

The Three Worlds

*An investigation into
the Three-fold Nature of Creation*

'Researches in Sahaja Yoga'

'Researches in Sahaja Yoga' (RiSY) is a series of books on topics connected with Sahaja Yoga, researched through the study of Shri Mataji's talks and other scriptures, and through the experiences of meditation.

Books published or planned in the series so far include:

1. **Om Namaste Ganapataye.** A detailed translation of the Ganesha Atharva Sheersha.
2. **Shri Lalita Sahasranama.** The Thousand Names of the Supreme Goddess – with commentary.
3. **The Three Worlds.** An investigation into the three-fold nature of Creation.
4. **Shri Chakra.** The Symbolism of the Great Yantra of the Supreme Goddess.
5. **Bija Mantras.**
6. **Navaratri.** A collection of praises for worship during the Nine Nights.

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This book is surrendered at the Divine Lotus Feet of Her Supreme Holiness Shri Mataji Nirmala Devi in the hope that, in some small way, it may enhance the Glory of Her Teachings.

The only true **Nirmala Vidyā** —‘*Pure Knowledge*’ is in the silence and bliss experienced through Complete Surrender at the Feet of the Mother of the Universe, incarnated as Her Supreme Holiness Shri Mataji. In this ‘Nirmala’ state we go beyond any of the mental dross associated with having a physical or even a subtle body.

However it can be interesting to discuss the journey towards this destination and in that spirit we offer this small book.

ॐ • जय श्री माताजी • ॐ
Jay Shri Mataji!

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(1) “Shri Mataji’s quotes are all in **Maiandra** font with double quotation marks, and are referenced in the text with dates”.

(2) ‘Quotes from other sources are in **Sylfaen** font and are referenced in the text or in the Bibliography. *p.115.*’

Abbreviations:

BoAS ‘Book of Adi Shakti’ – Shri Mataji’s book on Chakras etc.

Ch. Chapter

LSN Lalitā Sahasra-nāma – ‘1000 Names of Shri Lalita’

Editing Shri Mataji’s Quotes

Shri Mataji’s quotations used in this book may have been edited in one of two ways:

1. Shri Mataji asked that we amend Her grammar if faulty – it is not so respectful to reproduce in print incorrect grammar produced while speaking spontaneously.
2. Quotes may have been shortened to be more appropriate for print. Again while speaking extemporaneously more words are used and constructions may change during a sentence.

Preface

Her Supreme Holiness Shri Mataji has explained that the three letters making up **Om** - A, U and M - correspond with **Shri Mahākālī**, **Mahāsaraswatī** and **Mahālakshmī**; however in the **Upanishads** and **Purānas** they are said to be **Shri Brahma**, **Vishnu** and **Shiva** respectively. Other sources give **A** as **Śhrī Vishnu**, or **Śhrī Shiva**. There appeared to be some confusion here, so a search for clarification ensued. The puzzle was compounded by the fact that, in the Three Great Mantras, we say ¹**‘Mahālakshmī, Mahāsaraswatī, Mahākālī...’**

The **Upanishads** and ²**Purānas** also explain that **A-U-M** are the Three Worlds; **A** is **Bhūr Loka** –‘Earth World’, **U** is **Bhuvah Loka** –‘Atmospheric World’ and **M** is **Swar Loka** – ‘Heavenly World’. More information from Shri Mataji’s talks and other scriptures kept appearing that tied into this idea and this booklet emerged as an attempt to present those findings in a structured way.

Shri Mataji refers to there being Three Worlds on many occasions, often as if the concept was so fundamental that it did not need explaining! To people with an Indian cultural background it may be so, and it is hoped that, for the rest of us, this booklet will help to fill in any gaps in our cultural foundations.

Chris Marlow, Kerala, 08-16

¹ *In India the story is told that in the early days of Sahaja Yoga, in the 1970’s, a seminar was being organised and a booklet printed of mantras and praises, including the Three Great Mantras. When Shri Mataji saw the booklet She commented ‘It should be Mahākālī, Mahāsaraswatī, Mahālakshmī, you should change it’, but when it was explained that the booklet had already been printed, She said ‘OK, keep it that way’ and it has been like that ever since!*

² *See **Mandukya Upanishad** p.34 and **Markandeya Purana** extract p.37*

The Three Worlds

The ‘Three Worlds’ appear in Sanskrit literature from the earliest times. The **Gayatri Mantra** from the **Rig Veda** – at ten thousand years old, probably the most ancient spiritual practice still in widespread use – includes the phrase ‘Om ¹**Bhūr Bhuvah** ²**Swah**’; **Om** is the Primordial Reverberation giving rise to the Creation, which manifests in three forms – **Bhūr**- ‘Earth’, **Bhuvah**- ‘Atmosphere’ and **Swah**- ‘Heaven’. These are known as the Three Worlds or Three **Lokas** – ‘Wide space, World, Universe’. [from **lok** – ‘to perceive, know’]

The Three Worlds continue to be mentioned throughout Indian literature. In the **Devi Mahatmyam** the Goddess is described as ‘**Trailokya trāṇa sahite**’ - ‘Saviour of the Three Worlds’, in the **Mahābhārata** **Shri Vishnu** is called **Tri-lok’eśha** - ‘Lord of the Three Worlds’, the outer square of the **Shri Chakra** is called **Trai-lokya Mohana** – ‘Deluding the Three Worlds’, in his poem ‘**Ai Giri Nandini**’ **Shri Ādi Shankarāchārya** describes the Goddess as **Tri-bhuvana Poshinī** – ‘Protector of the Three Worlds’ – the list goes on and on.

‘Knowing that the world was lying in pure water, the **Bhagavān**- ‘**Shri Vishnu, Supreme Being**’ cut the egg open. From it the **Omkāra**- ‘The Sacred Syllable’ emanated. The first sound (A) of it was ‘**Bhūh**’ – ‘Earth’, the second sound (U) ‘**Bhuvah**’ - ‘Atmosphere’ and the third sound (M) ‘**Swah**’ - ‘Heaven’. So they came to be known as ‘**Bhūr Bhuvah Swah**’. Then the glorious radiance of the Sun was born from it and **Brahmā**, the grandfather of the worlds, originated in the centre of the egg.’

Shri Vāmana Purāna

¹ **Bhūh Bhuvah Swah** are called the Three **Vyāhṛitis**- ‘Mystical Utterances’ recited daily by the ‘twice-born’ (**Brahmins, Kshatriyas and Vaishyas**) before the **Gāyatrī Mantra** while lighting the sacred fire.

² **Swah** is also spelled **Suvar** in the **Yajur Veda** [from **Swah**- ‘to shine’]

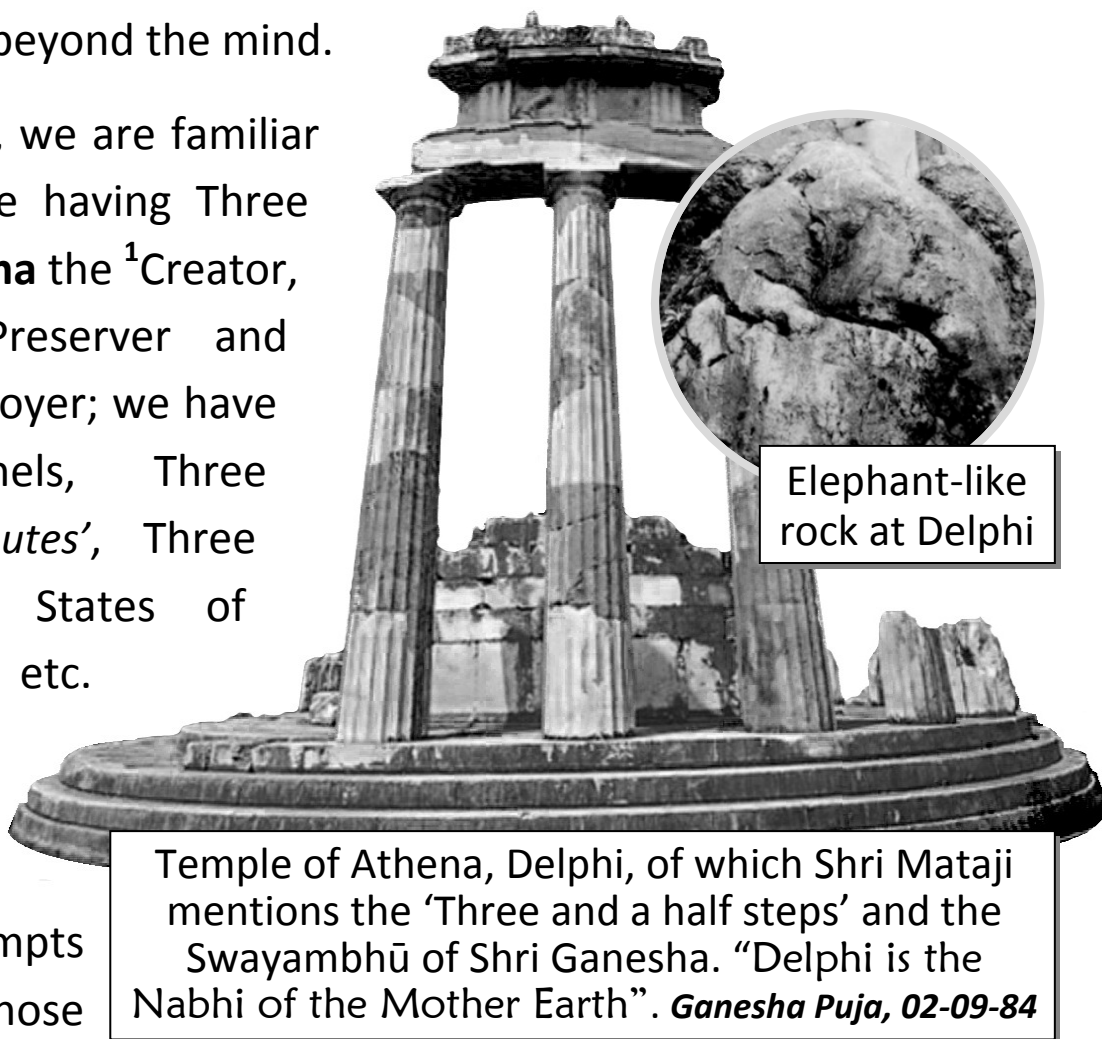
But what do these Three Worlds mean to us on the level of everyday reality? Do they have a living, breathing significance in our lives? The answer is ‘yes’ because it will be instrumental in our ascent to understand the three modes in which our consciousness operates – firstly, the world of the body and senses, second, the realm of the mind and the subtle system; and lastly, the experience of Divine Consciousness beyond the mind.

In **Sahaja Yoga**, we are familiar with the Divine having Three Forms as **Brahma** the ¹Creator, **Vishnu** the Preserver and **Shiva** the Destroyer; we have Three Channels, Three **Gunās** –‘Attributes’, Three Times, Three States of Consciousness, etc.

These are all inter-related and this booklet attempts to elucidate those

relations, showing how they manifest in our Subtle System and in our daily experience of living and meditating.

“We believe that there are three levels of existence. One is the inorganic material level. Next is the organic or life level, the level of living world. And above this is what can be called a spiritual world; some call it transcendental world or some call it the world of Atman. Somehow the three are connected.” *London, 07-04-82*



¹The Three Aspects of G-O-D – Generator, Operator and Destroyer.

“The first stage of the animals is to be completely under the control of Divine, and then the second stage is human beings with their freedom to chose; and then in their own freedom they should control their Divinity which they have got; control means that they should be under the Divinity that they have got; the light they have got. But here they are aware – animals are not aware. In our awareness we have to know that we are free, and surrendered; this is the differences; so in three stages we move, first in animal, to human then to super-human.” *Cairns, 05-04-91*

Three-and-a-half Worlds

There are really three and a half stages to all these phenomena as above and beyond is the **Turiya** – ‘Fourth’ State which transcends the three levels. This is the realm of Formless Consciousness, the Supreme Spirit, which is beyond Time, Attributes, or any other limitation.

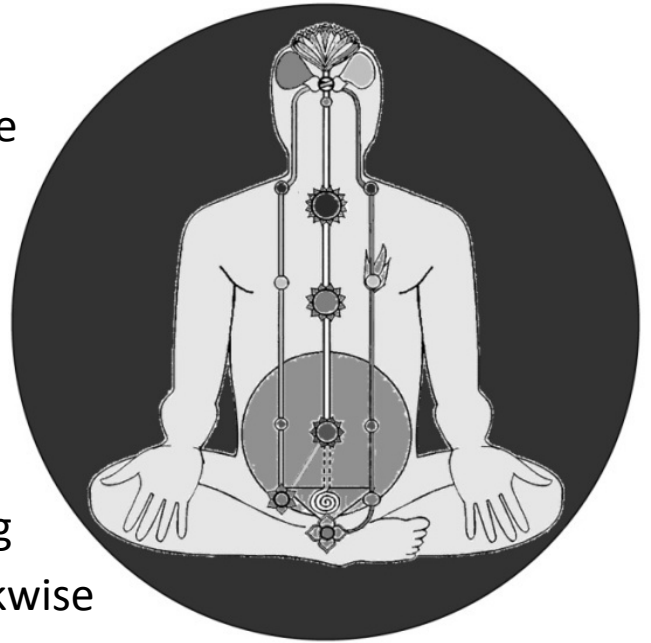
Each of the three levels of our being contains a hidden manifestation of the Supreme Spirit which are only known in spiritually evolved souls – the **Kundalini** in the Lower Realm; the **Ātmā** – ‘Spirit’ in the Middle Realm and the **Paramātmā** – ‘Supreme Spirit’ in the Higher Realm. Ultimately these all unite to give us Self-realisation.



Shri Vishnu meditating supported by the three and a half coils of the **Kundalini**

In **Sahaja Yoga**, the Three Channels are depicted side by side in the chart of the Subtle System. This makes sense as we call them the Left, Right and Central Channels. However the way the Three Channels actually operate is more complex.

As **Shri Mataji** explains, the Three Channels are also spiral and concentric, with the **Ida Nāḍī** as the outer sheath, the **Piṅgala** inside that (*or sometimes the other way round!*) and the **Sushumna** in the centre. The **Ida Nadi** rotates anti-clockwise going up and the **Piṅgala** ascends clockwise around the Central Channel.

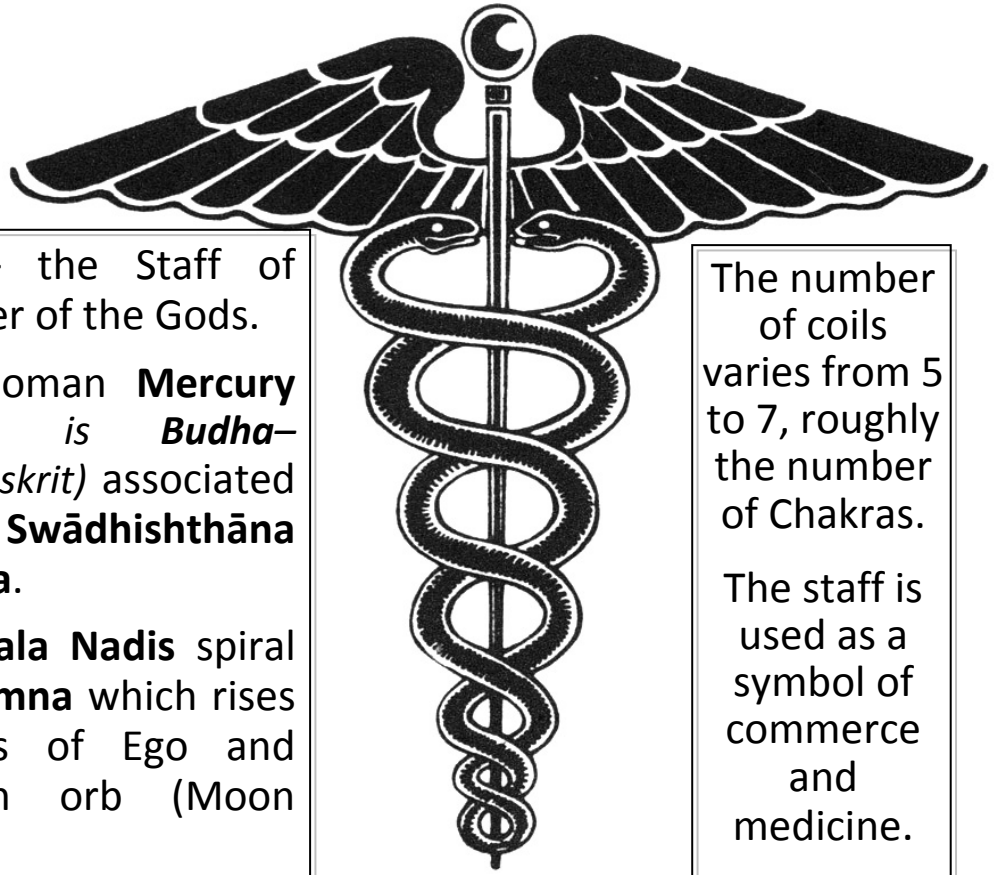


“The Sun Channel revolves in a clockwise manner while the Moon Channel revolves anti-clockwise.” **BoAS. Chapter 1. Creation.**

The **Sushumna** has a thin channel within it known as the **Brahma Nadi**, which contains a very fine thread of the **Kundalini**, described in the ¹**Lalitā Sahasra-nāma** as like ‘The ²fibre in the centre of the Lotus stalk’ and ‘Shining like a streak of lightning’.

¹ The **Lalitā Sahasra-nāma-(LSN)**- ‘The Thousand Names of Shri Lalita’ is a Tantric poem (ie. mentioning Kundalini and Chakras) which was recommended by Shri Mataji. Her 108 names are taken from it. She used it for Havans and recommended saying it every day. It seems to help develop the quality of **Bhakti** -‘Devotion’. Recited or sung as a poem, rather than as individual names, it takes about 45 minutes.

² A lotus has a hollow stalk with a very fine fibre down the middle- like the Sushumna Nadi - another reason why the Chakras are known as ‘Lotuses’.



The Caduceus – the Staff of **Hermes**, Messenger of the Gods.

Hermes is the Roman **Mercury** (*Planet Mercury is **Budha**– ‘Intelligence’ in Sanskrit*) associated with the **Right Swādhishthāna** and **Śhrī Kārttikeya**.

The **Idā** and **Pingala Nadis** spiral around the **Sushumna** which rises above the wings of Ego and Superego to an orb (Moon /**Sahasrāra**?).

The number of coils varies from 5 to 7, roughly the number of Chakras.

The staff is used as a symbol of commerce and medicine.

“Sushumna Nadi is extremely small, extremely thin. Exactly at the centre is Brahma Nadi; Kundalini is like an enlightened rope made of small fibres. Its very thin fibre can pass through the extremely narrow passage of Brahma Nadi and with that very subtle strand She pierces the Brahmarandhra.” **Delhi. 18-8-79**

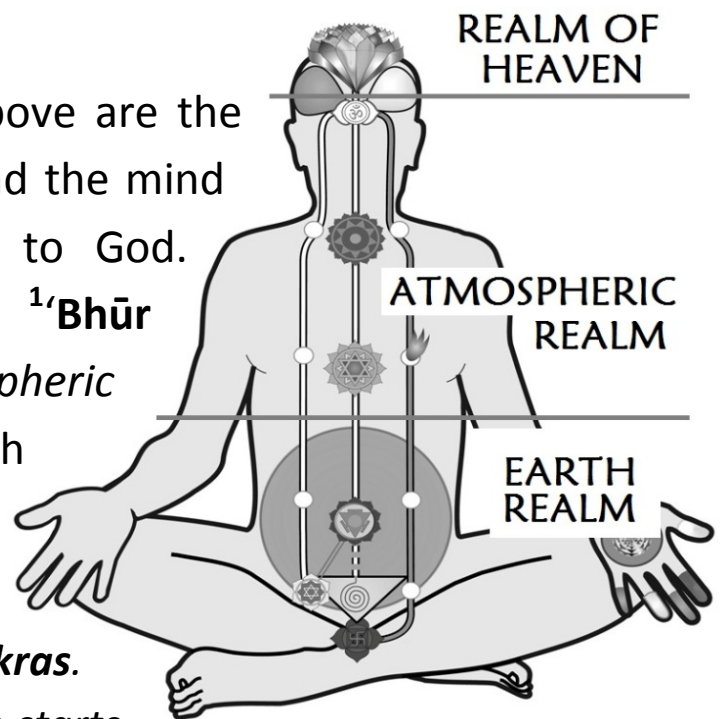
“But when your Kundalini rises, one or two strands out of this come up and pierce the Fontanel Bone area. Only one or two because it has to pass through the innermost Nadi, known as Brahma Nadi. It’s all a spiral throughout because Kundalini is a spiral and these Nadis are also are like a spiral like this. So the innermost Nadi is the Brahma Nadi. The outermost Nadi is the Right Side (*physical body*) and the second innermost is the Ida Nadi (*emotional body*).” **Shri Kundalini Puja, Germany, 11-08-91**

“We were made of five capsules; the first one is the physical, our physical being. Inside the physical being was kept the emotional being. Inside the emotional being was kept the spiritual being and inside the spiritual being was kept the Spirit or our attention.

Kundalini is the one that triggers, that is the one that explodes. So Kundalini Force is in everything, but in the most effective, the best, the highest form, it is in human beings.” *Creation of Man. 02-79*

Another way of understanding the Subtle System is by dividing it vertically, into three areas of three Chakras each (see Fig.2 p.19). Thus the lower three Chakras govern the requirements of the physical body, the biological functions of digestion, excretion, reproduction and survival; the next three centres - Heart, Vishuddhi and Agnya - govern the subtle body of the mind, thinking, feeling, communicating, expressing, etc.

The **Sahasrāra** and the **Chakras** above are the Spiritual realm where we go beyond the mind and senses and find connection to God. These are the ‘Three Worlds’, ¹**Bhūr Bhuvaḥ Swaḥ** - ‘Earth, Atmospheric Realm and Heaven’ which correspond with the A,U,M of **Om**.



¹ There can also be ‘Seven Worlds’, corresponding with the seven **Chakras**.

The long form of the **Gāyatrī Mantra** starts

‘Om Bhūḥ, Om Bhuvaḥ, Om Swaḥ, Om Mahaḥ, Om Janaḥ, Om Tapah, Om Satyam, Om Bhūr Bhuvaḥ Swaḥ.’

Bhūr Bhuvaḥ and Swaḥ are the **Mūlādhāra, Swādhishthāna and Nābhī** - which are the root **Chakras** of the Three Channels. The other four worlds are **Mahar** -‘Greatness, glory’ (**Heart Chakra**), **Janaḥ** -‘People, collectivity’ (**Vishuddhi**), **Tapah** -‘Renunciation’ (**Āgñyā**) and **Satyam** -‘Truth, reality’ (**Sahasrara**). Sometimes fourteen worlds are mentioned by adding seven levels of Hell below Earth. Normally if Shri Ganesha is happy, He keeps these levels of Hell closed off. We can think of them as states of depression, feeling suicidal, etc.

When Creation takes place the Left Side is created first from the Earth element starting at **Mūlādhāra Chakra**. This is the basic instinctual realm of matter and lower life forms. God's first command to Adam and Eve was 'Go forth into the world and multiply'.

“By Her first power as **Mahakali**, She exists in every particle of matter and in all living bodies as electro-magnetic vibrations. 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. **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.

By Her second creative material Power as **Mahasaraswati** She creates 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 **Swadhishthana Chakra**.

Her third Power of **Mahalakshmi** renders sustenance (Dharma) to Her creation. She acts on the Primordial Central Channel (**Adi Sushumna Nadi**). By this Power She generates the evolutionary process.” *BoAS.*
Ch.1. Creation.

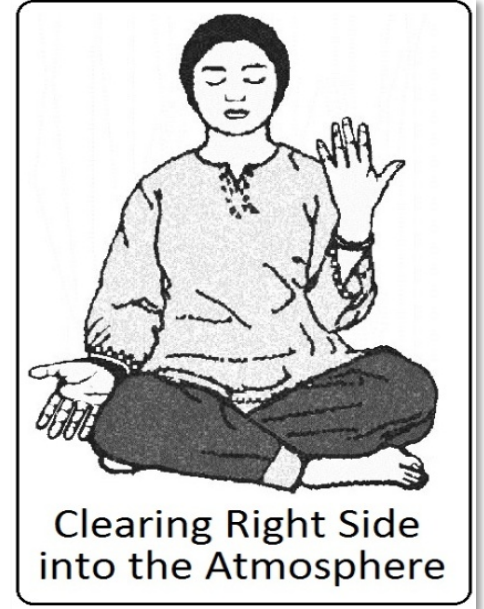
Clearing the Three Channels

The **Left Side** is the Earth Realm and the channel of Mother, giving emotional support and nourishing the physical body. (**Īdā Nāḍī** means 'Channel of Refreshment') It catches if we use sensual pleasures as



emotional support, such as indulging into eating or sleeping too much. In meditation we clear the Left Side into the Mother Earth, keeping the left hand towards Shri Mataji's Photo and right hand on the ground.

The **Right Side** is the Atmospheric or Sky Realm and we clear it by facing the left hand towards the sky. This is the channel of the Father having the nature of action and catching if we have too much arrogance, dominating nature or the feeling that 'I am the Doer' (**Ahaṁkāra**, by one of those miraculous coincidences with which Sanskrit abounds, means not only the 'Quality of 'I'-ness' (Ego) but also 'I am the Doer').



We can see the connection between Dreaming (day-dreaming / imagination) and the sky in popular culture. People who are consumed by their thoughts are said to have their 'head in the clouds'; imaginative schemes without a practical basis are called 'pie in the sky'; day-dreamers are said to be 'building castles in the air'.

The **Central Channel** is the path of the child, having the quality of innocence, wisdom and being in the present moment.

Jesus said: 'Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.'

Matthew 18.3.

This channel clears through **Sahasrāra** once we pass through **Āgñyā Chakra** and enter the Kingdom of Heaven!

Table 1. The Three Worlds

Loka – ‘World’	Bhūḥ – ‘Earth’	Bhuvah – ‘Atmosphere’	Swah – ‘Heaven’
Nāḍī – ‘Channel’	Iḍa – ‘Left Side’	Piṅgala – ‘Right Side’	Sushumna – ‘Central Channel’
Guṇa – ‘Quality’	Tamas – ‘Darkness, sleep’	Rajas – ‘Passion, sky’	Sattva – ‘Truth, goodness’
Deha – ‘Body’	Sthula – ‘Gross, Physical Body’	Sukshma – ‘Subtle Body’	Kāraṇa – ‘Causal Body’
Kosha – ‘Sheath’	Anna – ‘Food’	Vigyāna – ‘Knowledge’	Ānanda – ‘Joy, bliss’
Ruling Deity	Shri Brahmā	Shri Vishnu	Shri Shiva
Shakti - ‘Power’	Shri Mahākālī	Shri Mahāsaraswatī	Shri Mahālakshmī
Āvasthā – ‘State of Consciousness’	Jāgrat – ‘Waking State’	Swapna – ‘Dreaming’	Sushupti – ‘Deep Sleep’
Kāla – ‘Time’	Past	Future	Present
A-U-M of OM	A	U	M
Aspect of Sat- Chit-Ananda	Sat – ‘Truth, Existence’	Chit – ‘Attention, Consciousness’	Ānanda – ‘Joy, Bliss’
Controlling Granthi	Brahma Granthi	Vishnu Granthi	Rudra Granthi
Psychic entity	Manas – ‘Superego, conditionings’	Ahaṁkāra – ‘Ego, self-image’	Buddhi – ‘Intellect, discrimination’
Body Position	Lying down	Standing	Sitting
Aspect of Experience	Object Perceived	Perceiver	Event/Moment of Perception

¹**Bhūh** -'Earth' is the physical world and our physical body. It is the world of the five elements experienced through the five senses and interacted with through the five organs of action. This existence experienced through the senses is considered 'real'; at least, by 'down-to-earth' types who won't believe in anything they cannot see or touch.

The physical universe we inhabit is created here, in the **Sṛishti** – 'Creation' portion ruled by **Shri Brahmadeva**. But what is this creation? It is only an illusion obscuring the Supreme Spirit and our migration through many lifetimes of **Samsāra** –'Worldly Illusion' is to learn to discriminate through the 'seven veils', the **Moha** –'Delusion' enveloping the One True Reality. It is like gazing at a sunlit river – one can look at the reflections on the water or look through them and see the fish swimming below the surface.

This realm is powered by desire, **Ichha Śhakti** –'Power of Desire'– personified as **Shri Mahākālī**. Initially these are the instinctive desires to survive and reproduce, but hidden within is the Pure Desire to ascend and know the truth (**Kundalini**). Our experiences give rise to our conditionings (*Subconscious*) and memories, creating the Left Side ruled by **Shri Mahākālī** as the Power of Existence, the **sat** -'Existence, Reality, Truth' of **sat-chit-ānanda** - but also the Power of Destruction.

¹ The word **Bhūh** (which, like **Bhūmi**, means 'Earth') comes from ¹**bhū**- 'to be, become, exist'. Other words derived from **bhū** include:

- **Bhūta** –'The Past, a Dead Spirit, an element of Creation, a creature'.
- **Bhuvana** -'Living creature, world, existence'. The Three Worlds are also called **Tri-bhuvana**; in the song '**Ai Giri Nandinī**' the Goddess is praised as **Tri-bhuvana poshinī** –'Nourishing the Three Worlds'.
- **Swayam-bhū** –'Self-existent' a name of God and of natural rock formations which emit Divine Vibrations.

As westerners we think of creation as positive and destruction as negative; but destruction is positive in the sense that what is destroyed is only the temporal and illusory, not the eternal. So, by removing the unreal, destruction reveals the truth, just as switching off the projector allows us to see the reality of the cinema screen. In the analogy the screen is the consciousness on which the play of the mind is experienced like a film.

The gross physical body is the **Sthula Sharīra** –‘Solid, gross, physical Body’, and the outer of the five sheaths of which we are made, called the **Anna Koṣha** –‘Sheath of Food’ (see p.61).

Here our consciousness functions through the Waking State, **Jāgrat**, (these terms are all explained in later chapters) where the five senses and the mind are operational, enabling us to fulfil all the functions for the survival of the body.

This Realm is the lower three Chakras, **Mūlādhāra**, **Nābhi** and **Swādhishthāna** which govern the instinctive biological functions of eating, digesting, excreting, reproducing, and ‘fight-or-flight’.

The whole of the abdomen with its three Chakras and the Void is also called the ¹**Agni Maṇḍala** -‘Circle of Fire’ where we have the Digestive Fire, the Fire of Thinking, and the Fire of Sexual Desire as well as the Pure Flame of the **Kundalini** - the subtle form of fire as the desire to ascend. Fire is destructive to the material world but is also purifying.

¹ In the **Lalita Sahasranāma (LSN)** –‘Thousand Names of Lalita’ the Goddess is said to reside in each of the three **Maṇḍalas**; in **Agni Maṇḍala** -‘Circle of Fire’ as **Shri Mahākālī**, in **Sūrya Maṇḍala** -‘Circle of the Sun’ as **Shri Mahāsaraswatī**, and in **Chandra Maṇḍala** -‘Circle of the Moon’ as **Shri Mahālakshmī**. (Names 352, 275, 240)

Vahni also means ‘Fire’ and is synonymous with **Agni**. In the 108 Names in the Sahaja Yoga Mantrabook, **Shri Mahākālī** is described as **Vahni maṇḍala madhya-sthā** - ‘Residing in the Circle of Fire’.

The Earth Realm is the **A** of the three letters **A-U-M** of **Om**.

“This **Mooladhara Chakra** is made from the first syllable **A** of the sacred syllable, **AUM**. Each syllable is a **mantra**. The **mantra A** represents the **Mahakali** Power of **Adi Shakti**, and the **Mooladhara Chakra** was created by **Mahakali** 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.”
BoAS, Ch.13. Mooladhara Chakra

The **Guṇa-** ‘Attribute, Quality’ of the Earth Realm is **Tamas-** ‘Darkness, Lethargy, Sleep’. As the world of the senses this is the realm of animals and of humans who are in the darkness of continual desires, negative emotions and reactions to the world around them. Here one indulges the senses, which for many people is the only way to escape the pressures of the Right Side. If this realm is predominant one tends to be lethargic and lacking a sense of purpose; prone to stubbornness, indulging in sense pleasures which leave one dissatisfied, and tending to self-harm.

Although illusory, in that it is a creation of the senses and the mind and is not the eternal truth, the Earth Realm is not unimportant; it must be dealt with appropriately. **Dharma** -‘Support, Right conduct’ has its place in the Void, the **Bhava-sāgara** -‘Ocean of Existence, Worldly Illusion’. The Incarnations of **Śhrī Vishnu** and the ten **Ādi Gurus** expounded **Dharma** to help humans escape the darkness of desire. Although not an end in itself, **Dharma** is an important platform from which to rise out of the clutches and illusions of the Earth Realm and onto the path of evolution.

To rise out of this realm, the **Kundalini** must bridge the gap between the **Mūlādhāra** (Sacrum) and the **Nābhi Chakra** where the **Sushumna Nādī** starts. First the **Brahma Granthi** –‘Knot, difficulty, obstruction’

just above the Sacrum needs to open. The key to releasing this knot, as Shri Mataji explains (p.74) is to realise that ‘there is such a thing as Spirit’ and that this material world is ‘making the dead from the dead’ and is dragging us down.

“Once this (first) knot is released, then only the Kundalini starts, when your attention goes to your Spirit.” **02-10-78, UK**

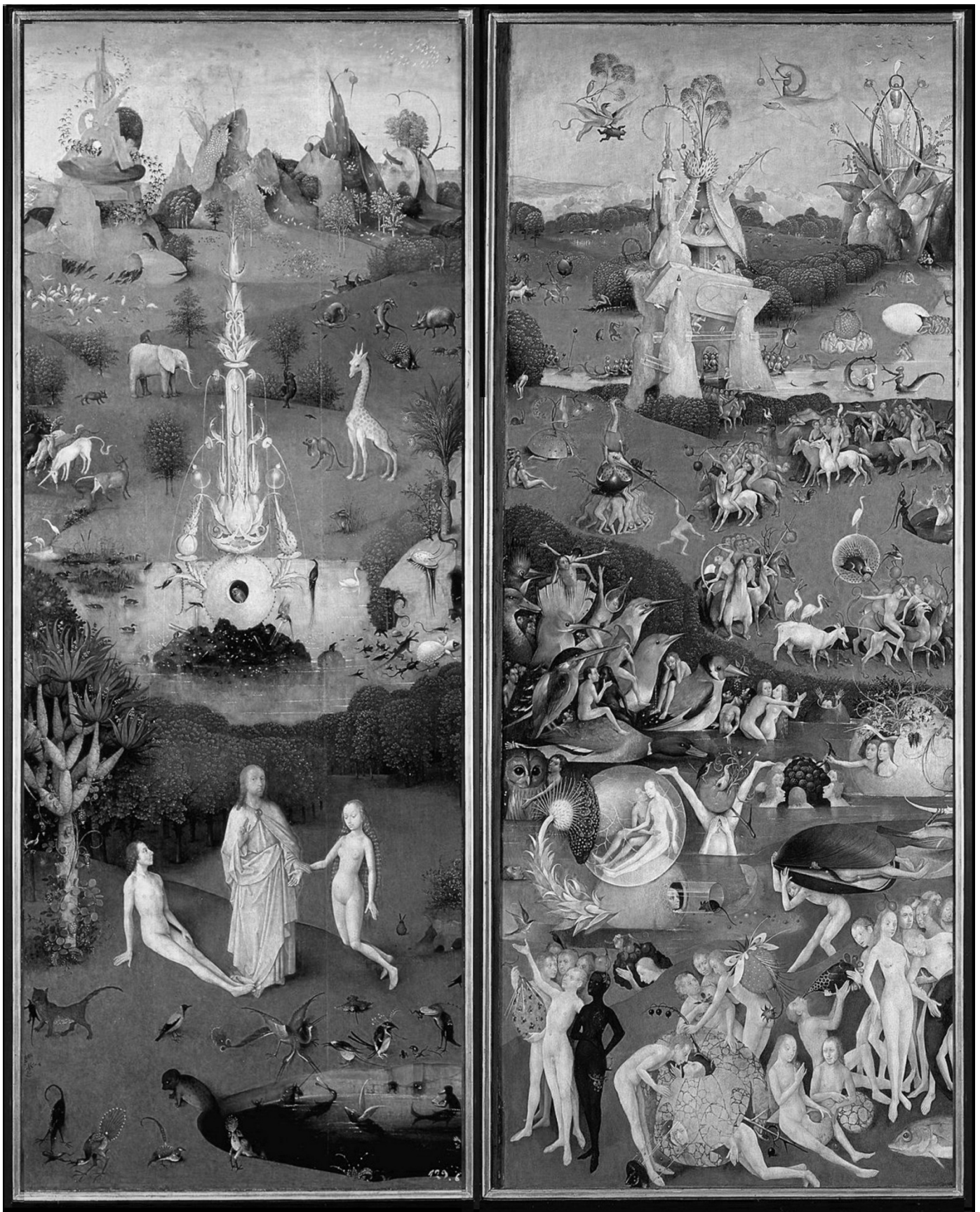
The **Ekādaśha Rudras** –‘Eleven destroying powers of Shiva’ are also in this realm, placed across the top of the Void, although more often thought of as being across the forehead, which is the Void at **Sahasrāra**; **Shri Mataji** often mentioned the **Ekādaśha Rudras** in Her **Guru Puja** talks. These **Rudras** catch if we follow wrong paths or false Gurus, or take to drugs or alcohol. The protection of the Divine is withdrawn and a person may have an accident, get mugged, develop cancer, etc.

The **Rudras** are just one of the groups that make up the **Gaṇas** of whom **Śhrī Gaṇesha** is the leader. They correct us if we stray too far from our **Dharma**, so pushing us to ascend out of the darkness of the Earth Realm and into the light of the Spirit.

In the **Purānas**, ***Rudra (Shri Shiva)** emerged from the forehead of **Shri Brahmā**. **Brahmā** had manifested in a lotus which grew from the navel of **Shri Vishnu**, the Supreme Being, while He was in a mystic slumber (ie. the Universe was Unmanifested). **Brahmā** used his Right-side power to create the Universe but also gave rise to **Rudra**, the Left-side power of destruction who would dissolve the Universe at the end of time.

Shri Vishnu is the power to sustain and evolve the Creation which ultimately is returning into Him anyway.

* **Rudra** means ‘wailing’ as He appeared as a crying infant.



A detail from: 'Garden of Earthly Delights' by Heironymus Bosch (1450-1516, Holland) showing Heaven as the Garden of Eden and Earth as a place of rather dubious pleasures. The triptych also depicts Hell with tormented souls, machinery and musical instruments!

The Three Worlds

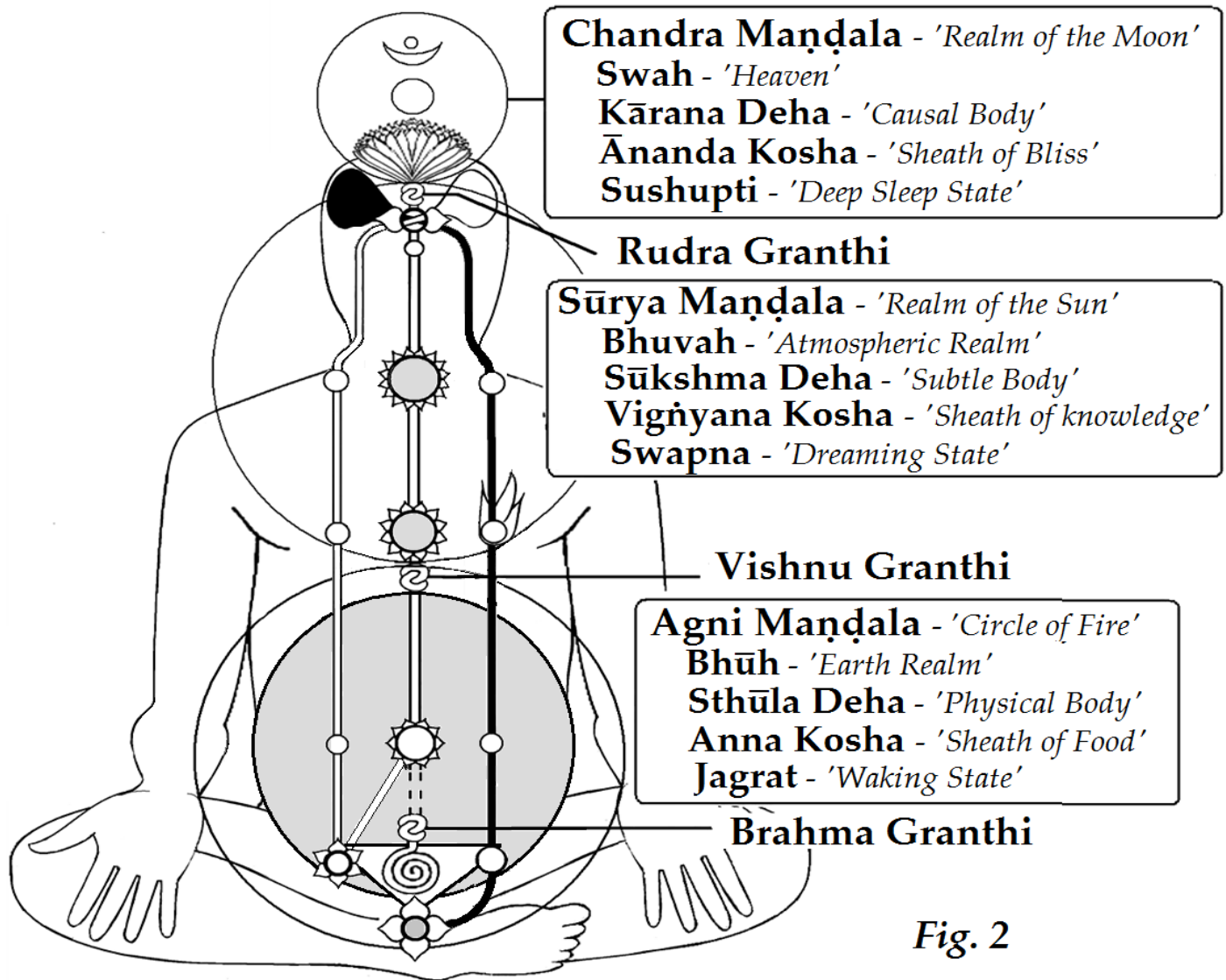


Fig. 2

Note: This chart of the Subtle System has been redrawn to represent our experience of the Subtle System more closely. Points are:

- The 'Void' has been lowered to include the whole abdomen, and the **Nābhi Chakra** is at the navel.
- The Left and Right channels have been drawn further apart so that the Left and Right Side **Chakras** are placed closer to where we feel them.
- The **Swādhishthāna Chakra** no longer appears to be on the Central Channel, but emerges from the **Nābhi Chakra**.
- The sizes of the **Chakras** are closer to that experienced.
- The **Sahasrāra** starts inside the head above **Āgñyā Chakra**. The balloons of Ego and Superego are pushed down as **Sahasrāra** opens.

Chapter 3 Bhuvah - 'Sky, Atmospheric Realm'

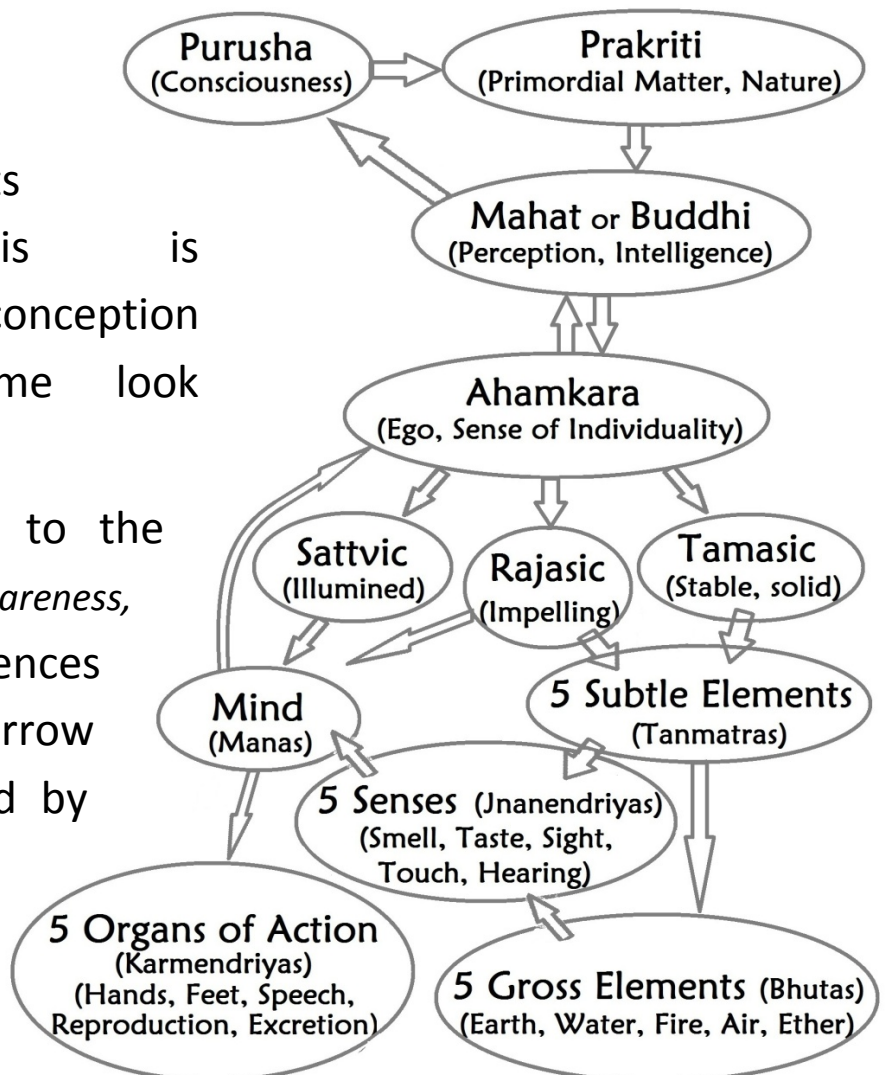
Bhuvah -'Atmosphere' is also known as the **Antar-riksha** -'In-between Realm'. It is the link between Earth and Heaven, the connection between the Physical World (Body) and the Spirit (Consciousness).

Have we ever considered how our **Ātmā** -'Pure Consciousness' becomes aware of and interacts with the physical world around us? According to the **Sāmkhya Philosophy** (see p.77), which, developed around 3000 years ago, forms the basis of nearly all later Indian philosophy, the mechanism is this:-

The Five Senses feed impressions to the **Manas** -'Heart, mind' which interprets them as 'Reality'. The **Ahaṁkāra** -'Ego, conception of individuality' identifies with the body and the **Manas** and makes value judgements based on past events (Conditionings -'This is right/wrong') and Self-conception (Ego -'This made me look good/bad').

This information is fed to the **Buddhi** -'Perception, awareness, intellect' which experiences pleasure or pain, joy or sorrow all of which is witnessed by the **Ātmā** -'Pure Consciousness' which is beyond all reactions.

The Sāmkhya Philosophy The Structure of Creation and Perception



The reflective thought process in the **Ahaṁkāra** reacts with happiness or anger, enthusiasm or jealousy, etc. and instructions based on past experience and the projected future are passed back to the **Manas** which gives orders to the five organs of action - Hands, Feet, Speech, Reproduction and Excretion.

All these mechanisms exist within the **Antar-riksha** –‘in-between realm’, ‘*Bhuvah*’ - the **Manas** in the Heart, the senses feeding into the mind at **Vishuddhi**, **Ahaṁkāra** and **Buddhi** in the head (**Āgñyā**) – so this realm is forming the link between Heaven and Earth which is why it is known as Atmosphere or Sky.

“The entire material creation is the product of Her (Mahāsaraswatī) 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 (Ādi Ahaṁkāra). The channel carrying this power is the Ādi Piṅgalā nādī and it expresses the Primordial Preconscious Mind (Ādi Chitta). It acts like a postman who carries messages to the intellect of the Almighty.”

13-07-88, Frankfurt, Germany

In the Subtle System **Bhuvah** is also known as the **Sūrya Mandala** - ‘*Circle of the Sun*’- and is associated with the **Sukṣhma** -‘*Subtle*’- body and **Swapna**- the dreaming state. Experienced consciously the dreaming state is when we are thinking or in our imagination. It includes **Heart**, **Viśuddhi** and **Āgñyā Chakras**, as the functions of thinking/ feeling/ expressing/ discriminating/ reflecting. It is the realm of light epitomised by the Sun - the light of love in the Heart, the light of our speech, expressions and actions at **Vishuddhi**, the light of knowledge and forgiveness at **Āgñyā** as well as the light of the Spirit, the hidden **Ātmā** in the heart. This is the normal realm of human beings who are on the evolutionary path and is governed by **Shri Viṣṇu**, the form of

the Supreme Spirit who takes incarnation to establish Dharma and teach us the evolutionary path to the Kingdom of Heaven. The power is **Kriya Śhakti** -‘Power of Action’- personified as **Shri Mahāsaraswatī**, which gives rise to the Right Side (Ego, Supraconscious).

“It should be quite clear what one means by the word “Soul”. The Soul is the Subtle Body (Sukshma Shareera), the subtle form of the subject’s body without the Water element and the Earth element (*Lower Chakras*).”

BoAS. Ch.5. Subconscious

In this realm one is making effort – effort to earn a living, to impress others, to improve oneself, to evolve, to clear out; all of which ultimately lead to the dead end of Ego. In the end we have to understand that we are doing nothing and, abandoning effort, surrender to the Divine for our enlightenment and liberation.

Paradoxically the effort is necessary initially to manifest our desire but then has to be relinquished to achieve the goal, just as thinking has given us an evolutionary step beyond the animals and enabled us to grasp what is to be achieved in life but we must go beyond it and become thoughtless to experience the Ultimate Reality and fulfil the purpose of life.

Actually it is a great relief to abandon *effort, such as when we enter Thoughtless Awareness, where we can allow ourselves to be supported by the Divine power and experience communion with the blissful nature of the Supreme Goddess, which is really our own true nature.

This is **chit** -‘Consciousness, attention’ of the **sat-chit-ānanda**, the **U** of **AUM**, and the Right Side of the Three Channels.

“Bhuvah means the whole Creation, the Universe that is created (*Virat*), we get creativity through Swādhishthāna.”

05-03-86

Three **Koshas** –‘*Sheaths*’ (see p.52) make up the Middle Realm:-

Prāna-maya Koṣha –‘Sheath of Breath, Life Energy’ in the Heart,

Mano-maya Koṣha –‘*Sheath of Heart/Mind*’ at **Vishuddhi**,

Vigñyāna Koṣha –‘Sheath of Knowledge, Understanding’ at **Āgñyā**.

These form the connection between the **Anna-maya Kosha** – ‘*Physical Body*’ with the **Ānanda-maya Kosha** – ‘*Sheath of Joy*’ – the Spiritual Body in the **Sahasrāra**. (see p.63)

“Now Prāna is the expression of the Shakti of the Right Side, that is Mahāsaraswatī’s Shakti, is created out of five elements, called Prāna. On the Left Side is the Manas Shakti, By Kundalini awakening your Prāna Shakti and your Manas Shakti are integrated and you become one with the Divine, so your Super-consciousness is awakened.’
Delhi, 04-02-83

“The World of Living, consisting of physical body, our brain and our thought processes, emotions and feelings, everything; that gets connected with the other world, the third level which you can call the Spiritual World. This unity everyone believes but how it can be established is yet a mystery. What is the way to connect the Living World with the Spiritual World?” *07-04-82*

* See Appendix 2, p.103, on ‘Doing – Help or Hindrance?’

‘I slept and dreamt that life was beauty;

I woke and found that life was duty’

Lord Byron

‘I slept and dreamt that life was joy.

I awoke and saw that life was service.

I acted and behold, service was joy.’

Rabindranath Tagore

Chapter 4 **Swar - 'Kingdom of Heaven'**

Swah, **Swar** or ***Suvar** -'Heaven' is the realm of Spirit, where we become aware of our true nature as pure consciousness. It is the realm of bliss of the **Sahasrāra** and the **Chakras** above. Before Self-realisation people only experience this realm in short bursts, such as when transported by some wonderful music or art.

Swar is also called the **Chandra Maṇḍala** -'Circle of the Moon'; the Moon rests in the **Sahasrāra**, at Shri Mataji's Feet, pouring cooling bliss over the Subtle System.

This area of our being is associated with the state of **Supti** or **Suṣhupti** -'Deep Dreamless Sleep'. Deep Sleep is a state of thoughtless awareness and connection to the Divine (*the Unconscious*). It has a profoundly nourishing effect and human beings cannot live without it. Experienced consciously in meditation it is even more nourishing to the soul.

"I am here to talk to you about a higher life than we know of, about the world which is called as the world of bliss and joy."

30-05-79, Three Paths of Evolution, London

This is the **Kāraṇa** -'Causal'- body and the uppermost sheath **Ānanda Koṣha** -'Sheath of Joy'. The Ruler is **Shri Shiva** and the Power is **Gñyāna Śhakti**- 'Power of Knowledge'- **Shri Mahālakshmī**, giving rise to the Central Channel. This is the quality of **Ānanda** -'Bliss' in the **sat-chit-ānanda** and the **M** of **AUM**.

In the **LSN**, the Goddess is called 'The Flame in the Triangle'(597) indicating that the Fire is centred in the Sacrum, 'Effulgent as the Sun in the Heart'(595-6) and 'Luminous like the Moon, at the top, placed

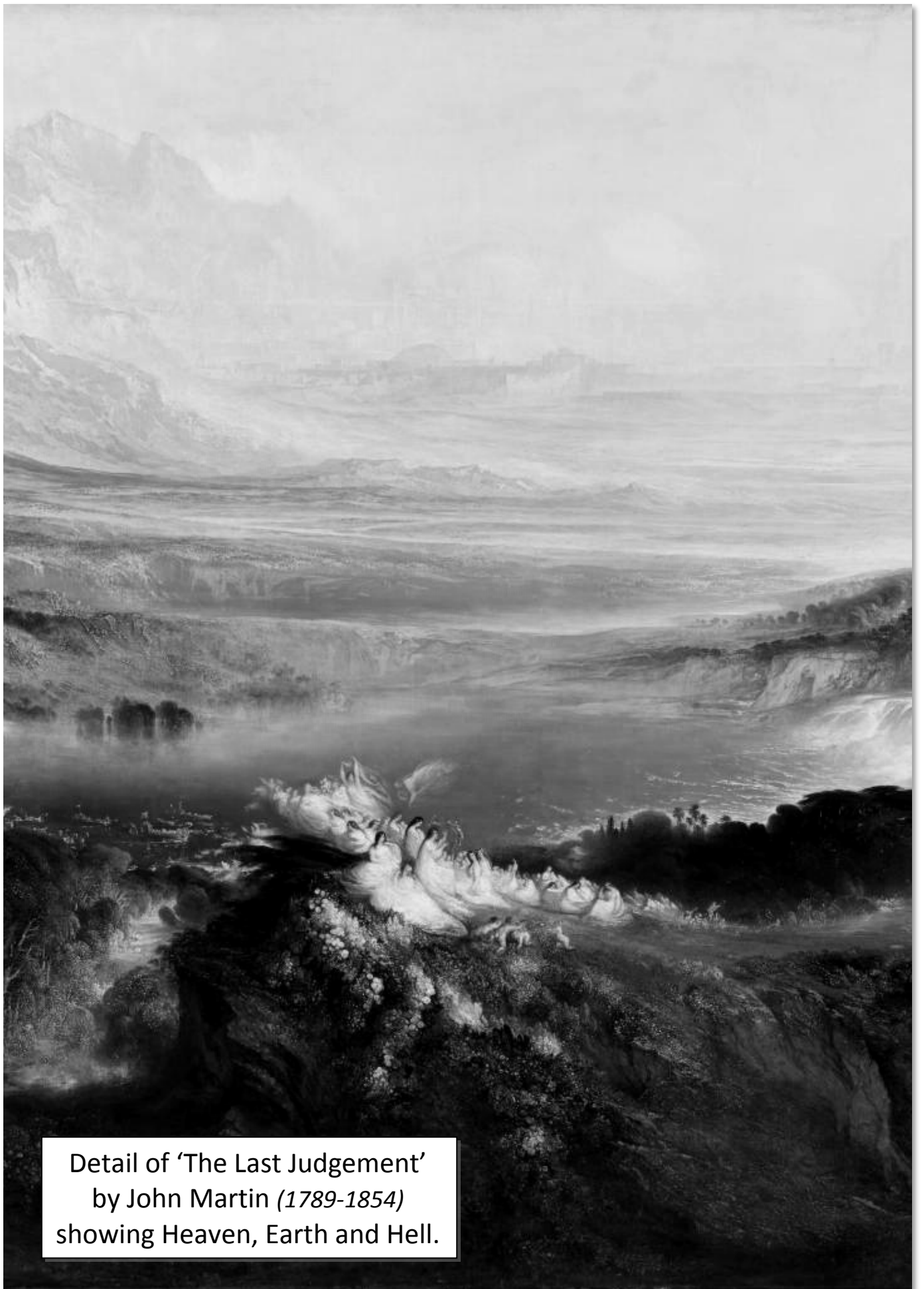
* **Swar**- 'Heaven', also spelt **Suvar**, comes from **Sur**- 'to shine'. The **Suras** - 'Shining ones' are the **Devas** -'Gods' whose enemies are the **Asuras** -'Not shining, demons'

on the forehead'(591-3). We could say that to be a balanced Sahaja Yogi, one needs an intense flame of Pure Desire in the Sacrum, a shining Sun of Love in the Heart and a radiant Moon pouring Bliss in the **Sahasrāra**.

“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. Firstly Mahakali creates Shri Ganesha, then all the other Deities are created.” *BoAS.– ch 9. Sahaja Yoga*

The Three Worlds are levels of consciousness. In the Earth Realm the senses operate and we believe in the illusions of this material world. In the Middle Realm we sustain that illusion by thinking and dreaming. In Sahasrara the illusion is removed and we glimpse the Ultimate Reality of Pure Consciousness. Normally we are unable to be in more than one state of consciousness at a time but when the Kundalini rises we retain the Waking State while experiencing the Dreaming State and the Deep Sleep State. This fulfils the purpose of the Divine which is to become conscious of Itself in us.

In his book ‘Proof of Heaven’, Neurosurgeon Dr Eben Alexander describes some spiritual experiences he had when in a coma. He moved between three distinct states, the first of which he called the ‘Earthworm’s eye-view’, a dull and lethargic state of muddy darkness. The next state was a kind of super-real dream-like Earth with abundant nature, full of joyful people and glorious music. The third state, which he called the Core, was intensely dark but paradoxically full of light and was the Source of all life, love and knowledge. In this state the great mysteries were revealed to him with an understanding beyond the mind. These three realms seem to correspond with the Three Worlds described here.



Detail of 'The Last Judgement'
by John Martin (1789-1854)
showing Heaven, Earth and Hell.

The Three ***Guṇas** -‘Attributes, moods’ are:

- **Tamas**- ‘Darkness, ignorance, inertia’ - Left Side
- **Rajas**- ‘Passion, sky, energy’ - Right Side
- **Sattva**- ‘Truth, reality, goodness’ - Central Channel

All created matter, including living beings, have these three **Gunas** in varying proportions producing the infinite variety. In fact, according to the **Samkhya Philosophy**, it is not only that matter contains these three **Gunas**, but that the three **Gunas** themselves produce the material creation. The two opposing but complimentary forces of **Tamas** and **Rajas** may be likened to **Yin** and **Yang**, with **Sattva** as an evolutionary upward force based on a balance between the two. This is explained further in many chapters including Physics (p.93) and Chinese Philosophy (p.80).

Tamas -‘Darkness, ignorance’ (from **tam** -‘To choke, be exhausted or bewildered, become immovable’) produces inertia, sleep and delusion. **Tamas** is passive, receptive, feminine, attraction, sensual, emotional, lethargic, negative and secretive. It tends to self-harm. It stores the Past, creating memory and conditionings (**Manas** –‘Heart/Mind’-Superego). **Colours**: Blue-Black, Red (desire).

Rajas –‘Passion’ (from **rañj**- ‘To colour, redden, be affected, worship, rejoice’) produces heat, pain and restless activity. It is active, male, aggressive, positive, mental, passionate, dominating, individualistic and arrogant – and tends to harm others. (**Ahaṁkāra** - Ego). **Colours**: Yellow (Golden) – Red.

* **Guṇa** (from **Grah**- ‘to take hold of, imprison’) also means ‘A thread or rope, quality, peculiarity, characteristic, virtue’ (**Guṇī** is a ‘virtuous person’).

Sattva –‘Truth, reality, goodness’ (**Sat** –‘being’ from **as** –‘to be’, **twa** – ‘having the quality of, -ness, -ity’) produces rhythmical and upward movement, balance and evolution. It is peaceful, detached, witnessing, surrendered, compassionate, enthusiastic, pure intellect (**Buddhi**) and intelligence. It tends to be harmless, non-violent, innocent. **Colours:** White, Green.

‘Those abiding in **Sattva** move upwards, the **Rajasic** dwell in the middle, and the **Tamasic**, abiding in the lowest **Guna**, go downwards’.

Bhagavad Gita Ch.14.v.18.

“There are three types of Sadhanas –‘Seekers’, Sattvic, Rajasic, and Tamasic. Tamasic goes to the left-hand side, leads to the subconscious, collective subconscious, connected to the Libido on the left-hand side.

The right side is the Supra-conscious, connected to the Pingala Nadi, which is the will power as you call it. Gods, Goddesses and Ganas are on this side.

But the centre is the Super-conscious. Through the Sushumna, the human being rises above the Super-conscious. They gradually start becoming more and more aware. Your brain starts receiving the vibrations and can understand it. Then in your Nirvikalpa stage, you get another dimension, by which you have the knowledge. The last is the Self-realisation, where you just enjoy - complete enjoyment. No problems.”

UK, 22-03-77

We cannot say that one **Guna** is better than another – they are all necessary to produce and maintain the Creation. For example we can say that all our problems in life come from having a physical body; however it is only while in a physical body that one can evolve. Between births we may be able to see clearly the wrong or right we have done and know what we need to do to reach final

emancipation, but it is only while taking a human birth that we can progress towards it.

“**Brahmadeva** does not play any role in the evolutionary process, but does provide the human being’s physical body necessary for its evolution.”
BoAS. Ch.1. Creation

Sattva is the preferable **Guṇa** for **Yogis** as it is evolutionary and leads ultimately to a state where we go beyond the **Gunas**; however **Sattva** still has to be transcended and we must rise above any attachment to being calm, peaceful, wise and balanced. Spiritual pride is the hardest ego of all to quell.

“The Three Moods in which you are born, Left, Right and Centre, you go beyond them. The left one is the one by which you have emotional attachments. The second one is the physical and mental attachments. And the third one, the attachment to Dharma; attachment to be righteous and making others righteous, which is Sattvika; where a person tries to control all his enemies of lust, anger, pride, vanity, attachments and greed. (Going beyond these) you become a free person of complete wisdom. Your attention itself becomes Dharmic. You lose all your Gunas and you become ‘sat-gunis’, means virtuous, not by discipline, but spontaneously. You become righteous, spontaneously.”
Vienna, 05-05-85

“So all the time you are playing with these two knots within you Rajo Guna and Tamo Guna, and that’s why your attention is not on the Spirit. Third is there, Sattva Guna is the one by which we try to know God.”
Caxton Hall. 02-10-78

“Now in Sahaja Yoga people come in with different kind of attentions or Chitta. There could be people who have too much of “Tamasi Kritya”, or what we call the inertia or the more sort of sluggish or slow moving temperaments. These, when they are

exaggerated, people take to spirits or alcohol or some such thing which take you away from Reality and make you numb within.

The other is right-hand side people, who have got too much ambition. They're extremely ambitious people, they want to win the whole world and they want to become something independent on their own, malignant and cancerous. They do not want to keep their relationship with the whole." **29-09-79**

"So, the inactivity can be dangerous. You have to be active, extremely active, but say "I'm not doing it", surrendered. If you are lethargic, absolutely Tamasic, left-sided, then you are no good. Inactivity is not non-action; non-action is very different. Like the sun comes and gives you light, it just emits; it is non-action. It doesn't say "I'm doing it". **London, 19-10-80**

"The first principle is the left-sided Iccha Shakti, or the Desire Power. Left Side is the Tamasic side where darkness is affecting people; living in the past, or in a sly way, who are introverts, who are extremely cautious and afraid of others; such people are left-sided, are in Tamas. In their spiritual ascent they should try to take to Bhakti – "Devotion"; to worship God from their heart, from their emotions." **Delhi, 09-02-83**

"Tamasic people are not bad people by any chance, they are one type, who eat too much of carbohydrates, Because Left Side is Hydrogen, and Carbon comes from Ganesha on the left hand side.

But the right-sided people now, have an extremely overactive personality. Such a right-sided person is eating too much of proteins; all the time meats, and a big ego develops. Such a man aggressively criticises others, jumps on them, can be very hot-tempered, can be absolutely demonic.

Sahaja Yogis are Sattvikas, are in the centre. So you are neither too much attached to your family; neither are you too much attached

to your own thinking and understanding, but you are in the centre where you neither think nor worry, but you stand in the centre to enjoy the present moment.”

Nasik, 19-01-85



‘Day of Judgement’ by William Blake; showing the three channels with Christ sitting at Agnya Chakra, the gate to the Kingdom of Heaven. On the Left Side people are falling into Darkness and Despair; on the Right Side they are striving to ascend; and in the centre they are angels with wings. There are similarities to the picture on page 85.

“There are hardly any Tamasikas in the West; what we do have are people who are egotistical but get possessed.” **17-03-85**

“Adi Guru Dattatreya worshipped Mother along the banks of the River Tamasa. Tamasa is the same as your Thames; He Himself came and worshipped here. And the Druids, those who had the manifestation of the Stonehenge and all that, originated from that time in this great country of Shiva, of the Spirit. **UK, 24-03-83**

In the Vedas

The chief Deities in the Vedas are **Agni** –‘Fire’, **Vāyu** –‘Wind’, **Indra** – ‘Rain, thunder’ and **Sūrya** –‘Sun’, which are all aspects of **Puruṣha** – ‘Supreme Spirit’. The Three Worlds **Bhūr Bhuvah Swah** are invoked.

An extract from the ‘American Institute of Vedic Thought’:-

‘The Three **Gunas** reflect the Three Worlds of Vedic thought.

Earth (Bhūh) is the realm of **Tamas** or darkness, physical matter.

The **Atmosphere (Bhuvah)** also called **Rajas** in Vedic thought, is the realm of action and change symbolized by the storm with its process of lightning, thunder and rain, but it indicates energy or subtle matter on all levels.

Heaven (Swah) is the realm of harmony and light, **Sattva**. It indicates light as a universal principle which is the causal or original form behind the gross and subtle elements or forms of matter and energy. The entire Universe consists of light that moves in the form of energy and gets densified in the form of matter. The three great lights of **Agni**, **Vāyu** and **Sūrya** energize these Three Worlds as the Spirit within them.

The first is **Agni** or Fire on the Earth. Fire is hidden in our bodies, in plants, in the rocks, and in the very core of the Earth itself.

The second is **Vāyu/Indra** or Lightning in the Atmosphere. The power of the wind, which creates lightning, circulates through the atmosphere.

The third is **Sūrya** - the Sun in Heaven. The Sun represents the cosmic starlight that pervades the great space beyond this world.

These three lights are inter-related. We could say that Fire is the Sun on Earth and Lightning represents the Solar Force in the Atmosphere. These three lights also reflect the Three Gunas.

Agni is the **Tamasic** form of light, the fire that is hidden in darkness. **Vāyu** is the **Rajasic** form of light, light in its active and energetic mode as lightning or electrical force. **Sūrya** is the **Sattvic** form of light, light as pure illumination (**Prakāsha**).’

The ‘American Institute of Vedic Thought’ Website

The Samkhya Philosophy

The Three **Guṇas** are not mentioned in the **Vedas**, but first appear in later ¹**Upanishads**. The concept is well developed in the **Purānas** and the **Bhagavad Gīta**.

The Three **Guṇas** –‘Moods’ became formalised in the ²**Samkhya** – ‘Enumerated’ **Philosophy** which was well established by 500 BCE, and other Indian thought systems such as **Patanjali’s Yoga** philosophy build upon it. This very precise philosophy, which is not at odds with modern psychology, developed many years before **Aristotle** (340 BCE, Greece) proposed his simpler psychology about the three souls - the vegetative soul, the sensitive soul, and the rational soul.

The **Samkhya Philosophy** postulates not so much that all Creation contains the Three **Guṇas** but more that the Three **Guṇas** themselves produce Creation. (see Ch.27 – ‘Physics’ p.93).

¹ The **Maitrayaniya Upanishad** is the oldest known text describing the Three **Gunas** and linking them to **Brahma, Vishnu and Shiva**. It is one of the latest of the twelve **Principal Upanishads** (maybe 600 BCE).

² A detailed explanation of the **Samkhya Philosophy** from the **Srimad Devi Bhagavatam** is given in Appendix 1, p. 119.

‘In the beginning the Universe was darkness (**Tamas**) alone. The **Brahman** impelled **Tamas** to differentiate, thus arose passion (action **Rajas**). The **Brahman** impelled **Rajas** to continue differentiating, and thus arose purity (Dharma, Truth, **Sattva**). These Three **Gunas** reside in everything. The aspect of **Brahman** that characterizes **Tamas** is **Rudra**. The aspect of **Brahman** that characterizes **Rajas** is **Brahma**. The aspect of **Brahman** that characterizes **Sattva** is **Vishnu**. These three-fold concepts have differentiated manifold into eight-fold, eleven-fold, into infinite number of parts.’

Maitrayaniya Upanishad 5.2

Creation operates through twenty-five **Tattwas** –‘*Principles*’. **Puruṣha** –‘*Formless Supreme Spirit*’ creates **Prakṛitī** –‘*Primordial Nature, Adi Shakti*’ who manifests twenty-four Principles.

Sometimes thirty-six Principles are enumerated by including qualities such as Time, Karma and Speech.

“The First Stage of Creation. The Primordial Seed (Brahma Bîja) 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. They exist as Supreme Being (Purusha) and as the Mother Power of Creation (Prakriti).

In the Second Stage of Creation the Primordial Divine Power assumes existence as Her Ego (Ahamkara).

The Third Stage of Creation. Her ego breaks Her shyness, and She assumes Her glorious personality. In this way She is lured to create alone, separating Herself from Her Lord and Love. Pranava’s sound (OM) is known as Anahat. It is generated when the Primordial Cell breaks like the hatching of an egg.”

BoAS. Ch.1. Creation

Chapter 6 **The Three States of Consciousness**

The Three States of Consciousness are ***Jagrut** -‘Waking’, **Swapna** -‘Dreaming’ and **Sushupta** -‘Deep Sleep’. The state beyond these three is called **Turya** or **Turiya** –‘Fourth’.

The **Waking State** exists for the functioning of the physical body. The mind and the consciousness are connected to the five senses and five organs of action and we are able to fulfil our bodily functions of finding food, doing work to provide shelter, reproduce, excrete, etc. This is therefore connected with the lower three Chakras, **Mūlādhāra**, **Nābhi** and **Swādhīṣṭhāna** and the **Bhūr** -‘Earth Realm’.

The **Dreaming State** exists for the functioning of the mind. Dreaming has two main aspects;

(1) Thinking – or day-dreaming, while awake; this allows us to plan for the future; to acquire food, a home, possessions, etc. or maybe to fantasise what we would like to do or say. Watching films, TV and reading satisfy the mind by keeping us immersed in this state.

(2) Dreaming. When asleep, the mind is no longer connected to the senses and is free to process memories, which are a series of sense inputs and our reactions to them. The mind is the receptor of sense input and interprets it according to our conditioning from previous experience. It is considered that when we sleep memories are processed and assigned a certain importance.

‘A great many people think they are thinking when they are merely rearranging their prejudices.’ **William James** (1842-1910, USA)

The **Deep Sleep State** may be said to exist for the functioning of the Spiritual Body, the Soul. In the Deep Sleep State we become reconnected with the All-pervading Consciousness in a state of

* *like Kundalini Jagruti*- ‘Awakening of the Pure Desire’.

bliss and thoughtlessness. This has a profoundly nourishing effect and human beings cannot live without it. When deprived of sleep over a few days it has been found that people need to catch up on only the missed Deep Sleep. If experienced consciously through meditation, the Deep Sleep State is Thoughtless Awareness and Divine Connection, which is even more nourishing and adds a new balance and fulfilment to our lives.

The Difference between Soul and Spirit

The Soul is more than just the Spirit, which is Pure Consciousness unaffected by experience. The Soul may be defined as the part of us which transmigrates from life to life (*See Shri Mataji's quotes on page 55*). This includes the Buddhi, the faculty of perception which feels and suffers according to information fed to it by the mind. Many



‘spiritual’ teachers and ‘self-help’ systems encourage people to reprogram their minds in order to improve their experience of life; however this is not actually reaching the true happiness of knowing one’s essential nature as Eternal Consciousness and Bliss.

The cover illustration by the author depicts the Three Worlds – the Earth Realm containing the past, the Atmospheric Realm of human endeavour and ascent, and the Realm of Heaven.

“**Turiya** is the fourth state. In the fourth state you control all the elements; you become master of these three **Gunas**.

In the third stage you become a driver; you start learning how to drive by using your left and right, accelerator and your brake, but still you are worried about the master who is sitting behind. But then the fourth stage comes, you become the master. You make others drive; order the Sun, order the Moon; order means just tell them, just desire; just say it, it works out. This fourth stage is called as **Turiya Dasha** –“Fourth State”. 17-05-80, UK.

An extract from; Indian Philosophy and Religion (B&M Padhi, DK Printworld) p.266. Ch.8.1. ‘Advaita Vedānta’:-

‘The Absolute manifests itself in three forms, although in reality it absorbs and transcends all three forms. Its symbol is ‘AUM’ (also called **Pranava**) both in its pure as well as its relative aspects. But there is no distinction between the symbol and the symbolized: ‘AUM’ or **Pranava** is itself the Absolute. The Absolute or **Brahman** is identical with the shining Self or the self-luminous Consciousness.

It is called **Vaisvānara** or **Vishva** (*All*) when it has the consciousness of outside or the physical and, in the universal or macrocosmic sphere, is paralleled by **Virāt** or Cosmic Manifestation; it corresponds to the waking state and is symbolized by the ‘A’ of AUM.

It is called **Taijasya** (*Luminous*) when it has the consciousness of inside or the mental and, in the macrocosmic sphere, is paralleled by **Hiranya Garbha** or the Universal Mind; it corresponds to the dream state and is represented by the ‘U’ of AUM.

It is called **Prajñā** (*Intelligent*) when it is concentrated consciousness or consciousness of one’s intellectual condition and, in the macrocosmic sphere, is paralleled by **Īśwara** or First Cause or God; it corresponds to the Deep Sleep state (**Sushupti**) and is symbolized by the ‘M’ of AUM.

Thus the **Vishva-ātmā** enjoys the gross, the **Taijasa-ātmā** enjoys the subtle; the **Prajñā-ātmā** enjoys the bliss (**ānanda**). ‘**Turiya** is often referred to as the fourth state of the Self, whereas it is not a state at all, being identical with existence itself; it is **Turiya** that ‘appears as having the three states’. It is the Transcendental that ‘runs through all the states and forms the basis of the sense of self-identity felt with regard to the changing states’ (*Swami Tyagisananda, 29, 31*) Although for convenience it is called the fourth state, it is really the Whole, being the **Brahman-Ātman** (the Inmost Self – the Ultimate Reality); it is the soundless aspect (**amātra**) of AUM, the silence of the Infinite. As pure and self-luminous Consciousness, **Turiya** is all-seeing, all-pervading, changeless, non-dual and capable of removing all sufferings.’

Indian Philosophy and Religion. DKP. Padhi.p.267.

Turiya is called a Fourth State of Consciousness but actually it is the consciousness which exists behind all the other three; it is the pure consciousness and we would not experience the other states without it. However to reach a state where the other three states no longer overlie this consciousness cannot be achieved by effort of will – it can only be a gift of the Divine achieved through surrender.

‘Our real state is Turiya or the Fourth State which is always as it is and knows nothing of the three states of Waking, Dream or Deep Sleep. Because we call these three **Āvasthas** –‘States’ we call the Fourth State also as Turiya **Āvastha**. But it is not an **Āvastha**, but the real and natural state of the Self.’ *Ramana Maharshi. Penguin. p.15*

‘For those who experience Waking, Dream and Sleep, the state of ‘wakeful sleep’, which is beyond those three states, is named Turiya – ‘the fourth’. But since that Turiya alone exists and since the seeming three states do not exist, know for certain that Turiya is itself Turiy’ātīta –‘that which transcends the fourth’. *ibid. p.36*

“There’s a Nadi which starts from the Heart, passes through Left Vishuddhi, goes up, passes through Agnya. It has four petals, and opens up. This is the one which gives you the state which is called as Turiya.

We live in three states: the Awakened State, Jagruti, our attention goes to this and that; we spoil our attention. The second one is when we sleep; all these things that have happened come to us from our past. Then we go to the deeper sleep called as Sushupti; is a state where you have Deep Sleep. You may dream about Me; it’s the ethereal part of the subconscious, where some beautiful informations are passed on.

The fourth state is called as Turiya; is where you are in thoughtless awareness. When there is no thought, you have to have vibrations.

In this Turiya Sthiti these four petals have to open out in your brain. They come from your heart to your brain. And that is when you absolutely understand what is God, absolutely you know what God is. That is the time when one receives the Real Knowledge. But unless and until these four petals open, one may fall back”.

16-02-91, Italy

“Âdi Šhakti is the half Mâtrâ -‘Portion, instant, measure’ of the AUM. Like three and a half Mâtrâs are there in the word AUM; Mâtrâ means the ‘half circle’.

So as you know there are Mahâkâlî, Mahâsaraswatî, Mahâlakshmî, three powers, and above them is the Âdi Šhakti.” **21-05-88, Barcelona**



Ancient ways of writing Om (*Brahmi*) showing the three levels of existence and the Supreme Spirit (*Dot*) as the Turiya above.

Chapter 8 The Three Aspects of Almighty God as Parameshwara

From Ch.1 –‘Creation’ in Shri Mataji’s ‘Book of Adi Shakti’ (BoAS)

“**Âdi Shakti** expresses the three aspects of Almighty God in the Great Primordial Being. They are:

Sadâshiva

The unchangeable identity of God is called **Sadâshiva** –“*Eternal Auspiciousness*”, and His Power incarnates as **Mahâkâlî**. The Power of God represents His desire to express His creation through His **Shakti, Mahâkâlî**, who is responsible for existence.

Hiranya Garbha (Prajapati)

Hiranya Garbha –“*Golden Womb*” (**Prajapati** –“*Lord of Creation, Shri Brahmadeva*”) is the creator aspect of Almighty God. It acts in the stomach of the Primordial Being which is a Void, also referred to as the Ocean of Illusion (**Bhava-sâgara**). **Hiranya Garbha’s** Power incarnates as **Mahâsaraswatî**, and the entire material creation is the product of Her power and activity.

She also functions as the thinking power of the Primordial Being, and this process generates the Cosmic Ego (**Âdi Ahamkâra**). The channel carrying this power is the **Âdi Pingala Nâdi**, and it expresses the Cosmic Pre-conscious Mind (**Âdi Chitta**). It acts like a postman who carries messages to the intellect of the Almighty.

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 (**Ahamkâra**).

Virâta

The Great Primordial Being (the **Virâta**) incarnates as **Lord Vishnu** in human beings. This power is expressed through the subtle Central Channel (**Sushumna Nâdi**)

The Power of God's aspect as **Virâta** is called **Virâtaṅgana** which manifests through the Primordial Brain (**Âdi Sahastrâra**) and the Primordial Heart (**Âdi Anâhata**) of the Primordial Being. **Virâtaṅgana** incarnates as **Mahâlakshmî** who operates on the central path of **Âdi Sushumna Nâdi**.

Vishnu is created at the navel centre (**Âdi Nâbhi Chakra**) of the **Virâta**. The navel is surrounded by the Void (**Bhava-sâgara**), whence He incarnates to lead the evolutionary process at different key times, moving on this central path.

Îshwarî

A fourth power of **Âdi Shakti** is the **Îshwarî** Power which is the witnessing Power of God. This is the judging Power of **Adi Shakti's** play.

Almighty God 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 **Virâta** as **Îshwara**.

The Pranava Power

The fifth Power of **Adi Shakti** is the total awareness (**Pranava**) which is the aura of Her **Îshwarî** 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-organizing Power which is felt after Self-realization as Divine vibrations (**Chaitanya Lahari** 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.

As evolution reaches its climax with human beings assuming their identity, ... Yoga takes place between the three human powers and the Spirit.”
BoAS. Chapter 1. Creation.

So beyond the three powers of Creation, Preservation and Destruction are the Witnessing and Total Awareness powers. The idea of the Divine having these Five Functions appears throughout later Indian Literature (last three thousand years).

The ‘Five Functions’ of the Divine

In the **LSN** (*‘Thousand Names of Shri Lalita’*) the Supreme Goddess is described as ‘seated on a couch made of the five corpses’ (n.249). The ‘Five Corpses’ are **Shri Brahmā, Viṣṇu, Śhiva, Īśhvara** and **Sadāśhiva**, the five functionaries of the Divine, who are ‘corpses’ as they cannot even move without the **Shakti** -‘Power’ of **Shri Lalitā** –‘The Supreme Goddess’.

Īśhvara is the unified aspect of God which oversees and balances the activities of **Shri Brahmā** as the Creator, **Viṣṇu** as the Supporter and **Śhiva** as the Destroyer of this Illusory Universe. **Shri Sadāśhiva** is the eternal witnessing Spirit into which the other forms are absorbed at the end of time, before starting Creation again.

Prabhavaḥ pralayaḥ sthānaḥ nidhānam bījam-avyayam.

*‘I am the Creation, the Destruction, the Support, the Cessation
and the Eternal Seed.’*
Bhagavad Gita – Ch.9 v18.

‘You create this Universe, in the form of **Shri Brahmā**, and You protect it, in the form of **Shri Vishnu**. You destroy this world, in Your form as **Shri Shiva**. You withdraw into Yourself as **Īśhwara**; As **Sadāśhiva** – ‘Eternal Spirit’, You recreate this Universe. You are ever intent on these Five Functions.’ **Lalita Sahasranama. v.63-64**

“So in the first state you have desire. In the second state which is a very big thing, you see the desire being fulfilled, but all these subtleties are mixed up within you. In the third state, your three **gunas** you can see, but they do not affect you. So the third awareness comes in when you start seeing all this, recording it. Then the fourth state is called as the **Turiya** state. In the fourth state, you dominate these three **Gunas**. You control all the elements. Now this fourth stage is called **Turiya Âvastha** (state). Then comes the fifth stage in which I don't want to give you names or you stick on to these.”

18-05-80. UK.



Chichen Itzu. Mayan temples are built on a plinth of nine levels perhaps representing the nine Chakras as the 'Steps to Heaven'. Notice the size of the people sitting at the bottom of the steps!

*At twelve verses long, *Māṇḍūkya is the shortest of the 12 Principal Upanishads. It explains Om and the Three States of Consciousness.*

1. **OM!** This Imperishable Word is the whole of this visible universe. Its explanation is as follows: What has become, what is becoming, what will become – verily, all of this is **OM**. And what is beyond these three states of the world of time – that too, verily, is **OM**.
2. All this, verily, is **Brahman** –‘Supreme Formless Consciousness’. The Self is **Brahman**. This Self has four quarters.
3. The first quarter is ¹**Vaiśvānara** –‘Universal’. Its field is the Waking State. Its consciousness is outward-turned. It is ²seven-limbed and nineteen-mouthed. It enjoys gross objects.
4. The second quarter is **Taijasa** –‘Luminous’. Its field is the Dream State. Its consciousness is inward-turned. It is seven-limbed and nineteen-mouthed. It enjoys subtle objects.
5. The third quarter is **Prājña** –‘Wisdom’, where one asleep neither desires anything nor beholds any dream: that is Deep Sleep. In this field of dreamless sleep, one becomes undivided, undifferentiated consciousness, consisting of bliss and enjoying bliss. This is the forefront of consciousness.
6. This is the Lord of All; the Omniscient; the Indwelling Controller; the Source of All. This is the beginning and end of all beings.

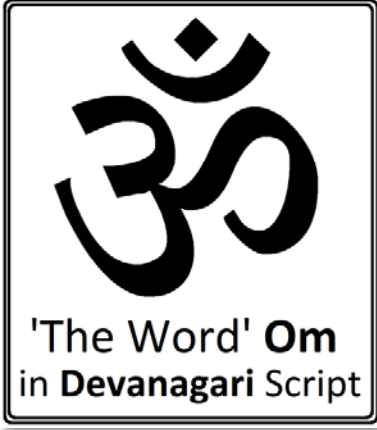
**Māṇḍūkya apparently means ‘Belonging to a frog’.*

¹ *The soul in the Waking State is also called **Vishva** –‘Universal’.*

² *The seven limbs are the five limbs (arms, legs and head) plus the organs of excretion and reproduction. The nineteen ‘mouths’ are the nine openings of the body plus the Brahmarandhra, with the five senses and Manas, Buddhi, Ahamkāra and Chitta (Mind, Intellect, Ego and Attention).*

7. That is known as the **Turiya** –‘*fourth*’ quarter: neither inward-turned nor outward-turned consciousness, nor the two together; not an undifferentiated mass of consciousness; neither knowing, nor unknowing; invisible, ineffable, intangible, devoid of characteristics, inconceivable, indefinable, its sole essence being the consciousness of its own Self; the coming to rest of all relative existence; utterly quiet; peaceful; blissful: without a second: this is the **Ātman**, the Self; this is to be realised.
8. This identical **Ātman**, or Self, in the realm of sound is the syllable **OM**, the above described four quarters of the Self being identical with the components of the syllable, and the components of the syllable being identical with the four quarters of the Self. The components of the Syllable are A, U, M and the silent half-syllable.
9. **Vaiśvānara**, whose field is the waking state, is the first sound, A, because this encompasses all, and because it is the first. He who knows thus, obtains all desired objects; and gains the Primordial State of Pure Consciousness.
10. **Taijasa**, whose field is the dream state, is the second sound, U, because this is elevating, and contains both the qualities. He who knows thus, gains an exalted flow of knowledge and becomes even-minded; He joins the family of the Knowers of Brahman.
11. **Prājña**, whose field is deep sleep, is the third sound, M, because this is the direct perception, and that into which all this material world dissolves. He who knows thus, encompasses the Universe and becomes one with all.
12. The **Turiya** –‘*fourth*’ is soundless, unutterable, a quieting down of all relative manifestations, blissful, peaceful, non-dual. Thus, **OM** is the **Ātman**, verily. He who knows thus, merges his self in the Self – yea, he who knows thus.

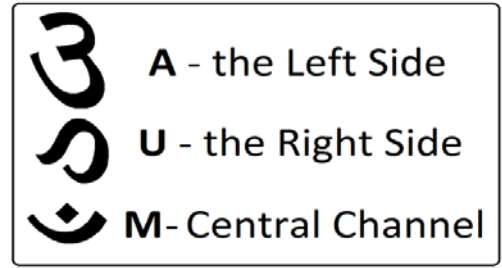
Om Śhāntih; Śhāntih; Śhāntih: Om Peace! Peace! Peace!



The great sacred syllable ***Om** is an elision of the three letters A-U-M. The letter **Om** in **Devanāgarī** script shows the creation of three and a half coils.

‘By the first parabolic 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. 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.”



BoAS. Ch.10- Gunas.

‘In the beginning was the Word. And the Word was with God: and the Word was God.’

St. John’s Gospel, 1,1-3 (see p.144)

“When the Kundalini moves also, it moves in three ways - uh, ooh, muh, because in the lower portion it is the uh. In the centre portion it is the ooh, and here it is the muh. Meaning that at the lower portion of the human being we are what was created as dead matter. In the centre we are what is creation, means creativity, and in the third is the evolutionary, so even we are divided in three ways - our upper part is muh, central part is ooh and the lower part is uh. That is how we are, and when you say Om in a proper way, you find the Kundalini rises.”

Heart Chakra, 02-77

* ‘O’ is always long in Sanskrit and Om is pronounced like ‘home’ but more closed, as in Scottish or the French ‘eau’ but longer.

Chapter 42 of the Markandeya Purana

Dattātreyā spoke;

‘The Yogi who lives thus, rightly busied in religious devotion, cannot be turned away even by hundreds of other lives.



Om in different scripts

And when he has beheld the Supreme Soul, visible, existing in all forms, whose Feet and Head and Neck the Universe composes, the Lord and Creator of this Universe, let him in order to attain thereto utter the one mighty and holy syllable **OM**! Let it be his study as he listens to its true form.

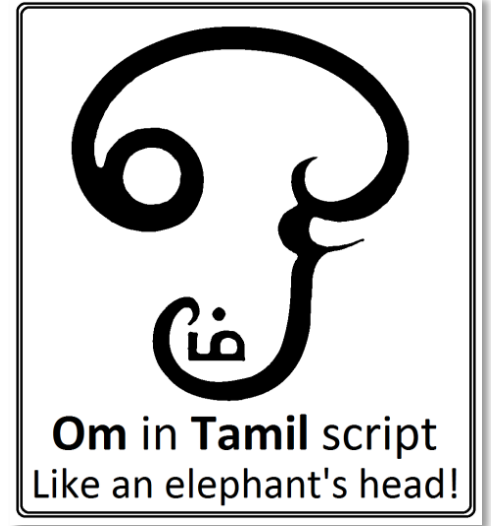
A and U and M are its three letters; these are its three instants; they are characterised by goodness, passion and ignorance. And another, a half instant, which has its seat on the top of the head is without quality and can be understood by yogis only. It is called **gāndhāri**, as it is to be uttered in the **gāndhāra** note ¹(Ga). Being pronounced it reaches the head and it conveys the feeling of ants moving (on the top of the head).

As the syllable **OM** being pronounced reaches the head, the yogi who is lost in meditation of **OM** should become united with **Brahman**, the Supreme Soul. Life is his bow, the soul is his arrow, **Brahman** is the target sublime. It is to be pierced by the heedful

¹ **Ga** is the third note of the Indian musical scale, **sa, re ga, ma, pa, dha, ni, sa**. **Sa** is said to be the fourth note up from the lowest note you can sing. **Sa** is usually around B^b , which makes **Ga** around D^b .

man; he should be united with **Brahman**, as the arrow becomes embedded in the target.

The syllable **OM**, consisting of three and a half instants, should be known in its true sense as the three **Vedas** – the **R̥ig**, **Sama** and **Yajus** – the Three Worlds, the Three Fires, and the Three Deities **Viṣṇu**, **Brahmā** and **Śhiva**. And the yogi who is absorbed in religious meditation thereon, may obtain extinction therein. Moreover the letter **A** is designated the **Bhūr-loka** (Earth), and the letter **U** the **Bhūvah-loka** (Sky) and the letter **M** with its nasal mark is decided to be the **Swah-loka** (Heaven).



Now the first instant is called the discrete (manifest) the second the indiscrete, and the third instant is the intellectual faculty (consciousness, attention); the half instant is the highest abode (final emancipation from existence). In this very order must these stages of religious meditation be known.

By uttering the word **OM** everything both existent and non-existent may be grasped. Now the first instant is short the second is long (two instants) and the third is prolated (three instants) and the half instant is not cognisant to speech.

Such is this word. **Brahman** is designated the Supreme **OM**. The man who truly understands it and further meditates on it, escaping the circle of mundane existence casts off the three-fold bonds, and gains sublime extinction in **Brahman**, the Supreme Soul. And he who is bound with the unconsumed results of his actions, after

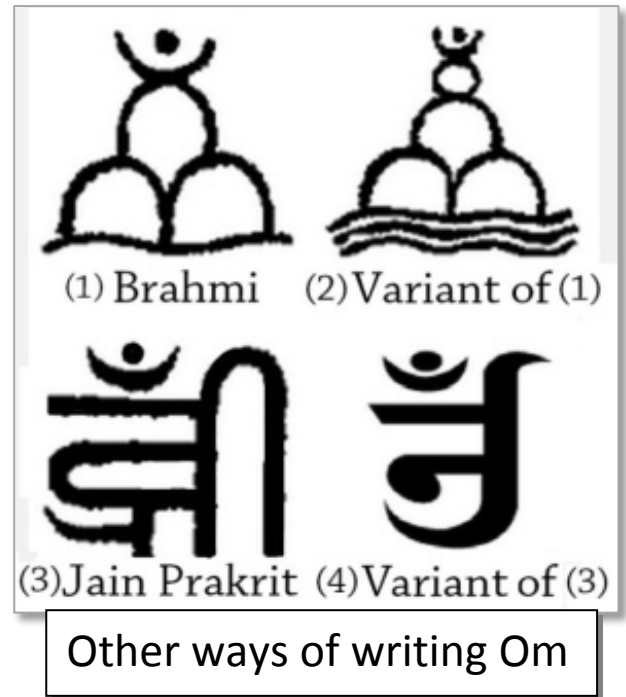
experiencing death through ill omens, and recollecting it at the time of his departure, attains to a yogi's condition again. Hence by means of imperfect religious devotion, or again by perfected religious devotion are always to be known the ill omens so that he does not sink into despondency at the time of his departure.'

End of Chapter 42

*See also the **Mandukya Upanishad** on page 40*

“Âdi Śhakti is the half Mâtrâ -‘Portion, instant, measure’ of the AUM. Like three and a half Mâtrâs are there in the word AUM; Mahâkâlî, Mahâsaraswatî, Mahâlakshmî, three powers, and above them is the Âdi Śhakti.”

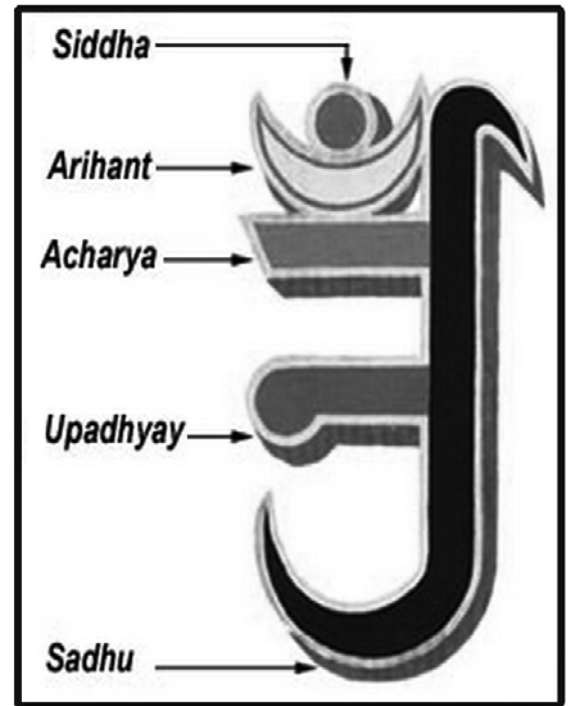
21-05-88, Barcelona



Jainism

In the **Jain** religion the parts of **Om** are labelled according to the level of enlightenment:

- **Siddha** –‘Perfect Being’ Liberated Soul after death (Pañchami –‘Fifth State’)
- **Arihant** –‘Liberated One’ while still alive (Turiya ‘Fourth’ State)
- **Acharya** –‘Spiritual Teacher (Realised Soul)’ (Heaven)
- **Upadhyay** –‘Meditating, Moving Upwards’ (Atmospheric Realm)
- **Sadhu** –‘Seeker of Truth’ (Sat - Earth Realm)



Amen

Amen is the evolved form of **Om**, Lord Jesus being the evolved form of **Śhrī Ganesha** (**Mahā-ganesha**)(p.155). ***Amen** is used in Jewish and Christian worship - and in Islam as **Āmīn** – and has similar correlations to **Om**.

Ām – Left Side (Earth Realm)

E - Kundalini ascending (Middle Realm)

N (nasal) - Sahasrāra (Heaven) – as in Devanagari.



Amen, meaning
'So be it, truly'
in Hebrew

* *The Hebrew word Amen is properly pronounced 'Aah-men'. The American pronunciation 'Ay-men' originated during the 'Great Vowel Shift' of the English language about five hundred years ago.*

The Formless God Almighty, **Parabrahma**, although attributeless and beyond all duality, is described as ***Sat-chit-ānanda**:

सत् चित् आनंद

- **Sat** is 'Existence, Truth, Reality, Goodness' from **as** -'To be',
- **Chit** is 'Consciousness, Awareness, Attention, Soul, Spirit' from **chit** -'To perceive, be aware, think, comprehend'.
- **Ānanda** is 'Supreme Joy, Bliss, Ecstasy' from **ā** -'Fully, really, up to', **nanda** -'Pleasure, joy'.

When Creation takes place these three qualities manifest respectively as the Three **Shaktis**, **Shri Mahākālī** – the Power of Existence, **Mahāsaraswatī** - the Creative Power and **Mahālakshmī** - the Evolutionary Power.

'God the Almighty we say is 'Sat-Chit-Anand'. Sat means the 'Truth', The truth, we understand, in human terminology is relative. But the 'Truth' I am telling you is the Absolute.... The 'Sat' part of Him, the 'Truth' is the support of all the things that are created or not created.

Another quality is the "Chit", It is "Attention". When it is excited or it pulsates, then through His attention He starts creating.

He has a third quality which we call 'Ānand'. Ānand is the feeling of Joy that He gets by His perception, by His creation, the joy that He gets. All these three things 'Sat Chit Ānand' when they are at a zero point where they meet, then they become the principle of Brahma – 'Supreme Formless God.'

11-09-78. UK. The Brahma Principle.

* Technically this is written **sach-chid-ānanda** according to the rules of **Sandhi**- 'Euphonic combination'.

Association with the Three Worlds

Sat, Chit and **Ānanda** are associated with the Left, Right and Central Channels and the Three Worlds **Bhūḥ, Bhuvah** and **Swah**.

The word **Bhūr**, comes from ¹**Bhū** -‘To be, become, exist’ meaning the same as **Sat** -‘Being, existence, reality.’ **Sat** is ‘Existence’ which even a rock (*Earth Realm*) has although lacking Consciousness and Joy (as far as we know!)

Bhuvah, also from **Bhū** -‘To be’, means more a ‘plane of existence’ and specifically the Atmospheric Realm. Living beings have **Chit** - ‘Consciousness’ and are on the Evolutionary Path.

Ānanda - Only Human Beings have the awareness to transcend worldly Illusions and enter the Realm of **Ānanda** (Heaven).

‘Bliss is not added to your nature, it is merely revealed as your true natural state, eternal and imperishable’. **Ramana Maharshi**

The Pañch’ākṣhara -‘Five-syllabled’ Mantra

Om namaḥ Śhivāya

‘Om, Salutations to Śhrī Shiva’

ॐ नमः शिवाय

This great mantra may be equated with **Sat Chit Ānanda**

- **Om** is Shri Ganesha (*Earth Realm*) – The Foundation; **Sat**.
- **Namaḥ** -‘Salutations, bowing’ (*Action, Right Side*) also means ‘Not-I’; **na** -‘not’, **maḥ** -‘I’ –an ego-negating mantra; clearing the Middle Realm (**Chit**) of Ego and the sense that ‘I am doing something’.
- **Shivāya** -‘To Shri Shiva, to the Auspicious, Blissful Divine’ (**Ānanda**). In the miraculous manner of Sanskrit, **Āya** (*the Dative ending*) means to ‘approach, draw near’. So we can also take the mantra as meaning: **‘Amen, please remove my illusory Ego and let me draw near to and be filled with the Auspicious Bliss of the Divine Nature’**.

Chapter 12 The Five Koshas – ‘Sheaths’

In the **Nirvāṇa-ṣhatkam**, Śhrī Ādi Shankarāchārya says:

Na cha prāṇa sam-jño na vai pañcha vāyur,

I am neither the conscious life energy, nor the five vital breaths,

Na vā sapta dhātur na vā pañcha kośha,

Neither the seven body constituents, nor the five sheaths.

Anna-maya Kośha – ‘Sheath made of Food’.

This is the physical body; the **Bhūr** – ‘Earth Realm’ of the lower three Chakras which is driven by instinctive urges such as sex and hunger.

The middle three sheaths constitute the **Bhuvah** - ‘Atmospheric Realm’, corresponding with the Heart, Vishuddhi and Agnya.

Prāṇa-maya Kośha – ‘Sheath of Breath / Life Energy’.

This corresponds to the Heart Chakra, where the ‘Auto’ of the autonomous nervous system resides. This is still largely instinctive – our heart beats automatically! Although we experience consciousness in the head, we still consider the heart as the ‘Seat of Life’. As well as the Spirit which makes the heart beat (*Left Heart*) **Prāṇa** is ‘breath’ and the lungs are ruled by the Right Heart.

Mano-maya Kośha (Manas) – ‘Sheath of Heart/Mind’.

In the west we think of ‘mind’ as being the intellectual faculty but **manas** is the mundane mind which receives sense impressions and gives pre-rational responses to them and creates memories. This is **Viśhuddhi**, where all the senses are located, assuming the hands are the main organ of touch (or even the tongue if you really want to feel the texture of something).

“Our Chitta – ‘Attention, awareness’ went to the outer world, collected a reaction and brought back with it a conditioning from the left, thereby forming the Manas or the Mind. Both the action

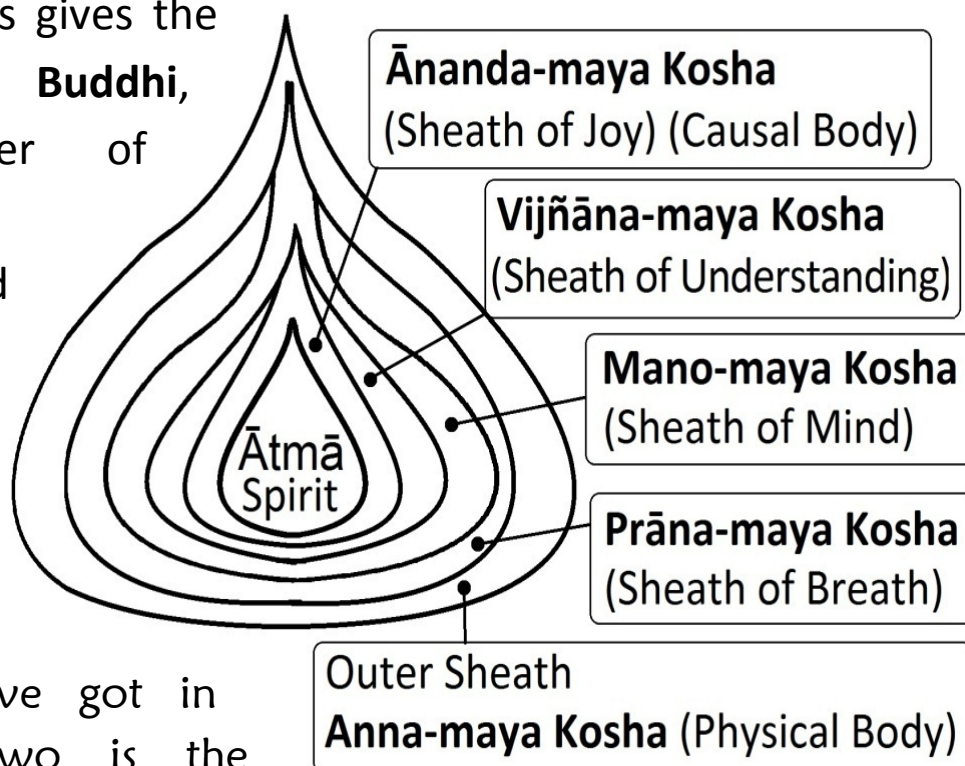
and reaction pass through the Agnya and Vishuddhi Chakras. Normally with the opening of the Agnya and the Vishuddhi, the Ego and the Super-Ego get sucked in. Mind is Super-Ego; Ahamkara is Ego. Our Soul or Atman is surrounded by all the five Elements plus their causal expression, with the Kundalini on the periphery.

Mumbai, 26-02-87

Vigñyāna-maya Kośha – ‘Sheath of Understanding/ Wisdom’.

This is **Āgñyā Chakra** (the name **Vigñyāna** comes from the same root, **Gñya**-‘to know’). This gives the intellectual faculty **Buddhi**, with the power of discrimination, judgement and rationality.

”So with these two things, Ego and Superego, Manas and Ahamkara we have got in between these two is the Buddhi - the intelligence. But this intelligence if it is not balanced by wisdom - by Subuddhi, it can be very dangerous and it records all that you are doing.” *Bordi, 27-01-80*



The five **Koshas** – ‘Sheaths’ of the human psyche are likened to the layers of an onion, encapsulating the Ultimate Reality as Spirit within us.

The reflective consciousness operates here, causing us to feel pleasure or pain, happiness or sorrow as reactions to the sense impressions, and their interpretations by the **Ahamkāra** – ‘Ego’. We experience our consciousness as being in the middle of the head, at **Āgñyā Chakra**.

When the **Kundalini** passes through **Āgnya** it lifts the consciousness which may be experienced above the top of the head during meditation.

Ānanda-maya Kośha –‘*Sheath of Joy*’. In the realm of **Sahasrāra** we can experience and judge the world through the extra sense of Divine Vibrations which develops in realised souls. Most people only experience the state of transcendental joy in small bursts such as when transported by some beautiful music or art.

In the mood of **Sattva** –‘*Truth*’ we see through the Illusory nature of the world of the senses and experience the Ultimate Reality. Assuming that the purpose of life is to fulfil the wish that produced Creation – the desire of the Supreme Consciousness to become aware of Itself – then realising our True Nature as a part of that Supreme Consciousness is achieving precisely that.

“Sahaja Yogis reach a state of higher synthesis when all four human selves synthesise or integrate through the fifth force which is the source of all the four.”

1970, Letter to Dr Raul

“These 5 Koshas are managed by the 5 elements, the essence of which can be called the causal of the five elements.” **Italy, 25-07-86**

“When we die the lower two Koshas (*Physical Body and Prana-maya* –‘*Life Breath*’) fall off and the upper three Koshas with the Atma and Kundalini condense into a unit which transmigrates.

Actually, when we die we really do not die, only part of us, the Earth Element drops down; and part of the Water Element also. But the rest of the elements that form this body, the different Koshas, the Kundalini that goes out and the Atma that rises, all that put together as Soul you can call it, all that goes into the collective subconscious.”

23-02-77, Delhi

“We human beings are made of five elements on the right hand side and when we die the part that is our body, means one of the five Koshas, as they call the cocoons of the body, which is the matter, falls off. Then the water cocoon also falls off and the soul remains with the Spirit on your head and the Kundalini is also there.”

16-10-81, Houston

It seems that the more evolved the soul, the longer between rebirths and the more choice of situations to be born into.



This illustration by William Blake shows a Ganesha-like form supporting the woman in the Sahasrāra.

Chapter 13. How the Three Attributes manifesting in the Three Realms create the nine Chakras

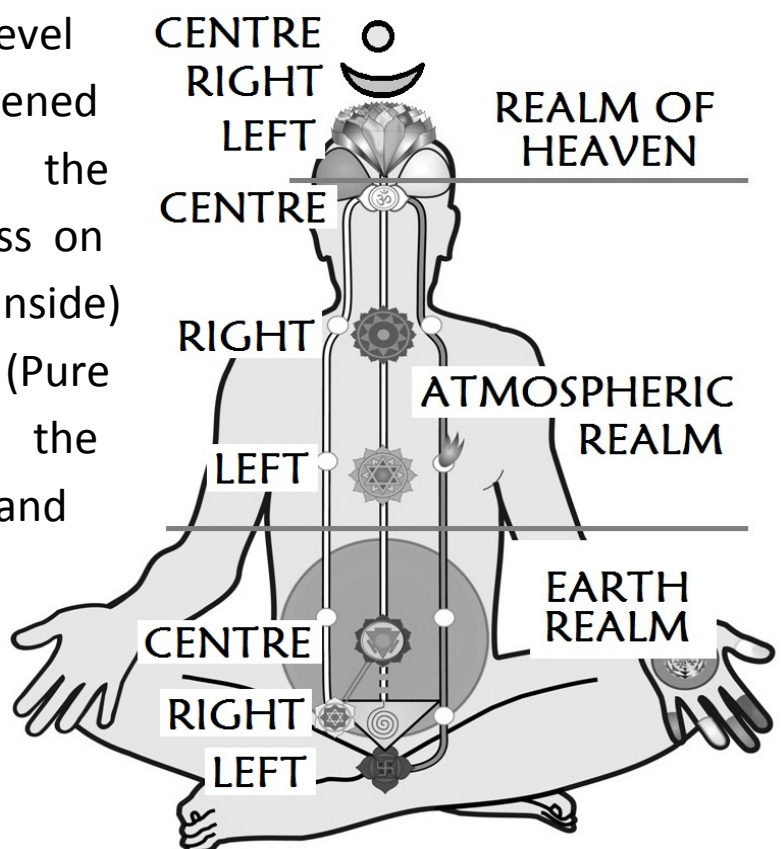
The Three Worlds are essentially the Three States of Consciousness – Waking, Dreaming and Deep Sleep. In each of these Worlds the Three **Guṇas** – ‘Attributes, Moods’ - **Tamas** - ‘Darkness’, **Rajas** - ‘Passion’ and **Sattva** - ‘Reality’, associated with Left, Right and Centre Channels, manifest; producing $3 \times 3 = 9$ combinations. So the three **Chakras** in each of the Three Worlds have a predominant quality in the usual order - Left, Right, Centre - creating the Nine **Chakras**. (see Table 2, p.72)

In the Lower Section of the Subtle System it is clear that the **Mūlādhāra**, **Swādhīṣṭhāna** and **Nābhī Chakras** have the qualities of Left, Right and Centre respectively as they are the roots of the Left, Right and Centre Channels.

In the Middle Section the **Heart** is Left Side (Emotions), the **Vishuddhi** is the Right Side (Action, expression) and the **Āgñyā** has the quality of Central Channel (Witnessing, Discrimination)

In the Upper Section the First Level of Sahasrāra is Left Side (Heightened senses, Super-Waking State) the Second Level is Right Side (Bliss on the Subtle System, attention inside) and the Third Level is Centre (Pure witnessing the Spirit and the Ultimate Reality, loss of ego and conditionings – Pure Ānanda).

Each Chakra also has a Left, Right and Centre, creating $3 \times 3 \times 3 = 27$ manifestations.



Key Words for the Three Channels/ Realms /Qualities

Key words for the Three Shaktis:

Tamas/Left Side-	‘Feelings’	‘Sensation’
Rajas/Right Side-	‘Actions’	‘Mentality’
Sattva/Central Channel-	‘Witnessing’	‘Discrimination’

Key words for the Three Worlds:

Earth-	‘Instinctive’	‘Inward’
Atmosphere-	‘Towards others’	‘Outward’
Heaven-	‘Spiritual’	‘Upward’

Combinations of key words

Mūlādhāra –*Earth + Left Sde-* ‘Instinctive feelings’, ‘Inward sensation’,

Swādhīṣṭhāna –*Earth + Right Side-* ‘Instinctive Actions’, ‘Inward mentality’

Nābhi –*Earth + Central Channel-*

‘Instinctive witnessing’, ‘Inward discrimination’

Heart – *Atmosphere + Left Side-*

‘Feelings towards others’, ‘Outward sensation’

Vishuddhi – *Atmosphere + Right Side-*

‘Actions towards others’, ‘Outward mentality’

Āgñyā – *Atmosphere + Central Channel –*

‘Witnessing towards others’, ‘Outward discrimination’

Sahasrāra - *Heaven + Left Side-*

‘Spiritual feelings’, ‘Upward sensation’

Bindu - (*2nd level of Sahasrāra*) – *Heaven + Right Side-*

‘Spiritual Actions’¹, ‘Upward mentality’

Ardha Bindu - (*3rd level*) - *Heaven + Central Channel-*

‘Spiritual Witnessing’, ‘Upward discrimination’

¹ As Shri Mataji explains, the next level above Sahasrāra is where ‘the Spirit becomes the Doer’ (Pandarpur, 18-02-84). This level is sometimes called the Īśhwara –‘Controller’ which oversees and balances the three Shaktis which create and run the Subtle System.

The Three Attributes in the Three Worlds create Nine Chakras

(1) Earth Realm

At **Mūlādhāra** we experience the Pure Waking State – ‘Waking State experienced through the Waking State’. The Pure Waking Consciousness is thoughtless and is to ‘just be as we are’, in the present moment; like the popular 70’s phrase ‘Be here now’.

It is paradoxical that one of the hardest things for human beings is to just be; animals seem to manage it much better. There is a constant nagging of the mind to ‘do something’. The great Sanskrit book **Tripura Rahasya** (*available to download on symb-ol.org*) maintains that the sense of obligation is one of the greatest hurdles to realising our true nature as Self (*p.103*). Indulging in sense pleasures and exciting sports can give brief moments of this state of ‘just being’ without thought; a state similar to the first stage of meditation at **Sahasrāra** when the **Kundalini** passes through **Āgñyā Chakra**.

One way to start meditation is to put attention to the **Mūlādhāra Chakra** and surrender to **Śhrī Ganesha** and **Śhrī Mataji**; surrendering means giving up own desires and efforts; such as trying to raise the **Kundalini**, or clear the **Chakras**. These things will happen automatically by **Shri Mataji’s** Grace and when they do, we won’t have a sense of having ‘done something’ ourselves.

“So the only way one can ascend in Sahaja Yoga is through putting the roots down. Allow the roots to grow. Unless and until the roots grow the tree cannot grow.” **29-06-85, Paris.**

On the *Central Channel the second Chakra is **Nābhī**, the Root of the **Sushumna Nadi**, having the quality of Peace and Truth. It is said that

* On Left and Right Channels **Swādhīṣṭhāna** is the second **Chakra** perhaps explaining why the **Nābhī** and **Swādhīṣṭhāna** toes are reversed from the fingers. The legs and feet are extensions of the Left and Right Channels, which is why foot-soaking is very effective in clearing them.

when we speak the Truth we speak from the stomach (**Pashyanti** – ‘Seeing’, 2nd stage of Speech). Expressing our feelings we speak from the Heart (**Madhyama** – ‘Middle’, 3rd stage of Speech). Presumably communicating the Divine directly would come from the **Mūlāḍhāra** (**Para** – ‘Beyond’, 1st stage of Speech). **Yogis** have well-developed ‘Gut Feelings’ where the truth is sensed and expressed without thought.

(2) Atmospheric Realm. The pattern in the next three Chakras forms the Middle Section; our experience of relation to others.

Heart:- ‘Dream State experienced through Waking State.’ The heart/mind makes instinctive responses before the rationality deals with it. These instincts can be felt physically as pleasure or pain in the Chakras. When we talk about acting ‘from the Heart, not from the Head’ we mean listening to these feelings, before the rational mind analyses them.

Key Words for Heart: Positive Emotions. Memories. Feelings for others, compassion, attachment.

Viśhuddhi:- Virāt- ‘Vast Form’ – the full expression of God as the Subtle System of the Universe. The ultimate outward expression! Expressing feelings, thoughts, etc. through hands, face and speech. Feeling a part of the whole.

Āgñyā:- Rationality and discrimination. The quality of **Āgñyā** is detached judgement – ideally judging ourselves about right or wrong, good or bad, and being able to see if we are acting through ego or conditionings.

If our **Āgñyā** is caught up we start judging others. The trick is to see the truth clearly but surrender the result to God - witnessing and surrendering our feelings for others (forgiveness).

At **Left Āgñyā** (Superego) we relive the past, often as images and judge ourselves according to our conditionings. In **Right Āgñyā** (Ego) we contemplate our relation to others (usually as better or worse!), plan the future and what we'd like to do or say to others. A useful trick if we find ourselves considering saying something critical to another person is to turn that criticism to ourselves – it is surprising how often it is exactly what we need to hear ourselves!

(3) Heavenly Realm - The Three Levels of Sahasrāra

In the Higher Realm we can also see the pattern:-

1st level of Sahasrara (inside the head):- **Nirvichara** -Thoughtless Awareness. In the Witness State we are still aware of the senses; which in fact become heightened and we see, hear and feel the physical world as if for the first time. We can still operate in the world and find that actions performed with the attention in **Sahasrāra** are more effective, and we have the extra liberation of feeling that we are not doing it.

This is the Pure **Sat** –‘Existence’ state and therefore has a connection with the **Mūlādhāra**, the state of ‘just being’ in the present moment in the world of the senses.

2nd level of Sahasrara (just above the head):- **Nirvikalpa** (Doubtless Awareness). In this state we experience the Bliss of Shri Mataji's Nature as cool vibrations and pleasurable tremors showering on our Subtle System. The world of the senses recedes and our attention is absorbed in the inner being.

This is the Pure **Chit** –‘Consciousness’ state and has a connection with the Heart as the first **Chakra** in the Atmospheric Realm and the seat of the **Ātmā**. The **Kundalini** pierces the **Brahma-randhra** –‘Crevice of the Supreme’ to achieve this which is the **Heart Chakra** at **Sahasrāra**.

3rd level of Sahasrara (A few inches above head):- At this level we go beyond the bliss of the Subtle System and become identified with the All-pervading Infinite and Eternal Consciousness. We no longer have a sense of having a physical body or attributes such as a name, past, future, memories, actions. At this ninth Chakra we understand fully our own nature and this is true Self-realisation. Shri Mataji has commented that we are only really Yogis when we have crossed these nine Chakras.

This is the Pure **Ānanda** –‘Bliss’ state – and beyond this is only the Formless All-pervading God.

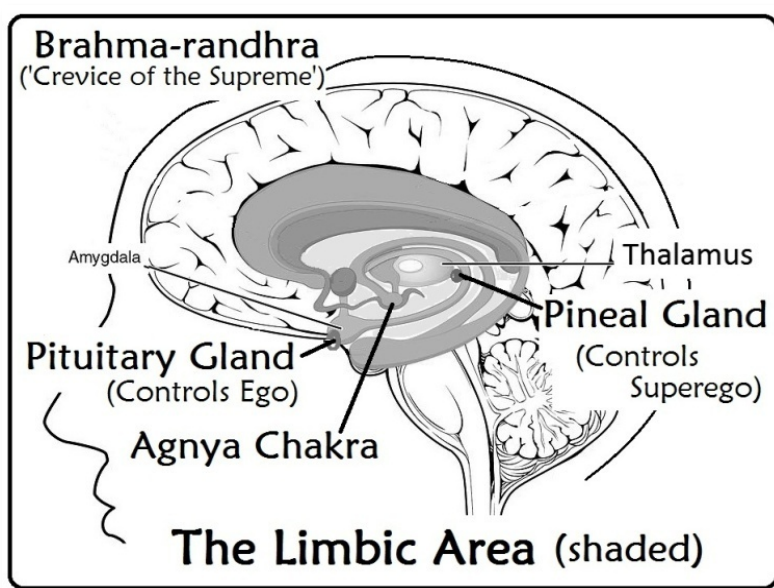


The two Chakras above **Sahasrāra** are called **Bindu** –‘dot’ which represents the Sun (*Right Side*) and **Ardha Bindu** –‘half dot, crescent Moon’ (*Central Channel*), reinforcing the idea of the three levels having Left, Right and Centre qualities.

The Three Stages of Sahasrāra

An extract from **Shri Mataji's** talk on **Sat-Chit-Ānanda**:

"Your first stage is Nirvichara. You become thoughtlessly aware. That happens when the Kundalini rises above the Agnya Chakra, meaning enters into the Limbic Area, when your attention just touches 'Sat' point. The Reality separates from 'Mithya' – 'Misconception, falsehood'.



So at this stage, I would not like to leave your Kundalini, because you can cure people with your Kundalini even when it is in the Limbic Area. I am very anxious always that it should come out of the Brahma-randhra. At that stage you start getting the vibrations; but at this stage you are just a 'Chitta' only and you just touch the 'sat' point.

But the Ananda – 'Joy' stage is not yet reached. In the beginning you just feel the cool breeze in your hand. You feel peace and tranquillity and also there is no thought. You feel the 'Thoughtless Awareness' but the Ananda part is not yet felt at this first stage. I have studied thousands of human beings and their problems, I know this is the fact. But there are some, who have reached the last stage, though they are very, very few.

In the second stage, you become Nirvikalpa - where there is no Vikalpa – 'Mental concepts'. At the Nirvikalpa state, the collective consciousness becomes subtler and subtler. At that stage you can understand the very deep significance of things when the reality

starts becoming clearer. For example, you start understanding the working of the Kundalini. You have no doubts about Sahaja Yoga nor about Kundalini nor about anything else. There are no doubts at all. At that stage the 'Chitta', the consciousness, becomes subtle.

It is true that after Nirvikalpa, the Ganesha becomes really Jagrut – 'Awakened'. Such a person is not tempted by any women. No temptation for another woman will exist, except for his own wife, where he goes on living like a celibate husband, because husband and wife are united in a bond of matrimony.

When you get into the Nirvikalpa state, the Ananda starts settling in you. When you see any beautiful picture or scene, immediately what you find is a great flow of Ananda coming down. This is the Grace that you are just lost into it; like the Ganges flowing over you, you are completely drowned into it. Your consciousness becomes Ananda.

In reality you come to know that till now we have never known there is a Sarvavyapi Shakti – '*Power manifesting everything*' but now we are aware of the same. We can feel it coming in our fingers. This is the Reality. There is Chaitanya – '*Divine Consciousness*' all around us, which thinks, which understands, organises and loves us. All this you come to know the knowledge part of it. Then the Ananda which is the Hridaya – '*Heart*' starts emitting it.

Later on what you get is Vilaya into Ananda. At that stage complete Self-realisation takes place. Beyond that there is God's Realisation. There are three stages to that also, but just now I have told about this Sat-Chit-Ananda state."

Delhi, 15-02-77

'**Nirvikalpa** is **Chit** – effortless, formless consciousness. .. to some people whose minds have become ripe from a long practice in the past, **Nirvikalpa** comes suddenly as a flood; but to others it comes in

the course of their spiritual practice, which slowly wears down the obstructing thoughts and reveals the screen of pure awareness 'I' – 'I'. Further practice renders the screen permanently exposed. This is Self-realisation, Mukti or Sahaja Samadhi, the natural effortless state'.

The Mind of Ramana Maharshi. p.154.

Five senses and five organs of action

If the Right Side is concerned with the outer world, then it would seem natural that the five senses and five organs of action should connect with the Right Side Chakras. In general this seems to be true: the five senses all feed into the Vishuddhi Chakra; eyes, ears, nose, mouth and hands (as the sense of touch). Vishuddhi is the quintessentially Right Side Chakra as the middle Chakra of the middle section.

The five organs of *action are hands, feet, mouth, reproduction and excretion. The hands and mouth are connected with Vishuddhi; the feet and legs are expressions of Swadhishtana, the Right Side Chakra in the lower section. Excretion is apparently not connected to a Right Side Chakra but is governed by the Mūlādhāra Chakra with the Earth quality.

The reproductive organ is different in males and females; in males it is placed at the centre Swadhishtana (Right Side, masculine quality) and in females at the Mūlādhāra (Left Side, feminine qualities) with the Mūlādhāra Chakra guarding the entrance. This partly explains why loss of chastity in women is more fundamental and harder to regain than in men. The process of creating a baby inside women is governed by the Swadhishtana.

* See *Samkhya Philosophy*, p.132

Table 2: The Three Worlds manifesting through the Three States of Consciousness
creating the Nine Chakras

	Experienced through	Experienced through	Experienced through
	Waking Consciousness (Sense Awareness, Physical Body)	Dreaming Consciousness (Thought, Imagination, Subtle System)	Deep Sleep Consciousness (Thoughtless, Peace, Connection to Divine)
Waking State – Jagrat (Physical world, body, senses)	Mûlâdhâra Chakra. Pure Waking State. ‘Being as we are’. Innocence. No thought, no striving, no desires.	Heart Chakra. Love for others, compassion. Sense of Divine Love (security)	Sahasrâra (1st level). Thoughtless awareness. Heightened senses. Nirvichara Samadhi. Peace.
Dreaming State – Swapna (Subtle System, thought, reflection, imagination)	Swâdhishthâna Chakra. Acquiring knowledge. Analysis of sense input. Thinking and planning.	Vishuddhi Chakra. Outward expression of thoughts, feelings and actions. Pure experience of Subtle System (Virât)	2nd Level of Sahasrâra. Nirvikalpa Samadhi. Loss of body awareness. Experiencing Blissful Nature of Divine on Subtle System.
Deep Sleep State – Sushupti (Thoughtlessness, Peace, Spirit, Divine connection)	Nâbhi Chakra. Surrender of physical and bodily needs to Divine. Peace and Satisfaction.	Agñyâ Chakra. Surrender of thoughts memories and emotions to Divine. (forgiveness)	3rd level of Sahasrâra. Pure Deep Sleep State. Complete absorption in Divine Cons. Loss of ‘I-ness’, past, future etc.

More Key Words for the Three Channels/ Realms /Qualities

Earth Realm/ Left Channel

Physical body. Waking State. Consciousness through the Senses.
Identification with the Physical Body:

Positive Qualities: Receptive, Emotions, Inner Feelings, Feminine, Memory, Introspection, Reflection, Past.

Negative Qualities: Self-absorption, Lethargy, Indulgence, Conditionings, Superego, tendency to self-harm.

Atmospheric Realm/ Right Channel

Subtle body. Dream State. Consciousness of the mind/imagination.

Positive Qualities: Expressing thought and feeling outside through action and speech. Action, Out-going, Awareness of others, Masculine, Communication, Planning, Future,

Negative Qualities: Ego, Arrogant, Passion, tendency to harm others.

Kingdom of Heaven/ Centre Channel

Causal (Spiritual) body. Deep Sleep State. Direct Consciousness of Divine.

Positive Qualities: Witnessing Self and others in a detached state, Peace, Truth, Thoughtlessness, Compassion, Present, Pure Intellect, Harmless.

Negative Qualities: Intellectual, heartless,

Manifestations of the Turīya – *‘Fourth State of Consciousness’*

As explained in Chapter 6 (p.31) the **Turīya** is not really a separate state of consciousness but is the Pure Self which witnesses the other three states. This Pure Self is the Divine within us.

Each of the three sections of the Subtle System contains a manifestation of this ‘Fourth’ state, which is the most subtle and spiritual part of everything, the Formless Spirit. These manifestations are always secret and only become known in spiritually evolved people.

In the past, when considered ready, seekers would be ‘initiated’ into the secret doctrines, which were often disguised in mundane appearances, such as the Alchemists who talked of transmuting ‘base metals into gold’ meaning ‘ignorant people into realised souls’. This secrecy was necessary as esoteric doctrines were often considered heretical by the leaders of organised religion, whose interest was to enslave people rather than liberate them:-

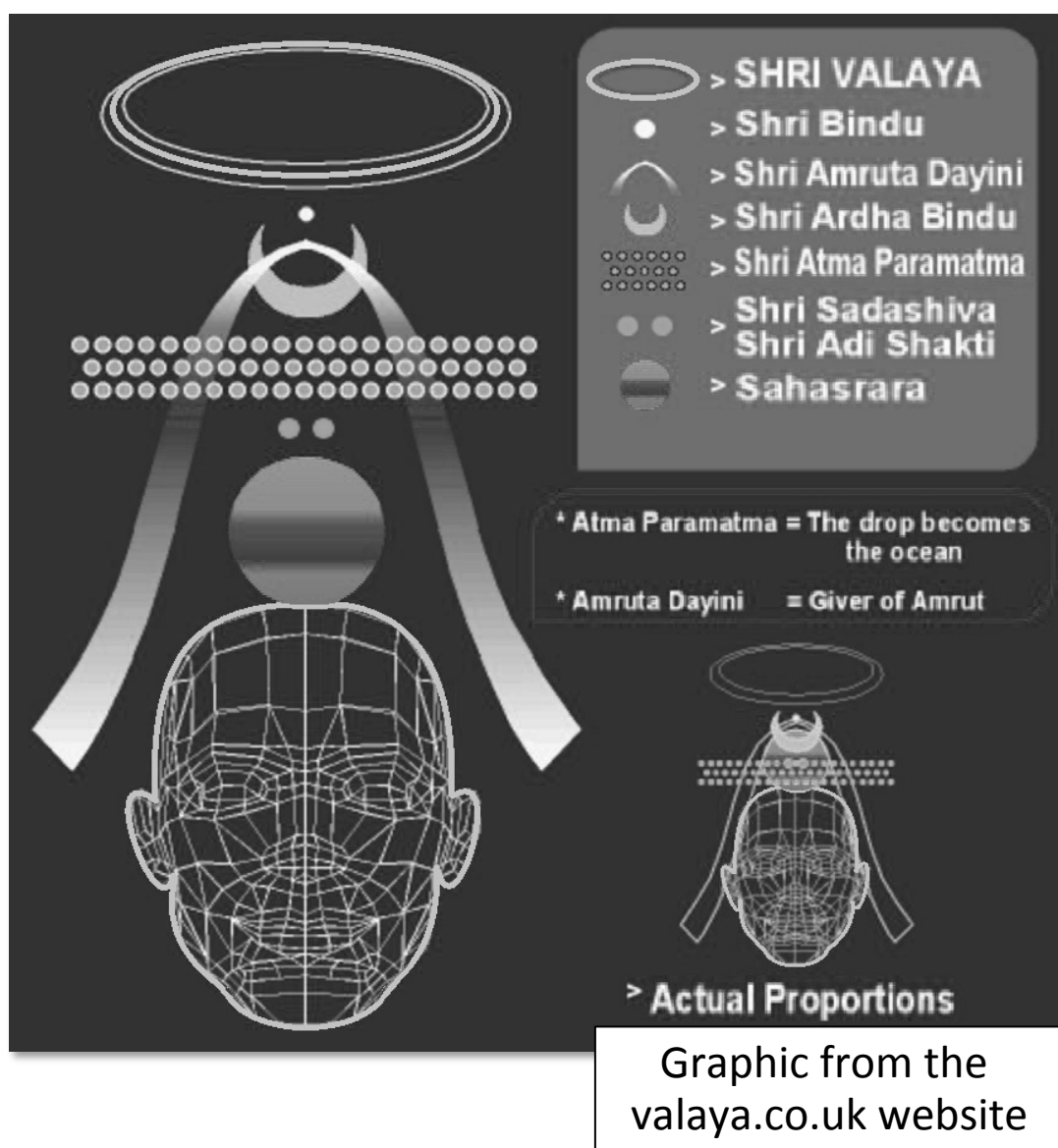
1. In the Earth Realm the **Turīya** manifests as the **Kundalini**, the Pure Desire to become re-merged into the Supreme Spirit.
2. In the Atmospheric Realm the **Turīya** manifests as the **Ātmā** – *‘Spirit’* in the Heart which, when triggered by the **Kundalini**, rises through a special **Nādi** up into **Sahasrāra** to become re-united with the **Paramātmā**.
3. In the Heavenly Realm the **Turīya** is the **Paramātmā** – *‘Supreme Spirit’*, the **Mahat-ahamkāra** – *‘Great ‘I am’*” into which our consciousness dissolves to give us Self-realisation.

The process of Self-realisation requires these three manifestations to come together either in the **Sahasrāra** or in the Heart.

Rather than 'Fourth' we could call these the 'Three-and-a-halfth' forms as they are manifestations are the 'Silent Half-syllable' of the **Om** in each of the Three Realms.

There is also a Three-and-a-halfth Realm above the three levels of **Sahasrāra**. This is the Abode of the Supreme God Almighty called **Valaya** –'Circle' which is the sum-total of everything and yet beyond everything, the Source of all Bliss, Love and Consciousness.

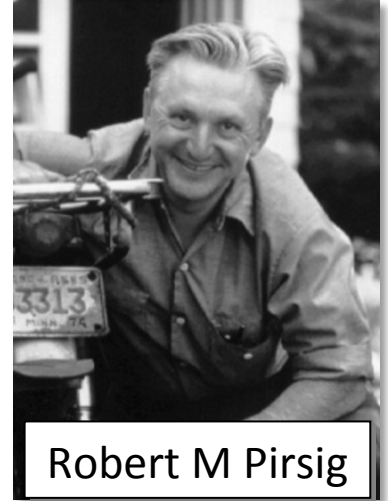
“Three and a half Mâtrās –'Portions' are there in the word AUM; there are Mahākâlî, Mahâsaraswatî, Mahâlakshmî, three powers, and above them is the Âdi Šhakti.” **21-05-88, Barcelona**



Chapter 14 The Three Aspects of Experience

In Indian and Western Philosophy experience is said to have three aspects; the Perceiver, the Object Perceived and the Event of Perceiving. To a realised soul, the three are one and it is the moment of perceiving that unites them, which is in the Present (Central Channel). The object perceived, being passive, is Left Side and the Perceiver as Action is Right Side.

In his book 'Zen and the Art of Motorcycle Maintenance', Robert Pirsig logically deduces the existence of God starting with the word 'quality', which he realised could not be defined but was an event that took place between the Perceiver and the Object Perceived.



In the '**Tad Nishkala**' (properly named the **Nirvāna Shatkam** – '*Six verses on Spiritual Liberation*') **Shri Adi Shankaracharya** says :

Aham bhojanam naiva bhojyam na bhoktā,

I am neither the enjoying, the object of enjoyment nor the enjoyer.

Chid-ānanda rūpaḥ, Śhivo-'ham Śhivo-'ham.

I am Bliss and Awareness. I am Shiva. I am Shiva.

In Sanskrit **Bhojya** means both 'food' and 'enjoyment', so this can also mean 'I am neither the eating, the food or the eater'.

Living in ashrams, which Shri Mataji heartily recommended, one learns that there are always two sides to every story – or three if you include the truth (Central Channel)! There are the points of view of the 'Perpetrator' and the 'Victim' (Right and Left Side). The 'Perpetrator' may really be the victim, driven to action by negativity from the 'Victim' who consistently finds themselves in similar situations. Ken Kesey's book 'Sometimes a Great Notion', is interesting as it is written from all three points of view.

The Three Worlds are the Realms of Fire, Sun and Moon (p.18)

Vahni (or **Agni**) ¹**Maṇḍala** –‘Circle of Fire’ is the **Bhūr** –‘Earth Realm’ ruled by **Shri Brahmadeva** (**Swādhishthana Chakra** – Fire Element). Fire manifests in the lower three Chakras as instinctual urges - the Fire of Sexual Desire in the **Mūlādhāra**, the Digestive Fire in the **Nābhi**, the ²Fire of Thought, Action and Aggression in the **Swādhishthāna**/Liver and the Sacred Flame of Pure Desire as the **Kuṇḍalini** in the Sacrum.

Sūrya Maṇḍala –‘Circle of the Sun’ is the **Bhuvah** -‘Atmospheric Realm’ ruled by **Shri** ³**Vishnu**. The Sun is in the Heart – a Sun of Love – (*The astrological sign Leo, ruled by the Sun, governs the Heart*). Our face expresses **Vishuddhi**, and should shine like the Sun. The Sun is associated with the **Āgñyā Chakra**, the centre of judgment, discrimination and illumination.

¹ **Maṇḍala** means a ‘Circle, orb, realm, area of influence, orbit, province, multitude’ [from **Maṇḍ** -‘to adorn’]

² In Greek mythology, Prometheus stole fire from the Gods to give to humanity. His punishment was being chained to a rock where his liver was pecked out by an eagle in the day and grew back during the night. This sounds like our modern world where technology makes us so stressed and busy that our liver/attention is fried during waking hours.

As well as Knowledge, Fire represents Technology – there is no technological process that does not involve fire somewhere, starting with that primordial chemistry of making metals, after which the Ages of Man are named – the Copper Age, Bronze Age, Iron Age, Aluminium Age?

³ Other connections with the Sun and the Middle Realm are: The **Vishnu Granthi** is called **Sūrya** –‘Sun’ and is located at the ‘**Solar**’ Plexus; **Shri Rāma** (incarnation of Shri Vishnu) was a **Solar** Dynasty king, **Shri Krishna** said ‘Of luminaries I am the radiant Sun’.

Chandra Maṇḍala –‘Orb of the Moon’ is the **Swah** -‘Heavenly Realm’ ruled by **Shri Shiva**. The Moon rests in the **Sahasrāra** pouring cool vibrations and bliss over the Subtle System. **Śhrī Ganehsa** and **Lord Shiva** are called **Bhala-chandra** –‘Having the Moon on the forehead’ and **Chandra-mauli** –‘Wearing the Moon as a crest-jewel’.

Chapter 16

The Three Yogas

In the **Bhagavad Gīta**, **Shri Krishna** describes the three paths to God as **Gñyāna *Yoga** -‘Connection through Knowledge’, **Bhakti Yoga** - ‘Connection through Devotion’ and **Kriya Yoga** -‘Approaching God through Action’.

Gñyāna is not mental or intellectual knowledge, but direct knowledge of the Truth. Inevitably we need some mental knowledge to know what we are seeking and to direct our efforts auspiciously and effectively; some words that can help us pass beyond thought and language. **Gñyāna** is associated with the Central Channel.

“Yoga without knowledge is useless; knowledge without Yoga is useless”.

Cairns, 05-04-91

“The best He (Shri Krishna) called as the Gnyana-marga -‘Path of Knowledge’. That is Sahaj Yoga, by which you get the subtle knowledge; is the central path, by which you evolve; you become absolutely above every nonsense; you are endowed with a divine power that you can finish off anything negative around you.”

Shri Krishna Puja, Canajoharie, 29-07-01

Bhakti – ‘Devotional love’ is a heart-felt path associated with the Left Side. **Bhakti** is a quality that people brought up in Indian

* The word **Yoga** comes from **Yuj** –‘To join’ (similar to the English word ‘yoke’) but it can also be taken as **Yo = Yah** = ‘That’, denoting the Formless God, **Brahman**, and **ga** –‘to approach, abide in’. So **Yoga** can mean ‘to approach or abide in God’.

culture have well developed. The great Indian Muslim saint **Nizamuddin** commented to his followers that, while they despised the **Hindus** as 'idol-worshippers', they could learn a lot from them about **Bhakti**. **Bhakti** is perhaps the most important quality to develop as it involves love, humility and surrender, and without it our efforts may become dry.

Kriya- 'Action' is associated with the Right Side. Action is necessary partly because the sequence is always Left-Right-Centre and some action helps to keep us out of the Left Side. Shri Mataji commented that all Right-sided people need to do to get into the Centre is to witness. Action is also connected with collectivity which is an important ingredient in spiritual growth. Most religions have recognised that when a certain number of people get together to worship God (it seems to be a minimum of about three) a special magical atmosphere is created which lifts us into another dimension.



In reality we need a balance of all three Yogas in order to ascend effectively. The easiest path to Self-realisation is complete Surrender and Dedication at Shri Mataji's Lotus Feet which requires **Bhakti**; Surrender and Dedication require us to be Her Instruments prepared to act (**Kriya**) and **Gñyāna** enables us to know what we are aiming for, understand how to achieve it and appreciate the tremendous Blessings we have received.

Chapter 17 The Three Stages of Worship

In Hinduism, as in **Sahaja Yoga**, there are three stages of worship- the Outer Worship involving actions such as performing **Pūja**, then the Inner Worship of clearing our subtle system and raising the **Kundalini** up to **Sahasrara**, and thirdly the **Bhāvana** –‘Contemplation’ of **Shri Mataji’s** Blissful Nature in the **Sahasrāra**. These three forms are associated with the physical, subtle and causal bodies, and the Left, Right and Central Channels.

It is said that outer worship is for beginners – which is us when we begin our meditation! It is always helpful to start meditation by cleaning Shri Mataji’s photo and offer lamp, incense, flowers and maybe perfume and a sweet or a glass of water. These are the *‘five offerings’ of **Pūja**. Applying the attention using mantras (*Speech*) and other techniques is Right Side (*Atmospheric Realm*).

“Best is worshipping in the Heart. You should say the Mantras in Puja but with great faith (Shraddha). You should perform the Puja when Shraddha goes deep so that Heart itself gets all Puja performed. At that time, waves of Bliss start flowing because it is the Spirit that is saying.”

Translation of Marathi Letter

Complete Surrender and Dedication, coupled with the recognition of **Shri Mataji** as the Supreme Goddess incarnate, opens the doors of **Sahasrāra** and our attention becomes absorbed in the Bliss of Her Lotus Feet. (Kingdom of Heaven)

* The five offerings traditionally made in **Pūja** correspond with the five Elements, five senses and the lower Chakras:

Chakra	Offering	Element	Sense
Mūlādhāra	Gandha –‘Perfume’	Earth	Smell
Swādhīṣṭhāna	Dīpa –‘Lamp’	Fire	Sight
Nābhī	Naivedya -‘Food, water’	Water	Taste
Heart	Dhūpa –‘Incense’	Air	Touch
Vishuddhi	Puṣhpa –‘Flowers’	Ether	Hearing

The Three Worlds are separated by the three **Granthis** –‘Knots, obstructions, difficulties’, which obstruct the ascent of the **Kuṇḍalinī** up the **Suṣhumna** -‘Central Channel’.

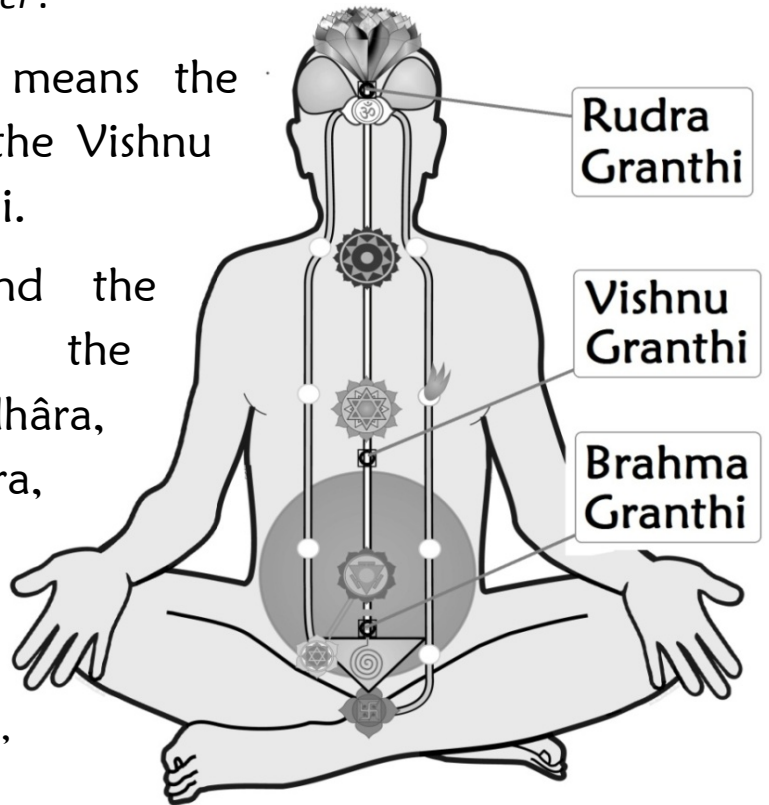
“There are three Granthis, means the knots, the Brahma Granthi, the Vishnu Granthi and the Rudra Granthi.

Between the Kundalini and the Swâdhishtâna, means the Mûlâdhâra Chakra, Mûlâdhâra, and Swâdhishtâna Chakra, then Brahma Granthi is established.

Vishnu Granthi is between Nâbhī and the Hriday –‘Heart’ Chakra,

When Vishuddhi and Âgñyâ¹ meet then Rudra Granthi is established.”

Bija Mantras, UK, 10-10-78.



¹ There are varying opinions on the location of the **Rudra Granthi**; some scholars maintaining that it is between **Vishuddhi** and **Âgñyâ** while the **LSN** states that the Goddess splits the **Rudra Granthi** after establishing at **Âgnyâ Chakra**.

Wherever it is, it is closely associated with **Âgñyâ** as we enter the Realm of Heaven (Thoughtless Awareness) as **Âgñyâ** clears. Without a video we cannot see where Shri Mataji is pointing when She says this. Perhaps **Vishuddhi** and **Âgñyâ** may be said to meet at the **Ekâdaśha Rudras** on the forehead (**Rudra Granthi**)? The middlemost of the eleven **Rudras** is the **Vishuddhi/Virâta** point in **Sahasrâra** on the hairline above the **Âgñyâ** in the centre of the forehead.

The **LSN** agrees with this; the Goddess, as the **Kundalini**, is described as the **Vibhedinī** –‘*Splitter*’ of the **Brahmā Granthi** on rising from the **Mūlādhāra** (Sacrum). Coming up from the **Nābhi** (**Maṇipūra**) She breaks open the **Viṣṇu Granthi**, at the Solar plexus (**Solar** -‘Sun’ = **Sūrya**). After establishing at **Āgñyā**, She breaks the **Rudra Granthi** (roughly where the **Ekadasha Rudras** are on the forehead), and ascends into **Sahasrāra**, where She confers Bliss. (*LSN, names 99-110*)

**Mūlādhār'aika-nilayā Brahma-granthi-vibhedinī,
Maṇipur'āntar-uditā Viṣṇu-granthi-vibhedinī. (38)**

*Residing first in the Mūlādhāra, You break the Knot of Brahma
After rising inside the Nābhi, You break the Knot of Vishnu.*

**Agñyā-chakr'āntarala-sthā, Rudra-granthi-vibhedinī,
Sahasrār'āmbuj'ārūdhā, Sudhā-sār'ābhi-varṣhiṇī. (39)**

*After establishing at Agñyā Chakra, You break the Knot of Rudra
Ascending the thousand-petalled lotus, You rain a shower of Divine Nectar.*

**Taḍillata-sama-ruchiḥ, śhat-chakr'opari-samsthitā,
Mahā-śaktiḥ Kuṇḍalinī, Bisa-tantu-tanīyasī. (40)**

*As brilliant as lightning, You remain stationed above the six Chakras,
The great energy, resting in the Sacrum, as slender as a lotus stalk.*

Lalita Sahasra-nāma, verses 38-40

”It is described by great saints in India that all these Bandhas – ‘*Worldly attachments*’ take place, means the bondage takes place in the stomach and in the heart. These Granthis – ‘*Knots of illusion*’ are broken when the Kundalini rises, because I am quite a big master; I do everything Myself. I do not leave anything to you, till you have got it. Only this thing you have to do is to freely choose the Path of Self-realization.”

11-11-79, London

It can aid meditation to say these names in the full Sahaja Yoga mantra form, reciting each several times and keeping the attention inside on what is happening:-

**‘Brahma-granthi-vibhedinī’; ‘Vishnu-granthi-vibhedinī’
‘Rudra-granthi-vibhedinī’**

The Knots on the Three Channels*

Caxton Hall, 2nd Oct 1978 (Edited)

**Note: This title was given by the Sahaja Yogi who made the tape and Shri Mataji does not suggest that the knots are on the Three Channels.*

“Human beings as they are, have got into three complications, knots, called as Granthis, which are giving falsehood- the Spirit is enveloped by our attention into the matter. The first knot between the Spirit and the matter is a very difficult knot.

The Brahma Granthi - this first one - creates the Superego, by which you get possessed, you get all mad.

Now for a Sahaja Yogi it is very important to see how far he is identified with the covering of this dead in you, all that is subconscious, all conditioning

This knot first starts at the Mooladhara, because this one is made of Earth element, once this knot is released, then only the Kundalini starts.

When your attention goes to your Spirit there is a very big detachment that comes to you through your ascent into that realm where your attention has felt, definitely, that oneness with reality.

The second knot starts by thinking that you must do some sort of an effort or a penance - is another falsehood, because that knot becomes stronger and stronger. Doing anything is Rajo Guna, the Right Side action, is done through our Ego.

So all the time you are playing with these two knots within you Rajo Guna and Tamo Guna, and that's why your attention is not on the Spirit. Third is there, Sattva Guna is the one by which we try to know God.

Now what can you do to evolve?

The wisdom cannot come until this Granthi breaks, where a person starts to understand the simple point that human beings cannot do it. God has to do it, so the surrendering starts. Only thing that is allowed- “please”, that’s all, you have to knock at the door.

When you say “Let me do it myself” - I can assure you – you cannot. It has to work out within you, is an internal working, This is the third misidentification you have of yourself

So vibrations are the most important things for Sahaja Yogis - to achieve a state when your realisation is completely integrated - your physical being, your emotional being, your spiritual being, is complete, in unison, in a complete balance within you. I try through my vibrations to disentangle you but that is to a point where you have to yourself take up and work it out, sit down, meditate and do various things that Sahaja Yoga has suggested.

Auspiciousness and respect

If you understand the auspiciousness then you can overcome the binding of the matter; for example, how do we sit in a programme, is not important so much, the auspiciousness of sitting is that- have you reverence in your mind? When you are sitting for your meditation are you taking upon yourself “Oh! I’m going to achieve it today” or out of reverence you are sitting in a surrendering mood in a surrendering position, it’s nothing to do with how you should sit, but do you feel that you are in a reverent position.

Now- you are a wife in a family, you are a husband in a family, how you treat your wife, do you treat her like a goddess of the family? Do you treat your husband as a man who brings God into the family?

Auspiciousness is a very subtle thing which gradually you will understand, and by auspiciousness you will understand the value of matter. You will not value the matter then but the auspiciousness.

Auspiciousness is judged through vibrations, that's how you can look after your Left Side. Keep it at that point because again you'll go into the rituals, do not make a ritual out of it, because then it becomes a superstition. Auspiciousness should never be confused with superstition.

The second side of it, the subtle point of the Right Side, is discipline.

First, say, England was a very disciplined country, over disciplined, militarily regimented - I do not mean that discipline at all.

The discipline which comes automatically within you, an inner discipline, absolutely inner.

What's wrong in getting up at 10 o'clock?- nothing wrong, my child, but you are losing the beauty of the morning.

By discipline I mean respectfulness. Asserting your Ego is different from respecting your dignity - not to jabber too much, not to talk less, it's something innately built in which can work out through Sahaja Yoga. In the first one you have to respect, in the second one you have to be respected - respect



yourself. When you start respecting yourself, you will really know how to respect others. Those who cannot respect themselves cannot respect others. Do not worry about their faults, but respect them for their good, so that you also have good in you and you respect yourself. It's very comforting, a person who respects himself is the most congenial person to live with. You can always approach such a person. He doesn't try to show off, he doesn't try to create a sort of a group about him, he's not boasting about himself.

Ego can be easily handled if you respect yourself. You're not going to accept anything that is not respectable for you, and this is how you're going to manage your Right Side.

Now, the Centre Path is very important in your seeking- you have to know that you are seeking your Spirit. - you are going to become one with the Spirit- it is very important to know about your own Chakras, how they are caught up and face up to it. You have to be absolutely honest and truthful about it, that's the point in the centre. If you're honest, the Centre Path will work out."

The rest of the talk is missing in the available recordings.

Listed below are some of the many references to the Three-fold Nature of Creation in the **Ganesha Atharva Sheersha**:-

Verse 1:

**Twameva Kevalam Kartā-'si, Twameva Kevalam Dhartā-'si,
Twameva Kevalam Hartā-'si.**

Only You are the Creator, Sustainer and Destroyer

Verse 4: Twam vāṅ-mayas-twam chin-mayaḥ,

Twam ānanda-mayas-twam Brahma-mayaḥ

You are Speech, Attention, Joy and Formless Spirit

(Qualities of Earth, Sky, Heaven and Turiya state)

Twam sach-chid-ānand'ādvitīyo-'si

You are Existence, Consciousness and Joy unequalled

Verse 5: Sarvam jagad-idam twatto jāyate ,

Sarvam jagad-idam twattas tiṣṭhati,

Sarvam jagad-idam twayi layam-eṣhyati,

Sarvam jagad-idam twayi pratyeti

This Whole World is born, sustained and dissolved by You.

This Whole World is returning to You

Verse 6: Twam guṇa tray'ātītaḥ, Twam deha tray'ātītaḥ,

Twam kāla tray'ātītaḥ, Twam āvastha tray'ātītaḥ

You are beyond the Three Attributes, the Three Bodies,

the Three Times and the Three States of Consciousness

Brahma Bhūr-Bhuvaḥ-Swar-Om –Supreme Spirit, Three Worlds and Om

Verse 7: Gakāraḥ pūrva rūpam, Akāro madhyama rūpam,

Anuswāraśh ch'āntya rūpam, Bindur utara rūpam.

***Ga** is the first form (Earth Realm) **A** is the middle form*

(Atmospheric Realm) Nasal sound is the top form (Heaven) and

*the **Dot** is the form above that. (Turiya, Formless Consciousness)*

There are more subtle references in the Ganesha Atharva Sheersha some of which are explained in the RiSY book 'Om Namaste Ganapataye' available to download free on symb-ol.org.

The **Sahaja Yoga Mantras** work on our whole Subtle System. It has been found that the **Bīja –‘Seed’ mantras** correspond with the **Chakras** in three sections:-

1. **Om Twameva sākshāt** - Earth Realm (Lower three Chakras)
2. **Shri Ganeśha sākshāt** – Atmospheric Realm (Middle 3 Chakras)
3. **Shri Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ** -
Heavenly Realm (Sahasrāra and above)

First Section:

- **Om - Mūlādhāra. Shri Ganesha is Omkāra Swarūpa** –‘Om embodied’. **Om** is the Foundation of the Creation and the Subtle System.
- **Twam - Kundalinī. Twam** –‘Thou’ denotes **Ādi Śhakti**, who manifests the Creation. Her highest form is the **Kuṇḍalinī**. The Personal aspect of God rather than **Tat** –‘That’ the Impersonal Formless Consciousness.
- **Eva - Nābhi. Eva** –‘Indeed’ is also a name of **Shri Vishnu** meaning ‘Moving quickly’. **E** is the **Kuṇḍalinī** and **va** is ‘to convey’, so **Eva** is the ‘Conveyance of the Kuṇḍalinī’, the Central Channel starting at **Nābhi**.
- **Sākshāt** –‘With the eyes/senses’- **Swādhishthāna**. The eyes perceive Fire (light), the element of **Swādhishthāna**. Also ‘through the senses’ is how we gain knowledge, a quality of **Swādhishthāna**. **Sā** is **Left** and **Kshā** is **Right Swādhishthāna**.

Second Section:

- **Śhrī – Śhrīm** is the **Bīja Mantra** of the Heart and **Sahasrāra** and **Śhrī Mātājī**’s name starts with it. **Śhrī** –‘Splendour’ is similar to **Mahar** – ‘Glory’, the fourth world at the Heart Chakra. *Gayatri Mantra p.33.*

- **‘Ganeśha’** - pronouncing the name of the Deity is **Vaikharī** – ‘Articulation’ the fourth stage speech associated with **Vishuddhi**.
- **Sākshāt** – ‘Really, perceptible, with the eyes’ – **Āgñyā Chakra** – The quality of **Āgñyā** is pure discrimination and judgement. The eyes are connected with **Āgñyā**. When the **Kuṇḍalinī** passes **Āgñyā** we become **sākshāt** – ‘Really present’. Again **Sā** – ‘She, Shakti’ is **Left** and **Kshā** – ‘Destruction, Shiva, Forgiveness’ is **Right Āgnyā**.

Third Section:

- **Śhrī – Bīja Mantra of Sahasrāra**
- **Ādi Śhakti Mātājī Śhrī Nirmalā Devyai** – Shri Mataji is the Deity of **Sahasrāra** and Her Name is the greatest of Mantras.
- **namo namaḥ** - The balloons of Superego and Ego swell up and take over the brain which is the **Sahasrāra**. **Namo** and **namaḥ** help us to surrender and deflate these so that **Sahasrāra** can open.
- **Namo- Na** – ‘Not’, **Mo** – ‘Worldly Illusion’ reduces Superego.
- **Namaḥ - Na** – ‘Not’, **Maḥ** – ‘I’ reduces Ego.
- **Ādi** – ‘First, Primordial’ – **Mūlādhāra Chakra**. Keeping the attention in **Sahasrāra**, we can also put attention to the **Mūlādhāra Chakra** and then continue up the Subtle System again.
- **Shakti** – ‘Energy’ – **Kuṇḍalinī**
- **Mātājī – Mā** – ‘Mother, Shri Lakshmi’, **Kundalini** rising to **Nābhi**; **tāj = tej** – ‘Light, fire’, **Swādhiṣṭhāna**; **ī** – ‘Sushumna Nāḍī’, **Kundalini** rising from **Nābhi** up to Heart.
- **Śhrī - Heart.** (as above)
- **Nirmalā - Viśuddhi**. **Nirmalā** – ‘Immaculate, Pure’ and **Viśuddhi** – ‘Complete Purity’ have similar meanings.

- **Devyai - Āgñyā. Deva** –‘Shining, Heavenly, Divine’ is like the Sun at **Agnya Chakra**. ‘To err is human, to forgive Divine’.
- **Namo - Sahasrāra (inside the head) Namō** -‘Obeisance’ is **namah** modified by **Sandhi**; it is also **na** -‘Not’, **mo = moha** -‘Delusion, belief in worldly Illusion’; so the darkness and conditionings of the mind are removed by saying ‘**namo**’, taking us to the first stage of **Sahasrāra**. (see ‘Three Stages of Sahasrāra’ on the next page)
- **Namah - Sahasrāra (top of the head) Namah** -‘Salutations’ can be dividied into **na** –‘Not’, **mah** -‘I’ and is an ego-negatng mantra.

So **namo** and **namah** suck in the Superego and Ego allowing the **Kuṇḍalinī** to pass **Āgñyā** and opening the **Brahma-randhra**. By recognizing **Shri Mataji**, which requires humility and surrender of our Ego, our **Kuṇḍalinī** pierces the **Brahma-randhra** and we experience Her Nature as the Silence, Peace and Bliss which follows the saying of the mantra.

The Short Form of the Mantra which **Shri Mataji** recommended for **Sahasrāra** takes the attention up through the Chakras once using the same correspondences:

Om Twameva sākṣhāt Śhrī Nirmalā Devyai namo namah

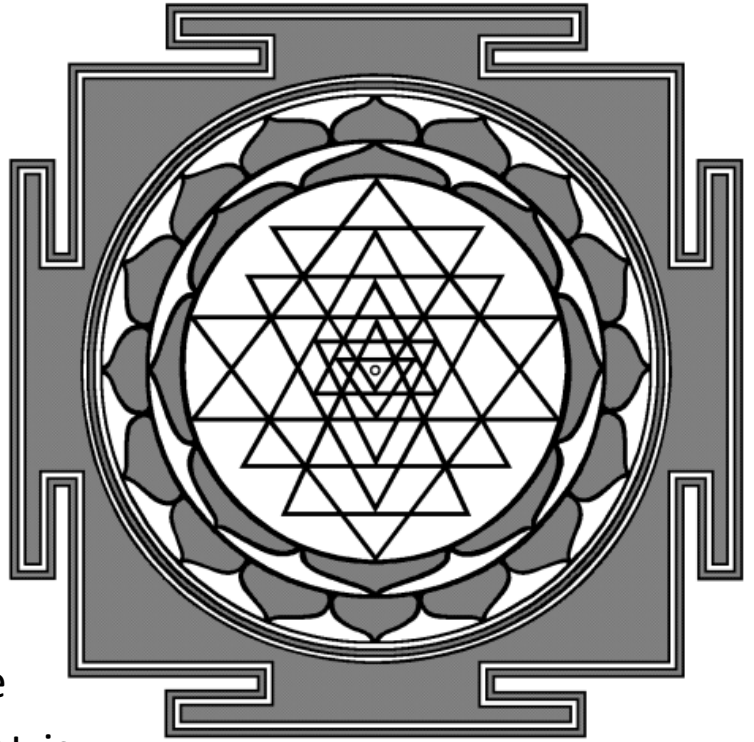
‘Try this: ‘**Twamewa Sakshat Shri Nirmala Devi**’ That’s all! To establish Me as **Nirmala Devi** is the point; **namo namah**. Say it seven times.’

London, 08-10-79

The Shri Chakra is made of threes. The central design is nine intersecting triangles. The nine levels are in three groups of three.

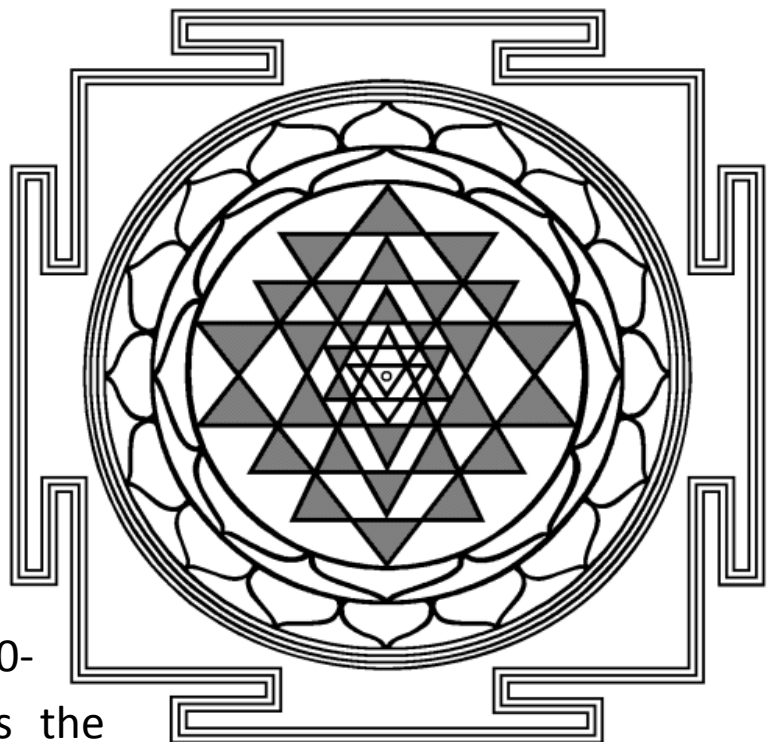
Outer Three Levels:

The Outer Square called **Bhū-pura** –‘Earth Place’ with the Sixteen- and Eight-petalled Lotuses can be taken as the **Mūlādhāra**, **Nābhi** and **Swādhishthān Chakras** forming the ‘Earth Realm’ and dealing with the requirements of the physical body. It is called the **Sṛiṣhti** –‘Creation’ portion; what is created is **Saṁsāra** or **Moha** - the illusions of worldly life, the senses and the physical body.



Middle Three Levels:

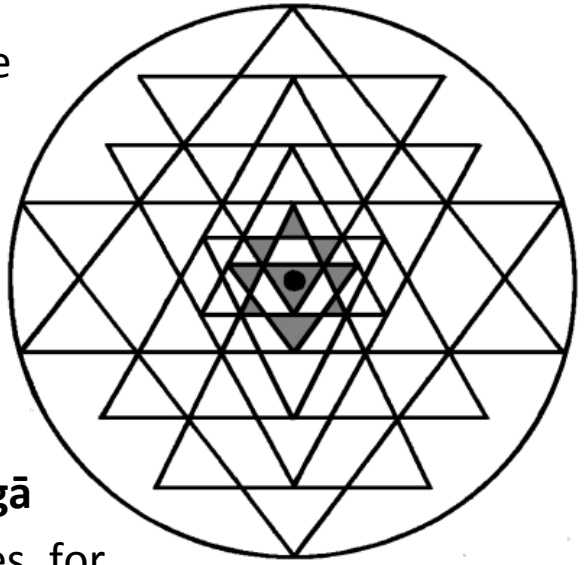
The Fourteen-pointed **Chakra** and the two Ten-pointed **Chakras** are the Middle Section called **Sthiti** –‘Preservation’ Portion (**Bhuvah Loka**). These are normally considered as the Heart (14-pointed), **Vishuddhi** and **Hamsa** (two 10-pointed) **Chakras**. It sustains the



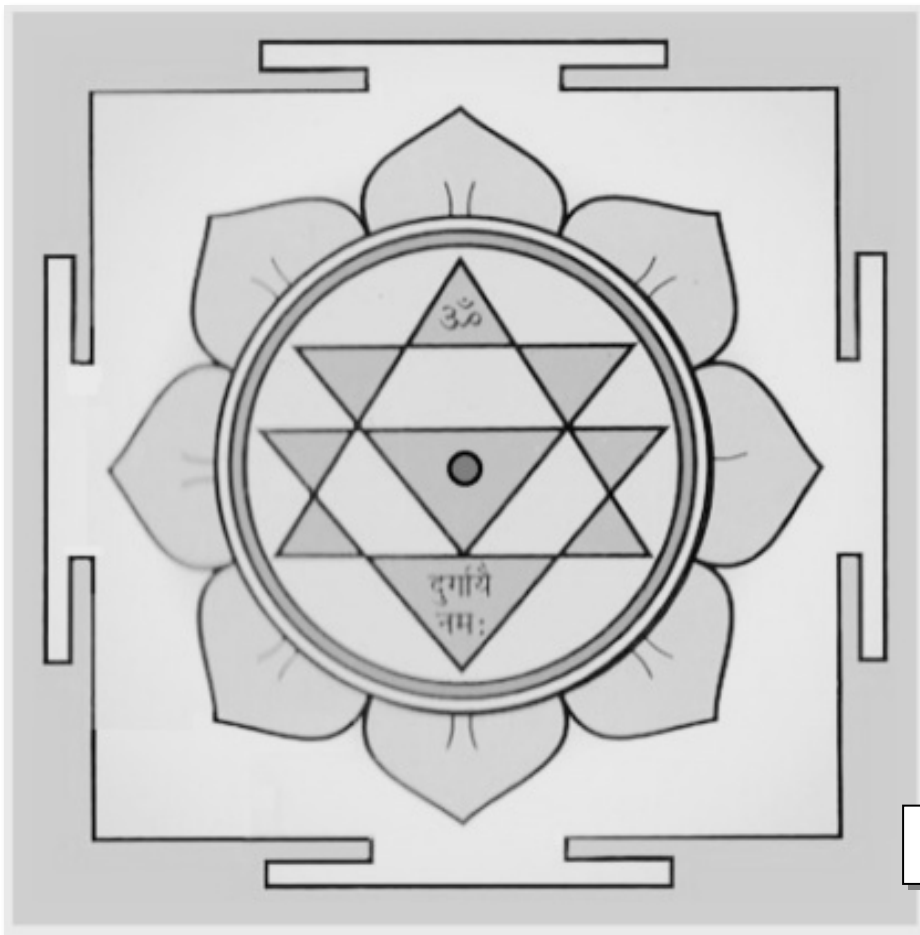
Illusions of worldly life by us believing in and interacting with the world of the senses.

Inner Three Levels:

The Eight-pointed **Chakra**, the Triangle and the **Bindu** –‘*Central Dot*’ are normally taken as the **Āgñyā Chakra** and the first two levels of **Sahasrāra** (inside the head and above the head) (Heavenly Realm).



This central section forms a **Durgā Yantra**; which has nine small triangles for the Nine Forms of **Shri Durgā** worshipped during **Navarātri** –‘Nine Nights’. These are formed by the intersection of three larger triangles – one upward- and two downward-pointing.



Shri Durgā Yantra

Chapter 22 Chinese Philosophy

‘The One gave rise to Two; Two gave rise to Three; and Three gave rise to the Ten Thousand Things’.

Lao Tse - Tao Te Ching. ch.1

One of the many interpretations of this saying of **Lao Tse** is;

‘The One (God Almighty, **Parabrahma**) gave rise to Two (**Shiva** and **Shakti**, **Puruṣa** and **Pṛakṛiti**) whose interplay produced the Three-fold Creation (Three Channels, Three **Gunas**) which manifests as the multiplicity of the physical creation.’

Much of Chinese Philosophy is based on the idea of the two opposing but mutually complimentary forces **Yin** and **Yang**. **Yin** and **Yang** can be likened to **Tamas** and **Rajas**. **Yin** (black with white dot) is lethargic, passive, female, attraction, negative and secretive and **Yang** (white with black dot) is positive, active, male, passionate, individualistic and arrogant.

Lao Tse’s book is the **Tao Te Ching** (pronounced ‘**Dao-de-jīng**’)

Tao is ‘The Way’, **Te** is ‘Virtue’ or ‘Inner Power’. Together they mean ‘The Way of Virtue’ or ‘Ethics, morality’



Yin-Yang Symbol - representing the interplay of the opposing but mutually complimentary forces **Yin** (black) and **Yang** (white). Any line through the centre crosses black and white equally.



Hexagram No. 48
Jing – ‘*Welling-up*’, made of Trigrams Wind and Water. The 64 Hexagrams form the basis of the I Ching – ‘*Book of Changes*’

Tao – the ‘Path’ or ‘Teaching’ - may be considered the Central Channel. **Te** - the ‘Inner Power, Mysterious Female’ – can be taken as the Kundalini, although these parallels are not exact.

The sixty-four **Hexagrams** – ‘*Six-Lined figures*’ of the **I Ching** – ‘*Book of Changes*’ are produced by combinations of the eight **Trigrams** – ‘*Three-Lined figures*’ shown in the drawing . A broken line is **Yin** and a solid line is **Yang**.

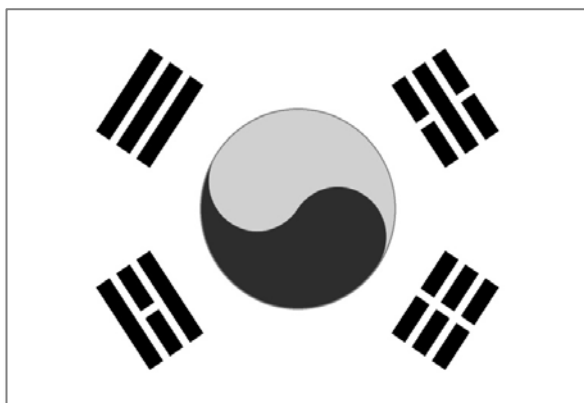


The Eight Trigrams.

Combinations of **Yin** and **Yang** produce the Five Elements - Earth (*all Yin*), Air (Wind), Fire, Water, Ether-(*Thunder) plus Valley, Mountain, and Heaven (*all Yang*).

Another interpretation of Lao Tse’s saying starting this chapter is:

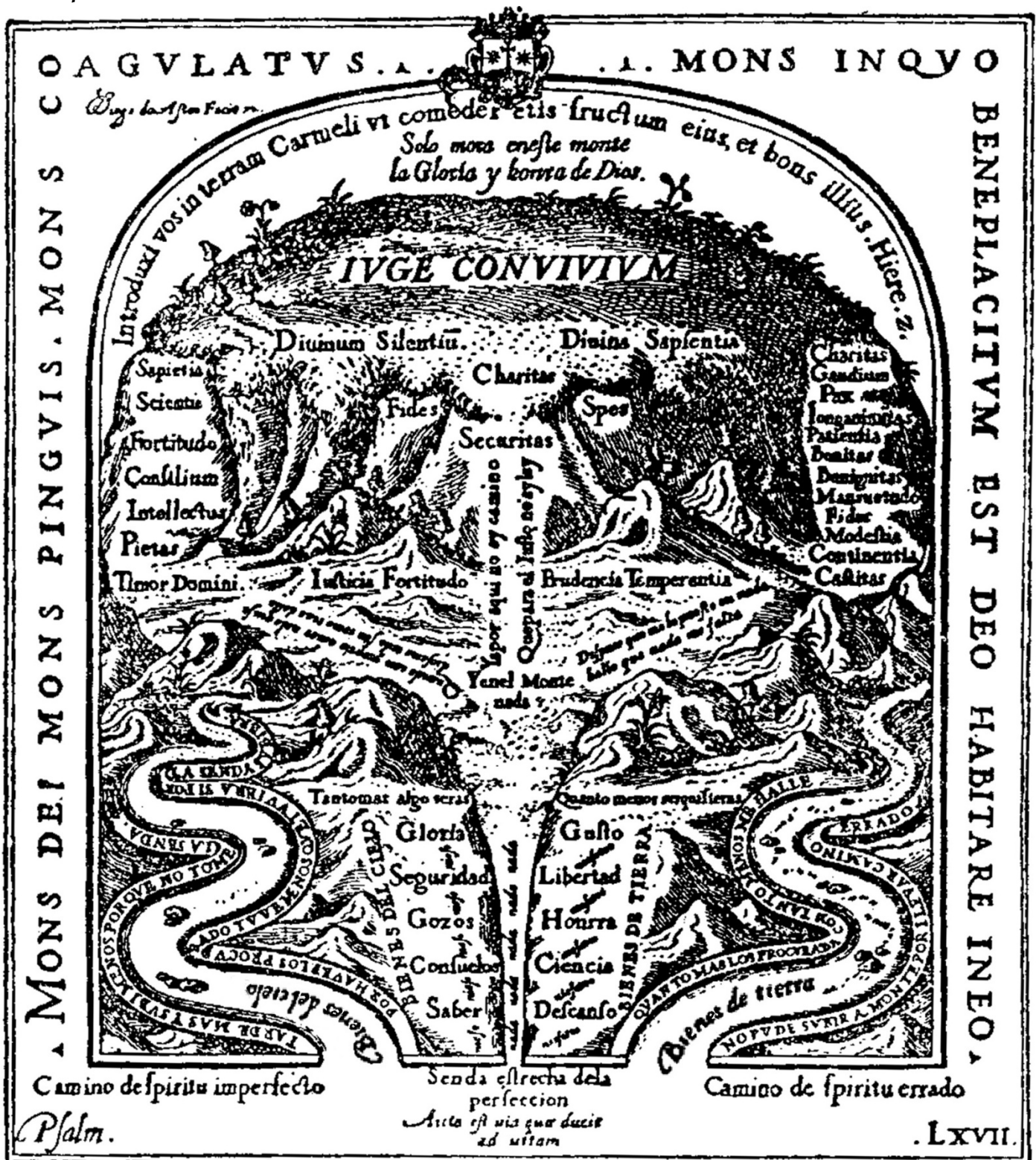
‘The One (Circle) became two (Yin and Yang). The two became three (Yin and Yang produce the Trigrams – ‘*Three-lined figures*’) and the three became the ten thousand things (The principles of the Trigrams produce the multiplicity of Creation)’



The flag of South Korea with a Yin-Yang symbol and the trigrams of Heaven, Earth, Fire and Water.

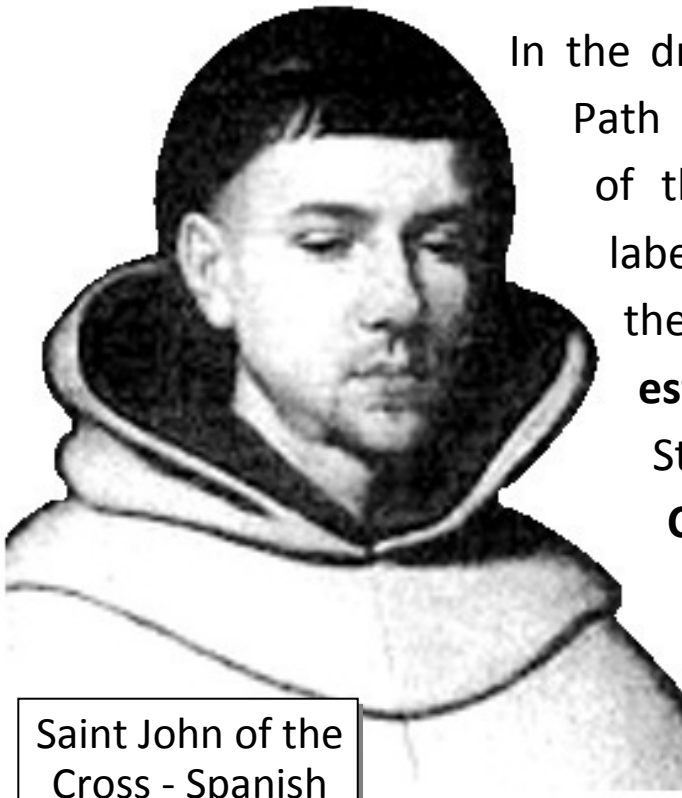
* Why would ‘Thunder’ be the Ether element? Partly because thunder is sound, the sense associated with Ether and Vishuddhi Chakra (communication). Also the Deities **Indra**

– ‘Thunder’ and **Vishnumāyā** – ‘Lightning’ occupy the Right and Left Vishuddhi Chakra.



A diagram from 'The Dark Night of the Soul' by St John of the Cross, 1542-91, a Spanish Mystic/Carmelite Monk.

Around the outside is a quote from Psalm 67 which reads 'Mount of God, Mount of Fat, Curdled Mount, Mount in which it is the Pleasure of God to dwell' presumably referring to the human brain (Sahasrara). The drawing though disguised, is showing the Spinal Cord (*Three Channels*) and the human head.



Saint John of the
Cross - Spanish
Mystic 1542-91

In the drawing (*on previous page*) the Left Path is called **Bienes de tierra** -‘Goods of the Earth’ and the Right Path is labelled **Bienes del cielo** -‘Goods of the Sky’. The Central Path is **Senda estrecha dela Perfection** -‘The Straight Path of Perfection’. ‘**luge Convivium**’ at the top (*resembling the top of the head*) means ‘Daily Feast’ and is sub-labelled ‘Divine Silence’ (*Masculine*) on the Right, and ‘Divine Knowledge or Wisdom’ (*Feminine*) on the Left.

An extract from ‘Spiritual Canticle’ by St John of the Cross:-

‘Our bed is of flowers; by dens of lions encompassed; hung with purple; made in peace, and crowned with a thousand shields of gold... At the touch of the fire and by the spiced wine, the Divine Balsam flows.... My soul is occupied, and all my substance is in His service; now I guard no flock; nor have I any other employment; my sole occupation is love.... If then on the common land I am no longer seen or found, you will say that I am lost; that, being enamoured, I lost myself; and yet was found.’
(*edited from Stanzas 24-29*)

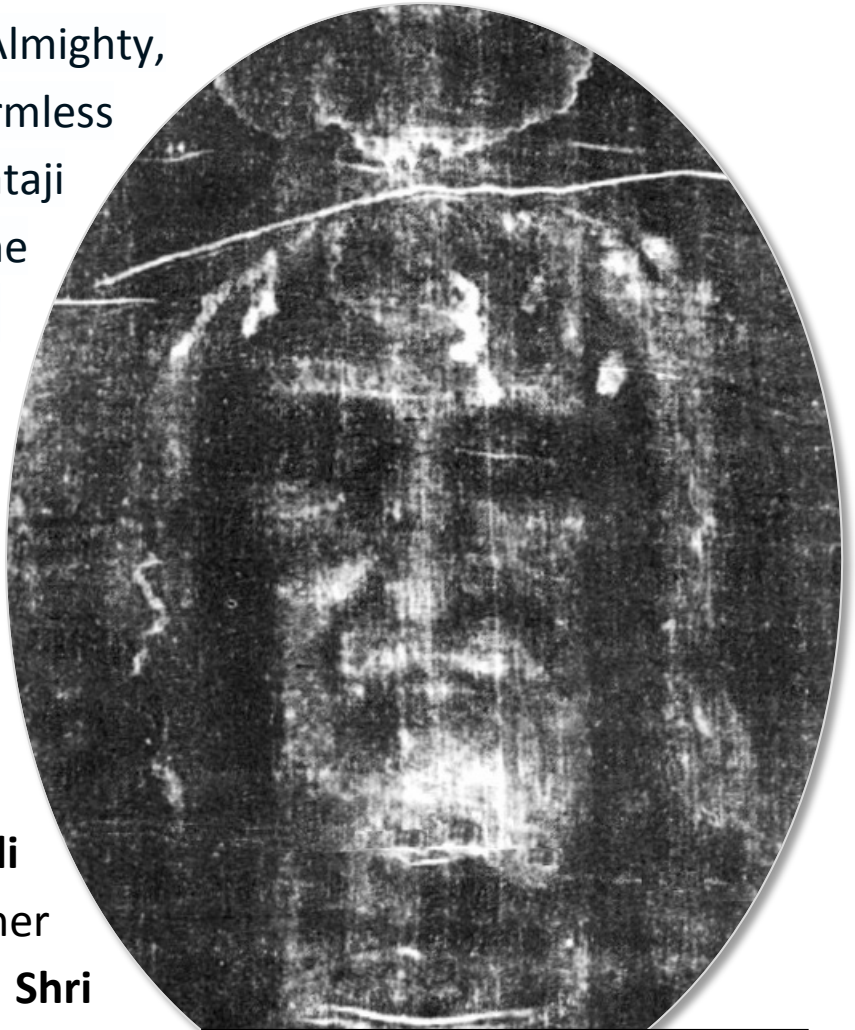
This may be describing the Divine Nectar (*Balsam*) in the **Sahasrāra** (*Thousand shields of gold*) when the **Kundalini** (*Fire*) ascends the **Sushumna** (**spiced wine*) and the resulting loss of ego and absorption into the Divine Bliss of realising the True Self.

**Sushumna Nadi is also likened to wine in Sanskrit being called ‘Vāruṇī’*

Father, Son and Holy Ghost

The Trinity of Father, Son and Holy Ghost is worshipped in Christianity. One of Jesus' commands to his disciples is 'You have to know the Father', also stating that 'My Father and I are one'; and 'If you knew Me, you would know My Father also' (*John 8:20*)

The Father is God Almighty, Supreme Formless Consciousness. Like Shri Mataji and other Divine Incarnations, Jesus was a complete embodiment of the Formless Consciousness. The Holy Ghost (Holy Spirit) is a 'mystery' to most Christians, but is the Kundalini as the manifestation of the **Ādi Śhakti**, the Creative Mother aspect of God. The Son is **Shri Ganesha** who may be considered as the Creation of the Mother – this manifested Universe.



The Face of Our Lord Jesus Christ from the Turin Shroud

Jesus said 'I am the Way, the Truth and the Life, no-one comes to the Father but through me'.

(St. John's Gospel, 14-7)

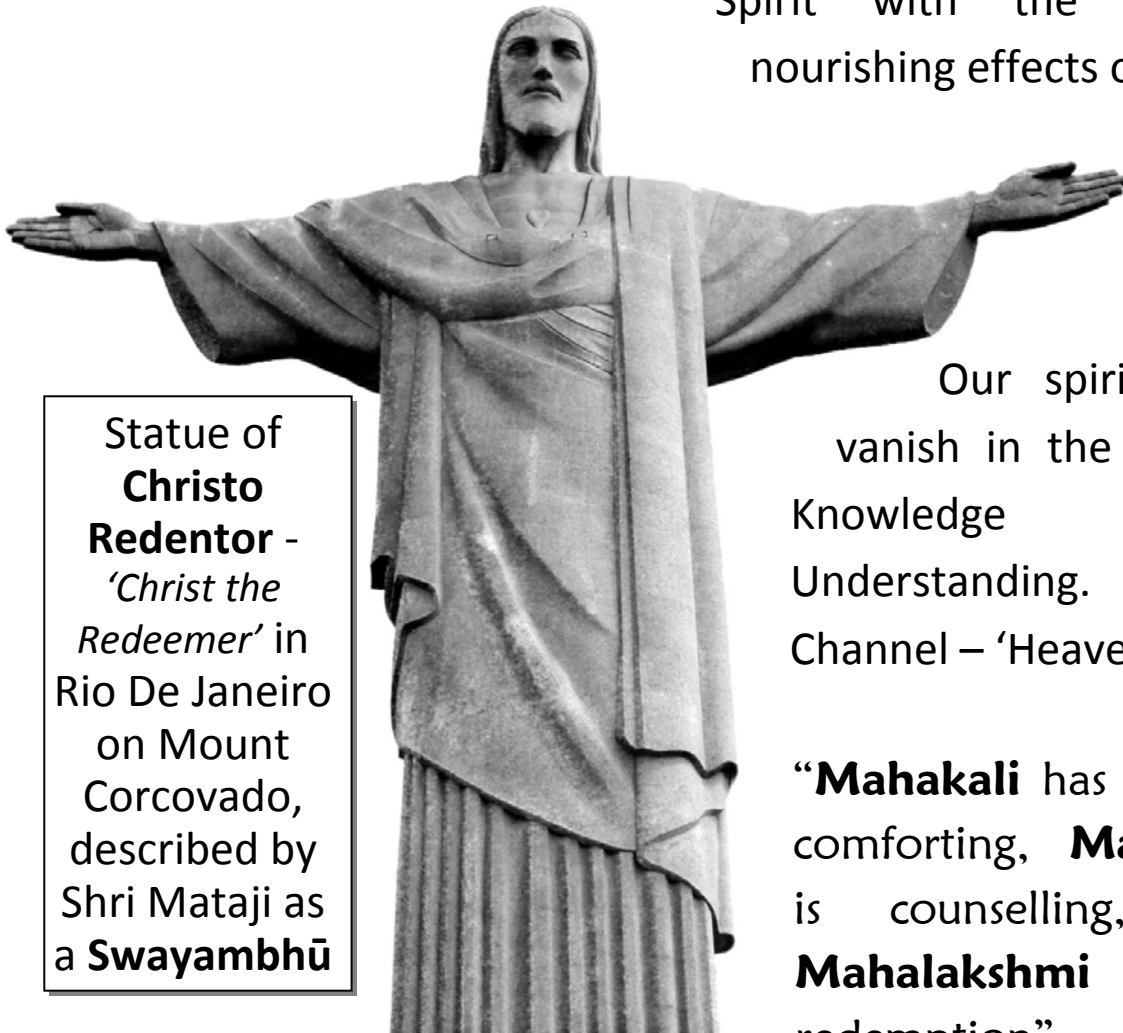
We understand that this does not mean 'Only Christians will be saved', but that one must pass the **Āgñyā Chakra** - the 'Narrow Gate' to the Kingdom of Heaven which He controls.

The Comforter, Counsellor and Redeemer

In the Bible, the Holy Spirit is described as the Comforter, Counsellor and Redeemer.

‘But the Comforter, the Holy Spirit, whom the Father will send in My name will teach you all things. And He will bring to your remembrance everything I have told you. **Holy Bible. John 14:26**

- **Comforter** – solving our Left-side, emotional and physical problems.
- **Counsellor** – words of wisdom heal the mind (Right Side) and put us on the Path for our Spiritual Ascent. (Atmospheric Realm)
- **Redeemer** – Our Soul is restored by connection to the All-pervading Spirit with the healing and nourishing effects of Divine Bliss.



Statue of
**Christo
Redentor** -
*‘Christ the
Redeemer’* in
Rio De Janeiro
on Mount
Corcovado,
described by
Shri Mataji as
a **Swayambhū**

Our spiritual ailments
vanish in the light of True
Knowledge and
Understanding. (Central
Channel – ‘Heaven’)

“**Mahakali** has the aspect of
comforting, **Mahasaraswati**
is counselling, and the
Mahalakshmi has got the
redemption”.

24-05-89, Athens

The Lord's Prayer

At the end of the Lord's Prayer we say:

‘For Thine is the Kingdom, the Power and the Glory ...’

- A Kingdom is a physical dominion (Earth Realm)
- Power is not physical but exists in the hearts and minds of people (Atmospheric Realm)
- Glory (*streaming from above*) would be the Kingdom of Heaven.

These finishing lines are called the ‘Doxology’ –‘*Ritual praise*’ and were added in 1928, when the Book of Common Prayer was revised. The words are similar to the quote from the Old Testament below and the Sefirot on the next page.

‘Yours, O Lord, is the Greatness (Gedulah), the Strength (Gevurah), the Glory (Tiferet), the Power (Netzach), and the Splendor (Hod).’

Holy Bible. Chronicles 29:11

The Three Wise Men

The Three Wise Men, said by Shri Mataji to be **Brahma, Vishnu** and **Shiva**, gave gifts of Gold, Frankincense and Myrrh to Jesus.

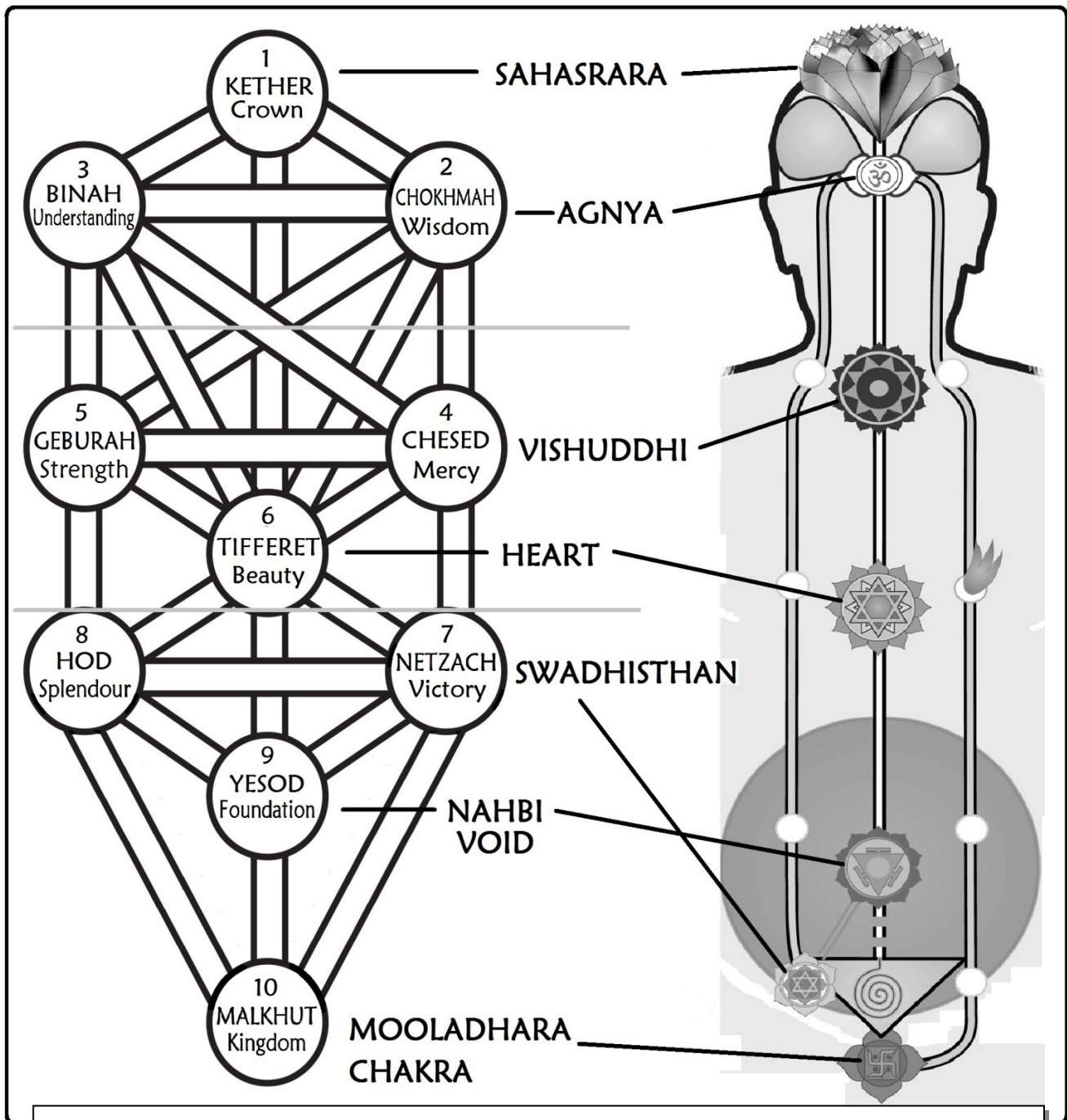
“The three people who went to see Jesus when He was born were **Brahma, Vishnu, Mahesha.**”

Adelaide, 07-03-83

Gold is an earthly kingdom, Incense represents that he would be worshipped (in hearts and minds) and Myrrh, an embalming perfume connected with death, showed that He would die but be resurrected as Pure Spirit (Dissolution/ Heaven).



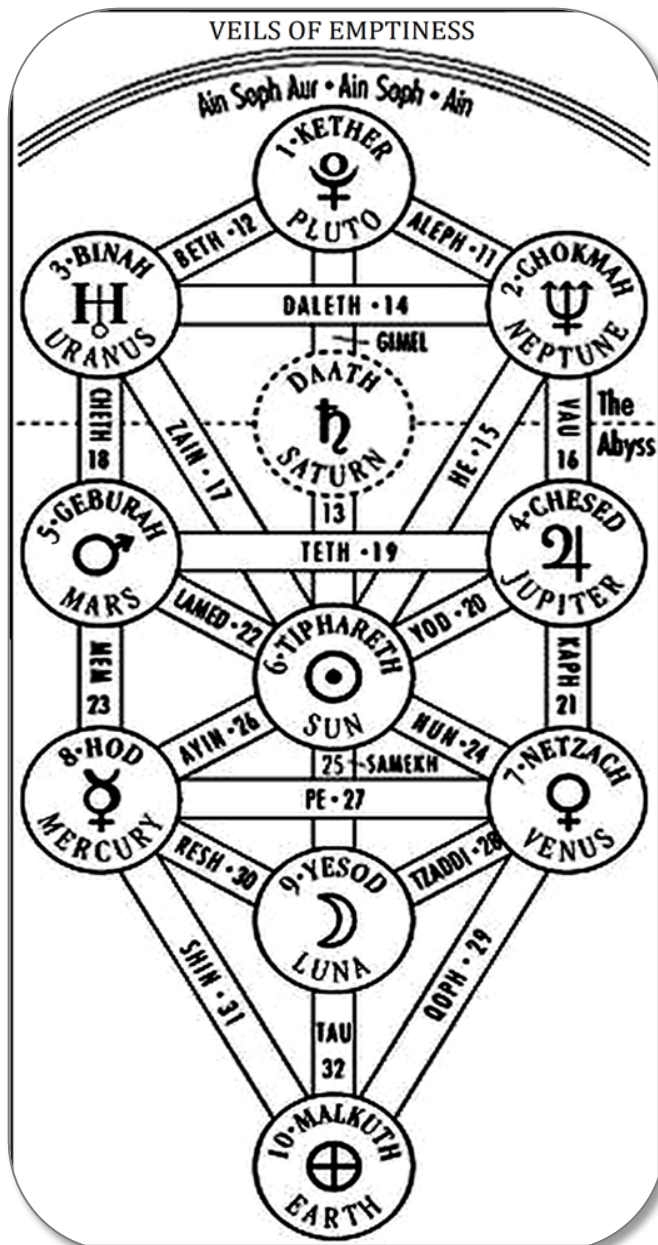
Chapter 24 Jewish Tradition - The Kabbala



The Ten Sefirot –‘Channels of Divine Energy’ of the Kabbala Tree of Life, showing a possible correspondence with the Chakras. The 22 channels linking the Sefirot became the Arcane or Trump cards of the Tarot pack.

The Sefirot are traditionally separated into three sections as shown, in roughly the same places as the Granthis.

The Kabbala is the Mystical Knowledge of the Jewish Faith. It became popular with Christians from medieval times onward and developed occult leanings such as Tarot cards and fortune telling.



This chart showing the correspondence of the Sefirot with the Planets supports the Chakra theory – the Sun as the Heart, Uranus and Neptune as Ego and Superego, Mercury as Right Swadhisthan, Earth as Mooladhara, and Pluto as Sahasrara. Pluto was discovered in 1930 shortly after Shri Mataji’s birth.

The correspondences of the more recently discovered outer planets Uranus, Neptune and Pluto can vary.

There is an extra circle ‘Daath’ which could be Centre Vishuddhi or Hamsa Chakra. Shri Mataji has mentioned that Saturn is Shri Krishna.

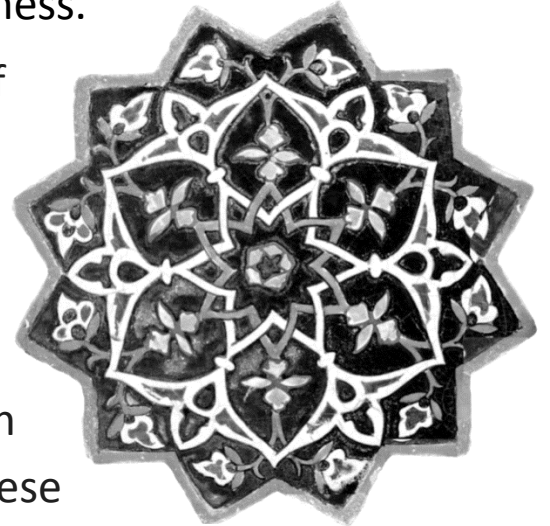
Q: ‘Kabala, Tarot, Astrology; how does Sahaja Yoga relate to these?’
 Shri Mataji: “You see, Kabala will tell you when will you get married, or how much money you’ll have, what race you’ll win. This kind of a nonsense you should not indulge into if you are seekers.”
Kazu Radio Interview, Santa Cruz, 01-10-83

In its pure form it may contain some truth: We can see from the drawings above that there are connections of the ‘Tree of Life’ to the system of Chakras, with the Three Channels and seven levels.

The three ‘veils’ at the top separate the Human Being from the Pure Emptiness (**Shūnya** – ‘Zero’ State) the Formless God Almighty.

Islamic or Sufi Psychology is derived from sayings in the Qur'an. One of the most influential Sufi philosophers whose work made Sufism more acceptable in traditional Islam, was Al-Ghazali (*Iran, 1058–1111*). He is considered a 'Renewer of the Faith' – one of whom is born every hundred years to revitalize Islam. He explored the Nature of the Self and the causes of misery and happiness.

There are variations but most schools of thought deal with three aspects of the Human Being – **Nafs**, the Basic Self, – **Qalb** –'Heart', the Higher Self,– and **Ruh**, the Spirit. Each has several levels and the seeker strives for development, purification and perfection of his being through all these levels. These can be loosely associated with the Three Words. (*Added commentary in brackets and italics*)



Nafs – 'Self, Nature, Ego' - The Basic Self

The four levels of **Nafs** cited below can be equated with the Lower Three Chakras of the **Bhūr** –'Earth Realm'.

(*Explained Amir al-Momenin Ali*) 'There are four **Nafs** –'Self, Nature, Ego': **Nafs** of Growth; **Nafs** of Sensibility (animal spirit); **Nafs** of Pure Intellect; and **Nafs** of Wholeness and Divinity. Each of the **Nufus** (*plural of Nafs*) has its own powers and qualities.

1. The Powers of the **Nafs** of Growth are energies of attraction, circulation, digestion and repulsion; its qualities are to increase and decrease. (*Instinctual Physical Body, Left Side, Earth Realm*)

2. The **Nafs** of Sensibility (animal spirit) has the Power of Seeing, Hearing, Tasting, Smelling, Touching; its qualities are Lust and Anger. *(Five Senses, Right Side, Atmospheric Realm)*
3. The Powers of the **Nafs** of Pure Intellect are Thought, Remembrance, Awareness, Patience, and its qualities are Wisdom and Virtue. *(Central Channel, Heavenly Realm)*
4. The **Nafs** of Wholeness, Divinity, has the highest virtues: survival in annihilation; patience in misfortune; honour in poverty; and richness in adversity; the qualities of the **Nafs** are submission and satisfaction in God. This is the **Nafs** that the Almighty God breathes into the human being from His Spirit and is the part which returns to Him. *(Kundalini)*

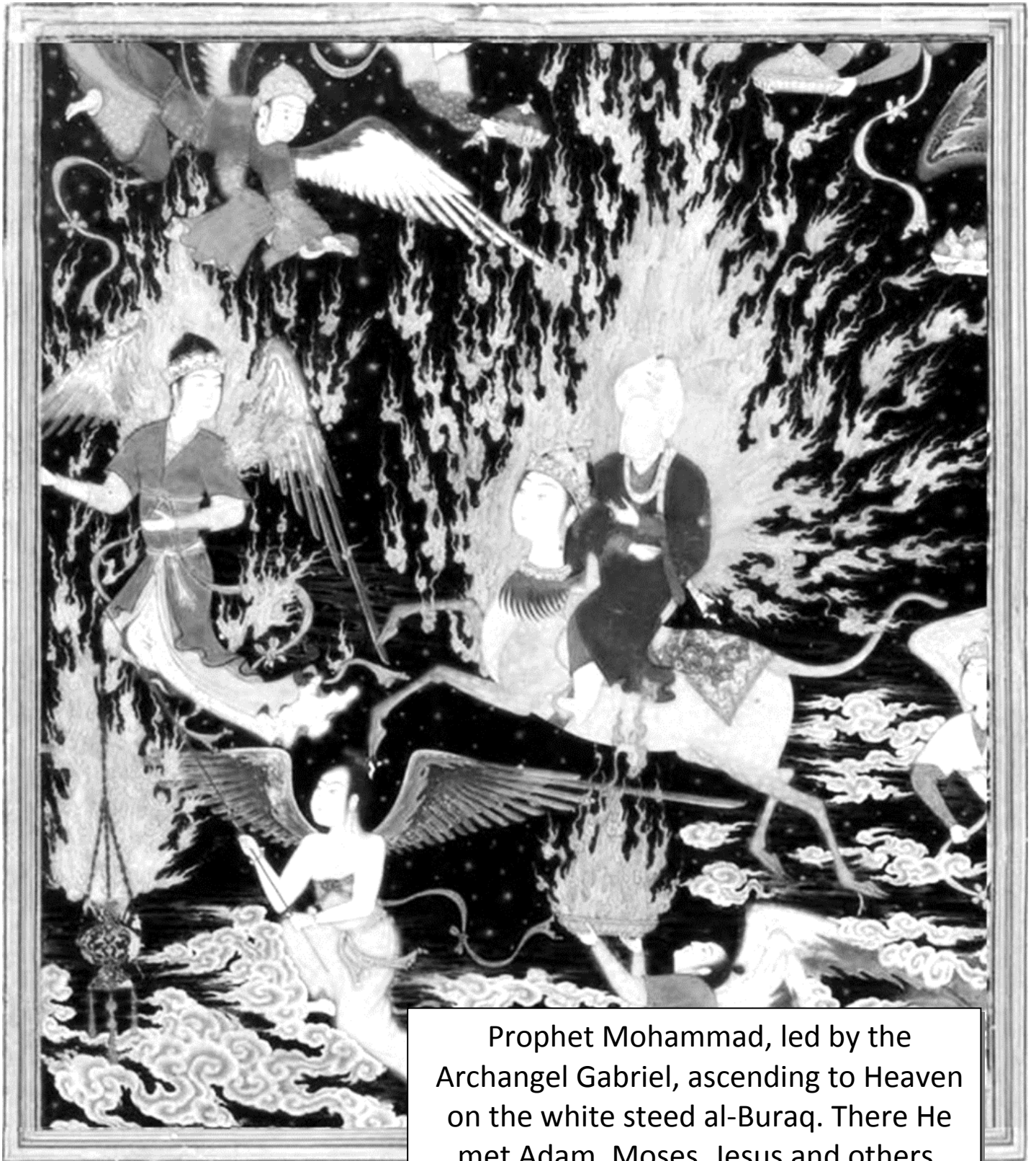
Spiritual Growth is a process of working through these seven levels of **Nafs**: Tyrannical Self, Regretful Self, Inspired Self, Serene Self, Pleased Self, Pleasing Self and the Pure Self.

Qalb – ‘Heart’ – the Higher Self. *(Atmospheric ‘Middle’ Realm)*

The Path of Sufism is to develop a Heart that is sincere, loving and compassionate, and to develop the Heart's intelligence *(Emotional Intelligence)*, which is deeper and more grounded than the rational, abstract intelligence of the Mind.

Nūrī saw in man four different aspects of the Heart, derived from the Qur'an:

1. **Sadr** (Breast) is connected with **Islam** (Surrender);
2. **Qalb** (Heart) is the seat of **Īmān** (Faith);
3. **Fuad** (Heart) is connected with **Marifa** (Gnosis/Mystical Knowledge)
4. **Lubb** (Innermost Heart) is the seat of **Tauhīd** (Oneness of God).



Prophet Mohammad, led by the Archangel Gabriel, ascending to Heaven on the white steed al-Buraq. There He met Adam, Moses, Jesus and others.

In Sufi Psychology emotions (especially negative ones) are from the **Nafs**, not from the Heart. The **Qalb** mediates between the **Nafs** and **Ruh** –‘*Spirit*’. Its development purifies the **Nafs** and directs man toward the Spirit.

Ruh – ‘Spirit’

The Spirit **Ruh** is directly connected with the Divine, even though we may not be aware of the connection. The Complete Spirit has seven levels or facets which are:

Mineral (Bhūr),
Vegetable (Bhuvah),
Animal (Swah),
Personal (Mahar),
Human (Janar),
Secret (Tapah) and
Secret of Secret (Satyam)

Each level represents a stage of evolution, the next step of the process the Soul goes through in its growth.

There are also three levels of the Soul attaining Connection to the Divine:-

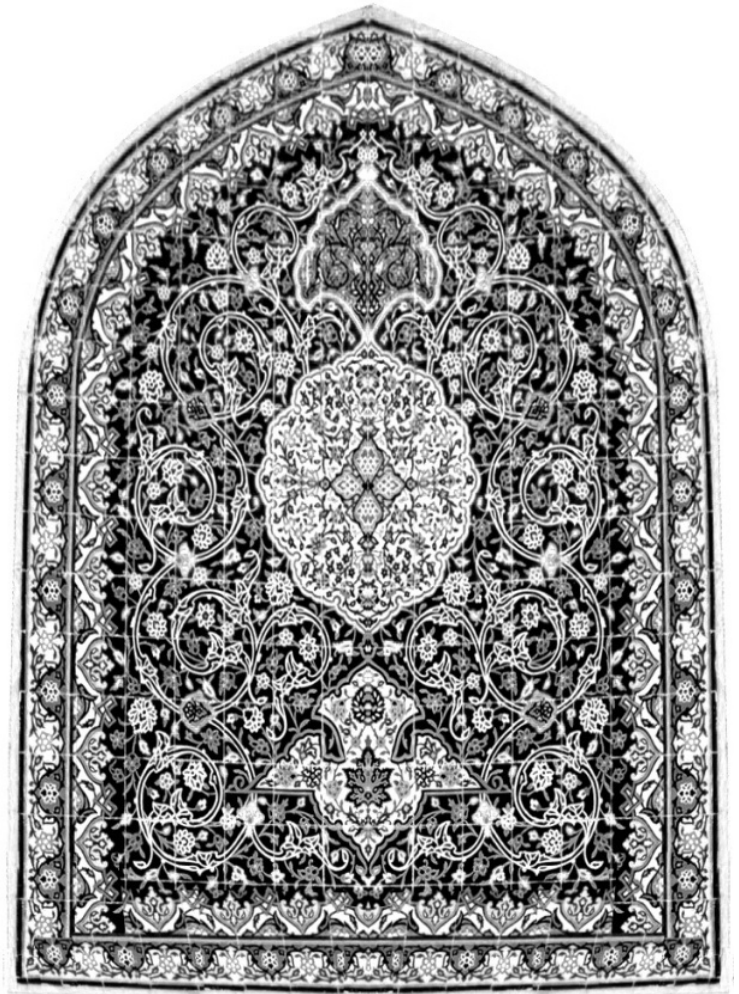
- **Sirr** –‘Secret’ is the Inner Consciousness which experiences contact with the Divine with the Mind and the Senses still operational.
- **Khafi** -‘Silent’ is Connection to the Manifest Absolute beyond the Mind.
- **Akhfa** –‘Most Secret’ the Innermost Consciousness immersed in God's Essence as the Unmanifest Absolute.

Perceive the Ultimate Goal for humanity:

To arrive at a point where nothing is seen but God.

Saadi – Persian Poet, 1210-1291

Sources: Wikipedia and other Internet Sites.



Buddhism has its roots in Hindu thought and many concepts, names and ideas are common. **Pali**, the language used in Buddhist scriptures, is a **Prakrit** –‘Vernacular’ closely related to **Sanskrit**.

In Buddhism, **Trailokya** –‘The Three Worlds’ has a slightly different meaning and refers to the possible destinations for **Karmic Rebirth**, which still have the same essential qualities as **Bhūr, Bhuvaḥ** and **Swar** :

- **Kāma-loka** is the ‘World of Desire’ (*Earth Realm*), typified by base desires, populated by hell beings, preta –‘Dead Spirits’, animals, ghosts, humans and lower demi-gods.
- **Rūpa-loka** is the ‘World of Form’ (*Atmospheric Realm*), predominately free of baser desires, populated by **dhyāna** –‘meditation’-dwelling gods, possible rebirth destination for those well practiced in **dhyāna** –‘Deep Contemplation’.
- **Arūpa-loka** is the ‘World of Formlessness’ (*Realm of Heaven*), a non-corporeal realm populated with four heavens, possible rebirth destination for practitioners of the four formlessness stages.

In the **Buddhist Yogāchāra** –‘Path of Yoga’ one strives for purification, achieving a state of **Śhūnyatā** –‘Emptiness, Zero state’ and losing the sense of separateness; becoming *‘One with everything’.
Source: Wikipedia.

* Hence the joke about the Buddhist monk who walked into a Pizza restaurant and ordered: ‘Make me one with everything!’.

1. Fundamental Particles

Matter is made of three fundamental particles – Protons, Neutrons and Electrons. Protons are Tamasic (Earth Realm), being *positively (feminine) charged, heavy (inertial) particles attracted to Electrons. Electrons are *negatively (masculine) charged, light and in constant motion. (Rajasic, Atmospheric Realm) The uncharged Neutron is the Central Channel (Stable, without attractions).

However it is now considered proven that Protons and Neutrons are each composed of three Quarks – a Proton being two ‘Up’ Quarks and one ‘Down’ and hence electrically charged; and Neutrons being made of two ‘Down’ and one ‘Up’ and having no resultant charge. The Quarks are held together by ‘gluons’. There are still some great unexplained mysteries such as what exactly causes mass and how gravity works.

“During Her visit to Brazil in October 1994, Shri Mataji was asked whether the current view of physics was correct; that the Protons and Neutrons inside the Nucleus are made of Quarks, these particles being therefore the most fundamental in Nature. Shri Mataji confirmed that this was a correct picture.

** Benjamin Franklin didn’t quite get it right when he called charges lacking electrons ‘Positive’ and an excess of electrons ‘Negative’. He postulated that electricity flows from Positive to Negative, but electrons flow in the opposite direction. Strangely electrical circuits are still designed on this principle although the reality is the reverse. However the circuits still work!*

In terms of consistency it would make more sense to call the Right-side Electron charge positive and the Left-side missing Proton charge negative.

In addition, however, She said that there is another kind of particle called ‘Mesotons’ which are characterised by the fact that they do not have a definite valence and are responsible for the whole stability of matter.” *(Maybe the Higgs Boson?)*

1.

2. Three States of Matter

The three states of matter, Solid, Liquid and Gas are due to the interplay of two forces: –

(1) The attraction between particles. (2) Their energy causing them to fly apart (Tamas and Rajas, Yin and Yang).

In Solids, the attraction wins out causing density, inertia and a resistance to change. These are Left Side Tamasic qualities.

In Gases, energy (Heat) is predominant and the particles do not stick together but fly around in constant restless motion. This represents the Right Side Rajasic state.

In Liquids, the two forces are in balance – the particles stick together but do not resist change. Liquids represent balance (water always finds its own level) humility (water flows to the lowest point) and produce harmonic motion (waves, tides, etc.) – the Sattvic products of the Central Channel.

3. Newton’s Three Laws of Motion

$$\mathbf{P = ma}$$

Force = Mass x Acceleration

A Force (*Right Side, Energy*) acting on a Mass (*Inertia, Left Side*) produces movement (*Central Channel*). This is Newton’s First Law (*‘Objects don’t move unless you push them’*) and Second Law (*‘The harder you push the faster they go’*). The Third Law (*‘As you push them, they push you back’*) is also a balance between Force and Mass.

4. Gravitational Motion

A satellite orbiting the Earth in a circular path (Harmonic Motion – Central Channel) is balancing the Attraction between Masses (*Gravity - Left Side) and Centrifugal Force due to its speed (Energy, Right Side) If the energy increases the orbit becomes elliptical (more restless, less harmonic) and if the energy decreases the orbit decays, spiralling together until all energy and movement is lost as it crashes!

* *The word Gravity comes from the Sanskrit word 'Guru' whose root meaning is 'Heavy, serious' and hence a 'Respected Teacher'.*

‘So Guru means gravity, the gravity in a person.’ **08-07-79, London**

‘Guru means the weight, is the gravity. ‘Gurutwa’ means gravity.’

Guru Puja 27-07-80

5. Alpha, Beta and Gamma radiation

Radioactive substances emit three types of radiation:-

Alpha – heavy, positively-charged Helium nuclei (Left Side) responsible for the build-up of larger atoms (heavy metals)

Beta – Fast moving negatively charged electrons (Right Side)

Gamma – uncharged high-energy electromagnetic waves (Central Channel) Gamma radiation is a major cause of genetic mutation which stimulates evolutionary development.

6. Chemistry

Quotes from Shri Mataji about the essential elements of life:

“Left side is Hydrogen (Moon), Right is Oxygen, Amino-Acids (Nitrogen) forms the Para-sympathetic (Central Channel) and Carbon is below, i.e. Mooladhara.”

04-11-86, Delhi

“So the combination of Hydrogen from the Moon, Oxygen from the Sun, gives you water.”

20-02-77, Delhi

“Carbon was created by Mother Earth and got mixed with Hydrogen and Oxygen. Hydrogen comes from left and Oxygen from the right. So the whole thing became the **Prana**, Right Side. The lower portion is the electromagnetic; the higher portion is the **Prana**. **Mahasaraswati** vibrations are electromagnetic vibrations,”

28-05-85, Los Angeles

“Carbohydrates like sugar are made of Carbon, Hydrogen and Oxygen. The Carbon is from the Mother Earth, Hydrogen and Oxygen from water. The first phase of evolution is:-

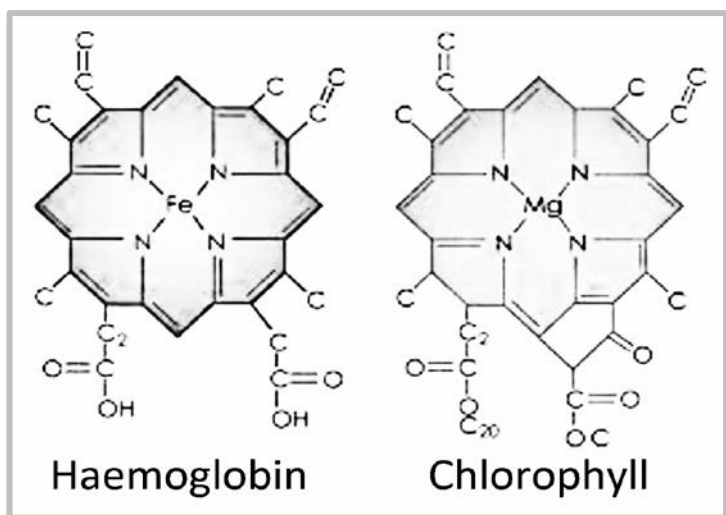
Hydrogen + Oxygen = H_2O (water) + Carbon = *Carbohydrates.

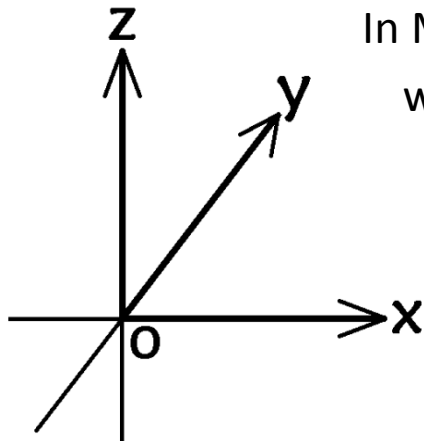
Then Nitrogen joined to form amino-acids which brought life into the carbohydrates. The DNA has a unit base of Nitrogen, Sugar and Phosphates”

Meta Modern Era, Ch.10

* The General Formula of Carbohydrates is $(CH_2O)_n$, based on Glucose $C_6H_{12}O_6$ where $n = 6$ (Creation of Life, Swadhishtana Chakra – six petals) Glucose is the primary product of Chlorophyll, the basis of virtually all life.

The chemical structure of Chlorophyll is remarkably similar to Haemoglobin, with a Magnesium atom at its centre instead of Iron. Without Haemoglobin as an Oxygen carrier, organisms are limited to a small size; for example, insects do not have a blood circulation system, but rely on holes through the body for oxygen intake and therefore cannot become larger.



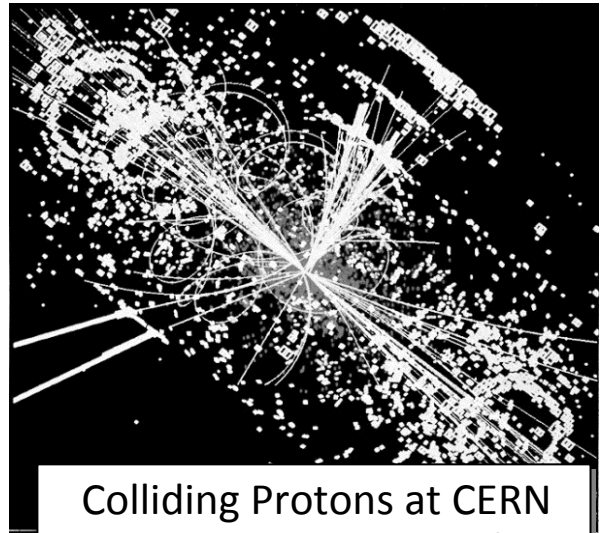


In Maths the Three Dimensions are taken as x, y and z, which are all at right angles to each other.

X is horizontal (Left Side): y is vertical on the paper (Right Side) and z is ascending, coming out of the paper (Central Channel). The system is called 'Cartesian Coordinates' after Renee Descartes

(1637) who proposed the rudiments of such a system but (as ¹usual) didn't get it quite right. Later mathematicians fortunately got them in the right order!

The point (0,0,0) is called the ²Origin and is represented by O. It has no dimensions but without it everything else is meaningless. It is the point (*Bindu, Formless Consciousness*) at the centre of Creation with numbers, Positive and Negative, streaming in



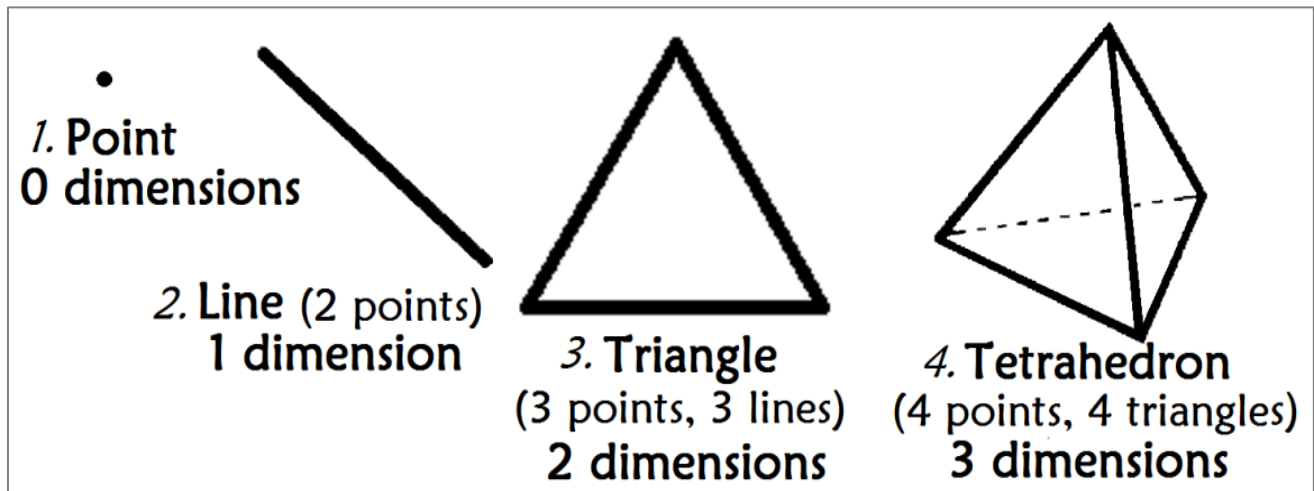
Colliding Protons at CERN reproduce conditions of the Big Bang with the creation of Anti-matter and the Higgs' Boson. The paths of the particles largely follow the three dimensions.

¹ *Descartes is famous for saying 'Cogito ergo sum' - 'I think, therefore I am'. In Sahaja Yoga we would say that to really 'be' one must stop thinking! However if by 'I' he meant Ego rather than the True Self, we might agree- 'I think therefore I am in my Ego'.*

He also proposed that prisms produced colours by tainting white light; Newton showed that the colours are pure and white light is a mixture.

² *In Sanskrit Zero is **Shūnya**. The **Shūnya** state is the experience of oneness with the Supreme Formless Consciousness beyond all dimensions. Time may be taken as the Fourth Dimension, although there are many non-real mathematical models with four or more dimensions which have applications in explaining the Universe.*

the six directions. Negative dimensions may be understood as the ‘Dark Energy’ and ‘Dark Matter’ that is now known to compose more than 95% of our Universe.



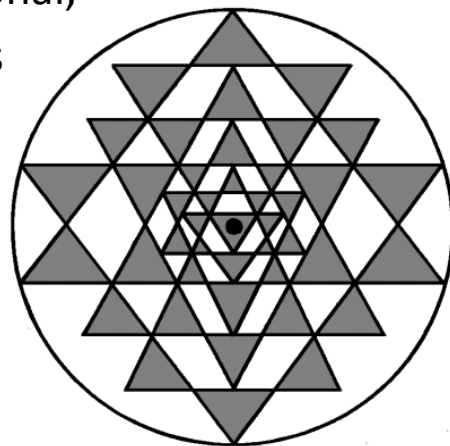
Geometry

In Geometry- ‘*Earth-Measurement*’ figures develop dimensions according to the number of points. There appears to be a formula:

Number of Dimensions = Number of Points minus one.

1. Point (Dot, **Bindu**) A point has position but no dimensions. **Bindu** – ‘*Dot, point*’ represents the Supreme Spirit, Formless Consciousness - the centre **Bindu** of the **Shri Chakra** called **Sarv’ānanda-mayi** – ‘*Composed entirely of Bliss*’ representing the **Turiya** State.
2. The One Point separating into two creates the first dimension (Shiva and Shakti). They are connected by a straight line which has length but no breadth or height. [Heavenly Realm, **Swar Loka**] This first dimension is **Ahaṁkāra** –‘I-ness’, not our illusory sense of separate identity but the **Mahat-ahaṁkāra** –‘The Great ‘I am’’, God Consciousness. We can understand this in our Psyche that when fully immersed in the Heavenly Realm absorbed in the Divine ‘I am’, the lower dimensions of the Physical and Subtle Bodies drop away.

3. Three points are always in a plane [Two-dimensional, Right Side, **Bhuvah Loka**] Connecting three points not in a straight line produces a Triangle, the two-dimensional object with the fewest sides. The Triangle is the symbol of **Shakti** – ‘Creative Power’ and the inner design of the **Shri Chakra** is made of nine intersecting triangles.



4. *Four Points not in the same plane produce a three-dimensional object. A Tetrahedron is the three-dimensional object with the fewest faces – four triangles create a four-faced figure. This is the arrangement of the most close-packed atoms, such as Carbon atoms in Diamond. [Dense, solid, Left Side, **Bhūr Loka**]*

The four-faced Tetrahedron is the atomic configuration of Carbon, representing the Earth Element in **Mūlādhāra**. Water also forms an open-hexagon tetrahedral structure on freezing, which is why, unlike other substances, it expands on solidifying. This anomalous behaviour of water creates an insulating layer of ice on the surface of lakes, rivers and even the sea preventing the life below from being destroyed in winter.

Shri Mataji on Dimensions

While working on the Palazzo D’Oria in Cabella in 1992, we were fortunate enough to have many meetings with Shri Mataji about the building works. One day she called us up and said that She wished to make a staircase between Her Kitchen and Sir C.P.’s apartment.

We gulped and said ‘Yes, Shri Mataji’.

‘What’s the problem?’ She asked.

We tried to explain that such a staircase would cut through another existing staircase to the upper apartments, but at a different level, so that the two could not be combined.

‘The trouble with you people is that you only think in three dimensions; you need to think in four dimensions’ She said.

‘Yes, Shri Mataji’, we gulped again (having imagined that thinking in three dimensions was actually pretty clever).

‘Excuse me for asking, Shri Mataji, but what is the fourth dimension?’ asked our architect Michaelis.

‘It’s the dimension of Spirit’ She said. We did try to puzzle this one out, but without any success and, fortunately for us limited human beings, Shri Mataji did not mention the issue again!



Shri Mataji's house in Cabella is an almost perfect cube with seven levels. The present structure was built a thousand years ago as a castle with four towers and was roofed over around 1600. The foundations are 2000 years old.

Chapter 28 Ayurveda – the Three Doṣhas

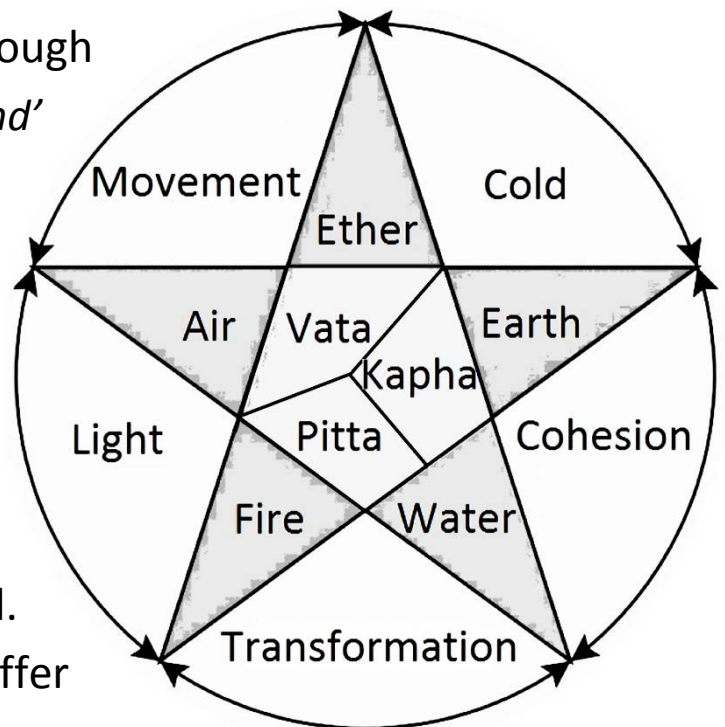
The three **Guṇas** correspond with the three **Doṣhas** – ‘*Humours*’ of **Ayurvedic** medicine. “**Ayurveda** is quite good, because it deals with the three **Doshas** and it’s very near **Sahaja Yoga**.” 27-09-00

The Three **Doṣhas** – ‘*Humours*’ are:

- **Vata** – ‘Wind’ – Central Channel, movement.
- **Pitta** – ‘Bile’ – Right Side, heating.
- **Kapha** – ‘Phlegm, lubrication’ – Left Side, lethargic.

Each has five manifestations through the five elements, so **Vata** – ‘Wind’ gives rise to five **Prāṇas** – ‘*Vital breaths*’, etc.

It is rare for a person to have one quality completely dominant; we all have a mixture although it is also unusual for all three to be equally balanced. There are Internet sites which offer free ‘Dosha Type’ *questionnaires.



To be healthy one must keep ones **Doṣhas** in balance according to one’s type using various Herbs and Minerals. The five Cow Products – Milk, Curd, Ghee, Urine and Dung – are all considered helpful.

Medieval Western medicine used a similar system, which was formalised by the Greek Physician Hippocrates (*c. 400 BCE*) who is considered the father of western medicine. Doctors still take the ‘Hippocratic Oath’ to adhere to certain ethical standards before

* The author’s results were about 50% Pitta, 40% Vata and 10% Kapha.



Vata

Ectomorph
Detached
Impulsive
Creative



Pitta

Mesomorph
Ego-oriented
Agressive
Confident



Kapha

Endomorph
Concern for others
Affectionate
Peace-loving

Left: There are similarities between the styles of the three **Doshas** and western 'Body Types'; epitomised by the three soldiers from the movie **Mulan** (*below*): **Ling** (the Humorist – Central Channel), **Po** (the Foodie –Left Side) and **Yao** (the Fighter –Right Side)



being qualified to practice. The system is based on the 'Four Humours' of the body which need to be in balance – Black Bile, Blood, Yellow Bile and Phlegm, associated with Earth, Air, Fire and Water. These gave rise to four main character traits:

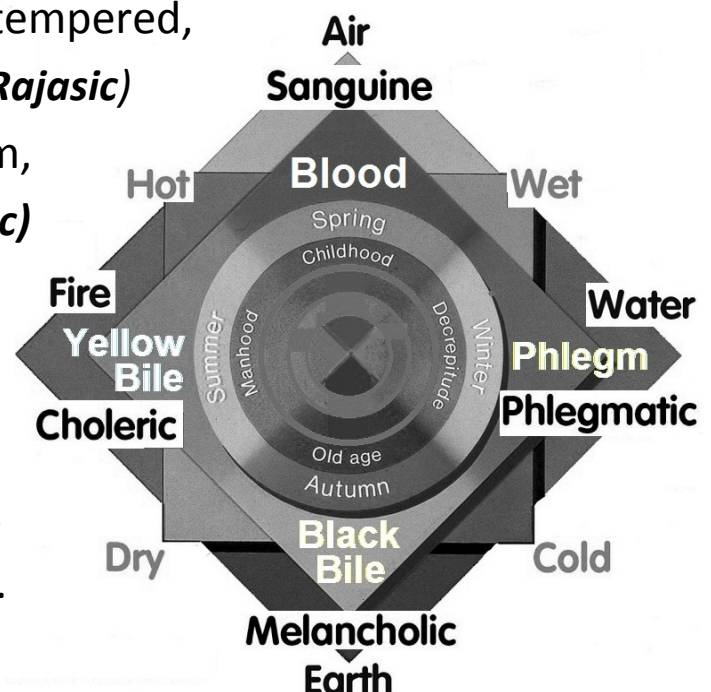
Black Bile, Earth – Melancholic -Sad, lethargic, introverted. (*Tamasic*)

Blood, Air - Sanguine -Courageous, fun-loving. (*Rajasic/Sattvic*)

Yellow Bile, Fire- Choleric -Hot-tempered, ambitious. (*Rajasic*)

Phlegm, Water -Phlegmatic -Calm, peaceful, slow to react. (*Sattvic*)

The English temperament is traditionally said to be Phlegmatic - though some would say Melancholic - whereas the French are Flamboyant (Fire).



Chapter 29 The 'Song of Creation' from the Rig Veda

A poetic rendition

'Then there was neither Aught nor Naught,
No air or sky beyond,
What covered all? Where rested all?
In watery gulf profound?
Nor death was then, nor deathlessness,
Nor change of night and day.
That One breathed calmly, self-sustained;
Nought else beyond it lay.

Gloom hid in gloom existed first – One sea, eluding view.
That One, a void in chaos wrapt, by inward fervour grew.
Within it first arose desire, the primal germ of mind,
Which nothing with existence links, as sages searching find.

The kindling ray that shot across the dark and drear abyss –
Was it beneath? Or high aloft? What bard can answer this?
There fecunding powers were found, and mighty forces strove –
A self-supporting mass beneath, and energy above.

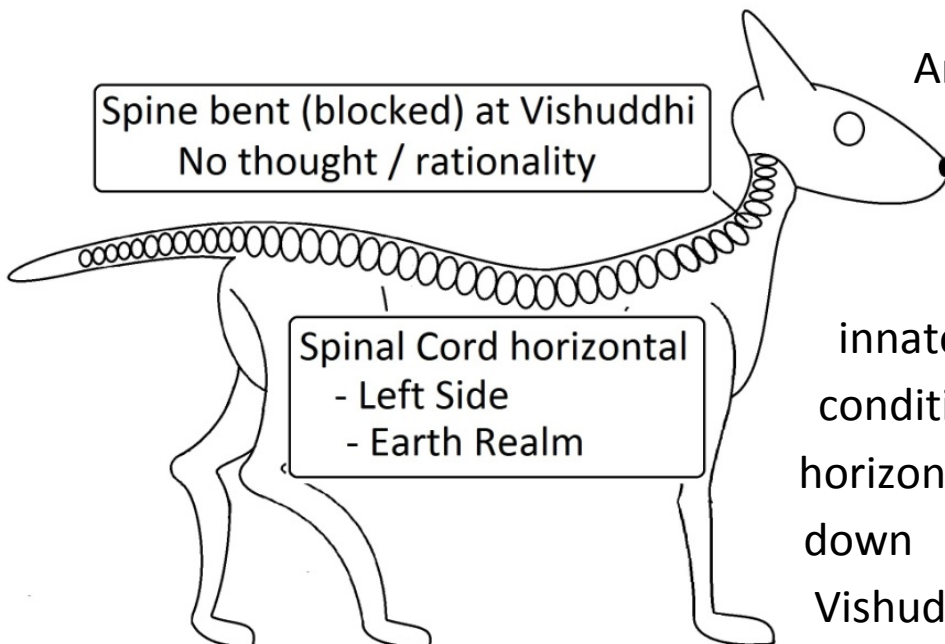
Who knows, who ever told, from whence
this vast Creation rose?
No gods had then been born – who then
can e'er the Truth disclose?
Whence sprang this World, and whether framed
by hand Divine or no –
Its Lord in Heaven alone can tell,
if even He can show'.

('Song of Creation' - 129th Hymn/ 10th Mandala. Rig Veda. Trans: J Muir)

When standing the body is supported by the feet and legs which are manifestations of the **Swādhishthāna Chakra**, the root of the Right Side; we are ready for action. So standing is associated with the Right Side

Lying down is connected with the Left Side, sleep and lethargy. In the very early days of Sahaja Yoga **Shri Mataji** had the small number of seekers She was working on lying straight out on the ground with their heads towards Her as She raised their **Kundalini**. Perhaps this helped them to 'let go', by being in the most relaxed position.

When sitting, especially sitting upright, the body is poised on the **Mūlādhāra Chakra** which is the support of the Central Channel and allows us to be alert but peaceful in the Centre Channel.



Animals inhabit the Earth Realm (Left Side) of instinctual behaviour governed by innate desires and conditionings. The spine is horizontal, as in humans lying down and is bent at Vishuddhi, blocking further evolution.

When humans stood upright the spine straightened at Vishuddhi allowing the evolution of language, thought and rationality. By doing

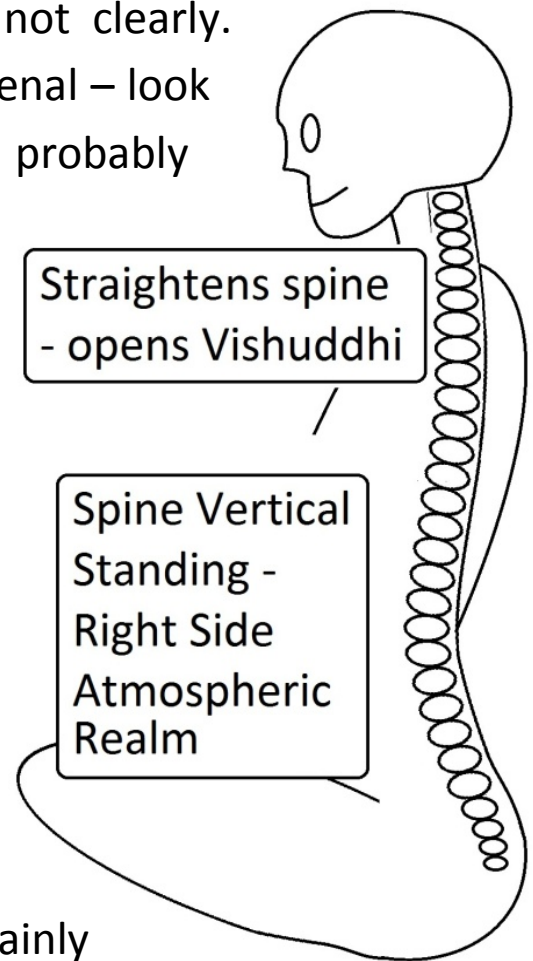
so they moved up into the Atmospheric Realm, a preparation for the ascent into the Kingdom of Heaven.

The five senses have connections with the five elements and the five lower Chakras. Most animals have a strong sense of smell, which is under-developed in humans. Smell is connected with the Earth element, **Mūlādhāra Chakra** and hence the Left Side.

Elephants, for example, have very poor eyesight and are reputed to see no more than ten feet away and not clearly. However their sense of smell is phenomenal – look at the size of their noses! Odours are probably the strongest stimulus to bring back memories and activate conditionings.

Human beings predominantly rely on sight; we recognise and judge each other by our faces; we enjoy travelling, reading or watching films and TV – all mainly visual occupations.

The sense of sight is connected with the Fire element, **Swādhishthāna Chakra** and hence the Right Side – another reminder that humans mainly inhabit the Atmospheric Realm.



Chapter 31 The Twelve Signs of the Zodiac

The Twelve Signs of the Zodiac are produced by each of the four elements— Fire, Earth, Air, and *Water - manifesting in each of three Qualities – Cardinal, Fixed and *Mutable.

* *These are in the orders they appear in the Zodiac –*

*Aries (**Fire**), Taurus (**Earth**), Gemini (**Air**), Cancer (**Water**), Leo (**Fire**), etc.
and Aries (**Cardinal**), Taurus (**Fixed**), Gemini (**Mutable**), Cancer (**Cardinal**),
Leo (**Fixed**), etc.*

The Four Elements

- **Earth** – Physical, material, senses; practical, cautious, useful
- **Air** - Intellect, ideas, ideals, communication; curious, detached
- **Water**- Emotions, intuition, feelings; private, sympathetic
- **Fire** - Passion, energy, enthusiasm; confident, impatient, impulsive

Earth and Water are ‘Feminine’, more Left-sided (*Physical/ Emotional*);
Air and Fire are ‘Masculine’, more Right-sided (*Mental/Ego-oriented*).

The Three Qualities

- **Cardinal** -Initiatory, leading, dominating, passionate, enterprising
- **Fixed** - Self-motivated, stubborn, stable, reliable, strong
- **Mutable** - Appreciatory, changeable, adaptable, impressionable

The Three Qualities correspond to the Three Channels:-

<u>Cardinal</u>	<u>Fixed</u>	<u>Mutable</u>
Create	Maintain	Destroy
Birth	Growth	Death
Future	Present	Past
Right Side	Central Channel	Left Side

Combining Key-words can give an idea of the qualities of a sign:

Aries – Cardinal Fire – ‘Enthusiastic leader, Impulsive enterprises’,

Aquarius – Fixed Air – ‘Stubborn about ideas, strong communicators’

Pisces - Mutable Water - ‘Changeable emotions, Sympathetic appreciation’, and so on.....

Generally people of the same element get along well, whereas people of the same quality tend to fight and compete.

Four Elements and Three Qualities producing the Twelve Signs

<u>Elements</u> → ↓ <u>Qualities</u>	Fire Passion, Ego	Earth Senses, body	Air Mind, intellect	Water - Feelings, Super- ego, Emotions
Cardinal <i>Leadership</i>	Aries ♈ ‘I am’ <i>Happy with:</i> <i>A Challenge</i>	Capricorn ♐ ‘I do’ <i>Happy with:</i> <i>A Useful Job</i>	Libra ♎ ‘I relate’ <i>Happy with:</i> <i>An Animated Discussion</i>	Cancer ♋ ‘I feel’ <i>Happy with:</i> <i>A Good Friend</i>
Fixed <i>Self-motivated</i>	Leo ♌ ‘I will’ <i>Happy with:</i> <i>A Chance to Perform</i>	Taurus ♉ ‘I have’ <i>Happy with:</i> <i>Responsible Positions</i>	Aquarius ♒ ‘I know’ <i>Happy with:</i> <i>Revolutionary Ideas</i>	Scorpio ♏ ‘I desire’ <i>Happy with:</i> <i>A Good Meal</i>
Mutable <i>Appreciative</i>	Sagittarius ♐ ‘I aim’ <i>Happy with:</i> <i>Opportunities to Teach</i>	Virgo ♍ ‘I analyse’ <i>Happy with:</i> <i>Something to Organise</i>	Gemini ♊ ‘I think’ <i>Happy with:</i> <i>A New Enthusiasm</i>	Pisces ♓ ‘I believe’ <i>Happy with:</i> <i>Forgetting Myself</i>

The Signs of the Zodiac, their Ruling Planets and the Chakras

Aries	Mars <i>God of War</i>	Right Mooladhara	Libra	Venus	Right Nabhi
Taurus	Venus <i>Goddess</i>	Left Nabhi	Scorpio	Mars/ Pluto	Left Mooladhara
Gemini	Mercury <i>Messenger</i>	Right Swadhisthan	Sagittarius	Jupiter <i>Guru</i>	Void
Cancer	Moon	Left Heart	Capricorn	Saturn	Vishuddhi
Leo	Sun	Right Heart	Aquarius	Uranus	Ego
Virgo	Mercury	Left Swadhisthan	Pisces	Neptune	Superego

Aquarius and **Pisces** rule the Left and Right **Ekādasha Rudras**.



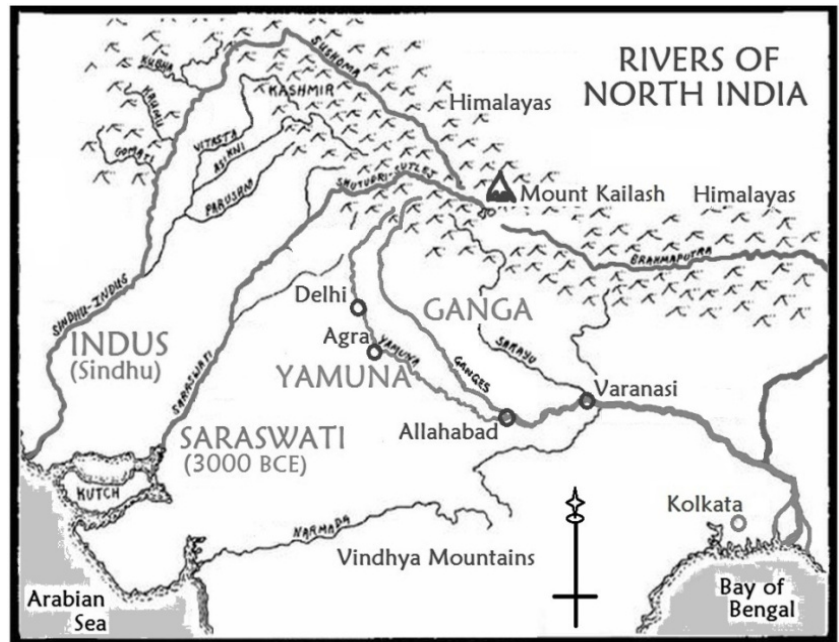
This is a simplified idea and there are many other correspondences and connections.

The four winged symbols of the Apostles are the Fixed signs – Man (Aquarius), Lion (Leo), Bull (Taurus) and Eagle (Scorpio). Scorpio is said to have three levels of evolution; the scorpion, the eagle and finally the dove. From the *Book of Kells*.

Chapter 32 'Other 'Threes'

The Three Rivers of North India, **Ganga**, **Yamuna** and **Saraswati**, which all meet at **Allahabad**, represent the **Ida**, **Pingala** and **Sushumna Nadis** respectively.

The **Saraswati** is mentioned in the Vedas, and was once one of the mighty rivers flowing out of the melting ice-cap of the **Himālayas** after the last Ice Age. Many sites of the **Harappan** (Vedic) civilisation are found along it's now-dry ancient course. It is said to have gone underground and emerges to join the others at **Allahabad**. It is notable that so many great rivers have their sources close to **Mount Kailāsh**.



In Sahaja Yoga:

Raise the Kundalini three times and the third time, give three knots

It does seem that when raising the **Kundalini** with full attention then after the third time it stays put.

This is also true during meditation where the Kundalini may rise quickly to **Sahasrāra** at first, but then we find ourselves thinking again. Raising it a second time may be harder and might require saying some mantras or treatments to clear the path. The third time may also take longer, depending on the state of our Chakras. As we know the Kundalini moves to areas of our being that need nourishment and healing and may be hard to shift until that job is done.

For clearing the Chakras we say the Mantra three times

This may be taken as addressing the Left, Right and Centre aspects of the **Chakra**. In the early days it was said that we repeated the Mantra three times as first was invoking (saluting) the Deity, second was establishing the Deity (in the seat of the **Chakra**) and third was thanking (surrender/bowing at the Feet of) the Deity.

‘You have to understand that if your Chakra is catching there is something not alright with your relationship with that Deity’,

Dr. Mahdur Rai, Medical Conference, Pune, Jan-97

Nirmalā

Shri Mataji’s name **Nirmalā** – ‘Immaculate, pure’ [**Nir** – ‘Without’, **mala** – ‘Dirt, Impurity’] has three syllables. In the following quotes from Her Marathi Talk ‘The Meaning of Nirmala’ (*Rahuri, 30-12-79*) She explains their significance:

Nir – ‘Without’ [**niḥ** in comp.] is the **Bīja** – ‘seed’ **mantra** of **Sahasrāra** symbolising the Goddess’s qualities of being beyond all attributes and manifestations. **Nih** represents the Illusory Physical Creation and the Power of Action:

“Niḥ means ‘not’. Something that does not exist but appears to exist, is called Mahamaya (illusion) and the whole world is like that. Only Brahman is real, the rest is all false.”

“Your Nih Shakti, the Power of Action should be very strong; but with



Shri Mataji at an outdoor Havan in 1979

an active La Shakti; that is the Power of Love. La Shakti is to be activated with Nih Shakti” (*Mahasaraswati –expressing Love through Action*).

“**Ma** is the word of Mahalakshmi; the power of Dharma (Righteousness) and the power of our evolution. We have to improve ourselves; improving involves efforts. If Ma Shakti is not developed, other two powers fall off, because this power is the centre of gravity. The centre of gravity of our evolution is Ma Shakti. I have come with all the three powers but Ma Shakti is on top. Ma Shakti is Mother's power.”

La – ‘*Lalitā, playful*’ is the Power of Love:

“La is Lalita's word (*Power of Left Side – Mahakali*). My second name is Lalita. When the Goddess (Shakti) becomes Lalit –‘Active’, the vibrations rise which you are feeling on your palms, that is Lalita Shakti. It is full of beauty and love. When the Power of Love becomes active, it becomes La Shakti. In La Shakti You should enjoy the bliss of love, by forgetting yourself.”

“An artist conceives the idea of his creation with his La Shakti (*Power of Love*), he makes it with Nih Shakti (*Power of Action*) and then uses Ma Shakti (*Power of Evolution - constant effort at improvement*) to bring it in conformity with his idea.”



This painting of an egg from Carl Jung's Red Book, c.1930, seems like the **Brahm'ānda** –‘Egg of Brahman’ containing the Three Worlds, Five elements, the Tree of Life and the Primordial Reverberation.

Other Threes

'Third time lucky'.

Down, up, level.

Left, right, centre.

Back, front, middle.

Negative, positive, neutral.

Language

Various parts of language come in threes, for example:

- **Good**- *Fundamental quality* - Earth Realm, Left Side, foundation
- **Better**- *Comparative* - Atmospheric Realm, Right Side – the mental process and the Agnya Chakra in particular operate by comparison, discriminating and judging.
- **Best** - *Superlative* - Heavenly Realm, Central Channel - transcendent, beyond thought. 'Super-lative' means 'Carried above'.

Many languages (not English!) have three genders:

- **Feminine** Left Side – Earth Realm
- **Masculine** Right Side – Atmospheric Realm
- **Neuter** Central Chanel - Heavenly Realm.

God is beyond Gender and in Sanskrit, **Brahman** – '*Supreme Formless Consciousness*' is Neuter.

Languages use Three Voices –

1st – I, we: 2nd – you: 3rd – he, she, it, they

There are Three Tenses in Three Modes:

Past, Present and Future in Perfect, Continuous or Optative modes.

Civilisation

Civilisations follow a distinct pattern – Rise, Establishment, Decadence.

The Rise is Right-sided, things are disciplined, violence is acceptable, opposition is crushed and the individual is subsumed in the whole.

An Established Civilisation is centred, with well-ordered codes of behaviour, development of arts, literature and other culture.

Decadence is Left-sided. Discipline is lost, violence becomes unacceptable, personal freedom becomes paramount, there is a rise in the use of drugs, alcohol, sexual perversions and interest in the occult - in fact, any kind of self-indulgence.

When civilisations become Left-sided, they are usually over-run by a newer Right-sided people. The north European nations, essentially Vikings, pursued their policy of travelling around the world in boats, taking whatever they could get and settling wherever they went. Left-sided cultures deeply into the spirit-world such as American Indians and Australian Aborigines, got swept away.

Western civilisation fits the description of being decadent, with 'enlightened' policies such as 'gay marriages' or the outlawing of physical punishment to discipline children. The ancient civilisations of China and India may now rise to prominence.

“Because they (Indians) have been brought up in that culture their attention is not spread out; it is just on one point and it penetrates very well. The day will come when India will become another most prosperous country.”

Cabella, 07-05-00.

Karl Popper (*Austria/UK, 1902-1994*)

The 20th century Science Philosopher Karl Popper proposed a theory of Three Worlds with some similarities:-

- **World One:** The physical world, or physical states.
- **World Two:** The world of mind, mental states, ideas, and perceptions.
- **World Three:** The sum of collective human knowledge. The knowledge held by an individual owes at least as much to the total accumulated wealth of human knowledge, as to the world of direct experience. In other words it's very hard to conceptualise something that no one has thought before, but once that has become common knowledge it becomes easier to grasp (like Einstein's Relativity Theory). As a scientist he could not mention God, but talks about a 'Collective Unconscious' by which we are all connected.

This has parallels with the 'Hundredth Monkey' theory. This states that when a monkey learns a trick or a new behaviour, a second monkey of the same species can learn it faster and the more monkeys who know it the faster they learn it. Ultimately when a hundred monkeys of the same species have learned the trick then every monkey of that species anywhere in the world knows the trick. However this theory has never been proven!

Shri Mataji considered it possible that when enough people has Self-realisation it could trigger a world-wide shift in human awareness.

“It may be that hundred monkey syndrome has started and that people are getting this Kundalini awakening within themselves; because suddenly so many revelations are coming forward.”

London, 11-08-84.

Quotes by Shri Mataji

Om and Lord Jesus Christ

“For this wisdom and discretion you have to know Jesus Christ and Shri Ganesha. Christ is on the both sides of your brain. At the back he is Mahâ-Ganesha and on the front he is Jesus Christ. Both help you to keep your eyes all right and to give you wisdom and discretion. Wisdom is not in sticking with anything.” ***Delhi, 04-02-83.***

“The ‘Word’ - what is the ‘Word’? Is it Logos? What is that? What is it comprised of, how does it start, from where has it come? It is Om.

Om comes from three words: Uh, Ooh, Muh. Uh stands for the first creation of the left-hand side, what we call the Mahakali power. First only in the world manifestation of the Superego took place, so we can say that Uh stand for the beginning only up to the stage when life was not created.

So first Uh starts, then comes to Ooh, which is Mahasaraswati power. We can say the three notes which we have as Sa, Re, Ga ..., the basic three notes, so the second note is that of Mahasaraswati by which the life - Sun life - started working. And the third one is the Muh through which evolution started taking place; that is the Mahalakshmi stage. So you have got these three powers working together and, in a very short form, we say it is Om.

For a realised soul, Om is a most powerful thing. For example, if you want to protect yourself, the word Om itself can protect, and when these three powers combine as Om we say that only the Child or the Sun God represents Om in its purest form.

That’s why in the life of Christ, a personality that represented the Son of God, Om is very important because He embodies that Om within Himself. All these three powers are in Him, and in the most innocent form.

Take any other Deity, you will find they have more of this power or that power. For example Vishnu stands for evolution; Brahmadeva, He stands for creation. If you take Mahesha, He stands for the Superego side. Even Krishna stands for evolution.

But when you rise here, then only you find that all these three powers combine here at the Agnya. Till Agnya they are separated; at the Agnya they combine. That's why it is very important that all these three powers are controlled by Christ, and that's why Jesus Christ is the most important Deity as far as Sahaja Yogis are concerned, because evolution is all right, but the complete co-ordination and protection of a human being is only possible if you have all these three powers in your hands.” **Heart Chakra, 02-77**

“The Goddess at Sapta-šhringi –‘Seven peaks’ near Nâsik, represents the Âdi Šhakti, the half Mâtrâ -‘Portion, instant, measure’ of the AUM. Like three and a half Mâtrâs are there in the word AUM; Mâtrâ means the ‘half circle’. So as you know there are Mahâkâlî, Mahâsaraswatî, Mahâlakshmî, three powers, and above them is the Âdi Šhakti.

So this half Mâtrâ, Âdi Šhakti, is represented in the Sapta-šhringi with the seven peaks. That is, you have to pass through seven hills to reach the last seventh one. So it represents the six Chakras, and the seventh one is that of the Sapta-šhringi - means the Âdi Šhakti.”

21-05-88, Barcelona

Intuition

“The discretion of the Ida Nadi is intuition. If you develop that discretion within you, through your meditative power, you develop intuition. And intuition is nothing but is the help of the Ganas which are surrounding you. If you learn to take help from the Ganas you can become very intuitive, and without much intelligence of yours, you can say the right thing. The whole of Sahaja Yoga, I would say

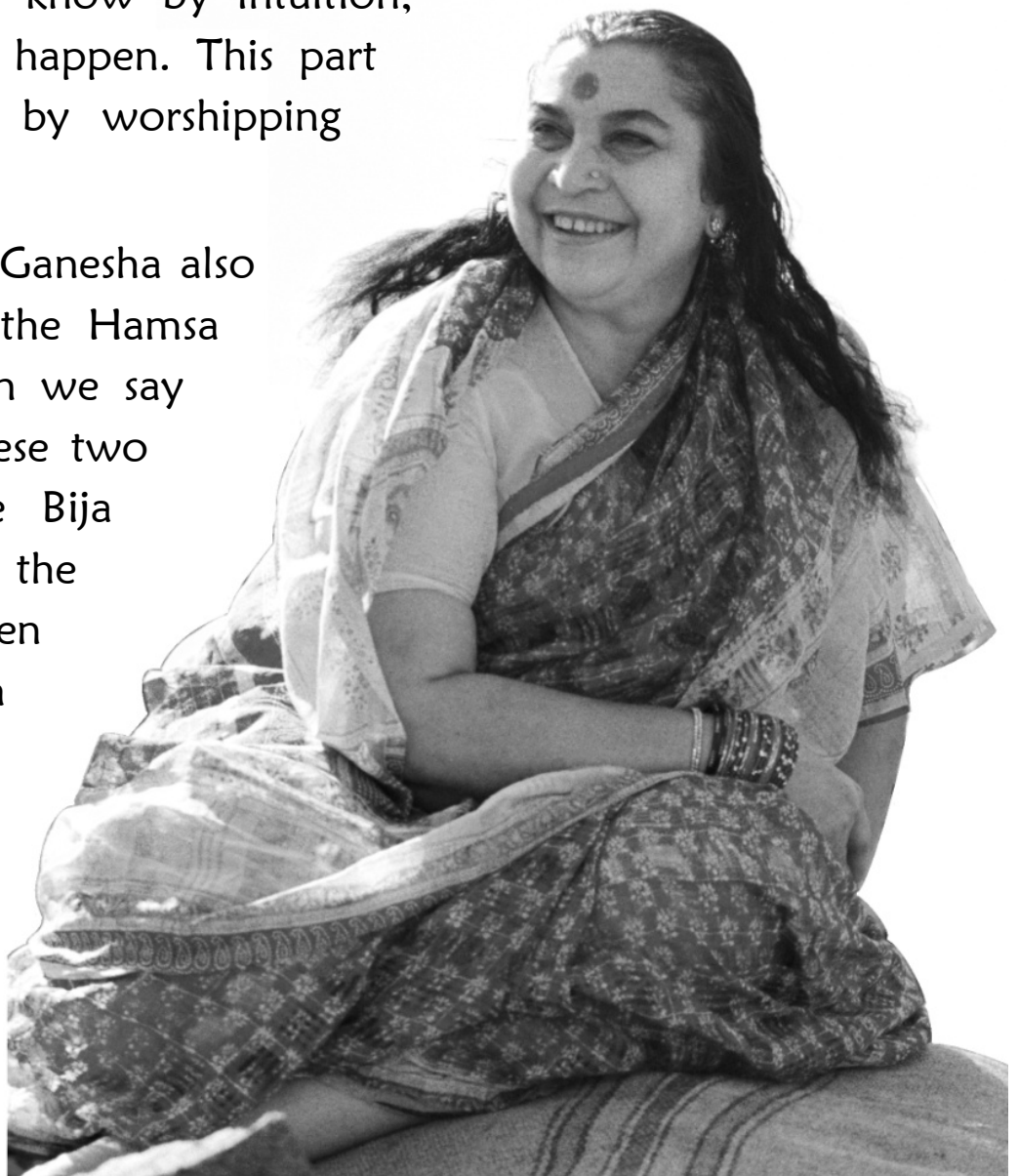
fifty percent at least is based on intuition. For that you have to develop a proper sense of Shri Ganesh, because He is Ganapati, He is the one who is the master, He's the Chief of all the Ganas.

So the Ganas give you the intuition. For example, say I have to go somewhere, and then I say "No, I won't be able to go there tomorrow." And won't go, somehow. Then people think; "Mother, how do you know?" I know because the Ganas are there and what they say is the truth, they know all about it. Or anything I say about someone comes true. So they start asking me, "How is it, Mother, you have come to know about it?" I live on intuition. Like I have to catch a plane, I know by intuition, what's going to happen. This part has to develop by worshipping Shri Ganesh.

So imagine, Shri Ganesha also rules a part of the Hamsa Chakra. So when we say Ham and Sa, these two are actually the Bija Mantras of the Agnya. But when the Agnya touches the Hamsa it starts here. That's why at the base, at the root of it is the Hamsa."

Hamsa Chakra

Puja, Germany, 10-07-88



Shri Saraswati

“In the left hand She has a book, so the Power of Saraswati gives you the full creativity by which you can create books. Supposing you’re doing Sahaja Yoga, Sahaja Yoga is concerning the Divine. So we must know how it relates to the scriptures. It should not be something just coming like a mushroom knowledge, but it should be related to what is already written down, which has already been printed.

That doesn’t mean that it is a bookish knowledge, but whatever you have discovered has to be related to the books, specially the scriptures. She’s the One who gives you the Penetration Power to know what is the truth and what is not - Penetration Power to understand what is written between the lines, what is the subtle meaning of the whole thing - that is the Power of Saraswati.”

11-08-90, Vancouver

“The Goddess (Saraswati) 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 true Bhakti: 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.”

Ch.14. Swadhishtana Chakra. BoAS

“What we have to do now. Is to write; first of all you must know about Sahaja Yoga. Let us see what are the questions, what are we lacking in, what we have to understand in Sahaja Yoga. What part we don't know. Let's find out all those things, all the details. Let us write it down; everyone can do it. Find out what are the questions which are not yet answered in Sahaja Yoga. How can we answer particular questions? If you put your attention to it, you can easily find out. Everyone has to do it. You must all be equipped.”

08-04-85, Easter Puja, London

“Something that actually does not exist but appears to exist, is called Mahâmâyâ (*illusion*) and the whole world is like that. It is seen but it is not true: if we are involved into it we feel that it is the only thing we have to live for. Then we feel that economic conditions are unsatisfactory, social and domestic conditions are bad, everything around us is bad and we are not happy about anything. Water on the sea surface is very dirty and turbid. Many objects are seen floating on it. But if we go deep into the sea there is so much beauty, wealth and power that we forget that on the surface the water is so bad. The point is that everything that you see around is illusion.”

31-12-80, Meaning of Nirmala, Rahuri

“Shri Krishna was much higher because He had to show that all this, all this world is just a joke, is maya and, beyond that, is Joy.”

11-12-93 Shri Krishna Puja, Yamuna Nagar

Appendix 1 The Samkhya Philosophy

Chapter 291 of the Srimad Bhagavatam

‘In the beginning **Brahman** –‘*Formless Consciousness*’ was, and nothing else. **Brahman** the Soul of all Souls, the Lord of **Prakṛiti**, the Cause and the Effect blended into one. He was the Seer and in the beginning there was nothing to be seen. The Brahman was Self-luminous. **Prakṛiti** was in Him. The power of the Manifest Himself was in Him.

In the beginning, the **Gunas** -‘*Attributes*’, **Sattva** -‘*Truth*’, **Rajas** -‘*Passion*’ and **Tamas** -‘*Ignorance*’ were perfectly balanced. They were in equilibrium. Another powerful aspect of the **Brahman** is **Kāla** –‘*Time*’. Now, because of the passage of time, the balance in the **Gunas** was upset, disturbed. There was a throb of unrest and this disturbance had in it, the Germ of Creation.

The power, because of which the **Puruṣha** -‘*Spirit*’ creates the Universe, is called **Prakṛiti** -‘*Ādi Śakti*’, the active aspect of the **Brahman** which is all consciousness, awareness.

This consciousness manifested itself in the form of Universe ruled by the three **Guṇas** and their sway. The Original Soul, the Universal Spirit altered its appearance; meaning, it became the Cause as well as the Effect, the Seer as well as the Seen, the Doer as well as the Deed.

The disturbance in the equilibrium of the **Gunas** was the cause of the manifestation of **Prakṛiti**. Out of **Prakṛiti** was evolved the **Mahat-tattva** (= **Buddhi** -‘*intellect, perception*’). **Mahat** is all light. It swallowed the darkness which had enveloped everything during the Great Annihilation, the Great Deluge during the previous **Kalpa**. The **Mahat tattva** became transformed into the **Aham-tattva** -‘*Quality of individuality, ego*’.

Aham-tattva is **Kriya Śhakti**,
the Power of Action.

Aham-tattva is seen to
have three aspects:

- **Sattvic Aham-tattva** is also
called **Vaikārika** - '*Subject to change*',
- **Rajasic Aham-tattva** which is also called
Taijasa - '*Brilliant*',
- **Tamasic Aham-tattva** which is also
called **Tamasa** - '*Darkness*'.

Out of the **Sattvic Aham-**
tattva is born the Mind,
Manas.

Out of the **Rājasic Aham-**
tattva are born the
Indriyas, the Sense
Organs.

Out of the **Tamasic Aham-**
tattva are born the five **Mahā-bhutas**- '*Material elements*'.

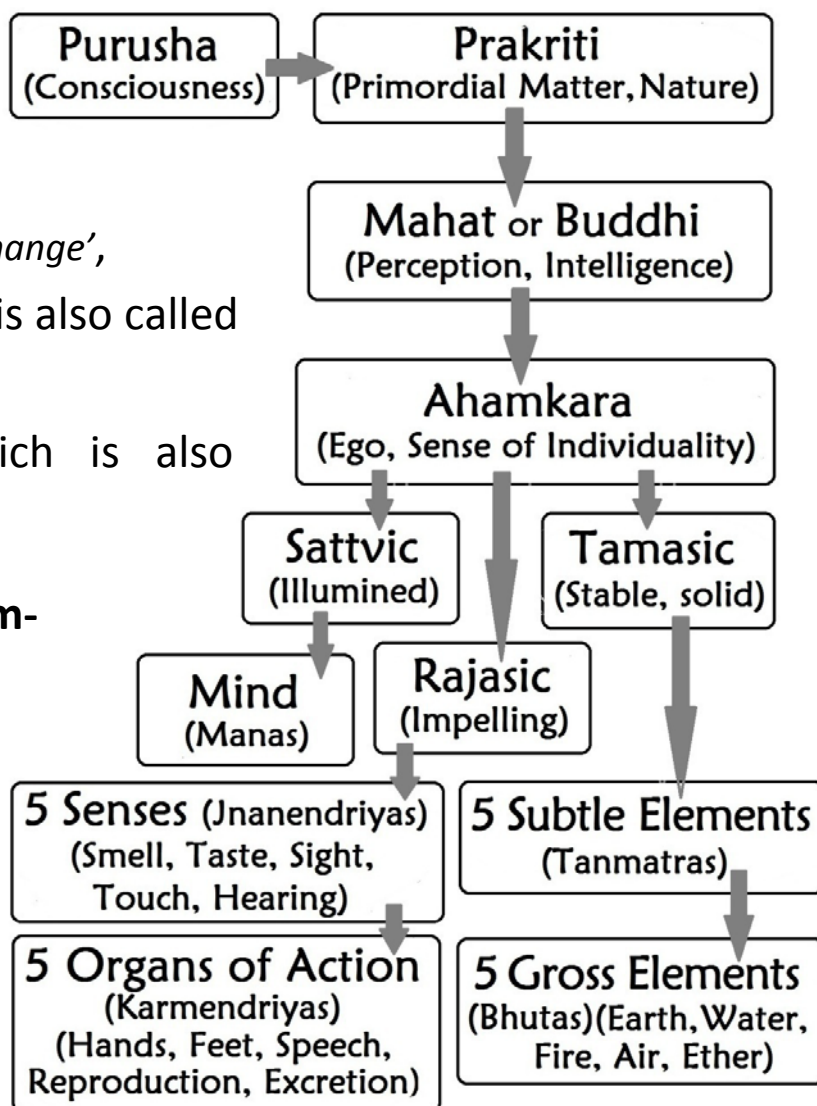
The essential features of the **Aham-tattva** are again three:

- **Kārya**- action itself because of the **Tāmasic** aspect.
- **Kārtutva**- the power of becoming a performer of action, as a result of
the **Sattvic** aspect.
- **Kāranatva**- causing the performance of the action which is the result
of the **Rājasic** aspect.

Peace, which is **Shānti**, Anger which goes by the name **Raudra**,
Ignorance which is named **Avidya**, are again three more
characteristics of **Sattvic**, **Rājasic** and **Tamasic Aham-tattvas**.

The Samkhya Philosophy

The Structure of Creation



Because of the **Sattvic Aham-tattva** the mind begins to function. The power to think is there and out of it are born perception and desire.

The **Karmendriyas**, the Organs of Action, and the **Jñānendriyas**, the Organs of Perception, are born of the **Rājasic Aham-tattva**. Out of the **Tamasic Aham-tattva** are born the **Mahā-bhutas**, the Elements, and the **Tan-mātrās** - '*Objects of the Senses*'.

The first is the **Shabda mātra**, Sound, the subtlest of the five: in association with it is born **Ākāsha**, the Sky, Ether. Ether conducts sound and it is, like sound, all-pervading.

Sparsha Tan-mātra occurs next: the sense of Touch, and in association with it, **Vāyu**, the Air which, again, permeates everything. **Sparsha** has in it the quality of **Shabda** also. **Vāyu** conveys Sound as well as Touch, both these sensations. Incidentally, the Air is more tangible than the Ether, and to that extent, it is grosser than Ether.

Then is formed **Rūpa Tan-mātra**: what can be perceived since it will have a Form. With this **Tan-mātra**, in association with it was born Fire or Light. **Rūpa Tan-mātra** now has three qualities, **Shabda**, **Sparsha** and **Rūpa**. It is evidently more gross than Air as it is more tangible.

The next **Tan-mātra** to be formed is **Rasa Tan-mātra** and complimentary to it, is water. Water has four qualities: **Shabda**, **Sparsha**, **Rūpa** and **Rasa**.

The last and the grossest of them all is formed last; **Gandha Tan-mātrā**, the sense of smell, and with it is born the Earth. The Earth has all the five qualities in it, **Shabda**, **Sparsha**, **Rūpa**, **Rasa** and **Gandha**.

Prakṛiti is also known as **Saguna Brahman** - '*Having attributes*' as against the **Nirguna Brahman** - '*Attribute-less*' which is the **Brahman** in the absolute form. The power underlying the five **Mahābhūtas** is collectively known as **Dravya Śakti** - '*Power to produce Matter*'; the

power lying in the **Indriyas** is known collectively as **Kriya Śhakti** – ‘*Power of Action*’, the power of **Prakṛiti** and the **Īśhwara** presiding over this is known as the **Gñyāna Śhakti** – ‘*Power of Knowledge*’.

Prakṛiti is made up of:

Pṛithvi	Earth	}	
Āpa	Water	}	
Tejas	Fire	}	The five Mahā-bhūtas - ‘ <i>Gross elements</i> ’
Vāyu	Air	}	
Ākāśh	Ether	}	
Gandha	Smell	}	
Rasa	Taste	}	
Rūpa	Sight	}	The five Tan-māṭras - ‘ <i>Subtle elements</i> ’
Sparśha	Touch	}	
Śhabda	Sound	}	
Ghrana	Nose	}	
Rasana	Tongue	}	
Chakshus	Eyes	}	The corresponding Indriyas - ‘ <i>Senses</i> ’
Tvach	Skin	}	
Śhrotra	Ears	}	
Vāk	Speech	}	
Pani	Hands	}	
Padam	Foot	}	The Karmendriyas - ‘ <i>5 organs of action</i> ’
Upastham	Generative organ	}	
Payu	Excretory organ	}	

The **Antah-kāraṇa**- ‘*Internal organs*’ are of four kinds: **Manas**, **Buddhi**, **Ahamkāra** and **Chitta**. These twenty-four features namely the five **Maha-bhutas**, the five **Tan-matṛas**, the five **Indriyas**, the five

Karmendriyas along with the four **Antah-karaṇas** comprise the **Saguna Brahman**.

Kāla, time, is also considered as the twenty-fifth feature. Some thinkers deem **Kāla** to be that ultimate end of which men are frightened, men who are ignorant of the glory of **Īshwara** and who are caught up in the web spun by **Prakṛiti**, men who are deluded by the Ego which manifests itself and becomes all-powerful.

Īshwara who is without the **Gunas** who is the cause of the manifestation of **Prakṛiti** is the twenty-fifth feature. With His **Māyā** and with the help of **Kāla**, **Īshwara** inhabits every living and every created being: the living beings as **Puruṣa** and the outside as **Kāla** which is the end of everything and the beginning too.

The supreme aspect of the **Antah-kāraṇa** is reflected in the **Mahat-tattva** which is all light. **Puruṣha** is ever found in the **Mahat**. This is to be worshipped as **Vāsudeva** (*Shri Krishna*), the highest **Puruṣha**.

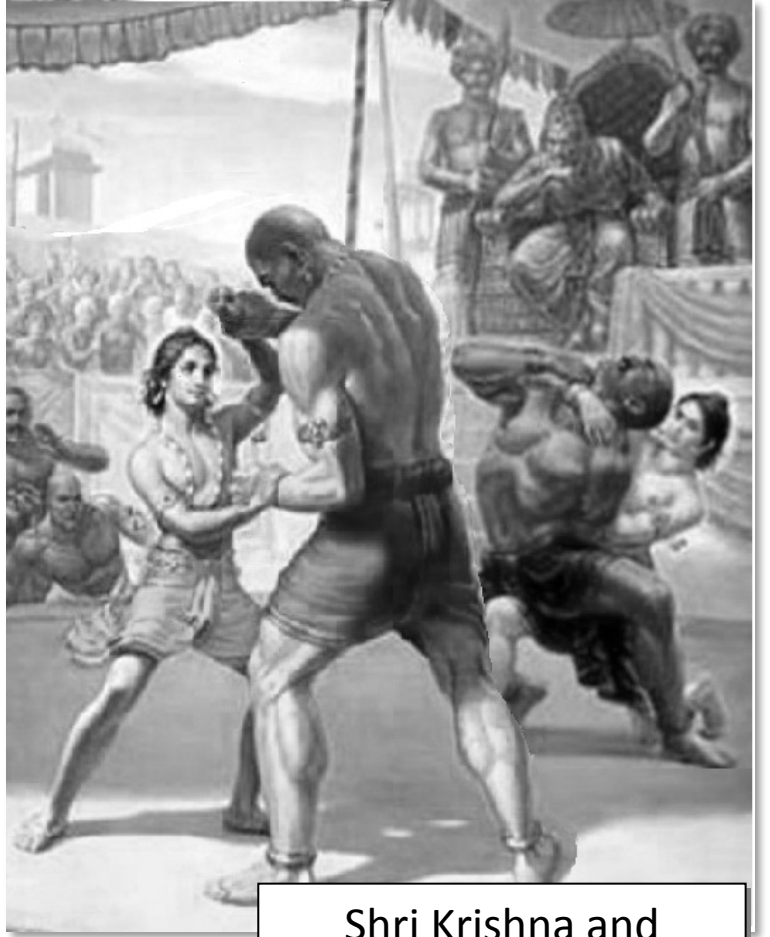
Ananta, the thousand headed (serpent), who pervades the **Bhūtas**, the **Manas** and the **Indriyas** has to be worshipped as **Saṅkarshana** (*Shri Balarāma*) in the **Aham-tattva**. **Saṅkarshana** has to be worshipped since he is the **Ahamkāra** in its absolute form: the Ego before any transformation takes place.

Manas Tattva is the power of thinking, particularly in the field of feelings, **Kāma** or desire, likes and dislikes, mental bondage and similar feelings. This aspect of the **Aham-tattva** is worshipped as **Aniruddha** (*Krishna's grandson*), dark and charming like a blue lotus, flowering during the season autumn when the skies are blue and not marred by the rain-bearing clouds.

Chitta is the **Buddhi** which functions through the brain of created beings. This is more intellectual than emotional and **Pradyumna** (*Krishna's son*) is the form in which the **Chitta** is worshipped.

The **Adhishtātā** –‘Supervisor’, the controlling power, for the **Mahat-tattva** which is worshipped as **Vāsudeva** is **Kshetra-gñya** –‘The Spirit - Knowing the Field (body)’.

For **Ahamkāra** worshipped as **Saṅkarshana**, the **Adhishtātā** is **Rudra**.



Shri Krishna and Balarāma fighting with Kamsa's wrestlers

Chandra –‘Moon’ is the **Adhishtātā** for **Manas** which is worshipped as **Aniruddha** while **Brahmā** is the **Adhishtātā** for the **Chitta** or **Buddhi** which is worshipped as **Pradyumna** (*Krishna's son*).

Vāsudeva (*Śhrī *Kṛiṣhṇa*) is also said to represent the **Viśhva** (*intellectual faculty*) (Soul in the Waking State), **Saṅkarṣhan** (*Śhrī Balarāma, brother of Śhrī Kṛiṣhṇa*), the **Taijasa** (*life energy, spirit, power*) (Soul in the Dreaming State), **Pradyumna** (*Shri Krishna's Son*), the **Prāgñya** (*intelligence*) (Soul in the Deep Sleep State) and **Aniruddha** (*Grandson of Śhrī Kṛiṣhṇa*), the **Turiya** (*the Fourth State of Pure Spirit*).



* As in the previous incarnation as **Śhrī Rāma** and His three brothers, **Śhrī Vishnu** took four forms as **Śhrī Kṛiṣhṇa**, **Balarāma** (who like **Lakṣhmana** was the Supporter **Shesha** or **Ananta**), **Pradyumna** and **Aniruddha**.

Appendix 2 Doing – Help or Hindrance?

Humans have evolved from the **Tamasic** -‘Lethargic, darkness, sleep’ Earth Realm, the animal level of consciousness, to the Right-sided Atmospheric Realm of **Rajas** - Action and Passion. This was achieved by the development of speech enabling conceptual thought and projection into past and future, as well as the use of technology (Fire); both qualities associated with ***Swadhishthana Chakra**, the Root of the Right Side.

Human Beings are great at doing – and quickly bored if doing nothing; most waking hours are spent ‘doing’ something, even if it is only watching TV. If you look at cats or birds or lizards they spend a lot of time just being conscious (or sleeping in the case of cats) though prepared to react if necessary.

Q. ‘But aren’t Zen masters and God-realised Yogis in a state of ‘just being’ where they are not doing anything. Isn’t that the same?’

That is not a **Tamasic** ‘just being’ where one is completely submerged in worldly illusions; it is the **Sattvic** ‘just being’ of knowing the Self and our identity with the ‘Great Self’ of the Universe, witnessing Reality within and without as the same.

“Animals are completely under the control of Divine; human beings should be under the Divinity, but here they are aware – animals are not aware. In our awareness we have to know that we are free, and surrendered; this is the difference; so in three stages we move, first in animal, to human then to super-human.”

Cairns, 05-04-91

* **Swadhishthana Chakra** is not on the Central Channel and does not play a role in Spiritual Evolution, but it is significant in the Left and Right Channels. The legs and feet are expressions of **Swādhīṣṭhāna** and may be considered as extensions of the **Ida** and **Pingala Nadis**, hence foot-soaking is effective to reduce Left and Right Side activity.

“You become in the centre. You are neither passive nor active, you just watch, you become a witness of the whole thing. The Sun, he just emits, he is in non-action, he is doing nothing, he is just emitting. You go into a state where you do not do anything. By doing something you will develop your Ego. By not doing something you develop your Super-ego. But by becoming realized it just emits. You become a hollow personality. ‘You’ are not there.”

29-09-80, Zürich

There are advantages and disadvantages of ‘doing’.....

Advantages of Doing

The main advantage of ‘doing’ is that it gets us out of the Left Side. The development of the heart, mind and intellect through education enables a human being to gain control of the base instincts associated with the physical body which we can call the ‘Lower Self’. Once dominated by the ¹heart, mind and intellect, the ‘Higher Self’, these can be channelled in a constructive way.

In civilised man, the sexual drive is repressed and limited to a constructive ‘marriage’ creating a stable family unit, anger and violence are restrained and sublimated through work or sports, food intake is regulated to what is healthy and suitable to our lifestyle.

¹ *This is ‘Heart’ in the higher sense of compassion for others.*

² *We can see that ‘Western Culture’ as epitomised by the USA, Europe or Australia does not fit this description well; hence the old joke (attributed to a French journalist) about America going ‘from barbarism to decadence, without having civilisation in between’. During the Second World War, when Europe was tearing itself apart, the Americans countered that, if that was civilisation, then they were glad they had missed it.*

Self-restraint creates the 'civilised' person, who can live in health, peace and security within the society. A large part of 'culture' is the code we learn for dealing with our fellow humans in the many roles we may play – our conditionings which form a part of the Manas – 'Heart/Mind'. Good or civilised culture is where all aspects of Creation and all people are respected, speech is sweet and polite, and the needs of others are put above our ²own.

Education is essential for all members in a civilised society. It is apt that young people are kept in school from five to eighteen – a very impressionable and energetic age - giving them a channel for their energies and moulding their social personalities; and causing children to ask 'Why do we have to do all this useless stuff?'

Sure, quadratic equations are unlikely to be useful unless you become a scientist or a maths teacher, but developing and expanding the brain's ability to utilise abstract concepts strengthens the heart/mind/intellect giving more control over the 'Lower Self'.

Disadvantages of Doing

The disadvantage of Doing is that it leads to the development of Ego. 'If I fulfil all my conditionings, I am a 'Good Person'; 'I'm more educated than him so I'm superior.', 'I do more than him therefore I am a 'Better Person' than he is.'

But what is the measure of a 'Good Person'? One answer could be: 'How much love we have in our Heart' – however a person with a large and loving heart may not be bound by the strict moral codes of a society and could be disapproved of. Jesus (*Ruler of Agnya/Ego/Superego*) was particularly unhappy with 'hypocrites' who condemned immoral behaviour in others, while harbouring the same

desires within themselves ('Let those without sin cast the first stone').

Ego – the sense of separate identity - is the obstacle to our enlightenment; to knowing the Oneness of our Consciousness with the All-pervading Spirit. We have escaped from the **Tamas**- 'Darkness' only to find ourselves trapped in a brightly-lit illusion. More 'Doing' only makes the illusion stronger.

“Doing anything is **Rajo Guna**, the Right Side Action, is done through our Ego.” **02-10-78, UK**

Most spiritual masters consider the attachment to 'doing' as one of the greatest hurdles to finding the Ultimate Truth. In his **Vivekachudāmāni** –'Crest-jewel of Discrimination' **Shri Adi Shankarāchārya** states:-

‘The Tendency to Action always gives rise to modifications of the Mind such as attachment and other qualities producing sorrow’ **v.113**

The great Tamil saint **Ramana Mahārshi** praised the ancient Sanskrit text **Tripura Rahasya**:-

‘Having gained one purpose, why does man look for another? There can be neither the gaining of pleasure or removal of pain, so long as the incentive to effort lasts. The feeling of a need to work in order to gain happiness (being the index of misery) is the misery of miseries. Only those who need not engage in action, are happy; they are perfectly content, and self-contained, and they experience a happiness which extends to all the pores of the body.’

Tripura Rahasya Ch.1. v.43-47

‘As long as a man is afraid of the nightmare, obligation, so long must he placate it, or else he will not find peace. How can a man stung by

that viper, obligation, ever be happy? Therefore, some men have gone mad, as if some poison had already entered their blood and were torturing their whole being. While others are stupefied by the poison of obligation and unable to discriminate good from bad. Wrongly do they ever engage in work, being deluded; such is the plight of humanity stupefied by the poison of the sense of obligation.'

Ibid. Ch.2. v.34-37

Someone asked **Shri Ramana** how come he was often busy, helping to chop vegetables or sweep the compound, if, as he said, he was not doing anything. He answered that the body knew how to do those things by itself and he (as the Self) could witness it all happening without being involved or having a sense of Doer-ship.

“All these things are managed by Paramchaitanya –‘Supreme Consciousness’. I am doing nothing. I am Nishkriya –‘Without Action’. I’m just sitting down and watching.”

10-11-96, Lisbon

A physical result of so much Doing, and the Ego and material greed it produces, are today’s environmental problems. Three-quarters of our rapidly-depleting petroleum is burned up for transport – mainly cars and aeroplanes – as we all madly rush about the planet. Certainly this has some benefits such as creating a more unified humanity, but if there is to be a sustainable universal human lifestyle over the next few thousand years, we will need to calm down – and find a new energy source!

Information Overload from computers, TV and mobile phones is causing attention difficulties in our young people and an inability to relate normally to each other. Labour- and time-saving machinery has made modern man busier and more stressed.

The Buddha told a story of a man who built a raft to cross a wide river and when he reached the other side he thought that the raft had been so useful that perhaps he should carry it with him. Right Side development is like this; it may have got us across the river of surviving on this planet, but it will drag us down unless it is kept in its proper place and not allowed to dominate us.

So, as usual, the Truth is a paradox: Humans had to develop Thinking, 'Doing' and Ego in order to rise up to a point where it was then necessary to let go of them to enter the next stage of evolution, the Kingdom of Heaven.

“When you think too much we get into problems with this (Agya Chakra) centre on the right side, where the Ego goes on bloating into bigger and bigger balloons on the right side of the brain and covers our complete discretion.” *Meta Modern Era ch.11*

“If you have to enter the Kingdom of God come as a humble person. Give up all your ideas about your big positions and big education and all that. Be a humble person. If you are humble then it will work out; and not only that it will work out but it is the only chance we human beings have to change the whole world. There's no other chance I can see.” *13-06-83, UK.*

“For dedication you have to do nothing but give up your Ego and Superego. Take these loads off and create a space which is the Heart.” *24-05-81, UK.*

ॐ • जय श्री माताजी • ॐ
Jay Shri Mataji!

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Abbreviations used:

(A) - author (P) - published by (T) -translated by

MLBD - Motilal Banarsidass Ltd. (*publishers of books on Indology*)

BVB – Bharatiya Vidya Bhavan.

Theo. Soc. - Theosophical Society Publishing House

Author's Note

Her Supreme Holiness Shri Mataji has encouraged us to explore these mysteries through research into scriptures and through our meditation, and to produce books out of our findings.

The original question of the correspondence of the A-U-M with the Three Shaktis and Three Deities and the apparent contradictions, seems to be settled, to the author's satisfaction at least. Some new ideas emerged while exploring and researching this topic, most notably the repeating pattern of Left-Right-Centre through the Three Worlds creating the nine Chakras.