even the police used his services to help them in their investigation of crimes. Members of the public retained him to locate lost family wealth and treasures hidden by their forefathers. I told him over and over again that he had to give up all his powers if he wanted Self-Realisation. He assured me he was really very anxious to be rid of them. I raised his Kundalini, and he was amazed to discover, following Self-Realisation, that he had indeed lost all his powers of ESP. He tried chanting his mantras, but to no avail. Those spirits who had previously been helping him had left him for ever. The same spirits who were his helpers were also torturing him. Those who use such entities usually die a very miserable death.

To date I have not come across a single spiritual healer who is not using spirits in their work. In most cases, people using these spirits are not aware of their presence for quite some time, if ever. They usually remain absolutely hidden and go unnoticed by their hosts.

People who enjoy flirting with their eyes play host to other kinds of spirits who, in their last life, were impotent or dissatisfied with their sex life. Such spirits always manifest through people with the same weaknesses. The worst among them act through the Agnya Chakra, using their host's eyes to enter another person by staring at them. Modern society does not regard flirting as a vice, but nothing is more grievously harmful than this habit. A person who indulges in it loses interest in all other forms of enjoyment. The deceptive pleasure of enjoying flirting is the sophisticated way certain very depraved spirits manifest on Earth. By it, they obliterate a human's sublimated sense of pleasure. Not only is it harmful to the flirting individual, but it acts as a conduit for a stream of many dissatisfied souls to enter human society. These souls pour in from the collective subconscious at a frightening speed through a flirt who develops the ability to spontaneously control his hypnotising gaze or stare. He shifts his eyes from one person to another, distributing spirits into them in the name of enticing the opposite sex. All those enticed take up the same play, and become enslaved by these spirits without knowing it.

A young lady once admitted to me that she picked up this habit from an old man of fifty, and it now dominated her life. Many young people ask me how to get rid of this filthy and pointless habit which they feel they are spreading like a virus. They find they lose a lot of energy through this enslavement, and it prevents them from enjoying the real joy of honest sexual feelings. Wherever this disease spreads, societies develop which become very artificial. Very early impotency is the reward for its practitioners, and it starts a vicious circle; women want to expose their bodies, and the desire to flirt increases. Moreover with impotency, more and more dependence is put on flirting for sexual satisfaction.

A wealthy lady I know yearned to look like a man, and wanted to be married to a woman. In fact she was possessed by a male spirit, and when she got rid of the spirit she became a normal woman again. Some spirits enter for a short time and make a very temperamental personality out of their host.

Hypnosis is said to help people bear pain during an operation. It may also give some relaxing effects as the conscious mind's working is taken over by another personality. But it is a very short-term

advantage. In the long run the patient suffers from other symptoms of over-activity of the sympathetic nervous system from supporting one or more foreign and uninvited spirit guests. They drain the energy and resources of his sympathetic nervous system, and such a person cannot get Self-Realisation.

The power of hypnosis, through mental sedation, can be exploited to bring about mass hypnosis, controlling thousands of people at a time. Some evil geniuses can even do it through their lectures. By the manipulation of hypnotising a few people to start with, thousands can be put in a hypnotic state. These first few act as primary channels by the incoming spirits. Political fanaticism, religious mania, and the irrational cruelty of mass human behaviour are often the results of domination by the overpowering personality of a single individual who knows the art of mass hypnosis.

There is a school of thought (Five Makaras) which believes in indulgence. They believe one can get Self-Realisation by indulging in the five acts of pleasure. They also believe this cures you of all and any illnesses. Such beliefs, as well as experiments where the individual is supposed to vomit out their subconscious conditioning (rechaka), are absolutely misguided. Instead such people are permanently enslaved by subconscious entities. It is virtually impossible to give Self-Realisation to any such self-certified 'cleansed people'. Others suggest that if you try to suppress your weaknesses, they will overpower you. According to them the best way to dissolve your weaknesses is to indulge in them. But if your clothes are dirty do you drag them in the dirt to clean them? The time has come for human beings to understand that this is the downward path towards doom. If humanity is to survive, the domination of the subconscious must be avoided, abhorred and condemned.

Jesus Christ was the pioneer teacher against spirits. He hurled them out of afflicted people and put them into pigs which disappeared into the sea. But it is amazing how most Christian nations are busy exploiting the powers of the subconscious mind. Older people have even taken special efforts to establish spiritualist churches and temples to 'dead masters'. Many of them believe they are especially blessed by the Holy Ghost when they get possessed. One should know that when the grace of the Holy Ghost descends, one feels peace, joy

and the power to change one's life. Truth is evident because a seeker feels the inner being of others through collective consciousness. A state of witness is developed in thoughtless.

A very rich Indian man I know told me he had been to one of these false gurus. The guru gave him a diamond ring, which he materialised apparently out of thin air. The rich man was very impressed by this, and had made a sizeable contribution to the guru's coffers. When I asked my rich acquaintance how many diamond rings he already had, he told me he had lost count. I further asked him why he went to such a man for a ring when he could afford to buy any number of rings from a jeweller of his choice. He replied that he felt his guru to be a wonderful man of God. I had to tell him that God cannot be purchased in the marketplace. If the guru was such a generous person, I asked, why is he not materialising rings for the poor people of India, and solving the country's economic problems? At this point the rich man's wife broke into tears. She confessed that she had been meaning to come and see me for some help to save herself from the clutches of this 'religious leader'. The real problem with him was that he found out that diamonds were missing from his house, and his wife confessed that there was 'someone in her being' ...†

†*The complete story as told by shri Mataji at New Delhi on 23rd Feb. 1977.*

So this gentleman came to me with a diamond ring, "Oh this is a diamond ring I have got. " I said, "Very nice, now what do you want from me? I haven't got diamonds. " He said, "No Mother, I just asking for the Supreme. " I said, "Why did you take the ring? You can purchase the ring in the market, how many do you have?" He says, "I have many." Can you purchase God in the market? He's a smuggler, he's everything, and the Guruji has no objections, Guruji himself brings to his feet. And the gentleman, he's a great worshipper of the Guruji, he also brings to his feet. Guruji does not mind, as long as he passes on two or three bottles of foreign liquor to him. And then he comes to Mataji. So Mataji asks, "Now why me sir? What am I to do about it?" He said, "Mataji I have a problem." I said, "What's the problem?" "I am losing lots of diamonds." "What about your wife?" "Oh she's completely dedicated to him, and she goes and stays there for months together, she's not bothered about the husband, about the children, about anything, all she has dedicated herself to the Guruji." So the wife was brought to me. The lady is completely possessed "oh God." I said, "Now what am I to do with this woman? What question am I to ask her?" Then I took out her bhoot, did lots of things, took it out. She's a lady doctor. I asked her, "You are a lady doctor, what have you been up to?" She said, "I don't know, somebody inside me tells me these are all stones, give these to Guruji, these are stones for you." I said, "Mad woman, if these things are stones for you, for a married woman diamonds are stones. So they should be dust for that Guruji of yours who declares he's a Sanyasi. Why are you giving him these stones? And did you tell your husband?" She said, "No, I never told him. He was about to report it to the police and the Guruji would have been in difficulties. But despite all that, and the husband getting heart attack twice, they came to me again for the curing of the husband Diamonds disappearing, but the wife could not get rid of the gentleman at all They are so possessed very difficult. And thousands of them will run after such a man, because it's very easy to hypnotise. '

When I asked the lady why I should accept the diamonds which are nothing but worthless stones to a spiritual personality, she was forcibly struck by my question. Being a doctor she saw the game behind the scheme. After practising Sahaja Yoga for some time she got rid of the bondage of that spirit completely. She told me that many of the female disciples of this same guru have lost their husbands through heart attacks at a very early age. Her husband himself had already had one heart attack. The widowed disciples then gave all their property to this guru, and lived with him in his ashram. They performed services (Seva) for him, bathing and dressing him. She revealed that he was also very fond of good whisky. Hardly a spiritual example to follow.

Another guru, now dead, founded a movement that grew very large, and gathered together many women who were neglected by their husbands, putting them into his ashram or harem. His disciples did not marry, but free sex was encouraged in his community. Another hypocrite. Every sin in the book is being committed in the name of penance. Today, as well-read and intelligent as we are, it should not be difficult to sift the real gurus from the false. These demons are very subtle and can imprint their vibrations on many material objects like rings, necklaces or taveez (Talismans). Many of them give their followers ashes to eat, or make ashes materialise from their photograph. As far as I know not a single one gives holy ashes, but rather they distribute ashes they obtain from crematoria. A disciple who eats these ashes is possessed by dead spirits that enter his body with them, and take up residence in his stomach. Ultimately cancer or a serious mental disorder results.

There are many prodigies, mentally retarded but with the ability to solve mathematical equations without performing any calculations. They too are possessed individuals. Many geniuses are dissatisfied when they die. Their spirit wants to show off, so it possesses a child, often in their own family. They may appear mentally very normal at first, but as they grow up they are found to be retarded. If such prodigies are prevented from giving public demonstrations of their 'gift', they can be saved. The spirit possessing them will have no further interest in them if they are not on display.

The parents of some prodigies came to me, very anxious for their children to get their Self-Realisation. I found that they were also

surrounded by groups of spirits, and I knew it would be difficult to raise their Kundalini. One such case, a man of great intellect, started writing beautiful poetry about me when he met me. He was similarly possessed. I tried to persuade the poet-spirit to leave the man, but it resisted. It argued it would take too much time from taking rebirth until manhood before it could tell about my past life in poetry. It feared it might even forget about my past when it took its birth, and that whatever it knew in the subtle state of spirit would be lost on incarnating again. Through the working of Sahaja Yoga, however, the poet spirit did depart, and to the great amazement of its host, the ability to compose exquisite poetry left with it.

In the ancient books of Indian philosophy, the powers of the subconscious were specifically mentioned. They were called Paralokvidya Siddhi. Despite warnings to seekers of truth by many great souls of India to avoid hankering after these powers (siddhis), it is unfortunate that their followers have lost their way in the wilderness of subconscious overpowering.

Great sages who lived in the jungles or in the caves of remote and inaccessible mountains have told me they have been often tempted by the powers of the subconscious. One of them had one hundred and one thousand rupee notes fall on him one day while he was in meditation. However, when the notes turned into gold coins which piled up around him, he knew that demonic forces were trying to tempt him. When even Christ was fasting in the desert, Satan tried to tempt Him by offering Him the kingdom of the world.

All Divine Incarnations have clearly spoken again and again about the dangers of the black arts and their evil powers. The founder of Sikhism, Guru Nanak, an Incarnation of the Primordial Master, spoke out clearly on the danger of spirits. It is difficult to understand how intelligent and educated people do not use their brains to discriminate in this matter. The cunning, depraved false gurus reap most of their earnings from innocent Western seekers, and lead a luxurious lifestyle on their income. These gurus are patently immoral, yet Westerners are so fascinated and enticed by them that they are willing to commit even debauchery at their request. They will commit every sin under the sun to please their gurus and guruwis. I personally know a 19-year-old boy who was directed to sleep with an old lady of

sixty by one of these gurus, and he did it. He came to me in a very sick and debilitated state. Another case also personally known to me concerned a young American who went to India to find me. Unable to trace me there, he finally caught up with me in London. He was a very intelligent young man, studying for a postgraduate degree at a prestigious American university. He told me how he had enrolled in meditation classes taught by one of these gurus, and learned there the art of going into trance.

From his very religious upbringing he felt that his mind was relaxed through this form of meditation technique. This relaxation, I told him, occurs because the responsibility shifts to a spirit in trance. If a doctor examined a person in trance he would find that there is a slowing down of sympathetic activity because the subject's ego is taken over by another entity. This is nothing but complete enslavement. When he came out of the trance he felt the urge to murder his parents, his close relatives or anyone who came across his path. This naturally upset him a great deal, and he began wondering what form of meditation he was into. He tried to deflect his mind from all such horrible thoughts, but found instead that he began getting thoughts of suicide. He felt he must be a really bad person to get such awful thoughts, and the depression caused by such thoughts became so great that he indeed attempted suicide on four occasions. He was saved each time by his parents. When I talked with him I found out that this guru had given him a one-word mantra for going into trance. The word was 'Shringa', which on the surface means 'a mountain peak'. The word was also the name of a very ancient Master Guru.

At first I could not fathom why such a great Master, a realised soul, should be interested in the powers of the subconscious, the art of the dead. I asked the young man to put himself into trance for me, and immediately saw that he was possessed by a horrid-looking entity that had the form of a unicorn with one twisted horn in the centre of its head. It was an extremely satanic entity. Then I remembered that in Sanskrit the word 'Shringa' means 'a horn'. It was difficult to separate this spirit from the boy. I took the spirit to task and asked it who it was. It told me that it was one of the chief slaves of this false guru, the meditation teacher, who was really a satanic incarnation. It further told me its master was a Rakshasa, who in his past life was killed by Adi

Shakti Herself. The spirit Shringa told me that this boy and many like him are possessed in this fashion in this beautiful country of America. The purpose of their recruitment is to destroy the saints who are taking their birth for their ascent. The spirit also told me it is not possible for all satanic spirits to enter into human psyches. Not all demons have achieved this transformation power, so they needed more human spirits under their control. Most of the spirits controlled by this guru were satanic. His goal was to control humans whilst alive so that at death they too in their turn would become enslaved spirits. This subconscious invasion would even be brought about effectively through state support, it added, and predicted there would be an epidemic of criminality throughout the Western world. Various powerful satanic individuals have already taken birth, and are working to entice others to the same path.

Later on, I gradually told the young man what I had discovered. He was thoroughly shocked. Everyone was given by this guru a 'mantra which had to be kept a secret. Revealing it would render it ineffective, people were told. The young man had discovered that there are principally four names given as mantras: 'Aim', 'Rhim', 'Klim', and 'Shringa. He felt cheated learning the real meaning of his mantra. He told me how many thousands of young Americans follow this false guru who charges hundreds of dollars for initiation into his meditation techniques, and further thousands of dollars for his advanced courses. This guru is a household name in the West, and his method is to attract affluent young people by pampering their ego. Simple, innocent men and women, enamoured by his speeches which use scientific terms and research jargon, end up purchasing spirits at a high cost. Unfortunately, it is those who are seeking who get caught in the traps of these masters of the black arts. Those uninterested in ascent are left untouched by these evil geniuses.

So in modern times, it is the deserving, the seekers, the sadhakas, who are harmed by such deceptive methods of subconscious domination. Beware of salesmen of such false wares, who claim to be godly but who peddle the devil. Only through the experience of Self-Realisation can you feel the power to be one with others, through vibratory awareness and in the realm of collective consciousness. Do not waste your intelligence and energy in blind searches. By indulging

in such experiences you lose your own personality, and end up being dominated by other entities, not just in this life but in many to come.

These personalities will not leave you until you are thrown into hell (naraka loka) . Hell is clearly described in the Jain scriptures. There are many different levels, and the level one goes to depends on the satanic entity one has acquired in the subconscious mind. Those who contemplate suicide must understand that by running away from life one does not get out of it. There is no death. Committing suicide under the spell of a satanic possession means you will be used for their purposes, and you will be reborn as a sinful person in your next life.

By the working of Sahaja Yoga, people possessed and suffering from mental problems have been cured. One such case, a completely blind lady who came to see me in Delhi, started seeing everything within five minutes of me treating her. Her brother, a police officer, was amazed how I could help her see so clearly after a spell of blindness that had lasted so long. There was actually a spirit sitting in her Agnya Chakra, the subtle centre at the crossing of the optic chiasma which controls the optic nerves and ultimately controls the eyes. As soon as the spirit disappeared she started to see.

Many people who are not realised souls claim the power of exorcism, the art of driving spirits away. In my experience, these people usually drive out one spirit and replace it with another. Perhaps it happens automatically. Such people are connected to the subconscious level, where they persuade or force one spirit to leave, and insert another spirit into the sufferer. In this way they control the individual, who thinks he is cured. They call themselves tantrikas (meaning those who control mystic mechanisms), and mantrikas (those who chant certain words to invoke powers). The real mystic mechanism (Tantra) is the Kundalini, which freezes when these self-certified masters work on Her. The Divine Deities in the subject's body recede into sleep, and the poor subject becomes a victim of satanic spirits. Mantrikas recite mantras which also cause the Deities to slumber. Without their protection, evil spirits can be introduced into the subject by the Mantrika. All tantrikas and mantrikas take money under false pretences, irreparably damage their clients, and lead a highly sinful life on their ill-gotten gains.

A lady came to see me once whose husband was suffering from

the terrible influence of spirits introduced by a female guru. The lady told me she had gone to this guru because her husband had become a hopeless alcoholic. The guru removed the spirit causing the alcoholism, but at the same time put another spirit into the man. This one was not attracted by drink but by gambling. Again the lady returned to the guru, and again paid her a hefty fee. The gambler-spirit was removed and replaced this time by a spirit who enjoyed cruelty and violence. One day this spirit caused her husband to take a knife and attack her and his own mother. This terrified them, and she stopped paying the guru for her services. Soon all three spirits were back in her husband, and he became very sick. I cured her husband by expelling the spirits who were troubling him, and of course, I charged nothing as is my practice. The lady was very surprised that it did not cost her a penny to cure her husband while she had laid out thousands of rupees to make him ill. The female guru was a very wealthy woman who enjoyed all the luxuries of life at other people's expense. She led a very promiscuous sex life, and was quite an immoral personality. She was later arrested by the police and jailed for her activities.

With our human intelligence we must know that a really religious person cannot lead an immoral life. Holiness is the expression, and innocence the essence, of religion. Cunning, expediency, cruelty, lust and greed are the baser instincts of life which cannot touch a godly person. A pure heart has no room for such attributes. Really godly people are very different from the fake gurus, and lead a spontaneous, loving, religious existence. If someone makes money in the name of religion, to indulge in personal pleasure, that person should be recognised as being downright evil.

There was a very rich man from Bombay who died in a car accident while returning home from seeing his guru. The guru was another of these frauds, who managed to steal all the rich man's wealth. The car driver was a follower of the guru, and cunningly stage-managed the death of his employer with great care. The man's wife, also a great devotee of the same guru, was shocked at her husband's death. She could not see the foul play as she was also a great devotee of the guru. Even the police suspected nothing, so cleverly had the murder been carried out. The widow later discovered that all her husband's property had been mortgaged, and there was no trace of the

mortgage money. Every penny had gone to the guru. This is the very reason why Christ took a whip in His hand and drove the moneylenders out of the temple. God and moneymaking are totally incompatible. Given that fact, it is noteworthy that most religions have been reduced to socio-economic clubs, while most cults and sects are led by satanic, sinful and deceptive individuals. They take to smuggling, womanising and downright murder to achieve their ends.

Too much conditioning of the mind excites the Ida Nadi which inflates the superego. In the same way, by over-exciting the Pingala Nadi, the ego is inflated. The over-conditioned ego or superego may then crack into fragments, and the space created attracts a spirit anxious to manifest from the collective supraconscious or subconscious areas.

Their entry occurs through the Agnya Chakra, known as 'the third eye'. This is the centre Indian ladies traditionally cover by a vermilion tilak, or bindi. Many English people laugh at this mark, some even foolishly make fun of Indians who wear it. This mark keeps the entry of spirits away, and is the mark of the Primordial Mother. It is the mark of the Virgin Mary who sacrificed Her blood, Her only child, to save humanity. She wore the mark of the Precious Blood running in the body of Her Son, Jesus Christ. It is He who guards the subtle centre of Agnya, and protects from spirits entering there.

Spirits can also enter through the Nabhi Chakra, the navel centre. With the exception of the Agnya Chakra, all the other subtle centres are covered. Spirits can also enter the Ida Nadi through the ingestion of food, and can settle into the superego to control the mind of that person. Food can be contaminated by satanic thoughts of the person cooking it, and some evil people use such food to entice their enemies.

One influential man I know told me of a blackmailer, who troubled him so much that he asked a mantrika to put a spell on him. The blackmailer developed hiccoughs, and died after a few days. But the influential man also lost his influence, and became so neurotic that his body constantly trembled. The blackmailer still troubled him, even from the other side of the grave.

Another disciple of mine, a doctor from Isfahan in Iran, told me how he refused to marry a lady chosen for him by his family. The girl's

mother used some magic on him, causing him to be possessed. He became paralysed and lost his practice as a surgeon. When he came to see me he could not stop shaking, but through Kundalini awakening and the practice of Sahaja Yoga, he is now totally cured.

These possessions by spirits in the ego or superego can be permanent or temporary. Sometimes they only occupy their subjects for a short time. They change places with other invading spirits, or they invite even more spirits in from the subconscious strata. A doctor-spirit, for example, who cures people via possession, can invite many other doctors or nurses in spirit form to help him do his work. Sometimes they appear at particular times, on certain regular dates, and stay only a short time before departing.

If a spirit attaches itself to a solid object, it can also hide it behind transparency through hypnosis. Thus even an opaque object in their hand can look transparent.

Spirits are of different colours, ranging from jet black to smokey black, or patchy golden if they are egoistical. By contrast, realised souls appear like clear crystals, and sometimes shine like stars. Their face and body are of the same appearance as their body in life. If they stay in the Paraloka this spirit body becomes smaller and smaller. When they take their birth as a human foetus, they separate into two separate identities, as 'male' and 'female' components. They then enter the bodies of their parents, through food, atmospheric dust or anyone of the organs. Having already selected their parents, they develop in the father as sperm, and in the mother as ovum. Hence it is said that marriages are made in heaven.

When someone is very anxious to marry a particular person, it should be understood that the Divine has chosen that couple to be husband and wife. This decision is final and should not be tampered with. When such a marriage decision has been agreed to by parents and others, this collectively sanctioned act takes place primarily for the future children to be born through this union. In India people consult horoscopes for matching brides and grooms, and if the astrologer is a realised soul, this is the best consultation possible. The Universal Unconscious is responsible for such matches of people who respect love above all, that take place in the presence of many people, and are sanctioned by society. There is a unique festivity and joy at

such weddings, and people remember the event long after with fond memories.

Only those who want to marry should have children. Infatuation, temporary lust or other artificial considerations like beauty, wealth or position are the flimsiest grounds for selecting one's lifemate. All marriages chosen on this basis eventually fail, and create problem children. The preponderance of sexual promiscuity and faithlessness among married couples in the West interferes with the Divine plan. The original male and female halves of the incoming soul get mixed up, and do not recombine with each other as planned. The offspring of such unions are disintegrated personalities and always in turmoil. They are unable to compromise with themselves, and sometimes lead a double life. Often it is so acute that there are some who do not know what their other half is doing. They can make very good husbands but be very bad citizens, or Vice versa.

In India they use also the dead spirits which are devoid of Kundalini..... and Divine Spirit (Atma). They enter into the foetus about the same time. At their entry we can feel the pulse of the foetus. Realised souls can see them in the atmosphere. Not in human form or colours but only as Kundalini and Spirit engulfed by soul. Sometimes one sees bunches or sometimes loops of Kundalini, and also in the forms of black or white dots. These souls carry the Spirit and the body of the Kundalini as small coiled structures. These are the Chakras, and to some are visible as different varieties of light. The only one which is one with the Kundalini is the Spirit (Atma) which is the light of the heart.

It should be quite clear what one means by the word 'soul'. The soul, is the subtle body (sookshma shareera), the subtle form of the subject's body without the water element and the earth element. The soul consists of five sheaths. Two of these disintegrate on the physical plane at the time of death. They form the chromosomes. The rest of the bodies (shareera) depart into the collective subconscious. This soul-body can vary in colour from black, blackish-violet, through green, light blue, and golden crystal to white. These bodies dissipate in the atmosphere around an individual according to his unfulfilled desires. Those spirits which have spontaneously dropped all material desires rise effortlessly to great heights, beyond the atmospheric realm and

human vision. They can sometimes descend to Earth, though, to appear as apparitions, or communicate certain revelations.

For genuine seekers of truth who have lost their path, eternal souls called angels (Chiran Jeevas) watch over them and guard them like children. These Great Masters are called Avadhutas, and are known as 'guardian angels'; they guard us like children. In particular they protect realised souls from accidents and evil people.

The left sympathetic nervous system is the expression of the Ida Nadi on the gross physical plane. When there is any conditioning of the mind, the subconscious receives it through the Ida Nadi, which becomes excited, and starts pulsating. Actually it is Divine Power working through the Ida Nadi, which creates electromagnetic waves to neutralise the effects of conditioning. When the conditioning is too heavy, the electromagnetic forces cannot neutralise it completely.

People who live in the past are prone to heavy conditioning, as are those who read too much. Individuals who are subservient are also very much conditioned, as are foolish people who worship God without achieving Self-Realisation. Those who surrender their intelligence or ego by continuously chanting His name (japa) without Self-Realisation get equally heavily conditioned, as do those who forcibly control themselves. Conditioning is stored in the subconscious, and happens without our knowledge from earliest childhood.

Throughout our lives we go on storing our past experiences in the subconscious. Both the Pingala Nadi and the Ida Nadi are interconnected at the subtle centres (see Figure VI). Through both channels, the Divine Deities receive the impulses of conditioning from ego and superego, and react by supplying the vibrations, or creative power in response. These are emitted as impulses (Pranava), which pass through the pre-ganglionic fibres to each ganglion, and later on to the post-ganglionic fibres based in the organ. Thus more electromagnetic forces flow where they are required to supply the energy. The right and left sympathetic nervous systems are excited by the ego and superego respectively. They work on the energies of the Pingala and Ida Nadis. In emergencies, the Deities release more Pranava to fill the exhausted Pingala and Ida channels. These two channels act as shown in Figure VI:

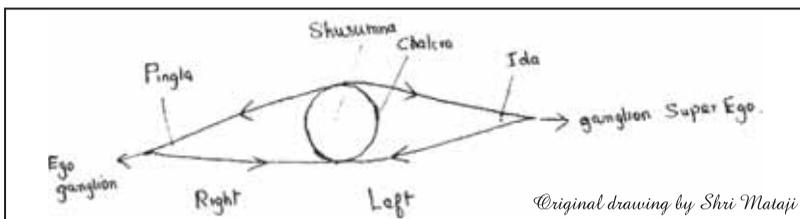


Figure VI

The Ida and Pingala Nadis pass around the Chakra taking orders from its resident Deity as to the mode of action, and generate electromagnetic impulses in the ganglion to create adrenalin. These two channels are so interdependent, and they influence each other so much, that it seems as if both of them are working for physical and mental excitement together. Too much activity exhausts the Divine Power, and creates a situation of bankruptcy.

On the left-hand side, any activity that creates depression in the awareness is caused by indolent indulgences, drugging or conditioning, or deliberate introduction of negative forces by evil people who are familiar with the black art of exciting the Ida Nadi. The Divine Power of the Pingala Nadi gets used up much faster when it is artificially excited through the introduction of spirits. From the diagram we can see that both Pingala and Ida Nadis go around the centres.

One of the centres, the Mooladhara Chakra, controls the pelvic plexus and hence the sexual function. Both these channels are thus connected very strongly with sex. Those who follow the path of classical Hatha Yoga, or any path that prescribes an unnatural and forced attitude of celibacy, try to run away from sex in the artificial act of renunciation or abstinence. This ascetic attitude excites their Pingala Nadi. This makes them cold and insensitive to love.

People who overindulge in sexual acts, on the other hand, excite their Ida Nadi. Actually it is just the same whether one is running away from or racing towards sex: such activities give too much importance to sex. Sex is not a kind of energy at all, but an expression of the Divine Power, Pranava, which, for a split second, oozes out of the Pingala or Ida Nadi, and from Kundalini itself. Those who get involved in other

activities can automatically lose interest in sex. We can say they are sublimated sexual activities because they manifest in higher Chakras. These higher involvements create a subtler ego and a dry temperament. It is a basic problem to get rid of these direct or sublimated indulgences.

Sahaja Yoga is the solution as it keeps attention in the centre, at the present moment. From this point one watches the sexual activity as a witness, and does not get either involved in it or detached from it. At the same time, when indulgence in sex moves the attention onto the Ida Nadi, the subject starts enjoying sex via the breasts or eyes - flirting with the eyes, as we have seen, is a common activity these days. One can also enjoy mental sex by reading about it. These are all perversions and lead to a reduced physical enjoyment of sex, and finally to impotence.

Chapter 6

Tantrism

If Tantra means the technique to handle the mechanism and Yantra is the mechanism itself, then Tantrism should really mean Kundalini Yoga. Kundalini is the mechanism for the union of human attention with God, and is awakened and raised by a spontaneous (Sahaja) act.

Kundalini, being residual consciousness is akin to the plumule (Ankura) of a seed, and is placed in the sacral bone. The sprouting of this 'seed' can happen only when it is ready to germinate. Only a real Guru (Satguru) or a Sahaja Yogi can awaken the Kundalini from Her dormant state - a yogi being someone who is an enlightened or realised soul; a Sahaja Yogi being a yogi who knows the art of Kundalini awakening. Like a gardener who waters his plants to bring about germination and growth, a Satguru or Sahaja Yogi just pours the 'water' of vibrations, flowing through his Divine personality, onto the seeker (sadhaka).

Every human being has an individual Kundalini, who is the mother of that individual, and he is Her only son. As Kundalini is a part of the All-pervading Divine Love, only a Satguru or a realised soul, authorised by God, can move the Kundalini. To move Her he must be a righteous and Divine personality, for She instinctively knows and understands his quality as a spiritual being. Only such a person knows in detail the Kundalini of every person. He can immediately say where the obstruction lies on the Kundalini path, and with his fingers he can raise Her and give SelfRealisation. It must be clearly understood that such a person has to be a model of virtue. The so-called Tantrikas are just the opposite of this.

When a Satguru or Sahaja Yogi awakens a Kundalini, there are no outward effects, physical gesticulations or painful experiences by the seeker. It is possible with the naked eye to see the Kundalini rising in the seeker's spinal cord when this happens. When She sticks at one of the subtle centres, it is also possible to clearly see the Kundalini pulsating in the sacral bone, where She resides. On rising fully through all the Chakras, She pierces the fontanel bone

(Brahmarandra) at the top of the head, and establishes the union with the All-pervading Power of Divine Love. Someone with the ability to perform such a 'second birth' is a real Tantrika, because he handles the mechanism (yantra) , the Kundalini, with his technique (tantra) of pure chaste Divine Love.

From the very outset it must be clear that the term 'Tantrism' has come to denote the very opposite of Kundalini awakening. It has come to mean the method by which Kundalini is mishandled, and is now a sinister school embraced by large groups of people, by which all possible chances of Kundalini awakening are killed. As a result, the spiritual evolution of many individuals is nipped in the bud.

Of the seven subtle centres the lowest is the Mooladhara Chakra. Lord Ganesha, symbol of innocence, resides here as presiding Deity. As the last Chakra, it is placed much lower than the Kundalini, and in front of it, in the prostate gland. This important centre lies outside the spinal cord, and controls the four sub-plexuses of the pelvic plexus. This in turn controls sex in man. From the Mooladhara Chakra Lord Ganesha guards the protocol of His Mother Kundalini. It is important to note there is no entry to the Kundalini from the point of sex, as She is placed much higher than Lord Ganesha in the triangular bone called the Mooladhara. So Kundalini awakening and sex have nothing to do with each other.

When someone tries such a sinful act as using sex for Kundalini awakening, Lord Ganesha gets angry and pours forth His wrath as heat in the body. Actually His temper excites either the left or right sympathetic nervous system, or both together. These two systems lie outside the spinal cord, and are the gross expressions of the Ida and Pingala Nadis, which run inside the spinal cord. Since it is connected on both left and right with the last centre of Mooladhara Chakra, the whole sympathetic nervous system gets excited and registers overactivity when Lord Ganesha gets angry. The parasympathetic nervous system is the gross expression of the central subtle channel (Sushumna Nadi), and cannot be activated by the seeker's own efforts. Whenever he puts in any effort, his attention moves immediately to the sympathetic nervous system, never to the parasympathetic.

The effects of Lord Ganesha's anger with such people, wrongly excited, makes some of them go into trance, start jumping and

shouting uncontrollably, or experience tremendous heat. Some even get blisters on their body; others suffer so much that they feel as if they are being bitten by swarms of wasps, or as if their bodies are being painfully consumed by fire. These symptoms are often similar to those experienced by patients of galloping cancer, for this is also caused by overactivity of the sympathetic nervous system. These things only occur when novices or unauthorised people try to awaken the Kundalini, and are manifestations of Lord Ganesha's anger and not of true Kundalini awakening. As the Mother of the seeker, She has been patiently waiting all his lives for the moment of spontaneous salvation. Actually Kundalini would never torture Her only child, and will not rise unless and until the seeker meets the real Satguru or Yogi. Only these individuals, authorised as God's chosen instruments, can truly bless the seeker by their presence of grace (Shaktipat). The Kundalini then spontaneously rises through the central subtle channel, Sushumna Nadi, in the spinal cord, giving Self-Realisation.

In my work with Sahaja Yoga in India and in the West, hundreds of thousands of people have seen the rising of the Kundalini, and have effortlessly achieved Self-Realisation. So far there has not been a single case of any mishap, or of any of the painful symptoms described above. On the contrary, the rising Kundalini has cured thousands of patients suffering from incurable diseases like cancer, diabetes, leukemia and even AIDS.

After Self-Realisation, people experience thoughtless awareness (nirvichar samadhi), where they feel the cool, soothing vibrations of Divine Love (chaitanya lahiri). By virtue of becoming collectively conscious, Sahaja Yogis gradually learn to decode the vibrations, and master their own Kundalini. Later on they develop the capability of giving Self-Realisation to others through Kundalini awakening. Many Sahaja Yogis have themselves cured thousands of chronic sufferers of incurable diseases such as cancer. The cure is a by-product of Self-Realisation and not an end in itself. It should not be mixed up with spiritual healing by non-realised healers.

Many people claim to give Self-Realisation through Kundalini awakening. I have met many of them, and have also got to know intimately their disciples. They call their technique 'Shaktipat trance', even 'Sahaja Yoga', but there is no awakening of the Kundalini. On the

contrary, the whole body becomes heated, and their subjects start jumping and shouting. Some of these frauds even claim to open the 'third eye', working on the Mooladhara Chakra, arousing the sex point, or on the Agnya Chakra, which is placed at the centre of the optic thalamus. The window of this subtle centre is placed at the centre of the forehead, and so-called Tantrikas can insert a spirit into the ego or superego of the seeker via this Chakra.

When they do this, the seeker sees a spark or a point of light for a short time. In this way the attention of the seeker is short-circuited to the collective subconscious area, and he may feel peaceful like someone who is drunk or drugged. He thinks he is happy with himself, but is unable to transmit this happiness to others. His human awareness sinks to the level of animal awareness, and as his responsibility shifts from conscious to subconscious mind, he escapes from reality. At this point he stops thinking, but is unable to change or transform himself. Not a single one of them gets to know the reality of the real self which is dormant within them.

When awakened, this true self expresses itself, and one feels the cool vibrations of Self-Realisation. The vibrations start flowing, especially from one's fingers. This is the power of Divine Love that thinks, plans, organises and loves. By stepping into this All-pervading Power, one enters the realm of thoughtless awareness. By decoding the vibrations, one is reborn, and evolves.

The state of Self-actualisation has to be genuinely felt by the seeker, and he must feel his Realisation as a personal experience.

A Sahaja Yogi becomes tranquil, healthy and wise. He is endowed with the certainty that he has the knowledge of reality. This means that he knows the problems of his Kundalini, and those of other seekers. He feels them spontaneously as sensations of heat and cold on his finger tips. In this way, with his fingers he can identify diseases, emotional problems, or the spiritual hindrances and blockages caused by novice gurus and wicked Tantrikas. From my teaching of Sahaja Yoga, he also knows how to remove the hindrances, and how to decode the various signals coming from the Divine. Knowledge about the principles of the Spirit (Atma tattwa) and of God Almighty dawns upon his awareness also, as he gradually identifies with this state of inner silence. Gradually he really feels the presence of God Almighty

as an abstract form of the All pervading Power of Divine Love. He feels the flow of vibrations, and sees them working like a witness. In Sahaja Yoga one remains in this witness state (Sakshi Swaroop), and watches the world like a spectator to an unfolding drama.

The most significant hindrance to Self-Realisation comes from the mishandling of Kundalini and the subtle centres by cunning Tantrikas, or by foolish and uninformed methods tried by the seeker himself. Damaging someone's Kundalini and endangering their ascent may be the worst sin one can commit in the eyes of God Almighty. A seeker who bows to any of these unauthorised individuals is a most difficult case for Self-Realisation if he later takes to Sahaja Yoga. This is because God easily forgives all sins except one: as human beings, the epitome of His creation, we should never bow our heads to ungodly individuals who oppose His plan. Even when we do this without knowing it, God does not forgive this sin easily. When such individuals come before me they tremble uncontrollably, and give off blistering heat which can be felt by any realised soul. Interestingly, lunatics from mental institutions behave in exactly the same manner when before me, but, surprisingly, emit less heat.

Tantrikas and Mantrikas have been responsible for damaging untold numbers of seekers. They have done this mostly in full consciousness of their acts. Tantrism is an age-old practice which has been revived through the incarnation of many Rakshasas who were Tantrikas. Devils like Ravana, Mahishasura, Madhu, Kaitabha and Kolasura have taken birth in this Kali Yuga. Female devils like Tadika, Hidimba, Putna and Shurpanakha have also taken birth in these times. Such entities have no soul, no conscience and no feelings. Some of them lead very debased lives, in private practising secret methods of sexual arousal on their followers which decency prevents me from detailing. They lust after wealth, sex and alcohol, and with indifference they ruin the Kundalini of others.

Let us examine how Tantrikas are effective in controlling the minds of seekers. To do this we have to first clearly understand the known and unknown realms of human beings.

In the diagram (see Figure VII), the human personality is portrayed in relation to its subtle surroundings. On the left-hand side of the human personality, beyond the Ida Nadi channel, lies the realm

of the collective subconscious which stores all that is dead. This subtle channel is expressed on the gross level as the left sympathetic nervous system, and stores all that is conditioned in the mind through the superego. People who die with too much conditioning exist after death in this area. On the right side of the human personality, beyond the Pingala Nadi channel, lies the realm of the collective supraconscious that stores all that is the future. It also stores after death the spirits of people who have been overly concerned with their future, the over-ambitious people. Each of these two collective areas has seven stratas occupied by the spirits of different types of dead people.

The lowest strata of all on the left-hand side accommodate very depraved and debased satanic people (Pischachchas) in spirit form; while in the lowest strata on the right hand side the dissatisfied demonic spirits (Rakshasas) exist. Realised souls have their place in the superconscious areas, located above the head of the Primordial Being in the diagram. Ordinary people exist in the higher strata closer to the central path of Sushumna, whereas the lower area of the human personality is exposed to hell with its many strata. When an individual exhausts all his holiness, he is thrown into hell by Shri Ganesha.

When a seeker first tries to use his sex centre for meditation, Shri Ganesha appears in his Mooladhara Chakra to warn him of his very grave mistake. He throws waves of heat along the seeker's sympathetic nervous system, which excite the seeker in many ways. The symbol of Shri Ganesha actually appears to him in meditation, suggesting that as a seeker he should be as innocent of sex as a child. If the seeker pays no attention to this warning, Shri Ganesha then displays His anger at the behaviour. Sometimes the seeker may see a spark of light appear in the Agnya Chakra and an eye may appear in this centre. The light indicates a short circuit, and the eye is that of Lord Jesus Christ, the presiding Deity of this Chakra. In the beginning He guides the seeker in his ascent, but later on disappears from his being if the seeker continues using sexual excitement for his ascent.

The upper area of the human personality is the unconscious mind which is filled with the Divine power of Love. The Kundalini is a residual part of this same Divine Power. With the benediction by a Satguru or Sahaja Yogi, the human attention is guided through the awakened Kundalini to the fontanel bone. Here the human attention

becomes one with the All-pervading Power which is pure awareness (Sat Chit Ananda). This is the true yoga.

In Hatha Yoga, as described in the Patanjali Shastras, a Satguru kept his disciples in the forests away from the contamination of society. The disciples undertook six strenuous techniques (see chapter on 'Hatha Yoga') to prepare them for their ascent. Householders were specifically excluded from this path, only Brahmacharis (celibates) were accepted. It took many lives to experience the Divine vibrations, and many more lives to achieve collective consciousness in this style of individual yoga. In Sahaja Yoga however one achieves both states in a very short time, because the reverse method is employed: the culminating dome is built first, and later on the foundation is laid down by the cleansing effort of the seeker. I always question how you can clean your ego and superego when you are not realised? Whenever an unenlightened soul tries or puts effort in ascending, he can only ascend in the left or right sympathetic nervous system. These terminate respectively in the ego and superego. To reach the Infinite with finite minds one first has to become enlightened through Self-Realisation, and then build oneself up with Divine vibrations.

As I have already explained, Tantrism came to mean the very opposite of its real meaning: instead of referring to Kundalini Yoga, it came to mean ways of damaging the Kundalini rather than raising Her. Never before has such a contradiction in any walk of life been accepted so easily. In its modern accepted meaning, Tantrism is demonic and satanic in its every practice and precept. It has nothing to do with divinity, religion or God. It is against all that pertains to evolution, and is even used to thwart man's evolutionary ascent. Self-certified Tantrikas do not lead a religious life, nor do they impart any virtue to their followers. On the contrary, they are only interested in accruing wealth, and in the financial and social status of their disciples. The whole edifice of Tantrism rests on choking religious aspiration by means of very subtle and cunning methods.

One of the most cunning and degrading methods employed by the Tantrikas was to destroy the Kundalini by insulting Her. They discovered that when an ugly, unholy and sinful act was performed before a Deity, it caused annoyance to the Deity who then disappears. When it is done in a temple, or in the presence of the Deities who

reside in the subtle centres of the spinal cord in human beings, the attention of God Almighty who watches through the Deities ultimately recedes. At first the Deity gets infuriated with seekers who are so ignorant in this matter, and express their anger in a variety of ways. Usually the individual feels waves of mild heat which can flow for days or sometimes years. When sexual acts are performed in the name of God or in His presence, such as in a sanctified temple, Shri Ganesha makes such sinful souls burn with heat or even break out in blisters. Some react by jumping up and down like frogs, others go into trance. They appear very possessed, and chant and dance uncontrollably.

It is not the Kundalini that is acting out in all these events. In such individuals She freezes over and, accompanied by Shri Ganesha, eventually disappears. It is just like a clear reflection in a mirror which disappears when the mirror gets dirty or is clouded over. Some seekers get very much shaken up in the beginning. Human nature being what it is, in spite of clear indications to change course, many accept the advice of these 'expert Masters' who deceive and misguide them into believing it is all part of the challenge. Befeared, they continue on their erroneous path. Indeed the net result is to spur them on to greater efforts which only insult the Divine even more. Finally they are completely drained of divinity and holiness. Lord Jesus Christ at the Agnya Chakra, or Lord Ganesha, who guards the gates of hell from the Mooladhara Chakra, disappears from their being. In this way the gates of hell swing open, and their attention takes them downwards to their doom. Dead entities from the Ida Nadi and the Pingala Nadi start entering into their conscious minds at the same time and overpower their conscious mind. Now completely possessed, such individuals begin acting in very strange ways.

Some Tantrikas hire people to take off their clothes in front of a crowd. The rest, seeing a naked person among them, act like sheep and do the same thing. All sense of decency is lost, and even the faculty of reasoning becomes dulled. Mentally overpowered by these spirits, the seeker does not question any more. Like someone obsessed, he blindly obeys the orders of such a guru who has literally hypnotised him. Psychologists employ hypnosis for many of their experiments, but cannot explain how it works. As I have already said it is actually a

temporary spirit possession, as is ESP where someone is helped by spirits who are busy bodies, and who give information through the medium on future events. In India they are known as Karnapischachas, or the ones who whisper in your ears.

At the very outset of the human search for reality, a natural mistake might have been made by some seekers. They must have entered into a clairvoyant state (asahaja) by putting their attention to it. They must have entered their subtle bodies, looked into their Mooladhara Chakra and seen the coiled trunk of Shri Ganesha. Since it was mistakenly believed that this Chakra was the seat of the Kundalini, they must have further erred in confusing the coiled trunk of Shri Ganesha with the Kundalini. In this way the erroneous connection of Kundalini with sex was made. As a mistake it was a very grave one. When blind people are seeking they are capable of arriving at wrong conclusions as we have seen in the story of the six blind men and the elephant.

Human beings have been programmed for evolution in such a way that sex plays no part in it. Some seekers, debasing their religion and bringing it down to a human level to justify their own follies and foibles, used these dubious Tantric methods for themselves and for others. This mistake may have been helped as a result of some evil people seeing the progress of others who were innocent, and being jealous of them encouraged their error, and in that way hell was then loosed onto this fair planet through the Tantric practices of these sadistic Rakshasas. Whatever the explanation, the reason given by many writers for the anomalous juxtaposition of Tantrism in spiritual seeking is that those who professed it were not at first sure what they were into. Later, when they became satanic, they learned and mastered the secrets of death and sin, which are now their tools in trade.

Like animals, human beings are also born with a sex drive, but being much more evolved, they are higher beings. Sexual relations between human beings should take place then with due temperance, and with a sense of sanctity. Man should not revert back to the animal stage, and certainly not use his sexual nature to try to advance his spiritual nature. The ancient sages discovered the institution of marriage in meditation, and the holy relationships of mother, sister, brother and father. It is only at the human stage that such sublimated

feelings exist, and they beautify human society. Incarnations have always emphasised the importance of chastity and fidelity which do not exist in animal awareness. Such attributes prove that human beings are much more evolved than their animal counterparts.

The Roots of Tantrism

The roots of Tantrism are as ancient as the awareness of religion, but it came into full force during the years 900 - 1400 AD. Following the advent of Adi Shankaracharya, the great Hindu reforming saint, or even earlier under the Emperor Ashoka, anti-religious forces built up in India as a reaction to extreme asceticism. Jainism had reached its spiritual height through the achievements of very few adherents, and was embraced by many government ministers. They created a sense of artificial and outwardly austere asceticism. The Kings, feeling oppressed by this extremely unnatural lifestyle, gave royal support to Tantrism. Later on, many other Court officials also played a great role in creating the necessary atmosphere for Tantrism's rapid spread. In retrospect, by the 6th century, absurd monastic ways of life in the three official religions, Hinduism, Buddhism and Jainism, made people colourless and stereotypical. Ironically, all the three religions believed in the middle path of righteousness.

The Kings only wanted to indulge in sex, while their advisors craved power. They were willing to take help from the supraconscious spirits who could assist them with thinking, planning and creativity in politics. That was the reason these Court advisors accepted sex-yogic Tantrikas as gurus who had control over spirits from the supraconscious realm. These gurus did not use sex to initiate their disciples, but simply gave them a mantra or whispered the name of a spirit entity in their ear. Another method was to twist a mark on their forehead, or simply utter the appropriate name. Whatever method he employed the guru put the disciple in contact with the possessing spirit, which at first acted as a slave. The initiate became dynamic, relaxed and his health improved. He was a new person, but soon started to manifest a worse personality. If he drank he became an alcoholic. He indulged in violence either to himself or to others. He became a very successful thief or smuggler if that was his bent. Suddenly he could also turn into a sex maniac or a Don Juan. The possessing spirit used all its cunning to exploit subtler and subtler

methods of enjoying the host's weakness through sex, money or power. Alas, after ten years at the most, the initiate was rattling like an old banger, his health was ruined and his life turned into misery.

Although marriage was celebrated as a religious sacrament the sex life of even ordinary families was extremely suppressed through religious conventions. At a later stage, Jainism, and especially Buddhism, preached complete renunciation in religious life, and householders were looked down on by the monks and ascetics. These ascetics (Sanyasins) later gave up their forest dwellings and became parasites of society, begging their very existence. They enjoyed the fruits of the labours of hardworking householders, even claiming to be above sin. Some of them became ministers and counsellors of the kings (Mantri). By no means were they ascetics by temperament, but rather they were hypocrites who wore the robes of Sanyasins and bullied the Kings as much as their subjects. Also among Hindus the path of celibacy (Brahmacharis) became accepted as the only valid path to reach God. As a reaction the suppressed desire of normal human beings gave vent to a spontaneous public acceptance of Tantrism, whose practice was anything but celibate. Following such public acceptance fertility cults were established in all the temples, and were an indelible blot. Tantrism overpowered a large number of kingdoms in India, and many intellectuals and artists, always susceptible to new ideas, accepted it as part of cultural life. Artists wrote books on Tantric Art. Other books were specially written on the sciences of craftsmanship (Shilpashastras) where the various positions of the sex act were described. A full range of the different styles of sexology was covered in these books.

The simple, innocent, and fundamentally religious artisans (shilpakaras) were deluded by convincing explanations and arguments into creating erotic art. The argument of the Tantrikas ran as follows: Every piece of art should include a blot or blemish to take away the 'evil eye'. Distracting the 'evil eye' was a common superstitious practice in those days. This justified the use of obscenity to the religious Jain artisans who were not ready to decorate Jain temples with sinful eroticisms. This was the blot or blemish suggested. Another argument was that if art is absolutely perfect in its expression then people become jealous of it, and of the artists who

produce it. Such jealousy casts an evil magic spell on the art, so to save it from misfortune the art must be rendered less perfect.

The Tantrikas preached that evil spirits will not come near an obscene fresco, and that was the way to make the temples really sacred. In Nepal they told artists that the Goddess of Thunderbolts was a virgin, and to keep the temple from damage by rain, winds and lightning it was necessary to paint erotic art on the temple walls. A further ingenious argument was that men had to leave their passions and lust outside the temple during worship, so all that was bad in man should be carved on the outer walls of the temples. Later still, all that was outside managed to crawl into the inner sanctums, and many Deities were worshipped in erotic forms.

In places like Konarak, Khajuraho and Nepal these works by sculptors are vividly expressed. In Khajuraho it was said that Queen Hemavati had committed a sin by an illicit relationship. As a token of her repentance she was forced to make her sin public, and to build a temple (Bhand Deval) as an expression of her repentance before God Almighty. Decency prevents me from discussing all the filthy and destructive methods used by the satanic forces ushered in by Tantrism. It is unbelievable how human beings take to sin rather than to religion. The way the fire of Tantrism spread, replacing religion in human beings, can only be credited to this human weakness.

The Tantrikas who were one-track sex-obsessed people became very popular. They seized power over sex-starved Kings who were very poor specimens of humanity. Fully aware of their capabilities these Tantrikas attempted to exploit human weaknesses in all aspects of life. They tried to connect every human activity with sex in their attempt to reduce human awareness to a mere sex point :

- * The insulting of Divinity reached such a height that at one point they created an image of the Goddess Durga out of dust trodden on by the feet of prostitutes.
- * They changed ancient texts and inserted erotic and obscene verses into scriptures as justification for their acts. There was so much trespassing of sacred writings by the Tantric intellectuals who ruled the licentious kings, it is sometimes impossible to disentangle the truths.

- * They described the sacred fire ceremony (Yagna) of Ashwamedha as a fertility cult ceremony.
- * They tried to change the Vedas describing the Ashwamedha Yagna as a sexual ceremony where the King tried to overpower his enemy through a sexual act.
- * They correlated Lord Shiva and His power Shakti with sex. They were wrong, of course, as the Deities are above sexual feelings.
- * They fabricated many salacious stories about Shri Krishna, Shri Radha and the Gopis.
- * They wrote many original books like the Kamasutra and Kamakala Yantras which filled the Kings' libraries. Other volumes described how to reach God through sex. For creating such pornography they were given lands and properties. Some of them wrote about everything under the sun, relating it all to the sex act.

Competitions were held for the artists who could produce the best images of erotic poses in wood or stone. All the kingdoms from one end of India to the other which followed Tantrism were completely brainwashed by these intellectual feats of the cunning Tantrikas. Their followers felt superstitiously committed to the so-called sacred and secretive religion. Apart from the literature they also created a licentious society with many festivals observed by the general public. They used obscene language and sang songs with vulgar and erotic content. They bantered with their closest relatives in very indecent language; even the brother and sister relationship was not spared in the Tantrikas' denigration of everything pure and holy. Even villagers were encouraged to become vulgar, and in this way they succeeded in their aim of reducing human society to a mere sex point. They created a society where 'wine, women and song' were the only values.

In this way they controlled the pattern of life of ordinary people who were formerly religious. A licentious and permissive attitude towards life created a society where women who prostituted became socially important, and were virtually worshipped in place of the devoted housewife (Gruha Lakshmi).

With the connivance of the debased intellectuals of those days, Tantrikas proved that sex was the only goal for the spiritual union or yoga. They propagated the idea that man is created in the image of God, and woman in the image of Shakti. To create the ideal atmosphere for the ultimate union, both of them should couple and try as many methods of coupling as possible. This was diabolical because it appealed to so many people.

The truth is that in human beings, Shiva representing the Spirit of God Almighty (Atma) and His power Shakti who is the Kundalini, are both placed in each personality. So for the union of human attention or awareness (i.e. the Kundalini with the Atma) no other person is required to play a complementary role. Moreover the Kundalini, as already stated, is the Mother Gauri who, while still a virgin, was married to Shiva. The legend goes that in the privacy of Her bathroom She was taking a bath, and had placed Shri Ganesha, whom She made from the dust of Her own body, on guard outside the door to guard Her chastity (Iajja). He does not allow anyone to enter from the back door. In allegorical imagery, this story makes clear the relationship of Kundalini (Shri Gauri) and the Mooladhara Chakra (Shri Ganesha), and the fact that access to Her through sex (the back door) is not possible.

Even more cunningly competent people overturned all the age-old cultural barriers. They flouted all ideas of a sense of chastity, and claimed they were all incarnations of Shri Krishna who Himself had tried to strip the Gopis naked. Actually Lord Krishna at the innocent age of five began teasing the Gopis. As a child He had no awareness of sex. When Duryodhana later tried to molest the chastity of Draupadi, Krishna, then King of Dwaraka, was the first to rush to Hastinapur (near Delhi) to defend her honour.

There were two varieties of Tantrikas which developed from the two theories that justified their behaviour :

1. The first group were called Wammargi and preached all forms of indulgence. They started 'the indulgent yoga' of the Five Makaras, and preached exciting the body through wine, sex, and eating the meat of large animals.
2. The second variety were Hatha Yogis who believed in

outward abstinence and developed the sexo-yogic school. They used yogic poses for the sex act, and solemnly believed that sexual activity, if controlled during sex, would lead to Kundalini awakening. Later on, to enjoy sex themselves, they taught that the guru must initiate his followers through sex. To further justify their behaviour they taught that the guru does not indulge in the sex act himself if he controls the flow of his semen. These shameless people encouraged the practice of homosexuality, and with it all kinds of filthy unnatural acts. They openly advocated this lifestyle, writing books explaining these 'great truths'.

The first group, the Wammargis, when they indulged too much in this process, caused their attention to move to the Ida Nadi and to many other parallel nadis. They were churned out towards the extreme left end of the human body, and fell into hell. The practitioners of the other school of sexo-yogic poses were thrown beyond the Pingala Nadi until they reached the extreme right end of the human body, and were ultimately excreted into hell by Shri Ganesha.

The Wam-margis also practised chanting mantras, and used symbols of the Kundalini mechanism (Yantras). Such mechanisms were drawn on paper or etched in stone and were worshipped. The worship was an unauthorised feature. By indulging in annoying and filthy acts in a temple of a particular Deity over many years, the attention of that Deity receded from their activities, and from the temple. The attention of divinity, the living spirit, thus disappeared from the Deity in such temples and holy places. In those vacant temples the Tantrikas summoned dead entities from the collective subconscious and supraconscious realms. They played havoc with the help of these evil, dead entities. At first they controlled these spirits but later on developed very serious and painful diseases because of their unnatural habits. When these Tantrikas became sick the dead overpowered them, and they suffered horrible deaths in extreme agony in very forlorn places. Some suffered very unusual and mysterious deaths while others were even stoned to death!

Tantrism spread swiftly because it was cleverly cloaked in the pseudo-supernatural by sexo-yogis. The cleverer among them evolved theories, expressed with all their cunning, which taught that

sex was the only route to Self-Realisation. Aiming at a confusing blend, these yogi Tantrikas blurred yoga with Tantra. Another of their techniques was to use mantras, capable of exciting the power of the Deities or of awakening the Kundalini, for their own diabolical ends. These mantras were then chanted by depraved people who used all kinds of ugly and obscene methods of worship. This was sinful and absolutely against the law of God. The same mantra acts on the Deity in different ways, and the Deity disappeared from such places of worship.

Tantrikas controlled their spirits individually or in groups, and gave them mantras as code-names. One mantra for example, 'Aum Aim Rhim Klim Chamundaya Vichai Namah: is properly used to awaken Adi Shakti as Jagadamba or Chamunda. This beautiful and powerful mantra should only be used by a realised soul under the guidance of an evolved Guru. But the same mantra was used by Tantrikas in such a way that each syllable was instrumental in summoning a group of dead spirits to be tamed and used by them. It is the same principle as giving your servant the name of a Deity, such as Rama, which is quite a common usage in India. When you want your servant you call out the name of Rama, and he is available at your beck and call. But God is not similarly available to every Tom, Dick or Harry. One has to be a realised soul and have an authority to call God. Those who call Him without such authority will only succeed in summoning the services of dead spirits as slaves. Such dead beings will respond to a call for Rama, if that was their name in earthly life. God however does not need the homage of such slaves.

Beyond the Ida and Pingala Nadis lies the domain of the dead which is out of bounds to human activities. Once a seeker is drawn into the morass of criminality against God, the newly initiated seeker finds it next to impossible to escape from the clutches of these Tantrikas. During this period and later, many temples were built by kings who followed Tantrism. Surprisingly, the Kings had Wammargis as gurus whilst their advisors followed the sexo-yogic Tantrikas. The temples built were constructed under the guidance of these depraved Tantrika gurus, and their theme naturally appealed to the aesthetics of these sex-starved Kings.

Perfect art does not need vulgarity to advertise its appeal. In the Orient particularly people never were attracted to the nude. They

believed in creating the art of God with the art of man. But nudity and vulgarity were described as art in a book on architecture written by a certain evil genius, and hence it became a pattern of art for many centuries. As late as the 15th century the remains of these blots were still visible on the spiritual landscape of India. Sex without privacy and sanctity loses all its joy-giving charm. When it is made public it becomes repulsive to the Divine being within the human being. It is not a matter of opinion but is an absolute fact. People who are not yet evolved beyond their animal instincts can still enjoy it, but such filthy exhibitions fill a realised soul with nausea. It can be verified by the working of Divine vibrations. Putting attention on these erotic figures causes the fingers to burn, suggesting the spoiling of the Divine centres (Chakras). Some murals actually cause the Kundalini to freeze. One panel in particular depicted a sexual act between the Goddess Gauri and Shri Ganesh, Her Son. A small group of Sahaja Yogis, seeing this abomination, were physically ill. It is true that since there are relatively few Sahaja Yogis their reaction cannot be said to be typical, but they are related to the absolute. Their reaction should give a guideline in this confused world which cannot differentiate between good and evil.

These kingdoms collapsed within two to three hundred years of being founded. Some of the temples fell into complete dilapidation, and were buried under the Mother Earth as if She wanted to cover them from shame. When they were excavated the English authors took more interest in the erotic sculptures and paintings than in the architecture. Western writers have not noticed or appreciated, unfortunately, the inner struggle, the agitation and agony of the artisans confronted with the sinful work of building those temples. Under intense pressure these artists were forced to accept the ideas of the Kings and their advisors. Despite all efforts to spoil the taste of Indian aesthetics and culture they did their level best to hide all that was ugly.

With the exception of Konark, in all the temples the artists have tried to play down the erotic sculptures. The bold and healthier statues of Gods and Goddesses have been brought out prominently, and the erotica is usually placed in some obscure nook or corner. Despite the efforts of the Tantrikas, sculptors have voluntarily placed a mother

and child image of Gauri and Ganesha in most of these temples. Even today villagers in those sites are unaware of the erotic material, calling such places Kumarika temples. Kumarika means 'virgins', the suggestion being that virgins should not visit such places. The Konark Temple of the Sun God was actually built by a King who was a Tantrika, and the chief architect was himself an ardent Tantrika who had deserted his wife and son. In his temple the nude dance of vulgarity is flagrantly depicted.

This was how human beings paid homage to their Primordial Parents, God their Father and Adi Shakti their Mother, under the influence of these Tantrikas. They actually committed a sin against the virtue of chastity. Chastity is the power of Adi Shakti, the Primordial Mother, and everywhere Tantrikas have ruled, women were insulted and treated as a possession and a toy for the cruel enjoyment of men. The erotic images that mar these beautiful temples should not be taken as a sign that public opinion approved. It was the opinion of very few people, who ruled under hypnosis, that counted in those days, who were convinced they had achieved sexual liberation by delving into it. Many saintly people protested against the blackmail and the pornography of those times. There is historical evidence of uprisings against such Kings who tried so hard to shame God. In later periods many courageous poets like Kabir and Nanak used their talents as writers to scourge the Tantrikas.

According to Markandeya, an ancient spiritual giant and author of an important Purana, these demonic forces are destroyed many times in physical form, and are sent to hell to suffer untold punishment. In spite of all the punishment they go through there, they never cease in their search to find more subtle and cunning methods of wrecking the morality of human beings who genuinely sought God. Like prisoners released from jail, they return to Earth again and again to wreak their evil against this morality which builds up the sense of religion in man (dharma). Dharma is man's sustenance. Everything created has its dharma and exists because of its sustenance. Gold, for example, has the dharma that it is untarnishable. Human beings have Ten Dharmas, more commonly known as the Ten Commandments. They sustain human life, the most important dharma being holiness (pavitrya). Through Kundalini awakening I have learned that all

perverted sex is diametrically opposed to the sanctity in man called Dharma, and goes against the progress of human evolution. The respect of one's own chastity and sanctity is an absolute must if a human being has to ascend and evolve, to rise above the moods of society and religion (gunatita and dharmatita).

Tantrikas belong to Satan's tribe and can be born as despots, psychologists or as great scientists. They entice thousands of people through their lectures, and even induce nations to wage wars against other countries founded on a moral or spiritual religious base. In these modern times there are many such personalities who have incarnated in India and the West. They are enticing and hypnotising gullible human beings, and misusing their so-called spiritual powers for the accumulation of wealth and sexual satisfaction. Like sadists they master and enslave their masochistic followers. In the name of modernism they are giving a deathly twist to the 'old religion' under the guise of a new format. They preach shamelessness in the name of permissiveness, and have enthralled many societies particularly in the West. Their creative genius, subtle intelligence and first-hand knowledge of the subject have succeeded in smashing many devoutly-held practices with their ancient philosophies of total indulgence or of hypocritical abstinence. These days people like to read whatever challenges the old and accepted ideas. The old commandments of religion are no more accepted by modern man as there is no absolute measure for them, and no one can prove their validity. Such an atmosphere is best suited for the Tantrikas to spread their infectious attack on human weakness by supporting and promoting such weaknesses.

They preach absurd theories like sexual liberation combined with an outward show of asceticism. These self-certified 'apostles of religion' have written many books on the subject of religion, but they are the very ones who are bent on destroying it. With the increased intelligence and literacy of modern man, the search for truths takes place through the medium of books. These evil geniuses have therefore been able to insinuate themselves very easily into the human psyche through their initiations and their books. These authors are the same Tantrikas of ancient times who have returned with greater knowledge of new methods to entrap people. They make the most of modern broadcasting techniques for selling their wares and recruiting

fresh disciples. Their great success to date can be mainly attributed to modern technology which has directly helped them spread their teachings and techniques all over the world. With laws designed for angels, this is an easy task for these born-again devils. They have sold the present generation effortlessly, hooking them with their old tricks of initiation, or through their lectures. Some have even reactivated their age-old art of exciting their disciples sexually, introducing dead and evil entities into them which they directly control.

There are so many entities hovering in the atmosphere today, attracted by man's slide towards evil, that the whole world seems charged with their evil vibrations, and saturated by these horrifying satanic personalities. Most of the world's ills and violence can be laid at the door of those Tantrikas who posed as religious leaders or great scientists. Genuine scientists who know nothing about the hidden powers of dead spirits were very easily duped when shown results of experiments where spirits were used. They were never given any reason for the success of the experiments however.

It is high time for people to wake up to the truth about themselves and the realms which lie outside the bounds of human awareness. Without Divine awakening we cannot end the psychological chaos created by these reincarnated demons. As we have seen, in ancient times the Tantrikas flexed their powers through fertility cults; in modern times they use different labels to camouflage Tantrism. Many of them have incarnated as Tibetan and Nepali lamas in addition to the infamous Indian false gurus. Like the Wammargis of old they draw designs (tantras) which they worship in their rites. They even repeat their practice of teaching their disciples in secret where they arouse their sexual organs. All such practices are anti-God, and it is exceedingly difficult to raise the Kundalini of people exposed to such Tantric acts of initiation. Their Kundalini will not rise, or if She does She will quickly collapse back into the sacrum bone. Self-Realisation for such damaged seekers is very difficult indeed. It would be their good fortune to have a glimpse of hell even in their dreams to help them see what they are up against. Even Tantrikas who practise these horrible methods must renounce them totally if they are to save themselves from the final and absolute destruction at the end of this Age. They will not be allowed to get their Self-Realisation, but at least they can avoid going to hell permanently.

Chapter 7

Hatha Yoga and Raja Yoga

The search of Reality by some individual human beings was undertaken in the very early times. Their struggle to reach God was hampered by the evil people who polluted their Homa (Fire worship) and Sadhana (Penance).

Their effort was to achieve mental and physical power to be able to fight the ~~solar~~ satanic element. Therefore they took to the worship of fire ^{one} of the ^{five} elements created by ~~the~~ ^{the} Maha Saraswati channel in the Virata.

They ~~but~~ the attention was given to the conquering of ~~all~~ the elements and ~~at~~ Moreover in a Ashram physical exercises (Asanas) were taught along with ~~Pranayama~~. Archery (Dhanurdhya) ^{in those days} was that was the only ^{effective} weapon.

Original drawing by Shri Mataji

The search for truth and the reality of their nature by some individuals began in India from the earliest times. Their struggle to reach God was hampered by evil people who polluted their fire worship ceremonies (homa) and disturbed their penances (sadhana). Their efforts, however, allowed them to achieve mental and physical powers to fight these satanic elements, and they took to the worship of fire and the other four elements created by the Mahasaraswati Channel in the Virata. They focussed their attention on conquering these elements. Moreover, in ashrams, physical exercises (asanas)

were taught along with archery (dhanurvedya) as the bow was the only effective weapon in those days.

The war between forces for good and forces for evil has been going on since time immemorial, and those who believed in 'good' always had to protect themselves in order to stay alive. The seekers of truth (sadhus) often disappeared into the jungles to escape from the clutches of the evil monsters (Rakshasas).

Adi Shakti incarnated as Durga a thousand times to protect such saints, and apart from these full Incarnations She also manifested Her powers through many chaste women of India in a partial form (anchavata). The Incarnation of Adi Vishnu as Parashurama (the Strong Man) created an awareness of the techniques of physical and mental powers. Seekers discovered many new methods of meditation through such discoveries.

Hatha Yoga

The Mahasaraswati Channel has seven paths which lie like the seven strings of a musical instrument. The first path next to the central channel of Sushumna is known as Gayatri. Forward movement along this path started by bowing to the three worlds (lokas): Bhur (Earth), this planet and all that surrounds it including its atmosphere; Bhuva (Heaven), meaning the pleasures of heaven and all that is heavenly; and Brahma which is the abstract force of creation.

Individually many saints travelled this hazardous path life after life. It can only be undertaken by people who give up all other pre-occupations and lead a completely celibate life under the tutelage of a guru who is a realised soul. All the life energy of such seekers is concentrated and channelled by their guru, and they have to undergo simultaneously six types of rigorous practices:

- i. Yamarepression of lust and greed
- ii. Niyamarules for a pure life
- iii. Pratyaharaworship and the methods and protocols
of the guru
- iv. Pranayama.....breathing exercises
- v. Asanaphysical postures for exercise

vi. Mananameditation

It is very important to note that this path was not open to householders with families and commitments. In modern times many householders, especially in the West, have embraced Hatha Yoga for bodybuilding and physical improvement in their lives. Yoga has become synonymous with keeping fit and looking beautiful. This kind of one-sided indulgence is extremely dangerous because it creates an imbalance in the practitioner.

Such a person may become physically fit and mentally alert, but at the same time becomes emotionally bankrupt. They become dry and parched personalities. The extreme movement of attention along this path additionally makes a seeker very egoistical and cruel.

There are many examples of cruel and ascetic Hatha Yogis (Sanyasins) in ancient times. One of them was Vishwamitra, who went after many truthful and saintly householders. Raja Harishchandra, a noble King, was cruelly tortured by him. From Parashurama's son onwards there was a steady stream of very hot-tempered ascetics. It is hard to imagine how such people, devoid of any Divine Love, can achieve their salvation.

They observed very strict abstinence and had nothing to do with sex. They did not believe in any family ties or involvements. If they had a guru who was a realised soul he gave them the fatherly love they needed, and brought balance into their ascent. Macchindra Nath, an Incarnation of Dattatreya, the Primordial Master, started Nath Pantha. There were some very feared gurus (Avadhutas) of this cult even decades later. Its deterioration started, though, when Tantrikas imposed themselves as gurus, and took over the cult in many places. These fake gurus were criticised by the great saint Kabir Das in his poems.

Raja Yoga

Raja Yoga is a derivation of Hatha Yoga. In this style of practice the gurus led lives like kings. They wore robes like royal personalities and ruled over the people. Raja Janaka, another Incarnation of Dattatreya, was one such Raja Yogi. In their inner life they were yogis, but externally they led a royal existence, yet without attachment. They did not practise Asanas or Pranayamas, but they worshipped God

through different styles of bowing. The Prophet Mohammed was the Incarnation of the same Primordial Master. He was married four times, but in His inner life He was completely detached. Shri Rama's Incarnation also took place on the same channel and enlightened the path of Divine Kingship.

On this channel over and over again there has been a great deterioration. Many so-called Raja Yogis, frustrated in their attempt to ascend, took to perverted sexual practices. They used all kinds of methods to excite sexual arousal, and to activate other Chakras without first cleansing their own lives. Many paid no attention to virtue, but discovered all kinds of movements (mudras) of the body. Mudras made by different combinations of fingers have no significance if done mechanically by non-realised people. In fact, before Self-Realisation, no movement of the hands or feet, or bowing of the body had any meaning. The Divine power is emitted only from someone who is a realised soul. Then, just by pointing his fingers, an individual can direct the Divine power. The fake Raja Yogis performed all kinds of Mudras, and in their frantic state took to many which were sex-oriented.

There were many half-baked Hatha Yogis who were really evil and debauched hypocrites. They taught sexo-yogic poses as Asanas, and created a Kundalini cult describing Her as the female sex organ or Yoni. There was no end to the depravity of these perverts. Decency prevents me from detailing here any more about their practices, but these charlatans are covered in more detail in the chapter on Tantrism.

Ascending on the Gayatri path was a very slow process. The guru gradually helped his disciples to rise in awareness by a slow type of spontaneous awakening (Sahaja) of the Kundalini. As the gurus were humans, not Incarnations, they could not make the Kundalini rise with the force necessary to pierce the Brahmarandra at the top of the skull. Their power was such that the Kundalini could only rise at a snail's speed.

So Kundalini took thousands of years to rise in such seekers. They were born again and again, and went in search of their gurus with whose help they cleaned their Chakras by means of the six rigorous practices I have already enumerated, and tried to raise their Kundalini.

It was a really hazardous task and they had to be completely dedicated to achieve any results. The gurus employed the Gayatri Mantra so they could use this path for strengthening their disciples mentally and physically. To maintain balance the gurus worshipped Shiva, the presiding Deity of the emotional side. Although the Primordial Master is the creator of the Mahasaraswati Channel, to bring balance into their lives the Hatha Yogis worshipped Mahakali. Through the fire worship of *Homa* they invoked Brahmadeva, the Creator aspect of God Almighty. From this worship the seekers got the blessings of Brahmadeva, and subsequent power over the elements after their Self-Realisation. Those who were not lucky enough to have great souls as gurus deteriorated in their ascent.

A great many others worshipped the sun. They bowed before it, developing golden-brown sparkling skins and fiery eyes. They turned out to be very hot-tempered people, and developed powers to curse others (*shap*). They could burn people to ashes simply by invoking their curses (*bhasmiscot*). There were some celibate and devoted women who worshipped their husbands as God. Some of them also ascended by purification, and became endowed with the power to curse.

None of them were interested in the salvation of others. They simply showed off their prowess. Those who were particularly frustrated took to killing and violence. They started sacrificing human heads to the Goddess Kali. When they themselves died their souls entered into the supraconscious realm placed on the right side of the Virata.

India is a Holy Land (*Yoga Bhoomi*), and any amount of challenges to religion will be as ineffective in the present as in the past. If the past balance of sin exceeds the spiritual benefits (*punyas*) accrued by her, then India will be held responsible for all the horrible consequences.

Chapter 8

Sahaja Yoga

The meaning of 'Sahaja Yoga' can be better understood if we split it into its component parts: 'Saha' means 'with', 'ja' means 'born', and 'yoga' is 'the union' or 'the technique'. So 'Sahaja Yoga' means that the technique of evolving is inborn in each of us. Just as we are born, without any efforts on our part, with our hands, our feet and our human awareness, so we are born for our spontaneous union with the Divine, which comes to us equally effortlessly.

Many find it hard to accept the truth that they can achieve Self-Realisation effortlessly, without due effort on their part. But as Sahaja Yoga is the process of evolution, it cannot be achieved by any human effort. It is the working of life itself. When we plant a seed in the earth it germinates by itself. It grows from a tiny plumule into a seedling and then develops into a big tree with a trunk, branches, roots and leaves. What human effort makes any difference to this spontaneous growth?

If Self-Realisation means identification with yourself, no amount of human effort can achieve it. If a small particle of dust exists, it just exists. How much effort did the Himalayas put into being what they are? Animals take this fact for granted and they exist without making any effort to be themselves. The evolutionary process is the work of Mother Nature, and She does this work without any help from human effort or human intelligence. It is only man's ego that does not allow him to accept this simple truth.

The Earth moves around the Sun with terrific speed but she holds us and sustains us in space with great love and understanding. The Sun shines to give us life, and goes at night to the other side of the world to let us sleep. The Moon also plays her own role here, and the stars have their place too. Such a beautifully organised stage has been created for human beings without man doing anything towards its creation. The harmonious working of the elements of the Creation clearly exhibits its universal theme of Divine Love. In this unity of Creation universes revolve in complete harmony. The whole Creation is like a musical

melody, and God is the impassive witness to evolution and to the role of human beings in it. In his freedom and dignity, man has evolved just to learn the mastery of enjoying it. The Creator, as conductor of this musical extravaganza, has given His creatures freedom to choose their role, and to bring their instrument into tune with His Absolute instrument.

In the beginning, when Creation came into being, the separation took place between God Almighty (Parabrahma) and His Power (Adi Shakti) . The Divine Power, separated from God, created universe after universe in Her journey back towards Him. In our universe She created the solar system, and the planet Earth to sustain life through the various phases of evolution, and finally created human beings. At this stage, for the first time, an inkling of the higher self (Atma), reflecting God Almighty Himself, entered into the awareness of man. The union of these two identities, one human and finite, the other Divine and infinite, is possible only in human awareness.

God creates and destroys His creation through creative and destructive forces. These are like pencil and eraser in the hands of an artist. Or we can envisage God as the driver of His automobile, pressing on the accelerator or the brake. By the use of these forces He ultimately creates the human being who, in time, rises to become a learner driver. When this happens God moves to the passenger's seat, and man drives the car under strict supervision. At first, as a learner driver, he makes numerous errors, but one day he finally masters the art of driving. When this happens, God retires as instructor and lets human beings take His place in the driver's seat. From this vantage point the newly qualified driver, the Self-realised human being, witnesses the use of the brake and accelerator which are really part and parcel of his own being.

Another meaning of 'Sahaja' is 'simple and spontaneous'. The working of Sahaja Yoga is very simple, although the operation of its mechanism within us is quite complicated. If you want to watch television it is a simple thing to switch it on. To explain the engineering technique behind switching it on is very difficult and complex. You need to be a qualified engineer to understand and explain the way it works. Just explaining it in simple terms is really very difficult. The best way to enjoy television is first to switch it on,

watch a show, and then try to understand its engineering.

It is the same principle with the complex engineering behind Self-Realisation, which I have come to give you. Do you need to understand how it works in order to enjoy its benefits? As a mother, concerned about her children, I would say that I have done the cooking for you. Why not eat and enjoy my meal without worrying how I prepared it? If you are truly hungry you should start eating. If you are not really hungry, only inquisitive, what can I do? I cannot force you to eat, nor can I make you hungry by lectures or talks about my meal. I can only leave it to your wisdom whether to eat the food first, or discuss it until you really feel hungry.

The separation and reunion of God Almighty and His Power took place in the following series of events:

- * Aspect of God as Absolute non-Being who never manifested (Aparampara)
- * Aspect of God as God Almighty reflected as Spirit in human beings (Parampara)
- * Aspect of God expressed as His Power, Adi Shakti (Apara)
- * Adi Shakti manifests Her various Incarnations (Parama)

Through Her infinite Divine Power (Pranava) Adi Shakti creates three finite personalities to perform Her three functions :

1. As Mahakali She brings the creation into existence and also destroys it.
2. As Mahasaraswati She creates universes, ultimately creating the Earth.
3. As Mahalakshmi She integrates these two forces and evolves to reveal Her love.

She organises through the co-ordination of combinations and permutations of Her three powers, and ultimately evolves human beings as the epitome of Her creation. These forces interact to create the physical, mental, emotional and spiritual bodies of human beings. The first three bodies are finite, the last one is for infinite happenings. These forces of evolution first of all give human beings the freedom of choice.

In human beings God Almighty is expressed as the subtle being (Sukshma) , His infinite nature being reflected as Divine Spirit (Atma). The union or yoga of God as Divine Spirit (Atma) with the Divine Power (Kundalini) takes place in human beings through the residual power of the Kundalini whose nature is finite. The expression of this Divine Power in human beings creates the human attention which is made finer through Kundalini awakening. At the moment of Self-Realisation this attention pierces the infinite realm of collective consciousness.

In the evolutionary process one fish had to be the first to cross the threshold of the land before many others followed. The same principle is at work in mass Self-Realisation. In every major evolutionary leap of mankind an Incarnation takes birth to guide and lead the course of evolution. Incarnations represent different aspects of God who take birth to guide humanity through different stages of life at different periods in time (Yugas). All these stages have been 'sahaj' or spontaneous. As the last and most important stage, mass Self-Realisation and the unique discovery of Sahaja Yoga is the gift of modern times (Kali Yuga) . They are the culmination of this communication between God and man.

The Unconscious is the awareness of God Almighty and is like the light of a lamp. One realised soul has to enlighten another just as one lamp can enlighten another. Through Sahaja Yoga a soul gets his Self-Realisation to begin with, then learns how to give Realisation to others. Only through Sahaja Yoga can this sacred knowledge of the Kundalini science be fully learned.

Sahaja Yoga has some very simple rules, which can be compared to subscribing to a telephone service:

- * If you are not connected you should get connected
- * If you are not connected do not behave as if you are connected
- * If you are not connected and you continually try to dial someone on a disconnected phone, you may spoil your instrument
- * If you are not connected, or have no appointment with a VIP (God Almighty), you will annoy Him greatly by persistently dialling His number. In Sahaja Yoga real seekers are judged

differently from false ones.

People who read about God in a book become identified with the words of the book, not realising that the words are dead words. God has to be felt as a personal experience. If someone thinks he knows the scriptures very well it is a sure sign that such a man will not achieve Self-Realisation for many lives. On the contrary, those who feel at the end of their intellectual search, and who find no joy any longer in studying or reading about God, they are the ones who jump effortlessly into the unknown realm of collective consciousness.

Emotional seekers who show off their love of seeking with many tears and much repentance, and who sing sad songs of separation, do not recognise God even when He stands before them. The great poet Tulsidas, author of the Ramayana, was unable to recognise Shri Rama who appeared before him on three separate occasions.

Describing the great unconscious stage which we have to occupy is not the same as occupying it. On the contrary, those who create the stage do not jump onto it easily. They are so busy and preoccupied with erecting the stage that their attention is not free to leap into the realm of the unknown which they build up with their descriptions.

Those who are very busy with so-called important work are also unable to jump into their infinite being. This will only happen when the human mind gets its priorities right. All that is really important is done by God Almighty, so why do we insist on doing His work? Do we carry our luggage on our heads when travelling in a plane or train? Of course not! Those who feel personally responsible are carrying this nonsense too far. Such people will claim that God works through them, and that they have to carry out His orders, but are they really connected to Him? Do they really know His mind and His wishes? Are they familiar with the Unconscious, and can they decode the information transmitted through its symbols?

Many people put tremendous effort into achieving God. They recite His name, but do they have His permission to do so? The trouble with such people is that they take God Almighty for granted and His blessings as a birthright. Is He meant to be at their beck and call? It is astounding the way these presumptuous seekers demand the attention of the Almighty, as if God owes them something or is indebted to them

in some way. They suffer from some form of superiority complex. Unwilling to recognise Divine Incarnations in their lifetime, they crucify or kill them. When the Incarnation is dead they are the first to build temples and churches to them, and sing their glory. Such people's egos prevent them from recognising a being higher than themselves in human form. Perhaps it is because they suffer from an inferiority complex that they refuse to accept an Incarnation. They just cannot accept that they are so lowly they do not even come close to an Incarnation.

People have faith according to their acquired artificial ideas. A rich person, for instance, might not accept an Incarnation born in poor circumstances. The chances of an intellectual accepting anyone as an Incarnation are pretty bleak. Intelligence is the greatest hurdle to acceptance because human beings depend on it throughout their objective search. They are not willing to abandon this instrument of intelligence with which they have so extensively experimented. Moreover, seekers have fixed ideas about Self-Realisation, God and Incarnations, so how can the Divine fit into the mould which humans have designed for Him? He is what He is, and cannot be made to order just to suit human notions which are so varied and so vague.

The greatest sinners are the ones who set up shop and advertise 'God for sale'. Others who are attracted to them become their complices in a way. Both kinds are the victims of ignorance. It is exceedingly difficult to raise the Kundalini of people who through effort or ignorance have access to the realm of the collective subconscious or the collective supraconscious in their awareness. They are not aware that the apparent powers which they enjoy belong to other entities. These entities dominate the true self and reality is tucked away in ignorance. It is not easy to convince people who believe they are powerful and who use these extra-sensory personalities. Unless and until they get attacked by their so-called associates from the collective subconscious and supraconscious realms they will not believe. The followers of such people are also bound to be affected. Untold numbers have turned to Sahaja Yoga for help after realising their predicament. When the light finally dawns and they realise how they have been duped and cheated, such victims need special help and attention by Sahaja Yogis. It is hard, as I have

said, to give such people their Self-Realisation, and it may take a long time before they achieve it. If they fully co-operate then Sahaja Yoga works out their liberation; if they do not wholeheartedly surrender then the Unconscious loses its interest in them.

Alcoholics and addicts of all kinds are also very difficult candidates. They get stuck in the subconscious strata, and having become slaves of their habits, cannot crawl out of the mire. One strength given by Sahaja Yoga is that of non-involvement, and after becoming Sahaja Yogis many have cast off the chains of their slavery by observing their own condition.

Sahaja Yoga does not respect men and women who have no respect for their own chastity. Those who torture their bodies in the name of religion and subsequently suffer, or those who pamper themselves endlessly and succeed in their aim of developing beautiful bodies, get little respect too. The quality of their life does not change and they are very superficial individuals. Sahaja Yoga teaches how to love and adore the human body as the temple of God Almighty.

Sahaja Yoga is the working of the Unconscious and there are some very stupid people who think they can cheat God. In return they are cheated by Sahaja Yoga, and to their surprise, find themselves outwitted. The play of Sahaja Yoga can be very mischievous, and creates many miraculous happenings as well as a great deal of uproarious humour.

Chapter 9

The Creation of Kundalini in Human Beings

The Kundalini is the harp on which the Divine plays the melody of its Love. She is the ladder by which the seeker steps across the threshold into the fathomless Unconscious. She is the jumping board that allows one to soar from finite to infinite in the ocean of freedom, peace and bliss. Kundalini is the means to reach that long promised abode, the Kingdom of God Almighty.

Ancient sages, who meditated and achieved great heights of awareness, have written a lot about Kundalini. Living away from the public in forest dwellings they saw the working of Kundalini within themselves during meditation. Apart from descriptions in ancient Indian scriptures, Kundalini has also been described in religious books like the Torah, the Bible and the Koran as 'the fire tree'. In those books there are many references couched in secretive language which few would have understood. The Bible tells of the first meeting of all the disciples with the Virgin Mary after the Crucifixion. The closed room they met in 'was filled with a great wind, and there appeared above their heads, as it were, separate tongues of fire, and they were filled with the Holy Ghost.' This is a description of a vision of Kundalini. Various Chinese philosophers have also described the Kundalini in their writings, and Greek mythology catalogued the same Gods and Goddesses I have written about in the chapter on Creation. The Zen Buddhist religion teaches very clearly that the basis of Buddhist meditation is the science of Kundalini.

The name 'Kundalini' was bestowed by Indian sages. God has never given a name to anything He has created. It is the feminine form of the word 'Kundal' which means 'rings' or 'coils' in Sanskrit. Although written in secretive language, the description of Kundalini in those ancient scriptures is easily intelligible to a Sahaja Yogi. Realised souls can visualise and understand the subtle implication behind the meanings of gross sentences. It is high time that people would compile and organise the scattered descriptions about Kundalini from all these great scriptures. It would be enlightening to the

religious followers of all these sects to understand that in every religion, the flame of truth burns on the wick of Kundalini. She is a universal identity in every human being.

Knowledge of Kundalini is mostly described in Sanskrit texts, but I have tried to explain Her using scientific terminology to suit the modern need. One should not, even for a moment, be obsessed with the idea that knowledge can be contained or expressed only through one language. Nor does the expression of truth, expressed through one language, make other languages in any way less important. Later on I shall describe, in the medical terminology I learned almost forty years ago, the growth and manifestation of the subtle energy of Kundalini. If there are any differences of names due to the changed nomenclature over the years, one should not worry about the words but rather concentrate on the knowledge conveyed through them.

The Entry of the Kundalini into the Human Foetus

Two divine happenings take place in the human being when he exists as a foetus in his mother's womb:

1. The Spirit (Atma) enters the foetus's heart which then starts to pulsate. The waves of this pulsation move in 3 1/2 coils as seen in Figure I.
2. Simultaneously the Divine Power (Pranava) enters the foetus through the brain.

Encased by the skull, the human brain is conical in shape. At the very top, in the area of the fontanel bone, it has an apex, as well as a base and three sides like a prism. These three layers of the brain are made of different material and have different densities. The brain therefore acts like a prism with a quality of refraction. When the Divine Power enters the brain it is divided into three channels, as the prism-like brain has three sides to it like a pyramid. Of these three channels, two enter through two of the sides of the brain, and one from its apex. They pass over the primary coil, created by the heart's throbbing (Ishwari Power), interact on each other and create seven Chakras. (See Figure X).

At a later date these subtle centres manifest as gross physical centres outside the spinal cord. They are:

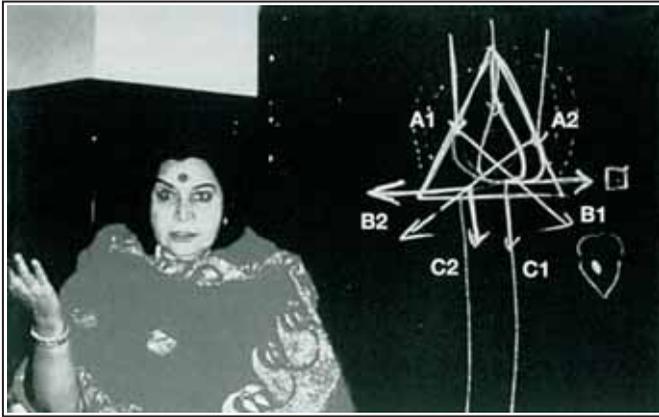


Figure X

1. Sahasrara Chakra in the brain
2. Agnya Chakra at the crossing point of the optic nerve
3. Vishuddhi Chakra manifests the cervical plexus
4. Anahat or Hridaya Chakra manifests the cardiac plexus
5. Nabhi or Manipur Chakra manifests the solar plexus
6. Swadhisthan Chakra manifests the aortic plexus
7. Mooladhara Chakra manifests the pelvic plexus

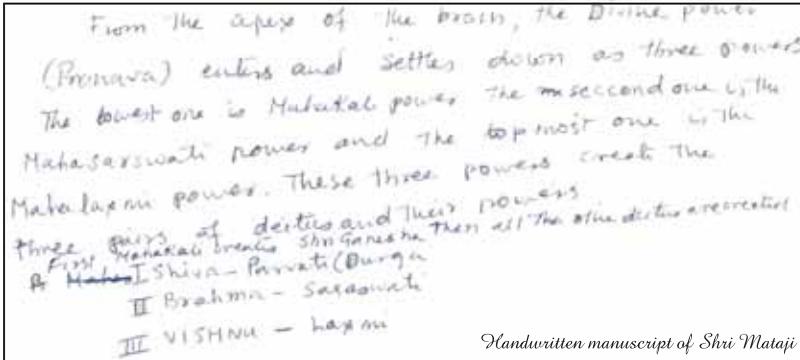
These are the body's major plexuses which are gross in nature, but each has sub-plexuses which I have described in detail in the individual chapters on each Chakra.

When the Kundalini enters the apex of the brain, the fontanel bone (Brahmarandhra - 'Brahma' means 'the Divine', 'randhra' means 'a hole'), She descends straight down through the brain into the spinal cord.

From the two sides of the brain the Divine Power flows as shown in the Figure X as A1 and A2. These undergo refraction at two major points and, in accord with the parallelogram of forces, the rays falling on the sloping side of the brain get divided into two components. One pair that goes out of the body I have called B1 and B2; the other pair which enters the spinal cord I have labelled C1 and C2. This latter pair forms the left and right channels in the spinal cord known as Ida and Pingala Nadis. These two subtle channels later manifest as the left and

right sympathetic nervous system.

It is at the back of the brain that the Divine Power enters and goes down into the spinal cord as 'A' Stream. It is also from the back of the foetus that the Divine Power enters the spinal cord as 'B' Stream. These two streams of divinity combine to form the central nervous system. The 'B' Stream allows human beings to perform voluntary actions; by the 'B' Stream they perform involuntary actions.



From the brain's apex the Divine Power (Pranava) enters and settles down as three powers in the human being. The lowest one is the Mahakali Power, the second one is the Mahasaraswati Power and the topmost one is the Mahalakshmi Power. These three Powers create three pairs of Deities and their respective Powers. Firstly Mahakali creates Shri Ganesha, then all the other Deities are created. They are:

- * Shiva + Parvati (Durga)
- * Brahma + Saraswati
- * Vishnu + Lakshmi

These Deities also manifest Shri Krishna with His Power Radha, and the Lord Jesus Christ, whose Power is His Mother Mary (Mahalakshmi Herself). These two Deities are the evolved human Incarnations of Shri Vishnu and Shri Ganesha respectively. After this activity the Pranava, which has divided into three, enters the spinal cord. Its lowest strand (Mahakali or Gauri Power) disappears into the sacrum as Kundalini.

From the coil of Kundalini Shri Ganesha is placed on the Mooladhara Chakra, which lies outside Her abode of Mooladhara. He rests on that Chakra, guarding the chastity of His Mother Kundalini.

Each human being has an individual Kundalini which is his mother, and he is Her only son. She is Gauri who resides in a dormant state waiting for the opportune moment to give Her only child 'second birth' (Dwija) or Self-Realisation. The other Deities remain on their different centres:

They are 1. Sahasrara - ^{located in the brain.}
 2. Agnya chakra - ^{at the crossing point of the optic nerve}
 3. Vishuddhi ^{chakra} → manifests the cervical plexus,
 4. Anahat or Rishya chakra → manifests the cardiac plexus
 5. Nabhi or Manipur chakra → manifests the solar plexus
 6. Swadhisthan chakra → manifests the Aortic plexus
 7. Mooladhara chakra → manifests the pelvic plexus

Handwritten manuscript of Shri Mataji

1. Sahasrara Chakra - Adi Shakti Herself
2. Agnya Chakra - Jesus Christ + His Mother Mary
3. Vishuddhi Chakra - Shri Krishna + Shri Radha
4. Anahat Chakra - Shri Rama + Shri Sita (right side) Shri Shiva + Shri Parvati (left side), Shri Jagadamba (Durga) in the centre
5. Nabhi Chakra - Shri Vishnu + Shri Lakshmi
6. Swadhisthan Chakra - Shri Brahmadeva + Shri Saraswati
7. Mooladhara Chakra - Shri Ganesha + Shri Gauri

Through the primary coil of Kundalini in the heart these Powers create a new transforming mechanism called Hridayakash. This is the light of the cardiac centre popularly known as the Sacred Heart, and is reflected around the heart as seven auras. It receives information on the state or mood of the Divine Spirit, and whether or not the Spirit is pleased with the play of the Primordial Mother (Adi Shakti). It is an interwoven system and is more elaborately explained at a later point.

The middle strand (Mahasaraswati Power) oozes out into the vacuum or Void created by Kundalini's disappearance into the sacrum. The top most strand (Mahalakshmi Power) remains as the upper section of the Sushumna Nadi, and manifests as the parasympathetic nervous system, while the lower section of this central channel

remains as a part of the Void.

With the descent of Pranava all the Deities settle down in their respective Chakras, with the exception of Shri Shiva. Shri Shiva identifies with the Divine Spirit (Atma), which He accompanies into the foetus in the case of non-realised beings. His Power Parvati identifies with the Mahakali Power of Adi Shakti. This is the basic difference between man and the Primordial Being in their spiritual blueprint. The separation of Shiva and Shakti (Parvati) thus occurs; when they meet again the yoga is said to take place.

As the foetus welcomes the Spirit into the heart, the first throb in the heart region can be heard. Shiva settles down in the heart of non-realised souls. Parvati manifests as the Deity Durga, independent of Her Lord, just for the creation of the physical body of each human being. She moves into the central chamber of the Heart Chakra called the Sacred Heart. Lord Vishnu settles down with His Power and Consort Lakshmi in the navel centre. From His navel issues a lotus-like centre which dangles around the Nabhi Chakra. This is the Swadhisthan Chakra, and Lord Brahmadeva and His Power Saraswati take their places as presiding Deities of this centre.

The dangling Chakra moves in a circle around the Nabhi Chakra, creating an area called the Ocean of Illusion (Bhavasagara) or the Void. Lord Vishnu, through His ten Incarnations which represent the ten stages of the evolution of the Primordial Being (Virata), crosses this Void. His seventh Incarnation was as Shri Rama who resides on the right side of the Heart Chakra with His Power, Shri Sita. Rama incarnated as the representation of a personality who was the perfect male human being (Mariada Purushottama). Lord Vishnu's eighth Incarnation was as Shri Krishna who, with His Power Radha, resides on the Vishuddhi Chakra. Shri Krishna was the ultimate expression of the Primordial Being (Virata) in human form, and taught us to regard the Creation as a play (Leela) of the Divine Power.

In the brain above the Vishuddhi, where the optic nerves cross each other, is the Agnya Chakra, where Lord Jesus Christ resides in every human being. He is the complete manifestation of the Son God principle. His body was formed from Shri Kartikeya, the only brother of Shri Ganesha and a Divine personality. Although He came as a

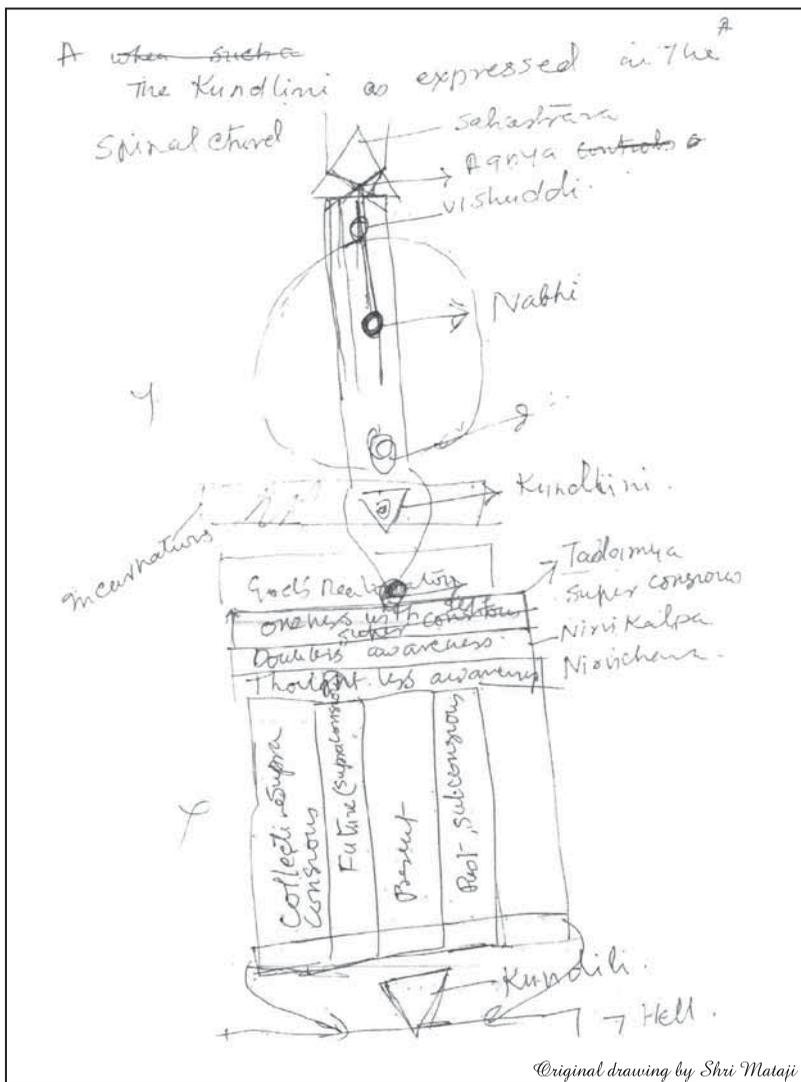


Figure XI

human being His resurrection was made possible by the Divine substance of His human body. In the Vaikuntha stage He was created as Mahavishnu, the only son of Krishna and Radha. As the ninth Incarnation of Vishnu He was called Buddha or 'the mild Incarnation'.

The Sahasrara Chakra (the limbic area of the brain) is governed

by Adi Shakti in a form called Mahamaya (the Great Illusion). She is the Power of the tenth and final Incarnation of Vishnu, Shri Kalki the Collective Being, who is yet to come.

The parasympathetic nervous system is the gross expression of the Mahalakshmi Power, which first manifests in the limbic area of the Sahasrara Chakra, and which goes on to become the vagus nerve. After this nerve a Void is created in the central channel (Sushumna Nadi) of each human being, when the Kundalini enters the triangular bone.

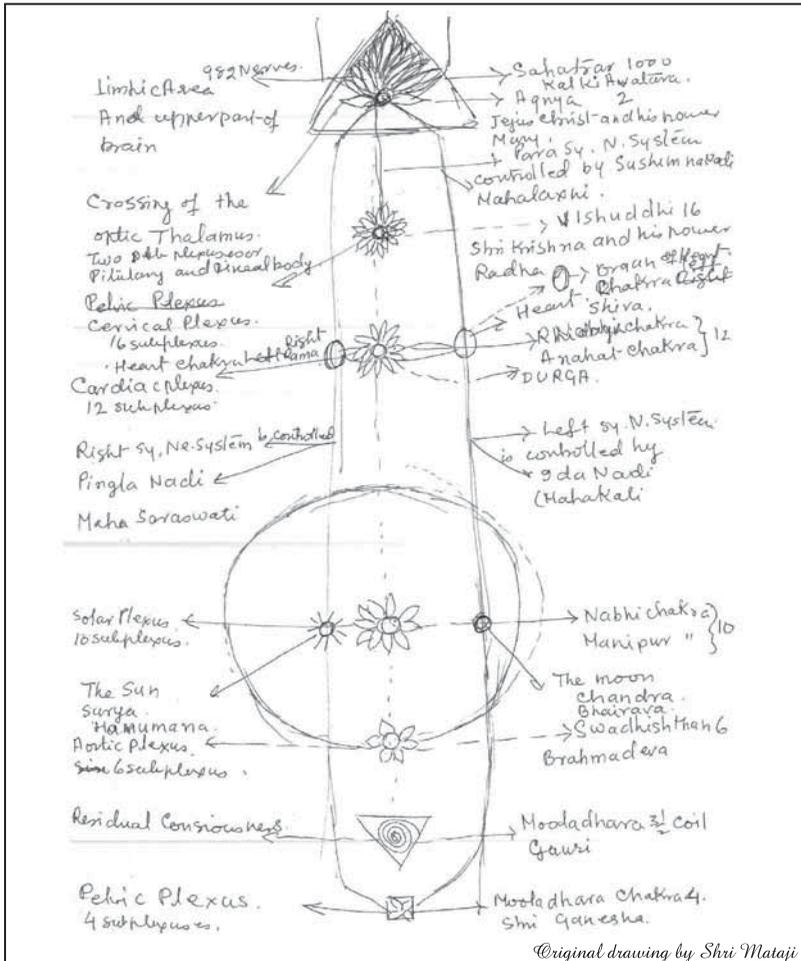


Figure XII

In this Void is placed the Primordial Master (Adi Guru) formed from Brahma, Vishnu and Mahesha (Shiva). This Primordial Master is also known as Dattatreya. He has taken many human births as a prophet and teacher, such as Raja Janaka, Adi Nath, Macchindra Nath, Zoroaster, Guru Nanaka, and Sai Nath of Shirdi. This Deity helps human beings to seek their salvation by crossing the Void or Ocean of Illusion within themselves.

The Chakras are created from the five elements (earth, water, air, fire and ether), which are transformed by five kinds of material power. The primary coil of Kundalini, the Ishwari Power, and the three Powers of Mahakali, Mahasaraswati and Mahalakshmi, create a structure which looks like a bulbous bell-shaped flower (see Figure XII).

The left and right sympathetic nervous systems manifest from the subtle Ida and Pingala Nadis outside the spinal cord. These systems lie along the spinal cord, outside the vertebrae, and form a bulbous ganglionic chain. They run along to the coccyx at the base of the spinal cord. A little way below the end of the sacrum they meet each other, forming a circle around the Mooladhara Chakra. This is the lowest centre and the only one placed outside the spinal cord or the cranial bones. All the centres are controlled by their presiding Deities, and in the gross are expressed as ganglions. All organs appear to be controlled through the ganglions.

At the outset it must be confessed that the terminology created by medical scientists is inadequate to explain the nature of the Divine. The knowledge expressed in this book is subjective in nature, so it must be looked at from the subjective angle. When I use the words 'parasympathetic and sympathetic nervous systems', both of them branches of the autonomic nervous system, I do not exactly mean this the way medical scientists understand it. I would go a step further and say that both these systems must be divided according to the functions they carry out in the body in relation to the Divine Power.

The Autonomous Nervous System

Functionally the autonomous nervous system must be understood by its Divine nature. There are the gross channels to express the subtle energy of Divine Love, and ultimately to bestow

Self-Realisation. When the Primordial Mother wants to fill a human being with Her Power (Prana), She releases it through parasympathetic activity for his use. When humans use this Prana for some effort or extra emergency requirements, it is a sympathetic activity function. Someone can increase their heart rate, for example, by running for a short time. In that case the Prana is used for a need in a state of emergency. But reducing the heart rate cannot be done, as this can only happen through parasympathetic activity. Only Adi Shakti, residing in the brain, can bring down the heart rate.

We must clearly understand how and why chemicals like adrenalin or acetylcholine work in different ways. Depending on the circumstances, either of them can relax or constrict a particular organ. If, through sympathetic nervous system activity, the coronary blood vessels get dilated, due to the same activity the arteries generally get constricted from the adrenalin secreted by the sympathetic nervous system. While there is constriction in the brachial muscles by the parasympathetic nervous system, there is dilation of the muscles on the whole. The mode of action seems contradictory, but if the two different functions of these two systems are understood in terms of the aim or the purpose of their activity, they can be easily understood. The sympathetic nervous system sends one kind of nerve impulse, while the parasympathetic sends different nerve impulses. These impulses may constrict or dilate, may increase or decrease the activity, but the purpose or the expression of these two systems is either to divert or to act. They pour energy into the organs, or use the energy already present in the organs. The sympathetic activity is brought into play by the human effort of conscious activity, and also for any extraordinary action.

Although the parasympathetic nervous system seems to be acting on its own, the decisions whether to augment or constrict an organ are actually taken by the Deities, who are responsible for looking after the needs of every organ.

Medical science, like all other sciences, is an objective knowledge, hence it is partial knowledge, and to a great extent is vague about these systems. It is very hard to show the energies of the Divine Power that flow along the spinal cord because they are subtle and invisible to the naked eye. They can only be perceived when one

has developed the eyes of the Divine Spirit (Atma).

This may sound all very abstruse. However, in our experiments with Sahaja Yoga, many people have clearly seen the Kundalini pulsating in the triangular bone called the sacrum. Moreover one can see Her upward movement with the naked eye. With a stethoscope it is even possible to record the pulsations, although they are feeble. At the top of the head, a seeker himself feels the throb of the Kundalini. There are many such physical proofs which people have seen with their own eyes, even non-realised people. The pupils of the eyes of those whose Kundalini has been raised dilate like the pupils of small children, suggesting parasympathetic activity. In the case of eyes, dilated pupils are a controversial subject for medical science to decide whether it is parasympathetic or sympathetic activity.

In childhood, when the ego and superego are not fully developed and when the fontanel bone is still quite soft, the pupils dilate because of parasympathetic activity. As the child grows, ego and superego develop fully, and then dilation of the pupils becomes sympathetic activity as they adjust to darkness. Even constriction of the pupils is sympathetic because the optic nerves are using the Divine Energy (Pranava). Broadly speaking, it is the sympathetic nervous system, human in nature, which brings about whatever normal or extra activity human beings are involved in, and can perform by their conscious or subconscious mind. Whenever the supply of energy is spontaneous it is Divine in nature, and the parasympathetic nervous system is brought into play.

Development of Ego and Superego

As shown in Figure X, the brain is triangular in shape, and the rays of the Divine Power (A1 and A2), which fall on the inclined plane of its two sides, undergo two physical phenomena:

Firstly, because they fall straight on the inclined plane and enter the brain, these rays divide with the result that one component force enters the brain (C1 and C2), and the other component force exits the brain (B 1 and B2). The same phenomenon re-occurs later when these two lines of force cross each other in the brain at the Agnya Chakra. The crossing takes place as a result of the refraction in the brain due to its different densities at different levels.

The two components which go out of the brain (B 1 and B2) take the human attention outside the body, as it reacts to outside impulses. Ego and superego are created as a reaction. When a child is born, the mother starts nursing her baby by impulse, just as an animal does. The child sucks on the mother's breast and feels unity with joy. When the mother moves the child from one breast to the other the child feels hurt and unhappy. The reaction mounts up in the child's brain in opposite directions. In this way ego is gradually inflated in the brain like a balloon. After this resistant behaviour by the child, the mother scolds or rebukes this assertion of ego which creates conditioning in the child's mind. This conditioning creates the superego, and a balloon-like structure starts developing on the right side of the brain. The ego on the left side of the brain and the superego on the right side grow until they cover the soft bone (fontanel) on top of the head. The fontanel bone becomes fully calcified at the age of five or six years.

The ego and superego are controlled by the Agnya Chakra. This subtle centre is placed at the meeting point of all three forces where the optic nerves cross. The balloons of ego and superego start growing from the Vishuddhi Chakra. When the ego is fully developed it spreads on the left side of the head, in line with the ear, and moves towards the front side of the brain. This development takes place because of thinking and planning. The size and shape of the brain in the forehead of a human being differs substantially from that of a monkey. A monkey's brain is slanting and smaller in size because the ego development is very rudimentary. The activities of thinking and planning by the preconscious mind create fumes of waste products which accumulate as ego.

The superego stores all that conditions the mind, and develops behind the right ear and grows backwards over the head covering the whole back of the brain. All one's experiences, good and bad, are stored in the subconscious mind, while all the waste fumes of these emotional and feelings-related activities create the superego. Thus the preconscious mind (mana) and the subconscious mind (suptamana) use the Divine Power from the Sun Channel (Pingala) and the Moon Channel (Ida) respectively.

The activity of the whole sympathetic nervous system is supplied by the Divine Energy that flows in the right and left channels.

The right channel starts on the left of the brain, and the left channel starts on the right side of the brain. The Agnya Chakra is placed at their crossing point, and controls the pituitary and pineal bodies in the gross. Thus the pituitary controls the ego and the pineal controls the superego.

The pineal, which controls the superego, is over-developed in animals. In human beings there is balance between the ego and superego, by which both the ego and superego come to the centre on top of the brain near the fontanel bone.

The complete covering of the brain and the calcification of the fontanel bone separates human beings from the All-pervading Divine Power. In this way humans develop their 'I-ness' or own identity. When both ego and superego are balanced by the temperate life of devotion of a householder, the Kundalini, awakened through Sahaja Yoga, breaks through the centre of the brain. She takes the attention of the seeker into the All pervading Power, the Universal Unconscious.

His attention moves onto the left or the right side of the system according to the nature of his activity. Any energy that is needed for this activity comes from the Ida or Pingala Nadis (see Figure V), and the Deities which are placed at the centre of the Chakras decide the appropriate mode of action. The two ellipses of energy emerge from the two sides on the Pingala and Ida Nadis, one in a clockwise direction, the other in an anti-clockwise direction. The energy needed is transformed by the Deities. They are in contact with the seats of the subtle centres (Peethas) in the brain, and also with the auras of the Spirit that encircle the Divine Spirit (Atma) in the heart.

Supraconscious Activity

Most of the expositions about Kundalini have come to us so far through the Sages who practised Hatha Yoga. The word 'Hatha' itself was derived from 'Ha' meaning 'Sun', and 'Tha' meaning 'Moon', clearly indicating that both sympathetic channels were used. The system of Hatha Yoga did not only relate to the working of conscious effort, but also to subconscious effort. Patanjali very clearly wrote in his 'Sciences of Practice' that those wanting to practise this system of enlightenment must shun the forest dwellers. Through the various methods of abstinence (conscious effort) it was possible to control the

sense organs (indriyas). It was equally necessary to pay attention to the working of the subconscious (subconscious effort), which is responsible for the suppression of reflexes caused by conditioning, or the forceful control of desires. For example, we can abstain from telling lies by controlling the tongue, but only by controlling the subconscious itself can we nip the thought of telling lies in the bud.

Abstinence is the way to master the preconscious mind, and love is the medicine to cure the subconscious mind. It is unfortunate that most of the modern yogis have lost the real meaning of Hatha Yoga. There is no place for love in their precepts and practices. For most of them, acquiring mastery over physical powers like karate or acupuncture is their reason for becoming Hatha Yogis. Even in ancient times, yogis who were initially mild-mannered individuals became extremely hot-tempered people after following Hatha Yoga for some time. They developed a supraconscious personality, because this right channel connects the mind with the supraconscious realm, and with their attention they grappled with the supernatural and material powers, and gained mastery over them. Such a yogi can overcome the force of gravity, and can fly in the air by stopping or arresting the workings of his sympathetic system. He can even stop the beating of his heart for a while. He can live in water for months on end, but he has no love within him. He becomes an overpowering egoistic personality, and like the sun, he burns anyone who annoys him, reducing that individual to a heap of ashes (bhasmisat). In ancient scriptures the prowess of these so-called 'spiritual yogis' was well known. There are innumerable historical instances of yogis possessed with such a cruel nature. They are able to focus their attention on the Agnya Chakra through the Ida Nadi, through the use of power concentration, or finally by controlling their sex lives.

Chapter 10

The Central Path of Sustenance

The central path (Sushumna Nadi) of Mahalakshmi expresses the path of sustenance (Dharma), and exists in human beings as the parasympathetic nervous system. The subtle functions that are carried out by this path are:

- * To give sustenance (Dharma) to all the inanimate and animate elements of creation.
- * To change the sustenance of inanimate elements in order to create new elements.
- * To create life (Prana) by combining electromagnetic vibrations with the energy of the sun.
- * To 'explode' the sensitivity of animate things and animals through the guidance of an Incarnation. This is its most important function!
- * To pave the way of evolution by rendering help through the different Deities to human beings and other animals.
- * To evolve in the Sahasrara (Primordial Brain) suitable Incarnations to improve the awareness of human beings, ultimately leading them into the realm of Divine life through Self-Realisation. In this way human beings feel and realise the working of God as a living universal experience.
- * To work out in human beings the gross parasympathetic nervous system with the help of the various Deities placed on the different Chakras.

All these functions are carried out by Adi Shakti in Her form of Mahalakshmi in the Chakras. In the Sahasrara all three forms of Mahakali, Mahasaraswati and Mahalakshmi merge into one - that of Mahalakshmi. The original descending half of the central path is the Mahakali aspect, which disappears into the triangular bone as Adi Kundalini. The Primordial Adi Kundalini is the recorded tape of the past of creation, and lies in three-and-a-half-coils in the Primordial

Adi Mooladhara, Her abode. She is known as Gauri, the Mother of Shri Ganesha, and is the residual power of the cosmic subconscious mind, preserved for the advent of an Incarnation. The first Incarnation of Gauri created the first Chakra, the Adi Mooladhara Chakra, so at the time of Gauri's Incarnation only one Chakra of Adi Shakti was manifested. All the other Chakras were dormant.

Then the Incarnation of Adi Vishnu came on this Earth, and His power, Lakshmi, had two Chakras active in Her spinal cord. These two centres manifested while all Her other Chakras were inactive. The second centre was the Adi Nabhi Chakra. From the navel of Adi Vishnu a lotus issued forth which gave birth to Adi Brahmadeva, the Lord of Creation. His consort Saraswati, like Lakshmi an Incarnation of Adi Shakti, was the generator for creating energy for Her Lord Brahmadeva (Prajapati).

The third centre was the Adi Swadhisthan Chakra. It was Adi Brahmadeva who created this material universe out of five elements. Saraswati had three functioning Chakras in Her spinal cord. The fourth Chakra placed on the central path is called the Adi Anahat Chakra or Heart Centre. It controls the cardiac plexus and was called Anahat (without percussion) because the life force (Prana) could be audibly heard here for the very first time. In other centres it did not create a sound that could be heard.

The Heart Centre has three parts :

1. On the left side of the Chakra, Parvati resides with Her husband, Lord Shiva. He governs the left-side channel of Ida Nadi.
2. On the right side of the Chakra is the seat of Lord Rama, an Incarnation of Adi Vishnu, and His wife, Sita, an Incarnation of Adi Shakti.
3. Parvati enters alone into the central part of the Chakra as Durga or Jagadamba, Mother of the World. When Adi Vishnu incarnated as Lord Rama, this central part was vacated by Durga who, in Her role as wife, rejoined Lord Shiva in the left chamber whilst Lord Rama with Sita occupied the central chamber.

Above the Adi Anahat Chakra lies the sixteen-petalled Adi Vishuddhi Chakra which controls the cervical plexus. Adi Vishnu incarnated the Virata as Shri Krishna, whose power is Radha.

Higher still on the path, at the crossing of the optic nerves in the brain of the Virata, is a centre called Adi Agnya Chakra which controls the Primordial Pituitary and Primordial Pineal. They respectively govern the Ego and Superego of the Primordial Being. These two develop at the end of the Adi Ida and Adi Pingala Nadis. They develop as the Virata starts to manifest, and are like balloons of smoke emitted by a factory chimney as an outlet for excretion.

The last and most important centre lies in the upper part of the brain of the Primordial Being, comprising the Primordial Limbic Area. This is called the Adi Sahasrara Chakra which is connected to all the other centres by seven grooves which run along the central path (Adi Sushumna Nadi). The Chakras are controlled by Adi Shakti Herself from the seats (Peethas) of the Deities in the brain. As the power of Kalki, the tenth and final Incarnation of Adi Vishnu, She will take a very unique Incarnation during the Kali Yuga to open this last centre. She will incarnate as a great illusive personality (Mahamaya) who will integrate all Her three aspects (Trigunatmika), and by it She will create the collective personality of Kalki. Her advent has been a guarded secret but when it comes, mass Self-Realisation will take place.

The Sustenance of Deities and Their Chakras

The first centre of Mooladhara

Is governed by Shri Ganesha whose sustenance (Dharma) is eternal childhood.

The second centre of Swadhithana

Is governed by Brahmadeva whose sustenance is thinking, acting and creating.

The third centre of Nabhi

Is governed by Vishnu whose sustenance is sustenance itself (Dharma), which is the evolutionary energy, and maintaining and sustaining it (Dharana). Adi Vishnu's sustenance is the Great Primordial Being (Virata Swarupa).

The fourth centre of Anahat

Is governed by Adi Shakti (the Goddess) as Durga or Jagadamba whose sustenance is universal motherly love. The left part of this Chakra governed by Shiva and Parvati has the sustenance of existence, of innocence, simplicity and steadfastness. The right part of the Chakra is governed by Shri Rama and His dedicated wife, Sita, and has the sustenance of majesty, and His perfect political leadership. This couple symbolises the steadfast love between husband and wife.

The fifth centre of Vishuddhi

Is governed by Shri Krishna whose sustenance is the purity of purpose (hita) in diplomacy and in politics. The sustenance of this centre is the simplicity of unsophisticated, unspoilt sensitivity. Shri Krishna expresses the aspect of a witnessing personality that perceives the whole of creation as a mere play (leela). The most important factor of sustenance of this Chakra is that it manifests greatness (Virata) and completeness (poornavatara).

The sixth centre of Agnya

Is governed by the Lord Jesus Christ, whose sustenance is forgiveness (kshema) and contentment. It is presided over by Jesus Christ who is the Incarnation of Shri Ganesha. The eternity of the Spirit, expressed in the Bhagavad Gita of Shri Krishna, is shown through the resurrection of Jesus Christ.

The seventh centre of Sahasrara

Is governed by Adi Shakti (the Holy Ghost) whose sustenance is collective consciousness, which is the blissful state of Self-Realisation.

Mahalakshmi's path (Sushumna Nadi) has its origin in the centre of the Primordial Brain and looks after all the Chakras. In the Void of the Virata, the appearance of Incarnations on this Earth began in the Bhavasagara stage. During the Vaikuntha stage they appeared for the first time, descending downwards from the Primordial Being's Head. In the Utpatti stage of creation, when Adi Shakti takes the form of Valaya, She becomes the Bindu and then the Ardha Bindu, and then enters into the triangular (trikuti) brain of the Virata. In the centre of the brain at the Agnya Chakra She bifurcates into Her three powers of

Mahalakshmi, Mahasaraswati and Mahakali. So, in Her descent at the Vaikuntha stage, She first comes down as Mahalakshmi, then as Mahakali and finally as Mahasaraswati.

As I have indicated elsewhere, these three Mother Powers create Deities for the six Chakras. At a later date these Deities settle respectively on their different Chakras. Shri Ganesha, the Son-God who later incarnates in His human form as Jesus Christ, was created as the first Deity in the Utpatti stage. Hence He is the first and the pre-eminent God. All the other Deities were created in the Vaikuntha stage. Their ascendance happened after the Kshirsagara stage, but they incarnated on this Earth during the Bhavasagara stage.

People who lead a simple, pious and virtuous life live very close to the central path. Those who believe in God and take seriously to activities and responsibilities in life, believing in His protection and not indulging in the passions and perversions of sex, belong to the area of the central path. Individuals who lead a normal family life with deep emotional feeling for parents and children, and who treat their wives as Lakshmi (the Goddess of the family) are especially blessed for the evolutionary central path. Simple-hearted and religious people who have not learnt the cunning and egotistical ways of city dwellers are also the first recipients of evolutionary ascent. Those who feel responsible for God's work, and genuinely live their lives in praise and awe of God, are singularly blessed by the evolutionary forces of Pranava. Those happy-go-lucky, temperate and patient people, who create no problems for others nor attempt to dominate others, are the favoured members of God's congregation. Those who believe in Divine Love and chaste relationships towards mother, sister and daughter are regarded most highly, and are chosen for Self-Realisation by Pranava.

On the other hand those who think they are responsible for their success in life more than God, and who work, think and plan all the time (ati karmi) are the extremists. They operate on the Sun Channel of Brahmadeva. If their dedication to work is a camouflage for their ambition then they start moving towards the extreme side of this Channel.

Seekers of God who do not show off their religiosity or take to outward hypocritical Sanyasa, or in the name of God and religion do

not condemn other Deities or Incarnations, are blessed by Divine Love. Those who do not display extreme abstinence, but show natural abhorrence to vice, and are spontaneous in their reactions, are best suited for Sahaja Yoga. They keep to the middle path. Those who show off, and profess a religion without getting their Self-Realisation, or preach about religion and self-assume a higher status which is of course patently false, they act by jumping onto the right-side Sun Channel. (see Figure VII). Such people are later thrown away to the extreme ends of the Sun Channel as egoistical personalities. They ultimately appear on Earth as religious monsters wearing religious garbs.

Those who live a normal sex life with one wife in their life, and who regard marriage as a religious, settled affair (yagnya) have their attention on the central path. But those who, in the name of experiment or any other guise, indulge into sexual perversions fall into the left-side subconscious and collective subconscious Moon Channel. Those who eat too much, like those who indulge in alcohol and drug dependencies are also on the Moon Channel existing in the extreme areas of the left side.

Contrarily, those who fast excessively, or pay too much attention to the condition of their body through dieting, or by physical yogic exercises, also fall onto the Sun Channel. In short, all extreme behaviour in life takes humans either to the right-side Sun Channel or the left-side Moon Channel. Such people are quite difficult candidates for Self-Realisation.

It is true that the field of human thought and action before Self-Realisation is a field of tension which is generated by the bipolarity of the Sun and the Moon channels. But within this field of contradiction, the balanced people always looked for the synthesis which would bring them closer to the central path. This is the eight-fold path described by Lord Buddha.

For the excretion of all other physical, mental and emotional activity of the Virata, both past and future, the Primordial Ego and Superego were created. Below and in front of the Primordial Mooladhara Chakra, and on the exterior of the Body of the Virata, is projected the area called Hell which has seven stratas or layers. Those who go to the extreme supra-conscious area through the Sun Channel,

and who indulge in extreme penance and abstinence without the requisite longing for and love of God, go to Hell after some time. Those who, in the name of religion, try to exhibit mental powers of the supraconscious mind through possession by egotistical spirits, which enable them to overpower other human beings, or dominate and befoul the weaker and simpler folk, these also are thrown out of the evolutionary process via the Sun Channel and fall into Hell.

The Sun Channel revolves in a clockwise manner while the Moon Channel revolves anti-clockwise. Those who worship spirits, dead 'Masters' and all such disembodied subconscious personalities ultimately fallout of the evolutionary process and end up in Hell. Hell was created for the severe punishment and correction of the people who are beyond redemption. Those who by their extreme tyrannical ambition or by their indulgent lust leave the evolutionary process, are settled in Hell for many ages (kalpas). When they incarnate again from Hell on this Earth they are called demonic and satanic (rakshasas and shaitans). They are very depraved people, lustful and greedy, egotistical and dominant. Those who follow the path of such individuals also get themselves infected by their malignantly structured personalities and also doom themselves to Hell. Nobody is thrown into Hell by God as such. The hosts of Hell are composed of self-appointed people who just refused to take refuge at the feet of the Divine. They are given a chance for forgiveness by God, but when they incarnate on this Earth they take to devilish activities.

They also enter into the human psyche in a subtle form, and ask for deliverance from Hell (mukti). When an evolved soul tries to exorcise these entities from a possessed subject, many promise such deliverance. They only get their deliverance when an Incarnation kills them. The killing amounts to final punishment, as if all the evil in them is thus neutralised by the kindness of the Incarnation. This is the boundless love of God Almighty, who by killing them redeems these ugly souls from Hell.

Chapter 11

Chakras & Plexuses

Mooladhara

This centre corresponds to the pelvic plexus and has four petals, which correlate to the four sub-plexuses of the pelvic plexus. They are:

Petal	Sub-plexus	Organs governed
1	Inferior Haemorrhoidal	Rectum
2	Vesical	Urinary bladder and vascula seminalis, and vas deferens
3	Prostatic	Prostate gland in men; part of vagina in women
4	Uterine	Uterus, cervix and Fallopian tubes in women; vasculae seminal is and vas deferens in men

Swadhisthan

This six-petalled centre corresponds to the aortic plexus with its six sub-plexuses which are:

Petal	Sub-plexus	Organs governed
1	Spermatic	Vasculae seminalis for creating sperm
2	Left Colic	Descending colon
3	Sigmoid	Lower part of abdomen for excretion, kidneys and urinary bladder
4	Superior Haemorrhoidal	Rectum
5	Inferior Mesenteric	Aorta
6	Hypogastric	Upper part of liver & spleen and transverse colon

Manipur or Nabhi

This centre has ten petals and corresponds to the solar plexus with its ten sub-plexuses. They are:

Petal	Sub-plexus	Organs governed
1	Phrenic	Diaphragm & suprarenal gland which controls breathing
2	Haematic	Lower part of liver & stomach
3	Splenic	Lower part of spleen
4	Superior Gastric	Gall bladder
5	Suprarenal	Upper part of kidneys
6	Renal	Kidneys
7	Spermatic	Creates sperm
8	Superior Mesenteric	Small intestine
9	Pancreatic	Pancreas
10	Colic	Small intestine and part of large intestine

Anahat or Hridaya

Corresponding to the cardiac plexus with its twelve sub-plexuses, this centre has twelve petals:

Petal	Sub-plexus	Organs governed
1	Right Deep Cardiac	Right aurical
2	Left Deep Cardiac	Left aurical
3	Anterior Pulmonary	Pleura
4	Posterior Pulmonary	Lungs
5	Superficial Cardiac	Pericardium
6	Cardiac Ganglion (Wrisberg)	Right cardiac
7	Right Coronary	Coronary arteries
8	Ventricular	Ventricles of the heart

9	Left Coronary	Left coronary artery
10	Endocardiac	Inner layer of heart
11	Remak's Ganglion	Site of Spirit (Atma as Lord Shiva) in the heart
12	Bidder's Ganglion	Connected to the Chakra's centre placed in the heart. Expresses sense of security

Vishuddhi

With its sixteen petals this Chakra corresponds to the cervical plexus, which has sixteen sub-plexuses:

Petal	Sub-plexus	Organs governed
1	Superior Cervical	Connected to the brain
2	Carotid	Internal carotid: superego External carotid: ego
3	Cavernous	Eyes, nose, tongue, mouth, teeth, nose and ears
4	Interior & External	Vagus and tongue
5	Pharyngeal	All 7 openings into the pharynx: Throat (1) Nose (2) Ears (2) Trachea (1) Gullet (1)
6	Laryngeal	Larynx (breathing apparatus)
7	Superficial Cardiac	Behind carotid artery going to heart and trachea
8	External Carotid	Carotid artery supplying mouth, ears and arteries in the brain
9	Superior & Inferior Middle	Supplies upper and lower part of the Cervical plexus
10	External Middle Cervical	Site of the Sakshi (Witness Power)

11	Thyroid	Thyroid which controls gall bladder
12	Middle Cardiac	Towards heart
13	Superior Inferior Cervical	To the centre of the throat
14	Inferior or Subclavian	Towards the arteries supplying hands. Causes insensitivity to vibratory awareness if not working properly
15	Inferior Cardiac	Heart and lungs
16	External or Vertebral	Vertebral artery going towards the brain

Agnya

With only two petals this centre corresponds to the centre of the optic thalamus

Petal	Sub-plexus	Organs governed
1	Pineal	Controls superego
2	Pituitary	Controls egolamus.

Sahasrara

The thousand-petalled lotus, the Kingdom of God within us.

Chapter 12

Mooladhara Chakra

At the very outset of creation of Kundalini in the Virata this centre was the first centre created. The only Son of Adi Shakti, Shri Ganesha, symbol of eternal childhood, was bestowed on it as presiding Deity. 'Mooladhara' comes from two Sanskrit words: 'moola' meaning 'root', and 'adhara' meaning 'the support', so it means the support of the root of Creation.

As human beings are created in the image of God as Primordial Being (Virata), this centre is also expressed first at birth in every human being. The Mooladhara Chakra is placed in the lowest region of the human trunk about one inch above the centre of the 'seat'. This most vital and important centre exists in subtle form. Its gross expression, in medical terminology, is the pelvic plexus which surrounds it.

It is said that God made the creation in seven days. Monday is the day of Adi Shakti, and also of Lord Shiva. Tuesday is the day realised souls (Sahaja Yogis) should worship Shri Ganesha in the Mooladhara Chakra. Hanumana, who controls the preconscious mind (chetanmana), should also be worshipped on Tuesday.

Shri Ganesha was created out of the earth element. His manifestation differs from soul to soul depending on their state of evolution:

Incarnations

In a Divine Incarnation this Chakra has the colour of clay, and it shines. Shri Ganesha appears dancing like a living child, and sometimes like a majestically wise philosopher. In an Incarnation of Adi Shakti, He is the ever-ready, alert, obedient child. His body, face, hands and legs all express His sweet, delicate, cherubic personality. Even a glimpse of such a dedicated, innocent and absolutely powerful child fills the heart of Adi Shakti with the sweetest feelings of love for Her child (Vatsalya). Should any devotee take His name in Her

presence, She feels very much glorified and showers blessings (Waradana) on such a devotee.

Realised Souls

In realised souls the Mooladhara Chakra shines like a neon misty or orange light. It appears as if the wicks of the Swastika are illumined with beautiful radiant lights. They look like four pinkish-orange coloured tongues of flame which are silent yet living. The whole vision is of a fourpetalled lotus with silent flames for petals. The lotus has a centre which is deep blue or misty grey depending on Shri Ganesha's mood. Realised souls can peep into this ocean of deep colour and visualise the melting of deep blue into light blue, and see sudden flashes appear like clouds and lightning. This vision spreads beautiful clouds of joy around the seeker. The lightning is followed by the trunk of Shri Ganesha, and after some time the elephant-headed Deity appears as a small child. At first He looks static to most realised souls, but later on expresses a great deal of movement. Each movement creates a new wave of joy and tranquillity. At a later stage, Shri Ganesha becomes a living personality to such souls.

Ordinary Human Beings

In ordinary human beings (Asahaja) this Chakra appears as coral colour, and looks like four threads or wicks joined in the shape of a Swastika.

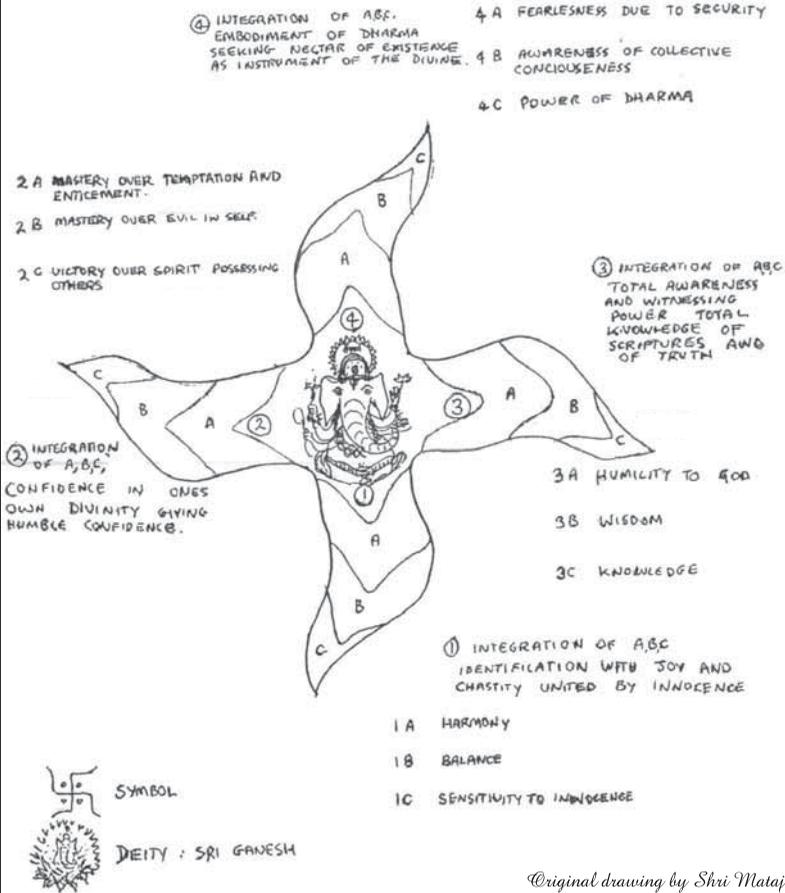
Misguided Seekers

In the case of misguided seekers (Sadhakas) this subtle centre appears red. In a clairvoyant, who is misguided because of misuse of his sympathetic nervous system, it appears deep red. Sometimes one sees only the wheel like Chakra rotating in a coloured circular pattern of various shades of deep red and blue-black. This happens when Shri Ganesha expresses His temper against the clairvoyant sadhaka. Clairvoyancy is only achieved with the help of 'dead spirits' by non-realised souls working through the sympathetic nervous system, and is an unauthorised disturbance to Him.

The Swastika in Figure XIII represents the four dimensions of awareness, and the meeting point in the fifth dimension, which moves

वृ ङ् ष् ष् V, ३, ५, ५.

THE MOOLADHARA CHAKRA PELVIC PLEXUS.
THE ROOT OF THE SUPPORT OF THE UNIVERSE



Original drawing by Shri Mataji

Figure XIII

diagonally, rising above the clockwise and anti-clockwise movements of the Chakra. The first line 'A' expresses the Mahakali Power that enters into the being and goes out again. The 'B' line expresses the Mahasaraswati Power that enters and is retained.

By a clockwise movement, Shri Ganesha initiates the faculty of creativity and the essence of aesthetics which give joy to artists who manifest it in their creation of art. The anti-clockwise movement is for the destruction of all that is ugly and dead. The need of the seeker is indicated by whether Shri Ganesha's activity moves onto the right side or the left side.

If the activity of the individual is one of indulgence then Shri Ganesha bends towards the left side of the subject; if the activity is one of forced abstinence then He bends towards the right side. Shri Ganesha will only bend to a point. If there is too much activity on one side then He recedes into His abode, abandoning His balancing activity and disappears finally in depraved personalities. When He does this His domain of conscious mind is invaded by dead entities from the subconscious or supraconscious realm.

A steady position shows the predominance of the Sattwa Guna Mood which expresses temperance. It happens when the individual is getting his proper human sustenance, and occurs when the Kundalini is awakened through Sahaja Yoga. The improvement of the steadiness of Shri Ganesha indicates the steady ascent of a Sahaja Yogi.

In matter, Shri Ganesha emits electromagnetic vibrations. The four sides of the Swastika act as valencies in matter. The element which is tetravalent is said to be neutral. These are the most evolved elements in creation, especially tetravalent carbon which is the basis of organic chemistry. Life is only possible when carbon is present in a compound. Other elements with higher or lower valencies have been evolved through the sustaining power of Shri Ganesha. This can be better understood by a study of the periodic laws of chemistry.

In ancient times, some seekers, trying to visualise the Mooladhara Chakra, saw part of Shri Ganesha's trunk and were confused. The trunk looked like a coil, which shone, and perhaps they mistakenly took it to be the Kundalini. This was a fundamental mistake, and turned out to be a very serious blunder, as we shall see.

Shri Ganesha is seated in the pelvic plexus, which controls sex. Those seekers who confused Kundalini with Shri Ganesha also confused Her with sex. This awful mistake was the reason for the emergence of a most damaging theory that one can awaken the

Kundalini through sex. The Kundalini is placed in the triangular bone of the sacrum at a much higher point than the Mooladhara Chakra. That proves that every human being is already born as a sublimated personality. There is no need to sublimate sex but many authors have produced theories for doing just this. Since Shri Ganesha's chaste relationship with His Mother is the substratum which is all-pervading in creation, the ascent of a seeker will inevitably collapse if his seeking is based on the absurd notion that yoga can be achieved through sex, or through sublimation of sex. In fact it is the deadliest sin one can commit against the holiest of relationships. All novices who deliberately practise such nonsense run the risk of being dangerously damaged. Such individuals will find themselves in hell rather than in the Kingdom of God when they die. Shri Ganesha, and His evolved human form Jesus Christ, cannot forgive this particular sin, and this is why many seekers have severely suffered by tampering with the chastity of Kundalini.

The functioning of the Mooladhara Chakra

The Divine Power (Pranava) is transformed by Shri Ganesha into the ocean of holiness, and the waves spread along the petals of the Mooladhara Chakra. A person who is much higher in the state of God-Realisation has a very evolved formation to the pattern of his Mooladhara Chakra, which itself acts like a very highly evolved and living organism. The living petals of the Chakra have arrow-like lines which appear like small ripples (see Figure XIII). Gradually they grow with the increased purity of the seeker. It is an identification with the sense of dignity of chastity of the seeker through many lives. These arrow-like patterns catch in their folds the Pranava that flows down from the head of a realised soul as grace, and although such a person may not be an artist, he develops an innate sense to enjoy art because of its absolute aesthetic values. They form a network of catchment area in four directions. The analysis of each person's state is done by Shri Ganesha Himself, who is the judge of all our actions.

The First Petal

The first petal, which points downward, has three such arrows:

- * The first expresses the harmony the seeker enjoys

- * The second expresses the sense of balance
- * The third expresses the sensitivity of the seeker to innocence, and becoming virtuous, he abhors sinful acts and exhibitions.

All these three arrows are fully developed by the innocence and chastity of the seeker in complete dedication to Shri Ganesha. The seeker has been steadied, and by His grace, has Shri Ganesha awakened in him, and achieves his ascent by doing appropriate self-cultivating penances. This form of penance is done under the guidance of a God-realised Guru after Self-Realisation when all the patterns get threaded together. By this new achievement the seeker feels an identification with the joy of creation.

The Second Petal

The second petal, which points towards the right of the subject, also has three patterns of waves:

- * By the first one achieves complete mastery over evil enticement
- * By the second the temptations within oneself are overcome. This suggests that the seeker can expel possessing spirits, or spirits who hover over other fellow beings
- * By the third, when developed, one is given the power of spontaneous victory over overpowering disembodied spirits who possess others. A possessed person shakes involuntarily merely at the darshan of a realised soul.

When these are threaded into one integrated manifestation, one feels the complete glory of one's own majesty and divinity. Its effects are evident in the humble, confident personality of one's own divinity.

The Third Petal

The third petal, which points towards the left of the subject, also has three patterns of ripples appearing simultaneously, or one after another:

- * By the first one develops humility to God (Shraddha)
- * By the second one develops wisdom
- * By the third one becomes one with knowledge

When all these three are threaded together into one integrated expression or manifestation, one feels total awareness and the witnessing power. It is as if the door to the inner being is unlocked, and he understands the essence of the Scriptures and the truth behind great lives. Whatever he wants to know, he just has to turn his attention to that subject. He swims with great joy in the divine current, which is the source of all true religions. In short, his intuition gets identified with rationality.

The Fourth Petal

The fourth and final petal that faces upwards also has three patterns as waves :

- * The first gives the seeker fearlessness because of the essence of security caught by its fold
- * The second makes the seeker aware of collective consciousness
- * The third grants the power of Dharma.

When these qualities are fully developed the individual assumes complete identification with sustenance (religion) within. When threaded together, these elements give one a dynamic personality by which one experiences the nectar of existence (amrita). Such a personality is fearless and never commits sin, but acts as an instrument of the Divine. His every movement and action adds to the universal music of love, however it may appear wrong to ignorant people. He is like a player in the divine orchestra composed of evolved Sahaja Yogis who are trained and competent to follow the instructions of the Great Conductor, who is invisible to the audience. This is the reason why many saints have suffered and were mocked by the blind societies into which they were born. Now, with the advent of Sahaja Yoga, this detrimental blindness to the progress of evolution can be greatly minimised.

This subtle centre is the root of all the subtle centres. It is placed outside the spinal cord to emit vibrations of Shri Ganesha through the Divine Power of holiness and sublimity (Pranava) in its pure and integrated form in the Void. Lying exposed, outside the spinal cord, gives it a greater sensitivity to outside happenings. It is also sensitive

to the reactions of other Chakras, and records the experiences captured by them. It collates all this information from the Void, and another of its functions is to record everything that happens in the mundane world around the Void. The recorded events and problems are communicated to the Mother Kundalini. They continue to accumulate as Karmas, as on a recording tablet which is the function of Chitragupta, and when the subject dies his next birth is determined according to the computation of his Karmas. After consultation with the other Deities, Shri Ganesha releases information to the subject through various information systems of the unconscious mind, like the Id. As the 'corrector' He guides the subject by sending symbols in dreams. In psychology, Shri Ganesha might be called the Id, and 'Id' could stand for 'Ida', the channel for the subconscious mind which He controls. His seat, the Mooladhara Chakra, sits at the very base of this channel. Shri Ganesha is the ever-awake and alert Deity (jagrut Awastha) because of His placement outside the spinal cord. The pride of place of Shri Ganesha encompasses the universe, and one should never run the risk of insulting Him.

Realised souls have to ascend gradually in their surrender to the innocence of Shri Ganesha. People who are simple and chaste like small children, those who are not dominated by dogmatic or fanatical minds, achieve their spontaneous Self-Realisation (Sahaja Yoga) almost immediately in the mere proximity of highly evolved and God-realised personalities (Avataras). They feel the sensation of joy on their central nervous system, and as the light of its awareness gradually increases, they experience very unique sensations of bliss. These sensations can be differentiated and also recognised by practice. In Sanskrit there are four names given to the four kinds of joy experienced by the development of these four types of rippled identities:

1. Paramananda
2. Sahajananda
3. Veerananda
4. Yogananda

They are created by the four petals, which generate four powers called Gupta, Prakasa, Karala and Vikarala.

Pranava creates sound as it moves through the Kundalini. When it enters the four petals of the Mooladhara Chakra it makes four types of sounds in Sanskrit which are heard as syllables (akshara): 'Wham', 'Sham', 'Shym' and 'Sam'. Sanskrit is a phonetic language which originated in sounds, and was based on syllables created when the Kundalini passed through the different Chakras and their petals. Even today, in the Indian language, Sanskrit is called 'Devanagari' or the 'language of the Deities'.

Some realised souls can remove this Chakra and bring it outside the body for cleansing, and then return it to its proper place. There is no need for Sahaja Yogis to use this method, as the best way for a Sahaja Yogi to cleanse his Mooladhara Chakra is to be pure in heart and lead a chaste life full of good thoughts and good deeds. Through innocence one can make the attention very pure and unattached. He [Shri Ganesha] is a living God and is active all the time. No human words can describe His glory. Shri Ganesha has created the spiritual fire in nature which ignites every petal of every Chakra. His Guru is His Father, God Almighty Himself. All the other Deities, including His Mother Adi Shakti, are disciples of the Primordial Master, Dattatreya.

Shri Ganesha is far beyond human beings, and even Brahma, Vishnu and Shiva cannot come close to His absoluteness in virtue. Shri Ganesha in His human form as Jesus Christ looks after the entire human race, because He is the substratum (adhara) of the universe. He took the human form of Jesus Christ as the embodiment of holiness and innocence, and is the support (ashraya) of the world. His seat is the Agnya Chakra which is the door to the Kingdom of Heaven (Sahasrara of the Virata).

This Mooladhara Chakra is made from the first syllable 'X' of the tripartite sacred syllable, 'AUM'. Each syllable is a mantra. The mantra 'X' represents the Mahakali Power of Adi Shakti, and the Mooladhara Chakra was created by Mahakali as Gauri, who is Shri Ganesha's Mother. Later on She hands over Her only child to Mahalakshmi, who as the Virgin Mary gives birth to Him as Jesus Christ.

Any effort at obstinate abstinence or overindulgence excites the

sympathetic nervous system. With the pressure of overactivity, the subject's attention starts moving along the Ida or Pingala Nadi as the case may be. At first, a vision of the Mooladhara Chakra as a deep red, multicoloured kaleidoscopic wheel becomes visible to the individual. The deep red colour is the result of Shri Ganesha's anger due to unauthorised probing in His realm. This unceremonious approach is insulting to Him and His Mother Kundalini. Inside the very centre of this wheel one can even see the angered and inflamed Shri Ganesha if one attempts to force the probe further. A misguided seeker may even get a shock, or feel terrible heat in his body and suffer inexplicable restlessness. Particularly horrible experiences of the past, known as 'flashbacks', may occur. Some people howl and jump around like wild animals; others who are impotent and exhibitionistic often end up taking off all their clothes.

All these misguided methods of trying to raise the Kundalini are harmful, as they kill forever all chances of real Kundalini awakening. Instead of rising to the Unconscious realm, the seeker enters into the realm of the dead past because Shri Ganesha, who was controlling the door to it, draws away in His anger. The subconscious mind and human awareness are reduced to the level of animal awareness. Man can never rise into the 'superhuman stage' by trying to emulate the animals.

So the seeker who insults the Primordial Mother is greatly punished by Shri Ganesha. No one can harm Him as He is inviolable under the Holy Aura of love of His Mother. His indestructibility is proved in the resurrection of Christ. Seekers trying hard to reach Him can only work through the sympathetic nervous system, and their attention moves through the right or left channels as the central parasympathetic nervous system is beyond their reach. Eventually, by such stupid persistence, such misguided seekers are dangerously sidetracked and become clairvoyant. Their attention only goes onto the fringes of His Chakra without any control and rotates on the outermost border. Sometimes such individuals describe their vision of this Chakra. It seems like the wrath of Shri Ganesha bubbles as a red and blue coloured fire which rotates at the surface of the Chakra. It does not make any sense to these ignorant people. In reality, the Chakra is like a bulbous bloom in the shape of a morning glory flower.

If the misguided seeker persists in his obstinate pursuits, then Shri Ganesha appears in red hot hues, and warns the seeker to stop the unauthorised probing. At this stage, if the seeker does not give up he is punished by Shri Ganesha's anger expressed as tremendous heat or a burning sensation. Sometimes blisters may appear in an elliptical line, starting from the navel and going around the neck. This can occur without any advance warning. The seeker may jump like a scalded cat, or experience agonising burning sensations. All these symptoms are due to the insult the misguided seeker bestows on Shri Ganesha and His Mother, and not to Kundalini awakening, which many stupid people identify it with. This kind of physical resistance is apparent only in people who do not mentally accept the sin (Adharma). But those who by their previous karmas or weaknesses accept sin, feel as if their responsibility is over. They feel relaxed and the entities working through them enjoy the pleasures, while they themselves feel pure. Actually, such a subject is dominated completely by these entities, and turns into a slave and an insensitive person.

For seekers who want to really achieve the eternal and the ultimate, they have to give up such amateurish methods which are damaging and false. They must realise that the damage they are doing to themselves is not just temporary; they can cause their Kundalini to petrify or freeze for many lives. Another side effect is that the central Sushumna path becomes slippery due to the anger of the different Deities. The Deities may withdraw and sleep away, and boycott the seeker by disappearing in anger. The Kundalini of such people, when awakened, slides back down from the fontanel bone after it has climbed to the highest point. For Sahaja Yogis to maintain the Kundalini of such spoiled subjects in the awakened stage is very strenuous work. For Sahaja Yoga to work out in such people is next to impossible. They must understand that if they do not have a sense of chastity, and are not leading lives of temperance, they cannot cheat Shri Ganesha. Nor can they avoid being punished by Shri Ganesha who is the ultimate judge of every action. Sahaja Yoga and the Primordial Mother are merely witnesses to His reaction.

Many seekers appear to be very sober people. Among this category are the self-proclaimed 'elite', who seem on the surface to be very correct in their manners and project a picture of balanced

personalities. Their raging passion and lust, however, is betrayed through their adulterous eyes. Flirting is a very common game played in fashionable and extra advanced groups, and all done in a very cunning and discreet way. Young and old alike are increasingly getting lost in this most depraved style of human behaviour. Their restless eyes constantly move from person to person. Even a chaste person who catches the eye of one of these philanderers can catch the infection.

Thus a society of very corrupt habits has developed, where the very sight of a person of the opposite sex, irrespective of age, generates waves of sexual suggestions to the subject through the dead entities who are actually working through these peoples' eyes. He gets completely exhausted and crazy. He may appear sexy outwardly, but inwardly he is impotent and cannot enjoy any physical sensitivity. These are acts of a possessed mind, and the entities who possess them are all the time connected with the collective subconscious mind from where many other dead spirits pour into the so-called elite gatherings.

Battered by too great an invasion of such entities who want to enjoy at the cost of the subject, such souls remain all too often in the unnatural state of excitement and agitation. The eyes of human beings were not meant for feeling sexual experiences, and because of perversion, people who get hooked on this pastime become impotent too early in life. In the course of time such individuals become the best mediums for entry and possession by depraved, sex-hungry and impotent disembodied spirits who get attracted and are ever waiting to gain entry into such conditioned living human beings in order to play out their unrequited desires. As a person indulges more and more in such habits, groups of spirits crowd up to descend into him with pathetic results. He carries this kind of possession through many lives, which explains why so many important people - kings, politicians, administrators and scientists - are so very depraved from their birth.

The pathetic victim of such a possession compromises by first denying to himself that he has such an ugly habit. Shri Ganesha is a Deity ever awake however and knows every hypocrite, so it is not therefore wise to try to cheat Him. It is exceedingly hard to recommend one's case for Self-Realisation to Shri Ganesha without it being merited. Such a person may lose his eyesight, or suffer from

weak vision. There are many other causes of blindness, but this habit definitely causes reddening of the eyes or loss of sight very early in life. Memory loss is another ailment that stems from this habit. Eventually these people cannot enjoy anything else but sexual perversion through the eyes. If they go to a movie, a musical concert, a play or any other public performance, they are so busy indulging in their addiction that they cannot really enjoy the performance, and end up wasting their time. Because they lose all sensitivity to the aesthetics of any art, they can only enjoy the superficial so-called beauty that takes their attention down into sin and filth. They are unconcerned as to the deeper, eternal enjoyment of 'Self'. People whose eyes are under the control of spirits should try to keep their eyes downcast, and let the entities depart from them permanently.

There are other seekers who proclaim their frankness and lack of hypocrisy. They are even greater sinners because, having become deaf to the still, small voice of conscience, they have no fear and sing the glory of sin and indulge in evil perversions. The only way such errant souls can be saved is by turning over a new leaf and surrendering unhesitatingly and wholeheartedly to Shri Ganesha. They must correct their personal lives and ask for His forgiveness all the time. With great love, and for pity's sake, they must be warned that those who are proud of their sinful life and choose to continue to enjoy their depravity will go sliding down directly to hell by the curse of Shri Ganesha without hope of redemption. This is a blunt truth, directed at all the doubters and detractors.

His head is that of a baby elephant, the conveyance of Adi Shakti, and is the symbol of reality and majesty. Moreover the head of an animal carries the innocent personality of eternal childhood, because in an animal, the ego and superego do not develop as in human beings. In the case of humans, the brain gets completely covered by ego and superego, causing complete calcification of the fontanel bone. The individual thus gets separated and disconnected from the mainstream of the All-pervading Divine Power and develops a separate individual identity. Shri Ganesha, on the other hand, is always fully attuned with the All-pervading Power, and because He has an animal's head, He never severs His connection with it.

In the evolutionary process, when animals became very big in

size like the mammoths, the elephant was the only large animal among them to be saved by the grace of Shri Vishnu (Gajendra Moksha). This proves that the elephant was the only huge animal that was temperate and dharmic. It is the conveyance of Shri Lakshmi, and is the most innocent and human animal alive. As animals do not develop their ego, they are not cut off from the All-pervading Power as human beings are.

Shri Ganesha's trunk is His own Kundalini. He has only one Chakra, which is situated at the end of His trunk, absolutely unprotected, without any fear of evil or sinful contamination as He is without blemish. As the fearless warrior of the war between good and evil, He is the only Deity whose Chakra is placed quite apart outside His body, but right in front of Him. The relationship between the All-pervading Divine Power (Pranava) and Shri Ganesha can be illustrated by an inelegant analogy. In India, a household's good and pure water, after being used, runs out as waste water. It carries all the dirt and impurities and flows through a pipe into the drain of the house, forming a cesspool in which a lotus has blossomed (pankaja - 'born out of mud'). The innocent, purifying, unblemishable, unattached personality of Shri Ganesha is bestowed in exactly the same way on the human organism. Because of His unique innocence, chastity and purity, He exists above and apart in the midst of surrounding impurities. To promote achieving one's Self-Realisation by taking to activities of over-indulgence and sexual perversions, to resume the uncouth analogy again, would be like wading through filthy, dirty water to enter into the house through the waste water pipe, to which Shri Ganesha would react very violently.

Functions of the Mooladhara Chakra

For a full description of these sub-plexuses and their functions, the reader is directed to any book on the autonomous nervous system. Placed in the pelvic plexus in the pelvic region, the Mooladhara Chakra has four sub-plexuses:

1. Inferior Haemorrhoidal that controls the rectum
2. Vesical which controls the urinary bladder
3. Prostatic controlling the prostate, which in turn controls the

sex organs

4. Uterine which in women controls the uterus, and in men, the testicles

By the enlightenment of this Chakra a person achieves mastery over his temptations, especially over his sex life. Sex is like any other sensory organ which gives pleasure. It is a very small part of human life but because the Chakra is placed inside the gross pelvic plexus which lies outside the spinal cord, and sexual activity is controlled by one of its sub-plexuses, it has a greater innate sensitivity than other human activities. All other Chakras have their subtle centres inside the spinal cord or in the brain. By a proper understanding of Shri Ganesha, and by His worship, one can handle sex with wisdom and temperance. It has already been clearly stated that human evolution has nothing to do with the pleasures of sex. On the contrary, a seeker is informed suggestively through the symbol of Shri Ganesha, which sometimes appears in dreams as an Eternal Child, that at the time of his ascent on the spiritual ladder and consequent spiritual rebirth, he has to be as innocent of sex as a child feels towards its mother. He should wean himself away from all thoughts of sex, or that of a man or a woman, during meditation (Sadhana), when he is in the presence of Adi Shakti in Sahaja Yoga.

For a seeker, who through ignorance or misguidance tries to enter into meditation through a sexual act, it would be identical to entering this beautiful house in our analogy through the drainpipe outlet. If he should then try and drink the muddy water that has collected in the cesspool, he can never hope to get the benefits of the delight of enjoying pure drinking water. On the contrary he would be very much harmed, and punished severely by Shri Ganesha who sits watching in the lotus of Mooladhara Chakra. No one can even hope to enter the bathroom of His Mother Gauri who in privacy is taking Her bath. In India where ladies take their bath in a well, pool or river, it is common for a statue of Shri Ganesha to be erected with an appropriate puja. He is installed there to protect the chastity of women who are bathing. Any passerby who tries to cast an adulterous eye on the bathing women is punished by Shri Ganesha. In the West, it is very common to see women in swimming locations, who are very anxious to expose their bodies without consideration or respect for their

chastity. They claim it is all innocent. Even if such self-deceiving arguments work for them, they do not deceive Shri Ganesha.

When Shri Ganesha sees anyone attempting to enter through the wrong side He explodes in a temper and agitates His trunk. This excites the sympathetic nervous system, creating waves of tremendous bodily heat. The burning in the body and all other sympathetic symptoms, including cancer, are caused by His anger. This is the explanation of the sensations felt by seekers who have tried to raise Kundalini in an unauthorised way. Such people have had horrible experiences, so that even mentioning Kundalini awakening makes common people shudder with fear. It is no wonder that people who read such books are apt to shun the very idea of meditation. Actually Kundalini is your Divine Mother and you are Her dearest and only child. She loves you more than anything else in the universe and is interested only in giving you supreme joy through 'second birth'. She is born again and again with you and resides in the triangular bone of the sacrum. She records your problems and waits until you meet a highly evolved realised soul who is a Guru or Sahaja Yogi. They are the only ones authorised to give spontaneous awakening. She will respond spontaneously only to them and none other. She can never cause you any harm, but if an unauthorised person attempts to enter into Her privacy, She repels and freezes with shame. If some depraved false guru tries to put sex on Her, She gets very angry within Herself, and then allows free rein to Shri Ganesha to express His temper.

Shri Ganesha is an innocent child and only He is permitted to stay with Her in Her privacy. People who try to fool innocent seekers and exploit them by unethically dirty habits are permanently foredoomed to be relegated to hell. There was a young doctor who came to see me a few years ago. He had attended the lectures of one of these false gurus who calls himself Bhagwan or God. I was very shocked at the way he was so brainwashed. He argued with much self-conviction that you cannot experience unity with the reality (Yoga) without the sex act. He had been told by this Bhagwan that it was impossible to get Self-Realisation and 'second birth' without the sex act. As a medical doctor he knew there is no birth without sex, and was convinced the same thing applied in spiritual rebirth also. He was surprised when I asked him if he indulged in sex to create himself to be

born; and what did he do to become himself? He accepted that it was the sex life of his parents that brought forth his existence in this world. When I followed up with the question whether he would like to discuss the sex life of his parents, he did not know what to answer.

It is the simple truth that there is no relation between 'second birth' and sex, but this is quite hard for people to digest, especially those who have gone so far down that particular road of experimentation in such things. Still whatever advice is good for one's true emancipation should be immediately heeded. In modern times, under the banner of sexual liberation, many young people have embraced an extremely perverted and depraved sex life. In many cases it has been done in ignorance, but in others it is mainly due to the immoral symptom of corruption and degradation of human beings. If a seeker has made this obvious mistake, then Sahaja Yoga can help him by soothing his damaged and afflicted Kundalini. If such seekers voluntarily change their habits in time, their attention, which is overloaded with adulterous curiosity or occupation, then becomes light and gradually they can steady the Shri Ganesha within them. There are many seekers who have already become slaves of sex and are not sure of themselves, or unwilling to turn around. They are convinced they have reached their dead end. However there is no happiness there. By too much indulgence they get possessed by lustful and ugly entities from the collective subconscious, and are soon unable to enjoy sex any more.

In the ultimate analysis one must understand that sex makes no contribution to the promotion of the schema of evolution. Sex is not actually an energy, it is a point where one feels the presence of pleasure. That pleasure is a tiny inkling of the bliss of thoughtless awareness, felt briefly when Shri Ganesha or the Sushumna Nadi releases one millionth of a particle of Pranava. When Pranava is felt it creates thoughtless awareness for a fraction of a second, and curiosity about that joy is aroused. This happens in every Chakra where there is a need for Pranava. The only difference with the Mooladhara Chakra is that it lies outside the spinal cord, and so one actually feels its release for a short moment. With other Chakras one does not feel it. Shri Ganesha does not understand sex. Whenever He finds there is sexual activity He innocently supplies Pranava. Even His anger is

innocent; He only knows that His Mother has instructed Him not to allow anyone to enter Her sanctum from the back door.

In the state of complete Realisation the whole limbic area in the brain is filled with Pranava. Experiments have been carried out on monkeys' brains where the limbic area has been excited. Even a very slight excitement of this area has been found to give tremendous joy to monkeys. One can understand therefore why fully realised souls have no interest in sexual activities, physical or mental. They are all the time drenched in complete bliss, an eternal and joyous state where they witness the drama of life, and supremely enjoy the very state of existence. All human activities after Self-Realisation become blissful.

Those who take interest in other activities and other higher, sublimated pursuits, gradually experience a distinct fading of interest in sex. The basic instinct gets sublimated in a way that their attention moves to the higher centres. They derive pleasure from thinking, painting, singing or any such activities. But then this is the result of the working of the sympathetic nervous system, so this activity does not confer bliss on them but only keeps them away from mischief and indulgence. Excessive participation in such activities can create an egotistical attitude in a person. He may become violent in action or words, in his behaviour towards others who depend on him. He may become an aggressive person of self opinionated temperament. Such people make horrible bosses, friends, companions, husbands or wives.

The same phenomenon is exhibited by people who also run away from sex. Those who take to forced celibacy, which is unnatural and accepted by many through false logic, deviate from the normal life on the middle path. In the history of most religious institutions such people have been tyrants and sadists of the worst type. They are sickening and dull people. The artificially forced movement of attention away from sex creates emptiness or dryness in the quality of love in such individuals. They do not enjoy anything, and do not allow others to enjoy either. So those who on the one hand are desecrating the sanctity of sex do violence to themselves; and, on the other hand, those who run away from sex are doing violence to others. In both cases the net result is that sex gives no lasting or real joy; gradually both types become impotent and sick.

The old theories of many psychologists who have written about inhibitions and sexual freedom are based on a partial understanding of the nature of human beings. They are aware only of the existence of the left sympathetic channel (Ida Nadi) known as the psyche. If indulgence in sex was satisfying then sexual activity and interest in it would subside and disappear from such people's minds. This is what happens with happily married people who have borne good children. They do not become impotent or abnormal before they die, but rather are mature and do not think of sex very much at all. Psychologists are not aware that those who are straining their left or right sympathetic systems ultimately break the connection with the central parasympathetic path of Sushumna.

There is no need for children to be taught sex education, which simply gives undue importance to sex. Animals have no sex education and they seem to know what it is all about. The faculty of sex was created mainly for begetting children and not for physical enjoyment only. It is hardly something to make such a fuss about. At the time of puberty, parents should explain properly, privately and decently to their children all about sex. The amount of talking about sex so much in Western countries is responsible for destroying or endangering the innocence of children. The result can be clearly seen in the irresponsible and ignorant handling of innocence in society.

In the evolutionary process, human beings get a glimpse of thoughtless awareness in the sex act. They are thus introduced to the idea of joy. For some evolved people, the idea of joy is derived from other sources, and they do not need to have sex at all to be a Sahaja Yogi. Moreover children, who are innocent, are the best suited for Self-Realisation, proving that knowledge of sex plays no part in the actualisation of Self-Realisation.

The way of injecting the sense of sublimity in the quality of natural feelings of love to a child can be worked out until five years of age while his ego and superego are not fully developed. Until this age his fontanel bone is not fully calcified, and he is very much in contact with the All pervading Sublime Power of Divine Love. At this age, if the child sleeps with his mother and other relatives like sister, aunt or grandmother, he develops a sublimated sense of holy relationship, which is absolutely foreign to any thought of sex and has nothing to do

with sex. The same is true for a girl as for a boy. The attention of being one with Divine Love touches all the pure and sublime areas of experience, which build in the subject the sense of a beautiful past of happy innocence.

Those who indulge in loose talk about sexual relations with their mother or father must have had very ugly experiences in childhood. Such individuals suffer from sexual perversions due to the influence of their depraved parents or the degraded society in which they live. They may be rare exceptions, but by giving such undue importance to these pathological cases, we are trying to make the rule rather than the exception out of them. Unfortunately all such misguided endeavours have led the 'enlightened' man in general into unnatural ways, apishly commended by industrialised society, which is totally and absolutely against the path of evolution. With sustenance (Dharma) confused and disturbed, human beings behave worse than animals. Even animals indulge in sex for the mere function of procreation with certain restrictions, whilst human beings have lost all sense of propriety and sustenance.

The cliché is often advanced that if you inhibit your desires a phenomenon of conditioning (superego) takes place. As already explained, overindulgence in one's desires conditions the ego also. The unfortunate part is that the awareness of ego conditioning is not self-evident. In such cases the ego becomes colossal, and the psychologist and his patient do not become aware of it until the ego starts to behave like a despot or psychopath. The harm caused by ego conditioning is much greater than the superego conditioning, commonly known as subconscious suppression.

The middle path is the fulcrum which rests on wisdom. One-sided knowledge about only half a human being's sexual nature is most dangerous. Moreover, knowledge gathered about abnormal people, who are the patients of psychologists, cannot serve to guide the destiny of normal human beings. One should not accept as gospel the presumptions based on findings of abnormal people by authors who may claim to be scientists and psychologists. They also suffer from certain complexes of their own personality which they sometimes try to justify by their theories. Sometimes, in their enthusiasm, they generalise their findings of abnormal people as if they were tenable for

a wide spectrum of the common mass of humanity.

Psychology has advanced very much in modern times. Psychologists understand the baseness of sexual perversion. But once society is derailed by the early psychologists from the path of reality and Dharma, it is very difficult to put it back on the proper track. The derailment has gone far beyond the understanding of the psychologists who caused it. The science of psychology has advanced so much that there is even talk today of compassion, love and psychosynthesis. Some psychologists even talk of the 'lower self' and 'higher self', but their predecessors have already made people into slaves of sex who are going to be the forerunners of a race of rapists and prostitutes. This partial knowledge that psychologists have about human beings has already ruined family life and society in the West. In large part, thanks to their novice experiments with the most beautiful and precious creations of human personality, we are going to have a large segment of sex offenders and sex maniacs among our population.

In addition, because psychologists are mostly in contact with pathological people who are mere receptacles of the disembodied spirits of depraved, lustful personalities from the collective subconscious, they can also catch the mental infection themselves from their possessed patients. Another reason why they get influenced and suffer from such possessions is that they do not know how to protect themselves. They do not know the Sahaja Yoga technique to prevent getting possessed. It is no wonder they sometimes behave like evil geniuses to the great amazement of their patients. It is very necessary for every psychologist to become a realised soul, and through the practice of Sahaja Yoga to learn the power of spontaneous exorcism as practised by Jesus Christ, and how to protect themselves and cure their patients. It is also important to study human beings who are normal in their many-sided subtle personalities. They should make a study of Sahaja Yogis, who are the most beautiful of God's creatures, and who have risen into the realm of the collective unconscious.

Coming to the West from India, I cannot understand why people who live in such a cold climate have such insane habits around dress. Western women are constantly looking for excuses to expose as much

of their bodies as possible. In a freezing climate too! They are so quick at accepting whatever is published in books, as if everything in books was the unvarnished truth. It is a common habit to sleep in the nude because a number of writers have said that covering the body during sleep is very inconvenient. Do we not owe it to ourselves to find out what is convenient and what is inconvenient? Nobody in India would dream of stripping off to sleep nude. It is not at all necessary to be nude when one sleeps. Because of this funny habit, children are not allowed to enter the beds of their parents, and develop a complex of the worst type. At a tender age, they require all the cuddling, loving and fussing you can give them. But Western people try to discipline their children too much. They make very hard parents and expect their children to be perfect people from the moment of birth. It is no wonder such children grow up and take to drugs and violence. Their innocence is completely ruined by the overemphasis on sex by their parents.

Recently in America I met a lady who brought a child to my programme. The boy was hardly twelve years old, had taken to drugs at a very young age, and was turning out to be an addict. My heart went out to this ruined child, and filled with great love, I took him in my arms and kissed and hugged him. He liked me expressing my love very much and said that his mother had never loved him like that. In any event he could not remember her having done so. I discovered that this lady had two dogs and three cats which slept in her bedroom, while the poor child slept in another room since infancy. I asked her why she acted so cruelly towards her child. Her response was that a certain psychological theory which she followed taught that she would develop a guilt complex if she slept with her son, as she slept in the nude. I was astounded by her lack of intelligence and wisdom. This kind of absurd understanding about a mother's love is beyond the comprehension of God Almighty. There are so many victims of absurd, hypothetical ideas disseminated by 'eminent psychologists' and doctors who have published books after books. How much does it take to publish a book? Imagine the harm such irresponsible authors have caused to their fellow creatures!

In modern human society prostitution has reached devilish limits. Human beings have taken to licentiousness in the name of experimentation. They think they are experimenting outside their

beings, and that nothing will touch their inner tabernacle. Are you not very careful when you conduct experiments with acids outside yourself in a laboratory? Would you take the acid inside in the name of the experiment? In Sahaja Yoga experiments, it can be easily demonstrated how seekers who are slaves of sex show the awful signs of a frozen Kundalini. Even if they get their Self-Realisation the Kundalini does not stay in the fully awakened state. It is as if She has been frozen or frightened to death and insulted with abuse.

Because of the divorce from reality characterised by the calcification of the fontanel bone, man has lost his connection with the universe and become malignant. He feels independent and free to go to hell. Where there is no relationship of sanctity or holiness between men and women, married life can never be successful. There is much ado these days about broken homes and the creation of destitute people. As if in answer to this question, governments are passing laws throughout Western society to legalise abortion. Another great achievement of the modern age which actually amounts to legalised murder. As I shall explain later, it is quite easy to regulate and control the population by Sahaja Yoga practices.

The licentiousness of today, though attributed to the earlier Western psychologists, is really due to the exploitation of Western business ideas by people who wish to make money by using the weaknesses of society. The values of industrial society make human life cheap and vulgar, and ripe for financial exploitation.

In a normal human being, sex is natural and one has to have a natural, temperate quality of life. If it is true that man basically was an animal, it is also true that he is born at a higher level of awareness, and has to evolve even higher. In the natural course of evolution he has a built-in programme. He is obviously created a much more refined and cultured specimen compared to his barbaric, subhuman inheritance. The way we remind ourselves of our past animal life and call it natural, it is as if we feel proud to boast of it. Whatever is natural is not necessarily always good. For example, no one would argue that it is natural and good for someone to have a weakness of being hot-tempered. But if a person has a weakness for sex, and flirts with every woman he meets, it is acceptable to society because it is a 'natural' thing, and should not be objected to according to all 'civilised' norms

of 'enlightened' human behaviour. It may be that our past is natural, but is it the human goal to go sliding back to the past? Some rapists justify their crime by pleading that their victims were provocative and excited them. Some men are really like infuriated bulls who dash at every red rag. They get aroused by any woman who exposes even an inch of her body. When will men mature and respect their own chastity?

Human destiny has a different programme: we are destined and organised to achieve our goal and to enjoy the identity of our being through Self-Realisation. Those who are no better than bulls should not expect much from Sahaja Yoga, which is deliberately meant for a forward step in the march of evolution, and not a backward lurch. Without virtue, piety and surrender to Shri Ganesha, Self-Realisation cannot be established. It takes no effort to be innocent. Effort is needed to be otherwise.

When we talk of 'possessions' and of dead entities enjoying sexual pleasure through us, our intelligent competence makes us escape the responsibility of our corruption. If one did not have such weaknesses in the first place, these dead entities would never have entered into the psyche. They lose their interest in human beings who change their adulterous attitudes towards sex through Sahaja Yoga. They depart from the minds of the transformed seekers who do not give them the slightest chance to enjoy their depraved styles of pleasure. The time has come for us to realise our folly. If we can openly accept this self-criticism, we can transform ourselves. The licentious behaviour of men and women has crossed all bounds of wisdom. They have managed to kill human sustenance (Dharma) in so many ways, and are using all their intelligence to invent new weapons to debase and degrade our innate dignity.

In modern society a stripper has achieved the status of a goddess. We glorify nudity by calling such women nude beauties, and have become really clever and smart at justifying our devaluation of woman's dignity. These modern times are so paradoxical. The main problem of the advertising industry is how to portray the nudity of women without falling foul of indecency and pornography laws. Man-made laws fall very short, and the intent of lawmakers is easily outwitted by the devious ways of those who use women. Laws in

themselves cannot create an environment for the proper cultivation of the human personality, other than demanding the courtesy of a nodding respect for them, because no one fears them anymore. In the Eastern world of aesthetics nudity has never been identified as complete beauty. The Japanese, Chinese and Indian cultures in particular have always believed that it was the integration of the aesthetics created by man, and those of God or Nature, that created real beauty.

Exquisite kimonos were designed by the Chinese and Japanese to express the beauty of the artist. They were the creations of wonderful human minds, and expressed the beauty of the human heart which enhances the glory of the human body made by God, the Creator. They are like stanzas of poetry, and cover the womanhood in a woman just as Mother Earth is decorated by Nature with the different seasons. When the Primordial Mother incarnates as an Indian lady, She is presented with a sari to complete Her gracious and motherly personality. According to Indians, Adi Shakti releases the qualities of prosperity and roundness through Her breast into the Earth, which She covers with a sari. In Her worship, She is given a sari to also cover Her stomach (potzakne' in the Marathi language), that bears Her child, Her creation. Indian poets describe how the Mother Earth drapes Her body with Nature to protect Her sense of chastity. In this way She sanctifies Herself as a gracious Mother full of chaste shyness (Lajja).

There have been many instances of Indian women who have burnt themselves to death (jauhar) to save their chastity from attack during vicious wars. In modern times, in the West, there are laws of privilege for the protection of women from rapists. So, even today the word chastity is not such a dead thing. This should prove that, innately, human beings always felt that sex needs sanctity, and unless and until it is sanctified it is not palatable or acceptable for the sensitivity of complete joy of human beings.

The theories advanced by some of the earlier psychologists at the turn of this century were so readily accepted that they reduced the human personality to a sex point. As if man came into this world simply to enjoy sex. After these early pioneers, psychology advanced a great deal, but whatever harm was done has derailed society. No wonder many people who do not know much about the advancement

of psychologists hate them and think them to be demonic. The degradation and debasement of human dignity has reached such a point that one feels this fair Earth has been turned into a merry hell. Some poets and playwrights have gone beyond the pale by suggesting that the love between Christ and His Mother was illicit. How low can people sink to make such outrageously false accusations and be taken seriously by so many intelligent people? It is high time we put a complete stop to all this assault on the beauty of human sustenance. It is nothing but infantile and foolish aggression in the name of freedom of expression directed by perverted people at the innocence of virtuous and pious people.

Poor, pious and virtuous souls have no place in advanced societies where they are regarded as dull-witted and inferior. To politely refuse to take a drink at a cocktail party is regarded as the height of bad manners; you have to lie about why you don't want one, otherwise those who drink are hurt. If you were to flirt at the same party, however, no one would feel hurt. One has to be particularly careful not to say a word about holiness or Divinity at such functions. They have made a science out of drinking. The way human beings have praised the wasteful habit of drinking, no one can question their sanity. They have designed different shaped glasses for each different type of drink. You have to be very careful and particular to remember the various etiquettes of this alcoholic society and its sanctity. It does not take much intelligence to understand that alcohol reduces our awareness, and hence it goes against human sustenance or Dharma. The state of society is really sad: one sinner pulls another into the mire of debauchery and lust. In the early years of his life, a pious person is vocal in his opposition to such behaviour but eventually relapses into silence, like any sane person who thinks it is far wiser to accept everything as it is while he is doomed to live in a mental hospital.

Such degrading practices prosper and take root very easily in society. Most people who support licentiousness merely want to justify their weaknesses. That is the only way they can live with their follies. A rational justification to their way of perverted thinking supposedly creates a suitably good compromise to allow them to exist peacefully with the prickles and thorns, as it were, of their version of spirituality.

Even in India there were some very perverted kings who built monuments to their perversion. These monuments are unfortunately described by like-minded people as works of art, and their sites are called temples of God. Since ancient times, man has been ingenious in giving fine names to ugly things, but in those times the number of perverted people was very few and far between. If one of them happened to become a king he took special care, as any megalomaniac in history, to immortalise his unfulfilled perversions in monuments. Of course, these ancient and beautiful buildings were constructed by great artists. The aesthetics of the artistic statuary, the figures, and the complete design of those structures is very grand; the movement, mood and harmony are aesthetically very rich. But there is no need to use the sex act or nudity for enhancing art or for its different forms as the basic theme of expression. Actually the expression of sexual activity jars the placid serenity and delicacy of a work of art. Art that takes recourse to vulgarity is lacking in its own confidence. Vulgarity or the public exhibition of sex despoils the balance of beauty in art. Whenever an artist feels the need to express his art through vulgarity, it is a sure sign of weakness or want in the aesthetics of his expression. These days, such art has come to be universally regarded as the highest in expression, and in market value.

If any photographer of a piece of art does not include a nude female or sickening scenes suggesting erotic excitement, the great critics and connoisseurs of art declare it to be lacking in 'advanced' aesthetics. Only God can fathom what such sex-starved people have as their aesthetic criteria. The Universal Unconscious judges art by vibrations. Current aesthetic values will drastically change in the future under Sahaja Yoga. Because such universally acclaimed works of art emit very heated vibrations, just like the ones one feels from very serious mental patients, a Sahaja Yogi can get blisters on his finger. That is the directly communicated judgement of the Unconscious.

If enjoyment means the complete oneness with bliss, then the sex act has to be discarded as an unaesthetic practice. The aesthetics of sex are expressed only when enacted in privacy with one person with very deep emotional and social ties. Thus all the facets of love, whether in separation or in meeting, are enjoyed, and the music of love plays all

the time. If one has given one's heart to another person one cannot take it back. But how many have hearts to give?

The sex act itself has to be performed in a sacred way, that is, with one's own publicly acknowledged wife or husband. The relationship of marriage has to be blessed by one's elders and by society. Sex is magical if it is the most private secret. Apart from the complete enjoyment of its course by a married couple, the children of such parents are heavenly. These ideas may seem very outdated to the 'advanced' minds of thoroughly modern people. But in the near future, when the truths of reality become apparent through Sahaja Yoga, people will realise that this is the most ultra-modern revelation of the Unconscious. The Unconscious has been revealing many secrets to us through inspiration, and that is why we instituted marriage. Sahaja Yogis already know the fate of those who break the laws of the Unconscious, through their vibrations, and the way Shri Ganesha takes care of such transgressors of God's laws. Those who indulge in all such practices suffer physically and mentally before Self-Realisation, and if they become realised souls they are given a transition period to work things out. Of course, with the proper practice of Sahaja Yoga, one can awaken Shri Ganesha by repentance and temperance. He guides such souls through their corrective phase.

Without marriage, the sex act gives incomplete pleasure. One may ask the question, why get married at all? If one is so evolved, and does not want to marry, one need not. But without marriage, if one indulges in sexual relations, then it goes against dharma. Marriage is the most ancient institution, discovered by Sages ages back through deep meditation. A married couple means a one man-one woman relationship for life which is endorsed by society. It expresses a collective sanction and a social support for married life. The marriage service itself is a collective acceptance of society, highlighted by social participation and rejoicing. The rejoicing that takes place during the wedding makes the private sex life sublime, noble and gracious.

To enter into the Kingdom of Heaven (Sahasrara), a seeker has to become a little child (Shri Ganesha) again. Because of artificiality, it is very hard for human beings to lead a simple, honest and

straightforward life. We have made ourselves so complex that very easy things are the hardest things for us to do. If we want to save the world from doom we need not stand on our heads or perform some extraordinary feat. It is not sufficient to be lawful only as far as our material possessions are concerned, but we have to obey some laws of 'human sustenance'. It should not be very tough for people of wisdom and willpower to accept the following suggestions:

- * They should lead a life of temperance, piety and virtue
- * They must have respect for their parents and the society into which they took birth
- * They should have a sublimely brotherly relationship with all the other women in their life except their wives
- * They must lead a life of abstinence before marriage, and remain faithful to their wives after marriage

If a woman who is both housewife and mother takes up a life of prostitution, whatever becomes of the children? People who do not identify themselves with their children, seeing them as the future, are abnormal parents as far as human sustenance is concerned. Even animals place their young above everything else. Human offspring need much more care and love and dignity than animals. In Sahaja Yoga we have seen that people who get their Self-Realisation and ascend to very great heights are people whose childhood was spent in good, loving families. They received a great deal of affection from their virtuous mothers and fathers and other relatives. Apart from this they are mostly people who have very sane ideas about the honour of their chastity. It is very easy for such people with a sense of security to ascend in their evolution.

The fantastic magic of marriage is triggered when the wedding takes place in a sacred place like a church or temple, or even in a private house; any such public or private place accepted by members of society as sacred. All the time the Divine Love of God is sending inspiration through ideas and dreams. When marriages are performed in a large gathering, one receives the sanctity and the blessings of Divine Love. Our physical parents represent the love of our Primordial Parents. In modern times, of course, there are very few parents who really care for their children. The divine force of the

Unconscious renders the collective aspect in such weddings. The consent of society and the blessings of the parents add to the favour and sanctity of the occasion. If the wedding takes place without the consent of the parents, the couple cannot feel really happy because they are part and parcel of that society, and also of their parents. This is a biological fact and cannot be ignored by the inner self that enjoys the blessings of the Unconscious. The ideal marriage would be that which makes everyone very happy.

Many atrocities have been carried out through severe marriage laws imposed by narrow, small-minded and selfish people. Such laws must be rectified, but there is no reason to discard them totally. Throughout history only people who are realised souls have framed the rituals of the ceremonies which assured the blessings of the Unconscious.

Love as the binding force between a couple should not be confused with infatuation which is an effervescent and temporary state. For a nonrealised soul, it is not possible to feel the vibrations of another person. So to judge the compatibility of one's mate by knowing her only superficially is an impossible task. Even experiments of courting and dating cannot give a man any idea about his future bride, as both of them are acting under feigned or infatuated circumstances. What they call love is so superficial that it could flyaway with a change of hair colour. To depend for love on artificial and synthetic products can only kill love, which is wholly spontaneous.

The deep significance of a couple's future relationship cannot be based on judgements which rely on the artificial value system of modern times. A true love nest cannot be erected on such shaky foundations. It only weaves a dream which seldom comes true. Moreover if such a couple does not have the blessings of pious parents and the wise elders of society, the union will never be backed up by the vibrations of spiritual blessings of the Unconscious.

Marriage is a link in the chain of universal oneness. It is a unique relationship which is to be enjoyed in complete privacy. If one understands the secret of marriage, it is easy to exploit all the wonderful boons of this heavenly blessing. At this juncture of the Kali

Yuga, when there are many great souls waiting to take birth, a Sahaja couple can provide the best spiritual parents for these very highly evolved souls. It is therefore advisable for a Sahaja Yogi to marry another Sahaja Yogi.

It may be asked why divorce is at an all-time high in countries where people choose their own marriage partners. This is because the choice of a partner is based on mundane, physically exposed personality factors, rather than on the inner being. In mainly Eastern countries, where pious parents are consulted, because they love their children, the Deities on their Chakras also help in the decision-making process. It is not a calculated decision but a spontaneous decision because our parents were chosen by us. When they die, those who are pious and even-tempered live in the collective subconscious (paraloka) and decide all about their next birth, including the choice of parents. These days there are many who do not marry and yet have children, giving birth to very depraved souls. Those who marry and divorce again and again become split personalities, and in time go out of evolution. How can such people give birth to great souls? Today's children will be tomorrow's parents. If your parents have not been very good guides in your life, you should at least try to improve on them and be better parents. But in modern Western societies parents have no interest in their children, and leave them on their own to face and fight all the hazards in life. Of course, the parents find an excuse for their indifference. They theorise that they are trying to make their children 'tough'. You will find that the net result is that they go off on their own, and turn into warmongers. Actually, the way the parents shirk their responsibility has a historical reason. Today's parents were young people at the time of the Second World War. The war shattered all their values and battered their personalities. They did not experience the joy of 'the love of home' in a shelter, and their attitude towards their children has been very rigid and austere.

There was a young man I knew who used to take LSD. When I discovered it I told him I would stop eating until he stopped taking this drug. I only had to fast for a day before this young man yielded to my Love. He turned out later into a very dynamic Sahaja Yogi. The crux of the problem is that each and everyone is not entitled to the sacred institution of marriage. Those who enjoy sex with many partners

outside marriage or within a marriage can carry on with their own misguided life. But if Sahaja Yoga does not work for them, they cannot complain. Even if 'awakened', they cannot go further along the path of Self-Realisation. A decision about their chastity has to be taken once and for all. Only then can they evolve, and these are the only ones who should have children. Unless you want a race of criminals and animals incarnating in human form, others should not have children. Those who do not respect their parents will not have the respect of their own children. In many cases, in the name of freedom, we run away from our parents and our homes, and lose the blissful protection of our divine inheritance. There is only one thing that is important in this creation and that is the union with God, the Yoga, while evolving in the human form. For that you need freedom from your own chains of bondage, and not from anybody else.

Those people who do not respect their parents and their elders always have a weak Mooladhara Chakra when they come to Sahaja Yoga. They also have a very weak Right Heart Centre (Anahata Chakra) where Shri Rama resides with His wife, Sita. If they are particularly unkind to their mothers, then the Centre and Right Heart gets very weak. We must therefore understand just how important our parents are, and how the spiritual link is held in the inner being of personality. Our parents have their roots in the Primordial Parents, and marriage has its roots in their primordial and eternal loving relationship. Those who do not respect their marriage, or enjoy the glory of their chastity, also suffer from a very weak Heart Centre and Mooladhara Chakra. In such shameless, sex obsessed people the Kundalini just does not rise.

Today, marriages are easily shattered and home life is wrecked through absurd ideas about personal freedom. The home is the sacred grove where children, the most beautiful creation of God, grow up. They are like delicate flowers who are exposed so cruelly to the pernicious glare of civilised society. Good homes are the foundation of a good society. If the necessary haven is not provided for the offsprings of the Divine, then demonic personalities will incarnate in large numbers while righteous and religious souls would hesitate to take birth, as they cannot envisage a suitable environment to further their evolutionary progress.

These days we are so concerned about the breeding of pedigree cattle and livestock, but we are apparently much less concerned with the breeding of human beings. The values of human life, having become mercenary, are rapidly degenerating. Those born as human beings are more like animals in human form, either stupid, foolish or sadistically cruel in the main. The sensitive mind of a child needs the loving care of parents and grandparents. It needs to grow up in a society which enjoys spiritual peace and tranquillity.

The degradation of human awareness has expanded the Earth into a brutal state, where the depraved spirits of insensate beings with animal instincts and sustenance are taking birth as human beings. Another reason more animals are incarnating on Earth as humans during this Kali Yuga is because genetic and mental pollution are approaching maximum saturation. The presence of so many demonic spirits makes the Kali Yuga buzz with an evil force. The atmosphere on this Earth will have to be far more congenial to permit the descent of sensitive and noble human spirits. When this happens, automatically the birth rate will drop as the limited number of highly evolved human souls takes birth for their evolution, while animal-like souls will not find it so congenial to take human incarnations in these altered circumstances. There are very few souls who have the sustenance of human level. The increase of population is due to the lower beings like animals and devils (Rakshasas) being enabled to take their birth in human form. They exist in very large numbers.

Once the Golden Age (Satya Yuga) , or Age of Aquarius as you call it, is established on this Earth, these unauthorised human souls will disappear into the collective subconscious (Paraloka). There are many great souls waiting to take birth, but they cannot find the necessary means in terms of appropriately evolved parents, a psychically clean society, and the necessary holy atmosphere for them to incarnate. Even the ordinary kind of human souls who are awaiting reincarnation in a family of their lineage, are afraid to take birth because their potential parents would be money-minded and selfish. Who would want to be born to parents who kill their children so they can spend the money they save on their own enjoyment like drinking and drugs?

The way high and middle order societies are already ruined

among affluent nations, anyone would be appalled at the thought of reversing the trend back to health and sanity. Fortunately there is a ray of hope, for, with the advent of Sahaja Yoga, a new sense of priorities will form in human beings, and they will re-evaluate their existence with a new awareness and a new attitude. There are many realised souls who have taken birth on this Earth during the last two decades. I have personally met many hundreds, and they are the only hope for these otherwise hopeless times.

It is beyond the scope of this book to give all the details of how the marriage system gets sanctified through Sahaja Yoga.

When a seeker goes persistently deeply into misguided and perverse experiments, Shri Ganesha becomes inactive and finally disappears. As soon as He becomes indifferent or sleeps in the Mooladhara Chakra, the satanic forces from hell pour into the collective subconscious. They over run the subconscious, and take the driver's seat in the human mind. A soul so possessed has no sense of right and wrong, and feels he is pure and innocent while freely indulging in all kinds of sexual sins. In this way inexplicably abnormal sexual behaviour is exhibited, and criminals and sex offenders are ushered into circulation. Perverted sex maniacs fight for their rights, and subhuman laws are passed by states to please these voters, who are really animals in human garb, and who muster in overwhelming numbers to gain such a dubious privilege.

In this Kali Yuga some gurus, wanting to control weaker souls, excite the Mooladhara Chakra and capture their minds. This is one of the surest ways of introducing a spirit entity into the Mooladhara Chakra of the disciple. Normally, Shri Ganesha fights with such an intruder, but if He has already gone into slumber in a seeker then there is no protection at hand.

When Kundalini is awakened in the triangular bone, She passes through the six Chakras above Her, but not through the Mooladhara Chakra, which lies below. Shri Ganesha can only be reached through the abode of Adi Shakti. So far not even Brahma, Vishnu and Shiva have been able to identify with Him. Although Shri Ganesha identifies in part with all the other Deities, no single One has been able to achieve His innocence and His complete dedication to His Mother. He

can be seen (Salokya Samadhi), and His nearness can be felt (Samipya Samadhi), but identification with Him is next to impossible.

The central channel (Sushumna) is like the passage of a house with seven doors. These doors are guarded by seven different Deities from the inside. Divinity has planned it so because entry into this passage is not possible from the outside by probing. The only entrance is by awakening the Kundalini who rises and traverses this passage along the central core. During Her ascent from Chakra to Chakra, She informs all the Deities. When one of the centres is weak, then the Deities concerned are not awakened, and Her ascent to the top is thus blocked by them. Only when they are awakened they give Her the right of way, and bless Her with their love. This phenomenon causes or attracts the attention (chitta) of the subject inwards. When Kundalini finally pierces the Brahmarandra at the top of the head, human attention becomes one with the All-pervading Power of the Unconscious, which is infinite in nature. The subject experiences indescribable calmness of the joy of Spirit. All the Chakras are pierced after each Deity has cleared the respective centre, so the seeker does not see any Deities during the ascent. In all this the Mooladhara Chakra plays the greatest role because all the Chakras derive their rudiments of holiness emanating or radiating from the four petals of the Mooladhara Chakra.

After complete Realisation through Sahaja Yoga, a seeker can bring his attention to the top of his head, and becomes acquainted with the Deities that protect each Chakra. Sahaja Yoga works like building the dome first, and then consolidating the foundation. To gain entry through Shri Ganesha however is beyond the reach of even very great sages. Only those who have attained a very great height of awareness, and identify completely with innocence, like Jesus Christ, the human form of Shri Ganesha, can do this.

It has been seen in Sahaja Yoga that Shri Ganesha reacts only to ensure that the protocols of His Mother Adi Shakti are fully observed. For example, Jesus Christ would not forgive those who uttered even a word against the chastity of His Mother, while He forgave those who crucified Him. With the assiduous practice of Sahaja Yoga the seeker becomes purer, and through a deep understanding of Sahaja Yoga, he will be steadied by Shri Ganesha. Such a personality just becomes a

mere witness to the play of sex. He is neither attached nor involved in the sex act.

By the grace of Shri Ganesha a seeker enjoys all the varieties and beautiful aspects of his affections, which result in manifesting his personality like a giant tree with different parts. His mother, as the root of his tree-like personality, gives him his very existence and complete spiritual assistance to guide and strengthen the growth of his personality; his wife, supporting him like the trunk of the tree, carries and shares the load of responsibility on her shoulders; the affection of his sisters is like the branches of the tree, proud of his achievement, and always praying for protection for their beloved brother; and sweet daughters blossom like Bowers to whom he can reveal his father's love. His emotional expression is complete when this love is expressed towards his grand-daughters. They are the fruits of his tree, and it is in this wonderful relationship with his granddaughters he reveals his own innocent love. Then he feels really sublime and grand as a king. This applies in time to his sons in the same manner.

There are many beautiful stories that express the delicate sweetness of the pure relationship of love. Elsewhere I have told the story of Alexander the Great and the Indian wife he took on a visit to India. She saved Alexander's life, after he had been captured by an Indian King called Puru, by 'adopting' King Puru as her Rakhi brother. This made her husband, Alexander, inviolable. This small act had such a powerful effect that, subsequent to his release from captivity, Alexander left India without further conquests or destruction.

Shri Ganesha Himself produces the illusion (Maya) in the brain through ego and superego. Like the Divine Power (the Water of Life), which, when poured into the soil, hides itself in the mud, He creates the mud of illusion (Maya) to test the disciples of Adi Shakti, to verify the genuineness of their seeking, in order to root out the hypocrites and evil minded ones amongst them.

Shri Ganesha's body is created out of the earth element, and if a likeness of Him is fashioned out of earth, it dissolves very easily in water. Immersion of a clay likeness of Shri Ganesha in the sea quickly dissolves His body, and His being sanctifies the waters, whose Lord is also His Grandfather. The earth element (His Mother's Mother or Grandmother) is also vibrated when the clay of His body settles at the

bottom of the sea. The relationship is very subtle and is enjoyed by Shri Ganesha's innocence.

Through His vibrations, He transforms the earth element into a variety of earthly things and creates the illusion of beauty. The causal essence of the earth element is fragrance, and thus Shri Ganesha manifests through all natural fragrances, permeating the All-pervading Unconscious through the fragrance of flowers and all other fragrances. In this way the vibrations of holiness and innocence are ceaselessly emitted through Him. Fragrance is the causal essence of the earth element, so all kinds of fragrances are very dear to Shri Ganesha. A realised soul always has a fragrant body, while the body of an Incarnation emits clouds of fragrance of many types of flowers, which impart wisdom and insight to human beings. All that is cunning and crafty is reduced, through His wisdom, to appear as very silly and foolish in the ultimate analysis, and human beings, after experiencing this phenomenon, ascend in their innocence and purity.

One of Shri Ganesha's duties is to look after the protocol of His Mother. Although He is a very forgiving Deity, He cannot tolerate any sin at all against His Mother. He enters into the human intellect and deposits there the quality of reverence. When egotistical intellectuals bow to His innocence, He illumines the light of wisdom in them. When prayed to by people who are conditioned and suppressed, He enters into their superego. He kills demons and evil forces that attempt to overpower seekers. He has an army of angels and sages at His command, but there are many more angels who move in His glance. He is respected and worshipped by all the Gods, and His own Mother, Adi Shakti, worships Him as the highest.

Shri Ganesha surrounds the left half circle of the Void, while His brother Kartikeya surrounds the right half of the circle. They reunite below the Heart Chakra. From this point, the Monkey God Hanumana, who is created to be the guiding angel of the preconscious mind of the Virata, sits on the right hand channel of Pingala, which manifests as the right sympathetic nervous system. This Deity takes the form of St. Gabriel above the Vishuddhi Chakra following Shri Krishna's Incarnation.

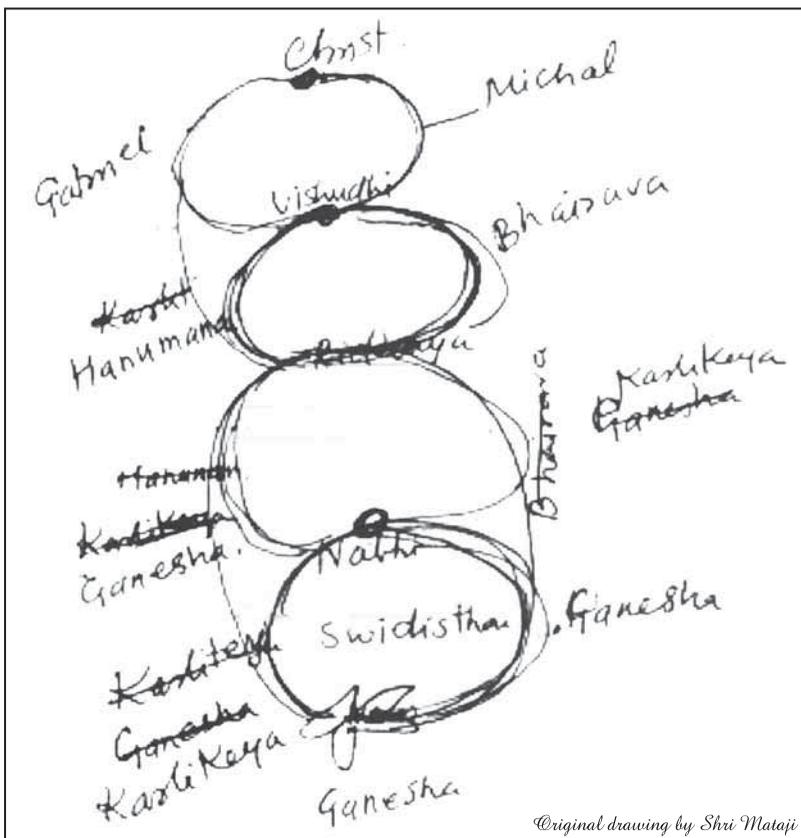


Figure XIV

On the left-hand channel of Ida, above the Nabhi Chakra, arises the Deity Bhairava, who is the guiding angel of the subconscious mind of the Virata. This manifests as the left sympathetic nervous system. Above the Vishuddhi, again following the Incarnation of Shri Krishna, He takes the form of St. Michael. These are the aspects of the Lord Jesus Christ: Kartikaya becomes Christ's body; Ganesha becomes Christ's essence; and St. Gabriel and St. Michael become angelic, the mobile aspects of Christ's attention.

Ganesha is the greatest of all the Deities created by Adi Shakti. Though She is the Primordial Mother, She marvels at Her Son and gives Him great reverence. No amount of words can describe the all-encompassing nature of Shri Ganesha. His bodily proportions create a

coefficient by which vibrations are caused to be emitted. It is the same with the coefficient of the Divine Power (Pranava). So He is the actualisation of Pranava or Divine Love, and is the total power of Adi Shakti. When He takes form (vyakta) as Jesus Christ, He symbolises the light of total awareness, but as Shri Ganesha He is the seed of awareness.

A stone that has been vibrated by the touch of a very highly realised personality, or some clay that has graced the feet of an Incarnation, or the bark of a tree which has been blessed by a Deity or by a Great Guru, all can be transformed or shaped into proper proportions in terms of this coefficient, and can very nearly achieve the coefficient of Pranava, that will then emit vibrations. But if the stone is in the form of Shri Ganesha, then Pranava is completely identified with that stone. In India there are eight such Deities of Shri Ganesha (Ashta Vinayaka) in the form of 'natural statues' (swayambhu) located in different places. They were unearthed by ancient sages, and the vibrations emitted from these naturally formed images cannot be felt or captured by ordinary human beings. Their value is not therefore appreciated by most people. Some thoughtless and materialistically inclined people pray for material prosperity from them, and sometimes they are rewarded. Real seekers ask for supreme wisdom and innocence through self-knowledge. Our birthright of Self-Realisation is achieved best if we are as innocent as Shri Ganesha. Our biggest hurdle to attaining that is the great pride in our personal ability and intelligence that we have, so much so that many are confident they can even cheat God, and get away with it.

Apart from these images of Shri Ganesha created in His likeness by the Mother Earth, a properly proportioned betel nut (supari) can also come close to a swayambhu, only if the coefficient works out. There are many other influencing factors, such as the spiritual status of the one who planted the betel nut tree, as well as of him who sold the nut to the seeker, which have to be taken into account. Even a coconut can work out quite close to this coefficient through which vibrations are loosed into the atmosphere. The human factor should never be underestimated. If the coconut is handled by a person who is not spiritually elevated and pure in heart, its vibrations will be vitiated or spoiled. The vibrations are intelligent in themselves, being Divine, and

are therefore aware of everything.

Shri Ganesha is the elder brother of all the Sahaja Yogis because He was created as the first Son of Adi Shakti. He is the basic pattern of Her children who get their rebirth in the Kali Yuga and are known as Sahaja Yogis. It is done by 'causeless cause' (sankalpa) by which She creates powerful personalities with self-knowledge. In His evolved human form as the Lord Jesus Christ He fills the role as 'Chancellor of the University of Sahaja Yoga'. He is responsible for judging each seeker's suitability for enrolment, and gives His permission for them to register in His Divine University. After passing them through the four levels of the Swadhisthan, Nabhi, Anahata and Vishuddhi Chakras, as Chancellor He awards each seeker with a degree. At this point the seeker has risen to the awakened stage.

After crossing the Agnya Chakra, the attention of the seeker enters the limbic area of the brain called the Sahasrara. When the fontanel bone at the top of the head is pierced, and Yoga is effected, He bestows the postgraduate degree on each seeker. This is Self-Realisation. After the entry into the unconscious mind has been achieved, the higher degrees also have to be authenticated by Shri Ganesha. Although the postgraduation ceremony is granted by Adi Shakti Herself, nevertheless Shri Ganesha has to bless each graduate.

On top of the human personality is the seat of Sadashiva, and because Shri Ganesha is always surrendered at the most coveted place of His Divine Parents' feet, He sits on Sadashiva's lap as the great, adorable child. Above the seat of Sadashiva, on the head of Lord Shiva, Shri Ganesha forms the crescent moon as Ardha Bindu, and from its cup Pranava sprays down on all sides. At the stage of Bindu (the Point), He becomes absolutely subtle so that He can enter inside the Point which has no length or breadth, as the total density of the concentrated awareness itself. Lastly, He is the circular line that limits Adi Shakti's Power as Valaya, or the complete state (poorna stithi). Adi Shakti is the Power of God Almighty (Parameshwara), but Her Power is Shri Ganesha. He resides as Unconscious, and after Self-Realisation, as awareness (Pranava) in every particle of creation.

The Swastika and the Cross

His symbol is the swastika, which rotates clockwise while

creating, and anti-clockwise while destroying. While revolving it acts with equal and opposite forces, giving steadiness. The four lines of the swastika are like Shri Ganesha's four arms which carry the symbolic weapons and accessories at the end of each. In the life of Jesus Christ, the swastika is symbolised as a cross. Actually the cross is the evolved form of the swastika (vyakta). The crossing point of the two beams of the cross is higher than in the swastika because Christ came at a point when creation was at a higher point of evolution, and human beings were born with greater awareness.

Shri Ganesha has four hands. His weapons and accessories are withdrawn into the body of Jesus Christ, so the cross that symbolises Jesus Christ is bare. These weapons are:

1. The upper right hand carries the Parashu, the axe. Ganesha's weapon (ayudha) becomes forgiveness (kshama) in Jesus Christ. It is the greatest of weapons for human beings. How the weapon of forgiveness is used in Sahaja Yoga will be described later.
2. The lower left hand carries the accessory of a bowl of the Goddess of Food (Annapoorna) . The bowl contains balls of sweets (modaka) which become one with the body of Christ. In Christ's life, He showed He could conquer hunger, and could satisfy the hunger of others. He fasted for forty days, and not even Satan could tempt Him. At the Sermon on the Mount, He satisfied the hunger of thousands by the miracle of the loaves and fishes.
3. The lower right-side hand holds the Kundalini as a small snake. This means He controls the Kundalini of the universe. The Kundalini of many was awakened by the advent of Christ, and all of them will achieve Self-Realisation in this Kali Yuga through Sahaja Yoga. With His love and dedication, He has influence over His Mother too. He soothes Her by His service (seva), and by creating motherly fulfilment (vatsalaya) in Her, He gives Her immense satisfaction (prasannata). All Sahaja Yogis must know how to worship Shri Ganesha so that He is kept awakened in them, and they may remain in the eternal bliss of His innocence.

Chapter 13

Swadhishthan Chakra

The Swadhishthan Chakra is placed above the Mooladhara, the Abode or Seat of the Kundalini. In human beings this subtle centre controls its gross manifestation, known as the Aortic Plexus. This Chakra was created after the Nabhi Chakra (the Solar Plexus centre). It emerged like a lotus from the Nabhi and dangles in the centre of the Void. While the Swadhishthan Chakra has six petals, the Aortic Plexus, correspondingly, has six sub plexuses. It creates through its six petals the following six phonetic sounds - 'lam', 'rum', 'hum', 'em', 'num' and 'vam' . Pranava in its ascent during Kundalini awakening does not create any sound but manifests audible sound only at the navel centre. Wednesday is the day to worship the Deities on this Chakra as this centre was created on that day during the seven days of creation. It is very auspicious to start any such activity connected with creativity on a Wednesday.

The earth element created the Swadhishthan Chakra and gave it its yellow colour. It thus appears as six yellow-coloured threads in most people when it comes into vision in meditation. The colour ranges between pale yellow to mustard from person to person, depending on their state of mind as far as their creativity is concerned. In a realised soul the colour is golden, and in an Incarnation it looks like a brilliant sun. In its centre there is a round deep hollow, bluish-yellow in colour. In the wrong type of seeker (Asahaja) this appears as a deep blue-black colouration. For a yogi, though, who is able to peep into this hollow, the form of Brahmadeva in pale yellow colours is clearly visible.

Brahmadeva represents that aspect of God Almighty which manifests as the Creator of both the subtle side (aesthetics), and of the gross side of material creation. Brahmadeva looks like an ascetic, a saintly personality, with a beard and moustache. He has four heads and all the hair on His heads is tied up in a top-knot. His body is thin with His most prominent feature being bulging and very large eyes. Brahmadeva rarely incarnates but He has incarnated once as Hazrat

Ali, husband of Fatima and son-in-law of Mohammed Sahib. Some ancient sages tried to explain the meaning of His four heads as the expression of creation into four Vedas. The meaning of His heads is much wider and deeper, though. Brahmadeva is the symbol of the creative power of the Supreme, the Ishwara, Brahma, God. This creative power is expressed through the plane of matter in this universe. All material things have three dimensions but there is a fourth dimension which only human beings can see and feel. This fourth dimension is the aesthetic dimension created by balanced harmonies and the integration of different textures, forms and lines. Animals have no sense of beauty; only human beings can feel the aesthetics of a composition of different colours, or the movement of lines and the melting of forms. The feelings of joy acquired through this aesthetic sense create a Rasa (a secretion of the essence or juice of a feeling). This Rasa gives one a stimulative feeling that sets in motion waves of aesthetic joy within the inner self. These joys are of different frequencies and vibrations. One does not need to dissect them but as I look at the different petals of this Chakra, I shall try to explain the kinds of joys present in the realm of creativity expressed through Divine enlightenment.

Brahmadeva's power of creativity incarnates as His consort (Shakti) called Saraswati. She is the Goddess of knowledge and learning. She sometimes appears alone on this Chakra, and Her image appears to convey to human beings the real meaning of all knowledge. In one hand She often holds a veena, symbolising that the one who has knowledge (gyani) must be a person who knows the music of the Divine. Indian classical music is based on the original Primordial Sound (Brahma Nada) which I have described in the chapter on Creation. So at this Chakra, the Goddess appears with a veena to suggest that if you are a scholar you must also have the knowledge of music. Moreover, a scholar should not be a dry personality but someone who enjoys the beauties of creativity (madhurya).

In another hand She holds a rosary, suggesting that a seeker after knowledge has to be a devotee of God and appreciate His eternal love. The seeker, therefore, must be well versed in the devotional aspect of learning. The main purpose of his studies must be the search for eternal truth. That is the mark of a true bhakta: one who seeks wisdom

and not just superficial knowledge. In a third hand the Goddess Saraswati carries books of knowledge to suggest that the scholar must create books out of the eternal truths discovered during his pursuit of knowledge.

Saraswati wears a white sari with a red border edged in goldwork. Her conveyance (vahana) is a peacock (mayura), the national bird of India. It is a fabulous bird with magnificent plumage. The choice of a peacock suggests that a scholar must be gifted with a complete sense of aesthetics. When clouds appear in the sky, peacocks start to dance, a peculiar habit exhibited by this bird. It depicts the poet or the dancer who sings or dances with joy when it sees the clouds. It interprets this as the news of future blessings, just like farmers feel joy at the sight of impending rain. Peacocks and farmers are united in collective consciousness at this manifestation of nature. The peacock is just like the scholar who sees God's grace appearing as clouds of joy in the sky, and dances with joy after seeing this vision of his yearning in the sky. The symbol of a peacock further suggests that, like the peacock, a scholar should be a visionary. It is the female peacock who dances, not the male. Female peacocks are disgusted when males fight among themselves, and it falls to her to choose the victor in such a fight. This suggests that scholars are not to fight over dogmas, as this is the action of undignified people.

The Swadhisthana Chakra is responsible for creativity in human beings. It acts on the physical plane and helps man change the forms of matter for his artistic enjoyment. On the mental plane it gives him novel ideas of creativity, producing plans, pictures and images. It also exposes the human mind to abstract ideas by beaming them into his conscious mind. The scientific brain that captures innovative and original inventions about matter and its different processes - chemical as well as physical - receives its impulses from this Chakra.

In the Virata this Chakra is responsible for the complete material creation. It is the miniature or template of the complete universe in its final form. It contains a built-in programme for the complete expansion of the universe as well as all its intimate details. All the joy-giving qualities of creation are felt through the enlightenment of the Deities on this Chakra. Human beings can recreate whatever has been created by Brahmadeva, but they cannot create the original matter of

creation themselves. After Self-Realisation a person who concentrates on this Chakra can suddenly become a poet or great artist. By the grace of Brahmadeva and Saraswati many works of art of a formal or abstract nature have been created and universally enjoyed throughout time. The grace of Brahmadeva falls on people as a reward for their services to His Consort, Saraswati, either in past lives or in the present life. Literally overnight such people suddenly see the aesthetics and beauty of dead matter.

I know a gentleman from Mrica who possessed a huge piece of jade. After getting his Self-Realisation he felt that the stone was emitting vibrations. He sensed that jade had three colours: green, pink and white in circular layers. He made a unique flowerpot out of that piece of jade which was white in colour with a pattern of green leaves and pink flowers. Quite ordinary stones can be transformed through aesthetic sensitivity into such priceless works of art through the grace of the power of Saraswati.

There are no temples to Brahmadeva because He is never there to attend any puja or worship. He is too busy looking after the creation which represents Him, and is His witnessing power in human evolution. But the main activity of this Deity is to create absolute beauty, beauty emitted through a variety of textures, colours, lines and forms in matter. Variety is the essence of beauty, and the harmony of those varieties creates a bliss which is felt by an awakened mind. It is also felt, much more, as joy. The artist produces a work to express the joy he felt glimpsing the beauty of creation. Many artists who are great souls and worshippers of Saraswati have added to Brahmadeva's material creation, establishing a new community of subtler human beings called artists. The joy poured into Nature by the Primordial Mother is enjoyed by artists, and is revealed in the universal language of colours, lines and forms they use to express it. They fill human lives with exquisite creations of music, art, dance and other art forms. All this is the blessing of the Goddess Saraswati who is in the image of Mahasaraswati, Deity of the Pingala Nadi. This channel is responsible for supplying Pranava for the creation of all human endeavours.

We must conclude that all human creative activity should culminate in the creation of a subtle beauty of that activity for our appreciation and enjoyment. Before worshipping the Goddess

Saraswati, who bestows on the seeker the power to create, Shri Ganesha is to be worshipped first. He blesses with innocence and guides the seeker to follow the protocol of the Goddess. Thus blessed with wisdom, all obstructions in his path are removed by Shri Ganesha, whose blessings act as correcting energy for the artist.

Innocence is the only cleansing power which can release one from the bondage of sex. An artist involved in illicit sexual activity will conformingly create a biased art to justify his behaviour. Someone steeped in sexual perversion cannot master his art even if he is acknowledged as a 'master'. He will lose such mastery because of a gradual loss of concentration. Moreover, a person who has narrowed or channelled his mind into sexual activity cannot enjoy the full manifestation of creation. That is the multi-splendoured expression of the universal reality of Saraswati. If such a person goes to a concert, for example, he will seek out or crave baser excitement from the face or body of the musician, and will be unable consciously to enjoy the music at all. The musician will not satisfy him nor give him any joy through the performance. To titillate his baser needs his eyes will roam around looking at faces or bodies.

Without holiness those who try any creative work actually create negative or anti-evolutionary vibrations with their art. This leads to the disintegration of all that is beautiful in that work. Real art lies in expressing the manifested Divine Spirit which creates bliss, tranquillity, inner peace and joy in artist and audience. There are many works of art which have an element of sex in them. If that element were missing those works would have become romantic and exceptional items. Not that Shri Ganesha brings about egolessness, but He frees one from the bondage of the conditioning of the superego.

If a writer or painter is expressing his personal frustrations and bitterness through his work, Shri Ganesha can free such a life from darkness after Self-Realisation by the illuminating ray of hope in the form of bliss. Otherwise such darkened writings or paintings emit vibrations which go against true freedom and evolution. This sets up satanic reverberations that can destroy families, societies or even nations. Such reverberations destroy the very basis of creation in art, which should be for the development, enrichment and ultimate evolution of all human beings. They do not allow the burgeoning of

the glory of God, and are therefore thrown out of the evolutionary process. Thus in the long run they cause the disintegration of the unity of the one homogeneous creation by creating ugliness. Such artistic creations are irreligious (*Adharmic*), even more so when such works appear integrated.

When such integration is achieved, only then can human-created work achieve the state of absoluteness that is beauty and is eternal. This is captured when the artist, through Self-Realisation, is in the fourth dimension of awareness. While the Mooladhara Chakra, the first centre, reflects holiness and innocence, the Swadhisthan Chakra expresses the creativity of beauty.

Chapter 14

The Power of Adi Shakti and the Three Gunas

Adi Shakti is the Power of God Almighty, which is a single and integrated power. Although She exists as a complete and All pervading Power, She manifests through three separate powers. It is not possible, however, to completely separate the three powers of Adi Shakti from each other, because these powers belong to one personality, and are expressions of Her three moods (Gunas).

Additionally, it is a very difficult task to explain the manifestation of Her power which is far above human comprehension. Human beings have very limited weapons of perception (ayudha) to understand Her. This can be explained by the analogy of a flute, where the air passing through the instrument is a single current only, yet is capable of forming seven notes. In the same way, the one power of Adi Shakti is manifested in three forms, while Her fourth integrated form is the source of the three powers. The power of Adi Shakti, the integrated complete form, is Pranava (Ruh, Anahalk, Rukh, Omkara or Holy Ghost). From this one can understand how 'Aum' (Pranava) is comprised of three separate forms, 'AA', '00' and 'MA'.

These powers are:

- * The material power
- * The existence power
- * The sustenance power

The Material Power

This is the expression of the activating mood of Adi Shakti, the Rajo Guna in Her aspect as Mahasaraswati. She acts through the Adi Pingala Nadi, whose Presiding Deity is Brahmadeva. This channel originates on the left side of the brain of the Primordial Being (Virata sareera), and passes through the Adi Agnya Chakra towards the right side of the Great Being's Body. In the Primordial Brain it forms the Universal Mind that thinks, organises and creates the material side of creation. Hanumana, the Monkey Deity, moves on this channel and

represents the Preconscious Mind of the Virata.

The right-side channel of Mahasaraswati is responsible for the creation of matter like universes, galaxies and stars, including the Sun and the Moon. The creating activity of the Primordial Being on this channel forms waste fumes, which collect in the Primordial Collective Supraconscious Mind on the left side of the Virata's Brain, called the Primordial Ego. It can be better understood with an analogy. In a factory where combustion is taking place for the supply of energy, a lot of waste fumes are created. If these fumes have no outlet, they accumulate inside the factory. So it is with the Primordial Being, where these fumes are taken up the Adi Pingala Nadi to the left side of the Primordial Brain, to the Primordial Ego which has been created for the purpose of collecting them. In the same way, the Primordial Superego on the right side of the Primordial Brain drains off the fumes created from the activity of the Adi Ida Nadi.

The Mahasaraswati Power

By this power Pranava is transformed as a material power. In order to create galaxies and solar systems, Adi Shakti travels in an ellipse and creates a path. (See Figure I)

As shown in Figure I, She moves on this elliptical path and returns to the same point again and again. Sometimes She moves in a circle (Valaya), and revolves round and round many times on that circle until the circle gets consolidated with Pranava. When consolidation reaches a point of saturation, and the circle cannot bear it any more, it explodes. One solid round mass then shatters into fragments with odd angularities. With the momentum of the movement of this luminous revolving force, the fragments also assume the same movement, and start revolving with the momentum of force. The angularities of the fragments break into smaller pieces, and with friction and rotation, they become smooth and rounded. The original elliptical movement and the rounding movement merge to form a combination of both. In this way these rounded bodies start revolving around the central body of the Sun in an elliptical manner.

The Sun rotates, but is fixed on the Adi Pingala Nadi. Our Milky Way was created by the spiral movement of Pranava. In this way universes were created and destroyed many times in different planes

and in different periods.

In our solar system, Earth was chosen as the stage on which to create human beings. The way in which the Earth was created and positioned in the solar system was done very humanely. In the beginning what is now Earth was broken from the Sun and taken far away close to the Moon, which was placed on the Adi Ida Nadi.

In this position the Earth cooled down very fast, and it became completely frozen. The grace of Mahasaraswati drenched it with water, or we can say She did it with the tears of Her Love. Then it was brought to a position much nearer the Sun so that the Sun's rays could defreeze the planet. When the Earth was frozen it shrank in size, and was completely covered in ice. Being brought much closer to the Sun, the ice melted and water covered the surface everywhere. Under the waters, the inner hot lava of the Earth's core formed a curved surface, like a tortoise's shell, and, pushing upwards, emerged out of the waters. When the lava and hot gas came in contact with the cold water, it cooled and hardened. The Earth's crust was later formed when lava tried to escape and crevasses were created.

Out of these crevasses, lava oozed and that is how mountains were created. Under the heat of the Sun, the Earth was baked and hardened. The lava now exerted new pressure, and cracked the Earth on the equator and lower hemisphere. Again the Earth was taken nearer the Moon, and the big new cracks were covered with ice. This process of cooling and heating was undertaken many times. In this way the oceans were created.

It was then that the Earth was brought to an adjusted exact position between the Sun and the Moon where life could be brought about and sustained. Much later, the same freezing and heating process of the Earth brought forth amino acids, the seeds of life, in the water of the oceans very clearly the combination of electromagnetic vibrations with oxygen from the Sun brought about the existence of life. Electromagnetic vibrations became the pulsations of life (Prana) due to the Sun's rays. For the first time the two powers of material and existence of Adi Shakti worked together in an integrated way.

This was the beginning of life (Prana), and even after the creation of life itself, the Earth was again adjusted to the perfect position just

right for life to exist and prosper near the Sun. This beautiful and delicate adjustment was done with all Her care and Divine Love by Adi Shakti, the Primordial Mother.

In the chapter on the Swadhisthan Chakra, it is clearly explained how the Primordial Mother created the Adi Swadhisthan Chakra, which grew out of the Adi Nabhi Chakra. A lotus emerged from the navel of Adi Vishnu, and on top of that lotus Adi Brahmadeva was born. He is the Presiding Deity of the Adi Swadhisthana Chakra, and uses Divine Power for His role of creation. This Chakra dangles in the Void in a clockwise circular motion. Adi Brahmadeva, who is the Deity responsible for looking after the material side of life, creates matter through the power of Adi Shakti.

He is also described in detail in the chapter on the Swadhisthana Chakra. In human beings He exposes both material knowledge (Science) and aesthetics (Arts), which underlie matter and its creation. He expresses Adi Shakti's aesthetics through the creation of variety and harmony. All the beauty of Nature is created through Him. His Consort and Power is Adi Saraswati, an aspect of Adi Shakti, who is the Goddess of Learning and of Knowledge, as well as of Art and Music. She is the embodiment of absolute aesthetics, that set up waves of spiritual joy which brings about the creation of delicate works of art. She also imparts knowledge to human beings, allowing them thus to evaluate the aesthetic value of Her creation.

This dangling Adi Swadhisthana Chakra moves in a circle in different planes with its centre at the navel. The circle it describes is known as the Adi Void, and contains the whole of the physical universe, including the Earth and the rest of our solar system. At two points, the circle also intersects the two Adi Nadis. Where it first passes over the Adi Pingala Nadi, the Sun is placed at that point of intersection, and where it first passes over the Adi Ida Nadi, the Moon is placed on that point of intersection. For that reason the Pingala Nadi is also known as the Sun Channel (Surya Nadi), and the Ida Nadi as the Moon Channel (Chandra Nadi). In the Kshirsagara Stage they move vertically also, but in the Bhavasagara they appear to move only concentrically. 'Ha' is the Sun and 'Tha' is the Moon, so 'Hatha Yoga' means the meeting of these two channels. This is where the subtle centres of Sun, Moon and Earth are placed on the three channels:

- * The Sun is placed where the Navel Centre (Adi Nabhi Chakra) touches the Adi Pingala Nadi
- * The Moon is placed at the Left Heart Centre (Adi Anahat Chakra) on the Adi Ida Nadi
- * The Earth is placed at the back of the Abode of Kundalini (Mooladhara).

The left side of the Primordial Brain represents the Primordial Ego. On the right side of Vir at a is the Adi Pingala Nadi, which creates the supraconscious mind. In the plane of supraconscious, all people who work with their ego are placed after their death. All people who think and plan and go to the extreme expression of their ego enter into the realm of supraconscious mind after death. Human beings who indulge too much in abstinence and discipline also develop powers to enter the supraconscious. They exist in this part when they die as very egoistical spirits. Outwardly they may appear to be very humble, but their ego grows into a colossal proportion within them. Later on they are born as sadists. If not born, they manifest as spirits in living human beings who have developed ego, and grant them powers. There are seven horizontal strata in the cosmic supraconscious mind, and there are seven vertical channels (Gayatri, Savitri, etc.) parallel to and beyond Pingala Nadi on the right side. When a sadhaka takes to yoga and puts effort in his search, he jumps onto the supraconscious mind. Only if such a seeker stays away from artificial civilisation, in the forest, under the guidance of a Guru, he may achieve many heights. But he takes many years. This is a path full of the hurdles of temptations. Hatha Yoga and Raja Yoga are the methods of achieving through this hazardous path, as described earlier in the book.

The egoistical spirits who do not take birth enter into the minds of pseudo hatha yogis and false raja yogis and possess them. They give them powers, known as siddhis, and with the help of the spirits they show materialisation tricks, such as creating or transferring some material thing like gold or ashes. Such people who perform siddhis are not self-realised, and it is very hard to give them realisation. Their masters are mostly devils who have been thrown out of the evolutionary process. There are very few who are really great souls (Siddhas).

Realised souls who have reached the stage of God-Realisation, and on whom Brahmadeva bestows His powers are very rare and never show off their tricks or siddhis, because these powers are not very important to them. This includes Deities and Incarnations like Hanumana and Jesus Christ. These powers come to them as a part of their nature, and through them they can control the Sun, and the rain and other elements by the grace of Brahmadeva.

Powers like flying through the air, floating on water, being buried underground, stopping the sunrise or drinking up the oceans can also be performed with the help of disembodied spirits. It is easy to distinguish real Siddhas from impostors. Siddhas never use their powers for their betterment or fame or material wellbeing.

Those who are non-realised are the impostors, and use siddhis of disembodied spirits to perform their tricks. There are some very powerful and dedicated wives (Pativrata) who have also mastered such powers over material manifestation by their obstinately selfish love for their husbands. With the exception of a few realised souls, all take the help of supraconscious entities to achieve their goals. They work on their Pingala Nadi and use all their energy for the development of the ego. They gradually lose their emotional nature, becoming so dry that they are able to curse and reduce others to ashes (Bhasmisat). They are incapable of understanding Divine Love. With such a one-sided inhuman attitude it is very difficult to achieve Self-Realisation. Most of them eventually become satanic in temperament. Very few of them who practise obstinacy about abstinence get salvation. Only those who maintain the balance of abstinence through love can be saved. Such cases are very few. They are the real Yogis, for they stay in forests and preserve their energies. They live close to Mother Nature and follow all the six golden rules of Hatha Yoga under their Guru.

Hatha Yoga and Raja Yoga are forbidden to married people because the disciples have to consecrate all their energy to follow this hard path. They must get their instruction from a Guru who is a realised soul and leads a very pious and affectionate life, and who does not take any money from his disciples. Real Yogis worship Adi Shakti in different forms. Their emotional side is nourished and looked after by their Gurus, who are themselves evolved souls, and who treat their

disciples with great care and love. Seekers on this path, despite all dedication, plod on for thousands of years. In the end, when they are tired, they spontaneously surrender to Sahaja Yoga, which pours the grace of Adi Shakti into them through the All-pervading Power of Pranava. Those Yogis who have achieved Self-Realisation by complete purification via this path are very rare, but of the highest quality.

In Hatha Yoga a seeker cleanses his body and mind through severe abstinence, whereas in Sahaja Yoga the seeker is blessed with vibrations which clean him and expedite his purification. It is like the difference between walking a long distance to reach your destination, or taking a car ride to complete the journey in a fraction of the time instead.

Supraconscious spirits are to be found on the right side within the Body of the Virata. Such souls go there after death and are reborn again and again on this Earth. Some of them go to the other extreme and take to the left channel life. Supraconscious people who continue to work in this channel later on acquire siddhis which they use for their own material gain. All such extreme cases fallout of the evolutionary process, and into Hell. As they have no sustenance or Deities to rule their Chakras, they are born again as monsters. Working on their own, outside the plan of God Almighty, they become malignant and arrogant, sometimes posing as Men of God. They make false promises and take no responsibilities.

The Existence Power

This power is the expression of the desiring mood of Adi Shakti, the Tamo Guna in Her aspect as Mahakali. By this power Pranava is transformed as existence power, which is the expression of the desire of Adi Shakti to create. (Desire' means it is born without any concrete form in the heart of Adi Shakti. It can be said that it has not yet come into the light of expression, which is why it is also known as the darkness mood (Tamo Guna). Desire is the emotion of the Divine Love of Adi Shakti, which gives Her the feeling to create. This then is the emotional expression of the Adi Shakti and called the Mahakali Power. This is chronologically the first mood that comes into play.

The Mahakali Channel (Adi Ida Nadi) originates from the right side of the Primordial Brain, crossing over the Adi Agnya Chakra, and passes very near the Primordial Heart up to the Adi Mooladhara Chakra that controls the pelvic plexus in human beings. One of its sub-plexuses governs sex in man. This channel represents the Primordial Collective Subconscious Mind of the Virata. Its Presiding Deity is Lord Shiva whose seat is in the left chamber of the Adi Anahat Chakra, and who controls the existence channel (Adi Ida Nadi). This Anahat Chakra controls the cardiac plexus in human beings. The fumes of the activity of this channel accumulate in the Brain of the Virata, forming the Primordial Superego. All that dies on this Earth is collected through the Primordial Superego into the Primordial Collective Subconscious Mind, which lies on the left side of the Virata. All human beings, animals and experiences pass into this realm on death.

Lord Shiva has control over the heart organ and is connected with the witness aspect of God Almighty as Sadashiva. He is fully aware of the intentions of the Supreme Spirit of God (Paramatma). In the Body of the Virata, the heart of the Primordial Being is a living ellipse, emitting in three-and-a-half coils the waves of 'I-witnessing' (Ishwari) power. The creation remains in existence as long as this heart continues to pulsate with the presence of God Almighty. When God wants to terminate the play of creation, it is Lord Shiva's role to destroy it by stopping the pulsating in the Primordial Heart. Shiva can also destroy the creation by His furious dance (Tandava), which expresses His temper. By His anger He emits waves in an anticlockwise direction, and when this happens, the Body of the Virata dissolves.

The Mahakali Power

Lord Shiva rules the heart organ, and protects the living world (Samsara) from the invasion of disembodied spirits. His Consort and Power, Parvati, sometimes enters into the Centre Chamber of the Adi Anahat Chakra. She has often incarnated in the Void of the Bhavasagara to kill demons who try to disturb or destroy the saints. The Primordial Collective Subconscious Mind is composed of several channels running horizontally. They create the seven strata of the realm of the dead (Pretaloka), where dead spirits exist until they are

reborn on this Earth. They are placed in these strata according to their Karmas. This channel also has several parallel sub-channels known as Huthi, Dakini, Rakini, Shakini etc. There is therefore a vast network of past lives and past experiences stored there.

The activity of the Primordial Being represented by Lord Shiva as destroyer on this channel creates fumes which collect in the Primordial Superego on the right side of the Primordial Brain. This is connected to the Primordial Collective Subconscious Mind on the left side of the Virata's Body. Thus, the Primordial Brain has the left side covered with the Primordial Supraconscious Mind that represents the Primordial Ego, while the right side of the Primordial Brain is covered with the Primordial Subconscious Mind that represents the Primordial Superego of the Virata.

The Primordial Collective Subconscious Mind contains all the disembodied spirits who die on this Earth, and who indulge in laziness and lethargy. Those who indulge in habits of perverted sex, drugs and alcohol are thrown to the extreme left of the Adi Ida Nadi at death by St. Michael (Bhairava) . He is the assistant to Lord Shiva, and is responsible for this Moon Channel. These erring people are born again and again, and are given chance after chance to improve themselves, and to cease being slaves of their indulgences.

But souls who continue with their anti-God activities sink deeper and deeper in the mire. Ultimately they are hurled into Hell, and become malignant, working independently of God's plan, and independent of their link with the Universal Being. They eventually take birth as satanic and depraved personalities. They lose their Kundalini and have no Spirit (Atma) in them. They are arrogant and boastful of their personality if they are of egoistical origin, but very cunning and sly if they are from the Cosmic Subconscious Realm. They enter the psyche of others and possess people who delight in the same type of indulgences as they do. They are also proficient at the black arts and practise occult sciences.

In the Kali Yuga many of these depraved and satanic entities (Rakshasas) have been born, and demonstrate material miracles to entice and entrance human beings to their camps. Though they pose as saints and Men of God, their main preoccupations are with women

and money. They openly use alcohol and advocate sexual promiscuity among their disciples. They come on this Earth to establish the Kingdom of Evil. They occupy the ego and superego of those they possess. They find their way in through one of three ways:

1. Through sex into the Mooladhara Chakra
2. Through food or drink into the Nabhi Chakra
3. Through flirting eyes into the Agnya Chakra

They may settle in anyone of the centres and cause physical and mental damage. The person affected becomes an extremist in some respect. In these modern times the effect of their influence can be clearly seen, in collapsing societies and human values which have been thrown to the winds.

For such people Hell was created by Dattatreya, the Trinity of Brahma, Vishnu and Mahesha (Shiva). This area was projected outside the Body of the Virata in the lower region of Shri Ganesha's trunk. Hell has seven strata and seven levels in each stratum. They are described in the scriptures of many religions in great detail. Some of the devils who exist there tried to please Shiva or Brahmadeva and were granted certain boons. These boons gave them special powers. Paraloka is situated beyond the Adi Ida Nadi Channel but Hell itself (Narakaloka) is in the centre immediately below the Adi Mooladhara Chakra. The receptacles of Hell face the Cosmic Collective Subconscious Mind (Pretaloka) and the Cosmic Collective Preconscious Mind (Paraloka). By blowing through His trunk Shri Ganesha pushes all egoistical or sly demons into Hell. The strength of His blowing determines the level of Hell each demon is to occupy.

The Sustenance Power

The power of sustenance is the expression of the revelatory mood of Adi Shakti, the Sattwa Guna, in Her aspect as Mahalakshmi. She gives character and form to matter by Her loving care and affection. It is as if Her assuring love asserts matter to hold all its aspects together through its sustenance, like a nugget of gold, which is yellow and shines and has a peculiar character all of its own. All that is yellow or shines is not necessarily gold, but real gold is gold because it is yellow in colour, shines and does not tarnish. Its quality of not

tarnishing is gold's sustenance (Dharma).

The Mahalakshmi Power

The central path (Adi Sushumna Nadi) of Mahalakshmi is where Adi Shakti's revelation mood (Adi Sattwa Guna) is expressed. It acts through the centre of gravity of all material masses, while the all-integrating force of Pranava acts through the axis of all material manifestation. In animate beings, sustenance also acts through the central axis of the body. In the Body of the Virata it acts through the navel centre (Adi Nabhi Chakra).

The material aspect is the gross (jada) part of matter. Pranava, the Divine Power, is the integrated single power of Adi Shakti. All Her three powers exist in all animate and inanimate beings, yet the synthesising energy of sustenance remains hidden. Though Pranava manifests its activating capacity and is exposed (vyakta) only as material power in matter, two other aspects of Pranava also reside in a dormant state in every particle of matter - as existence and sustenance. Existence is felt as electromagnetic power, and is expressed in all living beings as life (Prana); sustenance is expressed in giving individual character to every element. The source of the integrated power (Pranava) is placed at the centre of gravity or along the line of gravity in every particle of matter. The subtle (sookshma) part of matter is the power that exists as a witness to the Spirit in matter, placed in its very centre. Through evolution, the subtle becomes gradually evident and active. Only in human beings is the subtle expressed fully as Spirit. It is localised in the heart but is only felt when a seeker achieves Self-Realisation.

These, therefore, are the three aspects of God which are represented in the Primordial Being. The fourth aspect is the integrated Power of God Almighty (Parameshwara), placed on top of the Great Primordial Being (Virata) . The Primordial Being is God's projection, who does not incarnate but exists as the all-pervading, omnipresent, omnipotent onlooker of the play of His Power (Adi Shakti), and exists in the Vaikuntha stage.

The creation of elements (in other part)
 The matter is created out of elements which
 are created out of their causal essences. The
 Causal essences are the expression of the
 organs of perception of the Adishakti.
 The fragrance of her body creates the earth
 Her taste creates the water. Her vision or vision
 created the light. Her breathing created the air
 Her voice created the sky the firmament. The
 fragrance, her taste her sight - her breathing
 her voice are the five causal essences (Tanmatras)
 Thus the material power is expressed as elements.
 These elements are acted upon later on by activating
 mood (Rajoguna) and by sustenance mood (Sewa Guna) ~~through~~
 through human elements which is also created by
 Adishakti. The human elements thus brings forth
 the synthesis of all these three moods as
 shown below. One can thus understand the
 great importance of human life in the play of
 Adishakti. (Now type on page ① front side)

Handwritten manuscript of Shri Mataji

The Creation of the Elements

Matter is created out of elements which in turn are formed from their causal essences. Causal essences are the expression of the organs of perception of Adi Shakti:

- * The fragrance of Her body created earth
- * Her taste created water
- * Her sight of vision created light or fire
- * Her breathing created the air
- * Her voice created the sky or firmament, called ether

Her fragrance, taste, sight, breathing and voice are the five causal

essences (Tanmatras), forming elements through which material power is expressed. These elements are acted upon later by the Gunas through human elements, which are also created by Adi Shakti. These human elements bring forth the synthesis of all these three moods as detailed below. From this, the great importance of human life in the play of Adi Shakti is very clear.

Earth

The earth element is created out of the causal essence of fragrance. The body of the Earth is the manifestation of material power. The spinning, revolving and gravitational forces of the Earth are caused by the influence of the activating mood or Rajo Guna, while the sustenance power (Sattwa Guna) of the Earth is expressed as the sustainer of all Her inhabitants, manifested through Her magnetic axis. Hence in Sanskrit, Mother Earth is called Dhara. Magnetic powers are expressed in such a subtle way that only poets can describe them. The all-integrating power of Pranava is expressed as the fragrance of the Earth. Whilst Mother Earth expresses Herself in all forms of vegetation, Pranava is expressed as the fragrance in all flowers. The causal essence of fragrance is ultimately expressed through Mother Earth, particularly in flowers which attract bees. Bees love flowers and take great care and tenderness in their task of collecting pollen.

Fragrance is the most important element that attracts one person to another, and is used to express and attract love. It is usually done artificially by human beings by the use of perfumes, colognes and bouquets of flowers, but there is no need for a person who is a realised soul, emitting Divine Love, to stoop to this. Through Her magnetic power, Adi Shakti arranges the atoms of different elements. Matter can be converted into material power like magnetism, light and electricity, and vice versa by human beings. But electricity cannot be converted into love. Sahaja Yoga, however, can create that synthesis when the Kundalini is awakened. A beautiful fragrance of flowers and incense from the body of the seeker is perceived when this event occurs. This synthesis manifests the causal essence of fragrance (Sugandha) of the earth element which exists within all beings, and of which the Mooladhara Chakra is formed.

Water

Water, the second element created, is formed from the causal essence of taste of Adi Shakti, known as Rasa. Like all the elements it also acts upon the others. For example, light acts on it to give it new characteristic - a sheen. When the desiring mood of Tamo Guna acts on this element, it manifests as the ordinary water in oceans, rivers or wells. But when the activating mood of Rajo Guna acts on it, it is transformed into various different forms, such as rain and snow, from evaporated water. With the combination of other activities, like heating or freezing, water turns into vapour or ice. When the sustenance power of Sattwa Guna acts on it, the water is given life like the taste on the tongue, the juices of the digestive system, the salty tang of blood, the quality of semen, and bodily perspiration which keeps the body cool and soft, flexible, shapely and beautiful. The main attribute of sustenance in water is its quality of cleansing. When Pranava acts on it, a new dimension is given to ordinary water. When water is blessed through the presence of Divine vibrations, the very same water can bring holiness to a person. The river Ganges which runs with Divine water, and is the expression of the love between Radha and Krishna, has such Divine vibrations. If you put water from the Ganges in a bottle and leave it there for months, you will be surprised to note that there is no formation of any living organisms in it as would happen with any other water. The water remains as crystal clean as ever.

When vibrated by a realised soul, water has curative properties. It mostly cures ailments caused by over-activity of the Nabhi Chakra, which controls the solar plexus. All stomach troubles can be cured with this water, as the Nabhi Chakra is created itself out of the water element. Water was used by John the Baptist for baptism. As he was a truly great realised soul, the touch of his feet vibrated the river Jordan, and he used this vibrated water to awaken the Kundalini of those who came to him for baptism.

From a waterfall, electrical charges can be collected by the separation of the two atoms of the molecules H₂O into the gases, oxygen and hydrogen. Actually the electrical charge that binds oxygen and hydrogen manifests as electrical power. While water creates electricity, electricity can transform oxygen and hydrogen into

water. But electricity cannot be transformed into Pranava, which thinks and loves. If water is vibrated through the Divine vibrations of a realised soul however, it can think and love. If such water is swallowed by a satanic personality, he will vomit it out; if taken by a saint, any stomach ailments he has will be cured. During Kundalini awakening, a seeker's attention goes into the process of synthesising, becoming subtler and subtler. It becomes that subtle (sookshma) power which expresses light, electricity, sound, magnetism or hydraulic power.

Light/Fire

The element of light or fire is created by the causal essence of the vision of the Primordial Mother. So Adi Shakti's vision is the causal essence of fire. When influenced by the desiring mood of Tamo Guna, fire becomes a burning energy that can reduce timber or coal to ashes. Fire in the body of the Earth is also under the influence of Tamo Guna, and causes earthquakes. Under the activating mood of Rajo Guna, fire can be used for human activities like cooking or heat from furnace fires. Fires influenced by the revelatory mood of Sattwa Guna are expressed as energies in the body of living things, such as temperature and fever. When Pranava blesses the fire element, it becomes holy fire. Such fires as candles in a church, incense in a mosque, the Sacred Fire worshipped in Parsee Fire Temples, or light or fire in a temple where realised souls meet and meditate have tremendous vibrations. These fires and lights emit Divine vibrations. It was Divine Fire, through various weapons (agni baan), that was used to kill demons in ancient times. Fire that burns in the meditation rooms or the kitchens in the homes of realised souls (Atmajas) are also holy fires, as any negative vibrations from these Yogis are absorbed by such fires, which have the potential to kill demonic forces. The fire ceremony of Hindus (yagna) can absorb the vibrations of realised souls (Yogis), and can bestow blessings on them according to the prayers said for the performance of the Yagna. It is necessary, though, to have proper Brahmins (ones who know Brahma) to perform the Yagna. They should be twice-born (dwijas) which means Yogis or realised souls. The Selfrealised soul is the only true Brahmin, Christian, Parsee, Sikh or Muslim. All the rest are not yet authorised to profess any religion because they are not yet connected with the living force of God. So any rituals performed by

non-realised souls in the name of religion are artificial and meaningless. One must have the authority to perform them, and this authority is only given by God, and only to realised souls.

When a seeker gets his Self-Realisation, Pranava manifests the existence of the five elements. A Sahaja Yogi feels an energy like electricity oozing out of his extremities (Chaitanya Lahiri). These are the Divine vibrations of Pranava but they also express the electrical part of his nature. These vibrations are also magnetic, and emit radiance or light. When this happens one can hear the sounds of the heart, and see different forms of light and colours.

There are two extreme paths of seeking. The first is where the seeker abstains with obstinacy and without any love, and rigidly disciplines himself. The second path is when a seeker indulges in passion and satiates his desires. By the first path, he runs away from sex and desires; by the second path he runs towards them. By neither route will the seeker find the Kingdom of God. Extreme movement from the central path, either to the right (abstinence and discipline) or to the left (self-indulgence), deviates the seeker from the sustenance path of Dharma, and one develops into a personality without sustenance (Adharma). When sustenance is withdrawn from matter, matter becomes non-matter. In the same way human beings become inhuman when sustenance is withdrawn. By breaking the sustenance of the hydrogen molecule, human beings created the Hydrogen Bomb. In the same way, when sustenance is withdrawn in human beings, one becomes a malignant personality, acting on one's own with no consideration for others. Such a person is totally alienated from the source of integration, and is born again and again, further alienating himself from the reality itself, and from all that is collective. From the universal force of Divine Love itself Once a channel for the satanic forces has been set in place, it only takes one demonic personality to entice and entrance vast numbers of innocent people. This explains the satanic behaviour of Hitler and his henchmen. Hitler was such a demonic personality, who acted as a conduit for untold numbers of disembodied spirits to pour onto this Earth and possess innocent people.

Air

Air is created as the result of Adi Shakti's breathing, and is the

causal essence of touch of the Primordial Mother. Air (Vayu) is a combination of oxygen, hydrogen, nitrogen, carbon dioxide and other gases and is the result of the influence of Tamo Guna. Air that is used for human activities and living is under the influence of Rajo Guna. The air that a person breathes out is called Prana (the life force) and is influenced by the Sattwa Guna. This type of air has three forms: Apana, Samana and Udana. Apana exists in the lowest part of the abdomen as gases. The air around a realised soul is holy when breathed in by that soul as it absorbs the vibrations from his being, and hence becomes holy. Countries where great Incarnations are born (Avatar Bhoomi) have tremendously vibrated air. In such countries, people lead a life of contentment. They may not be materially well off, but they do not indulge in complaining. Their frustrations never result in revolutions, and they do not take to frantic reactionary methods.

Air gives life and lightness to the body. When Kundalini rises in a human being, one feels the rising of an air-like movement in the body. Because Kundalini is the existence power (Gauri being the Mahakali Power) and carries Prana, the breath of life, the Prana in Kundalini is residual human attention or conscious mind with the life force (Prana). Moreover after Self-Realisation a seeker, even with the same body weight, feels very light. The top of the head opens and the Prana integrates with the human attention (Chitta), and connects with the All-pervading Divine Power. Later on the individual attention merges with the Divine Power, and the being becomes collectively conscious. Such a person can transmit his awareness into others, and can feel the awareness of others on his central nervous system. This is the climax of the expression of Divine Power through the air element. The Prana part of Pranava reaches a stage where it expands like air into the entire human awareness. Later on, the same Pranava with human attention permeates all animate and inanimate beings.

Ether/Sky

The element of ether or sky was created from the causal essence of the voice of Adi Shakti. All sounds in this world are created through percussion, and the sounds of waterfalls, the crashing of rivers, and the heaving of mountains are all influenced by the desiring mood of Tamo Guna. The sound of Pranava's movement through the Primordial Kundalini creates two types of sound: the first, which

ascends through the Chakras, and the second which oozes out through the different petals of the Chakras, creating sounds. The one that ascends is the sound of synthesised Pranava, the other one is analysed Pranava. Sounds that are used by humans such as with musical instruments, and sounds created by human voices for music, are under the influence of Rajo Guna.

The material energy of sound becomes absolutely Divine only when a realised soul creates it by percussion or by vocal means. For example, chanting mantras or talking to Deities by non-realised souls creates barriers for their communication with these Deities, who become very angry with such unauthorised practices. Human beings must understand that there is a protocol for approaching the Divine; ignorance of it is no excuse. For example, if a non-realised soul continues to chant the name of Shri Krishna, he may get throat problems, and ultimately even throat cancer. Sounds that are used for invoking Deities in temples, or in the worship of God by realised souls or yogis, are the sounds which carry or reflect Divine vibrations. Mantras are Divine sounds, and the poetic language of the scriptures is based on the complete Divine expression of the sound element. 'The Lord's Prayer' and *Namas* are pure mantras. The Parsee *Avestha* Scriptures (of the followers of Zoroaster) and the Sanskrit *Shlokas* of the Hindus are all Divine words which carry Divine vibrations. If these words are uttered by non-realised people, they have no meaning and give no connection to God. If they are uttered by unholy people, these can fall victims to the anger of the Deities. Such individuals may fall into the subconscious or supraconscious realms. The Divine Power, the integrated energy, is expressed as the Word, also known as the 'Aum' or Logos or *Anahalk*.

It is very difficult for a scientist, who deals only with the material power, to understand Divine Power. He should grasp that the play of creation is not only about material power, but includes also Divine Power and the incarnating power, and that it contains a loving aspect, a thinking aspect, a creating aspect, and lastly, a material aspect. Creation has all the loving moods of a great human being. Adi Shakti created Nature (*Prakriti*) as the romantic expression of Her Love for Her Lord, God Almighty, and of Her Love for Her children and the creation itself. Creation is not composed only of dry, insipid,

insensitive material, dead matter, or material energy like electricity.

All Adi Shakti's Incarnations at different stages in history have been accompanied by the relative Deities. These Deities have also expressed themselves in human Incarnations. By using various Deities and different Incarnations, Adi Shakti has transformed Her All-pervading Divine Power into different moods. It is like the sap passing through the Tree of Life forming roots, branches, flowers, seeds and thorns. The various Deities are responsible for the transformation of this Divine Power into the different moods of activity.

Appendix
Additional Figures by Shri Mataji

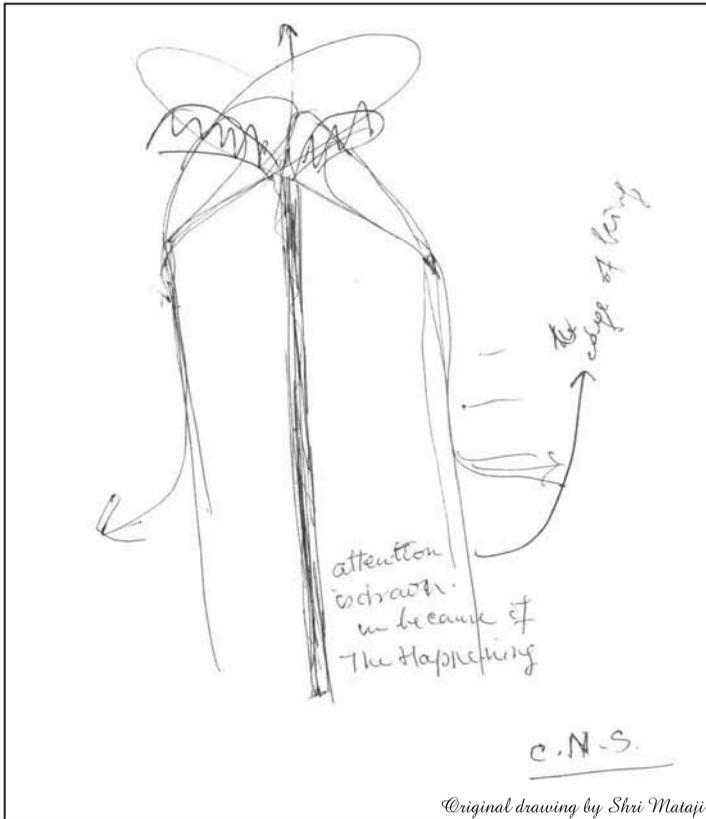


Figure XIV - Drawing of the Agnya

Shri Mataji explained that the Kingdom of God opens for us in the present moment when the pillars of the ego and superego are pushed back by the ascending Kundalini, and the attention in the Agnya Chakra is liberated.

(Hurst Green, UK, 1975)

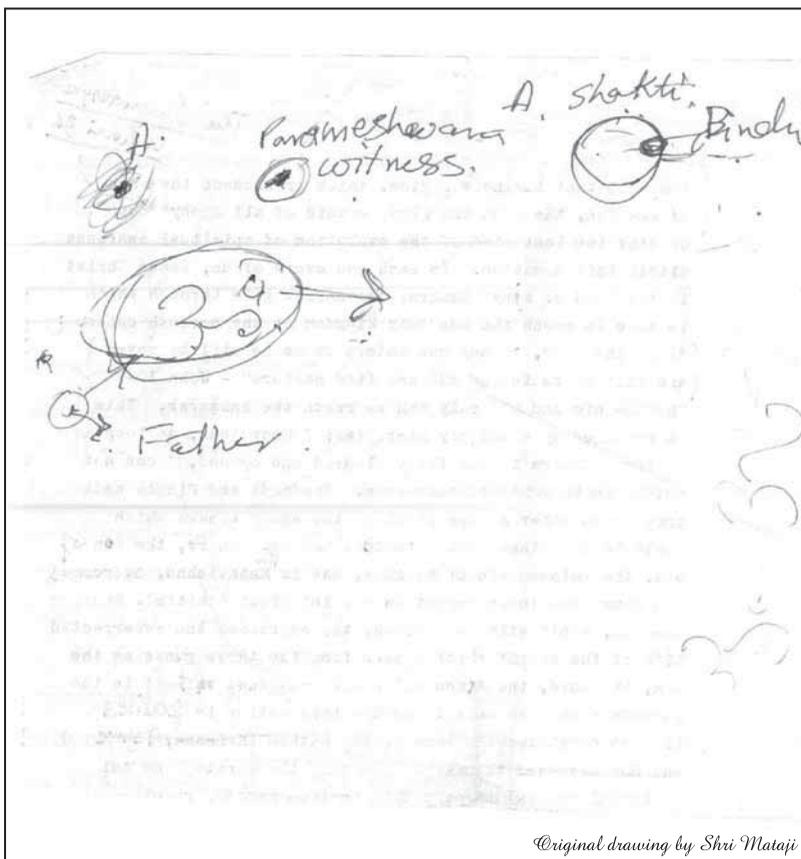
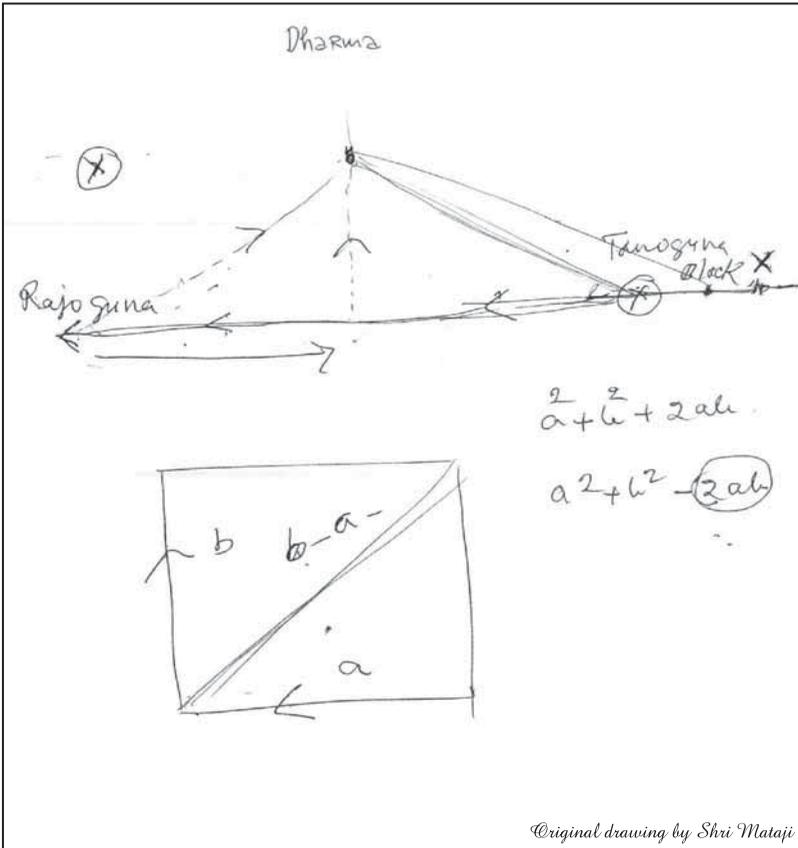


Figure XVI - Drawing of the AUM

Shri Mataji explained how the Aum was formed out of the elliptical movement that Adi Shakti is creating when She is invited to separate from the Father to initiate the play of the creation.

(Hurst Green, UK, 1975)



**Figure XVII - Drawing of the movement of the attention
towards left and right**

In explaining this drawing, Shri Mataji reveals that, when our attention crosses the middle channel of dharma and goes too far on the right (Rajo Guna), it needs a double strength to be pulled back to that centre in order to ascend.

(Hurst Green, UK, 1975)

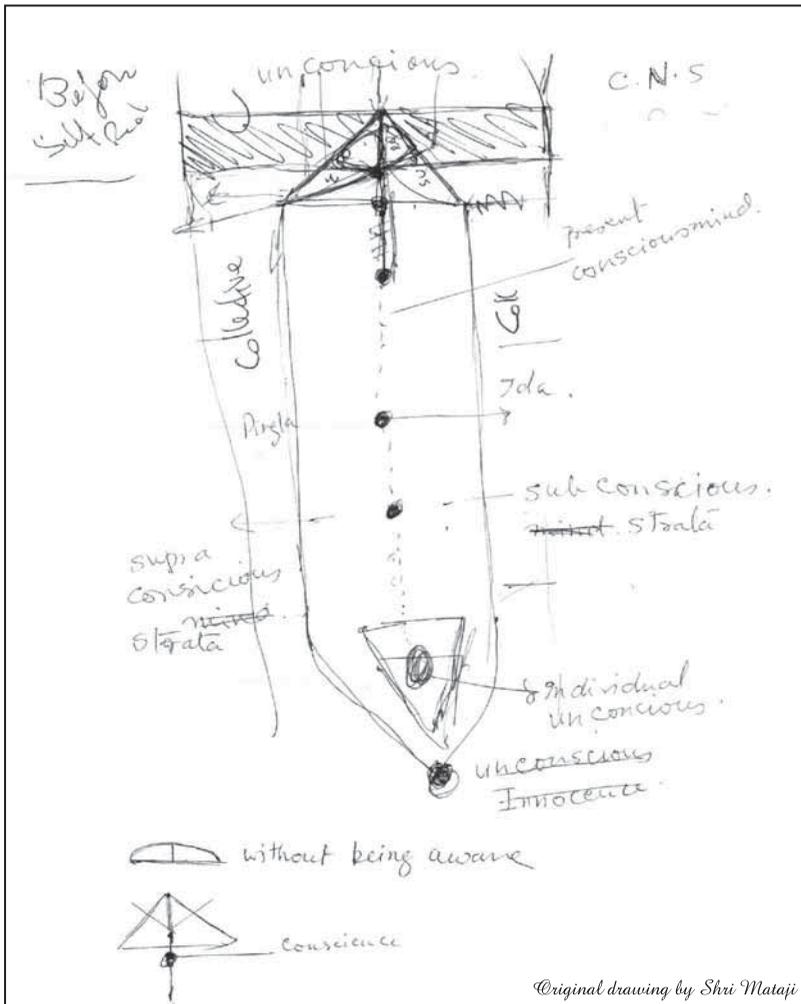


Figure XVIII - Drawing of the subtle system

In this drawing, Shri Mataji explained that man, the microcosm, is designed on the pattern of the Virata, the macrocosm, flanked by the provinces of the supraconscious and the subconscious, with the Kundalini carrying through the ages the code and records of the individual consciousness.

(Hurst Green, UK, 1975)

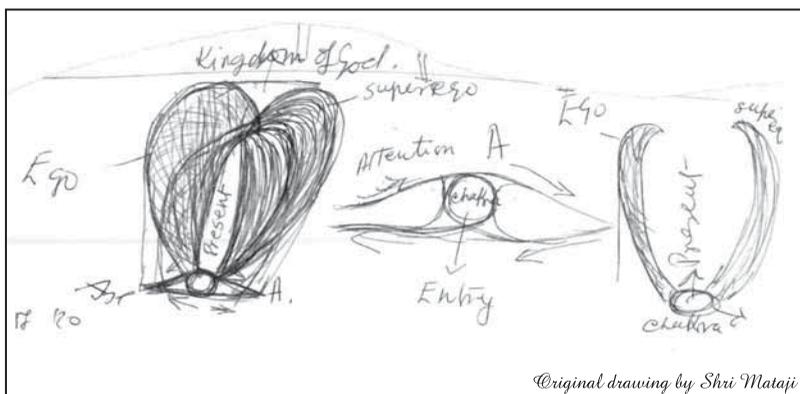


Figure XIX - Back side of the drawing of the subtle system showing the opening of the ego and superego

Shri Mataji explained how the attention is sucked within the Brahma Nadi (innermost channel) of the Sushumna by the happening of the rising of the Kundalini, so that we do not any longer float at the edge of our being.

(Hurst Green, UK, 1975)

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*"I hope to write some book on Sahaja Yoga....
The whole knowledge will be dawned upon you.
You do not have to bother. Every word now you read
you will have a meaning about it and you will understand."*

- H.H. Shri Mataji Nirmala Devi



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