



Self-knowledge  
through **Sahaja Yoga**  
THE LIGHT OF  
THE **KORAN**

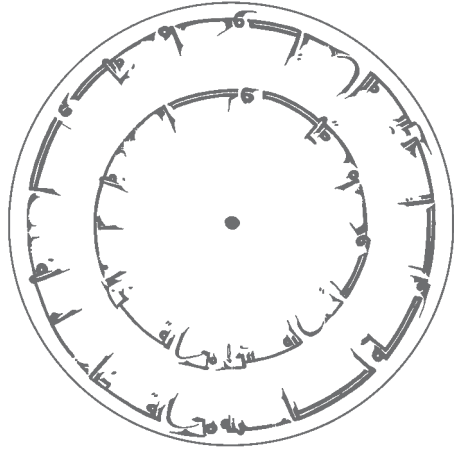
Flore Descieux

# the Light of the KORAN

**Self-realisation through Sahaja Yoga**

fLORE DESCIEUX

Translated by Caroline McCarthy



*For you, brothers and sisters of the East,  
“Muslims of the whim of life.”*

# Introduction

## NOTES FROM THE AUTHOR: MY YEARS OF SEEKING

**I** WAS BORN in Brittany on an April day in 1952. Like every other child on the face of this earth, I grew up a product of my own country's culture. As far as religion was concerned, Christ and the Virgin Mary were the only path to paradise and from my early childhood I was deposited every Sunday morning on a church pew amidst a large number of other villagers also gathered there. That's just the way it was! We all followed in our forefathers' footsteps. The Sunday service would last one hour, one seemingly endless hour, during which I would savour in my imagination the glass of lemonade and little cakes waiting for me at the café after the service. How solemn and dead everything was inside that tall old building, with its statue of an emaciated Christ suffering throughout eternity on his cross, watching over a priest and his flock exchanging litanies in Latin! Was it the cold atmosphere of the grey stone walls which stripped the colour from the congregation's faces, or the frustration of never reaching the kingdom of God described by the priest? Or was it rather the fear of finishing up in hell one day, poor miserable sinners, unworthy of God Almighty's grace? Perhaps a combination of all of these! Quite a contrast to the flaming colours that the spirits and fine wines consumed in the café after the mass would bring to those same faces.

There indeed they would come back to life, and the blood would surge through their veins to the rhythm of the Martini and St. Raphael flowing freely into the glasses, before they all raised their hands to wish

good health and long life to the jolly company! There was no doubt that the efforts to achieve “communion” and “Eucharistic celebration”, instigated by the priest before the high, ornate, altar, were a thousand times more successful around a plain bar table!

However, the high spirits to be found amidst the smell of alcohol and the smoky haze – no longer incense, now, but cigarette fumes – held no fascination for me at all! Of course, I could hardly blame our grandmothers – all dressed up in their black “Sunday best” – for enjoying so much their weekly exchange of local gossip! But they seemed to forget all too quickly the sublime world the priest had attempted to transport them to in “the Lord’s House” a few moments earlier! At adjacent tables, the men gripped their stemmed wine glasses carefully with strong hands reddened by their harsh labours on the land, on the construction sites or in the factories. They laughed and joked raucously and, for them just as for the women of the village, the harsh reality of their daily toil had already chased away the fairy tale image of Christ and the elusive yet soothing image of his Mother.

We had no time for dreams in our part of the world! One had to be realistic and that meant working hard and, if necessary, wearing oneself down to the bone without questioning one’s lot in life. Any achievement which did not give a visible, tangible result was deemed to be purely laziness, a thing to be abhorred in this northern land. Thus, any inclination towards more subtle spheres was considered to be superfluous to securing oneself a good future. The person concerned was termed “lazy”, “strange”, “proud” or even, horror of horrors, “bourgeois”. Such a person wanted to disown his origins and made himself out to be better than the others. What was the use of him torturing his mind with such ideas? Wasn’t it enough for him just to go to church like the rest of the villagers, even if all that sometimes smacked of falseness or masquerade? The clergy and its members had always existed, so they

had to be honoured, it was our duty. Did not the priest and the nuns of the village deserve their share of the produce when a calf or a pig was slaughtered on our farms? By giving so generously, our good families hoped to bring some flavour into the ascetic life of that young nun who, according to some folk's innocent opinion, would have had all the qualities needed to make a husband happy, without having to ruin her life like that. As for the priest, he too could have made a good match with one of the nuns and they could have enjoyed a normal family life, like all the rest of us in the heart of the countryside! But we did not dare to probe too far into the mystery of that forced celibacy, since both priests and nuns had opted for a pure and sublime nuptial union, clearly superior to that between Breton neighbours or cousins: theirs was a marriage with Christ!

If everyone around me seemed happy to make do with these shaky explanations and boring rituals, I could not bring myself to follow suit. At a very early age, I felt a strong aversion to all this religious mimicry. I could not understand why this cohort of long veils and black cassocks held absolute sway over our spiritual life, when nothing, or at least very little, in their attitude reflected the glory of Christ. Their sickly sweet speeches filled with false tenderness and their forced smiles revolted me to the depths of my being. I have forgotten many things from my childhood, but I shall never forget the words of the nun school teacher, when I was barely six or seven years old:

“Only the Catholic religion is right, Protestantism is not right and all others are pagan religions!”

By “all others”, she meant the African tribes, who urgently needed to be converted as they still worshipped the natural elements. But those who pronounced Mohammed's name and worshipped a God named Allah had no chance of salvation whatsoever: the crusades had not succeeded in making them see sense! As for Buddha or Krishna, the nun never talked

of them to us, probably because she did not even know of their existence. The Maghreb maintained close contacts with France but Asia with its bronze statues and three-headed, four-armed idols, still had no dealings with us at that time. Fortunately enough for that continent, for if it had, what other terms would our educational institution have come up with to define this further manifestation of paganism?

If I remained somewhat dumbfounded by these catechism lessons, it was because my parents did not share this vision of things, even though they too were regular churchgoers.

“Black people are every bit as good as whites and all religions are equally good. In any case, if we had been born in their country, we would have been just like them”, they used to say in a very detached way.

Their simple hearts and down-to-earth common sense had led them directly to that conclusion, without any great mental contortions. My mother in particular excelled in the art of bringing things down to basics. And later on I was to have the proof of the sincerity of their beliefs when, during my travels abroad, I would come back home with people of different nationalities. They loved to hear stories of foreign customs and accepted with amused astonishment their different views of life, without ever trying to impose their own judgement or determine whether one culture was better than another.

And that was how I discovered that my birth had made me a Christian, that I was in reality a “Christian of the whim of life”! I could have been born in China, India or Arabia. Consequently, I owed nothing to the Catholic institution, which was, in any case, unable to kindle any kind of spiritual fire within me. On the other hand, just like my father, I felt that magnificent force fill my being when we contemplated the immensity of the sea or the firmament on summer nights. During these moments of silence, I unconsciously recognised the presence of a divine factor. If Christ was to elevate me in His glory, it had to be by awakening

such inner states: for in such moments I too became greater. These moments gave me wings, which, it seemed to me, could almost have enabled me to walk on water like the Son of Mary.

Under these conditions, it is clear that there was no room left in my heart for the church pews, despite their pleasant fragrance of beeswax. I quarrelled frequently with my father up to the age of nineteen, as, even if he distinguished himself by his faith and sincerity from those who followed the crowd out of mere habit, the fact remained nonetheless that for him the church was the only suitable place in which to pay homage to our Creator. Yet I was firmly determined to pay homage to Him outside, if only I could meet Him! However our quarrels on this matter never succeeded in tarnishing the filial love and deep admiration I feel to this very day for that sensitive, righteous and pure man.

The years passed peacefully by, in spite of these occasional flare-ups. My sisters and I had become teenagers, and one day my father confessed to a neighbour that he loved his four daughters dearly, except on Sundays! Nevertheless, he kept his promise that we would be free to decide for ourselves as soon as we started earning our own money. When I got my first job as a primary school teacher at the age of eighteen, I immediately deserted the church benches and, true to his promise, he never brought the matter up again, nor indeed did he ever interfere in any of the decisions I took later on.

Hardly had I left the family nest than I sank into a deep depression. My twentieth year, which I had so looked forward to, did nothing to fulfil my expectations of greater self confidence, a clear mind and inner peace. Instead I was shy and uncertain of myself, and felt as if I were a vulnerable insect in a pitiless world of giants. I suffered from a strong inferiority complex and did not dare make demands of anyone. The famous May '68 had occurred only a few years earlier and I, more than anyone else, was entitled to demand everything I wanted from the "system" since I



was the daughter of a labourer. But I could not speak out. I admired the students' conviction (I had just taken up my university studies again), absorbed as they were in rebuilding the French capitalist society on the basis of left-wing egalitarian principles. The situation was entirely to my advantage but I was filled with an indefinable sorrow which prevented me from sharing their passion. I was obsessed with the idea of growing old and dying. I was angry with life, my whole being resenting the fact that one day it would snatch away the last breath from those same lips which were now busy broadcasting the guidelines for a new future. How could they not see the grotesque conspiracy undermining the very roots of their radiant youth? Everything seemed futile, useless to me, every daily gesture meaningless, and life itself a betrayal. I walked through the busy world with my heart in the grip of anguish and despair. I knew what I did not want but did not know what I wanted, neither of myself or of others! I had not had any contact with God for a long time and I had locked Mary and her Son away at the bottom of a rose-tinted sea of illusions. I was oppressed with dark and suicidal thoughts. Despite all that, I was still too fond of good food, the Breton sea and the wild moors to put too hasty an end to my life. I felt within me a strange blend of love and hate, for the world and for myself.

Furthermore a childhood feeling of coming from another land continued to pursue me and made me more and more a stranger in my own family. Still unable at that time to explain the phenomenon, I felt the call of distant, sunburnt lands. Nothing could stir my heart more than the contemplation of a picture of the South with its white cities, its green waters, its barren mountains and deserts. It was not so much a longing for exotic places, as a feeling of fellowship with, and recognition of, places and memories mysteriously buried somewhere deep in my mind. Without being able to explain why, those lands were "home" to me, and an exquisite feeling of well-being pervaded my soul in the

few moments spent looking at the image before me... I felt more and more the urgent need to get away from my family, despite all the loving attention they showered upon me.

In all these years of torment spent searching for my identity, there was one recurring positive aspect, and that was – and is – the good luck which has accompanied me throughout my life. Although my troubled heart refused to acknowledge this good luck at first, I soon came to call it “my lucky star”, “my guiding hand”, “the voice of my conscience”. It had, from the depths of my native Brittany, already begun to make the wishes of a humble bricklayer’s daughter come true, without my having to turn to allegedly influential people for help. What was this mysterious force gently but firmly guiding my steps towards an as yet unknown destination? Why me? What had I done to deserve it? Whatever it was, I had already made up my mind to follow it wherever it took me, especially as I noticed that it was answering all my aspirations. At last I had found something in this contorted world which did not let me down.

Thus it was that on a fine October day in 1975, my mysterious “guiding hand” tore me away from Brittany to go and live in Italy, thereby answering my heartfelt desire. That country very quickly healed my wounds, thanks to its innate sense of “*commedia dell’arte*”. While France is always moving, always projected into the future, Italy knows how to surrender itself to the present and wait for situations to unfold. Its daily life is a permanent stage where each individual learns to be both spectator and actor; watching oneself and the others playing out their parts in the scene. One scene follows another and the sets change without any fear for the emergence of new colours or layouts. One takes the time to play the role that presents itself at each moment of the day.

In spite of its socio-economical problems, Italy is steeped in the art of easy living, the kind of ease and gentleness reminiscent of the security of a mother’s loving embrace. Little by little, all my anguish and

fear drained away, without my even really knowing how. It seemed that nothing untoward could happen to me under the blue sky of that country. There exists, particularly in Sicily, what I called at the time a “collective motherly consciousness” to which everyone trusts him or herself and which gives shelter to every being living and breathing under its protective wing. To this “consciousness” is left the duty of looking after tomorrow, so that today can be the better enjoyed. Life had always seemed to be some sort of a bad joke to me, yet here it was transformed into a delightful game, the rules of which were known to Italy. By letting myself be carried along by events, I learnt that a closed door always hides another, always open. Every project that does not succeed makes way for an equally attractive situation, provided one is ready to grasp the pearls offered by the present moment. To a French Cartesian mind, used to analysing and accounting for each planned action, this Mediterranean approach to life is abhorrent. The Frenchman thinks with his head while the Italian thinks with his heart. However, while the brain can respect deadlines and fulfil the given conditions thanks to its qualities of rationality, the heart is ruled by the spontaneity of emotional laws.

Of course, it should not be thought that by praising this southern way of life I mean to recommend it at all levels of society. It goes without saying that Italy suffers politically and economically as a result of such all too spontaneous behaviour. It is rather here to be considered in the light of what it has to offer to an individual on the subtle level. Strange as it may seem, I discovered the true dimension of death in that carefree game of “*commedia dell’arte*”: death is intimately linked to life, and life exists only through death. That which had scared me so much before was now laughing with me and revealing its illusion to me day after day. It too was very much alive! If it pretended to be moribund, it was simply because it was pausing, waiting for life to surge back again. Nothing gave me greater pleasure than waiting for the outcome of a day that had begun

rather dully, as very soon the unexpected would take the upper hand. In the same way, if a beautiful and intense moment was coming to an end, I did not try to hold on to it. I knew now that it would return in one form or another.

Thus it was the school of life – and not an intellectual process – which led me to the following conclusion: one must accept the death of each moment in order to live; one must accept to die a thousand deaths in order to be reborn and behold afresh the beauties of a dawn forever new. It is thanks to death that we grow up and become what we are meant to be. Man's problems stem from the fact that a failure or a seemingly closed door make him cling to his rocky little island out of a fear of the unknown. He is not aware that by becoming one with the ocean of inexhaustible resources, he can escape the putrefaction of the island. As soon as this awareness revealed itself incontrovertibly to my consciousness, I integrated the arpeggio of death into the wonderful concert of life with no more fear.

Having resolved that serious conflict, my inner being expanded day by day. I began to use words such as “cosmos” and “eternity”, not at all in order to dazzle the people around me by using high-sounding terminology, as some people do, but simply because I was aware of a new dimension. It was true that I was eternal because death did not exist. It was true that the majesty of the cosmos opened its doors to me because I felt myself governed by an invisible law, superior to human laws. As a result, I became more and more aware that the human beings in themselves were not really as important as the circumstances that put them in my path. I perceived them rather as instruments of the “collective consciousness” mentioned before. Their individuality had a meaning only in relation to this consciousness, and no meaning outside of it. All the elements of creation formed a whole. Through that perception I felt for the first time that my body and my soul – or my spirit, I did not yet

know what name to give to the force which propelled me – were two separate elements. One thing, however, was certain, and that was that the soul within me was greatly superior to my body – when circumstances, whatever the nature of the catalyst, gave me a feeling of elevation, I was projected into a higher dimension that was both a mixture of peace and exaltation. The Sicilian landscape, for instance, had the capacity to uplift my soul toward something without limits, where my body no longer weighed me down, while the inner strength that exulted in my heart seemed closer to me than my own breath. That is not to say that in those moments of elevation I was subject to convulsions, trances or other unusual reactions. No! I remained peaceful and serene throughout, in the same way that this could happen to many of us.

If I was not made of matter but rather of some energetic force, what was I? If I could touch immortality and the cosmos with my finger, what sort of entity was I? Who was going to provide an answer? Certainly not Sicily this time, however appealing. For a moment I had believed that I had found my native land in Italy and deplored its not being able to answer all my questions because, if that was so, I would be forced to leave it. To go where? Further eastward, maybe? My mind was suggesting new horizons: Morocco, Tunisia, Egypt, Algeria, India, South America. But my “guiding hand”, much more reasonable than myself, cried even louder: “London, it is in London that you are awaited!” Following its advice, I got a job as an assistant in a London school and left the university in Palermo, where my career prospects were good. Before I left, a teacher who held the sociology chair confided in me:

“How I wish I had the strength and courage to follow my road to the end! Here, we are dozing in the shadow of the glory of past ages! We are paralysed, too tired to stir from our spot!”

I did not reply, but I knew that it was not an act of courage on my part, because in some way I had no choice in the matter. I was obeying

a higher law which cherished me and granted me every favour. Nothing could be easier! In return, it was more important to me than anything else in the world. I dedicated my life to it and was eager to get to know it better.

For the first time, I thanked Heaven for being born in Brittany, because without the sense of hard work, of struggle and of character-building which the northern lands instill, I would very probably have joined those dozing in the shade, happy to chatter and dream under the summer sun, accompanied by the sound of the cicadas and the fragrance of jasmine – and such dreams, as we all know, are destined never to take shape.

I shall not dwell on the incredible circumstances which led me to London, except to say that my “guiding hand” suddenly produced for me the signs and symbols which confirmed that I was on the right path. By now it was clear to me that I was going to the English capital to get the final answer, the key to all my questions. Something great, beautiful, sublime was to happen on the banks of the Thames. My life was to take a new direction. In what way? It was still too soon to tell. But this new direction was of a final nature, in the sense that the last traces of the old fortress within me would be swept aside to give way to the supreme Reality of my being and of the universe.

However, I had some indication as to the direction to take when I arrived in Great Britain: I had to “unearth” some sort of yoga at all costs! The answer I was waiting for lay along that road. I was 28 years old and, until now, that domain had never attracted my attention. But, a few months before I said good-bye to Sicily, one of my students proved to be a perfect instrument of fate. I confided in him my surprise when, despite not being on the priority list for London, I was assigned a post as an assistant in a school. Once again luck was on my side, just as misfortune strikes the habitually unfortunate. It was getting almost worrying. In a

very normal tone of voice, that did not betray any surprise, the pupil replied:

“You think you don’t do anything, but in reality you do a lot! The strength of your desire is stronger than anything! Your desire emits vibrations which are transmitted to the place they are to go, and that’s why they produce these sorts of results!”

Used as I was to the originality of Italian humour, always very refined, I burst out laughing: “ Don’t you think London is a bit too far from Palermo to graciously tune into the object of my desires?”

Yet, from that day on, his point of view made more and more sense to me. Everything I experienced pointed to the same hypothesis: the impression of being more an energy form than a body, the cosmic dance of the universe that I caught an inkling of from time to time, the fact of attracting pleasant situations and repelling bad ones, the fact that some people act as magnets on people around them, giving them back their lost energy, whereas others on the contrary sap the very life force from their entourage. Unquestionably, there was a “vibrational” factor in relationships which deserved to be looked into more closely.

The student in question gave me a book on the philosophy of yoga, in which “yoga” was described as union with the universal Spirit, and not the breathing exercises that the word had suggested to me till then. After reading it, I understood that I had been connected to that Spirit for quite some time already, or at least that I found signs of it here and there. The booklet also mentioned a spiritual energy inside each person which makes that union with the Spirit possible. Its name in Sanskrit is “kundalini” and my famous “ guiding hand” seemed incredibly to show many of the same characteristics. Another chapter explained the importance of the quality of vibrations in human relationships.

This “Yoga”, defined as the connection between the individual and the Spirit, seemed to match perfectly the aim of my search, as

that word, as used by others I had come across, had always appeared a little suspect to me. I distrusted the collective western infatuation with all things Indian. Nothing irritated me more than the tales of people parading their “sensational” and “fantastic” philosophical discoveries when the only proof of their “enlightenment” was a slowness in their gestures, complacent smiles and “detachment” from the material things here below. At the same time, for the most part, they were very careful not to stray too far from daddy’s wallet or their best friend’s well-furnished flat. With all those new ideologies, was yoga not just one more fad to be added to the list of “chic” amusements? I had never been fond of fashions even though I suffered the consequences of them like everyone else. In the yoga that some of my friends were practising, I did not see, for instance, the point of learning how to divide the breathing process into its various phases. Breathing was a natural action and, in any case, my inner experiences transcended that process. I had never needed to worry about my lungs before! Besides, I did not feel at all like putting my body through a myriad of contortions in order to reach a state of inner peace, when circumstances already offered me much more than that, much more gently and lovingly than if I had tied my arms and legs into a hundred knots! Furthermore, it all progressed at far too slow a pace, while I was eager to reach my goal. I wanted an answer right now, I could feel it, and I could feel that it was there, very close, ready to reveal itself to me, without the need for such tricks and constraints! The yoga I would find for myself in London would have to supply me with the answer to the mysteries of life as well as explaining the matter of vibrations in the field of human relationships. It would also have to become a part of every minute of my life because I did not have the slightest intention of putting it away in the pigeon-hole marked “spare time” until the following week.

It is difficult to describe the excitement I felt upon my arrival in



London in the October of 1980. Three weeks later, on the evening of November 6th, my long quest was to come to an end and the Master of the Universe was to give me the final answer to His great play. No more guessing games or games of hide and seek! It was indeed through a form of yoga that this meeting took place. Its name was Sahaja Yoga. Its name is Sahaja Yoga.

Today I know that God exists, but I have to admit that I nearly lost Him forever because of my country's religious institutions. Today I know what Christ truly stands for within me – I will probably seem pretentious! – for I hold in my hands the thread that leads me back to Him. However, I take no pride in having established the connection with Mary and Her Son, since I have no intention of returning to Christianity for all that: I walk beside Jesus of Nazareth but I know not the Jesus of the Christians. I refuse the religions that have created suspicion between different peoples! I refuse the religions that have taught that Christ belonged to the Christians and Mohammed to the Muslims! I refuse the religions that have imprisoned the universal message of the Prophets in the ridiculously confined space of odious sectarianism! Why are we unable to follow our own inner religion? Why?

With Sahaja Yoga, I have fitted together the jigsaw pieces of my inner being and renewed my relationship not only with God but also with all His Messengers. Since then, I have felt the urge to learn more about other races and their relation to the Divine. Spontaneously, my choice fell on Islam. I had read the Koran and the life of the Prophet but when I penetrated the Muslim culture of today I had the feeling, just as before in Italy, of coming home. Of course, I know now that my true "home" is to be found in the temple of my own body and that I can carry it with me wherever I go. Despite this I am touched to the quick by the lamentations of my brothers, "Muslims of the whim of life" and weary of assuming the burden of their forefathers' heritage. I also share the

revolt of my sisters whose wings are broken, and have the strange feeling that I know their deep sorrow as if I had experienced it myself in times long past, of which I have no recollection. I have read the contemporary works of those sons and daughters of the whim of life, engaged as they are today in the unavoidable race of the “Age of Enlightenment”, and I feel with them the same urgent need for the liberation of the right to freedom of thought, without which the Muslim world is rushing headlong to its doom.

For nearly ten years, the convulsions of that community have shaken me as if I too were one of its members. Somewhere deep within me resides, without a doubt, the soul of a Muslim. Of course, I have not sworn to a new faith on the Koran and I never worry about the direction in which I address the Almighty; I do not wear the hidjab, I have not retreated from life, barricaded away in a house and my son is not circumcised. But, God alone knows why, my heart beats in unison with those of the Muslims searching for their true identity. Strange as it may seem, I have never felt for any other race, as I feel for the sons of Islam, this eager desire to see the dawning of a new tomorrow.

This is why it has become absolutely necessary for me to take up the pen, in order to let them know about a unique and exceptional discovery. The truth is what it is. No one can create it, conceptualise it or change it. It is what it is, unchanging. We are derived from that Truth and to that Truth we must return, be we Christian, Jew, Muslim or Hindu. Sahaja Yoga has showered light, not only upon the essence of my own religion but also upon that of Islam, without mentioning the other revelations. I have not altered my reading the Koran (divine laws are what they are; what human being would be fool enough to try to interpret them?) but the light of the Book of the Prophet was automatically revealed to me. Neither am I a pseudo-missionary, for those Christian times are over, as are those of martyrdom for Muslims. I simply felt that a presentation of

the content of Sahaja Yoga, supported by actual experiences, could be a source of reflection not to be overlooked by those Muslims searching for the integration of themselves and their cultures. If the word “yoga” means “union with the Whole”, the Absolute, God, the Cosmos etc. – the terminology is not important – what is the link between yoga and the Muslim world of today? Between yoga and Islam? Between yoga and the Koran? It is to these questions that this book attempts to supply an answer. Therefore it is not the rest of my autobiography which you will find in the following pages. In fact, if I have given an account of my spiritual path as a foreword to this book, it was so that you, the reader, might understand that we are not so different from each other. The pages that follow are not my personal privilege or that of a chosen minority, but can also become your own experience because Sahaja Yoga is a mass phenomenon. As a matter of fact, your story could just as well replace mine as the introduction to the inner experience described in the following pages, because, if our lives differ in appearance, we feel the same anger in our hearts and the same ardent desire to fight the stupidity of irrationality. My story may – or may not – surprise you, but, deep down inside, it will probably appear familiar and natural. On the other hand, one cannot deny that it will be disturbing for those who have chosen to abandon their torch of light to the past. One question constantly comes to my mind: “Why is it that in the Islamic context today, it is more important to be a “Muslim” first than to be a fully rounded man or woman?” “Know thyself”, the sage said in ancient times. To rediscover the true essence of one’s religion, is it not sometimes necessary to take a step back from it for a while, in order to step outside the distorting structures which have been imposed on it over the centuries? To search for oneself and to learn to know oneself better is quite simply to look for God in His essence. And to look for the essence is to strive towards the Universal Spirit, the universal religion, beyond religious wars but also beyond the sectarian divisions within a single religion.

Before making way for the science of Sahaja Yoga, I would like to thank the person who founded it over twenty years ago. The word “thank” is very poor and formal as an expression of everything I would like to say to her. When I see her tirelessly travelling around the world, able to give renewed strength to thousands of human beings from every walk of life who, in turn, pass on that renewal of consciousness to those around them, I cannot help thinking, as in a dream, of the dawn of Islam. From its depths, a sweet-sounding phrase comes up: “the Mother of believers!” Myth or no myth? Such is, in any case, the echo which reverberates from these blessed early days.

I shall say no more about her here, because this whole book exists through her and is dedicated to her, for you “Muslims of the whim of life”. We have searched for the solution to the problems of existence in all the four corners of the world. We have fought, argued and believed, but all in vain. May we forget, just for the time it takes to read these pages, all the activity in our brains and listen to this message which will bring a sacred silence back into our hearts!

*Flore Descieux*

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## Questions of a “Seeker of Truth”

Where are you leading me, Oh Enchanting  
Houri, and how long shall I follow you  
Upon this hispid road, planted with  
Thorns? How long shall our souls ascend  
And descend painfully on this twisting  
And rocky path?

Kahlil Gibran: “The Enchanting Hour”

**WHO IS SHE?** Where does she come from? Where is she going? Will I ever see her face? Whether I wish it or not, she brings me down to earth to share the same fate as the ephemeral rose. Who will ever speak to me of the true nature of the energy which causes the sun to move across the sky, the rivers to flow and the life of yesterday’s child, already grown into a man? Many are those who, in the dark, desperately seek to comprehend the moods of this sovereign Energy of the universe, consulting neither books nor their forefathers, but only the urges of their hearts and minds in their quest for the how and why of this life on earth.

Indeed, today more than ever before, humanity is going through a special time in its evolution. From all directions, numerous men and women are meeting at the cross-roads of a thousand roads seeking the answers to a thousand shared questions. Others have never left the warm earthen colours of their oriental gardens, but their silence questions the unfathomable depths of Life’s abyss with the same passion. There is no

peace for the seekers of Truth, for the voice of the Spirit calls insistently in the depths of their hearts.

From very early childhood, a series of simple but fundamental questions surface in the mind: who created the universe and how? By what law of what energy does the grass grow in our gardens? The child looks at his hands and asks himself: who gave me these fingers, so useful and yet so foreign to me? The child grows up quickly and becomes an adolescent. An uncomfortable feeling creeps into his heart. "What is the use of living? What am I doing on this earth? What is the purpose of my life? What is expected of me? I have not chosen to be born! I have not chosen this family! What am I doing in this sleepy, sunburnt country? Why wasn't I born in another country? Common questions in these modern times, for the media have awakened in mankind the desire to visit the other side of the planet. Man lives in the hope that, by taking from neighbouring lands the things lacking in his own, he can ease his soul's pain. But what answer can be given to these whining souls, when they do not hear the same lament thrown up on the shores of the cold continents? Poor devils! In their envy of the other's lot, they are unaware of the depth of their identical despair!

Thus, all prisoners, all with our feet nailed to the same Earth, we are dragged along by her in her head-spinning whirl around the sun, all seized by the same fears: to what final destination is the human comedy of daily routine taking us? What use is eating, working, marrying and willingly breathing the stale air of established norms when life is waiting patiently for each of us around the corner with its frightful rewards: the faded flower of old age and the icy branch of death! Nature's terrible, implacable law from which no-one can hope to escape. Without a doubt, the idea of death hovering over our heads makes the so-called sensible remarks of those around us soon look foolish: the seeker of Truth owes it to himself to find a meaning for his life. Too many things ring false

in this world. Whatever the cost, he must find the key to the play of the universe.

Why this divide between Nature and the civilised world? Why is it that a balance exists in nature but is rarely to be found in the rest of the world? How well nature does things:

A return to ashes awaits the king as inevitably as it does his subject.

Joy, happiness and luck appear as brightly dressed on the threshold of every home, be it in Damas, Amsterdam, Sydney or Bombay.

Illness, hate and bad luck scatter the same rags on the floor of beaten earth as on the lavish gold-embroidered carpet.

Warriors greet the same sun at the dawn of day whatever the land they have chosen for their battle.

The olive branch will never sprout oak leaves, no more than the blossoms of the cherry-tree will yield mangoes.

If the laws of Nature arouse admiration in the observer, what should we make, on the other hand, of the power struggle between individuals? Why is it that the rich man is wed to greed and the poor man to generosity? To whom should we direct the anger of our indignant hearts at the sight of our fathers, slaves to humiliating labour? The chains which tightly bind their ankles do not allow them to go any further than their place of work. Beyond that barrier extends the realm of the forbidden fruit, which only those, it seems, can enjoy who possess a flourishing fortune, or at least a decent one. Yet, watching them play out their role of good living, what do they have worth envying? Certainly not their jet-setting trips, their purchase of the latest car, of new mansions or even their recent friendship with the son of a dignitary. For the sight of their pretentious display annoys, but above all saddens the heart. What is there to be envious of in them? The fallacious sheen of a so-called privileged existence, through which seeps the mediocrity of their feelings? The seeker of Truth will certainly never take the path



towards this wretched castle built of sand! But that Nature or the world (whichever of the two), should have bestowed the best the earth has to offer upon undeserving hands, this indeed gives one reason to search for the why's and the how's of the strings pulling the universe.

For a while, in our twenties, our heads are filled with the desire to re-establish some human justice and reassurance around ourselves, however little. But then, one day, one glimpses a noble beggar standing before a servile master. The mystery deepens. Who, in reality, holds the reins of justice whereby the earth's riches dry up the heart of he who hoards them while the outcast, king of the generous smile and good humour, gives thanks to the heavens for giving him ten fingers to work with? Master and servant, oppressor and oppressed, who is the prisoner of the other? As this century draws to a close the seeker of Truth, getting no replies to these questions, turns his back on the corridors of power. He is forced to accept the evidence of the lessons of more than twenty centuries of history: the most fabulous empires have fallen, victims of decadence and corruption. Neither wars nor revolutions have been able to re-establish order and well-being for the opponents once the battle is over. The ambition of kings is often no more than to accumulate precious stones for their crowns. The capitalist does not know the meaning of giving while the socialist does not have the means to offer what his heart would like. Even in the so-called democratic countries, what Prime Minister can honestly hope to succeed, by the end of his term in office, in eliminating for all time the taking-up of arms in anger, in closing down the psychiatric hospitals, in abolishing all drugs and in curing the malaise of a whole population which out-and-out materialism has failed to relieve?

If a socio-political commitment is not the answer, perhaps art can keep its promises. Will it bring us closer to the ultimate Truth, given that it requires the manifestation of the hidden treasures of our inner being?

Rûmî, Mozart, Michelangelo, Shakespeare, Kahlil Gibran, all danced on the high peaks of inspiration. The beauty of their work bears witness to this contact with something of a divine nature. We gather up in our hearts the flowers of their thoughts, melodies and colours, without fathoming the mystery of their blossoming, yet with the certitude of breathing in the fragrance of Truth. Nevertheless, they abandoned their bodies of flesh and bone without being able to pass on the key to their privileged talent. The artist knows that his hand is no longer his own once inspiration drives his brush or his pen. He has savoured the sweetness of that inner state, a moment of supreme communion with the fruit of his talent which sweeps away all the boundaries and barriers around him. Alas, the plunge from those heady spheres to the wretched reality of daily life is all the more dramatic for that, and the inability to share the experiences of these dimensions sometimes leads to the tragic endings known of certain artists. Often these beings, subject to the whims of the eternal muses, are taken over by suicide and madness. Eternal muses are therefore not enough to resolve the following dilemma: how to combine art and the individual? How does one connect that part of us which is divine to the rest of our being? To add to the problem, the prevailing confusion in our modern times does not hesitate in pushing ugliness to the forefront of the true laws of art. The sensitive soul is left with his thirst unquenched, tugged this way and that by the horror and the beauty inextricably mixed in the heart of Existence. This soul senses that there is an oasis of beauty waiting at the very heart of all the greyness, but which mysterious path must one take to reach it and quench one's thirst?

It is difficult to believe that this path might be that of the established religions, for the followers of the various revelations contrast sharply with the message of each Prophet. The salvation promised by each one of them is nowhere to be seen in the example of the respective practices of their followers.

Each one claims the supremacy of his own religious belief. And yet all the children of this earth change and grow in the same way with the passing of the seasons without a Jew, a Christian, a Hindu or a Muslim needing to decide that this remarkable feat should be so.

Tongues pray under the vaulted ceilings of mosques, churches, temples or synagogues while the heart cries out for vengeance and the spotless hands joined in prayer are dirtied day after day in the murky waters of greed.

Children suffer to please the adults during the monotonous recital of the verses of Buddha, Moses, Jesus, Krishna or Mohammed, but are still waiting to see the force of these great Masters reflected in the dry, hardened faces of their teachers. But, above all, when will they ever feel the results of a contact with the divine in the inner recesses of their beings? Despite their countless prayers, have they ever witnessed the manifestation of divine benevolence?

Some priests and political leaders harass the masses, brandishing on high the Sacred Book, not hesitating to let blood be spilt while they cry in their demonic madness: "In the name of God!"

Often we hear a voice crying out from the depths of our soul: "No, this cannot go on!" Where will this lead us? At which cross-roads did we lose our way? It is high time we opened our eyes and changed direction! What makes our traditions so precious that we should die of suffocation in clothes that have become too small by now to contain the evolving body? Why should we, today's Muslims, blush with pride in placing Islam, the last monotheist religion to be revealed, at the top of the world?

Of course, the shade of oriental summers will never know the coolness of the West, just as the dark-skinned shepherds of the desert may never see the red faces of Icelandic fishermen! Certainly, the Creator has forbidden orange and lemon trees to grow in the orchards of Flanders

and Normandy and their Messenger mounted a donkey while the Prophet sought refuge on the back of a camel! But what matter? Did the Islamic and the Christian Messenger ever go to war with each other? Did they not bring the one message coming from the one God? How could it be otherwise when all bosoms here below stir with His One and Unique Breath?

And now I want to speak directly to you, dear reader, because in this topsy-turvy world your life is as precious as a light in the darkness. You are at odds with yourself and have outgrown the people amongst whom you were born. For a long time now you have heard the sounds from afar of the arrival of your kinsmen in heart and mind, whatever the colour of their skin. You know that you march as one in the night, for you have all burned the cradle of your childhood in the flames of universal desire to meet at the cross-roads of the same road.

Just as you have deserted the prayer mats of your mosques, they too have abandoned the naves of their churches, the incense of their temples and the singing in their synagogues.

Just as they have abandoned their parents' houses, too small for the wings of their heart, you too have done likewise.

Just as they, like wounded cormorants, seek remedy from the rays of your oriental sunshine, you too drink the wine of false liberty under their grey skies.

All of you are seeking the same universal integration, for you sense that, behind Satan's claws, a gigantic, benevolent and maternal hand reigns alone over all the beings of Her creation. She sculpts, builds and destroys under the direction of an immutable law. Indeed, in the depths of your hearts you hear the murmurings (still confused but no less real) of a sovereign Voice, the voice of your conscience. She whispers which path to follow. Infallible guide, source of inspiration, the mother who knows how to correct existence, She never fails to lead Her child to his true destination provided he is willing to listen to Her advice.

In the face of this desire for universal integration, the seeker of Truth, baffled, wonders: why this growing gulf between the East and the West? How does one bridge it? How does one convince the two opposing sides of the planet of the illusion of their accusations and counter-arguments, when the former is immobilised by its feelings of inferiority and persecution and the latter by a superiority complex? Is there a way to become aware of this fraudulent representation of two extremes of human nature, to detach oneself from it and thus finally be able to contemplate the latter's true identity? Where is the precious mirror hidden? Inside man himself, all spiritual sciences declare. Can one get to it, and if so, how?

What if the author of this book were to announce that an answer to this question now exists! She would immediately be labelled as impertinent, pretentious, a crank or an eccentric. Such a reaction would be encouraging, for the opposite, a blind acceptance of this revelation, would be more than a little worrying in today's disturbed world, where the monster of fundamentalism and false spiritual masters spreads its tentacles at an alarming speed. Therefore, before proceeding any further, the author must openly state that this book is based upon what, for the reader, must remain a simple hypothesis for the moment. The hypothesis is that the "Breath of God" – also called the "Holy Ghost", the "Rouh" or the "pneuma" (by the Greeks) in the holy Scriptures – manifests today in the form of a "cool breeze", which can be physically perceived during the experience of "Self-realisation". This experience is offered by an Indian personality who is becoming more and more well-known throughout the five continents; Shri Mataji Nirmala Devi. Consequently, everything that you will read here can only be judged in the light of the reality of this experience. In other words, the attitude with which this book is read will necessarily depend on whether or not the reader has experienced Self-realisation. The author is fully aware that many of the statements

contained in this book will appear gratuitous at first. It is for this reason that she requests the indulgence of her readers, for her task – oh so delicate! – is to describe herein a reality which transcends the human brain and its conditionings, no matter how refined and powerful it may seem in its approach to and understanding of the divine laws. Of course, the surprised reader could immediately close the book with a little smile. Nevertheless the choice remains to ask oneself: “and what if it were possible? Why not?” Everyone is free to see for themselves and then decide.

But what is meant by the term “Self-realisation”, which many spiritual traditions also call “second birth”? A subtle mechanism inside each human being watches over a latent spiritual energy, located in the sacrum at the base of the spinal column. This energy, known as “Kundalini” in Sanskrit (from “kundala” meaning “spiral”), is the reflection, within each one of us, of the “Primordial Energy” – in other words the “Breath of God”. As famous as it is mysterious, this is the energy which created the universe and which Shri Mataji Nirmala Devi is able to awaken in all those who desire the knowledge of their true Self, of their role and their place in the play of the universe. In a very simple, natural and harmless manner, as we shall see further on, man gains access to a higher state of consciousness, previously the privilege of only a handful of saints during the course of history. This divine Energy, known to the Holy Scriptures, created the oceans, the mountains and every form of life on Earth. It has now become possible to feel it on the human nervous system. The sincere individual in search of the Absolute is given the possibility, in these troubled yet very special times, to witness his own real transformation, thanks to the tangible experience of the “Breath” on the palm of his hands. Self-realisation is therefore the awakening of the reflection of the Primordial Energy within man, which grants him his connection with the Universal Spirit. It is the final stage in the destiny of mankind announced by all the prophets.

Once again, it cannot be denied that this is a highly surprising assertion but we do have to recognise one thing today, and that is that evolution has followed its divine path, passing from the amoeba stage to the animal stage, to arrive at primitive pre-historic man and finally at the sophisticated model of modern times. The course of evolution demonstrates its innate laws: just as the seed must become a flower and not remain blocked at the stage of the tightly-curved bud, the same is true for mankind. Man is now mature enough to emerge from his dark cocoon of individualism and reach the “super-human” state of a divine being :

**... for them hath He prepared Gardens under which rivers  
flow, to dwell therein forever: that is the supreme felicity.**

**Sûrah At-Tawbah (The Repentance): v100**

This experience of the “Breath of God” confirms and proves what your heart has always known, but which your tongue has perhaps never dared or been able to put into words: the heritage which is rightfully yours is not necessarily that of your ancestors. Their rules of good behaviour demand the safeguarding of traditions at the cost of your wider aspirations and they do not hesitate, in order to make you retreat and keep your head down, to usurp the words of the Koran in the name of the Eternal one. The heritage you await, on the contrary, is one which will raise your soul above all fears and racial discrimination, one which will give you strength and virtue enough to inspire confidence and respect in those around you and make them say, “Yes, this man is a true Muslim, a true lord !”

Thanks to this final revelation, it is now possible to go back to the Source of man’s behaviour and rediscover the lost qualities of the noble lord. One becomes a true Muslim, freed from the need to maintain appearances for the sake of social conformity:

**The Religion before God is Islam (submission to His Will).**

**Sûrah Al-i-’Imran (The Family of Imran): v19**

and not simply taking the label of “Islam” for oneself, because the true religion is the one which indicates the best actions in harmony with one’s own self and with the laws of the nature. Thus the humblest Christian can be the best of all Muslims if he displays nobility of heart and mind, and in the same way the sincere Muslim can be the best of all Christians.

It should all the same be made clear that absolutely no religious knowledge is required to take part in the interior adventure proposed in these pages, quite the contrary in fact. By using terms such as *Rouh*, Resurrection, Kingdom of God, Allah, etc., there is no intention here to repel or to bore the new Muslim spirit now beginning to make itself heard – critical, innovative, scientific, thirsting for common sense and rationality. In fact, it is precisely to this new spirit, breaking away from tradition, capable of discernment and of thinking for itself, that the offer is extended to verify for itself the theory illustrated throughout the course of this book. No matter whether its representative be a minister, a labourer or a farmer, whether he belong to the intelligentsia or to the simplicity of rural life! Justice had to be done one day! The day had to come in which we would see the integration of God, man, woman and science – the very issues, as if by chance, which are at the heart of Muslim controversy. In other words, the following had to happen: the logical and scientific explanation of religions and their correlation to man and his discoveries, and of the oneness of apparent opposites which, until now, had seemed impossible to combine. Who else can lend himself to this experience, if not a logical and sincere being who values dignity, respect, justice and freedom?

Dear reader, it is in the grounds of the inner pilgrimage to which every Muslim must surrender that Shri Mataji Nirmala Devi invites you to walk. As you will already have sensed, treading the holy soil of Kaaba is not sufficient to presume a real union with the upper realms. For the



sincere seeker, something more must happen. So, faced with our modern world on the edge of the precipice, in other words faced with the death of an old world for the birth of a new one, may one be permitted to say today that the hour has come to experience the nature of the joy announced by the Prophet? Is this the beginning of a new era, the “Self-realisation” which the Koran calls “Resurrection”? Perhaps? Why not? And... if it were true?

*Today we all are standing on the brink of  
the ocean, ocean of humanity where we have to face  
the problems of human beings. In the nature there are  
no problems, they're all already solved. So one has to  
understand that it's not just a movement of a few people,  
chosen people, to achieve Self-realisation, but it's a big  
revolution which has to bring forth the beauty of human  
beings, the glory of human beings, the proof of Divinity,  
of Divine Power and of God Almighty.*

Shri Mataji Nirmala Devi

## Traditions and Reality

If love is your master, once you have reached your destination,  
He will tell you, in the language of the spirit,  
what to do.

I know you can distinguish a gem from a stone,  
You can distinguish a white hawk from a fly.

Djalâl-od-Dîn Rûmî: "Lettres", p123

**I**N AN ERA LIKE OURS, where so many charlatans sow confusion in the people's brains, it is normal that a sound mind should approach the content of Sahaja Yoga with justifiable scepticism. This same sensible mind must not however fail to question the results of his forefathers' religion. The attitude to be adopted in the quest for Truth requires above all the utmost sincerity towards oneself and towards the heritage of traditions.

Indeed, what is the truth in the account of the historical events concerning the message of the Prophet himself, when we do not possess the inner knowledge necessary to prove its validity? By the same token, if in our inner being we identify with the content of this message, we are equally lacking in the means to prove what we believe in. In this context, we have to admit a fundamental point: we do not know! We do not know the reality. The atheist cannot claim the nonexistence of the Divine any more than the fanatic can claim its existence, given that neither possesses an instrument capable of demonstrating the authenticity of their concepts:

**Ah! ye are those who fell to disputing even in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is God who knows, and ye who know not!**

**Sûrah Âl-i-'Imran (The Family of Imran): v66**

The humble soul, on the other hand, is careful to be the impartial witness of whatever its shrewd eyes teach it. Its natural inclination towards the sublimation of good and its profound aversion for evil compel it to be the observer of the play of human drama and the pupil alert to the verdict of the voice of Conscience. Patiently, it observes the secret pact between the Divine and the seeker of Truth. The flaws in instilled conditionings do not escape the latter, for the message of the Koran and that of those who claim to speak in its name today are as foreign to each other as the black velvet of the night and the light of day mixed together.

If Mohammed were to return in these last years of the century, would he not pronounce the following verse just as he did the first day, that is, with the force of one who discovers the true state of affairs?

**By the Book that makes things clear—**

**We have made it a qur'an in Arabic, that ye may be able to understand and learn wisdom.**

**And verily, it is in the Mother of the Book, in Our Presence, high in dignity, full of wisdom.**

**Shall We then take away the Message from you and repel you, for that ye are a people transgressing beyond bounds?**

**Sûrah Az-Zukhruf (Ornaments of Gold): v1–5**

The message still rings true in our modern societies! How did we arrive at this religious anachronism fourteen centuries later, as if the

Book of the Prophet was today addressing a Muslim community in many ways similar to that of the seventh century? For it must be acknowledged that there has been a regression since the Golden Age of Islam.

This has happened in the first place because man has a false conception of religion. In his vanity he has confined it to the narrow enclosure of his dwelling and put up a sign saying “private property”. The hypocrisy of this world has focused his eyes on those suras which he finds convenient to sing, neglecting those which disturb his habits. Human folly has succumbed to the ease of false knowledge. The revelation of a religion is not the birthright of a privileged nation, but the reminder of a divine benevolence previously shown to other communities, all children of Allah. Islam is therefore part of the course of universal evolution. It is no different from Christianity or Judaism, except in that the Invisible simply chose to intervene in different times and places and with different Messengers in order to bring the straying fruit of his creation back to the path of reason. Each time His creation was threatened, He flew to its rescue. The Bedouins were a corrupt mass, just as were the earlier civilisations which preceded the arrival of Abraham, of Moses and of Jesus. Consequently, there is no reason to exult on the dizzy peaks of false pride, presenting an image of Islam’s supremacy as the last monotheist religion revealed. Should we not rather turn our attention inward and in all humility meditate on the reason for the advent of Islam?

**...see they not that we gradually reduce the land in their  
control from its outlying borders?**

**Sûrah Al-Anbiyâ (The Prophets): v44**

We have no reason to rejoice in the descent of Mohammed on the ancestral lands on the basis of a privilege granted specifically to the Muslim religion, amidst the deplorable conditions of those days. He did not come to mark a nation with a distinctive sign of superior-

ity, but rather to give Arabia confirmation of the constant principle which dwells in the body and mind of the seeker of Truth in every age, thanks to which principle the inner Self regains its place in the Universal Order, with the hope of attaining the ultimate level of pure Knowledge. Religion (from the Latin “re-legare”, to rejoin), “re-unites” the peoples of this Earth. The proof of this is that the Koran does not cease to praise Abraham, Moses and Christ and that it bears witness to an equal compassion for all races, regardless of their origins:

**And before this, was the Book of Moses as a guide and  
a mercy; and this Book confirms it in the Arabic tongue;  
to admonish the unjust, and as glad tidings to those  
who do right.**

**Sūrah Al’Ahqāf (Winding Sand-tracts): v12**

In other words, one must understand the need to have an honest attitude towards oneself in order to appreciate the essence of every religion and to realise that they all spring from the same unique source.

The false notion of religion has given rise to a series of corruptions and arbitrary interpretations of the Koran over the centuries. For example, the Prophet’s polygamy does not justify its imitation to this day by the masculine gender. Here again, it is quite clear that this principle was put into practice at a precise moment in history according to the necessity of that time. The Islamic war had sacrificed a great number of its sons. The Prophet’s entering into more than one marriage was simply an example of a way of protecting the dignity and the survival of the women, who at that time greatly outnumbered the men, while at the same time gaining the alliance of the rebellious “goums” in the establishment of the new faith. Furthermore, it is interesting to note that Mohammed’s concern with re-establishing decency in times of unrest was in no way related to the extent of his material resources.

Compassion, justice, purity of body and mind were the only motivation behind his actions. Knowing, too, that in those days of unrestrained fornication, a single man could possess an incalculable number of women, was not the readoption of a legal number of four wives a slow return to monogamy?

The wonderful tales of a Thousand and One Nights (which give an evocative portrayal of the rich past of the Arab civilisation, delighting readers throughout the world) give a diametrically opposite picture of polygamy. This image emphasises the corruption of opulent sultans constantly on the search for sensual adventures with young girls, who are gradually relegated to the shadows of the sultana for the sake of new conquests. That is just a myth and exists only in fairy tales!; wounded pride exclaims, avoiding all sincerity. Yet modern times do not escape this rule. Indeed, we know that the wealth of some affords them the right to marry and subsequently repudiate the object of their multiple desires. The insecurity of women which stems from this behaviour does not touch the male chauvinist, whose behaviour in this domain derives from a so-called religious right. "Our Prince, the Prophet, practised polygamy, so why shouldn't we?" Without even mentioning the subject of wealth, the Arab man believes that, in the name of this same right cited above, he can in certain cases abandon wife and grown-up children to run after an attractive young silhouette, who herself is caught in the trap of her ignorance of her suitor's previous marriage (or marriages). Confirmation of this are the newspaper reports of conjugal murders committed by wives whose emotional and family security is thus attacked. The law condemns the murderess all the same, even though the philosopher's words prove to be truer here than ever:

The murdered is not unaccountable for his own murder...

Yea, the guilty is oftentimes the victim of the injured.

**Kahlil Gibran: "The Prophet", p50**

Polygamy, yes, but also religious wars for doubtful political ends. Once again, the justification for sending thousands of human lives to the front to fight a brother in religion is, according to the bellicose leaders, to be found in the divine couplets:

**Therefore, when ye meet the Unbelievers in fight, smite at their necks; at length, when ye have thoroughly subdued them, bind a bond firmly on them: thereafter is the time for either generosity or ransom: Until the war lays down its burdens.**

**Sūrah Muhammad (Muhammad the Prophet): v4**

**But those who are slain in the way of God. He will never let their deeds be lost.**

**Soon will He guide them and improve their condition,  
And admit them to the Garden which He has announced  
for them.**

**Sūrah Muhammad (Muhammad the Prophet): v4-6**

Where, in our times, is the divine grace to be seen which permeated Mohammed's troops when they, few in number but guided by the angels' light, triumphed over the faithless enemy? Where the song of the wind which he caused to blow over the expanse of sand thus obliterating every trace of the faithful hidden behind the dunes, but also blinding the enemy's eyes?

**... when there came down on you hosts to overwhelm you:  
but we sent against them a hurricane and forces that ye saw  
not.**

**Sūrah Al-Ahzāb (The Confederates): v9**

Undeniably, the historian is fascinated by the rapid rise of Arab civ-

ilisation after the death of the Prophet. What power dwelt within the solid entrails of this civilisation for its modest blades to triumph over the most brilliant empires? It would be interesting to be able to throw more light on the nature of the energy which the Prophet breathed into his disciples and their descendants, who, aside from their talent in pre-Islamic poetry and military organisation, freshly acquired from the Prophet himself, had only quarrelsome tribes, hardly worthy of praise, for their ancestors. The clemency and tolerance, the art and the gentlemanly qualities of these Arab forefathers, whose domination was welcomed by the defeated, are extolled from Andalusia to Sicily even today.

The facts speak for themselves! There where wisdom acted through genuine instruments, victory was assured, for the blood was shed for a worthy cause – that of purifying with a new vital breath the human pollution, then rampant. But in our contemporary world despotism, hunger for power, megalomania, jealousy, revenge, thirst for domination, personality cults are the shameful motivations of our so-called “holy” wars, which is the reason why defeat is always lying in wait to “crown the victory”. Taught, like the early believers, to despise death because they were there to conquer the after-world, many rushed into battle, hypnotised by the effects of a blind faith inculcated by those in power. Worse still, our children, innocent rose blossoms, have sacrificed themselves with the key to Heaven around their necks! By what mysterious power did the leaders train these little ones to lose all fear of death? How many of them have returned? What has become of their country? What have they conquered? The heart of the enemy, as was the case with Frederick II<sup>1</sup> of Sicily, sovereign of all Christians? The knowledge of the defeated, not to destroy it, but on the contrary to drink from the same source and so

Frederick II, son of the Emperor Henry VI of Hohenstaufen and grandson of King Roger II. On February 18th 1229, he signed a peace treaty with the Muslims, concerning the liberation of the grounds sacred to Christianity. But the Church was to do everything in its power to break his successful alliance with the “heathens”.



give birth to their own civilisation as in the past? Alas, many have died in vain and those who have come back have only the trophies of misery and disorder to contemplate back in their homeland.

Silence and reflection are demanded... Perhaps the goal of the ancient Arab civilisation was not quite identical to that of its modern successors! Perhaps the pure divine conception which ensured its victories has deserted the heart of today's Muslims! And to top it all, no doubt the Prince of flames and darkness has taken hold of today's leaders and usurped the words of Truth of those very first leaders!

**But those who are slain in the way of God, He will never let their deeds be lost.**

**Sūrah Muhammad (Muhammad the Prophet): v4**

Can one qualify as "chosen by Paradise" all those who fall on the battlefield as if in a mass suicide, victims of the "divine word" of their superiors? Each of us must be his own judge of that! But between the accursed wanderings of a suicide victim in the realms above, and the death of a Hassein, Hussein, Gandhi or Martin Luther King, there lies an unfathomable gulf!

Ignorance, lack of sincerity towards oneself and subjective interpretations distort the reality of a message. Consequently, transposing a religious law into the different context of another era, together with a lack of discrimination, inevitably lead to fanaticism. Fanaticism is anti-God behaviour. It encourages the judgement of others, intolerance, violence towards others, as well as the desire to lay claim to God and to one's religion by birth:

**And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their vain desires. Say: "Produce your proof if ye are truthful."**

**Nay, whoever submits his whole self to God and is a doer of**

good, he will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

The Jews say, "The Christians have naught to stand upon"; and the Christians say: "The Jews have naught to stand upon." Yet they profess to study the same book.

Sūrah Al-Baqarah (The Cow): v111–113

Today perhaps more than ever the fundamentalist wave which is surging through the Islamic countries weighs heavily not only on the external communities but even more so on the sincere Muslims whose universal acknowledgement of the essence of the Koran finds no point of contact with such an affront. Whether they cherish in silence the words of prophets who all too soon disappeared or whether they hesitate to recognise their truth because of a lack of tangible evidence, these moderates nevertheless agree on the single and impartial nature of that which, through the lines of the Koran, tends towards justice, unity and Truth :

Say ye: "We believe in God, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and that given to all Prophets from their Lord, we make no difference between one and another of them, and we bow to God"

Sūrah Al-Baqarah (The Cow): v136

What have we made of Islam? We aggress our brothers and the countries which welcome us to the point where the object of our request can be seen throughout the entire world. Why persist in undermining Muslim dignity in the eyes of foreign countries ? The wearing of the gandoura was part of the Prophet's era, just as a suit best fits the needs of his present descendants. The veil covered his beloved daughter Fatima so that her chastity might be preserved during those barbaric nomadic times, in which the desert woman was prey to the vile instincts of the op-

posite sex. Indeed the severe tone of the Koran, a penal code of righteous conduct down to the smallest detail, gives ample demonstration of this decadent past and of the necessity to mould it according to rules worthy of man:

**The Arabs of the desert are the worst in unbelief and hypocrisy, and most fitted to be in ignorance of the command which God hath sent down to His Apostle: but God is All-Knowing, All-Wise.**

**Sūrah At-Tawbah (The Repentance): v97**

But on the threshold of the 21st century, the Prophet's daughters are scattered to the four corners of the planet; and even if they are still to be found between Medina and Mecca, that form of violence of former times has now disappeared. The enforcement of a law or a custom in a given place and time therefore responds to the need for civil and moral protection of a particular human category and loses its value in subsequent ages, giving rise to a series of anachronisms. The observance of dogmas of the past then degenerates into a hollow, or even lethal, ritualism.

If we examine our adult soul with a child's eyes, it is clear to see that wearing a gandoura is not going to establish Islam within us, nor will long hair make a disciple of Christ or the adoption of an Indian sari bring the wearer closer to the incomparable Goddess seated on the heights of the Himalayas. One after another, the saints have warned us of the dangers of fanaticism. Thus, Kabir, in medieval India, spoke out to make his voice heard by Hindus and Muslims. Only God's hand protected his head from the sabre on numerous occasions. Yet his words were Truth and his style is strikingly relevant to modern times:

Oh Cadi, what is this book you are commenting about?  
Day and night you bark and argue and you do not  
understand that all the systems are equal!

Hindu or Turk, where did they come from?  
Who showed them the way?  
Seek within yourself, watch your soul,  
who has ever felt your so-called Paradise?

Allah is invisible in each body,  
understand this in your heart:  
He dwells equally in the Hindu and the Turk.

**Kabir: "Au cabaret de l'amour", p.69-70**

Through these realistic words it can be seen that the establishment of divine proof springs from within the human being and not from any external manifestation of his religious heritage. What do we see nowadays? Those nations which are socially and politically oppressed seem to show a stronger tendency towards religious fanaticism. Not having the possibility to express themselves freely, under pain of immediate repression, the common masses undergo a conditioning that causes the brain to sink into the paralysis of received education. What could be easier for a cunning minority than to exploit this obscurantism? Divine wrath, misapplied to this end, is sufficient to bend a whole nation to the practice of rituals devoid of all meaning, and thus allow governmental and religious institutions to more easily keep their seat on the throne of power. It ensues that religion practised in a fanatical manner becomes a means of social and political expression and above all a way of identifying oneself with something in order to escape the grip of daily frustrations. Finally, the feeling of having fulfilled one's religious duty, the so-called condition of entry into the Kingdom of Allah, soothes the good conscience of the masses, because it must be admitted that the mummified God of our traditions is less disturbing than the one present at every moment deep within our hearts, who incites us to constant introspection.

The sincere being, on the other hand, has no choice but to step

back from this collective pretence and ask himself what his forefathers' practices really bring him on a personal level, for:

They all talk about going there,  
but I know not where their Paradise is!  
They do not know the mystery of their own Self  
and they describe the Paradise.

**Kabir: "Au cabaret de l'amour", p 76**

Has not a single fervent prayer invoking the Unknown to enlighten the human condition more value than all the prayers recited mechanically five times a day? What divine gift is received by our hands, opened towards the skies? The gesture itself need not be rejected, provided that the beauty of the symbol opens the way to a reality of some kind, one which for the moment does not exist:

If one understands that the real prayer  
is justice and the real Kalima is wisdom,  
if one realises that the prayer mat means  
the victory over his weaknesses,  
then that man knows the true religion!

**Kabir: "Au cabaret de l'amour", p71**

Why purify yourself? Why wash your mouth?  
Why bend your head in the mosque?  
If there is malice in your heart,  
why do you go to the Ka'aba

**Kabir: Raga Vibhas-Parbhathi 4  
Songs of Kabir. Nirmal Dass**

In what way will the ritualistic performance of the Eid ceremony bring us closer to the face of the Invisible, whereby we each slaughter our

livestock in a few hours, under the same sun, and in so doing weaken the subsistence of our people already in need? Have we reflected on the inner state of our hearts before undertaking a sacrifice whose grandeur and meaning rightly belong to the dimension of a Prophet? If tradition had demanded that each of us sacrifice the curly head of a son as proof of our total submission to the Eternal, our flocks would undoubtedly run down the hills without any fear of blood staining their coats on the morning of the Eid! Once we shared the joy of a single sacrifice which had the advantage at least of re-uniting the whole family. Today, unfortunately, Western individualism has taken refuge in our own homes. Each brother and sister offers a sacrifice under his or her own roof and at dusk they gather at the paternal house around aged parents to offer no more than material details and a “comparative study” of each other’s sacrifice. Selfishness, competition, jealousy and discord seem to have chosen to dwell amongst the families while the echo of Abraham’s submission to the single God of all men scarcely carries as far as our ears:

You grab a living creature, kill its body,  
and then bless the remains.  
Its light blends with the indestructible Light –  
what have you really made halal?

**Kabir: Raga Vibhas-Parbhati 4**

As for the fast which the Prophet established amongst the quarrelsome tribes, one of whose favourite pastimes was endless feasting, one cannot help but recognise the justness of attempting to re-establish a sound mind in a sound body. Also, one must bear in mind that this discipline imposed itself upon the army of believers, during the terrible hardships which the holy war inflicted upon them. Nowadays, equally, fasting on certain occasions can help bring physical and psychic balance to a body contaminated by an excess of food and toxins. This experience,

open to anyone around the world who wishes to try it, demonstrates the beneficial effects of such efforts, and has a positive effect not only on the individual's physical and psychic well-being, but also on the harmony of his relationships with others. Now, harmony with others also means a step forward on the path of Truth. Consequently, the enforcement of a collective fast at the dawn of Islam was without doubt a means of raising the attention of a decadent majority towards nobler goals worthy of man.

But nowadays the Prophet's children are far from the reality of their ancestors' times. As a result the annual renewal of the collective fast within a new rhythm of life is unlikely to achieve the goals of the initial project, that is improved relationships, the exemplary reciprocal behaviour which good Muslims owe one another, the reflection of a more profound inner being. No longer suited to its new context, the spontaneity of the act is lost and more often than not results in the excesses, as we know, of behaviour of the opposite kind, leading the collective away from the path of harmony. Once again, what we have here is the anachronistic application of a principle which works perfectly well on the individual scale when necessary, but which unfortunately loses a large part of its value today when applied collectively.

Of course, one can but praise the self-imposed discipline of the Muslim world, in the face of the terrible starvation and thirst endured by disinherited beings, but who amongst us does not (with a certain feeling of contradiction) break the day's pact at dusk to savour the rich flavours of meats spiced with chilli, sage and cumin:

You practise Ramadan and you praise Allah,  
but you slaughter living beings out of greed;  
you only follow your selfishness and do not care for others:  
can't you see you are wasting your time?

Kabir: "Au cabaret de l'amour", p70

Worse still, some of our brothers successfully master their alcoholic and tobacco tendencies during the required thirty days, only to resume their old habits with relief at the dawn of the thirty-first morning. Is this the example of the perfect Muslim who is going to inspire the minds of those tormented with doubt as to the very existence of the divine? Indeed, very often the representatives of a religion do not reflect the essence capable of attracting sceptics. It must be said that this attitude does not apply specifically to Islam, as all the incarnations have been faced with the same problem.

What do the followers of an Incarnation do after his death? They tear each other to pieces in order to seize for themselves the position of successor to the Chosen One. The idea of becoming the leader of the clan gradually takes over the minds of the predominant personalities, who believe they should take the new religion in hand, confining the Messenger's words there and then to the hampered space of norms to be respected by the gullible masses. Thus religion provides domineering minds with a suitable arena in which to express their need to dominate others, while the message of the Incarnation progressively loses its freshness and truth. It was with a view to preserving the work of the Prophet that Fatima urged her two sons to take up battle against the fanatics who undermined Ali's authority.

What did Christians do on Christ's death? Peter encouraged the building of churches and imprisoned Him there for life. From that moment, swallowing the host at the end of mass has marked the precise moment of "communion" with the son of Mary. He whose free Spirit and whose feet walked upon so many roads cannot be crucified above a stone altar, and the pure of heart cannot be fooled by that!

As for Moses, who opened the way amidst the waters to free his people, the latter soon forgot him in their eagerness to make the acquired lands yield up a maximum profit. Undeniably, the people of



Israel were the object of an extraordinary privilege during the crossing of the Red Sea; but, having reached the shores of the 20th century, do they not now seem to be swimming in the ocean of illusion? They wear their hands out handling the gold that nature's abundance bestows on them, and delight more than anyone else in inquiring into the death of all animal flesh before eating it at hours that the rest of the planet finds unsuitable. Their prayers to the wailing wall equal their love for what they call their "destiny of the persecuted", the price they supposedly pay for being God's chosen people.

At this point, we leave the inner fanaticism of a community and come to its outward manifestation, so to speak; and that is the fanaticism which endeavours to prove the supremacy of that community over other religious groups.

Could one think of anything more ridiculous than the left hand cutting off the right hand of the same body because of its more frequent usage, or the eye accusing the ear of not hearing what it sees? On the contrary, all parts of the body help and sustain each other, because they intuitively know the usefulness of every part in its place for the whole body to function harmoniously. Thus, without even thinking, the mouth quickly soothes the cut on the bleeding index finger, just as the healthy foot starts hopping spontaneously in order to bring home the other foot's sprained ankle. The comparison is almost laughable! Yet it is a perfect analogy of our subject-matter.

Nature's diversity of races, of geographical configurations and of different climates has the sole aim of fostering man's admiration and enrichment through his contact with new permutations other than the environment in which he was born. Moreover, logic would never dream of questioning the allocation of the natural elements – the brook does not show off about the agility of its movements in the hollows of the motionless plain any more than the green paddock parades its charms

on the banks of the colourless river. Each is complementary to the other! But strangely enough, the human species does not take heed of nature's lessons, which she takes for granted. Man's frivolity rarely allows him to perceive the signs by which the earth's magic tries to tame him. On the contrary, it reveals a quantity of false notes in the concert of the religions.

On this point, the stormy conviviality between Islam and Christianity during the Middle Ages still reverberates with the echo of their mutual contempt even today. Present day Christianity, rooted in the memory of the crusades, continues to associate Islam with paganism. Islam, for its part, proclaims its superiority by virtue of having the honour of waving the flag of the last Prophet on a list which stops at 99. The fact that it was the last of the three monotheist religions to be revealed gives it the illusion of its supremacy. Each faction sees the other as a minor subject, incomplete and falsified and far from any truth. By the dictates of what law, by the dictates of what logical reasoning do they conclude the validity of their conceptions? The resulting fanaticism is the outcome of a lack of respect for each another, generated above all by a lack of self-respect due to the blind docility and servility with which the traditions are maintained. As a result, inner evolution no longer matters and both armies fire their arrows in the opponent's camp with a total lack of subtlety:

"For 30 days a year they go without food and they baptise only their sons, in a very strange manner!" say the Christians

"Their prayers are not frequent enough!" reply the Muslims. "They assign a son to Allah and yet their baptism shows no trace of its passing, neither on the heads of the sons nor of their daughters!"

John the Baptist poured water from the river Jordan on Christ's sacred fontanel, symbol of the entry into the Kingdom of God, and the circumcision established by Mohammed (originally for hygienic rea-

sons) bestows on the young Muslim the same prerogative. Yet, just like him, his young Christian brother admits to not having experienced any manifestation of this divine connection despite the pointed intentions of the baptism ceremony. The systematic re-enactment of symbolic external rites does not lead the individual into the realms of divine ecstasy, since the Book quotes that God's Temple is within each one of us. Again, Kabir seems to pinpoint the logic of this Kingdom being rightly within the reach of every sincere being, whatever his position, and not necessarily limited to a category privileged by the institutions:

If circumcision makes you a Turk—  
what are you going to do with women?  
Since you haven't given up woman,  
who is half your body, you are really a Hindu.

**Kabir: Raga Asa 8**

**Songs of Kabir. Nirmal Dass**

Did Jesus deny the acts of Moses, and Mohammed those of Christ or of Abraham? Human beings can debate on the subject as much as they want but the Koran is firm on this point: the incarnations are united in their submission to a single and same God and thus transcend the phenomenon of religion. They have all treated the same theme using different parables, only to have their descendants quarrel today about the colour of those parables. Thus, that which was destined for Love has fallen prey to hatred and division.

Great saints of all times have walked in the prestigious footsteps of the prophets. Like them, they belong to no religion, for they follow the one path of the Master of Creation, that of virtue and of rightful moderation. Their fame radiates through the centuries even if they were not understood in their lifetime. The death of Guru Nanak in the 16th century in the middle of the quarrels which set Hindus and Muslims

against each other is truly a memorable lesson in fanatical foolishness: no sooner had he warned them of his intention to leave his body, alone in his dwelling, than Hindus and Muslims started claiming the right to cremate his body on the one hand and to bury it on the other. When he passed away, the two factions found only a magnificent bouquet of fragrant flowers in the room!

The death of a divine incarnation or of a saint, as we have said, first rouses rivalry amongst the followers themselves and then leads to the imprisonment of the message within established norms in order later to dazzle the whole world with the primordial nature of the acquired revelation. But worst of all is the commercial exploitation of the divine, from which no religion is spared. The human mind is such that the status of religious leader requires a salary given in the name of God. Did the Prophet, Christ, Moses, or any of the other incarnations, ever beg even the smallest gold coin for having revealed to the masses the mission with which they were entrusted? "You shall work by the sweat of your brow!" said Jesus. This commandment seems to weigh heavily on man's shoulders though the order clearly denounces society's parasites. Everyone has a duty to ensure his own material subsistence on the basis of work produced, a sign of one's own dignity and respect for others.

The Koran advises that a tenth of one's salary be offered to Allah. This portion need not necessarily go to the religious institutions, whose use of it is often highly suspect, and all the more sacrilegious for God's name being invoked in all activities undertaken. No need to talk of the storerooms of the Roman Vatican or of the cellars of its clergy, whose financial speculation has filled the pages of History. As for India, the birthplace of holiness, she now laments the predators circling around her many temples. Calling themselves ascetics, many creatures earn their daily bread through the commerce conducted at the temple door.

One day, Prince Siddhartha, later to become Buddha, left his fa-

ther's sumptuous palace in order to unravel the mystery of life, suffering and death. He wandered for many years and practised many austerities but to no avail. Exhausted, he decided to give up his efforts and sat down under a banyan tree, firmly resolved to get the ultimate answer. As a result of his meditation, the Heavens bestowed the desired blessing upon him. He then took up his travels again in order to reveal the Light. The Chosen One's concentration on the enormity of the task he had to accomplish made him forget all attachment to food. The alms he received from the villagers were simply the expression of the divine assistance in whose name he was acting.

But today, those who attend to his bronze or stone statue in the inner walls of incense-filled temples do not realise that they are insulting Buddha by living off the resources of others thanks to a likeness of the Master, formed by the hands of the sculptor. To sit in the manner of the Master and wait for alms is an affront; the blasphemy is increased by the futile rituals surrounding His statue, for it does not portray the Light he spoke of. Were he to return, would he not also throw these parasites out of those places erected in his memory and invite them to search within for the secret of life by fulfilling their family and social duties, the dignity of which is incomparable with their parasitic state?

On this subject, Shri Mataji tells of the story of a saint who lived in India and whose disciples lived off the profits of his burial place :

*This saint died and was buried there. Many people made money in his memory. One day I happened to ask them: what is your religion? They told me they were Muslims. I then asked the religion of the saint buried there. They told me that saints don't belong to any religion. So, I told them: why do you want to belong to a religion, why don't you follow his religion, that is the one that belongs to no*

*religion?... The fanaticism is absolutely against the religion which is within you because it creates a vile poison which brings you to hate others. It acts in you like a horrible poison that consumes all your inner beauty. Hating is the worst thing that human beings can do but they can do it, for they have the freedom to do as they please. Animals don't hate anyone. How can one imagine them doing that? They don't know what hate is. They bite because it is their nature to do so but they never hate. They may not like someone but hate which is a poison is the speciality of human perception and absorption*

Shri Mataji Nirmala Devi

Certainly there is nothing new in these words concerning the universality of the great saints and prophets of the world, but simply the confirmation of the very words of the Book :

**Abraham was not a Jew nor yet a Christian, but he was true in faith, and his will to God's**

**Sūrah Āl-i-'Imran (The Family of Imran): v67**

## The Human Attitude Towards a New Message

They said: "O Salih! thou hast been of us! – a centre of our hopes hitherto! Dost thou now forbid us the worship of what our fathers worshipped? But we are really in suspicious disquieting doubt as to that to which thou invitest us."

Sūrah Hūd (The Prophet Hud): v62

**I**F WE EXAMINE the attitude of different nations towards the technical, scientific, philosophic and religious innovations of the past, it is clear that what we now take for granted was the object of persecution at the beginning. In such situations, three different attitudes can be distinguished:

- on the one side, the rejection of anything new out of fear of an unknown which threatens interests, customs and beliefs;
- on the other side, a blind and total acceptance of all change, where the individual, charmed by its novelty, runs the risk of suffering the consequences of a poor evaluation;
- and finally, the disposition of a scientific mind, open to all possibilities. In this case, the subject formulates no opinion nor draws any conclusion without first having thoroughly explored the nature of the object being studied. This cautious attitude is of course the healthiest.

Quite clearly, the well-being and equilibrium of the community depends on the attitude chosen. For example, the contrast between

the Muslim and Christian concepts of the Middle-Ages and the consequences that followed, provide an excellent example from which the modern world can draw inspiration in order to avoid falling into the same trap again. The period of the Islamic Golden Age, especially around the first millennium, offers more than one lesson regarding the differences between the Christian and Muslim approaches towards the exploration of the same domain.

In order to illustrate this, we will take a look at the reactions aroused by Arab discoveries such as numeration, medicine, the conception of existence etc.

Nowadays, the young European scholar learns to manipulate Arab numerals without suspecting that, earlier, the “great” people of his own country known as popes, cardinals and priests, classed as wizards and friends of Satan a whole Eastern nation for having given a function to a series of small enigmatic signs. Any sympathisers among the Christians of the Middle-Ages who came into contact with this science risked the flames of the stake while his 20th century descendants no longer even question the utilisation of the Arab numeric system. At the same time, the success of Saracens in the field of medicine with such rousing names as Rhases, Avicenne and Averroes made the Christian church leaders shudder with horror and contempt. Ecclesiastics would warn their troops against these “pagan” Arabs who dared to open the diseased flesh of their brothers by means of “uncatholic” instruments. Was the appeal to divine Grace through prayer not sufficient? Was the placing of a priestly hand on the infected area not more worthy of a good Christian, even if the local butcher would be obliged to amputate the limb a week later? It was inconceivable to the new Arab way of thinking not to relieve suffering as rapidly as possible, while Christian thought showed no qualms in inviting the Angel of death upon its brother by compelling him to confess his sins before calling for a doctor. Yet now the Church



places its members under the most avant-garde of hospital scalpels with the same ease with which it calculates the parish revenues with the help of Arab numeration. Unconsciously, the Church bows before the Arab genius which, revitalised at the source of a new faith, was able to exploit its new-found energy for the well-being of humanity.

Strengthened by a new faith which did not recognise any mediator between man and Allah, the Muslims were free from any obligation to religious prejudices, unlike the Western seeker who in those times would have paid with his life for any initiative of that kind. Just like the child sleeping in his mother's lap who wakes up at the end of the journey and asks about the wonders of a new world, the son of the desert sands is also about to emerge from his slumber and, thanks to an upheaval of a divine intervention, walk the clear road of progress. He sets up no barriers to his thirst for knowledge and pays homage to the Lord by exploring all the nooks and crannies of His creation. He will become the pioneer of experimental science. The glorious Arab ancestors show no fear of the violent accusations coming from Western obscurantism (with its well-known denial of the body and of nature for the sake of the soul's salvation) and continue in their experimental research armed with a pure scientific spirit, opting for the proven evidence and putting aside those things which cannot be explained by the common sense of their observations. The annals of 10th century Arabia reflect the breadth of human progress in that era, the result of the free expression of an abundance of seekers at all levels. Not only did the Arab civilisation know how to make the vanquished countries recognise and accept its truth with benevolence, but it did this only after having taken in elements from the Greek, Chinese, Indian, Persian cultures etc. Thus it is interesting to see how, on a philosophical, scientific, technical and social level, the receptive attitude of a nation towards the produce of heterogeneous cultures leads to this nation's own glory.

The aim of this analysis is not to deride the blunders of a people who were adversaries in the past, but simply to show how the lack of an open mind towards new concepts can be detrimental to man's evolution. The best tribute to the greatness of a new message is to see the enemy adopting its wisdom, as this proves two things :

- in the first place, the universal nature of the message itself, because another nation can experience its benefits despite all the cultural differences between the two nations;
- in the second place, the higher calibre, above all racial and cultural prejudice, of certain beings who have the ability to discern in the enemy those complementary elements which are worthy of progress, but which their own country, out of pride and stupidity, would never stoop to considering.

And yet it is these men and women who, when accused by their institutions of allying themselves to the enemy's cause, succeed in bringing them round to a sound judgement in the long term. But until then, the nation thus tested learns the lesson at its own expense. There is nothing astonishing about a Persian celebrating the beliefs of an Egyptian, or vice-versa, as they are close neighbours in their art as in their perfumes. But that kings of Christian lineage, coming from the damp lands of solid grey-stoned castles should bow down as conquerors before the fallen Saracen throne, that indeed is worthy of surprise. The Norman kings were not ashamed to succumb to the attraction of Islam, and all the more easily for the fact that their rainy countries dozed in the slumber of ignorance and religious superstition. With Muslims, man was reborn to the vital breath. He rediscovered a point of contact with the Universal Spirit by setting out, as the Prophet said, on the quest of the Absolute through the expediency of learning:

The ink of the scholar is more holy than the blood of the martyr.

**"The sayings of Muhammad", p94**

King Roger II of Sicily showed no hesitation in familiarising his court with the thrilling discoveries of the earth represented as a globe, arousing the roars of the Church Fathers. For his own part, his grandson Frederick II humbly admitted to the poverty of his Western culture. Like his grandfather he granted his Arab subjects the same prerogatives on matters of faith and customs as the Muslims had done during their own glorious reign on the island. There was no greater victory for Islam than to see the “enemy” fulfil the commandments assigned by the Prophet, according to which no compulsion must be used in matters of faith. This attitude can be attributed to the law of “cause and effect”, as the sudden respect shown by the Normans (barbarians up till that moment) towards the Arabs was the result of the powerful quality of the Islamic model, without which the Norman response at a similar level would have been impossible! The benevolence, the tolerance and the innovative spirit of the Muslims were sufficient to convince the Christian of the suitability of adopting a new religion. The force of the example of upheld convictions created a remarkable impact, whose results far exceeded those of hammering heads with the blows of rigid principles.

The crusades tore apart the two people! Frederick II had long understood that the river of blood in Jerusalem carried the enemy bodies to the same farther shore. Faithful to his ancestors’ belief in its essence but ashamed of the acts of the Vatican’s representatives, he breathed deeply of the scent of the Arab flower, with all the more love as it came closer to the heart of Reality. Did the instrument carry the name of Mohammed so disparaged by the Christians? It mattered little to the sovereign, who found the complement of his personality under the Egyptian sun. The king of the Franks could not betray the Vatican’s shadow behind his crown but his heart beat in time with that of the “unbeliever”. All the more reason for the papacy to condemn the emperor of committing the sin of penetrating the mysteries of creation rather than

kneeling down with closed eyes and praying to the Master of Creation! Be that as it may, the “heretic” sovereign turned a deaf ear to the threats made against him and ventured even further into questioning the scientific order of the universe at the side of his brothers of the sands. He felt no shame in questioning the Unknown according to the explanations of a new conception of existence deemed unworthy of a king crowned in Rome. It is as if, unbeknown to him, this admirable sovereign of Sicily had united the light of both Christ and the Prophet, for to open one’s heart to a people who are religious enemies is to raise humanity to the high spheres of universal faith; an irresistible faith which summons man onto the great roads of life, on the alert for the messages carried by the wind, for nature’s signals do not mislead.

In the story of the Crusades there is a marvellous episode which illustrates this communion of hearts and minds. Indeed, the quality of the relationship between the Sultan of Egypt and the King of the Christians expresses the highest level of respect and refinement when one day, upon the arrival of Frederick II in Jerusalem, Al-Kamil has the call to prayer interrupted. The Cadi explains to the somewhat astonished king the reason for the absence of the beautiful early morning chant:

O Cadi, Why have the muezzins not called the people to prayer? – O, Prince of Kings, we know how to show appreciation for the honour of your visit! – You are wrong to change your habits in your own country on my account! You would not need to do so even if you lived in my country. Furthermore, I took pleasure in listening to the nocturnal song of the muezzins!

Sigrid Hunke: “Le soleil d’Allah brille sur l’occident”, p280

Those days when the solitary dawn voice aroused the foreigner to the joys of a new day are long gone. It is by no means certain today that

His name called out from the top of the minaret can calm the unease that pervades the Prophet's cities. On the contrary, the beauty of the sound seems only to widen the gap between the marvels of the natural Order and the weight of the rules observed in order to please Him. We have removed our shoes on the threshold of the mosque, we have fasted, as faithful as the sunflower following the course of the sun, and then we have sacrificed the lamb. Despite all of that, life follows its course as mysterious, cruel and disconcerting as before.

At this stage, we can ask ourselves the following question: would the Prophet today be able to recognise, in the midst of these systematic gestures, the followers whom he left armed with the sword of Truth and the shield of Virtue? And as for us, would we recognise Him? Probably not, as he would now give different directives in order to revive our weary hearts and listless bodies. The commandments established 1400 years ago, as we have already mentioned, were justified by the state of affairs. But today the sincere Muslim, like his fellows in the other religions, has reached a point of evolution such that the static observance of the first Islamic laws has created a feeling of uneasiness within him. Imagine a pair of bullocks pulling a cart which has minuscule wheels on the left side and enormous wheels on the right. Anyone who saw the peasant beating the beasts, exhausted by the awkwardness of the task, would rush to advise the replacement of the smaller wheels with larger ones. Likewise, the essence of the Koran is an immense wheel revolving around a fixed axle: universal love, compassion and mercy! In contrast to this, the expression of the same axle in the minute details matched to the needs of the society of that era, today grinds like so many axles rusted by time. Just as Nature spontaneously changes appearance during the course of the seasons, so too man must constantly strive to be in harmony with the changes, both inner and outer, of his own world, or risk stifling the real Self. The quest for the total integration of his being

spurs him to question everything he is confronted with, as quite clearly the sincere man cannot blindly carry out anything which does not give real satisfaction to his most profound nature. Once again, it is not a question of denying his past but simply of examining the consistency between the application of a principle and the advantage to be gained from its application.

In all truth, what if Mohammed were to address contemporary crowds in these terms: "to which object of desire does your attention escape while you pray in His name five times a day? How much peace do you gain at sunset from the sum of your prayers? Your hands stretch out each day towards the vault of the heavens, but are you not weary of not yet knowing its meaning after all these centuries of obeisance? From now on be satisfied with a single, powerful invocation at dawn, for you no longer possess the evil hearts of your forefathers!" We would clearly hear the voices from the past:

They said: "Ah! ye are no more than human. like ourselves!  
Ye wish to turn us away from the gods our fathers used to  
worship: then bring us some clear authority."

Sūrah Ibrahim (Abraham): v10

"Be sure we shall drive you out of our land, or ye shall  
return to our religion."

Sūrah Ibrahim (Abraham): v13

They say: "O thou to whom the Message is being revealed!  
Truly thou art possessed!  
"Why bringest thou not angels to us if it be that thou hast  
the Truth?"

Sūrah Al-Hijr (The Rocky Tract): v6-7

The history of the prophets shows one thing they had in common: they were all charged with falsehood and ignorant humanity certainly did not refrain from showering them with blows and insults. The numerous forced retreats of the Prophet and his family illustrate the hostility encountered in the 7th century, even if his opponents could offer the excuse of his armed forces of believers. But for what reason did Christ's non-violent life draw upon him the persecution of the Romans? In this case, it is pure ignominy because human masses find it hard to accept that an enlightened member expose their faults:

**The Hypocrites are afraid lest a Sûrah should be sent  
down about them, showing them what is really passing  
in their hearts.**

**Sûrah At-Tawbah (The Repentance): v64**

**Is it that whenever there comes to you an Apostle with what  
ye yourselves desire not, ye are puffed up with pride? Some  
ye call impostors, and others ye slay!**

**Sûrah Al-Baqarah (The Cow): v87**

It is difficult for the wily and opportunistic soul to admit its own error and the supremacy of a hitherto unsuspected conception, above all when the denunciation of his acts is uttered by humble lips. What eminent citizens, what rich merchants would lend an ear to Christ's preaching? Who was the son of an ordinary carpenter to lay claim to a better kingdom than that of the wealth and riches of this world? Who was he to challenge the uncontested authority of Jerusalem's opulent masters, he who did not even have a roof over his head? Certainly, nothing is more irritating than to see before oneself a mirror of a masterly force appear, throwing into relief the baseness of our attachments and interests. In the same way, the Pharaoh of Egypt was eager to escort Moses to the

gates of the desert rather than lose the people of Israel to whose sweat his city owed its glory. The colonising instinct crushes all truth which shines without recourse to its power because it cannot accept that anyone can be king without a sceptre or crown, that is, without demanding his subjects' obedience to the throne of an empire. The dictatorial ego needs to justify himself on the basis of a tangible support without which he loses all reason to exist. He fiercely attempts to mask his hypocrisy by demanding from Truth what he knows it cannot prove because he has understood the threat it represents to his frail illusions. This is why prophets have always been reproached for incarnating in humble circumstances when they proclaimed a kingdom without equal. As Truth's essence is impalpable to the naked eye of the hypocrite, this low-level attack is the only way he can calm his fear of another's extraordinary virtues. Wisdom did not come to Moses in accordance with Egyptian precepts but on the contrary through an inner upheaval of quite a different nature, hence the bitter blow to the prestige of the Pharaohs. Jesus captivated the crowds, and the innate eloquence of a twelve year old boy cannot help but irritate the patriarchs of the so-called "temple of knowledge". As for Mohammed, that was the absolute limit! From his child's lips raised to the open air of the desert, flowed the most perfect, complete and poetic literature. The following reactions are not surprising for pride touched to the quick:

**Also they say: "Why is not this Qur'an sent down to some leading man in either of the two chief cities?"**

**Sūrah Az-Zukhruf (Ornaments of Gold): v31**

**And Pharaoh proclaimed among his people, saying: "O my people! does not the dominion of Egypt belong to me, witness these streams flowing underneath my palace? What! see ye not then?"**



"Am I not better than this Moses, who is a contemptible wretch and can scarcely express himself clearly?

"Then why are not gold bracelets bestowed on him or why come not with him angels accompanying him in procession?"

Sürah Az-Zukhruf (Ornaments of Gold): v51–53

The cheat pretends not to grasp the words of a Messenger when these foretell the collapse of interests which deep down he knows to be far removed from the right Path. With a perfidiousness all his own he sets upon undermining the incarnation's task by brilliantly countering him with the irrefutable nature of the ancient wisdom to which he claims to subscribe:

These people go as far as to say:

"If only we had a Sign from our Forefathers,  
surely we would serve God faithfully!"

They impress on thee as a favour  
that they have embraced Islam.

Sura 49 (The Inner Apartments): v17<sup>†</sup>

The devilish mind uses the subterfuge of false belief and, wearing the same apparel as the prophets, hopes to bind the conditioned masses to himself. A belief established from father to son already exists, and upon this a range of advantages is structured. It is therefore out of the question that a breath of something new should be allowed to upset this order. But "belief" does not mean "surrender". Indeed, belief often means accepting concepts which have been absorbed but not tested for oneself, whereas surrender to God implies a spontaneous ability to harmonise with natural laws. Belief is a state of disconnection from the environment while surrender is an open door to the regeneration of the being who finds true

freedom in it. The surrendered man does not fear loss and damage and the renewal of himself under different horizons, but the believer is afraid of the light of a new dawn on the dilapidated walls of his vast abode:

**The desert Arabs say, "We believe." Say, "Ye have no faith;  
but ye only say, 'We have submitted our wills to God...'  
For not yet has Faith entered your hearts."**

**Sūrah Al-Hujurat (The Inner Apartments): v14**

Still dressed up as the Prophet, the wolf calls to the sheep not to disobey their fathers' religion but:

**Vile indeed are the behests of your faith if ye have any faith!**

**Sūrah Al-Baqarah (The Cow): v93**

because it is not in touch with the present but with the past! And the proof that a religion must always hold fast to the present is the fact that the various incarnations have succeeded one another in different eras in order to revitalise the dried-out product of a single and unique living source of Truth.

The negative attitude of the masters of this world towards the prophets has, for the reasons we have just seen, a hypnotic effect on the governed masses. The latter model their humours on those of their leaders, religious or otherwise. Subjects cling tightly to received principles for reasons of self-interest, convenience and hypocrisy. It is not necessary to hold much power in order to join the ranks of opportunism. The solid concept of "family", for example, is amply sufficient by itself to form grounds for opposition to innovation. At the same time, it must be acknowledged that Muslim society has maintained many family values which the West lost decades ago. While the latter packs its old off into the anonymity of old people's homes and its young no longer know the security of a family hearth, the Muslim child, on the contrary, grows up

in the heart of a tribal nucleus whose close-knit members ensure his protection throughout the whole of his life. Each member of the family is respected for the qualities conferred upon him by age and by the degree of kinship. In contrast, Westerners watch with dread the approach of the almost certain loneliness of old age as the consumer society no longer guarantees the moral foundations necessary for man's emotional security. In the meantime the Muslim approaches the winter of his life with serenity – conscious or not – knowing that his kin will not fail in its Koranic duty of assisting him.

At the same time, an excess of solidarity with a family nucleus like the Muslim model can become a serious hindrance to individual evolution in the face of innovation. The head of the family has already laid down the path for everyone to follow: that of their forefathers! The strong pressure exerted by the husband, the father and the grandfather nips in the bud, every time, any attempt to see and judge for oneself for the sake of preserving the character of the community. Who worries about the pangs and aspirations of the heart in the masquerade of daily life in the home? Like robots the heads of the family have absorbed without thinking (or rather by carefully weighing up their own interests), in a little pigeon-hole inside their heads, the gestures and thoughts of their sires and, certain of their wares, have in their turn installed them into the heads of their offspring. But beware the one who pulls a face at the sight of the worm in the apple!

**"We found Our fathers following a certain religion, and we  
do guide ourselves by their footsteps."**

**Sûrah Az-Zukhruf (Ornaments of Gold): v22**

This is the start of a thorny time for the seeker of Truth, similar in every respect to the difficulty experienced by an incarnation in making people accept the possibility of a new spirit, capable of bringing about a general improvement.

**He said: "What! even if I brought you better guidance than that which ye found your fathers following?"**

**Sûrah Az-Zukhruf (Ornaments of Gold): v24**

Honest soul, do you not see in the much-ridiculed words of the Prophet the reflection of your own present battle with the dusty veil of collective opinion?

**Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: "We found Our fathers following a certain religion, and we will certainly follow in their footsteps."**

**Sûrah Az-Zukhruf (Ornaments of Gold): v23**

Indeed, taking up the position of denunciation involves the courage to break away from habits which involve the environment as a whole, in other words the courage to live in a rather disagreeable state of emargination, and be labelled a heretic, frivolous, fanatical, traitor, satanic, unfaithful, schizophrenic, megalomaniac etc... For this reason the lesser man opts (out of laziness or out of cowardice) for the crystallisation of his thinking and habits. The price of rebuilding oneself is high while nothing could be easier than to follow the path laid down by one's predecessors, and the easy course often becomes that of degradation.

Families plot the marriage of close relatives in order to avoid the dispersion of family wealth or the shame of a union with an "unbeliever". Family hypocrisy and ignorance cast out those of their daughters who marry a Jew, Christian or Hindu. Who is the unbeliever? Could he not be hidden amidst the Muslim race itself? Mohammed had Abou Sofiane and his infamous wife against him though they were both brothers of the same city! Did not Mary the Copte, though not of Muslim birth, become the wife of the Prophet? Logic refuses the cult of one's forefathers when it forbids one to open one's heart to other nations. Does not the

sun cause the same thirst in everyone and the wind the same shivers?

To God belong the East and the West; whithersoever ye  
turn, there is the presence of God. For God is All-Pervading,  
All-Knowing

Sūrah Al-Baqarah (The Cow): v115

And without wanting to return to the insistence with which the Koran transcends the phenomenon of religions to accomplish inner unity, the Prophet simply recommended marriage to a pure heart, whether Jewish, Hindu or Christian mattered little to him. Instead of this, the resort to black magic for matrimonial ends is undoubtedly suited, for reasons we've just discussed, to the maintenance of the Muslim tribal mentality, but certainly not to the spiritual well-being of the individual. In this way the diabolic powers of the native land close the door on all foreign infiltration and a society slowly suffocates its members when it would be natural to let them breathe the outside air. Who dares to question the housewife's morning gesture when she invites in the freshness from the outside world to purify the stale night air?

Nature gives proof of her bounty but our eyes refuse to see. The family religion practised en masse will not protect the hypocritical brother, nor raise the sincere son. Man is born alone and dies alone. Likewise, his evolution takes place individually in the heart of a given community from which he learns to distinguish good and evil. Discrimination is essential:

"I do indeed clear myself of what ye worship:  
"I worship only Him who made me, and He will certainly  
guide me."

Sūrah Az-Zukhruf (Ornaments of Gold): v26-27

The Koran shows that it in no way goes against nature to detach

oneself from the cultural family nucleus in order to progress to a higher stage. How could it be otherwise since every Divine intervention that occurred in the course of history marked a noticeable reversal of the situation for the group concerned, which was the reason why it was initially rejected, but:

**Nay, they charge with falsehood that whose knowledge  
they cannot compass, even before the elucidation thereof  
hath reached them: thus did those before them make  
charges of falsehood: ...**

**Sûrah Yûnus (Jonah): v39**

The story of Abraham clearly illustrates the concept of pure family relationships:

**He (God) said: "I will make thee an Imam (leader) to the  
Nations," He pleaded: And also from my offspring!" He  
answered: "But my promise is not within the reach of  
evildoers."**

**Sûrah Al-Baqarah (The Cow): v124**

If we examine our consciences, what exactly does the family represent for us? To what ends do we use its members? Are we able to open our doors and treat friend or stranger like our own son or daughter? Or on the contrary, is the tie of kinship not just an opportunity to be seized to enter into base material speculations with no regard for the difficulties of the other? What large quantities do our unsatisfied hands, though already full, tear from those around us? And what modest gifts do our overflowing houses offer? He who thirsts for worldly riches opts for the safeguard of family interests and feels no shame in putting pressure to bear on the hierarchy of the clan in order to satisfy his plans.

The mood of the seeker of Truth is quite different: a witness to

this underhand game, he perceives a better balance in the good which comes to him from a different type of family relationship. He feels his heart beating in time with those whose inner satisfaction can only be achieved thanks to the well-being to be had from people's own essence and not from their worldly possessions. There is no more beautiful gift than that of being able to exchange worries and hopes about life's mystery, and in this way go far beyond the faint satisfaction which sometimes family connections give. How great is the relief of the man desperate for the Absolute when he can cease to scream at the solitude of his pain as he enters the family of seekers of Truth. He is no longer alone, he is like others and others are like him. Like the links of a chain soldered together, they are moving in the same direction and that is reassuring. Rich or poor, handsome or ugly, the outer shell is no longer important. Human beings barter away their existence for these illusory appearances when in reality there is no difference at all.

Life distributes its fruits as it sees fit: today you eat something sweet, tomorrow something sour, while your neighbour eats something sour today and sweet tomorrow. We are eating from the same dishes. It is only a shift in time that creates the illusion of differences but in reality, the essential which is hidden within us is identical. Everything comes down to this; impalpable and yet no less real for that, it throbs with life and hope inside us. Nothing else exists for this large family of Truth, scattered through time and space with its brothers and sisters in joy and woe. Certainly, the consequences of this privilege are not light as the growth of one's inner being rests on invisible foundations and this upsets the status quo. The common mortal, living in the illusion of the material world, cannot understand the nature of this Kingdom that the superior being talks about, and because of that labels him as "mentally deranged".

This is the crucial moment, the source of conflict. One must transcend the conditionings of parental upbringing, of a collective religion,

of the concept of country and race in order to recover one's dignity and self-respect. At the outset of the coming century, the ability to accept differences should be recognised for its potential for collective improvement and should not be the object of reprisals and hatred as we see only too often:

I wish not, in opposition to you, to do that which I forbid you to do. I only desire your betterment to the best of my power.

Sûrah Hüd (The Prophet Hud): v88

And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to God, he dissociated himself from him.

Sûrah At-Tawbah (The Repentance): v114

It is thus important to realise that breaking away from certain traditional precepts can mark the beginning of a new stage of evolution from which no ethnic group will escape, just as history shows.

If this chapter has tried to show the unfortunate mistakes made throughout the centuries regarding man's attitude when faced with a new message at whatever level, be it philosophical, scientific or religious, it is quite simply because the object of this book is also that of introducing, within the context of Islam, the work of an exceptional personality on earth today: Shri Mataji Nirmala Devi. The question is now how we shall approach the breadth of her totally reforming message. Is contemporary Islam in the process of taking the place of the lugubrious Middle-Age Christianity and shutting its doors to all innovation which comes from outside its community? The fanaticism and the irrationality which it is currently showing throughout the world is disconcerting and forebodes the worst.



When it is said to them: "Believe in what God hath sent down", they say, "We believe in what was sent down to us;" yet thy reject all besides, even if it be truth confirming what is with them.

Sûrah Al-Baqarah (The Cow): v91

Every era has seen the regenerative waters, whereby man quenches his thirst, spring from the mysteries of the Unconscious and each time man's enemy has tried to trouble the clear waters of the Eternal Source. Today the only fear is that it will be the hand of the Muslim people which, in its turn, dirties the course of the river. But what will they do with their stagnant stream in the future if they choose today to don the sinister garb of yesteryear's enemies? If the Eternal Source had chosen Shri Mataji Nirmala Devi to come and refresh the universe with a new torrent, would this same people be able to drink of the energy from this current or would they become the Christians of the past who humiliated the Arab civilisation? It is a difficult question to answer! Will they, on the contrary, be the worthy sons of their ancestors, the brilliant models of a sweet Islam, tolerant and consistent, but also the pioneers of an experimental scientific spirit ready to explore the Unknown? If another community today sent the hand of a lady to pour out the Divine Ambrosia on earth, it is to be hoped that the oriental nectar in which the "enemy" king took delight in the splendour of the past, will in turn unite its last drops to that lady's amphora:

"O my father! why worship that which heareth not and seeth not, and can profit thee nothing?

"O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a Way that is even and straight."

Sûrah Maryam (Mary): v42-43

## Resurrection or Kundalini Awakening.

"Will ever the day arrive when man will discover through scientific knowledge and experience and earthly manifestation that which the spirits have always known through God, and which our hearts have known through longing? Must we await death in order to establish the eternity of our ideal selves? Will ever the day come when we will feel with the fingers of our hands those great secrets which we now feel only with the fingers of our faith?"

Kahlil Gibran: "Iram, City of Lofty Pillars"

**W**HY ISLAM? WHAT IS ITS AIM? Is it the resurrection which will lead humankind to a higher, divine level? Islam has attempted to bring together all the conditions necessary for this evolutionary jump. The Koran presents two aspects:

- First, that of the straightforward language of many of the suras, whose meaning remains accessible to all. These concern, on the one hand, the revelation of the signs of divine benevolence accorded here on earth and, on the other hand, the correct behaviour towards oneself and to others which each of us can experience in our daily life. In this, the Koran resembles a book of law more than any other Scripture does. It is filled with details about

the kind of attitude one has to adopt in every aspect of everyday life: the attitude towards justice, money, relationships between individuals etc. Indeed this “judicial” nature of the Koran explains why Muslim communities use their religion for legal ends such as the charia. We will not spend any time over quotes from the Koran of this nature, however, as it is not the aim of this study to dwell upon the temporal aspect of the Koran, that is to say upon a set of rules which was exactly tailored to the needs of the Bedouin tribes at the dawn of Islam.

- However there is another sort of stanzas in the Book of Allah, of a symbolic nature. These conceal eternal values, whose real meaning escapes us precisely because of the poetic language used in the Book. In many cases, one sees in them no more than the splendour of the renewal of the Arab language thanks to the coming of the Prophet and, naturally, one more reason to praise God’s greatness. Nevertheless, from a closer examination of certain of the Koranic declarations, one can see that only the Divine could have formulated such subtleties and that they are heavy with significance. It is therefore this value and this essence of the Koran that we will be looking at most particularly in these pages. As a first example, here is the description of the Recompense on the day of resurrection:

**God hath promised to Believers, men and women,  
Gardens under which rivers flow, to dwell therein,  
and beautiful mansions in Gardens of everlasting bliss.  
But the greatest bliss is the Good Pleasure of God:  
that is the supreme felicity.**

**Sūrah At-Tawbah (The Repentance): v72**

Certainly, this image speaks to human perception because every

mind can give a shape to a garden, a river, trees and fruits. These elements of nature are familiar to man, but what exactly do they represent on a subtle level? It seems obvious that the language of the Koran has come down to the level of human words and concepts to talk of another world, unknown to the vast majority of individuals.

**Not without purpose did We create heaven and Earth and  
all between!**

**Sūrah Sād (Sād): v27**

**Behold, two guardian angels appointed to learn his doings  
and note them, one sitting on the right and one on the left  
Not a word does he utter but there is a sentinel by him,  
ready to note it.**

**Sūrah Qāf (Qāf): v17-18**

**We created the heavens and the earth and all between  
them in six days, nor did any sense of weariness touch Us.**

**Sūrah Qāf (Qāf): v38**

These three extracts are full of mystery even if we can easily imagine the picture being described. In the first, one can see the vaulted heavens and the ground but is unable to understand how the space between the two is filled. In the second stanza we can distinguish the right side from the left side of man and we can also visualise in our thoughts a beautiful white angel recording all human actions in a large book. But how does he go about it? Why are there two of them, and one on each side of man? What does the Book of men's actions look like? The third sura is also unable to explain the choice of the divine to have carried out the creation of the universe in six stages nor can the most erudite theologian explain the nature of Mohammed's journey by night and that of the seventh heaven!

What exactly has the Koran tried to transmit with this succession of words, images and parables? Was it an attempt to unite all the conditions necessary for the evolutionary jump which is resurrection?

It is generally accepted that resurrection is the final recompense promised to man after his death. The three monotheist religions, Judaism, Christianity and Islam, cherish the concept of death as the sole means of access to eternal life. Consequently, life "in the present" has the task of accumulating a total of sacrifices and deprivations in the hope of attracting the attention of the divine for an eventual place in paradise. In other words, established religions recommend the practice of a lifeless existence in order to reach God. The association of the Divine with death is so anchored in these religions that in Catholicism, for instance, a detail like the fact that cemeteries are constructed around the churches reflects the importance of this belief. Bones and dust have been lying in the cemeteries for centuries and centuries, waiting, so the belief goes, for the glorious day of resurrection. This custom reaches its peak when the higher members of the clergy, bishops, archbishops or cardinals are buried inside the cathedral itself. Thus the Sunday believers walk across the tombstones to attend an equally glacial service where, as often as not, the priest will warn them once again of the flames of hell and of the prisoners roasted alive by Lucifer.

For his part, the Muslim promises himself, throughout his life, to make the pilgrimage in the autumn of his years and thus put an end to all his bad habits. In this way he will be able to ask forgiveness for his faults and, he too, request a seat in Paradise. Moreover he likes to think that the title of "Hadj" will alone be sufficient to absolve him from any mistakes he may make again.

As for the Jew, it is sufficient to mention the famous "wailing wall" in Jerusalem to be spared any further comment.

In all three cases, whether he be Christian, Jew or Muslim, man

leads a miserable existence haunted by the idea of death, synonym for a “settlement of accounts” with a vengeful God. (It goes without saying that this criticism of Christian, Muslim and Jewish practices concerns those people who limit themselves to mere religious lip-service, lacking in all sincerity and with no attempt to seek the Self. Any being who is spiritually evolved will try to establish a contact with the invisible spheres, going far beyond merely performing the prescribed rituals).

Now, if we open our eyes to the creation of the Master of the Work – including the human species – we can see that it is a model of harmony, not dead but living, and which no mortal can defy. In the words of the Arab philosopher of history, Ibn Khaldoun, we recognise in it:

A perfect order, a regular system, a cause and effect relationship, the connection which exists between the various categories of beings and the transformation of some beings into others: it is an endless series of marvels whose limits we cannot define.

**Ibn Khaldoun: “L’ordre et l’évolution du monde”, p214**

At the origin of creation one has to recognise a Supreme Intelligence without which the former would not exist, since observation shows that this creation works according to a logical system and to a set of laws which, according to Montesquieu (“The Spirit of the laws”), cannot be the product of a blind fatality as, in his words,

What greater absurdity [exists] than a blind fatality which supposedly produced intelligent beings?

**L’Esprit des lois: p213**

Let us call this Supreme Intelligence God. If He is logical, He is also scientific for He has established his laws according to the unchanging nature of rational principles for man’s equilibrium. On this subject Montesquieu adds:

God has a relationship with the universe, as creator and sustainer; the laws by which He has created are those by which he sustains. He acts according to these laws because He knows them. He knows them because he made them; He made them because they are related to His wisdom and His power.

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And what does science claim? That every atom of creation is the object of permanent pulsations, or in other words life. Scientists and philosophers, whether believers or atheists, agree on one fundamental point: creation is a living source which grows, undergoes changes, dies to be reborn in other forms. God, being both “creator” and “sustainer”, proves to be the uncontested Architect of life, not of death as the latter exists only as a transitory stage. The eternal cycles of nature are a perfect example of this. The sun follows the moon, the rain returns in the autumn, vegetable life dies and is reborn to the rhythm of the seasons:

**And in the alternation of night and day, and the fact that  
God sends down Sustenance from the sky, and revives  
therewith the earth after its death, and the change of the  
winds, are Signs for those that are wise.**

**Sûrah Al-Jathiyah (The Kneeling Down): v5**

If we observe closely human and vegetable life, it is interesting to note to what extent the reproduction cycles of the two are similar. The length of time the mother carries the child is equal to the length of the three seasons before the return of spring: exactly nine months.

This phenomenon of rebirth, or “mini-resurrection”, goes on ceaselessly in nature to send man the signs of the message of Resurrection. Nature dies and is reborn with great fervour despite the fact that the consideration in which God holds her depends on her subordinate role of servitude to man. She explodes with beauty in order to please man-

kind. But - alas! - during all this time, what is the guest of honour to the throne of the divine Kingdom held to be doing? He is thought to be rotting in the bowels of the earth until the end of time or, if still alive, to escape from himself and postpone to some future date the experience of a possible divine contact! "We shall see to that after death!" The thing is totally inconsistent. Why should man alone, the king of creation, who has been promised the privilege of Resurrection, rise again from just his bony skeleton, while nature which is, as we said, subordinate in the eyes of God, reawakens every year on the basis of life itself (to top it all, Allah never promised the privilege of Resurrection to the night, to the rain or to the animal and vegetable kingdoms). The spring flowers do not spring forth suddenly from the old stems of the previous autumn and winter. On the contrary, they bloom at the conclusion of a living process, that of the seed which, fed by the sap, undergoes a transformation right up to the last stage when the flower gives out its fragrance.

As for the men in their tombs, there is no sap, no breath able to help their skeletons rise up on the day of the Last Judgement ! The rebirth of every spring is a delicate task which is achieved with all the grace and beauty of the preparations for a wedding. Nothing macabre here, no cobwebs, no oozing secretions, no tattered cloths or cold stones to send a chill down your spine in this festival! How could then we, human beings, Creation's crowning achievement, be born again from a skeleton, a small pile of calcium? Why? What chance would such morbid apparel stand of winning the Creator's favour? If such were the case at the appointed Hour, it would indeed be better to present before Him the festival of the rite of spring!

Is not the Resurrection, as presented in the parable, to be taken in a symbolic sense? It is the old man within us who must die. Our identification with our ego and with our limited identity must give way to this new awareness: "I am the Spirit, I am an image of God!" We have to be born again from the Spirit which resides in our heart. That is the



true meaning of Resurrection. When Nicodemus asked Christ about the possibility of returning to his mother's womb, in order to get his second birth, he received the answer that all that is born from the flesh is flesh and all that is born from the Spirit is Spirit. Consequently the second birth, that is the Resurrection by the Spirit, does not rule out the presence of the body, and therefore there is no reason why the Resurrection should not take place during man's lifetime.

One can say that a bird is born twice: first inside its egg, and then when it breaks out of its shell. In the same way man must be born twice in his lifetime: first out of his mother's womb and then from the shell of his ego, i.e. his state of lower consciousness, in order to take flight to the heavens and finally meet his Creator. In India, the person who has met God is called "Dvija", which means "twice-born". Dvija also means bird.

If the Resurrection can take place in man's own lifetime, what about the road which must be covered to get there? Is one life enough to reach full maturity and fulfil all the conditions of entry to this supreme state? If one first of all draws inspiration from the teachings of Mother nature, for in nature "there are signs for a people who understands", what tree, for example, can reach its maximum height by going only once round the four seasons? None! It has to begin a second seasonal cycle, followed by another, and then by others still. In other words it will have to "die" every year to be born again a few months later, with a slight difference, of course, because its branches will have grown. No matter what shape the tree takes over the years, it will still remain true to itself for what it is: the same trunk and the same roots. Given these signs sent by nature, could it be that the same holds true for man?

**And God has produced you from the earth growing gradually,  
And in the End He will return you into the earth, and raise  
you forth again at the Resurrection."**

**Sûrah Nûh (Noah): v17-18**

Have we human beings had the privilege of also evolving through several earthly lives? If so, are we our own ancestors in the same way that the child we were yesterday is today hidden under the lineaments of the adult? What has become of the human beings who died thousands of years ago, or even during the time of the Prophet? Do they still sleep on as gruesome bones and dust until the final moment of Resurrection? Who can guarantee that we did not fight at the Prophet's side for the construction of Islam? Have we even perhaps lived out other lives as Hindus, Jews or Christians so that a language, a philosophy or a foreign land approached for the first time sometimes seem more familiar to us than our native home?

At this stage we are confronted with the spiritual theory of reincarnation, which is nothing more than the complement of the scientific, Darwinian theory of evolution, based on the transmutation of one species into another. It began with the amoeba, then came the fish, the turtle, the monkey and finally man. Furthermore, the English scientist's theory observes that when a transition is made from one state to a subsequent stage of evolution, the hereditary aspects become established in the new species. According to him, the weakest element disappears and the strongest survives. Ibn Khaldoun had already made the same observations in this field four centuries earlier, even though he humbly avows to the limitations of his knowledge with regards to the rebirth mechanism of the species:

When speaking about the various categories of beings, the word contact is used to indicate that the extreme limit of each class is very likely to merge with the extreme limit of the neighbouring class. In the hierarchy of creatures, the ultimate is man, a being endowed with the ability to think and plan. In this position, man is placed above the category of monkeys, animals which are both skillful and intelligent but which, in actual fact,

achieve neither the capacity to think nor to plan. These faculties are only to be found at the beginning of the following category, that of man. This is the limit of what we are able to perceive.

*"L'ordre et l'évolution du monde", p215*

Indeed, scientific theory cannot transcend the physical dimension of the laws of nature in order to perceive a subtler reality. There has been a mutation of the various species since the beginning of creation, we all agree! But how does the hereditary process work, which allows one category to pass on its qualities to the following category? Is there a support on which the individual evolution of each entity can be recorded? It is precisely here that the Indian theory of reincarnation completes the scientific theory of evolution because it explains the differences in the degree of evolution achieved.

In fact, when we examine the development of the human species, it is clear that the structure of modern-day man has not changed for thousands of years. The principle stage of humanisation was the acquisition of the spinal cord which marked the end of the locomotive function for the hands. This stage favoured the development of the brain and as a consequence the mind. In this primary stage of evolution one can easily concede that there were no great differences between the rudimentary men who formed the Australopithecus, the Neanderthal man or the Cro-Magnon man as far as the nature of their lot was concerned. They were all housed in the same manner: the cave. There was no case of caviar for some and famine for others, for the spoils of hunting fed them all in the same manner. If any quarrels about "social-class" arose, it was probably over a neighbour's better sharpened tool, or a better tanned animal skin, or else some tasty piece of game "bagged" more rapidly. Whatever it might be, the consumables of the time were within everybody's reach providing one was willing to straighten up one's back, stand up on both feet and move one's limbs. As far as intelligence was

concerned, it was not the cause of any great bitterness, hatred or jealousy as everyone was at the same stage of babbling inexpression.

No trace is left of this primitive equality in modern times, however. With the passage of time, man's evolution has become subtler and subtler. For thousands of years, as we said, man has undergone no further physical transformation; only his consciousness has changed and has become more refined. Modern man possesses mental capacities that are more effective than ever before and a sharper spiritual awareness. However it seems that these advantages have been unequally distributed, because we can see a great disparity between the beings on this planet. Fate scowls at some and smiles at others. Putting aside social inequalities, the difference in calibre which exists within a given class, whichever it is, is all the more surprising: some people are subtle and refined, while others display a grotesque and animal-like behaviour. When referring to this mediocre category we will hear people say: "They're still living in the Stone Age" or "They're still living in the Middle-Ages"!

Would it be just of God to abandon some of His children in the Stone Age, or the Middle Ages when, according to the Scriptures, all men are equal before Him? They were equal, certainly, when the race started, with the origin of the species. They are less equal now at the finishing line at the end of the 20th century. The hypothesis of successive rebirths in which man has the choice of evolving and refining his consciousness and progressing, or on the contrary of stagnating or even regressing, is a perfectly plausible one. Without the law of reincarnation, God really would be unjust, as our modern world horribly demonstrates day after day. The declaration according to which all men are equal before God would be the worst possible joke. Nothing is more contestable than the Cartesian idea that "common sense is the best shared thing in the world".

This theory may be disconcerting, but it is consistent with a

number of observations that anyone can make about everyday life. For example, the contrasts in evolution which exist within a single family: why does one member of the family sometimes seem to be imported from a different cultural background? Have we ourselves not sometimes had the feeling of being a stranger to the members of our own family and of coming from elsewhere? Why does the mention of certain countries or certain past civilisations awaken within us the feeling of already knowing them, of *déjà-vu*, before even setting foot in one of these countries?

On the other hand, the modern reanimation techniques used in the operating theatres strongly suggest that there is a life after death (many people have seen themselves floating above their bodies at the time of an accident; moreover they could see before them a long tunnel leading to a strong light, and the sight filled them with a feeling of great joy); also a whole series of unusual experiences exists, common to numerous people from one or other of the three monotheist religions and which relate to their existence in previous lives. Given the interdicts placed by these religions on the laws of reincarnation, such phenomena are classified in the realm of the unusual. However some people are able to describe places or houses they have never seen before. This place or this house can also be from another culture to their own. When checked, their statements are proven to be true. In most cases the people who have had these experiences have never been involved in studies of what is known as the paranormal. These are not clairvoyants, magicians or sorcerers, but quite ordinary people. It can be the case of a child whose parents lead a normal life and who have never shown any interest in that kind of occurrence or of country folk whose simplicity, wisdom and mental faculties are unquestionable.

At the same time, however interesting the subject may seem, it is totally useless to try to move heaven and earth in order to identify one's past lives. What is the point of knowing whether one was a king or a

woodcutter in a past life? In what way would that change our present life, which is what it is? Indeed, for reasons which we will explain later on, it can be harmful to our personality to want to search through or return to our immediate or distant past.

The relevance of this theory is that it allows one to better understand the reason behind the divine plan despite the apparent inequalities between people and, in the midst of this complex world, the reason why we are where we are on an individual level. If we integrate this theory into our reflections and observations on life, we will soon see that it is not to be discarded. All the same, in the majority of works by philosophers and scientists of the past (and of the present) from one of the three monotheist cultures there is an almost total lack of Hindu philosophic references. We know that the Islamic Golden age drew from India's knowledge with respect, but exclusively in the areas of artistic and scientific development. Proof of this is that Muslims attempt to recognise, despite their reserves, two religions foreign to their own (Judaism and Christianity) because such was the Prophet's command, but that they would never dream of extending their views to include those of India. The Prophet did not recommend it, hence there is no need to worry about this matter!

Jews and Christians reason along the same lines as the Muslims. Because of this, we are entertained by the sight – quite an amusing one – of Jews, Christians and Muslims whirling in all directions trying to gather, in this lifetime, the favourable conditions necessary for the day of the Final Judgement. One must hurry to build and to amass all the gold in the world because one only lives once. One must also not forget to make the most of life as quickly as possible if one is to have enough time to ask forgiveness for one's sins before dying. Frenzy, aggressiveness, anxiety, bitterness – these are often the expressions to be read on the faces of these men and women.

India's philosophy, on the contrary, produces a completely different effect on its inhabitants. Generally speaking, security can be seen on their faces, and the expression in their eyes is gentle and calm. Although the enormous Indian territory is faced with a multitude of socio-economic problems, it appears that this does not particularly affect their way of life. This is no doubt partly due to the fact that the acknowledgement of reincarnation confers a different vision of Reality. By embracing the idea of rebirth, Hindu conception justifies the conditions of present life as being the product of previous lives or "Karma". So why get agitated? There is no point in rushing, what cannot be finished by the end of this life can be continued in the next. Hinduism does not waste pity on the lot of the afflicted as the latter may well have inflicted the same fate on his neighbour in a previous life. By the same token, if well-being and prosperity come to some, it is because they have earned it thanks to their exemplary courage and generosity in former lives. This philosophy clearly explains part of the mystery which covers the differences and apparent injustices of this world, as the analysis of the economic and political situations cannot by itself provide a complete explanation. But in practice it can also lead one to develop a certain degree of passivity in the face of events.

This philosophy, in its essence, always holds man responsible for his condition, not God. If he suffers, man has only his karma to blame or, in other words, himself. He is free to invoke the blessings of God in order to improve his lot in this life. In the absence of any results, he expresses a deep desire, before his death, to no longer have to relive the painful nature of a certain state in his future life. The law of desire plays a major role in this form of spirituality. Man ascends the steps of his inner evolution through numerous lives, by using the power of his desire to be finally united with his Self, with the Whole, in other words with Allah. Consequently there is no room for the feelings of guilt which devastate

the cultures of the three monotheist religions. The Hindu does not fear the punishment of a vindictive God, from whom he has everything to gain providing he asks Him for it. He blames instead his karma or his misbehaviour which has attracted the divine punishment. The practice of religious rites in India has the aim of gaining the favours of the Eternal in view of a progression in the present life. Death exists only as a cloakroom where man takes a break just long enough to change his apparel before being reborn, true to himself but under other skies and with the new conditions which were lacking in his previous life, in order to accomplish the object of his interrupted desire. It seems that this vision of death brings God and man back to their proper dimension: the Eternal Present. Life and death are governed by the same law, that of existence. God marks every instant of life and the moment of the final meeting can manifest at every turn. The individual can decide to resurrect in the light of his Spirit if his will power and more particularly his degree of evolution allow him to face the inner discipline which leads to the state of pure knowledge experienced by Buddha and by a great number of saints or “sanyasis”. Why wait for death, which is merely a breathing space for the disembodied soul, while it chooses which new directions of life to follow? For the Hindu, therefore, the important thing is to work towards meeting God in the present. If this does not take place in this life, it will be in the next one. In any case the final meeting, or “Self-realisation” will take place during one’s lifetime. Of course, this privilege is the culmination of an evolutionary cycle spanning several lives and very few Hindus actually attain it. In reality, just like the monotheist followers, they withdraw into the practice of rituals which are devoid of any genuine divine connection or adopt a fatalist attitude of inertia on the basis that action would not change the course of Karma. This is probably one of the reasons for India’s demographic and economic afflictions.



Certainly, the subject of reincarnation disturbs our conditionings. If reincarnation exists then why did the Prophet not mention it? Perhaps our eyes have simply avoided seeing what they did not want to see because the theme of reincarnation is concealed within the Koran. It appears several times, often in images, in the description of the continuous regeneration of nature, where we are often reminded that in all this "there are signs for a people who understands". But, as is always the case in sacred texts, the idea is more suggested than stated openly.

Why was the Prophet not more explicit about this subject? Doubtless because in those days his message was aimed at re-establishing as quickly as possible the conditions necessary for moral progress in that era. As we know, the Bedouins of the 7th century were extremely violent and licentious. Would not a knowledge of reincarnation have taken them into the unreal world of times gone by or those yet to come? Certainly a return to the past was to be avoided because the Arab people were superstitious and full of false conceptions. It was therefore important to the Prophet to help a multitude recover the use of reason to evolve in the present. The past-future pendulum movement of an eventual awakening to reincarnation would probably have risked dragging the race into the fatalism of Hinduism and in this way hindered the path of the technical and scientific development of the Islamic Golden Age.

Reference has already been made to a fundamental aspect to which the scientific theory of evolution offers no answer: does a concrete system exist which is capable of recording the outcome of evolution of an element through its transmigrations? Science with its limited vision can only observe the hereditary phenomena of the species taking place. Yet Hindu philosophy indicates that a subtle system does indeed exist within man, able to register all his actions (qualities and defects) from the dawn of his evolution until the present time. This system is known as "Kundalini" and is comparable to a tape recording which ac-

companies the individual from one birth to another and from which he cannot be parted. This recording resides in the sacrum at the base of the spinal cord. Animals also are equipped with the same system up to a point. It is precisely about the scientific and spiritual workings of this system that Shri Mataji Nirmala Devi wants to talk to us because it turns out to be the instrument of the Resurrection itself. Shri Mataji is not only able to reveal the technique of Kundalini but she has the power to awaken it in each individual who then learns to master it and to awaken it in others. Shri Mataji introduced this method in 1970, under the name of Sahaja Yoga. Yoga means “union with the WHOLE” and Sahaja “born within” i.e. existing innately. What is the nature of this innate power? Our pure desire, or Kundalini, desire to be one with the Creator. Kundalini is the reflection of the Primordial Power within, the one who created the “manifest” universe i.e. the galaxies, planets, earth, man etc... In other words, She is the power of the “Unmanifest” God who is Himself pure Spirit, the Invisible, Allah. This natural power has various names according to the different religions: “Divine Mother” or “Adi Shakti” for Hindus, “Holy Spirit” for Christians, “Rouh” for Muslims, “cosmic energy” for scientists. Before entering into a more in-depth analysis, let us first observe what happens in the presence of Shri Mataji Nirmala Devi when Self-realisation takes place: the Kundalini ascends from the sacrum (“sacred bone”, the Greeks had a presentiment of the special quality of this bone which burns with particular difficulty when the body is cremated) along the spinal cord and awakens the seven subtle energy centres, in Sanskrit “chakras”, whose material expression corresponds to the physical plexuses of the human body. When it arrives at the head, it pierces the fontanel bone area and the subject feels pervaded with a deep state of silence and of well-being without thoughts and can feel a cool breeze (or vibrations) in the hands and on the top of the head. At this stage he is in a state of “thoughtless awareness”. This

precise moment, called “Yoga”, or union with Allah, and His cosmic Order, marks the moment of “Self-realisation”, the true Resurrection or the fusion of the individual self with the Universal Spirit.

In some cases this cool breeze may be perceived on the face, on the body or on the limbs. It can also manifest itself inside the spinal cord as a cool fluid flowing upwards and the same internal flux can manifest itself in a downward movement along the arms, legs or feet. The most surprising effect is the speed with which an emptiness is created within the brain which brings with it a lightening of the whole body. All mental and emotional worries disappear spontaneously. The impact of Self-realisation depends on the physical, emotional and spiritual conditions at the time of the experience. Some may feel nothing the first time. If a Sahaja yogi (a person who practises Sahaja Yoga), working with a person trying the experience for the first time, cannot feel the cool breeze in his hands or on top of his head, then Self-realisation has not taken place. The person concerned cannot lay any claim to the subtle yet potent powers of the Kundalini nor can he deem the experience to be improbable or unreal simply because he did not feel it himself. In this case, the best thing is to repeat the exercise – something which presents no practical difficulties – and not to worry, as it is sometimes necessary for the subtle system to be cleansed before the vibrations can be perceived. In the case of other new subjects the yogi feels the cool breeze coming out of their fontanel bone area while they themselves feel nothing at all. In this case, Self-realisation did take place even though the subtle system of the people concerned is not yet sensitive to this new vibratory awareness. But in the majority of cases, various signs appear automatically without the mind having to concentrate on a particular object or idea: the manifestation of heat in a particular finger, hand or part of the body, a prickling sensation in one or more fingers, a light pulsation or oppression in a chakra, a blockage in one of the plexuses, a light tension in

one or the other of the cerebral hemispheres... Indeed, as the following figure shows, the Kundalini acts on all three energy channels within the nervous system. Moreover, each energy centre on the central channel corresponds both to a finger on one of the hands and to several parts of the body. The perception of any of the sensations described above is therefore quite normal. A wide range of feelings accompany this physical process: the abandonment of the object of our daily battles as if they had never existed, indeed we wonder how these could have obsessed us to this point; the feeling of being elevated above all trivialities in a state of lucid beatitude, which no negativity can touch; the impression of being completely at ease and without any fear of the place or of the people, even total strangers, around us; on the contrary, their presence does not embarrass us and the turns of phrase generally used to break the ice are superfluous. There is an atmosphere of complete mutual trust. Hence the confession of a realised Muslim gentleman (that is someone who had just been granted Self-realisation by Shri Mataji) in London in August '86: "I feel as though I am living in a dream. Yet I am completely awake, perfectly conscious and everything is real. Better still, I have not done anything special except open my hands towards Shri Mataji". This gentleman was, of course, in thoughtless awareness!

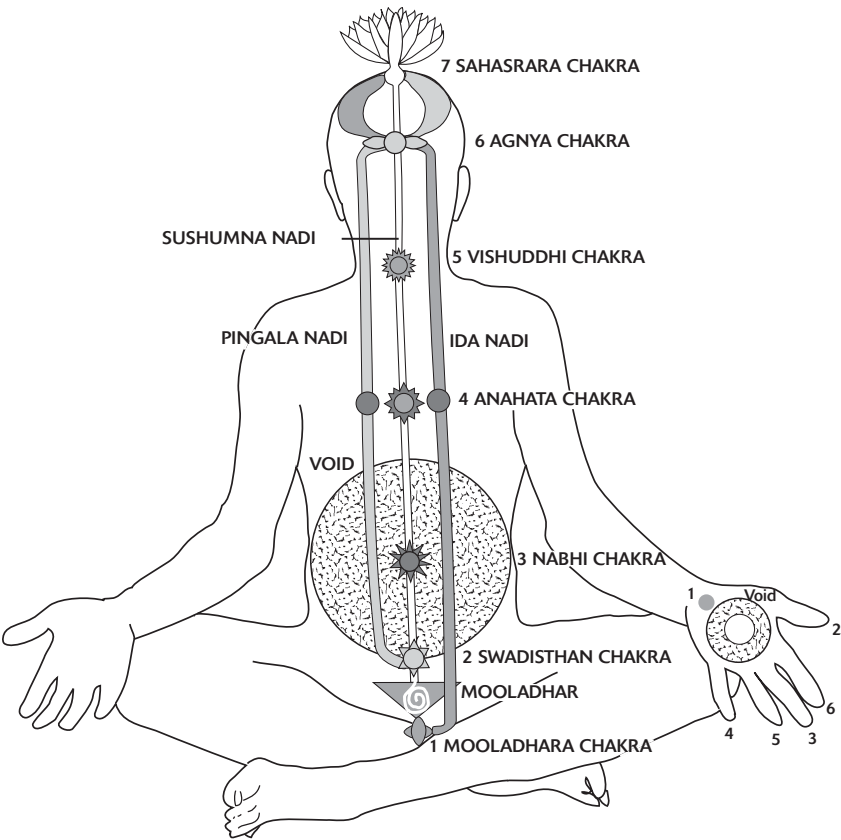
On a scientific level, what is the explanation for a phenomenon by which thousands of people have now borne witness to similar reactions before Shri Mataji? This exceptional personality is the first to warn those who listen to her:

*Do not believe me for I could tell you lies! Come to me  
with an open and scientific mind, experience and see  
for yourself.*

Shri Mataji Nirmala Devi

Within each of us there is a divine computer, the existence of which

The Subtle Body



See Table 1 on page 378 for more details about correspondences between the subtle and physical bodies

is concealed from us until the time of Self-realisation. From that moment it manifests in a tangible fashion to help man discover hitherto unsuspected dimensions within himself, which we will go into further on in this book. The divine computer which Shri Mataji talks about is connected to the supreme brain of the universe, God, and is illustrated in the diagram on the previous page. The left-hand channel, or channel of desire, is the emotional support of man and of his past. As for the right-hand channel, it represents the future and records all physical and mental activity. In medical terms these two channels correspond to the “sympathetic system” and their spiritual equivalent in Sanskrit bear the name “Ida Nadi” for the left side (lunar aspect) and “Pingala Nadi” for the right side (solar aspect). The central channel, or Sushumna Nadi, is recognised in Hindu spirituality as being the key to man’s evolutionary mechanism through which the connection with Allah is established. The potential of this channel is enormous. After Self-realisation one discovers that it is indeed the path which leads to the Divine Kingdom. One begins to discover the functions of this channel, which in modern medicine is termed “autonomous” by very reason of the unknown working of what doctors call “the parasympathetic system”. At the base of the spinal cord, a dormant energy, the Kundalini, resides in the sacrum bone. The Kundalini resembles a cord coiled round in three-and-a-half turns. When it rises, it uncurls along the parasympathetic (central channel) and activates the seven subtle centres of energy or “chakras” known as the “plexuses” in medicine. Each energy centre spins like a disk. If the chakras have not been too heavily damaged, the Kundalini immediately pierces the fontanel bone and comes out in the form of a cool breeze on the top of the head and on the hands, sending the newly-realised person into a state of “thoughtless awareness”. It also often happens that the chakras are not in a perfect condition and after a while they begin to give off heat, to tingle or to pulsate because the Kundalini moves of its own accord to those centres which are most in need of care.

Like a mother who knows her child's needs, She hurries to bring a stream of cool vibrations to the hot, affected part. She is not just the mother but also the doctor able to supply the right remedy on the spot.

Let us take the example of the solar plexus, located in the stomach. If the Kundalini comes up against an obstacle in this chakra, she immediately sends an alarm signal in the precise place where this chakra is affected: in the centre, that is to say the stomach, on the right (liver) or on the left under the ribs. The signal is perceived, as we have said, in the form of pressure, heat, prickling, pulsations etc... The supply of cool vibrations to the affected part of the chakra gives rise to the most spectacular transformations: cures (cancer, leukaemia, deafness, blindness, paralysis etc...), mental and emotional balance regained spontaneously, the abandonment of intoxicants (drugs, alcohol, tobacco...), a state of inner joy, peace and relaxation. All this is the spontaneous effect of the beneficial waves of the Kundalini on the subtle centres. It is important to note that these transformations are only a by-product of the awakening of the Kundalini, whose real objective is to grant mankind the full extent of his spiritual evolution.

From the moment of Self-realisation the hands take on an important role. It is their job to first detect and then direct vibrations to any damaged chakras. It is they who will each day open to receive the cool breeze of Allah's power and to gradually straighten out the divine computer within. Shri Mataji recommends a meditation early in the morning and another in the evening. Although the word "meditation" generally evokes the image of an active brain, here on the contrary the discipline is a vibrational process which purifies the depths of one's being, bringing balance to the energy channels and taking care of the chakras, thereby allowing one to enter into the state of thoughtless awareness necessary for one's evolution.

Let us illustrate what we have just described: experience shows

that a person whose breathing is oppressed at the time of meditation finds definite relief if, for about ten minutes, he places his right hand on his chest and opens his left hand to receive the Primordial Energy. In doing this, the left hand of desire receives the vibrations and transmits them to the right-hand channel of action. That is why the right hand “acts” upon the affected chakra and thus activates the desire of the left-hand channel. The activation of the desire automatically re-establishes the balance in the channels, bringing the subject back to the Eternal Present of the central channel. This breathing problem corresponds to a feeling of anxiety and insecurity while the very principle of this chakra is that of the mother, the instrument of reassurance. In practice this block particularly affects women in their mother-child and husband-wife relationships. There are many who have gradually regained their confidence thanks to this simple method which is accessible to all sincere and humble souls. This is only a small example out of many, and it is clear that this feeling of insecurity can affect men as easily as it can women.

Another question: does this energy act on man independently of his will-power since it has the power to awaken within him without his knowledge, one could say, or at least to come as a great surprise when it suddenly reveals the hidden powers of his being? What is the nature of this Energy? Is man just a puppet in its hands? In what way is it related to the Resurrection? Have we already guessed at its presence? In a certain sense, Shri Mataji teaches us nothing which is not as old as the world itself and which is often reflected in the wisdom of the rural world, governed as it is by the laws of nature. In Southern Italy, the women in times gone by knew that the application of a lemon to the forehead of a sick child had the power to bring down the temperature of a feverish body. On the shores of the Channel a garland of garlic around a child's neck for the night gave the same results. As for Arab and Indian women, they practised, and practise still, the virtues of a massage with oil, either



to revitalise the scalp or to nourish the body of a new-born baby, thereby calming its mood in general and reinforcing the protection from external threats (sickness , the evil eye etc...). If today's adolescent smiles when his grandfather recommends the benefits of a foot bath with salted water, that does not alter the fact that the latter exudes peace and serenity while the young man has a nervous laugh which no amount of cigarettes is able to calm.

In all these beneficial actions, it is important to note the infinitesimal part of man's action. Indeed, his only part is that of an instrument of an autonomous Energy, present in all the elements of nature, and to which he merely surrenders his actions in order to reap the benefits. In no way is he the inventor or innovator of this Energy which has the power not only to bring peace to the body but also to heal the wounds of the heart, to awaken the muse in the poet's soul and to invite young parents to glorify life at the birth of their first child. It is the Energy which accompanies every day of our life and we have always known it without ever having been able to give a name to it. It is the Energy which, at times, makes our whole being bubble over with enthusiasm, without our knowing the true cause. It is this Energy which fires the ardour of our faith in the unknown. It is through Her that we turn an expectant eye to the future. It is She who restores our balance on the path of life as if the most terrible blows or wounds had missed their mark. It is the soothing power of the sea, of the earth and of the powerful mountain over our bodies and minds; it is She who brings people together and then separates them, who brings back lost hope or sometimes seems to ignore our sorrows. It is also the avenging energy of events: anyone whose heart is awakened to the whispers of Mother Nature has many a time felt the play of a Supreme Intelligence granting rewards and punishment beyond the ken of human intervention.

Shri Mataji's teachings cast considerable light on man's relation-

ship to nature. Both man and nature contain a common element: the presence of an identical energy which not only governs the different atomic structures of this universe but which also watches over the mental, emotional and spiritual aspects of man's struggle with circumstance. Thus the primordial energy we perceive on our palms and on top of our heads at the time of Self-realisation, goes beyond physical reality and reveals itself to be above all the omnipresent spiritual energy which loves, thinks and organises. Before Self-realisation, man in his ignorance often clashes with creation's laws and seems more to suffer from their negative effects than to benefit from their positive ones. Cut off from his true roots, he wanders at the mercy of life's whim, tossed around like a puppet in the hands of the unknown. Yet, however pretentious it may sound, the miracle takes place at the moment of Self-realisation: the awakening of the Kundalini, or connection with the Omnipresent Energy, immediately releases the individual from life's vicissitudes. From that moment on he is equipped with new powers which allow him to establish a direct dialogue with Allah's power and to participate actively in the divine cosmic order. "This energy is your mother," declares Shri Mataji! "She has known you since the beginning of time, because she created you. Trust yourselves to her and see the miracles she can accomplish for you". Armed with a new collective vibratory awareness, connected directly to the supreme brain of creation, the realised soul can ask questions of the Kundalini like a child with its mother. Should he want to enquire about the health of a relative living on another continent, the Kundalini with her invisible armies sends him the answer! Such was the case of the realised person who had had a pain in the right-hand side of his chest for several days. Now, the right side of the heart chakra represents the aspects of the father and of the husband. A telephone call confirmed the following: the father of the person in question was in fact missing his son, whom he had not seen for some time.

The “subtle body” consists of the Kundalini, the three energy channels and the seven main chakras. It is termed “subtle” to distinguish it from the gross body of flesh and blood as it is not perceptible to non-realised souls. Only with vibratory awareness is it possible to detect its existence. It can supply every information on the state of health of people either present or absent: a lot of heat in the right hand or on the right side of the body indicates either physical or mental over-activity; any heaviness or heat on the left side or in the left hand and we are dealing with a depressive person, over-emotional or easily dominated. In the case of an excessive amount of heat, we could be in the presence of an illness such as cancer for example, which can be cured through Sahaja Yoga providing the sufferer has the desire to evolve. Asking questions of the vibrations is not limited to receiving an answer, but can also be used to improve the condition of the same. Every realised soul puts the powers of the Kundalini to the test at the beginning, and has had to accept the evidence that the frequency of the results obtained could no longer be attributable to mere coincidence. Once the message has been received, the realised soul can use his attention to work on the illumination of the damaged chakra. To do this, he humbly asks the Kundalini, his true Divine Mother, to kindly give succour to a given chakra or a given person, then time does the work. But what a surprise it is, for example, when the cousin with suicidal ideas writes: “How strange! on Friday evening I felt something leaving me. I felt lighter than I had felt for a long long time. I don’t know how it could have happened, but now all my dark thoughts have gone!” On the same Friday evening, in a foreign country, a newly-realised soul had confided his concern for his cousin to one of his elders. The answer was startlingly simple: “Give a bandhan and everything will work out well for him!” The “bandhan” in Sanskrit, is a clockwise circular movement of the right hand over the open palm of the left hand. In reality this gesture, meaningless to the eyes of an ordinary person, is a

dynamic act for every being with the Kundalini awakened. Shri Mataji compares it to a telephone call to the divine forces to ask them to come to the aid of realised souls. Back home that Friday evening, the young beginner gave his prayer with a bandhan for his cousin as he had been instructed. The thing seemed too good to be true because of its simplicity. There again, there was nothing to lose by trying! Nevertheless the result was spectacular, as the letter bore witness!

A person who has received the attention of a realised soul feels the benefits. By asking his Mother to act on behalf of someone or of a given situation, it is essential to clarify a very important point: the realised soul does not manipulate the other's freedom because he cannot decide for himself the effect or the results of the Kundalini on the person in question. This method has no connection with the phenomenon of hypnosis, which is obtained by developing the right sympathetic channel. Whoever exercises this faculty should know that he is violating the personality of the individuals or of the masses and that this so-called power comes only from the manipulation of psychic entities (dead spirits) which have nothing to do with divine nature. Both the hypnotiser and the hypnotised are possessed by these spirits: the first is supplied directly by these entities and acts as a channel for them to carve a path through the subtle body of the second, too weak to react to this psychic intrusion. The impact of Hitler's madness on the Nazis is an example of diabolic hypnosis. On the contrary, recourse to the Kundalini's beneficial waves by means of a bandhan constitutes an act of totally pure and disinterested love. By putting a bandhan on a problematic person or situation, all the realised soul is doing is interceding with Allah via the Divine Mother, that is to say via his awakened Kundalini. As for the result, that is the concern of Allah alone in his relation with the person concerned since man's freedom of choice is sacred in the eyes of the Divine. A bandhan can therefore bless the interested party with an

object or a state of being desired by him, without the realised soul who has made it possible needing to be informed of its nature. Who, better than God, knows each man's needs? What status is there more noble for man than that of collaborating with Allah in loving the other in the real sense of the word, that is in giving him what he desires and what is good for his evolution and not giving for the sake of what we would like him to be or to do. It is a thing which very few are capable of, despite all the best intentions of the world. On the other hand, it should be pointed out that the power of the bandhan has different repercussions depending on the type of individual. The well-known positive effects arise from an innocent and open soul. It goes without saying that a person who is extremely negative and too full of himself will receive little or no benefit from a bandhan, since here too it is a matter of his personal freedom, which nothing can violate, not even God. The Kundalini knows how to pass unnoticed by the door of anyone who does not desire her or who opposes her systematically:

**Then seest thou such a one as takes as his god his own vain  
desire? God has, knowing him as such, left him astray, and  
sealed his hearing and his heart and understanding, and put  
a cover on his sight. Who, then, will guide him after God  
has withdrawn Guidance?**

**Sūrah Al-Jathiyah (The Kneeling Down): v23**

On the other hand, if we establish an intimate relationship with our Kundalini, an essential condition to discovering her nature, She helps us resolve all kinds of inner conflicts, providing we ask her humbly and sincerely. All one needs to do is to explain the problem from the heart as if it were a conversation between a mother and child. Once this inner contact is firmly established, She guides, counsels, comforts us and scolds us, just like a mother, through the acts, meetings, reading,

dreams and circumstances of everyday life. If it is our profound desire to throw light upon the hidden face of our Self, in other words the reality of our being, the Spirit, She proves to be a dazzling beacon in the dark night of our ignorance and her light will never forsake us. Divine aid becomes more and more concrete and bears witness, deed after deed, to our place in the Kingdom of God. This time it is palpable. It is important to make it clear to the reader that this Kingdom does not put on the severe and threatening face of Hell that established religions are intent on showing. On the contrary, one of the first aspects that the Kundalini reveals about it is the humorous and affectionate side to the divine play as shown in the following anecdote:

A young teacher who had recently met Shri Mataji took to savouring the products of his spiritual discovery in the company of a white coffee. Whenever he had the time between lessons, he would rush to the little coffee shop on the corner of the school grounds. There, seated at a table, with his head thrown back and a smile on his face, he would dwell upon the previous days' little miracles and meditate on the joys of at last beginning to see more clearly and of feeling all around him an army of angels occupied with making his hitherto unsatisfactory life more pleasant. One coffee followed another in rapid succession until one day a nauseating heaviness began to weigh his stomach down. During that morning's meditation he could feel a strong tingling sensation around his liver. The young teacher's thoughts immediately turned to the coffee, which, no sooner drunk, nowadays immediately produced a hint of nausea.

"I should drink tea!" he said to himself. "The effect would be less harmful, to start with, at least."

Alas, every time he entered the coffee shop, he invariably gave in to the suggestion of a mischievous imp:

"A coffee please!" even though all the way there he had been drill-

ing himself to order a tea. One day, feeling annoyed, he lost his temper with himself:

“No, this can’t go on! I am a grown man! I am no longer the Little Red Riding Hood who promises her mother not to leave the path but who does not hesitate to pursue the beautiful butterfly at the first opportunity! Please, oh Adi Kundalini, you who are my true mother, do something! For heaven’s sake, help me not to imbibe this potion any longer, for I am heading for the complete ruin of my liver. Apart from the feeling of sickness, this drink is giving me heat waves. I beg you to help me!”

The Great Mother heard her child. The next day, he went as usual to his favourite spot.

“A coffee, please!”

“Sorry”, answered the waitress, “it hasn’t been made yet!”

The teacher smiled to himself. The next lesson began in five minutes’ time, there was just enough time to swallow down a cup of tea.

The next time, the firmness of the Great Mother made itself felt even more: a long queue of coffee and tea fans forced the disobedient child to turn back:

“Thank you, dear Mother!” he said to himself with a smile once back in the classroom. But he really felt as though he could hear Her clear laughter mixed with his own when the following scenario took place a few days later:

“A coffee, please!”

“Did you say tea?”

“No, coffee.”

“Very good, one coffee!”

The incorrigible offender lifted his cup to his lips and felt a boundless gratitude welling up within him for the one who had heard his plea: it was not coffee in his cup, but tea! The waitress did not hear the gales of inner laughter of her one and only client in the company of

his Mother. She continued with a disenchanted air to wash and dry the cups and spoons. She seemed to have forgotten there was someone else in the place, sitting at one of the grey tables between the grubby green walls as miserable as herself. Not for one moment did she suspect that her dingy abode had served as a stage for a divine troupe of actors and even less that she herself had been the happy instrument of this miracle! May Allah's compassion one day enlighten the blind faces of those whose hands unknowingly do His bidding.

Before going into more detail further on regarding the revelations of Self-realisation, are not these first effects of the Kundalini awakening already sufficient for the reader to grasp the impact of this new message? If we look at it carefully, does it not resemble the recompense promised in "Resurrection" in the Koran?

It is interesting to note that each religion gives a different name to this event. The Koran calls it Resurrection and the reward takes the form of "gardens watered by running streams". The goal of Hinduism is "Self-realisation" and that of Buddhism "Nirvana", where the being feels a rain of bliss falling upon him. Christians call it "baptism" or "entry into the Kingdom of God". There too, the symbolic gesture of John the Baptist uses the element of water on Christ's fontanel. In the same way the Pentecostal wind which descended upon the heads of the disciples marked their entry into a new dimension, the enlightenment of their awareness through the perception of vibrations, an experience which is in every way similar to the awakening of the Kundalini today.

Are not streams, rain and wind the metaphors used by the different religious traditions to refer to the event of Self-realisation? Hindus, Jews, Christians and Muslims experience their union in the light of the same source, that of Allah. The Hindu has no choice but to acknowledge the cool showers of bliss descending on his brain devoid of thoughts, drenched in the absolute silence of the Eternal. The Jew enjoys the same



well-being and feels the burning bush which was revealed to Moses vibrating within him:

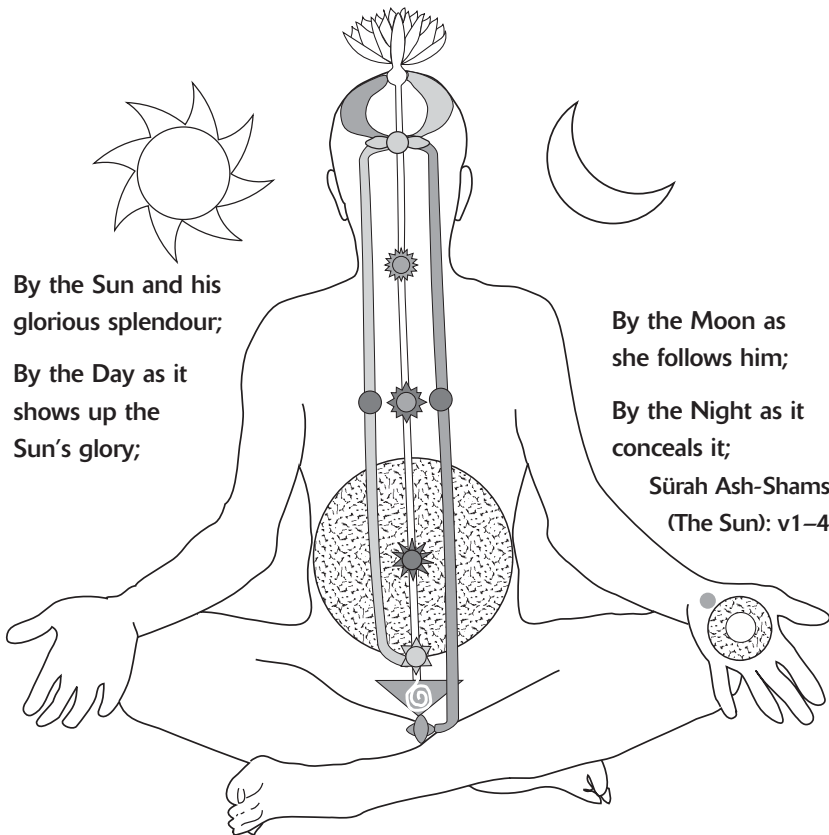
**...lit from a blessed tree, an olive, neither of the East nor of the West, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light!**

**Sūrah An-Nūr (The Light): v35**

The sacred tree which was sleeping in the darkness is now alight thanks to Self-realisation. The “oil” symbolises the manifestation of the vibrations once the subtle body (“a blessed tree”) is awakened. This vibratory awareness is accompanied by the process of the purification of the Kundalini, itself identical to the principle of “fire”, as we shall see later in this book. This purification through the fire of the Kundalini takes place quite gently, which is the reason why it is said in the preceding verse that the fire does not touch the oil, i.e. the manifestation of vibrations in the subtle body. The theme of the blessed tree is also known by the name of the “tree of life” in ancient civilisations and also appears in the Hindu culture. The newly realised soul comes to know this sacred inner tree: its branches are the three energy channels and its leaves the chakras. When one of the branches emits heat or certain leaves flutter in his subtle body, the realised soul knows that the divine tree within him is suffering. He knows how to calm the inner tempest in order to recover unity.

For the first time, the Christian feels the “breath” of the Holy Spirit on his head, face and body in the same way Christ’s Apostles did on the day of Pentecost. He understands symbolic and somewhat enigmatic paintings of the classical period: the descent of the Holy Spirit in the form of a dove onto the heads of the chosen ones is often accompanied by a beam of light descending from the bird’s beak to the head of the elected, surrounded in its turn by a golden halo. This ray of light is none other than the omnipresent Primordial Energy filling the human brain with its Holy Spirit and the

## The Tree of Life



By the Sun and his  
glorious splendour;

By the Day as it  
shows up the  
Sun's glory;

By the Moon as  
she follows him;

By the Night as it  
conceals it;

Sūrah Ash-Shams  
(The Sun): v1–4

...lit from a blessed tree, an olive, neither of the East nor of  
the West, whose oil is well-nigh luminous, though fire scarce  
touched it: Light upon Light!

Sūrah An-Nūr (The Light): v35

golden halo the vibrations issuing forth from the fontanel.

Moreover, Christianity attributes to the Holy Spirit the quality of “inspiration”. Artists of by-gone times depicted the Kundalini energy on canvas in the form, let us remember, of a dove because they themselves were realised without even knowing it. However they knew they were working under the spontaneous effect of a consciousness guided by the divine. After Self-realisation, it is an indisputable fact, the Holy Spirit is no longer a mysterious, fictitious character because it generates our inner intuitions and guides us as to the path to follow. If there should be indecision between two possibilities, all one has to do is to ask the vibrations with hands open towards the sky as in prayer: “Should I do this or that?” A flow of cool vibrations indicates an affirmative answer from the divine, while the absence of vibrations or the emission of heat means disapproval. We are confronted here with Nature’s judgement, in reality the judgement of God, or last judgement.

What of the Muslim? He cannot escape from the privileged destiny of realised souls. He even has the advantage that the Prophet has integrated a greater number of signs concerning Resurrection, perhaps because Islam is the last of the monotheist religions to be revealed to mankind. Many Muslims, in the presence of Shri Mataji Nirmala Devi, have felt flowing through them, from their heads to their feet, the streams of the Supreme Energy, man’s regenerating force. Bit by bit, they have started to explore here on earth the delights of the gardens promised by the Prophet. The Book has in the main used the simplified image of streams to symbolise the Resurrection but the Prophet’s hadiths have also predicted the vibrations of the Creative Energy on the Last Day of Judgement. Indeed, did he not say that one day hell would be empty and the cool breezes of paradise would blow down upon men?

The tree of life of the ancient civilisations and the “burning bush” of Mount Sinai are rendered even more concrete in the Koran:

**Behold, two guardian angels appointed to learn his doings  
and note them, one sitting on the right and one on the left  
Not a word does he utter but there is a sentinel by him,  
ready to note it.**

**Sūrah Qāf (Qaf): v17-18**

It is true that two angels watch over the branches of the blessed tree, one governed by the Sun (Pingala Nadi, or right-hand channel), the other by the moon (Ida Nadi, or left-hand channel). The Koran places great importance on the stars and does not hesitate to celebrate their glory on several occasions, but the Prophet could not reveal in his own time the vibratory influence of day and night.

**By the Sun and his glorious splendour;  
By the Moon as she follows him;  
By the Day as it shows up the Sun's glory;  
By the Night as it conceals it;**

**Sūrah Ash-Shams (The Sun): v1-4**

Shri Mataji explains that the Angel Gabriel governs the right solar channel and the Archangel St. Michael the left lunar channel and gives a technique for re-balancing these two channels by directly invoking the two Angels. The blessed tree also takes the form of the “Book” in Islam:

**...we hold a Book in which all things are written.**

**Sourate 50 (Qaf): v4<sup>†</sup>**

The Book of actions held by the two angels is the subtle body, record of all our actions, good and bad, through our former lives up to the present date. During our present life the angels continue to record the product of our behaviour, the signals of which appear on our left and right sympathetic channels as well as on our chakras. The slightest feeling of fear affects the heart chakra in the middle of the chest, the presence of

a positive person procures a flood of cool vibrations, while the sight of a negative or satanic person sets off pulsations and hot vibrations.

**All that they do is noted in their Books of Deeds:**

**Every matter, small and great, is on record.**

**Sūrah Al-Qamar (The Moon): v52–53**

The vibratory awareness allows us to understand the nature of the writings assigned to the Angels: they record continuously the vibratory state of each of us on our energy channels. Not only does it allow one to understand the angels' written language, but the individual can no longer hide his own reality from himself:

**On that day, you will be exposed to the full light of day;**

**not one of your secrets will remain hidden.**

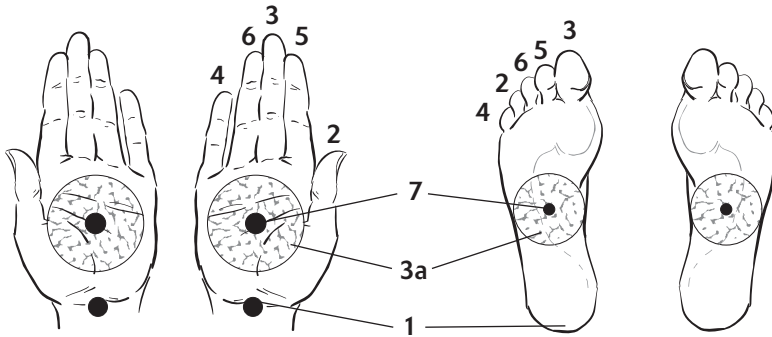
**Sourate 69 (She who will come): v18<sup>†</sup>**

However easy or difficult it be to accept the fact, the new vibratory awareness perceived in a concrete way and not as a result of our imagination is, in our own time, the instrument of the Last Judgement. Man becomes the instrument through which God's Judgement manifests. As Shri Mataji says, how can we discern the saintly or demonic nature of a person on a purely human level? How can we be sure that an angelic face or the trappings of quality do not mask the vilest person on earth? We would be surprised to find that this person, seemingly so upright, emits hot vibrations. Yet this is the last judgement of Nature, of Allah and the Koran refers to it quite clearly, although no doubt nobody has yet been able to understand the vital importance of the following verses:

**That day shall we set a seal on their mouths. But their hands  
will speak to us, and their feet bear witness to all that they did.**

**Sūrah Yā Sīn (Ya Sin): v65**

## Correspondences of the chakras on the hands and feet:



See Table 1 on page 378 for more details about correspondences between the subtle and physical bodies

The hypocrite can pretend to share the ideal of the seekers of Truth but he does not know that the last judgement has already started on earth and that he can no longer fool realised souls. The vibratory language of his hands and feet is enough to reveal his true nature for the seven chakras placed on the parasympathetic have their correspondence on both fingers and toes. This new vibratory capacity to become collectively conscious of one's own state or that of those around one, is what the Prophet wanted to express with the following words:

Muslims are like one single body; the pain in one of its members triggers off fever and insomnia in the whole body.

hadith

El Bokhari: "L'authentique tradition musulmane"

As for the position of the hands during the prayer (Salat), we can fi-

nally understand the purpose for which the Prophet prepared them so long ago: to receive the Primordial Energy. Many of these hands have been lowered because they have understood that the gesture alone is not enough to claim union with the Eternal. Nevertheless, would it be pretentious to invite them to open again to receive the “Sakina” and not just an empty promise? May they be blessed for having allowed themselves to drop, for they did so in the name of Truth. These are the hands which will now merge with the unlimited power of Allah and not those which beat, aggress and kill the brother who is different, to the staccato rhythm of the prayers around the minarets, in order to try and hide their crimes. These perverse hands do not know that, held out towards their false gurus or newly found idols like the preachers, and not towards the Ultimate, they worship death:

**Those whom they invoke besides God create nothing and are themselves created.**

**They are things dead, lifeless: nor do they know when they will be raised up.**

**Sūrah Al-Nahl (Bees): v20–21**

Traditions have darkened the face of God but the light of Kundalini restores him in everyone’s eyes for ever:

**The same who produces for you fire out of the green tree, when behold! Ye kindle therewith your own fires!**

**Sūrah Yā Sin (Ya Sin): v80**

The “green tree” of the subtle body houses the “fire” of the Kundalini which, during its purification process, burns all the impurities of the chakras through the vibrations. We must therefore give up our rational conditionings in our method of judgement. On the contrary, when we put our intellect to one side and entrust ourselves to the power of the vibrations, God gives us his real judgement of ourselves, of others, our

environment, things and objects... Resurrection is beyond our intellect, beyond our small-minded rationality which we prize so highly. We have to be prepared to dive into this new dimension so that little by little we can become imbued with this knowledge which goes beyond the limits of simple human understanding. Like the drop of water which unites with the ocean, the newly-realised soul must allow himself to be swept away by the ocean of divine love. The contemplation of the blue waters from the safety of the sandy little cove will never help one to come to an understanding of the nature of their immensity and it will remain a simple concept, a product of the imagination. In the same way the human mind can fantasise on the divine Kingdom, produce idea after idea, concept after concept, supposition after supposition, but this will never expose Reality to him, which is WHAT IT IS. Through man's central nervous system, on the other hand, Allah manifests his real judgement whether or not it pleases the "ego", the small individual "I" cut off from the pure Reality and confusing his mental projection with the latter. The living God who creates all things puts his finger on our weaknesses which we recognise if we are honest with ourselves. Once a young realised Muslim was travelling by bus around a North African town. Suddenly someone began shouting, firing off a string of oaths. Immediately, the young man felt a pain between his neck and his right shoulder. The right side of the throat is the seat of language. In the case of verbal aggression towards others, the Kundalini automatically records the offence committed in the "Book" of the energy channels at the level of this chakra. Truly the "invisible armies" are at work! Nothing escapes them! That is why, at the time of Self-realisation, an arrogant person will feel a pressure either in this region, or on the right index finger which corresponds to this chakra, as each chakra has several physical connections. Each energy centre on the central channel is connected to a finger and a toe as well as to some specific part of the body (see the diagram of the correspondences). By giving his judgement on



each one of us according to our qualities and our weaknesses, Allah does not unleash his wrath but gives us the opportunity to correct ourselves and to re-establish inner harmony, a necessary condition to establishing a real contact with His greatness. By humbly accepting the judgement of the Highest, the realised soul co-operates in his own transformation. He leaves behind him layer after layer of impurities and begins to see his bad habits gradually dying out. Thus lightened he learns to walk towards the Eternal Father thanks to the protective cloak of the Divine Mother.

**We have made it a Qur'an in Arabic, that ye may be able to understand (and learn wisdom).**

**And verily it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom.**

**Sûrah Az-Zukhruf (Ornaments of Gold): v3-4**

The Koran refers again and again to the “Book of actions”, in other words the Kundalini. As we have said, the Kundalini is the reflection of the Primordial Energy in each individual, also known as the Power of God. She is the divine feminine aspect in his Power of creation. This feminine aspect, called *Adi Shakti* in Sanskrit, is at the basis of the world manifested at the command of God, the Unmanifest, he who is the pure Witness. Man was created in the image of God, declare unanimously all scriptures. This small Book of our actions, which resides in the sacrum until the moment of Self-realisation, has been reproduced in the image of the wise and sublime “Book” of the “cosmic body” of Allah, in which all the dimensions and all the universes, unknown to man, meet. Throughout history Allah communicated with men through the divine incarnations. These have revealed to them the Book which is to be found in all religious traditions; Gita, Thora, New Testament, Koran... God’s creative energy, the Holy Spirit or *Adi Shakti*, has thus allowed this Book to materialise. Without his *Shakti*, his power, God would not have been

able to make Himself known to humanity. This is why, as the previous verse indicates, it is clear and logical that the Book should be in the care of the Mother while Allah remains the witness of Her action. The Divine Mother, in obeisance to the Sovereign of the Worlds, has created the universe and filled each atom with her Holy Spirit:

**They ask thee concerning the Spirit.**

**Say: 'The Spirit cometh by command of my Lord.'**

**Sūrah Al-Isrā' (The Night Journey): v85**

It is She who has revealed the Book, it is She who has deposited Her latent Power in the depths of the individual in the sacred bone until the Last Judgement. It is She who, today, gives complete meaning to the "sublime and wise Book" through the enlightenment of the small Book of actions hidden within each of us. The union of the microcosm with the macrocosm, both originating from the same source, the Omnipresent Energy, takes place in these troubled but privileged times. The time has come to appear before God. It is said that God is love and compassion, the One who is merciful. His ultimate plan is not to surprise his children and inflict upon them the punishment of Hell:

**Do they only wait for the Hour – that it should come on  
them all of a sudden, while they perceive not?**

**Sūrah Az-Zukhruf (Ornaments of Gold): v66**

Before the end of time, Christ said, I will send you "a counsellor, a comforter and a redeemer", the Holy Spirit. He will reveal to you all the secrets of the Father. This revelation is accompanied by the action of the Madhi, the "Great Guide". Known to the Hindu tradition as the "Kalki", he is prophesied at the end of time, riding a white horse, his function being to bring the final destruction of the universe. In the same way, the Madhi is also expected on a horse at the edge of the desert. Shri Mataji

adds that Kalki's eleven destructive powers are those of Christ. With this she confirms the words of the Prophet

The hour will not come before the son of Mary comes  
amongst you, judging with justice.

hadith 46-31

El Bokhari: "L'authentique tradition musulmane", p105

Let us call him as we each prefer: Madhi, Kalki, destructive powers of Christ! Whatever the name, he is active today and vibratory awareness proves it. Again, one should not see in this destruction the divine punishment, the human species' only due reward, as preached by the sadism of established religions. On the contrary, Kalki's action concerns the annihilation of anti-evolutionary forces. We all agree that a rose-tree cannot claim to assume the identity of an oak-tree. Similarly, every extreme behaviour, be it physical or moral, which goes against natural laws, inevitably exposes itself to the Madhi's verdict sooner or later. He is in effect the arbiter of justice of our actions and of all those carried out in our society. There is no need for the Islamic law courts to feel obliged to take his role upon themselves, with all the indecency and barbarity of their methods which have absolutely nothing to do with the methods that Madhi might adopt!

Self-realisation reveals to us today the mechanism of the last judgement, for the Divine in His infinite Love wants to warn His creation that it is about to return to Him. Which tomb does He wish to lead his herd out of? Out of that of ignorance, to give it pure knowledge just as water gives back life to a barren land. If he is willing to face himself, the newly-realised soul has the real power to free himself from the weight of negativity. Thanks to the advent of this mass phenomenon, we have the unique opportunity to verify the hypothesis of Resurrection through a real connection with the All-pervading Energy. Why waste this precious time in useless words?

**Nay! but ye do reject Right and Judgement!  
But verily over you are appointed angels to protect you –  
Kind and honourable – writing down your deeds:  
They know and understand all that ye do.**

**Sūrah Al-Infitar (The Cleaving Asunder): v9–12**

In this book we have begun by giving some proof of the existence of these “noble scribes”, ready to help the reader to recover his real identity. Perhaps he has already felt the wind of the Spirit, “El Rouh”, blowing on the palms of his hands or across the top of his head just in reading these lines. This would come as no surprise, for the Primordial Energy is omnipresent. She knows each one of us because She created us. Moreover, She knows those who have ever been seeking her and asks nothing more than to converse with them, to comfort them, to enlighten them like a mother.

After the experience of Self-realisation, some may exclaim: “Yes, as a matter of fact, I do have a sensation of coolness, or a numbness in the fingers, or limbs, heat in this part of the body etc... But all this could just be due to autosuggestion or poor blood circulation. And even if I were experiencing this vibratory manifestation, where is all this going to take me? What is so special or divine about this?”

Is it not already miraculous that an inner mechanism, till now unknown to us, should begin to function spontaneously when Self-realisation takes place? Is it not also miraculous that thousands of human beings can share a collective experience which has the particular characteristic of also making each one, in a quite concrete way, face up to the problems of their respective chakras, or in other words to confront his profound individual reality? The mechanism of Nature’s judgement is identical for everyone but the judgement itself differs according to whether the person is emotional (heated left side) or hyperactive and agitated (heated right side) or balanced (cool central channel).

Although disturbing at first sight, this revelation of the “Rouh” is not so far from Islam as one might be tempted to believe. What tradition relates about Khadija reveals that she had the vibratory experience of the Kundalini one day while she was waiting for the return of the caravan led by Mohammed. The burning rays of the sun would not permit anyone to go outside and the heat imposed its laws on every dwelling place. Meanwhile, despite the tiredness which was overcoming her eyes, tired from the waiting, Khadija suddenly felt a delightful cool breeze fill the room and, in the same moment, the Prophet appeared before her.

Just like the experience of this admirable woman, realised souls are informed of the imminent arrival of the person they are expecting. Such was the case of the young woman who, while accompanying her sister-in-law at the airport, was waiting for her husband who was supposed to join them. The departure time was approaching and there was no sign of him in the crowd, when suddenly the young lady felt strong vibrations on the top of her head:

“He can’t be very far away now!” she said. In fact, he appeared a few seconds later!

Ali too was endowed with vibratory perception as the following hadith reveals:

Then He (the Prophet) came to our house when we were already lying down on our mats; we wanted to get up but he said: “Stay where you are” and he came so close to us that I felt the cold of his feet on my chest.

hadith 57-6

El Bokhari: “L’authentique tradition musulmane”, p83

As for the nature of the rain which feeds the “gardens watered by running streams”, Aïcha’s experience tells us about it:

When the Prophet came back from the cemetery, he went to the home of the Siddiqa and confided in her. As soon as the Siddiqa's eyes fell upon him, she walked forward and put her hand on him, on his turban, his face, his hair, his collar, his chest, his arms.

The Prophet said to her:

"What are you looking for with such impatience?"

She answered:

"Today the rain fell from the clouds. I am looking for signs of dampness on your clothes and I find that the rain has not soaked them, how strange!"

The Prophet said to her:

"Which shawl did you put on your head?"

"I used this 'rida' (blanket) which is yours to cover my head"

And he said:

"O woman of a pure heart! This is why God revealed to your pure eyes the rain of the Invisible! This rain does not come from the clouds. Other clouds exist and another sky!"

**Book 1, Rûmî: "La quête de l'Absolu", verses 2027–2035**

It is difficult to accept that the experiences of the people in the house of the Prophet may be within reach of ordinary mortals today! But after all, it does not cost anything to try, for we are now in the 14th century of the hegira when man's Resurrection is supposed to take place in the hour of Truth!

## The Three Channels of Energy

**A**FTER SELF-REALISATION, we are now able to prove that the Primordial Energy is working within us and to benefit from a number of divine privileges which have so far been beyond our reach. Sahaja Yoga is not a new ideology, a religion or a philosophy. Nor does it exist in order to mark itself out deliberately from the rest of the world or to disown all religions and philosophies. First and foremost, it is the individual actualisation of man's inner reality as described in all the spiritual traditions. It is the verification of the ultimate purpose of human destiny promised by all incarnations. It is therefore the key which allows the integration of all the divine appearances on this earth and all philosophical tendencies. Self-realisation, granted by Shri Mataji, first of all awakens the individual's subtle body. He experiences the first results of the extraordinary power of the Kundalini. The question which then comes to mind is: how are the channels of energy and the chakras organised? Who governs them?

It is essential to turn on the light in a room in order to see what furniture is there, otherwise we just stumble in the dark. With the light, we can see what state the furniture is in and can therefore decide what maintenance it needs. The moment of Self-realisation can be compared to the moment in which we press the switch to illuminate our house when night falls or to switching on a TV set. The latter can only broadcast an image after it has been connected to the source of electricity.

**Gardens of Eternity, those which God Most Gracious has**

**promised to His servants in the Unseen: for His promise must come to pass.**

**Sūrah Maryam (Mary): v61**

What is this Unseen? It is indeed particularly difficult, if not impossible, to throw any light upon the nature of the ultimate reality through the simple images given in the Koran. Only Self-realisation, i.e. the revelation of the mystery of the inner being, makes it possible to explain certain verses which are in perfect harmony with the divine microcomputer placed within man:

**God is He who raised the heavens without any pillars that ye can see; then He established Himself on the throne. He has subjected the sun and the moon to His law! Each one runs its course for a term appointed.**

**Sūrah Ar-Ra'd (The Thunder): v2**

These “pillars” are the three channels of energy leading to the “Throne”, i.e. the last chakra, or Sahasrara, made up of a thousand petals and located on the top of the head, which integrates the individual with the Kingdom of God. The moon and the sun which submit to it are the two left and right sympathetic channels. The “term appointed” by the course of these two channels is the moment of Self-realisation when they meet in the sixth centre of energy in order to open the Sahasrara, which marks the event of Resurrection.

As for the column of the seven heavens rising between Heaven and earth, it can easily be identified as the parasympathetic central channel along which the seven chakras are located, the work of the “Master of degrees”. (The Koran uses the word “degree” here to express the science of the “chakras”.) It is the “ascending path” because the movement of the Kundalini is always towards the last chakra. Now,



“how could you know what the ascending path is like” (Sourate 90 (The City): v12<sup>†</sup>), without Self-realisation?

**And have We not built over you the seven firmaments,  
And placed therein a Light of Splendour?**

**Sūrah An-Naba’ (The Great News): v12–13**

**See ye not how God has created the seven heavens one  
above another,  
And made the moon a light in their midst, and made the  
sun as a glorious lamp.**

**Sūrah Nūh (Noah): v15–16**

The “Light of Splendour” is a second way of symbolising the “Throne”, or Sahasrara with all its divine principles, known as the “thousand-petalled lotus” overflowing with peace, light and perfumes, as will be described at the end of this book. The illustration of the central channel as an “invisible column” bearing the six main chakras (“degrees”) integrated in the glory of the seventh, is resumed in the following verse which describes the creation of the world in six days, crowned by the arrival at the “Throne”:

**Verily your Lord is God, Who created the heavens and the  
earth in six days, and is firmly established on the Throne.**

**Sūrah Yūnus (Jonah): v3**

“The moon a light”, “the sun as a lamp” ... The symbolism of the Koran uses all the appropriate terms for the duality of the two sympathetic channels, sun/moon, day/night, male/female, life/death, etc., which man has to transcend in order to achieve perfect balance:

**And have We not created you in pairs,**

And made your sleep for rest,  
And made the night as a covering,  
And made the day as a means of subsistence?

Sūrah An-Naba' (The Great News): v8–11

By the night as it conceals the light;  
By the Day as it appears in glory;  
By the mystery of the creation of male and female.

Sūrah Ad-Duhā (The Night): v1–3

Sun and day represent the masculine aspect of the right sympathetic, while moon and night symbolise the feminine aspect of the left sympathetic. The control of these two channels after Self-realisation will allow one to avoid their excesses. In fact, behind the simplified image of the sun hides the right sympathetic with all its power of action and its dynamism, but also its tendency to dominate. Its opposite, the moon, absorbs shapes and colours in the anonymity of the night and grants repose. Moreover, the colour of the night and its anonymity can be synonyms for falling back on oneself and introversion.

At first sight, these revelations may seem new in the framework of traditional Muslim thought. However, Sufism has known how to go beyond the framework of exterior practises in order to throw itself into the mystical inner adventure and thus touch man's profound reality. In his work "The Tree of the World", the theosophist Ibn Arabi knew how to read the hidden meaning of certain Koran verses and indeed recognise the reality of the "three existential branches" concerning the "blessed tree" mentioned in the Book. He declares:

Know this! When the tree of the universe grew, it produced  
three branches, one springing from the right, one from the left,

and another straight and well-erected, the branch of those who come first (Sâbiqûn)

**Ibn Arabi: "L'arbre du monde"**

El Rouh, in the light of the Kundalini, puts God's torch in the hands of realised souls. Those who have always tried to penetrate the mystery of this world's dualities, particularly the relationship of "dominator-dominated", see the promise fulfil itself since they now hold the reins of the movement of the two sympathetic channels and of the parasymphathetic channel. It is not necessary to be endowed with above-average intelligence in order to realise that men evolve in parallel according to three trends:

- on the one side there are the sensitive, daydreaming, sentimental and soft-hearted people; the group to which most artists belong. These temperaments, when pushed to extremes, can sink into lethargy and depression. They are more likely to nourish masochistic and thus self-destructive tendencies. In daily life, these are energy-suckers, those who define themselves as unloved and bemoan their bad luck; they are the ones dominated by their inner tortures and colonised by others;
- on the other side there are the active, dynamic builders of civilisation, the ones committed to the common cause. Taken to the extreme, they hustle those around them, busying themselves with managing others' lives. They are cold, hard, dry, authoritarian and sadistic. They monopolise crowds. This nature very often affects managing directors, politicians etc... They are society's gods, those who do not hesitate to cultivate and impose the cult of their own personality. They belong to the race of dominators and colonisers;
- finally, a minority group with moderate tendencies also exists. This kind of person can control his actions and emotions much better. He possesses the ability to watch with detachment hu-

manity's ups and downs. He is peaceful, steady and a soothing influence on the people around him and is seldom influenced by events. His strength and discernment are such that he can play around with sticky situations and emerge the winner without great damage to himself. He knows how to withdraw from any excesses in good time. This person is balanced and, generally without his knowledge, closer to the "straight path" of God.

The vibratory awareness acquired through Self-realisation can now confirm that each one of us belongs to one of these three tendencies. The general types of behaviour we have just described reflect the subtle body, which operates on three channels of energy. Sensitive, emotional and dreamy people are said to be "left-sided", the active and dynamic ones "right-sided". As for the more balanced subjects, they tend towards the central channel and are said to be "in the centre". In order to avoid any confusion in the following chapters, let us make clear that the "straight path" mentioned in the Koran refers to the central parasympathetic channel. However it is difficult to maintain this balance before Realisation because the awakening of the parasympathetic, which connects the individual to the divine Primordial Energy, has not yet taken place. Moreover, it must be recognised that, even if our personality shows a tendency for one of the two sympathetics, our attention is still constantly caught up in a pendulum movement, from right to left. Thus, we pass from an active mood to a passive one. Today, we are optimistic or aggressive, tomorrow pessimistic or calm. Now we dominate, now we are dominated. Only the awakening of the central channel through Self-realisation can transcend this duality since the individual becomes the Spirit. He no longer endures the fluctuations of the left and right channels. Clearly this mastery cannot be achieved in a single day because the realised soul has first to undergo an apprenticeship in the control of the sympathetics. What then is the structure of these three channels?

## The Left Channel

I must be able to free myself  
From the vicious circle  
of explanations which are too simplistic by far

*“Le regard mutilé” by Daryush Shayegan, p23*

**T**HE LEFT-HAND CHANNEL OF DESIRE, also known as the lunar channel or Ida Nadi, starts from the first chakra, known as the “mooladhara” in Sanskrit, which is located in the pelvic plexus. The left channel, or the channel of the subconscious, finishes in the right hemisphere of the brain, which in psychology is known as the “super-ego”. The Ida nadi corresponds to the “Yin” of the Chinese Tao. The left sympathetic nervous system is also synonymous with the Hindu “Tamo Guna”. Its manifestation is, as we know, pure desire while its quality is divine joy (Ananda). Achieving divine joy requires a pure desire, that is one which is innocent, free from all defilements. Is it not interesting to note, then, that the left side stems from the mooladhara, itself the chakra of innocence? Thus even the mysterious realms of the Lord are subject to the same laws of logic as govern those of manifested creation.

In the average individual, pure joy is far from being established. In the meantime the left channel is very often the well wherein man struggles with his emotions, his past and his conditionings. It is the feminine aspect within him, receptive, sensitive to feelings, questing for Love. In poetry the

heart is the organ which symbolises this desire for love. What, then, does the subtle system teach us? That it is precisely the heart chakra which is the motor of the left sympathetic. In it shines the light of the Spirit, the Spirit being what remains when all of man and of the universe has been dissolved. This Spirit, the "Atman", the "Self", is existence (the part which never dies), joy and Love in their pure form. The intuitions which influence human forms of expression do not arise from chance.

Though the Western university is silent on the subject, Oriental classical poetry preceded it by many centuries in its search for the capacity for love. Is not the tormented ballad in memory of Majnoun and Layla, the doomed couple, albeit unknowingly, man's poor attempt to probe into the heart, this organ which is the source both of happiness and of suffering? This theme of impossible love was to appear later in Europe and torture the hearts of Tristan and Isolde as well as of Romeo and Juliet. Alas, passionate love, when lived freely and not hindered by outside forces as in the above cases, very often finishes in the shallow ditches of time's ravages. In actual fact, this type of love paralyses the right-hand channel of the subtle body as the passion of the left channel slows down all mental or physical activity normally expressed in the different tasks required of man. Very quickly, this situation gives rise to a variety of feelings: insecurity, fear of losing the other, fear of the dawn that puts an end to the night's infatuation. This manner of exploring the heart almost always brings the individual to the brink of despair. To love the other, and only the other, will never lead to the state of eternal happiness because time and circumstances are in themselves sufficient to betray that love.

Detachment, on the other hand, (and not renunciation in the name of asceticism, because being romantic with one's partner is certainly not out of the question after realisation) in one's relationship with creatures, things and objects for the sake of a love of something deeper and everlasting within oneself, will balance that part of affection

reserved for life's every instant, whoever or whatever its object. In this way we learn to love that immortal part within us, the Spirit, the Self, whose quality is existence and whose manifestation joy. Thanks to the powers of Self-realisation, emotional ties no longer colour one's sentiments, while the inner satisfaction granted by the Spirit will gradually begin to assert its laws and protect the realised soul from the blows and wounds of everyday life.

Numerous testimonials gathered after realisation bear witness to the amazing reality of a new manner of facing up to events. What previously seemed an insurmountable obstacle now ceases to weigh one down, as if one were no longer really concerned. What is most surprising of all is that conflicts resolve themselves, spontaneously and without the need to exert any great effort. Inner gravity establishes itself and peace and serenity reign within one's being. This is how the light of the Spirit settled deep in the heart starts enlightening the left channel of the subtle body. The practice of meditation, which is nothing more than the ability to absorb the all-pervading divine power in the form of vibrations, is the indispensable means of enjoying the essence of the Spirit. We can plainly state that this beneficial force is accessible to every simple, honest and open-minded person. Indeed, from the lowliest peasant to the labourer, to the office clerk, the doctor, lawyer, architect or minister, the breeze of the Primordial Energy manifests on every hand and above every head without distinction, providing the person proves to be worthy of it, and, above all, is ready for it within his heart.

To a mind accustomed to working within an intellectual and rational mould, the applied theory of "vibratory awareness" may raise a smile and give rise to a certain disdain, for it appears a very simplistic thing. However, simple does not necessarily mean simplistic. To switch a television on is simple, whereas the inner mechanism which allows the image to appear on the screen is particularly elaborate. The phenomenon

of vibratory awareness is comparable in every way: simple and tangible, but behind the pulsation of this or that chakra hides the system of an extremely complex science. However intellectual we may be, however sophisticated and refined our concepts, what rational efforts do we employ to breathe, digest our food or regulate the beating of the cardiac muscle? None whatsoever, even though we are in a position to study the marvels of anatomy! Now, where does the admiration arising from that study stem from? Quite simply from the paradox existing between the autonomous functions of the human body – so simple and spontaneous that one gives no more thought to them for one's whole life long – and the extreme complexity and precision of the laws which govern them. Let it be said again: however intellectual, rich and mighty we may be, and long before even producing the ideologies and all the “isms” of our modern culture, we are bound above all to the disconcerting and masterly simplicity of the laws of nature. Truth comes from simplicity! In short, what would become of the eloquent speeches of those masters of rhetoric if the breath inside their chests were to fail even for an instant, or worse still, required some thought to activate it? The theory of vibratory awareness is certainly a new and unknown thing. However it deserves the same consideration as the study of anatomy or the working of a television set referred to above.

After realisation, there is a specific technique for cooling down the left side. The little finger of the left hand corresponds to the organ of the heart. Tingling or heat at the tip of this finger indicates that our attention has turned away from the things of the Spirit, or that we have an emotional problem with our terrestrial mother. Whatever the cause for the blockage, in this case the heart can neither feel nor dispense the joy that is the property of this chakra. Meditation can remedy this emotional deficiency.

Such was the case of a certain young realised lady whose closed heart had for several days taken all the joy out of the sight of her husband and children. She prayed using the techniques of the Kundalini.



With her hand on her heart she repeated with sincerity: "I am the Spirit. Please Mother grant me joy!" She then forgot her prayer and the day continued unchanged. However, when her children returned from school, she felt her heart melted by the sweetness of their little voices, their words, their lively and endearing movements. Later, when her husband arrived, she was surprised to find herself enjoying his presence like the return of a loved one after a long absence. The joy was there, in her heart, existing by and of itself, that peaceful joy which does not depend on external circumstances, the joy of the Spirit.

Experience shows that working with vibrations on the left side, and on its regulator, the heart, regenerates this channel. Any serious disturbances, manifesting as nervous depressions, irrational fears, madness and hallucinations, whether due to intoxicants or not, indicate that the subject has been pushed beyond the limits of the left channel into the shadowy regions of the subconscious. It is important not to confuse the collective subconscious with the collective Unconscious. The collective subconscious is a dimension which harbours those disincarnated souls who themselves manifested left-sided anomalies during their lives on Earth. They do not feel the need to evolve by moving on to the spheres of rest before reincarnating and instead prefer to torment mortals. It is also from the collective subconscious that the ghosts and evil spirits appear who attract attention by making noises or moving objects. Let us not forget that there are also animal spirits in this dimension. The collective Unconscious, on the other hand, is the field of action for angels, saints and highly-realised souls, at God's service to come to man's aid. The Unconscious is the dimension of the central channel of evolution. Consequently, a person who is under the influence of the subconscious has nothing at all in common with the person who is bound by the laws of the Unconscious.

With regard to intoxicants, tradition has it that, when the Prophet took his ascension to the divine throne, he was offered drink from many

cups. He was not at all mistaken as to the one containing wine and he pushed it aside without hesitation, for alcohol, and intoxicants in general, open the doors to the subconscious with all the dangerous consequences which that implies for the psyche.

The reasons for and the severity of these addictions vary but the effect, whether it be pleasant or not, which derives from them comes from one thing only: opening up to the collective subconscious. In any case, pleasure quickly gives way to addiction and, when taken to the extreme, the victim of a strong intoxicant enters the prison of delirium and madness. What has actually happened? The weakened left channel allows the free entry of psychic entities from the collective subconscious. Thus, hallucinations are not a myth in that these intrusions show themselves in their true forms to the person concerned, while they cannot be seen by the naked eye of a well-balanced person because his evolution runs closer to the “straight path” (parasympathetic). Indeed man is meant to rise up towards the Spirit and not to swing from left to right in the realms of the subconscious or the supraconscious (extension of the solar channel) where the entities who refuse evolution collect. This is the explanation for the phenomenon of possession. In the same way that armies of angels wait to serve any man who asks for their help, negative entities also delight in entering and possessing weak people.

It is not necessary to be under the effect of intoxicants to be subject to hallucinations. In fact, psychosomatic diseases, all too often classed as imaginary, result from one or more psychic intrusions in the individual or are the fruit of black magic (see chapter on the swadhistan). Medicine cannot discover the cause with its instruments. There again, how could it, when this is the work of subtle negative forces?

**For he and his tribe watch you from a position where ye  
cannot see them.**

**Sūrah Al-A'rāf (The Heights): v7**

Modern medicine, though justly rejecting all forms of taboos and superstitions, should know that with Sahaja Yoga it is now possible to detect and cure, on the subtle body, the causes and consequences of psychosomatic diseases and imbalances. Since the results on physical and mental health can be proved (see the book of Professor Umesh C. Rai: “Medical Science Enlightened – new insight into vibratory awareness for holistic health care” published by Life Eternal Trust, February 1993), modern medicine owes it to itself to take this method of diagnosis and therapy into consideration. It can no longer take refuge, as it did in the past, in its scientific reserve, pleading the lack of tangible evidence. Bound by its anti-metaphysical stance, modern medicine rejects the hypothesis of an invisible source of disease. Not wishing to penetrate into what it considers to belong to the domains of philosophy and religion, that is those things which cannot be observed or verified, it limits itself to evolving in the opaque realm of symptoms. Consequently, this medicine fully empowers pharmacotherapy, the blind king of this etiological vacuum.

But times are changing, the “Old Regime” of spirituality has run its course, and this medical ideology has no more reason to exist; with Self-realisation a new era is dawning where the field of religion becomes a place of experience and knowledge which can be demonstrated and checked objectively, according to the most demanding “scientific” criteria. Thus the following parable, whose meaning is now revealed, corroborated by experimental proofs:

**I will lie in wait for them on Thy straight way. *[parasympathetic]*  
Then will I assault them from before them and behind them,\*  
from their right and their left. *[left and right sympathetics]***

**Sūrah Al-A'rāf (The Heights): v17**

\* with vibratory awareness, one can detect quite clearly blockages in chakras either at the front or at the back of the body; for example, forehead or cerebellum for the sixth centre (agnya), sternum or shoulder blade for the fourth centre (Anahata).

But let there be no mistake! These arguments have no intention of siding with anti-evolutionary fundamentalist thinking. They are only meant as a reminder of the limits of “official” medicine and to suggest that Self-realisation can supply those pieces of the puzzle which are missing in medical science.

The following example proves how a realised soul can root out a possession of the left side (the word “possession”, which generally evokes the image of a person in the grips of delirium and satanic contortions before the incantations of an exorcist, is also used in the terminology of Sahaja Yoga to refer to a person who looks normal but who presents nervous problems. In both cases, we are in the presence of psychic intrusions in the subtle body even though, in the second case, they manifest in a more moderate way). One September day, a young Parisian woman came to the house of her neighbour, a realised soul: “I’ve felt troubled for a few days now, and I’m suffering from palpitations. I must go and see the doctor. These feelings of distress come upon me every year at the same time. My father died on the 19th October six years ago and it was the greatest shock of my life. The distress and palpitations started after his death and I had to take tranquillisers. For the past six years, during the three to four weeks leading up to the anniversary of the fateful date, I’ve felt ill-at-ease. I have the constant feeling that there’s someone in the house observing me. I’m very nervous of the times when my husband and children have to leave the house. Each year after the 19th of October this state of mind disappears again!”

While the Muslim culture is familiar with these phenomena of the subconscious, it is more difficult for them to be accepted by the Western world, where science and reason have killed off our feeling for natural laws. Great was the young woman’s amazement and relief to find that finally here was someone who could understand the reality of what her husband called her “imaginings”. For his part, the doctor each year

prescribed a dose of valium to calm the stabbing pain that his patient felt in the middle of her chest. "Of course," he would say, "this oppressive feeling in the chest is typical of people suffering from distress". Every time, the valium clouded her brain and her eyes without being able to eradicate the pain if not to dull it for a few hours. The young woman heard herself being told by her neighbour: "Don't worry, you're not mad! It's true that your father's presence hovers over you because you were very attached to each other! You must order him to leave you in peace and move on, instead of hanging around in the lower realms of the subconscious which harass mortals!"

She agreed to have her Self-realisation. The Kundalini rose rapidly to the top of her head. A few moments later she experienced a feeling of liberation in her chest, her eyes shone with joy and had lost the look of the trapped animal of minutes earlier. Her left hand felt frozen, however, indicating a strong disturbance in the lunar channel: the vibrations coming out of the hands and the head must be cool, and not hot nor cold, to testify to a state of good health. After a few moments, she exclaimed:

"It's incredible! I can breathe easily and I feel well. My head feels clear, I have stopped thinking. Why, I quite believe I'm relaxed, in fact I really am!"

The young woman returned to her own home and, following her neighbour's advice, she sprinkled vibrated water around her house in order to purify it of the remaining negative forces. (Vibrated water is water which has received the vibrations of the All-pervading Power. The Prophet also used to vibrate food or water, which were purified by his touch alone. This is the reason why his disciples, for example, would drink the water he had washed in). The results were quick to appear. At the end of the day, the newly-realised soul confided that she had spent a very pleasant afternoon, free from all fears and from any sensation of unwanted presences.

Should we conclude that medicine is to be rejected? Certainly not, because it proves its worth in numerous situations. Besides, realised souls resort to it, when they need it, because it is the manifestation of the divine's assistance to humans. The difference between medicine and Sahaja Yoga is that the first can only intervene after the appearance of the illness, or at least of its symptoms, whereas Sahaja Yoga can detect illness and eradicate it long before the first symptoms appear. This is as good as saying that Sahaja Yoga acts as a preventive medicine. In the example we have just given, medicine and Sahaja Yoga are in agreement scientifically: distress affects the cardiac plexus. The doctor makes his deductions by observing the symptoms, while the realised soul feels this chakra vibrationally through the direct judgement of the Primordial Energy. Still on the subject of the left sympathetic nervous system, psychology and psychiatry both know that it is essential to go back into the patient's past, that is, into the subconscious, to gain insight into an emotional problem or out-and-out madness. Sahaja Yoga confirms this by its own means of detection: the left channel of a person suffering from a nervous breakdown is very hot. Moreover, it has the power to heal because it is in direct contact with the Source of Intelligence which created human beings. Some psychic anomalies can also be the result of previous lives (karma), when nothing seems to justify their presence in the life of a certain individual.

It is more difficult to treat so-called "left-sided" persons than "right-sided" ones. In fact a "left-sided" person has first to put his desire into action, by crossing over into the right sympathetic channel, before he can achieve the balance of the "straight path" (central channel). On the other hand, a person who is "right-sided", although his right side is overloaded, has already secured the capacity to channel his own desire. Consequently it is easier for him to return to the path of the parasympathetic channel.

The healing method which derives from Self-realisation must not be confused with that of faith healers, clairvoyants or white magic. Just

because something is out of the ordinary does not necessarily mean that it is of a divine nature. On this subject, Islam demonstrates its good sense in its suspicion of any supernatural phenomena which, very often, have to do with the art of magic or the world of djinns. Indeed, the results of certain healers or clairvoyants, while well-meaning, reflect a manipulation of the individual's consciousness. Without even being aware of it, they work through the development of the powers of the right side. The right side indeed emits its fluid and its magnetism, but these do not have the pure, divine nature of the Primordial Energy of the central channel. These "gifts" are said to be supraconscious.

If a person is sufficiently sensitive, he or she spontaneously feels the intrusion of an external force violating his or her personality. Such was the case of the young teacher in the country who, her nerves damaged by the unsuitability of her new environment, decided to apply to university because the much-awaited miracle had just happened: the appearance of a new decree which finally allowed her access to the desired education. However, there were a few more months to complete before the end of the school year. The despair, disgust and boredom continued despite the prospect of change. But one day on her way to work, she was surprised to find herself singing at the wheel of her car. During the days which followed she felt detached, gone beyond her habitual, much-hated state of mind of the previous weeks. The inner struggle had disappeared. How could this be possible since neither she, nor the others, had changed in any way? Her living conditions had remained the same. The young teacher realised quite clearly that her own desire had nothing to do with it. There was only one explanation which remained: her mother and aunts must have placed her in the hands of the healer they so admired. Her sisters confessed to the truth of the matter and showed her the letter from the healer describing the changes that would take place in her. The predictions were right in every detail! Now that the interested party had

discovered the trick, her family took delight in the accuracy of the predictions. They considered this to be quite a miracle! But the young woman was furious with her relatives: "How dare you risk my future like this? If I had not already chosen a change of direction, it would quite certainly never have happened after this, as my desire died out immediately under the domination of an external force! Where is the miracle in a manipulated consciousness? How can you possibly call a miracle, the results of a practice which paralyses the strongest aspirations and imposes its law in the monotony of a quiet life which can be mistaken for the accomplishment of oneself? The miracle had already taken place, unknown to anyone, when the decree appeared: a sure sign of a wish come true. No doubt the young woman would have dragged her existential troubles around with her right up to this turning point in her life. But these, coupled with her desire for self-fulfilment, would have been preferable to the artificial serenity projected upon her by a healer!

Indeed, "supraconscious powers" are not "divine powers". Can one talk of "miracles" in the case of an individual who shows to his devoted audience a handful of boiling snow in the palm of his hand, or who makes a diamond materialise out of thin air? What use are these powers to the common man, who is condemned to admiring them in the so-called spiritual master, seer or healer, without ever being able to work them himself? There is a common denominator shared by these "masters": on the one side the predominance of their willpower and on the other the need to channel it through a passive instrument. In other words, these individuals impress the masses by using their supraconscious powers (from the right side). Projecting themselves into this supraconscious sphere allows them to gain mastery and the power to dominate. Subsequently they perform marvels by manipulating dead entities from the right and the left sympathetics. Their success depends entirely on the receptivity of "tamasic" (left-sided) elements, easily hypnotised and in need of outside intervention to run



their lives. If we question these supraconscious personalities, we find that they are able to prove the existence of their powers, but are totally unable to explain the origin of the same. It is possible that some were realised souls in the beginning but this is quite a rare occurrence since the majority use the “profit” factor in exercising their abilities. It should be clearly understood that any person who squanders his gifts of clairvoyance, of fluid or magnetism in return for money, has absolutely nothing in common with a saint or with a spiritually evolved person. The saint soothes and heals without asking for anything in return, under the spontaneous effect of the awakening of his own parasympathetic nervous system. He works with the energy of the Kundalini as did all the incarnations throughout the history of humanity. The example comes to mind of the healing of Ali’s eyes at the hand of the Prophet so that the valiant warrior could lead the assault on the Jewish fortress of El Quamous. A true spiritual master or an honest faith healer can be recognised above all by the absence of financial transactions. In the same way that the earth cannot be repaid in gold coins for providing food for humanity, the worth of a true saint can be measured by the pure gift of himself to others and by the degree of his detachment from material possessions. Did Mohammed ever beg for gold coins for raising the desert camel to her feet again from where she was lying on the burning sand? Did Christ hold out a greedy hand towards Lazarus after resurrecting him? Wherever his hand gave out vibrations the paralysed, the lame and the possessed recovered the use of their senses. What is generally to be observed, however, in these “masters” who damage the subtle body of the weak? That their existence depends entirely on a gullible and submissive clientele. Should it be taken away from them, they would no longer have any purpose or possibility of survival! Basically their *modus operandi* is to advertise themselves initially in order to secure the greatest possible number of followers. The saint on the other hand (or the realised soul) is not interested in “possessing” his entourage. He is complete unto himself

and comforts his fellow man according to the chance of circumstances. Healing is only a by-product of his divine power and not the final aim of his evolution. At most he is delighted that the Unconscious should allow him to fulfil the desire of another person. Their encounter is therefore spontaneous, not calculated; that is what renders it divine. It is particularly important to understand that the relationship between the realised soul and the other is based on the shared desire to elevate the spirit by progressively discovering the treasures of the Unconscious, while the relationship between healer or card reader and others is one-sided: it works through the imbalance of the right sympathetic channel imposing its will on the left sympathetic. The former cannot live without the other and vice-versa.

With reference to the supraconscious powers of levitation used by some charlatans, Shri Mataji comments, not without humour:

*You have progressed from the monkey state to the human state. Do you want to go back now to the state of birds or frogs? What inner peace are you going to gain by flying or jumping from one end of the room to the other? Why don't you invite the great master who empties your pockets to throw himself from the top of the tower of Pisa? Tell him to fly and see the result!*

As a consequence, false gurus know how to produce strong sensations for the benefit of the credulous masses. Whatever the price, the result must be visible. The healers and hypnotists sometimes achieve therapies which are faster and more spectacular than that of the Kundalini for the simple reason that they simply move the problem from one part of the subtle body to another. No doubt the healer is unaware of it, but he is inviting a psychic entity to come and chase away the entity creating the blockage in this or that chakra. As a result, the latter entity leaves the place it was occupying, thus putting an end to the specific problem

which troubled the person concerned, but the psychic entity (in Sanskrit “bhoot”) responsible for its removal now takes up residence in its place in that person’s subtle body. In the short term, this produces a quick recovery because the initial bhoot really has disappeared. However, the arrival of the second will provoke another anomaly sooner or later. An alcoholic, for example, may stop drinking but he could develop an eczema or palpitations, or find himself behaving differently: interest in sex, bad temper... The consciousness of a patient who is constantly manipulated by external forces other than his own desire to evolve is similar to that of a drug addict. The healer’s or the clairvoyant’s expensive magic potion becomes the indispensable drug of a life at the mercy of the whims of a supraconscious temperament.

The process and the effects of the Kundalini are something entirely different. The main difficulty for the tamasic subject (i.e. with a damaged left side), used to behaving with servility towards the domineering personalities of the right sympathetic, is the acceptance of the dynamic power of his own individual desire. Indeed, Self-realisation automatically grants transformation to every human being, whether he have black, white or yellow skin, providing he desires it sincerely, profoundly, for himself. His desire is the driving force behind this transformation and it cannot, under any circumstances, take place without his knowledge. Everyone can therefore experience, in full lucidity, the awakening of a divine inner nature, common to all men. This enables us to understand why some people, despite having observed the beginnings of an improvement both on a physical and a mental level after Self-realisation, take the easy way out of returning to their faith-healer, as soon as old problems begin to resurface. These people have to know that the Kundalini works on the basis of desire and respect of man’s freedom, and not by injecting bhoots coming from healers and religious and family figures of authority. The stronger the desire of the seeker of

Truth to become one with the universal laws, the quicker and the more lasting are his chances of physical and mental recovery.

One volume would no longer suffice to record all the results obtained through the curative powers of Self-realisation. Recovery can either be quick or slow depending on the subject. In some cases, the Kundalini burns the impurities of the affected chakra directly, giving rise to a quick cure. Sometimes, a bhoot located in a single chakra can be the cause of a physical or psychosomatic illness. Once detected and chased away by vibratory awareness, the bhoot leaves as quickly as it came. Here we observe a quick recovery.

In other cases, the result is slow in coming because of the permutations between the seven main chakras and the three nadis. The multiplication of these two numbers by itself gives twenty one combinations. From here, it is easy to imagine the infinite number of possible interactions between chakras and nadis. It is the job of the Kundalini to eliminate the bhoots lodged in the subtle body, but in this she cannot act without the deep desire of the person concerned. Sometimes the eradication of a state of mind, a vice or a physical ailment requires a great deal of patience, collaboration and a proper understanding on the part of the newly-realised soul. The deep-rooted nature of some entities makes it necessary to take more time to solve certain problems based on the permutation of several chakras, as their immediate extraction, says Shri Mataji, would carry the risk of profoundly shocking the subtle system. The Primordial Mother in each one of us knows what state her children are in, and decides on the most appropriate speed of cleansing. What is more, as we have said before, there are many at the start of Self-realisation who have no inkling of their ability to work things out for themselves: the awakening of this new awareness confers an autonomy which frees us from any dependence on whatever sort of “magician”. If a person still prefers to submit him or herself to the will of a third party, the Kundalini, despite the manifestation

of her first beneficial effects, takes note of the greater importance given to the supraconscious and to the subconscious and of the little interest given to her. She respects the choice of that person and withdraws into the sacrum. In the same way, the reappearance of a problem which was halted at the time of Realisation, or soon after, means that the person concerned had a weak experience or denied the Kundalini's exceptional power, either because of social or religious conditionings, or by sheer reluctance to take himself in hand. Both are characteristic of the lethargic temperament of the Ida Nadi.

Under no circumstances does the method of healing of Sahaja Yoga involve the transfer or replacement of entities within the subtle system. For this reason the process is sometimes less immediate as the Kundalini proceeds by a progressive eradication of the entities. This treatment is so subtle that the realised soul may not see any signs of its effectiveness, especially in the case of psychosomatic disturbances, until the day when he looks back at the past and realises his problem has disappeared. The difference between supraconscious therapy and the curative process of Sahaja Yoga is a difference of nature. In the latter it is the individual's own desire which works the cure; in the former it is the healer's will which acts through the neutralised conscience of the patient.

Finally, it must be recognised that supraconscious gifts are exclusive to their owner and are of little use in humanity's real evolution, as they cannot be related to the individual's desire to penetrate the realms of the Unconscious. On a more mystical level, if, for example, an enlightened Christian declares he has seen Christ's cross shining on the backcloth of the firmament, in what way can this experience enrich the neighbour who saw nothing of this vision? It is one of those extraordinary events which certainly provoke deeper reflection on the mysteries of the higher spheres, but which can throw no light either on these or on the meaning of life itself. And with good reason. These visionaries are prey to supraconscious

visions, similar in their way to the lights, colours, landscapes or entities experienced by addicts under the effects of strong drugs. Subconscious visions also exist: these are the hideous entities and ghosts.

On the contrary, and at the risk of bringing disappointment to some, the absence of visions, of clairvoyance or of healing powers denotes a well-balanced personality who is much closer to the central path, because he or she follows dharma, that is the dictates of his or her voice of conscience, in the hope of one day finding the Truth. When these balanced beings witness such extraordinary phenomena, they keep a cool head and question themselves, trying to understand the exact nature of the “messages” received in this way. The work of the psychoanalyst Carl Jung is totally oriented in this direction. Let us not forget that he went to the point of questioning the state of health of his own spirit in the face of the “phenomena” whose mystery he wished to pierce.

After Self-realisation, there is a simple but very effective treatment for eliminating weaknesses from the left sympathetic channel. Because the lunar channel is composed of the element of water, its opposite, fire, is by far the best means of remedying any deficiencies in this channel. To do this, one should move a candle up and down the left side. Incense is also a purification technique. It is certainly no coincidence that in Muslim custom incense is burnt when one enters a new house. This ritual is not only symbolic; it really does purify the past of the place. In general, the “fire” element heats the “water” of the left sympathetic, which is sometimes too cold, just as a hearth-fire has the power to warm the heart, the organ which drives the lunar channel. The roles of the elements of “water” and “fire” are reversed when it comes to the right sympathetic channel which we shall talk about next.

## The Right Channel

While my mentors  
advise me to quit this world  
in order to be more present in the next,  
my modern masters on the contrary advise me  
not to accept anything which has not been scientifically proven,  
and to distrust those who are a priori dogmatic  
and dreams which mistake desires for reality

*"Le regard mutilé" by Daryush Shayegan, p22*

**T**HE RIGHT CHANNEL OF ACTION, or solar channel or Pingala nadi, originates in the second chakra, swadhistan in Sanskrit, located in the "aortic plexus", and finishes in the left hemisphere of the brain known as the "ego" in psychology. The Pingala nadi, or "supraconscious" corresponds to the "Yang" of Chinese Tao and the "Rajo Guna" of Hinduism. Its manifestation is action (both physical and mental) and its quality is pure attention, the divine consciousness (nirmala chitta). The swadhistan chakra is the centre of creativity. Someone with a good swadhistan is capable both of the conceptualisation and of the realisation of any given task, but he is also endowed with a sense of artistic creation. Art itself is the sublimated expression of action, the work of the muses of the Unconscious. It is hardly surprising then that this chakra should be the root of the Pingala Nadi.

The right-hand channel represents the masculine aspect, the search for action, projection into the future. To act with fairness, firmness, constancy and moderation without overloading himself with stress is impossible for the average person. Only saints can succeed in this because their attention is enlightened. If one observes the average man at work, how does he behave? He runs, he hastens his pace, becomes impatient, is afraid of failure, turns pale, gets stomach-ache... Every student will remember the tension he felt in his stomach at the beginning of an exam. This tension which manifests itself at the level of the solar plexus prior to any action is due to the overworking of the attention which resides in the liver. Just as the heart governs the left side, the liver regulates the right side.

Someone with a pure attention is able to witness his own actions and the actions of others. He forgets his own small identity and lets himself be cradled by the Whole, and shows wisdom in the way in which he approaches events. He acts at the right time and waits patiently for the next opportunity if a door is closed in his face. A momentary failure does not discourage him; he will view it as a blessing in disguise, the promise of a better future. Is the realisation of a project taking a different turn from his original expectations? The wise man whose attention is pure consciousness does not resist, but welcomes the new situation with increased joy, knowing that unexpected results very often surpass the ones anticipated. Pure attention teaches him that life knows better than he does what is best for him, so he entrusts his actions to it. He knows that victory will be his at the end of the day. Vanity, pride and arrogance do not stifle his success nor does he need to call upon jealousy or envy to carry out his actions successfully. This attitude is synonymous with the nature of a true Muslim who surrenders to the divine laws of creation. Unfortunately, nowadays, the qualities of a perfect Muslim are far from being a certainty. Man's attention is shattered into a thousand pieces, as it is constantly exposed to the poisons of a new divinity: mate-



rialism. The liver, whose function it is to eliminate the toxins in the body, suffers the aggressions of this outside venom. A person with a weak liver will therefore have a particularly fragmented attention. Knowing that this organ is the determining factor of the right sympathetic, we can easily imagine the nature of such a person's actions and, on a larger scale, of a nation or group of nations. In this respect, the Western nations, which are "rajasic" in nature, meaning they have developed on the "right side", are a perfect illustration of the negative effects of a bad attention on the right sympathetic system: man believes himself to be the absolute master of his undertakings and evolves on an essentially individualistic basis. Blind to the forces of the Unconscious which created him and believing he holds the reins of creation, he defies the natural order and brings everything down to the level of his own limited intelligence. One is obliged to admit that over-use of the right sympathetic has led Western civilisations to the edge of disaster: the ozone layer, the natural environment as well as the human species are threatened in the name of science and technological progress. It is true that the Prophet encouraged learning in order to reach pure knowledge and the golden age of Islam proved itself to be worthy of it:

Go in quest of knowledge even unto China.

**hadith 273, idem**

Seek knowledge from the cradle to the grave.

**hadith 274 , idem**

To spend more time in learning is better than spending more time in praying; the support of religion is abstinence. It is better to teach knowledge one hour in the night than to pray all night.

**hadith 277, idem**

Would the Messenger of Islam ever have thought that this knowledge would one day become a synonym for atomic bombs, chemical weapons, satellite districts?...

We referred before to a literary genre which reflects the nature of the left sympathetic; the theme of impossible love as depicted by Majnoun and Layla and the like. For its part, at the beginning of this century, the active West produced a type of literature known as “futurism” – a pure reflection of a school of thought created by a strong imbalance of the right sympathetic. An Italian by the name of Marinetti, followed by his fellow painters and sculptors, initiated the unrestrained praise of the birth of technology. The school, which had its heyday between 1909 and 1920, proclaimed the radical abolition of the heritage of the past such as literary and academic works, museums, libraries, schools, universities, bureaucracy, political systems. All political systems had to disappear in favour of anarchy, the only thing capable of giving a free rein to man’s multiple creative energies. The cult of speed and the first motor engines (planes and cars), the taste for violent solutions, physical exercise and heroic actions to the detriment of passive intellectual study are all predominant in futurism. That this extremism should originally come from Italy is no surprise in the light of Self-realisation because that country is known for its heightened sentimentalism and its inability to transform desire into action. If a realised soul puts his attention on the Italy of Marinetti’s time, he can feel an obstruction in the lunar channel, particularly around the nabhi chakra (on the left of the stomach, under the ribcage). A blockage in this point indicates, among other things, a problem with the management of material things as well as a general state of dissatisfaction. Certainly, however fascinating Italy may be, it has never demonstrated exceptional talents in the matter of socio-political organisation, except perhaps during the time of the Roman Empire. All the more reason for the seekers and intellectuals of Marinetti’s period

to express their contempt for the lethargy in which their country was foundering, a lethargy which was all the more conspicuous now that the first signs of technical development were appearing. It is well-known that Italy dozes in the shadow of the glorious Roman empire, hated by the futurists, waiting for the eternal saviour who will give it back its role of universal guide. The “tamasic” state of this nation, meaning “left sided”, stuck in the past, justifies the explosion of the futuristic phenomenon which attempted to re-establish inner balance indirectly through the action of “Rajo guna”. On closer examination, one can see that the futurists, no longer able to contain their dissatisfaction in such a climate, denounced the excesses of the Tamo guna (lunar channel). Aldo Palazzeschi, a writer, declares:

Futurism could only be born in Italy, a country which lives in the past in the most absolute and exclusive fashion and where the past alone is topical.

**Marinetti: “Il futurismo” pXIII**

Naturally, the writer and his companions did not have the “vibratory awareness” of a realised soul which would have allowed them to identify the subtle cause, of a spiritual nature, underlying this collective problem. Nevertheless, they could feel a profound discomfort and uncover the human causes for it:

We futuristics want to cure the Latin races and especially our own, of the conscious pain, of the plague of the past aggravated by chronic romanticism, of the monstrous affection and the pitiful sentimentalism which depress all Italians.

**Marinetti: “Il futurismo” p136**

Futurism violently launches itself against the masters of symbolism and romanticism and is not afraid to tear apart the themes dear to

them such as “moonlight” and “woman”. When a collectivity is stagnating in one of the sympathetic channels, in this case the “lunar channel” in the example given of Italy, it is logical that the reaction attacks, quite unknowingly, the very qualities of this channel: the moon and the feminine aspect. In fact woman was abhorrent to futurists because she was responsible for emotional conflicts, tears and nostalgia as well as acting as a brake on manly action. The “tamasic” state of the period pushed Italian futurism to the other extreme: it mocks death, suffering and funerals. To the morbid aspect of Tamo guna, which is no longer able to express its qualities, it opposes the excesses of Rajo guna: the defiance of emotional laws, replaced by the forces of “geometrical and mechanical splendour”, exaltation of war as the “best form of decontamination for the world”, veneration of the “divine electric light”. The adoration of light is in itself logical as it is the characteristic of the right sympathetic: the sun. Nonetheless, futurists are opposed to the light of the sun just as they would have denied that of the Angel Gabriel (master of the right side) had he come to warn them of their folly. The sunlight is beyond their understanding of the workings of the forces of nature. Their ego incites them to compete with its brightness and proclaim themselves kings of the universe because man created the “divine electric light”!

In this second part of the 20th century, the futurist dream has come true: neon lights have the better of the moonlight in Venice and all over the world. But despite this “double lighting”, man is still stumbling through the darkness today more than ever before. The geometric architecture challenges the laws of gravity, concrete straightens the soft line of the superb stones discoloured by the centuries. Yes indeed, metal and speed have driven away the velvet and the twilight languor of the old days... However the rajasic temperament must yield to the evidence: science and technique are relative! Truth, on the other hand, is absolute and resides elsewhere. The powers of nature are in some way a part of

it because, while all of man's imitations are short-lived, creation, for its part, stands firm, immovable:

**It is God Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things?**

**Sūrah Ar-Rūm (The Romans): v40**

It is not surprising that futurism rapidly embraced fascist ideology. Birds of a feather flock together! Supraconscious waves found a common ground between Marinetti and Mussolini. Their friendship embraced the "regenerative" war in mutual agreement. Nevertheless, since Italian fascism was based on the revival of earlier values, it was in the radicality of the populism of Russia ("left wing" terrorist movement of the 1870's) that Futurism in its pure form found its true place.

As we can see, the battles for the return to past values (fascism) or those of radicalism (e.g. Russia), are not prevented by their divergent ends from using common means with regard to the men involved, for these have the same rajasic temperament. Their hypnotic power over the masses and capacity of destruction through war is identical. They are manipulated by the demonic forces of the "collective supraconscious". As we have explained earlier, the Supraconscious represents the creative side of man and his projection into the future. The collective supraconscious, for its part, is that dimension of creation where violent and dominating dead spirits build up, too preoccupied with persecuting those around them to be able to reach the higher levels of evolution.

It is clearly impossible not to associate Hitlerism with this image of profound supraconscious imbalance. In the context of economic depression – in reality a vibratory depression – society suffers from a paralysis of the "right sympathetic" and lives in the insecurity and inertia

of the “left sympathetic”. At this point nothing is easier for a rajasic minority than to take possession of a vulnerable and disorganised population. Hitler, a typical example of rajasic temperament and furthermore initiated in the teachings of the Tibetan lamas – who, under cover of Buddhist spirituality, in reality develop supraconscious techniques such as astral trips, hypnosis etc. which can be used for domination – had no difficulty in recruiting like-minded accomplices and immobilising the nation at his feet.

Does not the Italian futurism we have just outlined contain within it the seed of this hypnotic and suicidal Hitlerian violence which devastated the West in the middle of this century? Its metaphysics, which is a bloating of the ego to the point of incandescence, is on the edge of the abyss. It invites our consciousness to drown in a gaping cosmic pit, hollowed out by the fire and lava of arrogance:

We stand on the promontory of the centuries. Why should we look back if we want to throw open the mysterious doors of the Impossible? Time and space died yesterday. We live already in the Absolute for we have already created the omnipresent and eternal speed.

**Marinetti: “Il futurismo” p6**

Let us break out from wisdom as from a horrible shell and throw ourselves, like fruits spiced with pride into the immense, distorted mouth of the wind... Let us offer ourselves up to the Unknown, not out of despair but simply to fill the deep pits of the Absolute.

**Marinetti: “Il futurismo” p4**

Exploration of the Unknown, innovation, freedom of spirit... all these magical words echo in the brain of the Muslim seeker of Truth too.

No doubt in his innocence he would have shared the European dream a few generations ago, but the facts are there: how can one go about it today, how can one awaken the Rajoguna of Muslims without repeating the mistakes of the West? According to some contemporary Muslim philosophers and sociologists, the Muslim communities will only find the right path through an inner transformation, through individual introspection and not through a modification of existing structures or by copying foreign clichés.

In reality, this ardent desire to recover individual and social balance, which turns up in the different progressionist movements under the name of “return to one’s identity”, or “integration”, is nothing other than the search for the “straight path” pure and simple, in the name of which the “holders of the Book” vainly shout themselves hoarse. How does one reach this “happy medium”? How does this straight path work? How can we use the right channel in harmony with Muslim culture? How can one pull this community out of its left-side inertia, which puts it at the mercy either of the tyranny of its monarchs or of its difficulties of integration abroad? It is all revealed through the techniques of Self-realisation!

If we examine the phenomenon more closely, this kind of domination of a rajasic minority over a tamasic collectivity has in reality, aside from a few exceptions, characterised the Muslim world for a long time. In other words, the game of dominator-dominated is pushed to its extreme. Any country with strong cultural conditionings is fertile ground for the installation in power of despotic oligarchies (supra-conscious personalities), supported by a certain number of subjects at their service. What is happening in the invisible reality? The entities of the supraconscious – i.e. dead dominating spirits – move in space and time within the fabric of a society whose tendencies are suited to receiving them. The more the masses are conditioned and submissive,

the stronger their chances of taking root. This is the explanation, for instance, for the explosion of fundamentalist groups in the Muslim environment. Furthermore, these supraconscious entities, which today ravish the Muslim community, are the same that inspired other dictatorships in other times, whatever form they took, the most recent of which was the Nazi movement.

It is, in any case, not very difficult to establish a connection between Nazism and the present-day fundamentalist Muslims. They both present the same abnormality: their disdain for the qualities of *tamo guna* (the proof of this is their contempt and persecution of women) and a love of violent solutions, sign of an imbalance in the *rajo guna* (ethnic purification in the case of the former, “holy” war and a pronounced taste for bloodshed under the cover of *charia* in the case of the latter). Indeed, all dictatorships, whether they be religious, racial or philosophical, have the same supraconscious essence; and it could be said that, because of their sacrilegious aspect and because of the greater deception for which they are the instruments, the dictatorships established in the name of God are the least pardonable.

So that all these things may be understood objectively, the signs of Kundalini are here now! The realised soul, from the very beginning, can practise feeling the vibrations of well-known political and religious leaders. In order to judge a person fairly, all one needs to do is to put one’s attention on that person and test for the vibratory message which rapidly manifests on the hands as well as in the body. In Hitler’s case, for instance, we notice that the whole of the right side of the body gets very heavy, particularly around the right-hand side of the heart chakra (lungs) and around the right *vishuddhi* (right side of the throat or right shoulder). The left thumb, or its correspondent in the body, the left thigh, also pulsates. The application of the decoding given by Shri Mataji for each of the chakras reveals the following:



- Heart chakra, right lung:  
a blockage in this centre indicates a person who lacks the sense of correct behaviour towards others. The quality of this chakra is perfection in man as a father, husband and brother but also as a king or governor. The person who does not assume these various roles correctly, because of an excess either of irresponsibility or of domination, suffers from this chakra, known as the “right heart”.
- Vishuddhi chakra, throat or right shoulder:  
tensions in this area denote a person whose speech is aggressive, insulting and argumentative. It is to be found in leaders whose principle role is to talk to the masses (politicians, religious leaders, trade union leaders...). When visiting London, who has not stopped at “Hyde Park Corner” where anyone can stand on a soapbox and express freely his opinions on politics, religion or whatever? A Sahaja yogi, even if he is new, will immediately feel a cramp in his right vishuddhi. And with good reason! They look like barking, unleashed dogs in the corner of the park!
- Left swadhistan chakra, left thumb, thigh and lower back, also left forearm and left calf:

A feeling of heat and heaviness or pricking sensations in any of these points reveals the absence of pure knowledge, practice of the occult sciences or of black magic, the adhesion to false ideologies either through a movement or through book-reading.

The meaning behind a decoding of Hitler’s vibrations could not correspond better to the demon who destroyed thousands of human lives in the name of racial and nationalist idealism. Add to this that the whole of the Führer’s right sympathetic is completely hot, which is characteristic of domineering and aggressive personalities who are capable of bringing their projects to their conclusion, however devastating they may be. Clearly, as far as rajasic behaviour is concerned, this is an extreme

case. Without arriving at this degree of destruction of their surroundings, there are still many mini-reproductions of the Hitlerian prototype around us, itself an offshoot of the futurist philosophy which influenced 20th century Europe with its rajasic values, and was an inevitable consequence of the tamasic ideology of the 19th century. Thus, when the lunar channel is collectively overburdened, the sun element proves to be indispensable in redressing the balance. In the same way, when the solar channel is in a state of collective ferment a return to the coolness of the moonlight takes place. The outburst of the pacifist movement of the hippies as a reaction to the overactivity of the Western consumer society can be explained in this way. Is not man in constant search of the just “middle path”, that of the parasymphathetic channel which we are shortly about to reveal to the reader?

Vibratory awareness can be applied to collectivities just as well as to individuals. Today a realised soul is witness to the vibratory differences which exist between the countries and regions which he visits. To give an example: a realised soul coming from India, which is a tamasic country, will automatically feel pulsations in his liver and right swadhistan chakra (right lower abdomen) when he visits Paris, for example, which is rajasic in nature. Similar reactions in the right sympathetic occur upon contact with certain other European countries such as Switzerland and the former West Germany, as well as with North America which is the pre-eminent rajasic continent. Consequently, and in general, when a foreigner enters a “Rajo Guna”-type country, the aggressiveness and unrest he feels are quite simply due to the vibrational state of that place and not to some sudden change in his personality.

The opposite also happens: a realised person landing in Italy will feel a blockage in his heart chakra (excessive sentimentalism) and left nabhi chakra (material disorder and general dissatisfaction) as well as in the left vishuddhi (left shoulder: feelings of guilt and licentious re-

lationships between the sexes). After some time, he will feel overcome by a state of “dolce farniente” (sweet indolence). His ability to act will progressively abandon him; he is undergoing the vibrational effects of the country, which creates an illusion of inner change. This marked slowing down of the right sympathetic system, already quite noticeable in Italy for a European or a Northern American, can also be observed in the Westerner who lives in an Arabic country, in North Africa, in South America, in India, and in all places where emotions overrule reason. In judging the social, economical and political context of a country, the realised soul is able to use the absolute instrument of vibrations and need no longer rely on rationality. But once the problems are identified, what are the means to remedy them?

Should the solar channel be overheated, soaking the feet in salted water is recommended, particularly in the evening after the activities of the day. As one might guess, the water element has the capacity of putting out the fire which is consuming the right side. The solution may seem simplistic or even laughable, but after Self-realisation experience alone can be the judge. In the old days, in the French countryside, was this technique of foot-soaking not known for its refreshing properties? After realisation it is used with meditation, and the results are astonishing for anyone who has even a little practice in listening to his inner being: the layers of tiredness and tensions accumulated throughout the course of the day disappear one after the other, without any effort. Thoughts which exert pressure on the liver and brain are reduced and inner peace is produced. The consumption of vibrated cane sugar is also very effective for the organ which drives the right side, that is to say the liver, when it is overloaded.

Just as a technique exists for working on the left side, one also exists for cooling down the right side. For this, the air element is used as it helps to absorb the excess of heat in the right sympathetic channel. The

tensions familiarly known today as “stress” derive from the fact that we demand immediate results, without having the wisdom to follow the natural course of things. In reality, man is attached to the results of his actions. After Self-realisation, the practice of meditation slowly frees us from tyrannic mental mechanism and takes us to a level where we are “detached” from the results of our actions. About this, Shri Mataji says:

*Through the awakening of your Kundalini, your attention has reached a subtler dimension which makes it active. Before that, you were at the mercy of your attention: as soon as something happened, you were drawn into it; any event, anything attractive held your attention. Your attention went to things which dominated you as if they were in charge of you. But after Self-realisation, you have power over your attention and it becomes active.*

Shri Mataji Nirmala Devi

After realisation, our relationship with the world, with things and with ourselves changes. The so-called “right-sided” person no longer identifies with his or her ego which pampered him with an illusion of superiority over others and with the idea that he controls events. He questions the motivations for his actions. Is he acting out of ostentation in order to dominate? Thanks to his purified attention, he is able to withdraw from the scene in which he loved to show off and discovers to his amazement that, by doing this, circumstances smile at him, without any hullabaloo or effort. He starts to realise that a divine organisation is watching over him and that it is now pointless to use the tactic of “I-Me-Mine” in order to reach his goal, as the Spirit is acting for him, and better than him, through his inward-turned attention. Going deep within oneself is the supreme way:

*Now, you have to purify your attention in such a way that you meditate within yourself, that you settle within, see what you are, see this beauty which is yours, this glory of yours, see this subtlety.*

Shri Mataji Nirmala Devi

Liver problems, ulcers, diarrhoea, paralysis of the right side, all come from an imbalance in the solar channel. As a general rule, thin or bony persons are rajasic by nature whereas a pronounced plumpness, to the point of obesity in some cases, indicates a lethargic person of the Tamo Guna. Heart attacks particularly affect “right-sided” people for their egotistical and overactive behaviour leads them to neglect the aspect of feelings and emotions whose seat is the heart. Abandoned, the latter ceases to function. (If a realised soul overworks during a certain period of time, he will feel either pulsations or a block in the heart chakra). The opposite happens on the lunar channel. In a perennial state of emotional overactivity, the left-sided person does not use the rational qualities of the right side. The result is that the brain, which is not allowed to work as it ought, atrophies and becomes fertile ground for mental diseases. Psychiatric clinics and asylums where these cases are treated are in fact sheltering invalids of the subconscious whose brains have lost their faculties.

Thanks to meditation, introspection and the few techniques we have outlined, the so-called “right-sided” seeker witnesses a gradual but radical transformation of his being: gradually, excitement and nervousness disappear. He no longer feels responsible for events nor is he bent upon shaping them according to his own arbitrary will. Learning how to function on the “straight path” of the parasympathetic, he looks for answers in the realms of the Spirit which give him his rightful place and his rightful part in the action in the chain of events. God is the Master of

circumstances, and only a realised person who is connected with the Spirit can act with Allah's wisdom. As an instrument of the Supreme Being, his powers are divine and his actions are of cosmic significance. His benevolent vibrations are enough to transform those around him, provided that they are open to the dynamic waves of the Primordial Energy.

The following example shows the disconcerting ease with which the waves of the Kundalini can resolve a situation. The hero of this story is a Muslim who showed all the characteristics of a rajasic temperament. A trader, with a highly analytic mind, a great planner of his own future as well as that of his family and friends. Let it be noted however that the man's "futuristic" preoccupations were based on his love of his fellow man and of justice. At the same time, it should be pointed out that an excessive altruism hides a supraconscious egotistical tendency. In effect, this type of behaviour implies the subtle accusation of God that He is unable to look after the beings of His creation. The ego feels obliged to intervene in order to palliate the apparent deficiency of the Divine. Ignorant of the divine process and disconnected from the Whole, it functions in isolation like a lone body.

Let us now see what happened to this North African Muslim. When he heard rumours that his daughter, over there in Europe, had given priority to a certain yoga, he felt deeply shocked by it. Some time later, signs of a paralysis of the right side started appearing. The local doctors, unable to throw any light on the cause of his disease, entrusted him to their European colleagues. His realised daughter came to meet him at the airport and was distressed to see her father, usually so alert and elegant, reduced to such a state. His right side was bent over and he was using a stick. The scanner test revealed no abnormality of the spinal column. Unable to diagnose and cure this nervous problem, the Western doctors, like their overseas colleagues, resorted to various tranquilisers without the slightest curative effect whatsoever.

It was December at that time. Every year in the same period, Shri Mataji Nirmala Devi organises a spiritual journey to India, for all those who wish to participate. Not that it is compulsory to go to India in order to establish the certitude of our inner yoga for it can be established wherever one happens to be; but let us say that for Western seekers, living in a spiritually devastated world, India is a haven of regeneration. This vast territory, home to many saints and divine incarnations over the centuries, has managed to preserve the “dharma” (right behaviour) of contemplation and sacredness. The fact that this country does not figure on the map of “sexual holidays” for Western tourists is quite significant in this respect. Despite the vicissitudes of its history and its enormous socio-economical and cultural difficulties, the Indian sub-continent has preserved a climate favourable to seeking and spiritual growth. Its soil has the unique capacity to emit an enormous quantity of vibrations. The realised soul feels incredibly purified upon contact with it. The fervour, the emotion, the sacredness of these sublime moments under the sun of India are not so far removed from the burning enthusiasm which Muhammad inspired in the inhabitants of Mecca when, after shattering the idols of the temple, he gathered them on the hill of Safa. There, he made them take an oath to Islam to one day attain “the gardens watered by running streams”. Today, the promise of that Prophet so dearly loved by Shri Mataji is being fulfilled.

These were the reasons which had induced the daughter of this paralysed gentleman to join the group leaving for India in the same way as the true man of faith owes it to himself to carry out a pilgrimage once in his lifetime. But what was she to do now? Was it proper to abandon a family member in such a sad condition? When asked, the vibrations were cool. The answer was therefore positive and the decision to leave was taken without hesitation, since it was Allah’s will! The family’s reproaches were not slow to rain down on her, in terms like “wicked and unnatural

daughter". But the young woman did not waver. Leaving both mother and father in her apartment, she flew off, taking with her a small detail: the day after his arrival, her father had confided in her: "Last night, I dreamt I saw an Indian lady come into my room, the one whose picture is on your table. Yes, it was definitely her!" Shri Mataji is known to give help and advice through dreams to young and old alike. It would seem that this care-worn family man was receptive to the universal Spirit, because, penetrated by this nocturnal vision, his state of health continued to improve, at first imperceptibly, until recovery was complete. In fact, upon his daughter's return, she was both overjoyed and surprised to see a cheerful man as straight as a rod. Her father told her how well he had felt during her absence despite the cramped conditions of her apartment, all the more surprising as he was used to a vast mansion.

This example shows that it is not always necessary to take the route of meditation and the "cleansing" techniques in order to cure a disease. A noble soul who is good and open to the universal essence of things can get Self-realisation spontaneously, just by contact with the soothing vibrations of the Kundalini. The Primordial Energy, El Rouh, knows Her children and acts when She judges the time is ripe. All the same, in order to establish itself and have long-lasting effect, the grace received must be looked after by its beneficiary. This testimony may be rejected by a rational mind. "It is nothing but a coincidence!" he will say. Everything that reason cannot explain according to its own criteria is relegated to the level of coincidence or the inexplicable. With the expression "That's how it is, it's logical", the ego thinks it is giving a demonstration of logic when it is really only being rational. Indeed reason and logic belong to two different dimensions. Rational does not necessarily mean logical and vice-versa. In this way, it is logical that a seed sprouts then grows into a flower. No rational principle can ever alter that phenomenon which is what it is. To explain the mechanism at work in this growth



and this transformation will not change the logic of the process in any way. Logic belongs to divine science whereas rationality arises from the human need to understand the working of natural laws. It is logical that a delicate plant will come back to life and blossom in well-watered soil. In the same way, it is not surprising that the paralysed Muslim in the above story recovered the use of his right channel thanks to the emission of vibrations in his daughter's home, as invigorating as water for the plant. Rationality doubts and analyses but logic simply is! Logic comes from wisdom. And where does wisdom come from? Not from the lateral parts of our being – left and right channels – which we have examined here. So what of the central channel, the parasympathetic, identifiable with the “straight path”?

## The Central Channel

At the same time I vaguely know that if I have to free myself  
From the tutelage of the idols which still hold me in their leash,  
I have to be able to tear the veil of false semblances  
Which form a screen between my illusions and the reality of  
the world.  
And this requires the courage to jump and to cut the umbilical  
cord

Daryush Shayegan: "Le regard mutilé" p22

**T**HE CENTRAL CHANNEL, in Sanskrit Sushumna Nadi or Sattwa Guna, is known to medical science as the parasympathetic system. It is also called the "autonomous nervous system" because it functions automatically, without the intervention of the subject's will. Psychology, for its part, refers to this channel as the Unconscious. The terms "autonomous system" and "Unconscious" clearly denote a dimension totally unknown to man, acting intermittently upon his existence. Dreams, signs, miracles, expectations of something to come, hunches, premonitions, coincidences are all manifestations of the Unconscious which have nothing to do with the will of the individual. The fundamental difference between the parasympathetic and the sympathetics is as follows: the human being has the choice to give free rein to the two sympathetic channels. His will can decide to push his actions and his emotions to the limits. This is not the case

for the central channel since it is controlled directly by the Divine. It is the kingdom of Allah and his cohorts. Man has no control over this channel of evolution whose manifestation is the absolute Truth. He cannot make pure Knowledge his without divine permission and must respect the rules of good conduct (dharma) in accordance with natural laws in order to draw near to the “straight path” of the parasympathetic.

The parasympathetic rises up from the sacrum but the principle of evolution originates in the nabhi chakra, the centre of satisfaction, prosperity and just conduct. Once these conditions have been met, man can turn his attention towards his own evolution. The rupture of the umbilical cord at birth symbolises this satisfaction. Satiated in his mother’s womb, the new born baby breaks free from her to evolve alone on the path of life. Evolution depends on the satisfaction of the body’s basic needs, for only once his hunger has been satisfied, and a roof erected over his head, can man turn to spiritual matters. It is precisely in the apprenticeship with regard to behaviour relative to the material domain that dharma begins. But man, because of his weaknesses, cannot succeed in evolving by himself to attain this just conduct. This is the reason why the Divine manifests in the form of incarnations to come to humanity’s aid whenever it is in peril. Inspired by the model of behaviour given by the incarnation, man accumulates all the chances of reinforcing his central channel. Moderation is an essential condition in drawing closer to the “straight path” of the parasympathetic.

Follow the straight path, be moderate and may none  
of you desire death; virtuous, he will have the hope  
of seeing his reward increase; wicked, he will be able  
to hope for indulgence.

hadith p65  
El Bokhari

This hadith confirms that the parasymphathetic belongs exclusively to the Creator. Allah determines the hour of the revelation of Knowledge following the pressure exercised by the pure desire to comprehend the greatness and the mystery of the universal laws.

All the celestial messengers have left their mark within the subtle body and use different techniques to communicate to man the existence of a divine dimension. Strange as it may seem, the non-practising seeker of Truth perceives these signs better than the Muslim, Jewish, Christian or Hindu scholar who, very often, no longer hears the Voice of the Master behind the recital of the Scriptures. Contrary to the collective subconscious or supraconscious inhabited by dead entities, the Collective Unconscious is a dwelling place for the “invisible armies” of the Most High: the illuminated path of the parasymphathetic is filled with angels, prophets and past incarnations, all working day and night to capture the attention of mortals. Before Self-realisation, a good number of us has lived through one or more supernatural experiences of the Spirit transmitted by the path of the central channel. Muslim tradition narrates the fantastic journey of its illustrious Prophet into the celestial regions, solely through his contact with the desert nature around Mecca. The East, it is true, as a result of its geographical position, possesses the resounding bell of the door to Paradise, something which is more difficult to perceive in temperate countries. Without actually being the Prophet, who has not, like him, still experienced once in his lifetime, this intense communion with a cosmic force when, lost between the sky and the earth, the deafening noise of silence resounds within one’s being and in the vastness all around? In these privileged moments, the weight of the body and of the mind no longer exist. An indescribable joy inundates the heart. This inebriation detaches itself from the body and seems to float above, around and before one with the indefinable sensation of observing the alien movements of this vehicle of flesh which was still

ours a few moments before. If it were to be pierced from side to side, it is not certain it would feel any pain. Freed from the burden of matter, the lucky subject of these sacred moments explodes into a thousand pieces. He feels as though he has expanded to fill the whole of space for his eyes behold what is beyond the horizon while his limbs have already reached the line where the sky and desert meet. Yet the fortunate chosen one has not moved and perhaps he does not know that he has seen with the eyes of the Spirit and run with the force of the Spirit. In this perception of the reality's subtle dimensions, one capital fact impinges upon him: his own person, his forefathers, all animate or inanimate matter on the surface of the earth, the animals, plants, mountains, oceans, are nothing but the different constructions of the single law of the Creator's breath and ask nothing more than to melt into the rhythm of the universal dance. He feels as though he is something of all of that at once in this gigantic reverberation of the pulsations of creation: the sensation of belonging to something which could be called the "Whole".

Sometimes this same inner joy comes knocking at the windows of our heart without prior warning. We have all felt it at work or at home without the intervention of any external agent. It comes by itself and we know not from where. In reality, it is sent by the Spirit. It remains for a second, for a minute or more, then disappears. If we endeavour to invite it back again, our efforts are wasted because it is spontaneous and does not obey human commands but those of the parasympathetic. We have to wait until it chooses to return of its own accord. Those occasions when, to our surprise and delight, our path crosses (coincidentally?) that of the very person we wanted to see or the very thing we needed, are also manifestations of the Spirit.

Intuition yes, but also dreams, which, even if not yet of the same divine calibre of those of the Prophet or of Joseph, are in some cases no less significant for that, and are a guide from the Unconscious.

Whatever the perception of the Spirit before Self-realisation, Eastern cultures are wise enough to see in these experiences the signs of a Master Intelligence and not the result of chance. All things considered, man tends to lump together haphazardly, under the heading of so-called chance, all those events which slip from his power and which the ego refuses to acknowledge for that very reason. In reality, they are under the divine control of the Collective Unconscious and a higher being, heedful of the ways of the Spirit, perceives in “chance”, for all its hazy outlines, the path to pure Reality. He knows how to learn and to draw conclusions from “chance” and from the phenomenon of apparent coincidences which the famous psychoanalyst Carl Young classifies under the name of “synchronicity”. However, this Reality cannot be attained in its entirety until after Self-realisation, or in other words, when the Unconscious becomes conscious; that is active in man. Force, gravity and confidence then establish themselves in the image of the incarnations. Wherein lies the difference between the Prophet of Islam and realised souls? As a divine messenger the former possesses an immaculate central channel which is why he had effortless access to the vision of the Divine Throne. Once this connection was established he was able to operate as a perfect instrument of the Divine, receiving His wishes and asking His advice at the same time. Much ink has flowed on the subject of the nature of “El Maradj” – the Prophet’s famous night journey. The most plausible hypothesis, supported by Aïcha, is that it was the soul of the Prophet and not his body which rose up to the Throne of God. But in the light of Self-realisation, “El Maradj” is no longer the subject of controversy. It is perfectly natural that the Prophet, in a state of meditation rather than in a dream as tradition would have it, would have been able to see for himself what lies between heaven and earth, that which Allah reserves for the chosen ones. This was the fusion of the individual Spirit with the Universal Spirit, an experience which revealed to the man the extent of cosmic real-

ity. We will come back to this aspect of El Maradj. In the manner of the Messenger of Islam, it is possible for realised souls to taste the delights of the Unconscious. All the same, they are as yet unable to experience it completely in the way the Prophet did due to their past mistakes which have damaged their chakras. Because of this the Kundalini only opens a narrow space in the Sushumna Nadi as our subtle body is not pure at the time. This thin thread, awakened up the length of the central channel will however be sufficient to open the fontanel supported on the “invisible columns”. From this moment, the “seven heavens” (chakras), which until now have passed unperceived, begin to manifest along the spinal column and on the tips of the fingers. In this respect, not only does Self-realisation give full meaning to the role of the hands in prayer given by Islam, but one also begins to understand better the need to pray around the Kaaba under an open sky without the intervention of a mosque dome. By doing so, Islam attempts to re-establish a connection with its essence, through a direct contact with the Absolute, now possible thanks to the fusion of the individual with the omnipresent divine Energy.

The power, virtue and majesty characteristic of all incarnations emanated from the Prophet. He was the constant reflection of God Almighty. This is not yet the case for the realised being but he can reach that state, providing he works to re-establish his channels and chakras. The “straight path” is now his and he throws himself into it enthusiastically for blessings abound after realisation. Certainly this does not exclude meeting up with a certain amount of difficulties which, in reality, are only there to allow us to grow in our realisation and to carry out our apprenticeship in keeping to the “straight path”. Indeed, the central channel can be compared to the “As-Sirat” bridge famous in the popular story of the Prophet’s night journey, where the ability required to maintain one’s balance on the bridge is described. This symbolic representation of the central channel is described as the:

bridge finer than a hair and sharper than the most  
deadly sword.

**Djamel Eddine Bencheikh: "Le voyage nocturne", p152**

In the same way, after Self-realisation, the work of evolution consists of maintaining a balance between the two sympathetic channels, a vital condition in order to advance along the glorious path of the parasymphathetic. It is thus important to understand that a newly-realised person is not the incarnation of perfection, but that he is being given a unique opportunity to learn to control his steps on the "bridge finer than a hair..." It is in this manner that he protects himself from the existential vacuum and from its profound frustrations. This sense of balance is evoked again and again in the Koran in the symbolic form of the pans of a balance.

**We shall set up scales of justice for the Day of Judgement.**

**Sûrah Al-Anbiya (The Prophets): v47**

In order to avoid any misunderstanding, the division of humanity into two categories at the time of the judgement hour does not correspond to the two sympathetics with the good ones on the right and the bad ones on the left. The winners placed on the right of the Most High are, it goes without saying, souls that have developed the higher state of consciousness of the Sushumna Nadi familiar to the prophets, and hence already citizens of the Kingdom of God. The losers shown on God's left are those who did not succeed in freeing themselves from the illusion of the lunar and solar channels. The weighing of the good and the bad on the day of the Last Judgement is better described by the parable of the bridge of As-Sirat, for in effect it is after the Resurrection, that is after Self-realisation that the yogi can measure the extent of the danger of the left and right sides and the task which remains for him to accomplish in order to juggle "in the centre" like an acrobat.



After Self-realisation, the crossing of the famous bridge does not assume the proportions of an infernal journey as “the night journey” delights in portraying it. Shri Mataji urges her audiences to put an end to all feelings of guilt caused by the dreadful fears of hell generated by the three monotheist religions. She stresses the fundamental point of neither identifying ourselves with the problems perceived in our chakras nor with the thoughts and negative feelings which assail our being. All these structures with which man identifies derive from Rajo and Tamo Gunas and mask his true nature, the Spirit, which can only be recognised through the Sattwa Guna (central channel). Under these conditions, it is the individual’s duty to give up his conditionings of “chosen for hell”. He is asked not to worry about the state of imbalance in his chakras and nadis but to remedy it in full consciousness and lucidity, and thus to escape the true hell – that of total disconnection from the Spirit, which abandons the individual to fear, anxiety, hatred, jealousy, materialism, hunger for power, illness, passions... How does one rid oneself of these satanic forces which continue to harass realised souls? By being the witness, as we explained earlier. The solution to these problems is not to be found through the mental or emotional systems but through the “thoughtless awareness” of the central channel. Indeed, vibratory consciousness teaches us that it is useless to analyse the details of a difficult situation when trying to solve it. Instead entering into meditation, to leave to the “invisible armies” the task of correcting it, proves to be particularly effective. When aroused these destroy the negative forces which oppose positive wills.

Amongst the innumerable problems dear to humanity, two alone are real: ego and superego. The illusion of different problems results from the various combinations and permutations of the chakras and nadis. To learn to surrender every problem to the forces of the parasymphathetic is the defining quality of a true yogi. This is not the easiest of exercises because, under the pressure of waves of negativity, the reflex

action is to fall back into the weaknesses of the sympathetics to which the body is accustomed. In this case, the yogi could find himself in the many uncomfortable posturings described on As-Sirat, a prey to the flames of the abyss, which provoke agitation, uneasiness and torment. But he only needs to remember his powers of vibratory awareness for all torture to come to an end. In the face of decisive events, the realised being capable of recentring on the “straight path”, that is on the summit of the fontanel, can identify the vibratory obstruction in a situation, put his attention on it so that it gradually disappears and then await the outcome according to the divine plan. Such an attitude, far from being passive, has an extremely dynamic range of action, beyond rationality. It brings numerous benefits to our surroundings. It allows us to discern right from wrong, a positive person from a negative one and to be constantly guided by the collective Unconscious. The realised being whose attention is focused inwards on the Sushumna nadi, is the witness of people’s position on As-Sirat. He clearly sees their clown-like, “grasshopper” gestures narrated in the traditional tale and mentioned in the Koran. The clumsiness of the first steps has little importance. The Kundalini helps the seekers of Truth, no matter how bruised and disfigured they are. Bit by bit She rescues them in the name of the Absolute from the clutches of hell into which many of them have fallen:

**Celebrate the praises of thy Lord, and pray for His Forgiveness:  
For He is Oft-Returning (in Grace and Mercy).**

**Sûrah An-Nasr (The Help): v3**

The time is now ripe to shake off the nonsense which has so far made us believe in Allah’s arbitrary decision to send or not his people to Hell. The passive expectation of an eventual divine wrath has nothing to do with the true nature of a “Muslim”, who is by definition a “being surrendered” to divine will. Let us not forget that surrender is the art of

being in harmony with the universal laws, and not the terrifying art of cowering under the divine heel that a sclerotic Islam imposes. That may very well suit man's tortuous nature, but it has nothing to do with Allah's operations. The choice of attaining pure Knowledge is given to him: it will be revealed to him as promised and he will be given forewarning. Indeed, the Supreme Source who created all with so much intelligence cannot betray the one who is the crown of his creation: mankind.

**Do they only wait for the Hour – that it should come on  
them all of a sudden, while they perceive not?**

**Sûrah Az-Zukhruf (Ornaments of Gold): v66**

The awareness of divine Reality through the awakening of the Sushumna Nadi is available to everyone. The choice of accepting or refusing it is up to the individual. Man, and in this particular case the Muslim, is a free being and nothing can change this right, not even the myth of the Umma which annihilated the individual, reducing him to a molten morass of men, women and children enslaved by the rules of a ghost-like collective being.

Undeniably hell exists, just as the Koran testifies. However vibratory awareness allows one to discriminate across the heritage of traditions, which is the part of the Unconscious and which is basely human. In the story of "the Prophet's night journey" for example, the absurd motives behind the sojourn "underground" reveal the most perfectly impure knowledge and even today reflect the deviations of certain schools of thought. The heat felt immediately in the left Swadhistan (connected to the left thumb) confirms this false knowledge, for one recognises in it the subjective human interpretation of its spiteful chauvinism against women and other races. Indeed women seem to be Satan's favourite guests for reasons which are for the most part futile and stem from masculine subjugation – and which today would seem to better fit the

male gender. These generally accepted concepts give rise to obstructions not only in the left Swadhistan but also in the left Vishuddhi (left neck, shoulder and index finger). In the case of the Vishuddhi, the infallible judgement of Allah deciphers the feelings of guilt strongly exercised on women. Now, the Muslim seekers, male and female, who clearly see these aberrations must now experiment something essential: the Last Judgement of the language of vibrations proves the incorrect representation of hell in Islam, on the basis of impure knowledge and guilt. As far as the allocation of evil is concerned, Islam – in its applied form, let there be no mistaking that – takes not the slightest displeasure in throwing every other race into Hell's furnace and in reserving for itself the quasi-exclusivity of Paradise. The left Swadhistan manifests its disapproval at this too. Jews, Christians, Hindus, Muslims, not one among them will be able to conceal his subtle body from the Kundalini's bright light for today the illumination of the chakras makes our very limbs talk. The prophecy is fulfilled and we understand clearly the hidden meaning of the words of the Book:

**The day when their tongues, their hands, their feet  
will bear witness against their deeds.**

Tradition also has it that, when the hour has come, both sexes will stand completely naked and that they will not have time even to think of blushing, absorbed as they will be in saving their souls. What nakedness is referred to? Certainly not that of the gross body but that of the subtle body which cannot escape the absolute power of the Kundalini despite the thickest veils. Furthermore, the Last Day of Judgement, often represented as a fearsome moment in which humanity will bend down before the divine will, is an image that the established religions like to place before the eyes of a naive public. This acceptance of things sets off a strong throbbing in the left Nabhi as well as in the left Vishuddhi. When giving

realisation, Shri Mataji invites the members of the audience to put their right hands on their Nabhi chakras (under the ribs on the left-hand side) and to say, with full confidence, "I am my own master", according to the logic of the vibrations which have become the certified guide of Satvic man (he whose Sattwa guna is active). The reader, too, can understand the reason for the blockage in the left Nabhi: the image of individuals herded together before God reduces them to the fatal role of slaves and puppets in the hands of an eternally vindictive God. Furthermore, the idea of sin (left Vishuddhi), and thus of guilt, is more present than ever. Where is man, master of his own fate? Guilt is an obstacle on the path of evolution. It is logical then that the Kundalini should be upset!

Muslim seekers of Truth are aware of this falsification of tradition. May the Kundalini one day give them proof of the deformation of these received ideas attributed to the Invisible, for they are synonymous with the negation of the individual and of all other religious affiliations. The Prophet did not incarnate to condemn these religions nor to favour the Bedouins. He came to remind a hostile people of the significance of the word "Muslim", which did not necessarily need to be linked with the work of Mohammed but certainly with that of the earlier incarnations:

**It is He who has named you Muslims,  
both before and in this (Revelation)**

**Sûrah Al-Hajj (The Pilgrimage): v78**

The proclamation of the word "Muslim" only starts to take effect from the moment when the individual recognises the integration of all the great religions. We must not forget that Islam's fiercest enemies were to be found amongst the members of its own community. Our troubled times hold many an Abu Lahab, the unyielding uncle of the Prophet. He was no Muslim! one could retort. Can anyone who inflicts repression and division in the name of Allah claim to be different from that vile

uncle? The presentation at the gates of Paradise of a ticket in the name of Mohammed will not help to defend the cause of his hardened soul, no matter how Muslim his birth.

The vibrations attest to the Absolute but common sense itself already speaks to the heart. Is it not blasphemy in the face of the Invisible to organise Hell in His place? Is man's petty ego not ashamed to classify the damned according to their sex or religion? Does he not fear the supreme wrath? Does he not hear, does he not feel the vibratory accusations raining down upon him? He indulges in impure knowledge and deforms the divine Will! He turns the Muslim people into a community of blind puppets and turns them away from Allah by indoctrinating them with the notions of sin and guilt!

The inclusion of hell in this presentation of the Sushumna nadi is intended to reassure the seeker and at the same time to restore Gehenna to its proper place. Allah does not impose it upon him, as tradition would have us believe. Let us reiterate that modern man is sufficiently evolved to recognise the following truth: he enjoys complete freedom, and can choose in all awareness between hell and the Kingdom of God, because his relationship with God is his alone to manage, on a strictly personal basis. Truth's scientific proof pulsates in his hands. It is up to him to choose or not the enlightened path. But if he accepts the revelations of the Unconscious, he will, without a doubt, witness the hidden side of his being, while this subtle process will for ever remain hidden to the eyes of those who will not see.

The extreme positivity of Shri Mataji puts more emphasis on the Divine Kingdom than on the world of darkness. Hell has already shaken the gullible masses more than enough, and wrongly, in her opinion. On the contrary, it is high time man raised his head and recovered his complete dignity and his full purpose before his Creator. He is ready to enter His world of love and compassion. The Unconscious and the Divine

kingdom are no longer a myth. When reading the biography and the message of any of the divine incarnations, the realised soul recognises himself in them. Shri Mataji reminds us that these are the older brothers and sisters of realised souls, the protectors of human beings.

Let us now see how the mechanism of the Kingdom of God, till now reserved for the divine incarnations and saints, actually manifests itself for the people whose Kundalini has been awakened. We shall begin with the analysis of those events which the Swiss psychoanalyst Carl Jung classified under the term of “synchronicity”:

Synchronicity is no more enigmatic nor mysterious than discontinuities in physics. Alone our deep-rooted conviction of the total power of causality creates the difficulties which oppose our comprehension and makes it seem unthinkable that events which are acausal could happen or exist. The coincidence of events related in meaning are thought of as pure chance. But the more they multiply and the more their accord is complete, the more their probability decreases and the more their improbability increases, which means that they can no longer be taken for simple coincidences, but must, given the absence of any causal explanation, be considered as intelligent arrangements. Their inexplicability does not derive from the fact that their cause is unknown, but from the fact that our intellect is unable to conceive it.

**C. Jung: “Ma vie”**

Synchronicity in all its forms is, no doubt, the experience which is most common to all of us and which touches us profoundly because it is the clear sign of a higher, benevolent – if enigmatic – Consciousness. Why, as Carl Jung says, is our intellect incapable of thinking of it? Because the Unconscious or divine Kingdom is beyond rationality. In

the light of Self-realisation, the “intelligent arrangements” of acausal events prove quite simply to be the results of the work of the famous “invisible armies” mentioned in the Koran.

It is no coincidence if the latter does not cease to repeat that angels and messengers record in writing the deeds of humans. However, the concept of an angel in Islam does not have the same reassuring and gracious character presented in Christianity nor the dynamism of their equivalents in Hindu spirituality, known as “ganas”. The Koranic angel essentially appears to be like the policing element charged with checking on man’s behaviour. In some ways it recalls the organisational model of the secret services, based more on punishment than on encouragement. It is now time to learn that the “spy-angel” so rooted in Muslim tradition has a completely different profile after Self-realisation. He proves to be at man’s service and waits only for the summons to race across the universe to his aid. Kahlil Gibran understood the benevolent role of angels:

The flowers of spring are the dreams of winter narrated in the morning at the angels’ table

**Kahlil Gibran: “Sand and Foam”**

Vibrational experience shows in fact that the function of angels is not only that of recording human beings’ mistakes in the great Book of the Kundalini. No-one sees them disentangling the network of nadis and chakras nor sending each other signals from one part to another of the Cosmic Body where each incarnation occupies a specific position. And yet, if we are to judge by the repetition of intelligent coincidences and the completion of numerous desires after Self-realisation, we have to admit that a specialised and highly qualified service obeys implicitly the Supreme Intelligence of creation and that it is the author of what we call chance and coincidences. A deeper knowledge of the subtle body reveals that the various messengers of the monotheist religions govern



a precise area of the macrocosm. But the list does not stop there! Let us not forget that in Asia the Most High created many beings in his image and that they too needed the help of His messengers like the other races. These “divine aspects”, in other words the prophets, messengers and angels intervened, some at different stages of earth’s evolution, others never incarnating at all. God manifests Himself through these different divine aspects. Each religion uses a different terminology to indicate them and in the Koran they are the “noble and pure scribes”, the “envoys”, the “angels”, the “guardians”, the “messengers” in a word, the “invisible armies” who all, in common agreement, watch over human actions. If it is clear that the Koran wants to reinstate the one and indivisible God, it is no less true that the suras continually reveal the constant action of these armies at Allah’s side. Moreover, the first person plural (“we”) or the third person singular (“one”) are the references Allah uses throughout the Koran. At no time does the Eternal address mankind in the first person (“I”). The Book suggests throughout the various responsibilities entrusted to the divine aspects, according to the principle they represent:

**It is We Who created them,  
and We have made their joints strong**

**Sūrah Al-Insan (The Man): v28**

**Their thirst will be slaked with Pure Wine sealed:  
The seal thereof will be of Musk**

**Sūrah Al-Mutaffifin (The Dealers in Fraud): v25-26**

**How many generations before them did We destroy?**

**Sūrah Sad (Sad): v88**

**Man We did create from a quintessence (of clay)**

**Sūrah Al-Mu’minin (The Believers): v12**

That which is on earth We have made but as a glittering  
show for the earth, in order that We may test them – as to  
which of them are best in conduct.

Verily what is on earth We shall make but as dust and dry  
soil (without growth or herbage).

Sūrah Al-Kahf (The Cave): v7-8

If it had been Our Will,  
We could surely have blotted out their eyes.

Sūrah Yā-Sīn (Ya-sin): v66

Verily We know what they hide  
as well as what they disclose.

Sūrah Yā-Sīn (Ya-sin): v76

The experience of the parasympathetic offers the privilege of being sustained by the concrete aid of the various divine aspects who form the “invisible armies”, man’s guides on the path to the divine Throne. It is possible to verify that each Messenger, each prophet is responsible either for a channel or for a chakra. The realised soul quickly becomes used to the phenomenon of synchronicity, which, for him, now holds no mystery if not the expression of advice, approval and disapproval of these Messengers in the service of Allah. The following chapters will give a summary of all these divine aspects, their qualities and their close relationship with the subtle centres and the realised souls.

As far as the three channels of energy are concerned, we can already say that they have functioned under the control of three divine principles since the emission of the original first sound “AUM”. The sound AUM marks the creation of the three gunas (channels of energy) by the Primordial Energy. It is also this same original sound AUM which produced the big bang, the scientific theory according to which the universe

was formed approximately fifteen billion years ago following an original explosion which provoked the emission of neutrons, protons, electrons and photons at a very high temperature. Since the Adi Shakti creates at the order of God the Father, it is logical that she is responsible for the upkeep of the three gunas (channels of energy). Indeed, Hindu paintings illustrate the play of the gunas using three feminine divine figures who, from the celestial heights, hold the strings of many instruments down below: man. It is interesting to note that, without knowing it, many religions bow down with respect before the primordial sound AUM of the original creation. Do the faithful know that they render homage to it by chanting the letters AUM or its equivalent AMEN at the beginning or end of the prayers they recite? If we follow this further, the word “believer”, “AMINE” in Arabic, describes perfectly the state of a true believer: the connection with the Primordial Energy, for all three, AUM, AMEN and AMINE converge towards the same etymological source.

The Energy of Creation, the Universal Mother, one could say, takes on three forms according to the gunas:

Shri Mahakali, the divine aspect of the left channel, the past. In India, this aspect is symbolised by a black-skinned goddess whose mission it is to destroy the demons which haunt the left side.

Shri Mahasaraswati is the divine aspect which governs the right channel, the future. She is represented as a graceful goddess endowed with beauty, the dispenser of knowledge, creativity and pure action.

Shri Mahalakshmi, the divine aspect which governs the central channel, the present. This aspect grants evolution and total self-fulfilment. Shri Mahalakshmi is represented as a generous goddess who offers material and spiritual prosperity.

The fact that these divine aspects are represented in a feminine form remind us in some way of the houris of Paradise mentioned in the Koran. If Self-realisation is the final recompense promised by all the prophets,

then realised souls are introduced into the Kingdom of God. Thanks to the awakening of the Kundalini, realised men and women are now in a position to start purifying their being completely and to gradually integrate the divine qualities of the three energy channels. For the first time in the history of humanity, believers, in other words realised men, have the privilege of marrying realised women who are their perfect complement. In other words, they possess the same evolutionary level as their husbands as well as the same degree of spiritual consciousness. A woman whose Self-realisation is well established becomes a true support, the driving energy, the ideal woman that the virtuous man dreams of. In this type of union, the husband and wife need no longer fear the betrayal of human nature and their emotional security is no longer threatened, unlike the large majority of modern couples. In these circumstances it appears that married life between Self-realised souls comes very close to the promise of the Koran, according to which one day believers and houris will be reunited. In reality, the latter are the shaktis, that is to say the energy, of their companions and not objects of lust, eternal virgins in the sense that their innocence and chastity triumph over all obstacles and elevate them to the state of goddesses; a virginity in no way comparable, it is clear, with that of an imaginary paradise transformed for the so-called believers into a place of fornication. Supported and inspired by a companion of this calibre, the man becomes a warrior (Mujahid) of great ability, the one who will help Allah establish the divine Kingdom on earth, by giving Self-realisation to all the nations who desire it. The weapons of these warriors? Love and compassion.

Besides this symbol of the houris, we notice that each of the messengers who have interceded in the course of human history, has received the assistance of the feminine principle of the three energy channels.

Mary represents the Mahalakshmi principle. The close relationship with her son and the special devotion he had for Her were amply justified because she was the Holy Spirit, the Breath of God, in other

words the Primordial Mother, the Kundalini. She supported her son with the power of silence. She was Christ's Shakti.

Like Mary, Fatima, the favourite daughter, expresses the Mahalakshmi principle which represents the present and inner fulfilment. In fact, just like Mary, she was known for her discretion, humility and silence, but that silence which constitutes the real power of the inner being and which is the fundamental characteristic of the parasymphathetic. The Mahalakshmi principle also includes the Gruhalakshmi principle which represents the qualities of the spouse and housewife. Hence the union of Ali and Fatima symbolises the ideal model for marriage based on monogamy. Undoubtedly, it cannot be denied that Fatima was the example of the ideal wife and mother. Hindu tradition also possesses an archetype of the couple in Sita and Rama. Their two sons, Lav and Kush, are held in esteem throughout India for their unyielding nature in battle, in every way comparable to that of Fatima's remarkable sons, Hassein and Hussein.

No matter how much today's fundamentalist tries to deny any similarity between Islam and the philosophy of the three energy channels, it does not change the fact that the Prophet, touched by divine grace, did not hesitate to swear on the position of the two stars, and that emotional crowds still today recite the famous declaration without even imagining that any realised soul can understand, perhaps even better than they, the significance of such words:

O, my uncle, by Allah's name!  
 Even if they should put the sun on my right  
 and the moon on my left,  
 in order to force me to renounce my mission,  
 I swear I will never renounce it  
 until I have either triumphed or died.

E. Dinet and El Hadj Sliman Ben Ibrahim:

*"La vie de Mohammed", p58*

The divine principles we have described above, in charge of the energy channels, receive the assistance of angels in the same way that a king divides the various functions between his subordinates. Two angels common to the three monotheist religions correspond to the qualities of the two sympathetic channels. They are the Archangel Michael for the lunar channel and the Angel Gabriel for the solar channel. The Archangel Michael is known in the popular stories for controlling the sea of darkness. As it happens, the left sympathetic represents not only the night, but also the element of water. In India the Archangel is known to people by the name of Shri Bhairava.

The Angel Gabriel, on the other hand, has had more impact on the history of mankind as the messenger of the right sympathetic. He is the principle of action. His dynamism exceeds the mortal understanding. Whether announcing to Mary the coming of her Son or confiscating enough light from the Sun to enhance the starlight before the Prophet's famous crossing of the seven heavens, Gabriel is the uncontested master of the right sympathetic. He is present in Hinduism as Shri Hanuman, found in the celebrated epic of the Ramayana. Shri Hanuman (or the Angel Gabriel) works on the right side of the subtle body to protect it from supraconscious intrusions. He keeps the ego under control to prevent it getting out of proportion and thus limits mental agitation. Shri Hanuman is also well known for his humour. He is the one who knows how to use his powers to make a laughing-stock of whoever takes himself too seriously. The Oriental people in general have a sharp eye for situations which ridicule the ego, or on the contrary come to the aid of human beings. Shri Hanuman's humour can also be found in the Angel Gabriel: he blinded the infidels during the terrible battle of Bedr while the same grains of sand did not touch the eyes of the believers:

**There came down on you hosts (to overwhelm you):**

but We sent against them a hurricane and forces that  
ye saw not.

**Sūrah Al-Ahzab (The Confederates): v9**

The parallels between the deeds of the Angel Gabriel and those of Shri Hanuman are quite striking, even though the two were chronologically quite distant from each other since Shri Hanuman appeared eight thousand years before Jesus Christ. According to the popular story, the Angel is supposed to have carried the town of Jerusalem to the feet of the Prophet in his hand, so that unbelievers could not confuse him on his return from his “night journey”. For its part, the song of the Ramayana recounts how Shri Hanumana brought back in his hand the mountain on which was hidden the plant “Sanjeevani” (she who gives life). For this plant was the indispensable remedy for the wounds of Lakshmana, lying on a distant battlefield. Faced with the need to bring the plant back before sundown, he did not hesitate to keep the latter prisoner in his arms in order to accomplish his mission. This recalls the order Gabriel received to light the very special night of the “night journey”. Both Shri Hanumana and Gabriel had the task of manipulating the sun which characterises the right channel.

The reality of Shri Hanuman’s action can be measured vibrationally: a young realised man was suffering greatly from the chakra of the “right heart”, the seat of Shri Rama and of his wife Sita, when he had the idea of calling upon Shri Hanuman’s help. Mindful of the Ramayana epic, he addressed this divine aspect as a real person and not as a mythological character as any stranger to Hindu culture might be tempted to consider him. Myth has crept into the history of incarnations because man has cut himself off from the essence of their message, thus for ever closing the door on the reality of their existence. The young man addressed the Angel in these terms: “Shri Sita and Shri Rama are

in danger in their kingdom within me! Will you not fly to my rescue? Could you apply to my heart the Sanjeevani plant which gave life back to Lakshmana?" No sooner said than done! To the young man's amazement, the "right heart" relaxed under the sensation of a hand applying a delicious balm with a massage in a clockwise direction. At the same time, the whole right sympathetic cooled down considerably, giving way to a general feeling of well-being. Still under the effect of the surprise, the happy young man could only thank the supreme guardian Angel.

This experience shows that Self-realisation progressively awakens the various divine principles which control the chakras and nadis. Like the splendour of a tree laden with fruit and tended with care, grace steals along the branches and leaves of the subtle body whose fruit are the miracles, great and small, in the daily life of the realised soul.

The inner joy which sometimes washed over the heart before Self-realisation and had no name, is now identified in meditation: it is thoughtless awareness. It also comes to the realised soul all alone while work is going on at a vibrational level during a meeting of yogis, synonymous with an increase in the level of vibrations. A young woman who was just at the start of her acquaintance with the Kundalini experienced a week end of exquisite inner peace never felt before at the same time that an international meeting was taking place with Shri Mataji in the capital of a neighbouring country. Convinced that the person who had given her Self-realisation had been working on her vibrationally during this collective week-end, she later discovered that the former had not given her one thought! Thus does the divine love manifest itself to everyone connected to the collective Unconscious. The process is reversible : the vibratory heaviness felt on a collective level in a given period is the expression of social, political or economical problems or some other large-scale event.

Dreams, another tool of the Unconscious, which people the marvellous Oriental tales and take concrete form during the course of fairy



tales, find their full meaning after Self-realisation. Nevertheless, this gift was certainly bestowed upon sages, saints and prophets throughout history, to Joseph in the Koran, for instance, or more recently to the Swiss psychoanalyst Carl Jung whose communication with the collective Unconscious is based in good part on dreams. Shri Mataji confirms that the dream is the guide of the Unconscious through which the latter tries to come to the aid of humanity. However, it often contains a jumble of incoherent images, ideas and words because it is the product of the subconscious and supraconscious. On the contrary, the divine dream flows directly from the Sushumna nadi and offers a coherent remedy to the individual. Thus it becomes a gift of prophecy as the Prophet said:

The good dream had by a virtuous man,  
represents a forty-sixth part of the gift of prophecy.

hadith

El Bokhari: "L'authentique tradition musulmane"

Certainly, one is obliged to recognise that the advice or judgement received in dreams after realisation is highly appropriate. Here is a sample of a few in which Shri Mataji appeared directly:

A father who was intending to go to Spain by car was warned by Shri Mataji in a dream to find an alternative means of transport, or else he would run into difficulties. A few days before the departure, he informed the others who were also going that the plane would be a better solution. And with good reason! The majority of the yogis who travelled by car were victims of theft. As one can see from this example, the realised soul is not spared a divine test if there is need for it!

A young woman who was a few weeks pregnant was confined to bed following a serious haemorrhage. After three weeks of total immobilisation, she was hesitant to resume a normal life despite feeling revigorated. She had this dream: lying on her couch, she could see the

sitting room of her tiny flat full of people meditating, when suddenly Shri Mataji appeared in the doorway at the back of the sitting room and said to her: "Why are you still in bed? You are fine now, you can get up!" The expectant mother did not need to be told twice and the following day she was back on her feet. The troublesome incident never occurred again during her pregnancy.

The experiences related in this chapter may leave the reader feeling perplexed. This is perfectly normal as there is a huge divide between before and after Self-realisation. Yet the beauty and magic of Self-realisation is made of these small, subtle things which give us an idea of the dimension of the grandeur of the eternal laws. And modern man needs to know that God is ready to let us share in it now that the Kundalini pierces the fontanel of thousands of people in the world, thus uniting Allah to His creation.

## The Seven Heavens or Seven Centres of Energy

**T**HE UNION WITH THE SPIRIT (Atman), which takes place at the Sahasrara, is not possible without the help of the Mother, the Shakti. The Kundalini is not the Spirit in the sense that she is the indispensable vehicle which takes us to the Spirit, the ultimate stage, in the same way that vibrations are not the Spirit, but its manifestation. The Kundalini can be likened to Al-Bouraq, the wonderful celestial creature, half-man, half-animal that Allah's messenger borrowed in order to explore the seven heavens. Just as Al Bouraq carried the Prophet to the threshold of the seven heavens, the Kundalini opens the eternal path at the base of the seven chakras. In the Prophet's adventure, no-one would think of assimilating Al-Bouraq with the Spirit. It is therefore important to grasp that the relationship between the Kundalini and the Spirit is subject to the same logical rules. The role of the Kundalini, the Mother, is to lead her child into the kingdom of Allah.

Ibn Arabi shows clearly the nature and the function of Al-Bouraq when Mohammed questions Gabriel about the marvellous creature:

He asked him: "What shall I do with him?"

"It is the mount for those wild with love", he replied.

He said again "My irresistible attraction is my mount, my protecting and devoted fear is my support, my night is my guide! I have no other foundation than her to reach Him.

I have no sign of Him than through her”.

**Ibn Arabi “L’arbre du monde”: p95**

There are six stages in this journey of mother and child through the realms of the subtle body, before they reach the seventh realm, the haven of silence and peace. The Realisation of God, or total union with the Spirit, depends on the complete enlightenment of the seven main energy centres at the present stage of purification of realised souls. These nuclei of energy are the manifestation of the various principles of our evolution which govern the physical, emotional and spiritual aspects of our lives as human beings. The portrayal of the chakras in the Bible is easily recognised: the creation of the universe in seven days. The Koran develops this theme by proclaiming the seven heavens. In Muslim culture, the seven chakras are also synonymous with the seven stages to be crossed on the bridge of As-Sirat before admission into Paradise or the seventh heaven. Moreover, the number seven itself is held by popular traditions to be of good omen. It is the lucky number.

The responses from the Primordial Mother give the realised soul a sense of the existence of a divine operation beyond all human imagination of dimensions, forms, space and time. On this subject, Hinduism talks of the “Cosmic body”. This Cosmic Body or “Collective Body” or “Virata” is the matrix of the whole of creation before it comes into being. The human microcosm is an exact copy of the divine macrocosm, i.e the Virata. This is why it is said in the Scriptures that God created man in his own image.

This universal pattern naturally unites all the prophets that have come during the course of evolution. This has not, however, prevented the various revelations from falling into the trap of exclusively worshipping a sole aspect of the Virata; the one taught by the respective messenger despite the recommendations of each to maintain a universal open-mind-

edness. History shows that this incomplete vision, which Mohammed wanted to avoid, has repeated itself in his own case: Muslims swear only by him. In the same way the Jews swear only by Moses and the Christians only by Christ. Though it inclines towards syncretism, Hinduism has also gone off course in practise. The same is true for Buddhism. Now all the religions lie in pieces at the bottom of a dead-end. Watching them in their agony, it is as if Abraham's, Moses', Christ's, Krishna's, Buddha's or Muhammad's works need to be performed all over again. Where and how do we put the pieces together again? How do we reconstruct the puzzle into a fitting, coherent picture of the Virata? How can one integrate, on a spiritual level (and not artificially through the intellect and the mind) the different pieces of the universal revelation? Sahaja Yoga gives the answer by showing the image of the Cosmic Body as it is. Thanks to vibratory awareness the realised soul can, according to his conditionings, recognise the divine principle he has to develop within himself. When he has reached a certain level he can feel within the reality of the Cosmic Body as well as the presence of the prophets. An Iranian Sufi master 'Alâoddawleh Semnânî (1261-1336) knew about the existence of the seven "subtle organs" in the body. Yet he knew it was equally important to integrate all the prophets whose presence he had felt in the chakras, without whom it would be impossible to reach the true Self. Concerning the work of this Sufi master, Henry Corbin, a commentator, writes:

And so it is when one meditates, one has to interiorise everything in the Koran and achieve the ta'wil, the "return", the exegesis, to turn from "the world of horizons" to "the world of the soul". All the words addressed to one of the seven prophets, all the words spoken by them, all their deeds must be understood as taking place in the "subtle centres" which each of them respectively typify. When the centres or organs

of the subtle physiology are symbolised in this way by the prophets, the resulting mental realisations are extraordinary"

**"Henry Corbin en Islam iranien"**

In the same way, Semnâni advises us to pay attention to our subtle centres so that we may know the deep meaning of each Messenger, thus avoiding falling into the religious imitation which was established in memory of those illustrious Messengers:

Then will you be able to apply to yourself the teaching of the divine Word and harvest it like a branch still laden with its flowers.

**idem**

Talking about Moses and Jesus, among others, he says:

Every time you listen to the words spoken by Moses in his "secret conversations" (monâjât), and in general to all that concerns the spiritual states of Moses, hear them through the subtle organs of your sub-consciousness (latîfa sirriya) which is the Moses of your being, and be anxious to fulfil the tacit meaning of the words lest the Samaritan\* should lead astray the people of your faculties with the golden calf of your uncontrolled passions.

Every time you meditate upon the spiritual state of Jesus, listen through the subtle organ of your "arcanum" (latîfa khafiya), i.e through the Jesus of your being.

**idem**

To provide a better illustration of God's standpoint as regards his

\*a reference to the Koranic verse 20:96, in which the Samaritan takes a handful of dust from the feet of the Angel and throws it on the golden calf in order to restore it to life.

Cosmic Body and his creation, let us imagine the following diagram to which we could give the title, true to the meaning of the Scriptures: “And God created man in his image”.

Before creation, God is light, Allah, Shiva. Then when the Eternal Silence changes into the desire of creation, God, with the help of His Primordial Power, the Shakti, moulds himself a matrix, the Virata. He puts in it all the elements of his earthly creation but also all the divine principles which are going to help to maintain and evolve this creation. So Krishna, Buddha, Abraham, Moses, Christ, Mohammed and all the others were conceived and positioned in the Cosmic Body long before the creation, ready for their manifestation on earth at each one’s appointed time. Once their mission on this earth has been accomplished, they go back to their place in the Cosmic Body, which is permanently linked to the subtle body of the individual. This is why all these incarnations really do exist inside each and every human being, not only in those whose religion they are supposed to represent. It is such an exciting experience to fit together the scattered pieces of the Virata puzzle within oneself and have the proofs to hand. For the first time in history, man is authorised, and therefore able, to behold the divine “model” of which he is the microscopic reflection.

At the heart of this creation, man is the exact copy of the Virata with its seven main energy centres. This is however an extremely simplified representation of the connections between the divine macrocosm and the human microcosm because each energy centre of the Virata is made of multiple aspects related not only to the human species but also to all animal and vegetable species, and everything else that God alone knows. Besides, the “Night Journey” bears witness to the seven infinite and varied spheres of the Virata crossed by the Prophet: seas of light, seas of darkness, angels of such dazzling glory that thousands of years would hardly be enough to go round one of their wings, angels with

three or four animal-heads, houris, heavenly lands, celestial rivers, divine fragrances...

In this relationship of the divine macrocosm with the human microcosm, the dimensional gap existing between the two cannot be perceived by the human eye. On the other hand, the eye of the Spirit can succeed when helped by grace. Thus Arjuna, Shri Krishna's disciple, contemplated the immeasurable divine form of the Master in a vision which is not without similarities to the experience of the Prophet in his nocturnal ascension:

Arjuna:

- 3 I have heard thy words of truth, but my soul is yearning to see: to see thy form as God of all this.
- 4 If you thinkest, O my Lord, that it can be seen by me, show me, O God of Yoga, the glory of thine own supreme Being.

Krishna

- 5 By hundreds and then by thousands, behold, Arjuna, my manifold celestial forms of innumerable shapes and colours.
- 7 See now the whole universe with all things that move and move not, and whatever thy soul may yearn to see. See it all as One in me.
- 8 But thou never canst see me with these thy mortal eyes: I will give thee divine sight. Behold my wonder and glory.

Sanjaya

- 9 When Krishna, the God of Yoga, had thus spoken, O king, he appeared then to Arjuna in his supreme divine form.
- 10 And Arjuna saw in that form countless visions of wonder: eyes from innumerable faces, numerous celestial ornaments, numberless heavenly weapons;



- 11 Celestial garlands and vestures, forms anointed with heavenly perfumes. The Infinite Divinity was facing all sides, all marvels in him containing.
- 12 If the light of a thousand suns suddenly arose in the sky, that splendour might be compared to the radiance of the Supreme Spirit.
- 13 And Arjuna saw in that radiance the whole universe in its variety, standing in a vast unity in the body of the God of gods.
- 14 Trembling with awe and wonder, Arjuna bowed his head, and joining his hands in adoration he thus spoke to his God.

Arjuna

- 15 I see in thee all the gods, O my God; and the infinity of the beings of thy creation. I see god Brahma on his throne of lotus, and all the seers and serpents of light.
- 16 All around I behold thy Infinity: the power of thy innumerable arms, the visions from thy innumerable eyes, the words from thy innumerable mouths, and the fire of life of thy innumerable bodies. Nowhere I see a beginning or middle or end of thee, O God of all, Form Infinite!
- 17 I see the splendour of an infinite beauty which illumines the whole universe. It is thee! with thy crown and sceptre and circle. How difficult thou art to see! But I see thee: as fire, as the sun, blinding, incomprehensible.
- 18 Thou art the Imperishable, the highest End of knowledge, the support of this vast universe. Thou, the everlasting ruler of the law of righteousness, the Spirit who is and who was at the beginning.
- 19 I see thee without beginning, middle, or end; I behold thy

infinite power, the power of thy innumerable arms. I see thine eyes as the sun and the moon. And I see thy face as a sacred fire that gives light and life to the whole universe in the splendour of a vast offering.

20 Heaven and earth and all the infinite spaces are filled with thy Spirit; and before the wonder of thy fearful majesty the three worlds tremble.

21 The hosts of the gods come to thee and, joining palms in awe and wonder, they praise and adore. Sages and saints come to thee, and praise thee with songs of glory.

31 Reveal thyself to me! Who art thou in this form of terror?  
I adore thee, O god supreme: be gracious unto me. I yearn to know thee, who art from the beginning: for I understand not thy mysterious works.

**Chapter 11, Bhagavad Gita, translated by Juan Mascaro**

The time has come for realised souls to prepare themselves to receive the most unexpected revelations from the Divine. The awakening of a steadily increasing number of Kundalinis in this world is a bridge laid down between man and the Virata. The projection of the Rouh out of thousands of fontanels strengthens the pillars of this bridge day by day. As a consequence the hidden dimensions of the Virata will be revealed more and more to the individual awareness in the months and years to come. Whether he is aware of it or not, man is constantly affected by the cosmic order. He may not know that the world's changes and upheavals are closely linked with the celestial operations and modifications in the course of evolution. Man, in his infinitely limited perception of Reality, does not know that the chakras and nadis of the Cosmic Body send signals to that hidden subtle body of his. Today mankind is able to establish, on a collective level, this connection with the Formless and His

manifold aspects. To accept the knowledge of the seven chakras is to follow in the footsteps of the Prophet towards the discovery of the Virata. But before leading the traveller towards the gates of the first Heaven, let him pause an instant at the foot of the “blessed tree”:

*I'm going to talk to you about Kundalini which is the pure desire within us, that manifests, awakes and gives us our Self-realisation. This means that your desire is only fulfilled when you get your Self-realisation. When it is not manifested, it is just dormant, it is still residual.*

*It has created the All within us. Unless and until you become one with the Spirit and get your Self-realisation, you have not achieved the manifestation of this power and you will run and run thinking that you have not achieved or not found your goal. It will be there all the time, sleeping, but creating a vacuum within you. So, this power must be awoken to manifest, but when it manifests this power has got certain qualities.*

*The first quality is that it goes against gravity. You see, a tree rises and does not go down. So, a person has to be aspired by nature. If he is not an aspiring type, Kundalini does not awaken. It is like the food when it passes down to the stomach, it presses the sides of the intestines; by this pressure, this movement of going down takes place. Similarly, when the Kundalini starts and presses on the sides of the chakras, she creates a feeling of going higher and higher so that the chakras bounce upwards and all the heavy things go down. But the Kundalini rises higher and higher because it is like fire.*

*Fire never burns downwards, it always burns upwards. She also looks like fire and she has the capacity of fire. It has the capacity of purifying and burning whatever can be burnt out. It purifies the things it cannot burn and burns all the things which are inflammable. It is similar to a house when we take to the garden all kind of useless things and burn them. So, when the Kundalini rises, she also burns the useless things, useless desires, all your ideas of actions, all sort of useless accumulations of feelings, ego and all nonsensical things which are obstacles. They can be burnt because they are not eternal but temporary. By burning all this, she enlightens the Spirit which cannot be burnt.*

*This burning is so beautiful that it burns out all that is bad, stagnating, polluting, diseased and cools down the system. Yet it is very interesting to see how this power of fire becomes the cool breeze. Electricity can give you a hot breeze or a cool breeze; you can transform one into the other like electricity can be transformed into magnetism and magnetism into electricity. When the Kundalini burns everything, we feel heat, but when she cools down, she is not reversible. It is a living process.*

*The Kundalini within us speeds up the living process within us for our evolution. She purifies us like fire, not like water. Water never burns up anything but dissolves things. Supposing you put a colour in some water. The water would absorb the colour into itself. The Kundalini does not absorb the colour, she burns, she destroys. She is pure, she cannot be polluted.*

*For example, if you put gold or silver into the fire, it will be purified. The pure form results. But if you put gold or silver in water, nothing will happen. At the most, you wash them on the outside, but you do nothing to the inside. With the Kundalini, you can purify yourself inside and out. The face also looks beautiful and radiant. New bright face. It is not pale or ugly with sunken cheeks, or hot and red, but it starts shining. That is what the Kundalini gives you.*

*The Kundalini also resembles molten iron. Have you ever seen white-hot iron? They take a bar of iron and they heat it up until it takes on all the colours: that of brass, of pewter, of gold ... it shines with all these colours like a furnace. But it is a fire that burns very silently, very very silently.*

*Let us now talk of the sound of the the Kundalini, of the way she creates sounds. In the vishuddhi [throat] she creates the sound of all the vowels in the Sanskrit language. In the English language there are very few of these, but in Sanskrit there are sixteen of them..*

*She creates sounds on all the chakras. Firstly, she is Paravahni that one does not hear. At mooladhara then, the first chakra, there is no sound. When she comes to the stomach, the paravahni is beginning. Then at the heart, you can hear she beats exactly like the heart lop,lop, lop,lop. Then it comes to the Vishuddhi where it becomes a witness "pashanti", the one who sees. This sound is the one with which we speak when it reaches the throat and becomes Vaikari, the coded information, the vahni, the language first coded and becomes decoded when it talks. After realisation,*

*the Kundalini enlightens the Vahani as it enlightens everything else, and mantras become enlightened. Before that, a mantra does not mean anything, it is like ordinary language. One whose Vahani is enlightened, whatever he says, comes true, whatever he asks for, happens even before he says something. The desire, Paravahni, coded information, becomes enlightened. That is why you get results and Mother has done it! The whole system works out this way ! This pure Kundalini creates beautifully. Without the purity, we cannot see anything. Anything that is dirty, you cannot see its beauty, its reality, but even if it is superficially purified or painted, still you cannot say "it is artificially painted" and you cannot see the beauty because this is transformed outside. But Kundalini burns out, turns everything into ashes and whatever remains is the pure gold of the Spirit within you.*

*This is why the Kundalini shows her hot temper when people try to raise her by incorrect means. Actually, she never gets angry. If Kundalini were to get angry, such a person could not exist. It is Shri Ganesha, the deity of the Kundalini who gets angry and creates this problem of heat because she is fire and he is divinity.*

*The rising of the Kundalini is her nature. Her touching of Sahasrara is a very important point. If she does not touch it, the grace does not come within us on both sides, the Ida and Pingala. That is why you feel relaxed.*

*It is important for us to preserve our being before Self-realisation. But we do not! We make mistakes. The Kundalini does not forgive us, she cannot. Only the Spirit*

*can forgive. The Kundalini indicates your problems as she has to purify you.*

*Cancer is caused by neglect of Kundalini awakening. Unless and until the Kundalini is awakened, we cannot cure cancer. if you have no aspiration, you can be cured but it is a very forced action and is not really natural. If we light a fire in a room where there is no oxygen, it won't last. So, if this aspiration, this oxygen, does not exist within us, the Kundalini takes time to rise.*

*Unless and until you are realised, you cannot keep the Kundalini up as she will go up and down. As a result of this, some people start feeling guilty. After realisation, this guilt is a big problem because it is an escape and all the things which accumulate have to be burned out. All these things accumulated do not face the Kundalini and this is how the energy of the left side stagnates between left nabhi and left vishuddhi. Allow the Kundalini to burn it all ! Do not build any kind of guilt.*

*Burn all these guilts, wrong ideas which always keep us down. It is like putting something around the neck, a heavy stone and saying: "I cannot swim!" It is a very big problem because the Kundalini does not know what to do for your left vishuddhi how to burn all these nonsensical things stored very nicely. What are you afraid of? The wages of sin is fear. So, if there is no more sin, then the fear should go away. The light is there but still you behave as if you were in the dark: "I cannot see, I am frightened!" If the light is here, see for yourself!*

*Give up that nonsense of guilt. If you feel guilty, even for one minute, just look outside, look at the birds, the sunshine, look at the beautiful nature which gave such beautiful colours, enjoy! And give up this miserable look! You should at least look like nice people! We should all sing, laugh, enjoy, there is nothing to feel miserable about. After some time, you will again feel obliged to act miserable. Joy is inexhaustible. I want you all to enjoy. Drink that nectar of your spirit. And forget about all the artificial problems that you have. Do not stop your progress by loading heavy things around your neck. Let the Kundalini take it. Everything which is heavy with you, she will burn it. But do not make yourself heavier with additional weight.*

Shri Mataji Nirmala Devi



## The First Heaven: The Mooladhara Chakra

Truly I tell you, if you do not become  
as small as children, you will not enter  
God's kingdom.

If you become as humble as this small child,  
you will be the greatest in God's paradise

Gospel according to Matthew: p748

The Holy Bible

**T**HE KUNDALINI, RESIDENT IN THE SACRUM, is securely guarded by the first heaven, or the mooladhara, whose etymology means the root's (moola) support (dhara). Indeed, the mooladhara supports the Kundalini, and watches over her as she sleeps, until the moment of Self-realisation. This power to support, thanks to which the roots can take hold, is also found in the element of Earth, which is the symbol of this chakra. In the light of Self-realisation, the symbol reunites in a tangible manner with the figure associated with it. The earth contains the magnetic force which gives gravity to everything it supports. It produces spontaneously, with pure intelligence: premeditation is unknown to the laws of nature. It knows how to transform the seed, season after season, to give birth to the beautiful velvet of the rose's petals.

The mooladhara chakra, with its roots in the element of Earth, shows the same qualities. Someone who has integrated the qualities of this chakra possesses spontaneity, which imbues his actions with innocence and wisdom. A child is the perfect embodiment of this. Wisdom is a gift of innocence: it gives depth of character and respect for the laws of nature. Innocence is often mistaken for stupidity but the stupid man swiftly becomes prey to his own ego while the innocent do not claim to want to solve the problems of the world. Innately, they know how to surrender to the Unconscious. Such a person is peaceful, simple and relaxed. His playful humour spreads to those around him.

Like the earth, a good mooladhara emits a magnetism which in a person appears as an innocent power of attraction on the people around him. Someone who is auspicious acts with innate justice, not only on his own behalf but for others as well. This purity of mind means that chance is on his side: trains don't leave without him, shop doors close for the night just after he has left, in a strange city he finds the street he is looking for without difficulty. He has a highly-developed sense of direction. The sense of direction in migratory birds is governed by this magnetic power. The mooladhara chakra regulates sexuality, reproduction and excretion. Consequently a weakness in this centre transforms its natural magnetic force into impure waves. Games of seduction and sexual attraction are the inverse power of this magnetism. As the support of balance in the tree of life, the mooladhara is also unable to accept the forced sexual abstinence practised in Christian monasteries and convents. Christ's celibacy is justified when we consider the extent of the task he had to accomplish in such a short lifetime. However, this does not mean that his mission was to institute celibacy as the highest state for the whole Christian community, quite the contrary. God alone knows how he must view the congregations of priests and nuns observing the rules of so-called "chastity" in his name! The rule is that every extremist

attitude must be avoided in order to be sure of the blossoming of this starting point of the “Straight Path”. The true purity of our roots is preserved in the context of monogamous wedlock, far from the ideologies of sexual liberation on the one hand, or of abstinence on the other. The principle of innocence not only manifests on the physical level but also on the mental level. Planning and premeditation reveal a lack of spontaneity, and therefore a lack of innocence. Anticipating events, rather than waiting to see how they develop, weakens the qualities of this chakra. Finally, this first heavenly flower in each of us is directly connected to the cerebellum, which is responsible both for our physical equilibrium and our memory. Like a good sense of direction, a sound memory is also a sign of a healthy mooladhara.

What contribution has Islam made towards the establishment of this chakra? Sad to say, the measures which Allah’s Messenger once took have now fallen into the hands of fundamentalism which has made a horrible caricature of them. As everyone knows, the lax morals of the pre-Islamic civilisation were reformed by a series of rules aimed at re-establishing chastity. One of these rules was designed to strengthen the institution of marriage. The family unit is the foundation of society in the same way that the earth sustains creation and the mooladhara is the support of the subtle system. Now the Arab forefathers profaned this energy centre utterly. Limiting the number of wives permitted to four seems more than reasonable when we learn that it was a time when men lost count of the number of women they slept with. We also know the fate that befell slaves and captives of those times, or that of young daughters surrendered to male lust in exchange for a few head of cattle... In such a perverted atmosphere one hardly noticed women of easy virtue. The legalisation of marriage brought decency back to the family unit and, on the foundations of a revitalised mooladhara, Islam flourished.

Another regulation, the wearing of the veil, reinforced this new legislation. Now that we are able to understand the nature of the exchange of vibrations in the mooladhara existing at the time, we can recognise that this 16th century envelope for women at least had the merit of repelling the impure anti-mooladhara waves, and of restoring to this damaged chakra its true power of attraction. We should not forget that the wearing of the veil was at first the unique privilege of the women of the Prophet's house, so that they might be safe in the street, given the sexual savagery of the time. It was only later that the Prophet extended the custom to the whole of the female community.

Be not too complaisant of speech,  
lest one in whose heart is a disease  
should be moved with desire: but speak  
ye a speech (that is) just.  
And stay quietly in your houses,  
and make not a dazzling display,  
like that of the former Times of Ignorance;...

And God only wishes to remove all abomination  
from you, ye Members of the Family,  
and to make you pure and spotless.

Sūrah Al-Ahzāb (The Confederates): v32-33

It should not be concluded that the Prophet's principle design for women was to subdue them for ever under a piece of cloth. On the contrary, the justified hatred of many Muslim women for this should have the honesty to question the deviations of the human mind. It is essential to understand that what has become a scourge for woman's condition today was at first a demonstration of glory and respect towards that same feminine principle. By protecting women's innocence and survival

during the holy war by the institution of a certain number of rules, the Prophet was paying tribute to the matrix of the universe, to the creating power, the Primordial Mother, on whom depends the well-being of every civilisation. Moreover, thanks to the (conscious or unconscious) worship of the Universal Mother through this redress of woman's status, Islam took off, giving birth to the brilliant Arabic civilisation which we know so well.

What indeed strikes us in the succession of civilisations on this planet? That sooner or later they collapse once they break the umbilical cord with the matrix force of the universe, i.e. with the worship of the Mother. All the religions and ideologies who have broken away at this level have rendered their respective cultures barren, making them harsh and masculine and removing their flavour. Thus the death-knell was tolled for the Acropolis when Greece turned its back on Athena. Henry VIII of England murdered his queens, in other words the symbols of the Shakti's power, and rejected the worship of the Virgin and Child dear to the Catholics to institute the Anglican Protestant Church where the divine Mother is not acknowledged. It can be seen that all the nations which derive from Anglo-Saxon culture do indeed express a somewhat closed or superficial heart typical of an absence of the qualities of the maternal principle. Does not the present adulation of the British for their queen, an adulation which attracts the derision of certain other European countries, express a yearning for the matrix force destroyed on that island at the hands of an accursed king, a force which many Latin nations have instead known how to preserve?

Paradoxically, Italy is home to one of the most powerful patriarchal organisations in the world: the Vatican. In spite of that, this country's reverence of the Mother and Child has never faltered, which may explain why it has enjoyed a certain protection against mass bloodshed. Underneath, this country is enveloped in an aura of innocence.

Protestant Germany, on the other hand, opened its doors to Hitler. It is true that Italy found an associate for him in Mussolini but that playful country is too well versed in the art of mimicry and of “*commedia dell’arte*” to have thought up alone the diabolical machinations of Nazism. In fact, Mussolini was satisfied with the Jews’ extradition. As for the Sicilian mafia, although its ruthless law remains faithful to its codes of intimidation and barbaric assassinations, it rarely touches the physical beings of women and children! Once again, the famous code of honour of “*l’onorevole società*” (the “honourable society”) manages to avoid staining the spirit of the cult of the mother. If it has recently started transgressing this principle, it is because its structure of laws is itself beginning to crumble in this last decade of the 20th century.

Of course, this does not mean that worship of the Mother (recognised by Christianity) constitutes an automatic protection for all the communities who practice it. In fact, a state like France, envied by the Muslim intelligentsia because of the benefits of the 1789 revolution, does not yet, for all that, display the calmness and serenity of the Austrians for instance. This Germanic country knew how to glorify the task of its empresses and can now pride itself on enjoying a more balanced life than other European countries. On the other hand, despite the good reasons for the abolition of its monarchy, it is far from certain that France showed discrimination in forcing its queen’s head under the blade of the guillotine. Still, no nation in the world is prouder to open the doors of Versailles and of Marie-Antoinette’s “*petit Trianon*” to visitors. Facts are what they are, the past belongs to the past, but the question remains: is not the present state of a nation the consequence of one or more acts of the past which have determined its future, the nature of the acts relating in this case to ethics? In the same way as the law of cause and effect colours a human life according to the quality of his achievements, so will the various deeds involving the collective cause

of a nation entail repercussions for the people living in that country for centuries to come. That is what is known as the “collective karma” of a country, a nation, a civilisation.

In his work, “the wisdom of the prophets”, Ibn Arabi clearly explains what represents the feminine aspect in the eyes of the Prophet, that is to say its correlation with the power of the Shakti, still called “divine breath” or “universal Nature”. In one of his statements, the Prophet held three things to be worthy of interest in this world – women, perfume and prayer:

The Prophet spoke of women first as they represent the passive principle and as universal Nature comes before what manifests through Her in the (action of) “form”. Now, universal Nature is none other than the merciful Breath (an-nafas ar-rahmâni) in which the forms of the world develop...

**Ibn Arabi: “Spiritualités vivantes”, p205**

In one of his notes, the commentator of the book “the wisdom of the prophets” links the Muslim and Hindu terminologies concerning the feminine principle of the universe:

According to this view, Universal Nature – or divine Breath – is quite similar to what Hindu doctrine refers to as Shakti or Maya.

**idem, p132**

Without a doubt the Prophet must have worked on a subtle level on the principle of universal Nature, by this expedient of establishing new rules, for the Arab civilisation to have become the central axis of the world a few centuries later, and to have succeeded in establishing itself in foreign lands.

But why is it that this value system fails in the modern world? The Muslim has been unable to take into account the time factor, this time

which has never stopped making vibratory changes for man's evolution in order to prepare him for the day of Truth. Also, the enforcement of certain principles founded during the birth of Islam once again acts against the mooladhara for they prove to be inappropriate to the context of the 20th century and thus lose the essence of the Prophet's message. The birthrate amply maintains a balance between the sexes and no longer justifies a recourse to polygamy, which is no more than legalised lust, the twin sister of Western decadence. There is absolutely no vibratory difference between a mature European man playing with the innocence of young girls who have barely become women and a so-called respectable Muslim who spurns a pretty flower of fourteen summers after three weeks of marriage in order to pluck the next one.

On the other hand, does the woman hidden behind the veil enjoy more protection than the one who breathes the free air? Humanity has reached a higher degree of awareness which, apart from few exceptions, no longer threatens the female body which in the past fell victim to the uncontrolled instincts of the desert nomads. Torture for some, an excellent cover to indulge in lustful escapades under the cloak of decency for others, an insult to femininity for some men and a source of diabolical pride for other males, etc, the whole world now is familiar with the "hijab". Furthermore, it seems that the intensity of the arguments on the part of the Muslim fundamentalists merely highlights an attention diverted to the base aspects of the mooladhara, while the rest of the world is engaged in a higher spiritual search. In general, a woman's hand cannot pause to touch on the beauty of the outside world without her falling prey to a dirty, animal-like gaze: this same black look which would cry for vengeance, brandishing the Koran on high, on anyone daring to stare at the daughter or sister he escorts so fiercely.

All this demonstrates one thing to the seeker of Truth. The outward trappings are of very little use if the inner behaviour is not chaste.



The Prophet tried to establish the purity and innocence of the Spirit. His people have not kept good faith with others. Although they conceal it under the hypocritical garb of respect for the Truth, they often act according to selfish, wayward principles. In reality they despise other cultures and religions. This hypocrisy goes against the principle of the mooladhara, whose divine aspect, Shri Ganesha, symbolises the qualities of innocence, wisdom and purity.

After Self-realisation, the aspect of Shri Ganesha becomes extremely powerful and active. A realised woman can uncover a man's improper intentions, however gifted he may be in the art of camouflage, by the throbbing she will feel on the left side of her groin, in her left heel or at the base of her hand. The same holds true for a realised man in the presence of a woman with impure thoughts. On the other hand, a blockage in the right mooladhara indicates a dried-out person who inflicts physical and moral austerities upon himself. This type of person has no spontaneity; he watches everything he does and shows no pity towards himself. He is not auspicious for those around him. "On the other hand," says Shri Mataji, "if someone expresses the vibrations of Shri Ganesha, people fear that person because they know that a divine aspect is there with all the force of his purity, his chastity and his holiness."

The power of this aspect acts even before Self-realisation. Like the young European who a few months before meeting Shri Mataji went to Greece in order to solve the mystery of her relationship with that spiritual force which filled her life with wonderful kindnesses. On her way, she spoke to that invisible guiding hand, her "lucky star" as she called it. "Who are you, where are you hidden? I know you are there because you come to my aid in everything. I only have to wait for you on the threshold of life and you open one door after another." The young lady could see nothing but That, had ears only for That throughout her whole journey, to such an extent that one day someone said to her: "Strange,

last week there was a foreign girl here who had all the men in the village after her, but not you! I wonder why? The young lady gave no answer as she could not reveal the aim of her trip for fear of it seeming strange. At these words she clearly saw in it the magic power of this Force that she had invited to accompany her in her journey and thanked it once again. Her “Hand” protected her from everything. No veil hid the young girl from people’s eyes and yet no-one saw her. No watchful brother at her side and yet no-one approached her. She now knows that it was the divine aspect of the mooladhara which protected her from unwanted attention and that, thanks to its magnetic quality, beauty was attracted to her and ugliness repelled. Hard to believe, but it is true! It is not the outward appearance which bestows innocence but the individual’s inner quality and it is through the power of innocence in us that we get our Self-realisation. On this subject, Shri Mataji explains :

*Now, the other quality of Shri Ganesha starts expressing itself on horizontal level: That you become discreet But that is a ‘power’, I again say the ‘power’ of discretion you develop. Now one must understand the difference between the power of discretion and discretion itself. So the power means it acts. For example, you may not speak but if you are standing somewhere, the discretion itself will act in the situation.*

*Like a Sahaja Yogi, supposing, is going in a train and the train has an accident – mostly it will not, but it has – nobody will die. So you establish the discretion which is power itself, which acts by itself. You don’t have to say that you act, it act, but you just become the vehicle, a beautiful clean vehicle of that discretion. Then you should believe, now you are spreading horizontally.*

*Discrimination is not rational, it is an innate quality, you cannot talk about it. The best thing you have are vibrations by which you should see if the things are right or not. As a Sahaja yogi, you must know that when you will grow, you will know what is good and what is bad and you will just become discrete.*

*But for that, you must control your responses for everything. For example, you see something for a minute and you just go into thoughtless awareness. You will have the power of discretion. It is a power, it is not a thing that can be discussed or thought, it is a power. So, one has to develop that state. The best way is at any confrontation or anything you face, that you become first thoughtless, enter in the Kingdom of God and then react. Your responses must be made very steady and subtle.*

At a deeper level, the cleansing of this first energy plexus by the invocation of Shri Ganesha automatically puts a person back on the rails of a normal life. Many Westerners no longer give any hint of their restless permissive past. Whether they were heterosexual or homosexual, they have rediscovered the values of the mooladhara in complete freedom through their pure desire of establishing that authentic contact with their Kundalini. This is more than could be said for all the efforts of their families and of society put together. However, if someone destroys himself, i.e. does not respect the limits of the mooladhara, it is only logical and natural that he can no longer be protected and that in doing so he opens himself up to diseases like AIDS. Whether Western permissiveness or an excess of concubinage among the Muslims, neither type of behaviour can escape the consequences of a misused mooladhara, and if this chakra is badly damaged it seriously compromises the chances of the Kundalini rising. Whether the

lust is homosexual or heterosexual, the Kundalini passes the same verdict and sends out the same signals at the mooladhara: a London Sahaja yogi felt a stabbing pain in his mooladhara one evening while walking past a bar full of homosexuals! The goal after Self-realisation is not to pass subjective judgements on human behaviour but to work on it with vibrations, so that the precious soul that is slumbering in the wreckage of illusion may shine, for that person might well join the ranks of the seekers of Truth.

The principle of the mooladhara chakra is also expressed through certain manifestations of the earth's crust, logically enough as it represents the element of earth. Do the thousands of pilgrims who every year honour the Kaaba know that the holiness of the place is due to the vibrations emanating from the black stone? Indeed, saints of all times have recognised the sacred nature of certain rock formations which rise up from the earth and channel a flow of Primordial Energy to some specific place. These massive rocks are known by the name of *swayambhu* in Hindu religious writings. They take different shapes but one of the most common ones worshipped in India is the *lingam* of Shri Shiva, the Lord of the worlds. The shape of this swayambhu is identical to the black stone of Mecca. These lingams symbolise the Creation, when the Eternal invited His Shakti to create the world. In the same way, the pilgrim, by going around the Black Rock, testifies to his devotion towards Allah and the Primordial Energy. Islam can take pride in being the guardian of one of the most important swayambhus in the world since Abraham and Mohammed themselves recommended it to their people. This ceremony would however be more exact if the procession around the area took place in the opposite direction, that is clockwise, which is the direction in which the Primordial Energy rotates. This rotation can in fact be perceived in the movement of the chakras and is also present in the smallest particle of an atom.

Mother Earth not only has the power to express Her benevolence

but also the power to destroy if she is not respected or worshipped in a genuine manner. A natural catastrophe such as an earthquake is the consequence of a lack of respect for the qualities of the mooladhara chakra. In the face of such disaster, the hypocrite takes refuge in fatalism: "Thy will be done!" But God has no desire to punish man, it is man who draws it upon himself. Allah does not strike at random, he is anxious to help the pure of heart. Self-realisation gives us proof of this divine protection:

On the subject of a recent earthquake in San Francisco, a realised young woman said: "When I saw the computer move, I immediately knew! Looking out from the office window, I saw the building opposite come tumbling down. "I'll be interested to see how all this will end because I can't die just yet! This building I work in may fall down but I wonder how the Kundalini, my Mother will save me!" Then, remembering that my husband was waiting for me in the car in the street between the two buildings, I leapt down the stairs and was with him in a few seconds. He was looking around him, stupefied. The stones of the fallen building had not touched him. When we got back to my parents' home where we lived, nothing had moved except a small picture on the wall, while the surrounding houses had all been seriously damaged."

Fatalism is the opium of the ignorant and the refuge of the hypocrite. Nothing happens by chance and the realised soul has the pleasure of seeing, day after day, that divine justice does exist. But it is logical that a society which does not respect the rules of natural law should suffer the consequences. We should however be aware that the jolts of the mooladhara (whatever form they may take, as we have seen in this chapter) are only there to destroy the negative forces so that eternal happiness, as foretold by all the prophets, may blossom here on earth.

## The Second Heaven : The Swadhistan Chakra.

O ye people! adore your Guardian-Lord, who created you, ...  
Who has made the earth your couch, and the heaven your  
canopy; and sent down the rain from the heavens;  
and brought forth therewith fruits for your sustenance;

Sūrah Al-Baqarah (The Cow): v21-22

*B*EFORE THE WORLD WAS CREATED, innocence alone existed in the form of the carbon atom. Eternal wisdom, gift of that innocence, manifests at the moment in which the world is conceived. Its materialisation depends on the function of the second heaven, or swadhistan chakra, (aortic plexus).

Hindu spirituality attributes to the divine aspect of Shri Brahmadeva the order received from God of overseeing the physical frame of the universe, that is the materialisation of the earth, the oceans, the human, animal and vegetable species. The cycle of the seasons is an example of this. It is he who provides the material framework necessary for the evolution of the species. His Shakti, Shri Saraswati, the one who puts into action the power and intelligence of Brahmadeva, is greatly worshipped in India for it is she who bestows the gift of creativity. She is symbolised in the following manner: in her left hand, she holds the book of secular knowledge which, without the touch of the heart and of

the Spirit, is devoid of interest. At the same time she plucks at the strings of the lute, thus demonstrating the importance of the arts. The rosary she holds in her right hand contains all the spiritual sciences, thus confirming her desire to transform secular science into spiritual science. She bestows knowledge and watches over the domains of art, science and technical skills.

What does this mean? Could science be a divine manifestation for Hindus at the same time that, amongst the Muslims, claw-like nails gripping the Koran try to tear out the pages where Allah might possibly come to terms with science and reason? We will spare the reader any further talk so as not to bore him with a topic which has already been rehashed far too often since the brutal awakening of Islam taken by storm in its bed by the Western “invader”. But let us ask ourselves in all sincerity: can science logically be Satan’s work when it allows our princes, ministers, heads of states as well as ourselves to infuse our ailing bodies with renewed strength in the “infidel” hospitals? How could Allah blame us for our desire for a long life in order to praise Him the better? It is without doubt to be regretted that our brilliant hospitals and doctors of the past now slumber beneath the cobwebs all because of our intense age-old “devotion”. But what can we do about that now? As for telephone cables, what would we not give them for confirming a loved one’s well-being in a foreign land? Praise be to God, he is still alive! In other words, thanks be to You, my Lord and to Your science of the telephone, so much quicker at reassuring me than my postal services! And the steel bird that carries me away to distant countries where I can improve my living conditions, is this not Allah manifesting His compassion towards me so that my mind, free of wordly worries, may fly all the more often to him? Certainly, there can be no doubt about it! On the one condition, as we have said, that science and reason are at the service of the inner Being, therein lies the problem! Science is not anti-God and

Allah is not anti-science. He is science breathed into man so that the latter, at the conclusion of his innovations, may recognise Him and greet Him at the end of his journey.

When describing Shri Saraswati, a whole series of personalities floods in from the past, familiar to Arabic civilisation: Avicenne, Averroès, Al Birouni, Ar-Rasi, Ibn Khaldoun, etc. The list is too long to name all the wise men and artists of the glorious age. This proliferation of Arabic discoveries was the consequence of a divine assistance associated with that chakra. Indeed Muslims can be proud of having welcomed in their homes such a personality as Ali, the Prophet's son-in-law. His qualities certainly remind us of those of the divine principle of Shri Brahmadeva and his shakti. Furthermore, the vibratory awareness gained thanks to Self-realisation allows us to make this comparison. The modern-day discovery of the underground riches of Arab land is not without connection to the divine principle of creation and its contribution at the time of the Prophet. For is it not remarkable that the oil fields have brought prosperity to arid lands where only sand-roses grew? We might also recall that Ali used to cover his body with earth after each battle, the earth being the manifestation of the creative power of Brahmadeva.

In the work "Nahj al Balagha" (the path of eloquence), a collection of the sayings of Imam Ali Talib, the precision with which the Prophet's son-in-law describes the wonders of creation is astounding. The reader feels himself transported into every nook and cranny of creation and has the feeling he is breathing and touching every living particle of the planet. The Koran indeed glorifies the beauty of creation as a whole, but neither Mohammed nor Christ, nor Moses nor Abraham lingered in such detail over what might seem here to be a dissection of nature's components:

God knows every secret, the most intimate and the most hidden; he knows every intention, the flickering of the eyelids,



the depths of the heart and of the abyss, he knows the words too brief for any ear to hear; he knows the summer of the ants, the winter resting-time of the insects; he knows the sighs of passionate hearts, footsteps falling lightly on the ground, the places where fruits ripen, the meeting-places of the wild animals in mountains and valleys, the place where worms hide in the tree-roots, and under the bark; the place where the leaves join the tree; he knows the spurt of liquid from the loins and the breast of male and female, joining to form the embryo, the birthplace of the clouds, and the rain falling. He encompasses the debris left in the wake of the tempest, the destruction caused by torrential rain, the lizard's shelter in the dunes and the bird's place of refuge in the rocks, as well as their song in the dark corners where they hide.

He knows what is contained within the shell and what lies in the depths of the oceans, what is hidden by the wings of the night and illuminated by day; he knows where each step goes, he feels each movement, hears the echo of every word, the stammering of every lip, the resting-place of every creature, the weight of every atom, the cares of every troubled heart, the fruit of every tree, he knows every leaf that falls, the location of every seedling, the place of every drop or clot of blood, the origin of every creature and family. This knowledge has been gained painlessly, without effort, without respite or weariness. He has penetrated his creatures with his knowledge, he has numbered them, done them great justice and covered them with favours despite their inability to recognise his merits and his good works."

**"La voie de l'éloquence": 20-21**

With what skilfulness, meticulousness and tenderness Ali invites us to look more closely at the many different species of animals: with what expertise in natural science he brings us back to the earth element and its wonders :

Ali stands alone amongst the Prophet's companions on the subject of the creation of heaven, earth and the angels

**Samith Atef El-Zein: idem**

But then, it is to be expected that if Ali's qualities are close to those of the divine principle of creation, he should know how to praise and glorify even the smallest detail of the structures which make up the framework of creation.

Of the ant he says:

If you pondered even for a moment on its bowels, its organs, its size and on its smallness, on its head and what it has for eyes and ears, you would be amazed by its creation and it would seem difficult indeed to describe it.

**idem**

On the subject of bats:

He kept it a part of its body to fly with if need be, like ears, devoid of feathers and down, leaving the veins clearly visible in transparency.

The delicate balance of its wings is such that any thinner, they would tear apart, any thicker and they would be too heavy to wield.

**idem**

As for the peacock:

Its plumage, if compared to the plants of the earth, would be

a flower to represent every springtime; if compared to clothes, it would be a delicately embroidered lace; if compared to ornaments, one would talk of rings with stones of different colours set in a bright silver...”

At the slit of the ears sparkles, in contrast with that black, a line as white as a daisy, as if drawn by a fine paintbrush. Rare would be the colour of which it does not have sufficient measure, outdoing it in glory and beauty. Of its colours, one might say that they are the produce of a multitude of flowers which no springtime rain has caused to grow, and which, moreover, have never known any heatwave.

**idem**

The poetry and knowledge expressed in Ali's words are the foremost qualities of the swadhistan chakra. Once more, Ali distinguishes himself from his companions in this. In the eyes of the Prophet there could be no doubt that he embodied the attributes of the swadhistan chakra:

I am the City of knowledge and Ali is its door

**hadith**

It is clear that creativity and knowledge were missing before the Prophet came. He fought fiercely to re-establish the correct working of the swadhistan in order to join science with spirituality. He began with the abolition of profane elements. Indeed, pure knowledge illuminates the left aspect of this chakra. By “knowledge”, we do not mean the intellectual and physical capacity to master a particular activity, but the experience and the practice of the art of the divine. That art is accessible thanks to the direct connection with God that very few possessed at the time of Muhammad, with the exception of a few close relatives. Thus the Messenger held Lat and Ozza up to ridicule amongst the three hundred and sixty idols venerated in Mecca. He put an end to the practice of

divining arrows, to games of hazard and to witchcraft. Impure knowledge is present when, as in the examples given, the practice, used to get results which were considered to be beneficial, called for satanic methods. Believing they were consulting the God of Abraham to reveal their destiny through the divining arrows, the pre-islamic pagans did not know they were actually addressing subconscious and supraconscious entities. Their present-day counterparts, card-reading, white magic or spiritualism, lead those who practice them astray as they did in the past. There can be no doubt that witchcraft is a satanic, anti-God practice when you consider that bewitched eyes or an unexpected corpse are the expression of its method of acting. Mankind was not ready to receive the truth about the left swadhistan and Mohammed limited himself to only forbidding what was hindering its evolution.

Nowadays, the knowledge of the Kundalini allows the practice of occult sciences to be signalled on one's fingertips, in this case the left thumb. Despite that, the Messenger's descendants devote themselves now more than ever to the poison of black arts and of spiritualism in general, whose dealings with the afterworld do serious damage to the left side of that chakra. These harmful practices betray a strange fondness for graveyards, the ideal place to find the entities they need for their operations. Fairy tales of every country abound in stories of this hunt for malevolent spirits by sorcerers or other people of that sort. However not every disembodied soul should be cast at the feet of the devil. Vibratory awareness allows us to discern the degree of quality hidden away under the tombstone. Should a realised soul go and meditate on the tomb of the Prophet or that of Fatima, he will find that the vibrations of the place are very strong and cool. The same is true of saints. Their remains buried in this or that town are highly beneficial, for as realised beings they emanate vibrations which are positive for the surroundings in the same way as a swayambhu. Muslims are quite

receptive to this phenomenon as their steps lead them spontaneously to beg for the favour of the saints at the feet of their tombstones. All the same, given how very few realised souls are buried underground, it would be better to avoid an over-attendance of graveyards (one can give first prize for diligence in this field to Christians without fear of mistake), even in the well-intentioned case of a dear one too soon departed, for this attitude of attachment, however understandable, does not help the soul in question to rise up as he should to higher spheres of evolution. Besides, the greater part of the dead contained within those walls is often made up of primitive spirits with very little desire to quit this lower world where they no longer have a place. They are just waiting for the right opportunity to hang on to it by penetrating the subtle body of some living person. This entry in fact takes place through the left swadhistan. Once we understand the process of negative attacks on this chakra, it is easy to imagine the number of entities that the adoration in Mecca of three hundred and sixty idols could attract!

Moreover, the observance of certain modern ideologies has repercussions on the left swadhistan as dangerous as those caused by occultism or paganism. Freudian psychoanalysis, for example, is particularly damaging. Its theories have hurled the West onto the path of false knowledge. Is man nothing but a carnal object? His evolution does not depend on sex since the mooladhara chakra which governs that function is located under the Kundalini. The pure desire in each of us therefore lies beyond this aspect. This deviation of psychoanalysis has been exploited by the false gurus, mostly coming from India, who have grafted their techniques of "liberation of the being" onto the Freudian principles.

The attack of false gurus on the left swadhistan is expressed differently in the Islam world, through the devilish personalities of certain religious or government leaders. Their iron grip, tightened around the

necks of their subjects in the name of Allah or of the recovery of Muslim unity, pitilessly eliminates any spirit of opposition to their fanatical principles. In this climate of vandalism of souls, the experience by which man can judge for himself what is good or bad for him is unattainable. The consequences are tragic, for the right to make mistakes is the emergency exit open to the return to the right path. Islam, as applied today, should reflect upon the freedom of choice which is man's right, for the taboos which safeguard appearances run the risk of forever hindering pure knowledge, "Nirmala Vidya":

*Vidya is the art we know in Sahaja Yoga. It means Knowledge, all the rest being Avidya. How to raise Kundalini, how to awaken all the deities, how to purify others, all the Knowledge, all the aspects of what we call Vidya.*

Shri Mataji Nirmala Devi

How did the Messenger restore the right side of the swadhistan, in other words, the aspect of creativity? First of all, He redirected the energy of the right sympathetic towards nobler ideals because no one can reproach the pre-Islamic tribes for being lethargic, quite the contrary! The history of these warriors, great specialists in raids, shows how necessary it was to calm them down. Bedouins were very aggressive, very "right-sided" people. Moreover, the constant exposure to the relentless sun overheated the energy of the right side. The Prophet had to remedy that by incorporating the calming elements of the lunar channel. With good reason he established the use of the lunar calendar, to direct the attention towards the refreshing effects of the moon on the right side. We might smile at this today, since the maintenance of that division of time to this day does not prevent the most prestigious cities of Muslim past from being the first in line in plundering and committing crimes against

their brother-states, something all the more surprising for the way it jars within the context of evolution in the twentieth century.

**Therefore shun those who turn away from Our Message  
and desire nothing but the life of this world.**

**That is as far as knowledge will reach them.**

**What! has he knowledge of the Unseen so that he can see?**

**Sūrah An-Najm (The Star): v29, 30, 35**

If these acts of aggression still happen today, it is because man has cut himself off from the essence of the rule established at the beginning. But one needs to remember that every decision made by an incarnation, whatever form it takes, transmits a vibratory charge which causes a beneficial and dynamic reaction in the people affected. This was the source of strength for the armies which marched with the Prophet! The symbol of the crescent moon which topped the minarets was, for a specific period, the channelling focus of tamasic (lunar) vibrations because that was what was needed at the time. Through the presence of the crescent moon the Bedouins attracted the energy of the left sympathetic without even knowing it. A realised soul would say that this calendar and the symbol of the crescent moon are auspicious, because he has had many opportunities to test for himself that the symbols introduced by the incarnations actually emit the cool waves of the Kundalini.

Furthermore, the choice of green as the colour of the Muslim flag corresponded to a very precise plan for the Prophet: the return to the original colour of the swadhistan, that of the earth (trees, plants, grass), in order to tone down the excess of yellow which is the chakra's normal colour at the human stage. Before man appeared on earth, only the Mother Earth existed, and so she gave her colour to the swadhistan. But when action began to express itself at the human level, the solar

channel took the tones of that star and the swadhistan became more yellow. Of course, the sun has shone on the earth since the beginning of creation but the earth was already there before man's action existed. Consequently, the swadhistan possesses two aspects: one physical, green, corresponding to the original period of creation, the other one mental, yellow, corresponding to the coming of man. The earth represents the feminine aspect and the sun the masculine. By bringing the overheated attention of the Bedouin tribes back to the colour green, with its calming properties, the Prophet's intention was to slowly balance out the two sympathetic channels. Shri Mataji's recommendation to rajasic personalities is to stare at the green carpet of the Mother Earth or to sit on the ground. This is particularly purifying for the swadhistan and mooladhara because, in addition to its relaxing effect, the earth's magnetism has the characteristic of absorbing the subtle body's tensions and negativity. A realised soul remembers having been cured of a headache in twenty minutes, on an Italian hill, by placing his right hand on the ground and his left hand flat on his knee, palm up towards the sky. It is obvious that Mohammed's people could not just sit on the desert's burning crust or contemplate green pastures at their leisure in order to decompress the right swadhistan which was brimming over with light. That is why the Prophet used a mental prop, in the form of the green flag, symbol of the earth and of the qualities which the Prophet was trying to instil, that is to say generosity and compassion.

If it is logical that the earth should represent the mooladhara chakra for its innocence, it is not surprising that fire is the symbol of the swadhistan for the force of creative energy which it possesses. So what better than water to extinguish the fire consuming the impetuous members of the desert warriors? That is the reason why the water element plays an important role in Islam. Tradition has it that the ablutions at the time of prayer manifest the respect due to the Almighty, through the observa-



tion of the rules of hygiene, and no one can contest this. However, at a much subtler level, water has the capacity to cleanse the sympathetic and parasympathetic channels by eliminating the heat in the nadis and chakras. The frequency of use of the water element to the rhythm of the five prayers bears witness to the daily need in those remote times to bring the swadhistan back to its proper creative function, in harmony with pure Knowledge. The Prophet's genius reaches its culmination in the combination of ablutions and prayer, for water prepares the solar channel for the immobility required by the time for prayer, an excellent means of bathing it with the coolness of the lunar channel. After Self-realisation, meditation accompanied by footsoaks in salt-water (the salt representing the earth) is the evolution of the technique of the Muslim prayer from the 7th century, with the unique opportunity to follow the evolution of the inner being and to correct it in direct connection with the Divine.

Thanks to these techniques of pure Knowledge, the Prophet had no difficulties in redirecting the swadhistan towards right action. He took care not to reproduce the hierarchy model of Christian clergy in order to give free rein to inspiration, the path of access to the Throne. He exhorted his flock, both men and women, to explore every angle of Nature the better to seize the gift of love. Science and Knowledge figured in his rules for attaining God. The celebrated Arab discoveries glorify the alliance between secular and spiritual sciences. One small sign, used universally, reveals to us the beauty of this alliance: that is the zero. It is insignificant and commonplace, but what would our economical, scientific, artistic and technical worlds be without the "zero", that little magical circle picked up in India from a certain Brahmagupta? India could see in this tiny space the spiritual definition of the infinite magnitude of Allah without being able to move beyond the threshold of contemplation and finalise its function. Yet it was the brilliant Muslim civilisation which gave shape to this notion of the Infinite in the art of mathematics. Since then,

the little sign has continued to multiply its services in all fields. Praise be to you Khovaresmi!

It took some centuries for the Arabic civilisation to reach the peak of its creativity which, at first, used to rely on the power of Dzou'l Fekar, the holy Prophet's sword. Did not the aspect of Shri Brahmadeva manifest in Islam beneath the armour of the fighter Ali, dedicating his days and his nights to create men of God, to such an extent and so well that this new purified breed imposed itself on the world, firmly supported by the vibratory force that the Prophet had breathed into it? On this subject we might remember that it was enough for the holy army to cross the invincible cursed desert of the Tsamoudes to make the enemy, encamped at the exit of that sandy hell, surrender on the spot at the mere sight of the faithful. Pure action is that which acts and transforms without action, without the concourse of unnecessary efforts. It acts for itself under the control of the divine Breath and has the power of winning without fighting. It discourages and drives back the profane action as in the example given above.

The Muslim can rejoice that he once again has the privilege of participating in the final stage of creativity. From the Muslim he was, he is invited to become a "super-Muslim". These "super-Muslims" have the ability to become the instrument of divine action and, what is more, the human race has, for the first time in history, the power to act upon the original "green" phase of the physical creation of the universe. Nature itself is ruled by the magical hands of this new race. Experiments conducted in India in the field of agriculture have shown agricultural engineers the superiority of the crops whose plots had received vibrated water. And what a surprise for an Algerian mother and her neighbours when one of the plum-trees around the villa would not stop producing fruit that year! Her son was smiling to himself because he had been tenderly caring for it with vibrated water! But what was he to do except

acknowledge the tree's "mysterious" behaviour? In Australia, bunches of wilted flowers bloomed as bright as their first morning, with the simple action of Shri Mataji's gaze. For their part, some Sahaja yogis have also had some amusing experiences with regards to flowers: putting the attention on the Kundalini and the right hand towards a rose has an almost immediate effect: its petals open within the hour. A young realised man was one day enjoying the feel on his face of the strong vibrations coming from a bunch of roses on his desk. "Those vibrations were like a beaming smile whenever I looked up at them," he said!

Even more strange is the story of the potato field of a certain humble French farmer. The leaves, which had turned yellow from the common disease of mildew, were treated with a special product to which vibrated water was added. The treatment was applied one foggy morning. What a surprise! The field had turned green again by the beginning of the afternoon and the leaves had grown a few centimetres bigger. And the neighbouring farmer exclaimed in the local dialect: "By all the gods, my friend, I can't make head or tail of your field. This morning it was yellow and now this afternoon it's green!" Once again, all the owner of the field could do was to laugh up his sleeve ...

Following the nuclear disaster in 1985 in Bylelarus, Chernobyl in the U.S.S.R, a group of realised persons carried out a series of experiments on forest fruits and mushrooms. Even though the levels of radioactivity are still too high for this forest produce to be consumed, the local population uses them because of the general lack of food in the country. Under the supervision of the offices of the veterinary services, these raspberries and mushrooms underwent treatment with vibrations. The experiment showed that lower radioactivity levels in some were neutralised within a day of the treatment while higher levels required seven days. These results led them to carry out further experiments. It was thus noticed that a small quantity of earth which had received the attentions of the Primordial

Energy was capable of absorbing a very high level of radioactivity. At the same time, the level in the surrounding atmosphere decreased further and further. In the same way, a little vibrated water poured into a polluted river considerably reduced the level of radioactivity in it.

Shri Mataji foresees even greater things with regards to the ability to become an instrument of creation:

*One day I am sure you will all evolve to such a state that even your glance is sufficient to make the trees grow, to make the fruits sweet, to make the flowers fragrant. That's possible because our growth is showing results. Slowly, slowly it is showing results, because it should not be stunned, it should not be shocked so that you can see for yourself what you are and what you are achieving.*

Shri Mataji Nirmala Devi

With these words, Shri Mataji stimulates the potential offered by Resurrection. The maturity necessary to enter into that state of grace is as yet a rare privilege, for pure action requires a subtle apparatus in perfect working order. Unfortunately, our modern times do not make things any easier and a malfunctioning swadhistan can cause cancer, leukemia, diabetes, heart attack etc... In fact, the consumer frenzy, the race for profits, and the aggressiveness of the medias of our times overload the activity of the swadhistan. Television, newspapers and radios spew out the most horrible events from the first light of dawn, assaulting the dormant nervous system. Barely awake, the brain resumes the mad race of the day before and with this exerts a strong pressure on the swadhistan, for the two are closely linked. This energy centre circles around the nabhi and one of its functions consists of converting the fat cells in the stomach to fuel the brain. The act of thinking entails a cell consumption that the swadhistan alone can replace:

*I think the medical world does not know these functions of the swadhistan for if it did, a large number of diseases would have been cured.*

Shri Mataji Nirmala Devi

When one is constantly bombarded with thoughts, the pressure of the brain on the swadhistan is all the stronger because this chakra must oversee the correct functioning of the spleen, the pancreas and the uterus. The spleen is the organism's speed regulator. The speed with which modern man talks, eats, gesticulates, travels to work, to the station, to the airport, disturbs the spleen which has the job of producing blood corpuscles. This sensitive organ reacts to these situations of shock for which it must increase the output of corpuscles. If the rhythm of life imposed on the organism does not lessen, the spleen loses control of its function and starts producing white corpuscles which eat the red ones. This is how leukemia, an attack from the collective Subconscious, starts.

As was said above, the swadhistan chakra must also assist the pancreas. As one might guess, a swadhistan under the control of a brain which thinks and plans excessively cannot look after the pancreas properly. The neglected left side begins to have problems, including diabetes, specific to the pancreas. A excess of thoughts is chiefly at the root of this illness. If the patient applies the brakes to his mental activity the problem of diabetes will be solved. In other words, the pancreas recaptures the attention of the swadhistan. This is possible thanks to the healing techniques of Sahaja Yoga. The consumption of sugar should certainly be stopped after the appearance of the illness, but it does not trigger it in any way. On the contrary, sugar is the food of the liver and has already given proof of this. It has the ability to eliminate high levels of fat in the blood. On the advice of a yogi doctor, a lady neutralised her high cholesterol level in three months by consuming two hundred and fifty grams of vibrated cane sugar several times a day. Curious to know her

secret, her general practitioner was told that a diet was responsible for it, for the properties of sugar are viewed very poorly by modern medicine. All the same, anyone whose nerves are agitated should eat it: the liver revels in it!

Shri Mataji says that cancer, this dreadful disease of the twentieth century, is caused by the rhythm of life we impose on our nervous system. Man does not understand that he has no need to get heated up over the slightest thing. He wastes time by trying to save it. The fear of missing his train, paradoxically, means he finishes up in the middle of an enormous traffic jam. And the man irritates his liver, his spleen, his pancreas! He jostles the women, children and elderly people in his path because the train is there but, by an irony of fate, it leaves without him. On the other hand, the peaceful person who lets himself be carried along by the will of the crowd and of the angels will arrive at the right time. The plane is delayed for him, the ticket counter will still be open after the last stroke of closing time; the whole town, however congested it may be, makes an exception for him to serve him as well as it can.

This habit, which has almost become the norm, of living in an unbalanced way provokes cancer, which originates in the collective Subconscious. It is a disease of the left sympathetic. Nature educates man by inflicting these penalties in the hope of making him one day understand that he must change his behaviour. What is this correct behaviour of Love towards oneself and to others which will give man his proper place in the visible and invisible world? What attitude should be adopted so that the product of his creation reflects the beauty of the second heaven, the swadhistan? This is what is revealed to us by the nabhi, the third stage of man's inner ascent.

## The Third Heaven: The Nabhi Chakra (and Void).

Do not torment yourself to become richer,  
Do not apply your intelligence to it.  
Do you want to follow with your eyes  
What is bound to disappear?  
For wealth grows wings,  
And, like the eagle, it flies up to the skies.

Proverb of Solomon: p 496. "The Holy Bible"

**T**HE AREA INSIDE the clockwise circle, described by the swadhistan around the nabhi, is called the "void". This emptiness, felt by man in his search for the meaning of existence, evokes the image of a vessel lost amidst stormy waters. Nausea, sickness, the fear of being swallowed up by Poseidon's unknown domain, the impossibility of grasping hold of any root in these shifting surroundings, each day throw up onto the banks of the new dawn some young mariner, a stranger to life's whirlwinds. The soul is shipwrecked and clings onto some rocky island just long enough for a breath charged with hope before sinking all the more deeply back into the waves.

Many know this disconcerting sensation due to the fragile nature of the void, aptly called "the ocean of illusion", or Bhavasagara, in Sanskrit. This sea which separates man from his Spirit is reflected on

a physical level in the parasympathetic by the separation between the “vague” nerve and the sacred or pneumo-gastric nerve. In this way the path of the Kundalini in the central channel is interrupted. In this broken vessel, man gives himself over to idleness, phantasms and passions. He loses all discipline and mastery over himself, breaks the moral laws and those of right conduct. He succumbs to the treacherous charm of ephemeral pleasures and false gurus. By giving in to illusion or “Maya”, he says goodbye to his own personality as well as to his self-respect. In the virata, the Mediterranean represents the void. The sweetness of life which rules there, the beauty of its landscapes, the invitation of its hospitable people to taste the fruits of its red soil give the momentary hope that paradise has opened its gates. Yet, behind the perfection of that enticing curtain, one can see the threads of a venomous spider web. Something whispers that one should quickly leave this false paradise before being immobilised for ever in a sweet but fatal torpor. This idea of pseudo-paradise is perfectly illustrated in the West by the story of the quest for the Holy Grail, at the point where the virtuous knights have to cross, without stopping, the enchanted valley with its flowing wine and the laughter of its beautiful women. They know that only the Grail, the goblet in which Christ’s blood was collected, is capable of elevating their souls to the genuine state of higher Consciousness of the Resurrection and of giving them the taste of eternal bliss.

God has helped mankind to cross this ocean of illusion through his spiritual guides. These masters, or “gurus”, incarnate the principle of the Primordial Master, Shri Adi Guru Dattatreya, the one who teaches the divine law and right conduct (dharma) necessary to evolution. He emerges from the ocean, in other words from the element of water. Ten are the incarnations of the Primordial Master and they mark the perimeter of the void in the same way that the lighthouses on the coast light up the way for the navigator. These incarnations are the following:



Abraham, Moses, Zoroaster (Persia), Lao-Tse and Confucius (China), Socrates (Greece), Mohammed; Raja Janaka, Guru Nanak and Sai Nath of Shirdi (India). The guru sacrifices superficiality without regret. He possesses unfailing endurance and triumphs over all obstacles thanks to his faith, strength and virtue. He is beyond fear and doubt. He never weakens. He is the guide of his disciples who see in him gravity, a life-model and a counsellor. He helps them to master their senses. Ultimately, the guru is the one who gives Self-realisation. He is not to be confused with the charlatan who claims this status in order to take advantage of the gullible masses. This is what Shri Mataji has to say on the subject of the void and on the principle of these gurus:

*So in India in that time [15th century], somehow the Punjab was regarded as the place where people did not respect God or traditional Hindu idols, or you can say the statues that were regarded as having vibrations. But they worshipped money (as they do even now), and they worshipped power. And, as at that time there was a King who was very anxious to convert people to the Islamic religion by giving them money, many were taking to Islam. As a result the Hindus started hating the Muslims and a big hatred developed among Muslims and Hindus. That's how, in those circumstances where there was a quarrel going on between the followers of Mohammed and the followers of Hinduism, Guru Nanak took his birth on this earth. He thought that it would solve the problem. Although, this incarnation is such that it never dies. Even if they leave the body, they are always around. And they are the ones who perform lots of miracles whenever another incarnation comes on this earth. They help to support and guide the*

*seekers to go to the incarnations. So, to celebrate their birthdays on such-and-such a date is also a myth, because they never died. They are eternally living. They never grow old and they never die.*

*But Guru Nanak's birth is important, because symbolically he came on this earth not to propagate any particular type of the void as Mohammed did or say Moses did, and before that Abraham, Lao-Tse or Socrates, which followed into a religion. But he came to create amity – we can say, to create understanding, to create unity between religions. This was a very big step for Sahaja Yoga. After that, as you know, he was born again – God knows where – no-one knows where he was born, but he appeared as Shirdi Sai Nath. He too said the same thing, that to talk ill of any religion is a sin. But these efforts were quite lost. Because the people who were Islamic at that time, or those who were Hindus, are now very great fanatics.*

Shri Mataji Nirmala Devi

The guru possesses all the divine powers within himself and controls the elements. Originating from the ocean just like him, the incarnations of Shri Adi Guru manifest their powers over the element of water. The crossing of the red sea by Moses and his people is the most striking demonstration of victory over the ocean of illusion. The Hebrews were snatched from Pharaoh's slavery of false knowledge and made their way along the Sushumna Nadi drawn for them in the middle of the ocean. This miraculous episode is the perfect illustration of the subtle body... Nanak, at the request of his followers, placed his hand on a rock and water gushed out... After being refused a small quantity of oil to light his lamp, Sai Nath made a flame spring from water... As for Mohammed,

from where did he get the mysterious cloud which hovered above his caravan during his crossing of the desert? The monk Bahira was not taken in by this cloud protecting the caravan from the day-star's pitiless rays... On the approach to the well of Bedr, with what ease he made of the rain a gift from heaven for the exhausted believers between the sand dunes, and a curse for the infidel army trapped in the muddy earth. Today too, realised souls are witnesses of the divine compassion towards them. It is not rare that the rains fall while they shelter and the sun appears when they leave. Moreover, the very children make use of their guru powers thanks to their weapon of innocence. Imagine the surprise of the young mother the time when her small child, who wanted to go out despite the threats of a lowering dark sky, managed to have his way. Wrapped up in his coat and seated in meditation, the four year-old child began firmly chanting all the bits of the names of the Messengers which came to mind. Within a few minutes, a magnificent sunbeam pierced the clouds and lit the room. Mother and child stayed out as long as they liked and the rain started beating down on the windows as soon as they returned. Clearly, the power of a realised soul is a long way off from the unshakable stoic force of the Primordial Master because he does not yet possess the latter's steadfastness. Nevertheless, through his apprenticeship of his new powers he can begin to discern his potential: he can and must become a guru and not remain a simple disciple like in the old times when the realised Master remained the Master and the disciple remained the disciple. The prophecy of the English poet William Blake is being fulfilled, according to which one day men of God would become prophets with the power to make others prophets.

In the following story, told to the English, Shri Mataji exhorts the realised souls of Europe to develop their guru qualities without which realisation cannot properly be established:

*The Spirit is the Guru, and the rest of it is the disciple. Your body, your mind your emotions, your intellect – everything is a disciple, and you are the Guru. For this you do not need people of very great intellect. You do not need people of very great education, but a person who is courageous, and a person who is of that quality. When you go to India you must meet a gentleman called Harishchandra, a very simple fisherman. He's a graduate, of course, but a simple man. He works in a bank. When he came to me and Sahaja Yoga, and got his realisation, he told me that he was to go to a small little island, to talk about Sahaja Yoga. There were twenty five people and it was a storm, really a tempest. So he went and stood before the sea, and towards the wind that was blowing he stuck out his hand and said, "Stop it now. I have to go for Mother's work, this is God's work. Will you stop! Until I come back home, you are going to keep it like that." He only had to say it once, and the whole thing stopped. They all saw, witnessed. He went there, did all the work, came back home, and when he entered his door it started pouring down. He's an ordinary man to look at compared to you people, you are really great Englishman. He lives in a very ordinary way, his wife is a fisherwoman also. She sorts out fishes and sells them in the market. Yet his body is so well-built and shining and he talks so well! And an absolutely humble person. No wonder Christ chose fishermen. While he has got thousands of fishermen as his disciples, but he doesn't call them disciples, he says they are all Mother's children. Thousands!*

*One realised soul told the newspaper people that they can control the elements somehow by Mother's grace. So the newspaper people felt they were very much boasting. But it is true, they can. To them it is not boasting, it is just what they are seeing. They are telling the truth, you see. But that should happen. We should also have some things worth boasting about here. It's important.*

Shri Mataji Nirmala Devi

## The Nabhi.

*T*HE PRINCIPLE OF THE PRIMORDIAL MASTER incarnates on earth to lead man out from the void in order to bring him to the light of the straight path by establishing his nabhi. The nabhi chakra is located at the solar plexus, the stomach. Together with the swadhistan, it supplies the energy necessary for the operation of the liver, stomach and spleen. The establishment of this chakra, which governs “dharma”, is vital because man cannot hope to reach the ultimate state of Resurrection without respecting a moral code of life. Dharma is the nourishing quality of humanity. It is Dharma that has allowed man to evolve from the amoeba stage. This code of life protects and nourishes our spiritual growth. It is the task of the guru to define this set of rules. Notice, by the way, the astonishing similarity between the Sanskrit name for the chakra itself; “nabhi” and that given to Islam’s Messenger: “nabi”.

All the teachings of the spiritual Masters are based on identical universal rules for which only the name changes: Hindu, Jew, Christian, Muslim. The nabhi regulates the function of the stomach, that is the absorption of food and its digestion. Paired with the swadhistan, it also governs the upper part of the liver and the spleen. Physically, the stomach expresses the centre nabhi which is related to physical growth. On a subtle level, the centre of this chakra represents spiritual evolution personified by Shri Vishnu, the principle which sustains humanity. As water is the element of this divine principle, it is not surprising that foot-baths with salt-water have a relaxing effect on this chakra. We know that the divine aspect of Shri Brahmadeva has the role of watching over the physical creation of the universe. Shri Vishnu, on the other hand, comes to man’s aid every time he is threatened and needs to be put back on the

track of Evolution. He has taken on many forms in the past in order to fulfil this task, with his shakti, Shri Lakshmi, at his side, the goddess of fortune, prosperity and well-being.

Man, with his instinct for survival, must first satisfy his stomach before turning his thoughts to his evolution. The stomach is clearly the organ most linked to this search at its initial stage, that of seeking nourishment, characteristic of every living species. Once this primary need is satisfied, man next learns to exploit nature's resources to improve his material well-being (work, money, accommodation...) and, later on, his spiritual well-being. It is at this stage that the Primordial guru incarnates to guide the moral conduct of these various operations. The ten commandments received by Moses and later developed in the Koran indicate the path to follow to draw closer to perfect balance. He who respects this set of rules is more likely to receive Self-realisation than those who violate them. At the same time, those who could not understand the necessity of dharma before Self-realisation perceive its greatness afterwards. After Self-realisation, respect of freedom is fundamental and each man is his own judge. The vibrations reveal the true state of affairs but the decision whether to correct oneself or not is for each person to make for him or herself. Every action against dharma brings with it nausea, heat and tension in the stomach and, in the long term, ulcers. The state of left and right nabhi depends on the quality of centre nabhi. The relationship with food is therefore, on a physical level, an important factor in this chakra's good balance. Fermented (strong cheese, mushrooms...) or particularly fatty food, the consumption of alcohol or too much coffee and tea, excessive eating or, vice-versa, starvation all disturb the third chakra with the unfortunate consequence of the fragmentation of the attention which resides in the liver.

A good attention is necessary for the right nabhi to function correctly for the latter expresses our action, which is watched over by Raja

Lakshmi, the principle of collective well-being. "If you are inactive, this principle will shrink away in you", says Shri Mataji. One of the ways in which this aspect is manifested is in the practice of a profession. Similarly, the capacity for collective organisation demonstrated by leaders derives from the quality of the right nabhi. One can now see more clearly that a liver with poor vibrations cannot project its owner into a clear and direct action because his attention is buried under a mountain of thoughts and worries. In this case, the person can think, but is incapable of action. He forms theories and projects which he will never carry out; this leads inevitably to frustration and anger. The attention is scattered in all directions, making it difficult to concentrate. The diametrically opposite situation of physical and mental overactivity produces an identical shock to the liver. In this case, the attention cannot expand universally as it should. In modern-day societies there is a professional field which illustrates perfectly this slavery of the attention: computing. The machine's prisoner works with his stomach muscles constantly clenched, and suffers hot flushes caused by his irritation and impatience to achieve the expected result. Modern medicine classifies all these symptoms as "stress" because, according to its criteria, the liver shows no signs of dysfunction. The realised person knows differently because the Kundalini takes the role of preventive medicine. The day when one such person borrowed a computer from a friend's company, after a few hours of typing, he felt as though his liver was transfixed by a dagger, the result of all the tensions accumulated by the operators. The application of vibrated water to the screen and keyboard, as well as a bandhan given to the unknown people who had preceded him on the machine, cleared his nabhi in very little time.

Thus an attention which is fragmented or, vice-versa, too one-sided, has disastrous repercussions on the collective well-being for the calming benefits of a pure attention are withheld from it (see chapter on the "right sympathetic"). The third chakra's quality of satisfaction



no longer exists and, worst of all, action, work and material possessions leave a feeling of emptiness in the soul. This inner satisfaction which allows us to appreciate not only wealth, but also the smallest of life's pleasures, is a characteristic of the left nabhi. A person with a good left nabhi is wholly satisfied, serene and generous. Such a person enjoys giving without counting the cost. Moreover, he is auspicious: the vibrations he emits bring material prosperity and spiritual peace to those around him. The woman as a respected wife corresponds to this aspect of the nabhi, which is governed by the divine principle of Shri Gruha Lakshmi. This principle of inner satisfaction is achieved by the absorption of hatred and tensions between people. The housewife must possess this ability to neutralise the quarrels and uneasiness of those around her, starting with her own close family. Her presence is a comfort to the husband and the children. To this end, the husband must play an active role in establishing respect for the wife without which the divine principle of the home, Shri Gruha Lakshmi, cannot assure prosperity. Shri Lakshmi is depicted showering gold coins from her hands. Where she is not respected, poverty establishes itself. Shri Mataji often gives the Prophet's daughter, Fatima, as an example of the perfect wife. But she is puzzled as to the strange attitude of domination exercised over their women by many Muslim husbands who, she says, demand this behaviour as their birth right. In reality, she continues, the mistress of the house must know that she is only docile and obedient because of her own qualities of Gruha Lakshmi. Naturally, she finishes, the wife must first be respectable, otherwise the husband will have no reason to respect her.

Sometimes material well-being does not prevent the left nabhi from weakening. A great many kings, princes and rich aristocrats die without having succeeded in putting an end to their lack of inner satisfaction and sometimes even their hatred. At a collective level, hatred which is not eliminated by the properties of the left nabhi is a source of

fanaticism. This fanaticism obstructs the ten commandments because it relies, amongst other things, on thieving, plundering and murdering. For example, reading in the Italian press of the Mafia's settling of accounts, complete with gory images, sets off strong pains in the left nabhi. The same thing happens in the case of theft. Financial fraud, as practised in those quarters of the capitals given over to banking operations, cannot hide itself from the judgement of the Kundalini. The "open Book" emits subtle but definite alarm signals long before the noisy siren goes off accusing only the thief caught running away. Adultery, which also upsets the equilibrium of the family, can be detected not only in the perpetrator's left nabhi, but also in that of wife and children. This is what Shri Mataji has to say on the Lakshmi principle in general:

*Shri Lakshmi is the goddess of well-being and wealth. She is the wife of Shri Vishnu and the mother of Kama, the god of love.*

*She is also called Myriam, because she was born from the ocean, which is the very source of wealth. Even if human beings impoverish more and more the mother earth, taking from her all her raw materials, she still gives infinitely more resources.*

*Shri Lakshmi is standing on a lotus. Her right hand protects and her left hand gives blessings. She incarnates the wealth but also the glory of wealth. It is the first opening to our spiritual search. We first look for material wealth, but soon we understand that we need something else to reach the complete bliss.*

*At this point, Shri Lakshmi becomes Shri Mahalakshmi and the search moves towards a deeper and inner richness :*

*the enjoyment from your own generosity. You discover the joy of giving.*

*Avarice is the sign of the biggest poverty. If you are not able to give, you are a beggar. In spite of your money, you still have the desire to possess more materials goods.*

*Shri Lakshmi's symbol is to give with the left hand and to protect with the right hand. Any kind of richness should be able to give protection. The richer people must protect the poorer. Many rich people still remain unbalanced and still have wrong ideas.*

*After realisation, your personality becomes divine. But it is difficult to discern this and to accept it: to accept assuming really divine qualities like being generous without caring about it, without calculating, without asking ourselves what is going to happen. If vibrations are really flowing inside us, we are directly connected to the source and we become rich with well-being, with bliss and we are also satisfied in our material needs. The abundance is such that we can only give spontaneously.*

*So, allow the richness inside you to flow and don't worry any more. The vibrations, the cosmos look after you. Many Sahaja Yogis have experienced it already. If they surrender to vibrations, help will come spontaneously. But if they try to solve their problems themselves, this doesn't work anymore...*

Because it represents the nabhi in part, Islam has contributed to the enlightenment of this chakra in many points with which it finds itself clashing once again today.

First and foremost, the strict principles of the charia on which the Muslim states are based do not appear so radically in the revelation of the Book of Islam. Where does the Koran give a detailed description of capital punishment? If one looks carefully, one can see that the fear inspired by the reading of the Koran comes from the threat of hell and of divine anger, and not at all from the list of the sanctions to be imposed by human beings in punishing their fellow-creatures. True, the Koran is a code of good conduct but the choice of sanction for bad conduct falls to Allah, as is shown in the parables of hell. We have every reason to tremble before the description of the torments of Gehenna, but nothing in the Book testifies that religious institutions have to substitute God in this domain. On the contrary, this kind of charia, revived by Muslims till the present day, was instituted for the Jewish people because they had abandoned themselves to debauchery and to the Golden Calf after the prestigious crossing of the Red Sea. In the third book of the Pentateuch, the Leviticus, which is the basis of the code of ethics for the ancient Hebrews, the sentences are particularly uncompromising. To quote just a few of them:

If a man belonging to the children of Israel gives his child to Molic, he will be put to death: the people of the country will lapidate him...

If a man curses his father or his mother, he will be put to death.

If a man commits adultery with a married woman, they will both be put to death.

If a man sleeps with his daughter-in-law, they will both be put to death.

If a man sleeps with a man as we sleep with a woman, they will be put to death.

If a man takes both the mother and the daughter as his own wives, they will be burnt.

If a man sleeps with an animal, he will be put to death.

**Leviticus 20 v2-3,v9-15: "The Holy Bible"**

He who kills an animal will replace it, but he who kills a man will be put to death.

**Leviticus 24 v21**

He who blasphemes against the name of God will be put to death: people will lapidate him.

**Leviticus 24 v16**

But the Law in itself was not intended to be man's final punishment, so that Muslims should apply it up to present times in its most primitive form. The proof is that Christ came later to teach forgiveness, for humanity's level of consciousness grows through the centuries. That is the law of evolution! Turn the other cheek if your neighbour strikes you, Christ has said. Certainly this principle was highly revolutionary if one had been used to applying the code of Leviticus for thirteen centuries:

If someone hurts his neighbour, the same thing will be done to him in return: if he breaks his neighbour's leg, the same thing will be done to him in return.

**Leviticus 24 v19-20**

This legislation was made in the beginning in order to restore a minimum of awe to a people stripped of all scruples. The use of force was the only way of bringing the Hebrews back to the "straight Path". Its aim was to reconvert them to the light of the Self. If we read the Koran, we will see that it does not cite these same bloodthirsty sentences that

today are the basis for Islamic law. If however the Prophet had to resort to some of these measures, it was only to teach his people a lesson. But he was subtlety itself, the incarnation of perfect nobility and compassion. It should be remarked that he came after Christ and that the notion of forgiveness and compassion had already been established for almost six centuries in the field of man's collective consciousness.

On this subject, Mohammed's biography reveals the image of a magnanimous man, an image which accompanied him until his death. How many times did the Prophet stop the hand of the impetuous Omar, ready to send heads flying under his scimitar? He hated the shedding of unnecessary blood. During the expedition of Dzat er Riqua, an enemy, a Bedouin from the Bni Moharib, seized the Prophet's sword while he slept under the shade of a gum-tree and threatened him. Surprised by Mohammed's calm reaction, the man dropped his weapon. The Prophet took back his blade and the aggressor went away. Certain of divine protection for his irreproachable self, he knew that his aggressor had no power over him.

The sense of security and inner gravity of the dharmic man staves off all fear of others because he knows that the strength of his vibrations repels all harmful waves. On the contrary, the wicked man is bloodthirsty and cruel because his wickedness makes him fear similar reactions in return. Innocence and trust of others do not exist and he is constantly on his guard, inflicting reprisal after reprisal upon those around him. Today the sight of certain eminent Muslims on our television screens produces an immediate reaction in the left mooladhara! It is particularly interesting to note that these personalities are the most fervent "administrators" of the charia in their territory where they outdo each other to send hands and heads flying on the slightest pretext. Needless to say, the adulterous woman – or the one presumed to be such, for that is enough – is stoned to death for the very same act committed by the high dignitaries of the

charia themselves. The judgement of the Kundalini is never wrong on this subject and the left nabhi exposes in everyone all abominations against dharma. Where does the hypocrite hope to hide now that the “Book” is open? In other situations, the realised soul can feel a combination of reactions in several chakras. Under the cover of the divine word, they attack the possessions and women of their neighbouring brothers. Television coverage of these deeds sets off a throbbing in the left mooladhara and left nabhi simultaneously, while a strong prickling sensation runs up and down between the two chakras, like lightening on a stormy day! What call for Jihad, what words borrowed from the Koran can now justify lying tongues before Allah’s absolute judgement? The prophecy exists:

The time is near in which nothing will remain of Islam but its name, and of the Koran but its mere appearance and the mosques of Muslims will be destitute of knowledge and worship; and the learned men will be the worst people under the heavens; contention and strife will issue from them and it will return upon themselves.

**Allama Sir Abdullah: “The Sayings of Muhammad”, p106**

Islam’s manipulators must know that they are much closer to Hell than are the unfortunate victims whom they attempt to damn through the charia. Not one of them is a prophet. May perceptive men come and learn to discriminate through vibrations between the calibre of the Prophet and that of the devils incarnate who act in His name:

**On that day those who reject faith  
and disobey the Apostle will wish  
that the earth were made one with them:  
but never will they hide a single fact from God!**

**Sūrah An-Nisa (The Women): v42**

Knowing that murder is particularly harmful to the left nabhi, one understands why Mohammed prohibited the frightful custom of “Owad El Benat” or burial of live baby girls. This practice no longer exists but the burial of sisters and wives under male domination affects the same chakra through the dissatisfaction produced by their being prevented from seeking the Self. Feelings of hatred and revenge accumulate in this part of the nabhi.

The re-establishment of the value of the institution of marriage, essential to the proper functioning of the left nabhi, involves a set of precise rules laid down at the beginning of Islam. Certain verses in the Koran concerning women should be considered in relation to the circumstances at that time. A dharmic woman is an indispensable condition to the growth of the family. She is also the foundation of society because she is the man's shakti, the one who has the power to sustain him and help him prosper. It seems clear that this pillar of society and family that is woman in her role of shakti did not exist in the debauchery and violence of the 8th century. The foundations of society were attacked as the value and status of women were not recognised. Since the former cannot be established without the qualities of the latter, the Prophet, as one skilled in the subtle body, had to start by according the first rights for women – however slender they were compared to those of the men – so that women could regain their role of shakti. The correction of the left nabhi by means of a subordinate role for women at the dawn of Islam, does not therefore mean that the Prophet took the part of the men. Undoubtedly today the Messenger would apply himself to creating a few particularly strict laws regarding men's behaviour, because, for all it is deplorable to see that Western women, in their desire to compete with men, have given up their feminine qualities in favour of masculine behaviour, one can no better understand the resignation of Muslim women crushed under the hand of men. As for the Prophet's position regarding the two sexes, it is impartial:



**They [women] are your garments.  
And ye [men] are their garments."**

**Sūrah Al-Baqarah (The Cow): v187**

There is another aspect of the charia which it is extremely interesting to check after Self-realisation: the attitude towards money and generosity:

**...and do good – to parents, kinsfolk, orphans, those in need,  
neighbours who are near, neighbours who are strangers,  
the companion by your side, the wayfarer (ye meet),  
and what your right hands possess**

**Sūrah An-Nisā (The Women): v36**

The Koran, more than any other Scripture, speaks with precise detail about the relationship to money and the Prophet's life is full of examples of generosity whether it be in pardoning an enemy's life or in material gifts. The protection of the possessions of orphans and widows, the just division of an inheritance, the establishment of "Zekat Al Mal" or alms-giving, were all manifestations of the Prophet's desire to develop the qualities of the left nabhi. The above verse extends the division of worldly goods as far as the stranger and the traveller. Generosity is no longer limited to the family clan. On this subject, we may recall the pact made in Medina between local believers and those of Mecca at the time of the emigration of the first persecuted Muslims. Taking advantage of the untroubled understanding which existed between the residents and the immigrants, the Prophet sealed their union by decreeing for each of them an adoptive brother from the other city. The recognition of this spiritual brotherhood made the adopted brother eligible to inherit from his new family:

**To (benefit) everyone, We have appointed sharers and heirs  
to property left by parents and relatives. To those also,  
to whom your right hand was pledged, give their true**

**portion: for truly God is witness to all things.**

**Sūrah An-Nisā (The Women): v33**

God is witness to all things! After Self-realisation, God provides concrete proof that he is this witness who observes our every action. In this way all fears of a resourceless future disappear. In general, the Muslim character shows an exaggerated tendency to preserve family property, at the same time experiencing no embarrassment in increasing it by dipping into the patrimony of others whenever the opportunity arises; and even seems to consider this to be his right. The realised soul has countless opportunities to verify that his generosity must be manifested without discrimination and that it is a mistake to believe in enrichment obtained by unsound means. One young girl who was realised wanted to repay a family who had given her hospitality for a few days. At the market one plant attracted her attention amongst all the others. However, the price made her select another one even though her heart was still taken by the first one. On the evening of the same day, the young girl had to go and visit other friends. A lack of change at the station's ticket window meant that she had to buy a few small things before she could purchase a ticket. Moreover, she forgot to change trains and had to retrace her steps, incurring further expense ... When she totalled up her unnecessary expenditure, she was astounded at the perfection of divine management: the sum was exactly equal to the difference she would have had to pay for the plant she had first chosen! Not only does the realised soul know that he must never go back on the choice dictated by his conscience (within the bounds of reason, of course) but he also learns that the Lakshmi principle does not abandon him. The generosity of a realised being placed in the context of uncertain material circumstances is often rewarded by an unexpected financial gain. In this way, he begins to trust in the Hand of God. At the same time, Self-real-

sation clarifies the need for dharma. Why, when one is short of money, is it wrong to steal even on a small scale, in large shopping centres for example? Should the rich not give to the poor? Here too, the realised soul knows it is better to wait because the Kundalini flies to the help of her own. In any case, breaking the law does not pay, as the following anecdote shows: a new Sahaja Yogi stole a magazine from a London news-kiosk. "They say it damages the left nabhi but I don't have much money and I'm not going to worry about hearsay!" ... That same evening he forgot his bag on one of the red buses which fill the British capital.

A good left nabhi provides opportunities to multiply a small sum of money or to make some saving. Once again, realised people are daily witnesses to purchases of quality goods at bargain prices. Their desires are fulfilled in the most natural of ways, for they simply find themselves in the right place at the right moment. They do not worry about planning their purchases in advance nor about speeding up any transactions for fear of being wronged. They know it is enough to express a desire and then to wait for the right moment because the "invisible armies" stand guard around what they need. No-one will walk off with what Allah has chosen for his devotees despite the envious glances of the crowds at the object, as if a "sold" label, written in a divine hand, were diverting the attention of the curious.

The repetition of these experiences transforms a person. Reassured as to the workings of the divine laws, this type of person acquires strength, gravity and dignity. The peace he radiates attracts the admiration of those around him. He becomes his own master and he perceives the deception of the guardians of the Book because the Kundalini within him applies the true charia, that is to say the essence of the divine law. He is his own master and walks in the Kingdom of God which is open to all and access to which can be decided by no document, title or racial rights. As a Jew, Hindu or Christian, perhaps, he has no access to the holy sites of

Islam, but he is closer to Allah than the one who uses His law for dubious ends. In the field of the Kundalini, men and women will henceforth be able to give their trust to a stranger and to heap upon him favours worthy of any brother. Inner satisfaction reinforces these feelings of trust to the point where one no longer fears mixed marriages for:

**Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures), and the Christians and the Sabians, and who believe in God and the last day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.**

**Sūrah Al-Baqarah (The Cow): v62**

The recognition, in these chaotic times, of the truth of the hadith quoted earlier in this chapter, according to which one day Islam will be no more than a name, an outward show in the mosques destitute of all knowledge, makes one question the concept of marriage with the “infidel”. Does not a marriage based on petty interest and the fact of belonging to a community rather than on the joining of hearts on the path of sincerity and evolution, taken on the nature of a marriage of infidels? Indeed, the development of the left nabhi depends essentially on the quality of the couple’s life together within the marriage. In order to achieve this, the marriage must be made on a sound foundation. Realised souls experience with great success marriages between people of different nationalities and religions, including Muslims.

To conclude on the subject of the correct behaviour for mortals with regards to the left nabhi, vibratory awareness shows that Allah is highly capable of assuring charia without the human ego feeling any need to substitute Him in this role. From this moment charia engages the realised soul in a direct relationship with the Creator who shows him what to do and what not to do in order to respect the rules of dharma.

On a collective level, the realised soul observes the Kundalini applying dharma, for which he becomes the instrument. Faced with events which affect the collective well-being, he distinguishes the wolf from the lamb but cannot foresee the divine plan in the application of its justice. Is not the 14th century of the hegira the one during which all deceit will be exposed, be it at an individual, political, economic, scientific, religious or philosophic level? Is not the victory of Bedr an excellent illustration of divine rather than human charia? Sometimes appearances seem to favour the miscreant but every bad action must be accounted for one day. Thus, amongst the idolaters who did not return from the fighting at Bedr, were all the conspirators who had attempted to murder the Prophet in Mecca. It was the charia, and not the believers' swords, which had selected them amongst the victims!

The desires of the left nabhi are extremely important because their quality influences the state of the right nabhi which is the seat of attention and action. The Prophet instituted two purification techniques to remedy the problems of the right side of this chakra. These were prayer and fasting.

The allocation of the time for prayer manifests first and foremost that the position accorded by the Prophet to the institution of work must not be disturbed by the religious rhythm. Islam describes prayer as a moment of interruption of the diverse feelings which inhabit man. This moment of peace created within the being is in fact the state of thoughtless awareness attained through meditation after Self-realisation. The purified attention passes onto the central channel from which balanced action is achieved. It may be remarked that people who are easily irritated swing from left to right nabhi. The frustrations accumulated in the left nabhi shake the liver about and result in aggressive behaviour. When the Prophet recommended washing as a means of purifying the soul, the water element was in reality directed at the very nature of the

nabhi in order to soothe the liver, the organ which drives the right side. It is not difficult to recognise the fragility of this organ amongst the impulsive bedouins of those times. As for the symbolism of prayer, its objective, for the most part, is to awaken the ten petals of the third centre in which the Messenger resides, in the same way as the Lord's prayer of Christian prayers opens the Agnya chakra, Christ's seat in the subtle body. After Self-realisation, one observes that the exercise of namaz is filled with vibrations. On the hands, the middle finger represents the nabhi which is also linked to the knee and elbow joints. What do we notice in the Muslim prayer? That for the most part it uses these joints. Elbows are made use of in the namaz movement while the hands placed on the knees are there to transmit the Primordial Energy to this precise location where the nabhi also resides. Immobilised once again on the ground, the knees unknowingly invite the mother earth to absorb all the tensions in the nabhi. One can imagine the vibratory impact that the teaching of this rite had at the time of the Prophet. The proof is that the bedouins very rapidly regained their dharma. As a result, prayer at the beginning of Islam had an entirely different effect from that of the prayer practised today because the Prophet opened a channel in the subtle body in the area of the void and left nabhi where he still resides today. This is the reason why all realised souls, whatever their original religion, can feel within themselves the presence of the Prophet or of one of the members of his family amongst those whom we have designated as having divine power over certain channels or chakras: a young European mother, noticing that her young daughter had been restless for several days, put her attention on the child's vibrations. The left swadhistan was in a very bad state. Knowing that Fatima in part watches over the left swadhistan too, the young mother set out to narrate the story of the Prophet's beloved daughter to the child who was clearly very deeply touched. The young daughter slept on these calming words and woke up a different person

the next day. A dignified and calm behaviour replaced the restlessness of the previous days!

Fasting is the second technique brought by Islam for improving one's attention. Very often, overly rich food proves to be responsible for an irritable and abrupt temperament. Alcohol and the excessive consumption of red meat or fish overload the liver and consequently the right side. This obstruction of the solar channel increases blood pressure. A medical thesis presented at Bombay University shows how a group of patients who underwent Sahaja Yoga treatment demonstrated, among other things, a decrease in blood pressure which was markedly greater than that of those subjected to conventional treatment. It is therefore important to work together with the Kundalini by providing one's body with a healthy and balanced diet. The quality of meditation depends on it. Undoubtedly it is no coincidence that the Prophet prohibited alcohol in order, at the beginning, to avoid drunkenness at least during prayers. Fermented drinks keep the attention in the sympathetics and stop it from passing to the parasympathetic. Fasting practiced according to the needs of the individual is very beneficial to the balance of the subtle body and facilitates contact with Reality through a purified attention. However it is far less effective when it is established in the name of Allah and is concluded at the end of the day with a gastronomic feast. God does not demand that man fast in order to pay him homage, but He is certainly pleased when he respects the rules of the liver in order to regain his good health, for it is His hope to one day be able to reveal Himself to His creation. It is important to understand that the Messenger recommended this practice for the Arab nabhi under the pressure of this energy centre's physical demands, without which Islam could not have been born. Indeed, what chances does an incarnation have of penetrating the sensitivity of a person under the influence of alcohol or dominated by the pleasures of the senses?

A realised person has the pleasure of discovering how easy his daily life is during a diet should he be in need of it. After Self-realisation nothing is forbidden, whether it be alcohol, tobacco or whatever. But healthy behaviour comes naturally with the practice of meditation together with the purification process which results from it, by suppressing, from within, any need or taste for such harmful attachments. Breaking with these old habits is achieved spontaneously in a day, a week, a month, a year, depending on the state of the individual's system. The magic of Self-realisation resides in this state of evolution which overthrows the order of priorities. It is a constant state of becoming. The method is very different from that of an attitude of constraint, imposed from without, like that, for instance, of trying to give up drinking. The attention is by now directed towards the rewards of the parasympathetic, thus placing the realised soul beyond the temptations described above. He becomes a person capable of sharing a meal with a friend without feeling the urge to drink or smoke like him. Better still, in his presence the friend will tend to omit these habitual actions, to the pleasant surprise of the realised soul who did not expect so much. Thus the realised soul has no difficulty in abstaining from the consumption of such substances, but does not deprive his guests of them if the rules of hospitality demand it. The Kundalini never forbids anything, she just states the facts: half asleep in the bus which was taking him back home, one of the travellers – a realised soul – opened his eyes at the repeated pains in his right nabhi. The bus was stopped at a red light next to which was a pub terrace where people were dedicating their efforts to consuming huge glasses of beer !

Through this portrait of the third energy centre the reader should now be in a position to realise to what extent Muslim culture reflects the characteristics of the chakra to which it is related in the Virata. In the Maghreb, for example, the Westerner who has eaten his fill is surprised



by the sense of hospitality reserved for the foreigner by a impoverished person. A host of the highest calibre, the desert bedouin does not descend to begging and is indignant that the traveller wants to pay for his hospitality. In this respect, he incarnates the guru's qualities of generosity and endurance in the face of difficult conditions without the loss of dignity. He appreciates the little he possesses and shares it graciously. He is wise and humble. His wisdom is all the more striking for the visitor as it is rooted in the very simplicity of the contact with nature's elements, a simplicity enhanced by the mark of the Messenger deep within the soul. Indeed, Arabic tales and literature bring together philosophy, poetry, common sense, humour and practical morality, all of which create an aura of wisdom, and it is impossible say whether this is at the root of common sense or the reverse. This poetry and literature also demonstrate a mathematical logic which is characteristic of the guru in the simplicity with which it demonstrates the facts, a logic which is often much clearer and more convincing than the rationalising analysis of the West.

Moreover, Arabian hospitality is imbued with the royal character of Raja Lakshmi in the lavish way with which guests are received. Nothing is spared to honour the visitor. No-one baulks at the interminable hours of cooking preparations which Westerners reduce to a minimum in similar circumstances. The patience and meticulousness accorded to the art of receiving guests release a feeling of well-being which is easily recognised as the reassuring warmth of Shri Gruha Lakshmi, the divine principle of the household. The Arab family likes to pour out its silver and china onto the large copper tray, to which it adds a variety of small cakes worthy of the splendour of the most renown arabesques. The ancestral pleasure of giving places the guest in in danger of being unable to extricate himself from an avalanche of innumerable dishes. The housewife is not afraid of giving generously and is not an-

noyed if the child displays greediness. In these privileged moments, time stands still, the child is king and every member of the family forgets – or at least tries to - the world's troubles over drinks and sweets. Shri Gruha Lakshmi is the one who not only eliminates tensions but also collects her flock around her, attracted by the smell of her food. In this, the Arab woman, the pillar of the household, knows how to incarnate this divine aspect and, as we all know, the husband knows how to enjoy this quality without any persuasion!

The family unit also gravitates around her because, as everyone knows, she finds it difficult to shirk her duties as a housewife and mother whatever the cost to herself. In the aspects described above, the family structure is far better preserved than in the West. Honour is saved but... sincerity is yet to be established, and the moderate Muslim realises how much these qualities, characteristic of the essence of the nabhi, can be difficult for him to uphold in the repetitive rhythm of daily life. This is because they suffer the attacks of negativity (weighty family structures, suspicion and inequality between the sexes...). But the original value of these qualities is no less recognised by the cosmic order for that. Duality accompanies every living principle and is proportional to its greatness. The more beautiful something is, the greater the chance that it will be destroyed. If the Prophet has worked to re-establish dharma in every detail, in a more determined way than any other incarnation of monotheist religions, the tendency to destroy this delicate clockwork is all the stronger. In the Virata each country is governed by a divine principle and tends to go against the values of the chakra it represents. Great Britain represents the “Heart” of the universe but making enquiries about its emotions and feelings is the most disconcerting thing there is because its people is particularly reserved. France represents the “Liver” of the universe and therefore the attention, but it is the country where the consumption of fermented products (cheese, alcohol...) is the highest in the world, when

high doses of fermentations are toxic for the liver. This excited, overheated attention of the French distances them from the depth of their inner being, and drags them up to a superficial level. They have made a national speciality of their frivolous and bawdy behaviour. Among them, those considered “intellectuals” lose themselves, with greater or lesser displays of arrogance, in a spirit of rational analysis, thus completing the work of the destruction of the liver. As for the Muslim, he carries the flag of fanaticism, hatred, distrust and chauvinism, an attitude in total contradiction to the commandments of the Koran he is supposed to respect as he represents the “left nabhi”... But the time has come to blend the qualities of each nation in a single mould.

## The Fourth Heaven: The Anahata Chakra.

When called to mind in a difficult pass, you remove fear for every person. When called to mind by those in happiness, you bestow a mind still further pious. Which goddess but you, O Dispeller of poverty, pain and fear, has an ever sympathetic heart for helping everyone.

The Devi Mahatmya 4:17

**T**HE VERY FIRST PART OF THE HUMAN BODY to be created in the foetus is the heart, which is part of the anahata chakra. This is one of man's vital organs, but does he know that the cardiac muscle harbours the Spirit within him? Beyond the physical nature of the heart lies the original source of man which is neither physical nor mental, but divine. Thus the fact that the heart is the first thing to appear in the formation of the foetus serves as a reminder to man of his true essence, the Spirit. All aspects of creation converge towards the heart because it is its nucleus. The chakras are directly connected to it. It is the body's engine, from which the energy circulates to all the other parts; the love and joy which it is able to generate are the qualities of this chakra. The knowledge of the Kundalini enables us to explore the unlimited well of this divine love which is neither abstract nor inaccessible. The realised soul feels the emanation of this love through the "left heart" (the physical organ

of the heart). After a while the perception of divine Love brings with it the security necessary to the centre of this chakra, or “centre-heart” (sternum). Finally, the combination of love and security ensures the expression of this love within the limits of correct behaviour as expressed by the “right-heart” (right lung).

Until the moment of Self-realisation, the Spirit sleeps, its presence hidden like the sun behind the clouds. Nobody is obliged to believe that the day star exists before the vapourous mass is dispelled. Yet it is there, unchanging. The same holds true for the Spirit residing in the heart chakra. Its presence is revealed when the movement of the Kundalini raises the Spirit to the level of the Sahasrara (the seventh chakra located in the fontanel area) to the Brahmarandra, the seat of the heart. This union, or Yoga, is similar to the discovery of the sun after the rain. One is immersed in the omnipresent Love which nourishes the whole of creation. All false identifications disappear. The body is at the service of the Spirit. To an expectant mother who was about to give birth to her first child, Shri Mataji said: “Do not be afraid, because if you are the Spirit, you do not have to act, you become the witness of your body in action”. Indeed, many young mothers have been pleasantly surprised to note that giving birth, if surrendered to the care of the parasympathetic rather than to the ego, which gets irritated and restless, or to the super-ego, which creates fear, is the sweetest experience in the world. These results are possible because the person becomes the witness of herself and of events around her. In other words, she is detached from the transitory moods of the sympathetics and connected to the Spirit’s unlimited power. In these conditions, the attention taken away from the demands of the body in favour of the subtle joys of the Spirit, brings total satisfaction to the body itself which becomes resistant to tiredness, hunger and its basic needs. Working or travelling collectively, when undertaken by realised people, shows that a few hours of sleep suffice to

put them back into top shape or that maintaining the body in the same position for prolonged periods leaves them as fresh and fit as if they had been subjected to the very best comforts. Moreover, the stomach does not demand its normal sustenance. Without having to fight his desire to eat, the realised person watches night draw in – in these moments of spiritual elevation – without having been troubled by the idea of food. It is the same for the functions of excretion, controlled by presence of the divine aspect of the mooladhara. To attain this state requires solely the sacrifice of one's ego and super-ego and one can now understand which divine law governs the following verse:

**Because nothing could they suffer or do, but was reckoned  
to their credit as a deed of righteousness, whether they  
suffered thirst, or fatigue, or hunger, in the cause of God**

**Sūrah At-Tawbah (Repentance): v120**

This ability of the left heart to feel the divine Love goes hand in hand with compassion and tolerance. The lives of the saints and the divine incarnations illustrate this admirably. Tolerance and compassion bring the ego down to its proper place. The ego no longer dominates the heart but obeys the Spirit. The heart can then open and manifest its powers. An open heart freed from the clutches of the ego becomes a source of love for everyone. It does not judge because it is able to recognise the divine plan in everyone. Positive and patient, it sees the other's potential for improvement and gives him a chance. It knows how to forgive. How many times did the Prophet not convert the enemies of Islam simply by forgiving them their betrayal, no matter how much the former suffered from the barbarity committed against his own family? This capacity for forgiveness impressed his opponents, who embraced Islam without further thought. Hobbar, whose spear had killed Zeïneb, the Prophet's daughter, returned to him in complete trust after having put aside all fear of punishment.

Deeply touched by the Messenger's noble heart, he dedicated himself to Islam just like Ouhachi, the murderer of Hamza, the Prophet's uncle. Likewise Hinda, the ignominious wife of Abou Sofiane, the sworn enemy of Muslims, who had herself mutilated Hamza's body. But Mohammed's compassion moved Ikrima even more, son of the deceased Abou Djahel, another ardent enemy of the new faith. Fearing that Ikrima would become the object of the holy army's reprisals in order to avenge the terrible acts of his father, the Prophet gave instructions that nobody should harm the son's life nor Abou Djahel's memory because, he said, by insulting the dead one injures the living. In this power of compassion expressed by the Prophet, one can recognise the qualities of Shri Shiva, the divine principle of the "left heart", as Shri Mataji describes them:

*One power which comes from his nature is forgiveness. As a result of that forgiveness you feel the gratitude, then His blessings start flowing towards you. He gives you tremendous capacity to forgive others. He pacifies your anger, He pacifies your lust, He pacifies your greed. Like beautiful dew-drops His blessings come on our being and we become really beautiful flowers. And we start shining in the sunshine of His blessings.*

Shri Mataji Nirmala Devi

Of all the divine incarnations, the Prophet was perhaps the best illustration of the image of tolerance and compassion. The wealth of feelings of his descendants bears witness to it. The love dedicated to children in the Eastern world contrasts with the Western rigidity of the heart in the same field. Filial respect and duty is another quality of the Muslim heart, all the more praiseworthy for being part of the order of natural law. In fact, the parents are present in the Anahata chakra in the subtle body of every individual. The mother is represented in the left heart while the

father resides in the right heart. Vibratory perception proves this to be true. A child either overly protected by his mother or neglected will have a blockage in the left heart. In the same way, a problem with the father affects the right heart. The role of the parents, therefore, proves to be important for the balance of this chakra because they are the ones who will arm the child with emotional security for the whole of his life. The mother resides near to the Spirit in the left part of this chakra. She plays a fundamental role in the child's destiny for his attaining the joys of the Spirit depends on the sensitivity instilled in him by his mother. Certainly, an orphan can also attain the supreme inner state, but the lack of a parent – and particularly of the mother – or conflicts between the parents do not help those who have experienced it to feel gratitude towards Allah. Such a person will, more than anyone else, need the help of grace. Blessed, therefore, is he who possesses the cup of love of a mother because his chances of glorifying the Spirit are greatly increased! The Prophet never ceased to be concerned about the child-mother relationship. It was he who, in his infinite kindness, accelerated the rhythm of the prayer whenever he heard the cries of a child, because he knew how much a mother, in this case, is eager to go and console it. He acted in this way because he perceived how important the role of a mother was at a more subtle level:

A son's paradise is gained at the feet of his mother.

hadith

Through the simplified image of the mother, mediator between the child and God, the Messenger's attention was turned in reality to the Primordial Mother without whom there can be no Self-realisation. It is thus no coincidence that the earthly mother occupies the left heart near the Spirit. She stands, in effect, at the gates of Paradise. The exclusive relationship which the child has with the mother at a very young age means that he does not become aware of the value of his father until



later on. This recognition of the father takes place under the tutelage of the mother. In the same way, the Kundalini must penetrate the left heart in order to raise the flame of the Spirit residing there up to the Sahasrara. This spiritual event marks, for the realised soul, the discovery of the Father, or Allah, the Paradise.

This connection with the Spirit will be achieved more easily if the heart is not dominated by the ego. The latter creates attachments and false identifications at an emotional level; this leads the individual to partition off his relations with others, causing a blockage in the left heart. The Spirit, being universal in nature, cannot understand the exclusive interest accorded to one community at the expense of another. The emotional wealth of the Muslim world would be appreciated outside, particularly in the Western “materialist” society, if it could only accept to go beyond its ethnocentrism. On the contrary, the extreme nature of the latter, which translates as the reflex of rejecting anything “foreign”, closes the Muslim community in upon itself and feeds the illusion of persecution. Extolling distrust encourages insecurity. This segregation practised amongst families within the Muslim community, and then extended to foreign nations, produces strangled hearts, puffed up with suspicion.

*Your heart must be pure, transparent and open. Talk to everyone with an open heart. Trust others. Why do you doubt? If you do not doubt about yourself, you will not doubt about others. How can a realised person be hurt? If your heart is pure, you can see the other person clearly. Innocence is such a powerful thing that even a glance is sufficient to kill a Satan. Actually, when the heart becomes impure, then impurities flow down to other places. It is not the other way round, it is from the heart. Many people believe that it is the body that becomes impure, but I think*

*it is the heart that becomes impure first. Then it starts spreading in the body and it is residual there and settles down. So you have to believe in yourself and enjoy the gentle swimming into the current of your Mother's love. First of all, trust yourself and then trust others. Open your heart to this trust which is going to solve everything with your loving heart. Love gives all the sophistication and the fragrance and all the opportunities that are requested. Not talking about love, but real love. This is the way and it is full of joy. You have to understand that you are part and parcel of the heart of the universe: have this knowledge, God's intelligence. Have the lion's heart, the symbol of the British that represents a heart without fear. He knows he is a king and lives as such, being generous. A weak man cannot love, only a strong person can love. The first thing is that you must be collective. Keep away from those who want to cut you from this collectivity. Be responsible about yourself and extremely obedient to the Self. Do not allow any impurities in your heart.*

Shri Mataji Nirmala Devi

The heart is weakened when the attention is distracted from the matters of the Spirit towards life's superficial façade: mediocre feelings, materialism, etc... Without the desire to clarify the mysteries of his own Self, man leads an animal-like existence. Avid for exclusive possessions and sensations, he tires out the left heart. To give an example, a person who works without pause, either physically or mentally, exhausts this energy centre. The practice of sports taken to the extreme is quickly seen by the realised soul to be harmful to the cardiac muscle, as is any excessive labour. In the long term, this stress can provoke heart attacks. Any test to one's feelings in the chain of emotional relationships, or

even with one's mother or one's wife, also weakens the Anahata chakra. Rejection, overexertion, whether physical or mental, emotional upsets; whatever the cause of the vibratory blockage in the left heart, one sees that these anomalies very often interfere with the correct functioning of this chakra's centre, which is connected to the sternum on a physical level and the quality of which is to ensure a feeling of inner security.

It is easy for anyone to see that inner security is a rare treasure in these modern times. Not only it is threatened on an emotional level within the family itself, but it disappears totally in almost everyone when it comes to facing the various situations of the outside world. Torn from one's environment, tossed around at the mercy of external events, it is easy to feel that nothing will come to fruition without the intervention of one's father or that of some personal acquaintance. However, once the Kundalini has been awakened, faith in one's Self is established and remains unshaken in any circumstances, and one can see that the security which accompanied our first steps in our mother's wake has not left us. A great number of realised souls have experienced this mixture of sweetness and trust which opens the doors of the Unknown to the path of success. This is possible because the Unknown no longer exists since it is now the revealed Spirit, which assists all realised souls. The fear and anxiety which affect the centre heart vanish. Jobs and accommodation appear at the right moment without having to worry about them. The fear of facing up to a superior, an audience or any other situation which triggers a feeling of oppression or palpitations of the heart, disappears after a few breathing exercises and the invocation of the Mother of the universe: Shri Jagadamba. This principle is known for its power to destroy the demons of fear and anxiety. Thus freed, the realised soul emerges from his doubts and asserts himself quite naturally and with the feeling of having been protected just like former times, in his mother's arms. Has not each one of us, at some stage in our life, felt the urge to hug and to shower with

thanks some unknown power after having easily overcome a situation which at first seemed insurmountable? In fact, it is to the Divine Mother that we give thanks in these moments of intense inner joy. On a physical level, this energy centre produces the antibodies which defend the cells against any attack on the body. This correlation allows us to understand how the admirable Mother supplies her weapons for the defence of her children's immune system.

The quality of the centre heart is, in every man or woman, the expression of maternity with its capacity to inspire trust, security and protection. The individual is linked to his earthly mother and can measure the fluctuations of this relationship through the left heart while the centre heart is the result of the power of this love which determines a person's inner strength. A weakening of the centre of this chakra can lead to breast cancer in a woman, caused simply by domination or injustice exercised against her. The centre heart can be re-established with the help of a strong marital relationship based on equality, respect and trust between the two partners. Should the latter be missing, the blockage to the centre heart is soon felt by the betrayed partner, as well as by the other, who is in fact seeking security in an adventure of the heart. A feeling of oppression in the centre of the chest does not necessarily mean that the person is in the middle of an adulterous affair or is being ill-treated by the other partner. It could also be caused by the presence of a possession by a dead parent (see chapter on left side) or quite simply by the fear generated by life's new prospects, too uncertain for a person incapable of abandoning himself to the hands of the Divine. Indeed, how can a non-realised person know that "invisible armies" organise his future?

The Muslim, more than any other member of a monotheist religion, should be capable of maintaining his centre heart in good condition, for the Universal Mother assisted the Prophet.

On the other hand, Khadija's role as "the nourisher of desire" is

not to be neglected because she was able to defend the Prophet from the general mockery which greeted his first revelations and to give him full confidence in his new mission. For this he remained grateful to her all his life. As for Fatima, he would say:

Fatima is part of myself: he who irritates her, therefore,  
irritates me.

hadith

El Bokhari: "L'authentique tradition musulmane", p201

This part that both noble personalities had in common is the parasymphathetic. In the same way that Christ would not have tolerated any insult to Mary, "the straight Path", so it was for the Prophet with his daughter. They came to each other's aid for the protection of the central channel.

The importance of the Divine Mother's protection in enabling man to achieve some day the state of Self-realisation appears clearly in Islam. On this subject, we have all had ample time to ponder over the triple repetition of the name of the Mother in the following hadith, well-known to everyone:

Who must one respect? The mother!  
And after the mother? The mother!  
And after the mother? The mother!  
And after the mother? The father!"

hadith

Once again, the image of the Mother transcends the human context to dissolve into the cosmic order. By replying in this way, the Prophet suggested that entry into the Kingdom of the Father passes through the awakening of the three energy channels entrusted to the Divine Mother under her three fundamental aspects.

In the following lines, the Prophet once again demonstrates his knowledge of the subtle body, in this case of the qualities of the centre heart which reside in the chest:

Djarîr has said: As I complained to him that I did not feel confident on horseback, he struck my chest with his hand, saying: "O God, make him confident and bless him so that he may guide others well and be guided well himself (on the straight path)."

hadith

El Bokhari: "L'authentique tradition musulmane", p82

A well-established "centre-heart" is particularly important for the development of the qualities of the right heart, which puts into action the love felt by the left heart. In fact, lack of trust in one's Self makes it difficult to express this love. This is the reason why the role of the parents is essential for children's emotional security. Indeed, after Self-realisation, one becomes aware of just how close the relationship is between parents and their children: a young man, who thought he was "detached" from his parents and no longer affected by them, one evening felt a strong pain gripping his chest for about forty five minutes. A telephone call the next day revealed that his parents had quarrelled the day before at the precise time of his vibratory discomfort.

Perfect behaviour is the characteristic of the right heart. This is also the place assigned to man as father, husband, brother, king or governor. A relational problem at this level can trigger lung problems such as asthma or bronchitis. A person who reflects the qualities of this chakra is always motivated by sincerity both in his actions and his words. He has a sense of duty and responsibility, acts with great tact towards others and knows the correct attitude to adopt in every circumstance. Able to forget his personal interests for the collective good, he never betrays his inner sense of duty

and justice whatever the circumstances. These norms of ideal behaviour within society are called “maryadas” in Sanskrit. Benevolence, tact and discretion are at their base and any truth exposed in a fanatical way goes against these maryadas. A person who has made these qualities his neither judges nor blames others and treats a king or a beggar with the same respect. To give an example, the Prophet himself was surprised at not having been informed of the funeral of the black-skinned sweeper of the mosque and went to meditate on his tomb.

It is striking to note how much the qualities and the fate of the Prophet match those of Shri Rama, the divine principle of the right heart. Succeeding his father to the throne of Ayodhya in India eight thousand years ago, Shri Rama was condemned to fourteen years’ exile as a consequence of a conspiracy on the part of one of the queens at the court. His wife Shri Sita, who accompanied him, was kidnapped by the demon Ravana and taken to the island of Ceylon. War was the last resort to put an end to the stubbornness and provocations of Ravana. Like Mohammed, Shri Rama suffered the deprivations and dangers of exile as well as the damage to the family that this situation generates. But the cruelty of events did not make these two great people waver in their righteousness and sense of justice. On the contrary, they dispensed compassion and tolerance with all the nobility for which they were known without ever crushing their subjects with the weight of their authority as king or governor. No king or governor today, however attached he may be to the words of the Messengers, can claim to have taken over their work for the simple reason that a human being cannot be likened to an envoy chosen by God himself. It is sufficient to remember how the repentant fled to the feet of Rama or Mohammed because they had faith in their mercy. In our day, alas, a great number of sovereigns confuse tolerance with weakness, sowing trouble and imbalance in societies where evolution is made difficult.

The Islamic law applied in certain countries goes against the correct behaviour it is supposed to respect and safeguard: imprisonments and executions which are too arbitrary by far, etc. – we can dispense with a list of the base handiwork of modern-day Islam. The monarch's absolute power is a concept which needs to be reviewed within the Muslim community. Contrary to popular belief, virility expressed in the form of domination and subjection of others hides a profound weakness: that of insecurity. For this reason, most of the actions of so-called "strong" men reveal an underlying cowardice. The realised soul has a thousand and one opportunities to experience the fact that his own fear generates the need to dominate, however subtle it may be. He is equally aware that he has the possibility of eliminating this fear, for he can feel it in his centre heart. The Prophet did not go to war in order to give a shining example of his strength or virility but to protect the foundation of Islam.

Once he was reinstated on his throne, Rama did not repudiate Sita in order to affirm his masculine superiority in the eyes of his people, but to silence the terrible suspicions arising from the latter's feeling that the queen had spent too long with Ravana. The collective well-being was the first of the king's concerns, and he did not hesitate to sacrifice the love which united him to Sita. The evolutionary level of the time was such that it was not possible to convince the masses of Sita's innocence. But have the times really changed? Is the Muslim mentality of today really more evolved? How many women are still repudiated or pay with their life for no more than a suspicion? Let us not forget the Prophet's lesson when slander hung over Aïcha, accused of having loitered at the back of the expedition with a camel-driver. Did Mohammed not take her back under his roof? False values of honour, respect and dignity were certainly not going to be the winners over Aïcha's integrity as far as he was concerned! Man, in his position of king, head of state, husband or brother, must know that his role is vital for the harmony of his society and that



for its sake he must demonstrate his strength of authority in the face of idle rumours.

Placed on the solar channel, the right heart, by its very position, expresses itself in action. Man, in his position of head of state, governor, father or husband, represents authority in its aspects of protection and benevolence. Within the family unit, his authority must inspire total trust in his wife and children. The father's action must help to steer that of the child. In other words, he works to provide the most favourable conditions for the development of his offspring's right sympathetic. He is the model in the present on which the action of his descendants will be built. Consequently a king, governor, father or husband who lives according to the manner of bygone days is a serious obstacle to the action and evolution of his offspring.

The deepening of one's knowledge of the subtle body allows one to understand the value of the correct behaviour assigned to the two members of a couple. The Muslim man is not alone in needing to assimilate this lesson. His deviation towards domination finds its equivalent in the West in the women, who generally speaking delight, if not in dominating men, then at least in competing with them in their own field. In these two societies, which are the mirror images of each other, the two sexes do not fulfil their natural roles. But the analogy stops there because the nature of the two cases is different: in the first, the Muslim man keeps his place, but he abuses it (tyranny, domination), while in the case of the Western woman, the roles are reversed: the woman takes, or tries to take, the man's place, or at least competes with him. This is the reason why both civilisations are suffering. Let us remember that the feminine nature corresponds to the emotional and intuitive functions of the lunar channel while that of man is taken from the active and rational model of the right sympathetic. Wanting to take over the other's role upsets the laws of balance in the male-female relationship.

The couple can be compared to a chariot. Man represents the wheels of the right side and the woman those of the left. If the wheels on the right want to leave their position in order to control the wheels on the left and vice-versa, in every moment that passes there is the risk of an accident.

When enlightened by the Kundalini, a woman is able to correct her masculine attitude when the blockages in the right sympathetic indicate that her behaviour is aggressive, frantic or arrogant. Similarly, a man wallowing in the lethargy or lamentations of the left sympathetic knows that this indulgence of his is not a credit to his sex. He can come back to the centre by applying the right vibratory technique. Misappropriation of the qualities of the opposite sex produces hybrid beings.

With the help of vibratory awareness, realised couples begin to learn a new model for living together based on respect for oneself and for the other. Man or woman, Muslim, Christian, Jew or Hindu, it is the duty of everyone to be more open and to respect the other. After Self-realisation, being more open to other cultures and other religions is a unique and essential opportunity to perfect one's knowledge of the subtle body, or in other words of the Truth. The cohabitation of differences is a means of arriving at the ideal behaviour towards everyone. A person has all the more chance of succeeding in this cohabitation the more his heart is pure, generous, direct and open, and the more his sense of communication is "awakened", which leads us on to the fifth chakra, or "vishuddhi".

## The Fifth Heaven: The Vishuddhi Chakra.

It is because of attachment that ignorant men act, O Bharatide;  
the wise man must act likewise, but without being attached. He  
should aim at the integrity of the universe.

**Bhagavad Gita<sup>†</sup>**

**T**HE FIFTH DIMENSION OF THE SUBTLE BODY, or vishuddhi, holds a special meaning for Islam because the teachings of the Prophet greatly contributed to the development of this chakra. When the call to praise the Lord of the worlds sounds from the minaret, the echo of His name filling the air draws body and soul towards something immense and unlimited. The power of the sacred sound, at its strongest at dawn's first light, transports the seeker's soul in an intimation of the infinite and the Absolute. This sensation of being lightened and uplifted perhaps affects even more the foreigner passing through a Muslim land because the effect of this stirring call is something new for him. The impact of the voice, instrument of the vishuddhi, clearly shows in this case how Allah's name, transmitted by the vocal cords, can touch a multitude of hearts at once (whether Muslim or not) and awaken within them the feeling of belonging to the cosmic order. This is because this energy centre actually possesses two qualities found in the call to prayer: those of collectivity and of the cosmos; as well as the power to be the witness, the spectator of

this greatness. It is the chakra of the Virata where the divine power manifests in all its aspects. It should be said straight away that Sahaja Yoga recommends the repetition of Allah's name to cure a damaged vishuddhi (sixteen times, reproducing in part the Muslim prayer). During a public programme in London, a young Christian woman was surprised to discover this. In reality, Muslims have no idea of the strength of a direct invocation of the Most-High after Self-realisation. The first disciples were also unaware of its subtle dynamism but they were armed with a sincere faith, inspired by the presence of the Prophet himself.

The vishuddhi controls sight, hearing and speech, making it the chakra of communication. The Kundalini of more evolved animals does not rise beyond this chakra, through which they instinctively adopt a collective life-style. The sixth centre, or Agnya, which distinguishes human beings from animals, will, thanks to the intelligence generated, complete the perception of the vishuddhi and project man beyond his little individual shell into the more subtle dimensions of the Cosmic Being. Now, projecting oneself outwards also means being able to exercise self-control in watching the development of events; without this self-control the world becomes a heavy burden to bear. A person with a clear vishuddhi can be recognised by his sincere, moderate and calming way of talking. The kindness of his words reassures and touches the heart. His voice is neither aggressive nor hurtful. It wastes no energy on unnecessary insults, criticisms or arguments. It is said of such a person that he has a good "right" vishuddhi. On a very simple level, realised parents very quickly experience tingling or cramps in their index fingers or right shoulders if they shout at their children more than is necessary. It goes without saying that the quality of one's relations with others depends on the structure and force of the language used. The power of communication is an important "plus" in a person's life and is expressed in the "left" vishuddhi. What type of relationship should be established

initially between father and son, a mother and her children, what boundaries define the area of relations between the two sexes? Apart from the special husband-wife and parent-child relationships, relations between men and women should all fall within a context of tranquillity, devoid of ambiguous feelings. Any illicit relationship, which falls outside the criteria prescribed by dharma, creates a blockage of the left vishuddhi because a feeling of guilt is automatically generated.

America, which governs the vishuddhi chakra in the Virata, has, like many other countries, gone against the qualities it is supposed to represent. Thus it has succeeded in making perversion and license in human relationships accepted as normal forms of behaviour. The West in general suffers from this modern-day sickness but it should be noted that the curse of feelings of guilt can also stem from other sources. It can also come from a feeling of indebtedness towards one's parents, close relations or friends. A sense of failure in personal undertakings can reduce one's love and respect for oneself. The principles of sacrifice, frustration and suffering inculcated by established religions make happiness unlawful. Whatever the origin of feelings of guilt, there are plenty of reasons for the road to a joyous existence to be blocked. Taking a step back is the only way to save one's soul from the pit of remorse which, to a greater or lesser degree, consumes everyday life. The art of the vishuddhi is to remain the witness of all dominator-dominated interactions (right vishuddhi/left vishuddhi). It is possible to reach this level after Self-realisation because the individual becomes aware that the play of life is organised by divine hands. From that moment the individual is an integral part of the collectivity in which he evolves without aggressing others or being aggressed and with the opportunity to express his innate qualities. Here the mystery of one's real identity is solved. As long as man remains entangled in family, racial or nationalist attachments, he cannot attain the evolutionary state of the perfect Muslim. On the other hand, as soon as he becomes aware

after Self-realisation that he is under the protection of the divine, his success is assured even in foreign lands. Freed from his false identifications, he no longer reacts to events in the sense that he no longer identifies with the ego or superego of the culture in which he grew up. He knows he is the witness of whatever God unfolds before him and accepts both pleasure and sorrow in the same way. He is impartial, above duality, and opts first and foremost for the solution of conflicting situations, whatever their source, and not for his personal or family interest or the interest of his community. He does not compromise himself for his people when they are in the wrong. Detached, the whole world is his homeland and in this he is a pure diplomat. This play of divine diplomacy, skilfully carried out by Shri Krishna some six thousand years ago, is the quality of the vishud-dhi. Thus, to attain this degree of universal collectivity, it is necessary to transcend all our various attachments and prejudices and to experience Self-realisation.

In its relations with the West, contemporary Islam is led to examine the question of its own identity. For the masses who have remained in the Dar-Al-Islam, the identity to be regained consists for the most part in the art of eliminating any trace of Western influence which could “tarnish” the face of Islam which they are trying to restore. Let us above all be Muslims! In this climate, which forces the individual to submit to the flag of Islam even before the simple exercise of his human rights to free thinking, what can the seeker of Truth do except imagine and propose solutions based on the very colours of Islam? Whatever he says, whatever he writes, whatever he does, he will have to place the seal of the Koran on it and justify his theories for a new future with this or that verse from the Koran. On the other side, on “infidel” ground, some of the Prophet’s sons suffer in silence the label of “Muslim”, embarrassing because it attracts the attention of the media and of the world in general, since a large number of the other members of their religion also living

abroad furiously assert the exclusivity of Islamic principles together with their own total demarcation from the rest of society. Anxious to live in harmony wherever they are because such is their nature, this moderate faction does not wish to renounce its origins, but understands integration to be the product of differences to the extent in which they become part of the Whole and not cut off from it. Whatever the motivations for this connection to the Whole (the desire on the part of this moderate faction to escape from governmental dictatorship, or from that of its clan or families), it nonetheless signifies going beyond oneself and projecting into the collective Being. It is a leap towards one's true identity, despite all the uncertainties and mirages encountered during the experience. Nature illustrates quite plainly this process of integration: a healthy cutting will graft quickly onto another tree, but if the branch remains detached from the trunk, it will not take long to die.

The evolved soul sees spontaneously that this search for identity does not depend on one's racial, social or religious background, but on the degree of one's spiritual evolution. A man who is mediocre at home will remain so abroad and because of this will embrace the mediocrity of the host country. A man who is dignified and noble at home will continue to attract good fortune and favour abroad. This is the law of the principles of evolution against which political or economic systems are powerless. It is therefore useless to constantly strive to find a scape goat for one's own misfortunes: it is the other, it is the foreigner, the infidel, it is the State, etc... The strength of individual desire is far greater than the law of any of the established systems.

A man's inner quality, developed through his previous lives on the one hand, and through his present actions on the other hand, determines the extent of his ability to integrate into the society in which he lives. It must be clear nonetheless that to judge a person on the basis of karma does not mean to fall into the trap of fatalism and defeatism

because man can improve his lot, whatever the conditions in which he lives, by adopting a positive, clear-headed and open attitude. In any case the law of karma consists in giving, in each life, the opportunity to evolve. Too often, the idea of karma implies the idea of resignation and submission to external forces because our actions in previous lives have determined the conditions of our present life. However karma is based on man's choice and on his power of decision in the present, whether that be the present of his past lives or of this. One has constantly to choose between the path of progress or that of regression. To give a very obvious example, a student who does not apply himself and who fails his exams cannot accuse fate of being cruel towards him. Only his attitude, his choice one could say, decides the results. The concept of karma is as simple as that. Once again, this is far removed from the idea of the fatalistic system of the hindu castes; the aim of this outline being to make the reader more sensitive to the profound reality of inequality between individuals. As for the collective karma of different races, in other words the reason why some suffer more than others or are less privileged, this has already been illustrated in the course of this book: a community's past collective deeds explain to a great extent its present situation.

Without this knowledge of the real laws of evolution, statesmen, sociologists, psychologists, writers and social workers can produce nothing but incomplete and inconsistent theories and mental projections. It is certainly interesting to refer to Montesquieu's "the Spirit of the laws" or to the "Muqqaddimah" of Ibn Khaldoun, to quote the all-time greats to support our theories and to try to heal the wounds of this world. But only Self-realisation gives us the knowledge of our true self and allows its integration into the bosom of collectivity and the Whole.

It is very common for the Muslim community to condemn the West, rightly enough in some cases. It is a logical reaction in a "dominating-dominated" relationship, in the same way that a worker rebels



against the tyranny of his employer. The latter has every reason to be satisfied as he is the dominator (rajo guna). On the other hand the complaints and the accusations of the tamo guna serve the opposing party well and the tendency to side with the underdog who suffers injustice is the stronger. It is tempting to look at things in this way, to indulge oneself in limiting oneself to that view. However, this burning issue could also be viewed differently. If we are willing to open our eyes, do we not see that some Muslim seem to escape from the collective karma of their community? There are very few of them, one may reply! True enough! But are we not curious to know the reason for it? To try to understand the lot of the fortunate chosen ones and to see if it might not be compatible with our own in some way, would lead to a positive solution much more quickly than persisting with the leitmotiv of bad luck and rancour. Let us illustrate this with a few observations from everyday life. Why is the success (material, family or personal) of certain Muslims in their host countries sometimes more evident than that of the native inhabitants? We then hear a chorus of, "Why do they come and take the bread from our mouths, send them home!" We could ask the accusers on the spot: "Where is their 'home', the original 'home' of the people accused?"

For their part, these foreigners remark: "It is true, men are what they are, but life here is not hostile towards us. Furthermore, we would not encounter this freedom and open-mindedness in our own countries. By what strange chance do foreign doors open easily to us, yet with such difficulty for many other Muslim brothers? Why do they suffer from injustice and not us? What exactly have we done to deserve this?"

The answer is simple: life recompenses each man according to his merits, whatever his origins, because the Spirit has no frontiers. It is thus quite right that this Muslim should feel detached – which by no means means "indifferent" – from his people's collective karma if he is prepared to have a universal and healthy attitude towards the world.

The Spirit of the laws of evolution works in a different way for the Muslim whose spiritual calibre is weak. Riggered out in his victim's attire, he plays, with guaranteed success, on the feelings of permissivity of the democratic countries. In reality permissivity hides feelings of guilt, which indicate a problem in the left vishuddhi. This attitude is very common in the West in parent-children relationships for example. The former allow the latter to give free rein to their every whim for fear of curbing their freedom, and no longer possess any discernment for the disastrous consequences this attitude can lead to. This spirit of modernism can be seen pushed to its extreme at all levels of society: where's the harm in tolerating the devil in the heart of the dance? Let us dance merrily on, with good and bad values mixed up together!

It may seem surprising that the West should suffer from left vishuddhi – that is feelings of guilt – in the context of its relationship with the Muslim community, but here the aim is to point out the consequences of a modern and over-indulgent way of thinking, even if political games clearly do not lose sight of the interest of the powerful nations. Without this strong feeling of guilt, the low-calibre Muslim would enjoy a better inner health because he would be compelled to evolve in the absence of any compromises. But the guilt of one party should logically mean the abandonment of the other to his own fate. In reality, a guilty attitude plays the complainer's game of blackmail and this blackmail is nothing more than a categoric refusal to carry out a sincere personal introspection and to take one's destiny in hand. Hence, through guilt, we allow the other to degenerate into certain excesses which damage the harmony of collective life. We can ask ourselves the question: does a Muslim who is turned within himself and abandoned to his conditionings have anything to offer to a foreign collectivity which he despises and distrusts from the outset? Cut off from it, he is automatically open to aggressive reactions from those native inhabitants who are cut off from the Whole like himself.

On the contrary, a Muslim of a superior calibre quickly understands that the evolved native inhabitant is engaged in the same quest as he is. While it is true that today's Muslim, wherever he may be, is doubly exposed to the problem of identity, the question remains no less a burning one for the Westerner who examines the reverse side of his so-called freedom. In both cases, the problem of identity remains to be solved. The higher we climb up the evolutionary ladder, the more people who apparently have nothing in common meet before the same door, faced with the same anguishing question: "Who am I?"

We can now see to what extent the need for a re-evaluation of the meaning of the laws of evolution, on the part of the representatives of the various governments, is vital for the coming century. Managers, whatever their level, must know for the good of collectivity that evolution measured in terms of material progress to be built upon by some and imitated by others will lead to catastrophe. Moreover, evolution is neither (for the Muslim as for the non-Muslim) the return to the flag of one's ancestors or, on the contrary, an idolising plunge into another culture to compensate one's identity crisis, nor is it the acceptance of someone else's folly in the name of a left-wing interpretation of the principles of democracy. The realised soul has a correct view of things for the management of the world. Detached from all guilt on the one hand and from authoritarianism on the other, he sees how to re-establish order by providing each group of individuals with whatever their degree of consciousness allows them to receive, in other words, sweetness, tolerance and freedom or on the other hand, firmness, strict discipline and lack of compromise. There is no need to feel guilty when dealing with a demonic attitude as it deserves. Did not Christ say not to cast one's pearls before swine? In reality, here it is a matter of the number of pearls which each should receive. People can distribute them indiscriminately or instead hoard them jealously, this does not prevent life from applying

its own rules even if man generally does not understand any apparent inequalities. One thing is certain after Self-realisation: nothing happens by chance either in the insignificant or in the important events of individual and collective life. Certainly the world would take on a different shape if the people in power in the various sectors of society began to explore the principles of evolution. Dealing with social classes according to evolutionary criteria and no longer according to race or status, would allow them to see more clearly. Certainly, wars and confrontations would still be inevitable, but thanks to this new subtle vision of the world the decisions to be taken in conflictual situations would be sensible and, above all, free from doubt and confusion.

The Prophet himself worked relentlessly to raise the idol-worshipping Bedouins towards a higher identity, that of identification with God the Almighty and Incommensurable, Who contains the Virata in all its different manifestations. This is why the Koran dedicates a great deal of time to the description of the cosmos: the magnificence of the elements of sun, moon, stars, firmament and so on... in a poetical language which only serves to underline its beauty even further. By inviting the masses to raise their eyes to the diversities of the celestial skies, the Prophet trained them to witness the omnipotence of the divine, for if in our time man has succeeded in challenging the moon, can he ever conquer the sun and the stars? What can he do but meditate on this cosmos of which he can see neither the end nor the beginning? During prayer (namaz), the gesture of throwing back the head, with the hands covering the ears, in honour of Allah "the Great", materialises this desire of union with the Infinite, for not only does His name fill the space, but the vibrations emitted from the throat integrate man into His greatness. The name of Allah, pronounced by the throat, an organ of the vishuddhi, and heard by a second organ of the vishuddhi, the ear, has a particularly powerful vibratory and collective impact because it is directed

directly at the divine principle of the vishuddhi: Allah in his aspect of the Virata. The realised soul uses this part of the Muslim prayer to clear this chakra: with the index fingers inside the ears, because they are the fingers of the vishuddhi, the name of Allah is uttered sixteen times, the same number as the petals which form this energy centre. Using the index fingers instead of covering the ears with the hands gives better results for the reason explained earlier. On this subject, let us remember how the immobilisation of the body of Bilal (Islam's first muezzin, and one of the first to be persecuted) under a heavy stone on the burning desert sand was not enough to force from him the names of Lat and Ozza!. On the contrary, with the right index finger raised, he swore by the name of Allah. Ibn Arabi was also perfectly aware of the nature of the right index. In his work "The tree of the world", he mentions one of Adam's declarations:

I would like to observe the light of my child Mohammed.  
Transfer it to one of my limbs so that I may see it. Allah  
moved it into the right index. He looked at it shining in this  
finger (whose name means: that which glorifies). He raised it  
saying: "I declare that there is no other god than Allah and that  
Mohammed is His prophet". It is for this reason that the index  
was called "al-mussabbiha", that which glorifies.

**Ibn Arabi: "L'arbre du monde", p76**

Enlightened through Self-realisation, Muslims can now understand the subtle reason why they raise their right index when claiming their faith.

The invocation to "Allah Ouh Akbar" is called a "mantra" in sanskrit. The mantra, which is better known as a "prayer" in the language of monotheist religions, is widely used once the Kundalini is awakened. It triggers a release of vibrations which are aimed at attracting the attention

of a particular divine principle to the chakra which it governs. The resulting corrective effect is notable, because taking the name of the divine aspect invoked is sufficient to repair an energy centre. But the mechanism of the Kundalini is a spontaneous living process and the mantra only works to the extent that its practise is not set in ritualism. Thus, if the Muslim invocation "Allah Ouh Akbar" is particularly effective for the vishuddhi chakra, the Christian prayer of "Our father", centred on the principle of forgiveness, has the same properties for the agnya chakra. There are other mantras in Sanskrit. Every one of them, whatever the religion it originates from, works on a collective level and all are equally important. The more we respect this equality, the more the Kundalini is strengthened. We now understand the subtle reason why the Koran insists on the recognition of all the prophets without distinction of race. Mohammed knew that each Incarnation occupies a precise location in the Cosmic Body. He therefore knew that repudiating one of them was the equivalent, in the eyes of the divine macrocosm, of the pains of the amputation of a limb for the human microcosm. Consequently, whatever the level, the whole collective suffers. Seen from this angle, the Koran reveals its double significance more and more: behind the exhortations of the Prophet to recognise in oneself all the divine incarnations for a peaceful cohabitation of the nations is hidden the warning against all attachments which are harmful to the subtle body.

As we have just shown, the celebration of the cosmos expressed through prayer is not exclusively symbolic. Consequently one might wonder if the Arab genius is not indebted to it for having gained, as a result of the vibratory phenomenon unleashed in this way, its prestige in the field of astronomy, astrology and mathematics in particular, the pure reflection of the characteristics of this chakra which is an expression of the abstract. The results of this Arab ability to exploit the cosmos are much more apparent on a concrete level today. America in the main has

used the combination of astronomy and mathematics to the end, useful or not, of treading the surface of the moon. Whatever the case, and however we may judge the matter, this operation demonstrates a desire to communicate with the cosmic greatness of Allah, and the excesses of American capitalism no longer seem so surprising when we learn that the element of the vishuddhi chakra, which controls this enormous territory, is ether (the matter surrounding the stars), the basis of telecommunications through space. America, which represents the vishuddhi in the Virata, has taken advantage of this area of subtle waves to enrich collective life with its telephone services, a masterpiece of intercontinental communications. This country's superiority complex for all its contributions should not however arouse a feeling of total rejection, for despite its excesses, America is performing (unbeknown to itself) the functions assigned to it by the Unconscious.

Moreover its contribution to the integration of collectivities is not limited to the establishment of technical and scientific networks for the well-being of all, but is also to be seen in the composition of its population. Blessed with a large territory where, as a result, life takes on gigantic proportions in the image of the Virata reflected in it (oversized cars, enormous plates of food, huge houses, etc...) this new race was formed on the basis of numerous ethnic communities. As a result it is not attached to the preservation of any particular cultural identity, unlike the ancient European, Arab or Asian civilisations. In its essence it inspires a feeling of open-mindedness and liberation of the being, and the American myth which gives hope to a great number of dreamers of a better social integration and a transcendence of self, is no stranger to the qualities of the Vishuddhi chakra.

Another quality of this chakra which develops gradually after Self-realisation is detachment. At the same time as he blends into the collectivity, the individual breaks away from his attachments. The Prophet

knew how to instill this principle skilfully by drawing the Arabia of the time towards a nobler objective. What attachments did the first Muslims combat in order, poor Bedouins that they were, for their glory to seduce the world? Islam's conquests, in those glorious times, testify to the opening of the vishuddhi which resulted from Mohammed's coming. The essence of war proves to be the means of killing all anti-evolutionary attachments: war against oneself, war between employers and employees, etc. Among the most well-known incarnations, many messengers were obliged, by force of circumstances, to resort to this expedient which our sensitivity instinctively rejects. Rama waged war against Ravana, Krishna against his cousins the Kauravas and Mohammed against his Arab enemies. War destroys the family cell because it decimates those dear to us. To the human eye it is frightful because it kills Life. Why does a divine Messenger, who glorifies Eternal Life, choose to shed blood? Because contrary to man's armed confrontations, the divine incarnation fights only to eliminate the negativity which obstructs the path of Truth. He does not start war out of a desire for revenge or for fear of losing his interests. The incarnation is positive and does not lose sight of the Truth which he has to bring to light. At a more subtle level, what does the incarnation kill in such a situation? All the attachments which oppose the family of the Spirit. But earlier still, Shri Krishna, who controls the vishuddhi, gives an admirable lesson concerning the identity of this family. He himself sided with his five virtuous cousins, the Pandavas, to fight the treachery of the Kauravas, the other family clan. For Arjuna, one of the Pandavas and a disciple of Shri Krishna, his dilemma was terrible when the time came to go into battle because he could not resolve himself to fight his uncles and cousins. Shri Krishna stated that guilt, in this case, was of no avail. These blood-ties were just an illusion as they did not belong to the domain of the Spirit. It was in order to strengthen his courage and to help him understand the divine plan, that he granted



Arjuna the vision of the Virata. War is a lesson in detachment, which is why the Koran states:

**Of no profit to you will be your relatives and your children  
on the Day of Judgement: He will judge between you: for  
God sees well all that ye do.**

**Sûrah Al-Mumtahinah (The Woman To Be Examined): v3**

The Prophet encouraged his people in that direction: he gathered together people from different clans around a single prayer, a single army and the construction of the first mosque; he extended the concept of family through the adoption of a brother from amongst the Muslims of Mecca and Medina. The list is long concerning the war he waged against family and material attachments. Without going beyond oneself, it is impossible to become the witness of events.

Today, the weapon of vibratory awareness allows realised souls to understand the movement of past civilisations as well as the play of the international events that now shake our planet. The gap between East and West seems now more than ever to jeopardise the planet's destiny. On whom should the accusations be showered? Ordinary Christians, Jews and Muslims seize the opportunity to pour on the "other" the venom which poisons their own hearts. While the Westerner allows himself to get carried away by the victory of his superiority, the Easterner cries over his status of victim. The former lives in the grip of his blind ego while the latter suffers the tyranny of his super-ego. Only the realised soul has the capacity to rise above mental perceptions, in other words to transcend whatever his Western ego or Eastern super-ego would like to make him say. Prophecies and astrological predictions agree on the coming of a universal golden age at the turn of the 21st century or the 14th century of the Hegira. They foresee the fall of all political and religious systems so that all nations may meet again, united in the light of

one and the same spiritual principle capable of governing the nations. There is no doubt that shock waves generated in any part of the planet now have repercussions at a collective level, which is the sign of a transformation no less collective. The different nations are by now aware of their interdependence. None can today boast of superiority based on its own autonomy. The destiny of humanity now forms a whole. In the eyes of the Divine, there is no such thing as a believing or an unbelieving nation, but he does not lose sight of the flowers he has sown. If one of his nations ridicules the Revelation with which he blessed it, he may choose another people, apparently hostile, in order to make good the affront. Just as Allah intended to make Christians understand that the holy city of Jerusalem was not the exclusive property of the papacy by inflicting defeat upon them at the hands of Saladin (a realised soul), in the same way he makes today's Muslims understand that He is not their property by sending His "invisible armies" to fight at the side of the "infidel". Allah does not measure the Dar-Al-Islam (the home of Islam) according to the criteria of territorial division. He understands no more of property transactions than he does of money. A closer examination of the movement of past civilisations shows how the natural laws of the Divine know how to preserve the treasures revealed to man. On no occasion does He allow them to remain in the property of undeserving hands even if they were the original trustees. For example Western society has built itself on the rich dustbins of Arab civilisation and the Muslim more or less came to terms with this. But why now claim a dish that was offered to him first and that he refused? Let us ask him the following question: "Why did you trample over your rich booty of five centuries? Why did you, with your own hands, deliver the knowledge, science and wisdom of Dar-Al-Islam to the fires of forgetfulness? You hastened to honour the Quoraich tribe with the exclusive rights to the caliphate without any regard to the existence of your Persian, Turkish

or Berber brothers. In their turn these, victims of that human weakness which is the thirst for power, decked themselves out with the title of "Prince of believers" by means of fundamentalism. Do you believe that, from the time of the second caliphate, Allah rejoiced in the sight of Omar shedding blood in the name of divine Law, he whose sabre was stopped time and again by the caring hand of the Prophet? At this thought the left nabhi throbs because this extremist attitude goes against His ten commandments. By what sorcery did you allow the ulemas to carry off the breath of life which the new faith had just instilled in you? Yes indeed, what have all the preachers throughout the centuries done if not driven out the creative thinking of the Koran and invited Allah to take leave of Dar-Al-Islam? Who is responsible for the extinction of the lights of Islam in the 12th century? Certainly not the foreign invasion!" In all conscience, can we today reproach the divine order for having moved his pawns in order to protect the precious treasures for which the Muslims had no use?

**If ye turn back (from the path), He will substitute in your stead another people; then they would not be like you!**

**Sūrah Muhammad (Muhammad the Prophet): v38**

On the other shore of the Mediterranean, other sons of Allah, known as Christians, thirsted for knowledge after many centuries of censorship imposed by the clergy. The sea which divided them is not an obstacle for the All-Powerful, and He entrusted them with the inheritance. That Frederick II of Sicily showed a boundless admiration for the declining Muslim civilisation clearly demonstrates the innocence of those who know how to grasp the essence of a foreign message. This is what Allah considers when he distributes his favours, and the Christian king became the trustee of the jewel expelled from Islamic land: "Both East and West belong to Him". Man is the only living species endowed with the freedom

to choose between good or bad. These two forces are not static, that is to say implanted in advance in one race rather than another. On the contrary, they move across continents according to the law of attraction of desire. It is certainly no coincidence that so many souls of philosophers and wise men took their birth during the enlightened times of Islam. Wherever a container emerges favourable to the spreading of Truth, souls in search of evolution rush there, attracted by its positive vibrations. Avicenna and Averroes, whose fame is quite rightly universal, are two significant examples of souls of seekers who incarnated in an era of evolutionary pioneering. But whose will should be questioned concerning the ever-decreasing number of eminent souls from the decline of the Muslim civilisation to the present day, when we know that Averroes, amongst others, survived only because he was the sultan's doctor? Which seeker of Truth would take the risk of taking his rebirth in such a hostile climate? All the same, Ibn Khaldoun was one of the realised souls who appeared on the Eastern route to try and break the chains of a sclerotic Islam and give free rein to humanitarian thinking. Yet have the Muslim "brothers" of these great men kept their advice?

Thus in the movement of civilisations there is always a proportionate relationship of forces between the positive and negative "pawns" so that Truth may be preserved. Chance and coincidence do not exist in the divine play. Therefore adopting the fatalistic attitude according to which the paralysis of one's community is in accordance with the divine will, "inch Allah", or frowning at the West for the same reason, is not going to help today's Muslims out of the impasse. On the contrary, they should admit without feeling ashamed, i.e. with detachment – because they are not responsible for their community's past – that their ancestors, so taken with power games and lost in fundamentalism, have suffered the inevitable and inexorable blows of the Universal Laws, making their civilisation what it is today. We should recognise, for our collective well-being, that,

if the West exploits to great profit the situation reigning in Muslim countries, it still has not produced Islamism. Islamism could only be born in a fertile soil of the same nature and thus worthy of bearing it. It is high time to judge one's own culture. Let us not cheat ourselves by putting the blame for our errors on the arbitrary nature of superficial political games. Let us instead go deep within our consciousnesses and see what is wrong with us. Let us open up to each other and stop asserting gratuitously that the "other" is our enemy; that is too easy and too cowardly. May the arrogant West (right vishuddhi) regain some modesty and keep its dirty linen to itself without having always proudly and brazenly to expose them to the whole world. May the Muslim stop camouflaging his "family dirty linen" by trying hypocritically (left vishuddhi) to educate other nations into believing that the washing-machine is working perfectly and that nowhere on earth could one find whiter sheets. Easterners or Westerners, let us detach ourselves from our respective conditionings and face up to things: the Muslim has buried himself in the swamps of the subconscious and the Westerner in supraconscious atheism. Who today can claim to be more advanced than the other? Why should we not lend each other a hand in the transformation of consciousness? Let us come out of our shells and walk to meet each other since Self-realisation has come to us today, not only to tell us we are equal but also to prove it.

At a more subtle level, all this becomes the play of the Universal Laws, no matter how distressing this play appears to be, and the realised soul perceives the strings of the comedy just as in a game of chess. Amongst the pawns involved, he sees the instruments that God has chosen to serve his plan. Very often these instruments act without their knowledge on behalf of the divine cause, and in the armed conflicts between East and West which divide humanity today, for example, the Kundalini reveals to the realised soul the judgement of the Most High. In this position of observer or witness, just like the Arab, who, perched

on the hill top, saw behind the human theatre of the battle of Bedr a prodigious divine play, the realised soul does not argue with the choice of the Invisible. He does not mock the fate of the vanquished in order to exalt the victor. He simply watches the re-establishment of dharma before his eyes. One has to have courage to face the language of the Primordial Energy of Allah. It is infallible, when it comes to the vibratory judgement concerning the opposition of the different factions of modern times, in their armed interventions for example. The high-calibre Muslim who identifies with the Universal Spirit does not fear the judgement of the Kundalini when it exposes the negativity of his own people, any more than he condemns the “enemy” instrument chosen by the divine to stem such negativity if the need arises:

**It is not ye who slew them; it was God**

**Sūrah Al-Anfal (Spoils of War): v17**

Now that we have been given the opportunity to touch Reality, how long are we still going to give in to the blackmail of our western egos or eastern super-egos? Are we going to be so foolish as to compromise ourselves with Satan under the pretext that he wears the Prophet’s garb? When are we going to rise to the state of super-Muslims and transcend the illusion of our relationship of dominator-dominated? The time has come for the East and for the West to imbibe the qualities of the vishuddhi, the first by leaving there his tunic of persecution, the second the sword of his arrogance.

And now, what war is there to be won after Self-realisation? Is the realised soul required to take up arms? No, because he is training to establish himself in the kingdom of God. The promised reward cannot be such as to make him shed blood. If the Jihad still has any reason to exist in these modern times, it is within each of us that it has to be fought. It is a war made of silence and meditation. It is extremely easy to wield

swords and cannons against everything that irritates a certain way of thinking. In contrast, engaging in battle against one's own weaknesses, lies and cowardice is the hardest task there is. Judging by the facts, this aspect of the Jihad is ignored by the ardent "defenders" of Islam. Yet the Prophet himself gave this true definition of Jihad:

The most excellent Jihad is that of the conquest of the Self.

**Allama Sir Abdullah: "The Sayings of Muhammad"**

We have entered an era of collective consciousness, the Umma, the one which brings together all the seekers of Truth on earth, without any discrimination of race or colour. That is why the passionate outcry, in which hope mingles with despair, of numerous contemporary Muslim writers, sociologists and philosophers as well as of many men and women unknown to the public, should deserve every recognition from their society with its institutions. In fact the Westerner, who enjoys total freedom of thought and action, can only admire their courage for having taken birth in such a fierce community. The Muslim collective karma weighs heavily! While the height of recognition should be given to these daring men and women for having had the courage to come and try and improve this forbidding karma, the advocates of tradition insult them and hound them continuously, thus offering the whole world an exhibition of the height of perverseness! A demonstration of the absolute ignorance of those who will not or cannot understand that these human treasures, born in Dar-al-Islam, are for them the last chance of salvation and not the other way round.

Thus, all the realised beings of the world join hands with yours, "Muslims of the whim of life", in reality the sons and daughters of the "Universal Nature", to declare to you in chorus:

Victory is now within reach, it is right there! You are firmly resolved not to suffer any longer because you have understood that a

liking for suffering generates ruthless monarchs in every direction; in the house, at work, in the street as at the court of the king. We can but support you in your battle to rise again to the top of the present and take the path of evolution which is the right of every person here below.

Better still, thanks to the awakening of the Rouh within, you should know that you now possess the supreme shield against all external aggressions and that traditionalists have no power over you any more. Indeed, is not the structure of institutionalised Islam collapsing more and more day after day? Circumstances themselves dispense justice! The failings of past inheritance are more and more exposed to the whole world and will continue to be so until Truth triumphs. Sons and daughters of the Universal Nature, you are on the right path, you have no reason to doubt your right to happiness and to live according to your heart's purest and deepest desires. It is too late for the ghosts of the past. They can no longer threaten you with the bars of home or of jail nor with the hangman's rope around your neck, if your sincere desire is to win and to blossom in the light of the Self.

Your community is being rocked because it is turning an important page of its history, comparable to the transformation of a chrysalis into a butterfly. Certainly, the transition is painful, but necessary in order to enter the next evolutionary stage, that of the Resurrection of the just. To accept this transformation is a necessity of the first order. In the same way that the Catholic church could not escape Voltaire's biting pen, contemporary Islam must not fear to feel the sharp arrows of its own sons or those of the foreigner beating upon it. They may seem sharp to the hypocrite but in fact they whistle over the heads, calling for justice, coherence, dignity and human glory. It is clear that the writings of some of the Muslims who have undertaken the process of self-criticism of their culture speak out for the Collective Unconscious. However, denunciation must continue to move deeper within each one in order to



reach as many members of the community as possible. There is no need for this denunciation to be carried out in an ostentatious and aggressive manner (right vishuddhi) to reap any benefits. On the contrary, the more silent, and at the same time sincere and determined it is, the more effective it is for the liberation of the individual being. On the other hand, feelings of guilt or shame (left vishuddhi) are of no help here; to break with any false ancestral precepts is not only the duty but the right of every honest man.

“Muslims of the whim of life”, it is up to you now to choose your part in the great divine play! It is you who will fight the real holy war. So, with you, we declare: let the Jihad of the conquest of the Self start and let the Umma of the lovers of the Spirit take shape!

## The Sixth Heaven: The Agnya Chakra

And (remember) her who guarded her chastity:  
We breathed into her of Our Spirit, and We made her and  
her son a Sign for all peoples.

Sūrah Al-Anbiyā (The Prophets): v91

**T**HE CRUSADES OF THE MIDDLE AGES and the “pseudo-crusades” of modern times find their true significance in this sixth heaven or agnya chakra, domain of Christ and his mother Mary. Is humanity so blind that it cannot discern the divine play concerning Christ’s memory? Jerusalem saw him die and then rise from the dead. Soon after this, the Christians took over the city. It was the height of misfortune that Saladin drove them out: “The city is now ours!”, declared the Muslims. “The Messenger trod the sacred stone of the temple door before his glorious ascent into the seventh heaven!” It is the irony of fate that today it is the Jews who occupy the city of pilgrimage. At the dawn of the 21st century, the three monotheist religions “cross” each other now more than ever with their mockery of one another. What have they “crossed” in the course of history apart from their spears, swords and now missiles or chemical weapons? In the name of what? In the name, as usual, of hurt egos and bruised super-egos. In doing this, are they aware that there was no better crusader than Christ himself?

His position in the subtle body is at the crossing of the optic thalamus or chiasma (pineal and pituitary glands). The right agnya, or ego, finishes in the left hemisphere of the brain and the left agnya, or super-ego, in the right hemisphere. They vary in volume according to the person's temperament and so form two balloons. In the language of realised souls, the term "yellow balloon" indicates the ego, as this is the colour of the solar channel. The "blue balloon" (colour of the lunar channel) corresponds to the super-ego. These balloons are not merely a symbol for the concept of the Agnya, but they actually make their presence felt. There is a sensation of bloating in the left hemisphere in the case of a sudden feeling of superiority or vanity. A bitter disappointment bringing with it a general depression produces a similar effect in the super-ego. Christ resides at the intersection of the two sympathetics, at the centre of the forehead in the area known in the Hindu culture and in other Far-Eastern cultures as the "third eye". What then do this chakra, Christ and the crusades have in common?

Firstly, the son of Mary came down on earth to open the agnya and to become himself the instrument by which the reality of Resurrection was demonstrated. He is the "narrow gate" which leads to the kingdom of God. In reality this "narrow gate" is none other than the agnya centre. Let us use the symbolism of the Christian Easter egg to explain the relationship between the agnya and Resurrection. Before Self-realisation, the ego and super-ego are compressed inside the skull as if in an egg shell. At this stage, man is still cut off from Reality, which manifests in the parasymphathetic channel. However, when the Kundalini crosses this centre, the yellow and blue balloons deflate enough to allow the thousand-petalled lotus of the sahasrara to open, the last chakra, the "Final Lotus" ("sidrat al-muntahâ" as Ibn Arabi calls it), the "throne" of Allah. It is this formation of the lotus, this opening to the Throne, which produces the effect of thoughtless awareness, peace and silence. This

deflation of the two hemispheres is represented in the Koran with the symbol of mountains:

They ask thee concerning the mountains. Say:

“My Lord will uproot them and scatter them as dust;”

“He will leave them as plains smooth and level;”

“Nothing crooked or curved wilt thou see in their place.”

Sūrah Tā-Hā (Tā-Hā): v105-107

With this symbolism, the Koran describes quite clearly the reabsorption of ego and super-ego on the day of Resurrection. This cannot take place without the hemispheres deflating. The Easter egg, whose broken shell frees the imprisoned bird, is symbolic of a similar phenomenon.

*Christ's task was to level the two mountains of the agnya, or in other words to take man's karma upon himself: He was specially created for a very special job which was never interpreted clearly by people.*

*When the deity of Christ is awakened within us, what does he do? It is said that he died for our sins. Everybody says that, "Christ died for our sins, so you become Christians and everything is fine. You are not a Christian unless and until you are baptised". Now, what baptism are we to have? Do we really get the awakening of Christ within us? Do we really get the awakening of Moses within us? Do we really get the awakening of Krishna within us? If so, we do not have their powers!*

*The karma is a very long story. This theory was at the time of Shri Krishna about 6000 years back. By this, they wanted to tell people that they would suffer according to*

*the karmas they would build up. The sufferings were due to the past bad behaviours or anti-God behaviour of human beings. But they found that they would remain the same.*

*When Moses took the Jews out of Egypt, they remained just the same. When Krishna preached, nothing happened to them, they remained identical, they would not look after their karmas. In their ignorance they suffered because they didn't believe in any incarnations. They continued in what they were doing, going against their sustenance (dharma), against their human benevolence.*

*Something had to be done by which one could create an instrument which could absorb those karmas once for all. This is how Christ was created, with very great effort, very great understanding of human problems. He incarnated on this earth as an ordinary human being and when he resurrected himself, he showed by his life that Spirit is eternal. Krishna told that "Spirit is eternal", somebody had to prove it and it was Christ's task.*

*We needed somebody who would take away the sins, who would pardon people, who would go on this earth as the embodiment of forgiveness; to forgive human beings who were so ignorant with that love and compassion. We needed somebody who would not show off his great powers which he has still, but who just through his compassion and forgiveness would absorb the sins of people. He was placed long long time ago within us to incarnate as a human being on this earth but we never recognised him. Can you imagine? Now,*

*we have thousands of Sahaja yogis all over the world while there was not a single person – except his mother – who understood him till he resurrected. But it is all right because they were not realised souls. Even that is forgiven. That is why he said, “Everything against me will be tolerated”.*

Shri Mataji Nirmala Devi

His crucifixion, which Christians grieve over quite inappropriately because they do not understand its meaning, was the embodiment of his task of transcending the ego and super-ego at the crossroads of the two sympathetics. The cross symbolises the intersection of the ego and super-ego as well as the opening of the sixth centre. In this way Christ gave the best example of a crusade: on the one side forgiving others (ego) and on the other forgiving oneself (super-ego). But what have we witnessed in the play of crusades and pseudo-crusades up to now? That the mentality of revenge remains and that cannons cannot bring back past glory. Will the three monotheist religions ever manage to transcend their feelings of revenge and failure which arose around the coming of Christ? They had better, because Resurrection is only possible through this incarnation and the verses above stress that the swellings in the agnya must disappear before one can experience Resurrection. According to Ibn Arabi, did not Mohammed himself say:

The coolness of my eyes is given to me when I pray.

Ibn Arabi: “La sagesse des prophètes”p212

The note which follows explains:

According to Arabic metaphor, the eyes cool down when bitterness and burning, produced by tears, stop.

In fact, it is necessary to forgive and forget in order to create the silence at the agnya chakra without which the state of “thoughtless awareness” cannot take place. This state of thoughtless awareness is undoubtedly what Ibn Arabi meant by the “degree of spiritual vision” when he declared:

He who has not reached the degree of spiritual vision  
(ar-rû'yah) during prayer, has not accomplished it fully  
and cannot find yet the “coolness of his eyes”.

Of course, the “coolness” felt by the Prophet came from vibratory perception and was not, once again, just a symbol.

How does Christ manifest Himself in realised souls? What dimension does forgiveness take, this word which, at first sight, may irritate because of its strong connotations with religious taboos? In fact, it often elicits the acceptance of a state of self-abnegation: let us allow ourselves to be oppressed in the same way that Christ was crucified! Vibratory awareness proves that genuine forgiveness is a marvellous and effective weapon which is totally foreign to the concept of victim. The awakening of Christ in the centre of the sixth chakra brings the individual back to the present. This is equivalent to surrendering to Christ the task of sorting out the vicissitudes of ego with its violent and aggressive tendencies and those of super-ego with its tendency to feel victimised. A series of real life experiences will give a better insight into the powers of the agnya than any mental definitions. Where better to experience at first hand the qualities of forgiveness than in the life of a newly-married couple? United for better or for worse, both of them, alas, come to see each other's failings very quickly. Consequently, two attitudes arise: either one attacks one's partner or one bemoans one's own misfortune!

Here is the story of a newly-wed western lady who soon learned a lesson at her own expense. A good husband, more experienced than her

in the laws of the Kundalini, enlightened her on the workings of the agnya. Christmas was approaching and the young lady was to stay with her family for a few weeks. Her husband would join her later. She was piling her clothes into the old travelling bag which meant much to her as a loyal companion of her spiritual quest in the past, when she heard her husband saying:

“Why don’t you get a proper suitcase? This bag belongs to the past! You are married now. Buy a new suitcase, it is more dignified and more elegant than this rag-bag!”

Her ego leapt out of its cage:

“How dare you say that to me? I have always travelled like this and I know how to travel. Don’t think you can teach me how to behave in that area!”

The husband did not insist and the young lady left for the coach rigged out as in the past. The night crossing by ferry was not without difficulty because a storm was raging over the sea. After reaching the capital of the neighbouring country the next morning, she picked up her bag when she got off the coach, still feeling dazed and sick after the terrible night. Once home, she wanted to change her clothes when she realised she had made a mistake – the bag was not hers! Remembering her husband’s advice, she could only laugh at this divine “punishment”. Similar situations occurred in which, with the ego’s cage wide open, the young lady had to acknowledge her correction from the Divine. The power of forgiveness lies in the full knowledge that Christ administers justice for our own faults and for those of others, more commonly known as sins. A dominating or authoritarian reaction on the part of the husband would have stopped his wife from seeing her own stubbornness. The confrontation of the two egos would have exasperated the situation, with each one being convinced of their right to correct the other. Yet judging and accusing one’s partner are sure signs of an agnya closed to the privileges of Resurrection.



It is the same story for the super-ego. Let us go back to our new bride to illustrate this. After the young couple had promised to join a group of friends to do some collective work, it happened that the husband, for various reasons, often stayed at home while she had to go alone to their meeting. After a while, the moans of the super-ego began to make themselves heard:

“What have I done to deserve this? All the other women come with their husbands but it is my bad luck that I have to come alone. Life is hard to me!”

One day, the malcontent remembered the lessons taught to her by her husband. “If he can forgive the trivialities of my ego, why can’t I do likewise?” She recovered from her deep misery and went to see him:

“Are you coming tonight?”

“No, I’m busy. I think I should stay at home!

“OK, see you later!”

When she came back, she found him still awake:

“I was wrong! And I’ve been punished! I should have come with you because, as soon as you left, I got a headache which wouldn’t go away again. I haven’t been able to work all evening!”

Both surprised and amused, she said to herself: “So the technique works for me too! Thank you for your example, dear husband!”

Another person recounts her experience when she gave birth to her first child. For many women, giving birth is a daunting experience, because it means having to face an unknown situation, whatever the cost, which more often than not takes place in adverse conditions. Before going on with the story, it is worth listening to the following:

In her revelations about Christ, Shri Mataji confirms that the final scene of his Passion symbolises the crucifixion of ego and super-ego, a barrier which has to be crossed in order to enter into the “gardens watered by running streams”. Moreover, she continues, if Christ is fully

awakened in the agnya chakra, he takes you beyond physical and moral suffering. When he was crucified, he felt no pain because, unlike the other incarnations, his body was not made of the five elements, but only of pure vibrations or *Paramachaitanya*. His body was subtle and it is for this reason that he could walk on the water. The different nature of Christ's physical form from that of other incarnations, born from an earthly union, is explained by the fact that Christ was originally conceived by the Primordial Energy, in the guise of the Virgin Mary at the time. In this respect, it is true that on a human level he had no father. Christians doubt in Mary and joke about the mystery of the birth of her son, but man's limited perceptions do not allow him to comprehend the greatness of divine laws. Nonetheless the Immaculate Conception of the Holy Virgin Mary was at the will of the "Lord of the worlds", because she is the Adi Shakti, his Power, the one who carries out the orders of the Most High. This is the reason why the Son of Mary is, at this subtle level, the Son of God. If Muslims automatically associate man's procreative functions with the fact that Christ himself declared himself to be the Son of God, it is because, just like Christians, they do not know the true nature of the Immaculate Conception, that is the relationship that exists between Allah, the Pure Spirit, and his Power, his Shakti. How dare man judge and comment on divine declarations according to the defective criteria of human reason? If Christ declared himself the Son of God, and if the Virgin Mary conceived him alone, man ought to have the humility to recognise his own ignorance in matters regarding the subtle divine order. Today, for the first time, Self-realisation makes it possible to solve this puzzle. From this point of view, there is no longer any reason for Muslim and Christian controversies regarding the mystery of Christ's birth.

Self-realisation, now within the reach of the masses, follows the same pattern as the immaculate conception of Mary's son. The opening of the fontanel marks the "second birth" foretold by Christ.

“Such a birth is not of the flesh but of the Spirit”, was the reply given to Nicodemus. Christ’s Immaculate Conception followed the same principles as Self-realisation granted by the Primordial Energy to human beings today. In both cases it is the immaculate conception of the Primordial Mother without the Father’s direct involvement. Taking these revelations into consideration, the mystery of the Trinity, discussed so much by Christians and perhaps even more by Muslims, is revealed: at a subtle level, the trilogy “God the Father, the Son and the Holy Spirit” is quite straightforward when it becomes clear that the Holy Spirit, often represented as a dove, is in reality the Divine Mother. At a human level, this Trinity can be found, as was explained previously, in the event of Self-realisation, granted to the individual by the Mother so that he or she may know the mysteries of the Father.

Remembering this precious detail according to which Christ has the capacity to absorb our hardship and physical pain, our mother-to-be-whose story we started earlier – meditated on the integration of this power:

“Jesus,” she prayed, “you emerged in glory from the tomb after three days. Today the Primordial Power which conceived you has resurrected me in the light of the Spirit. This birth which is about to happen should take place beyond human suffering. It is said that, when the time came to give birth to Fatima, Khadija was sorrowful that there was none of her entourage there to help her, but that Allah brought her joy by surrounding her with a heavenly “medical team”. Therefore, show me that, like yourself, I do not have to suffer the pains of the flesh! Show me that I am beyond this earthly play like you were on the day of crucifixion.” Inspired by the Son of Mary, the expectant mother, when the time came, invited the Primordial Power to take its seat in the sahasrara, the seventh energy centre. The day after the birth, she was still finding it difficult to believe that everything had gone so well. The child was born full of health and vitality, his eyes open and keen, his skin neither white nor

dull and hardly any mark of blood. The night had passed in a concert of sweetness, peace and serenity. The marvellous nature of this story is not by any means imagined, nor is it exclusive to one person. Experiences of this kind are now within the reach of all women who want a deeper experience of Self-realisation. The reader, whoever he may be, will no doubt be surprised to discover, in the non-too-distant future if he so desires, that the manifestation of the real powers of Christ within him could, in other circumstances, be similar to this true story.

The revelation of the meaning of forgiveness in the daily battles of ego and super-ego; irrefutable proofs that the nails which pierced his hands and feet were just Maya (Illusion); but also the presence of Christ revealed through vibrations: these are all demonstrated in the experience of the following lady: her daughter had turned three and often shared her toys with a child of the same age. Now, it happened that a friend of the mother often used to visit them, but could not bear the liveliness and cheerfulness of the two toddlers. As time passed the mother's heart became more and more heavy on these occasions until she felt a strong block in her forehead in her friend's presence: "How naïve I must be!" she thought. "Why should I fear for the children's behaviour? The problem is hers, not the children's. If my agnya is blocked, only Christ can help me." She went away to meditate as soon as she had a few minutes for herself and she began in all sincerity to implore Christ and confide in him as if he were present in person. Her prayer must really have been sincere because she could feel cool vibrations flowing out of her agnya as if they were coming out of a pipe. "Well," she said, surprised about the speed of the result, "You have heard me! There is nothing more for me to do!" That very evening, her friend reappeared. The heroine of our story was astonished to see the little girls crowding around the visitor and looking after her very sweetly in a way they had never done before. Her guest was clearly moved and her face even brightened!

The stories related here about the role of the agnya chakra confirm Kahlil Gibran's writings on the essence of Christ:

Jesus never lived a life of fear, nor did He die suffering or complaining... He lived as a leader; He was crucified as a crusader... Jesus was not sent here to teach the people to build magnificent churches and temples amidst the cold wretched huts and dismal hovels... He came to make the human heart a temple, and the soul an altar, and the mind a priest.

**Kahlil Gibran: "The Crucified"**

The coming of Islam coincided with the need to correct the Bedouin tribes, no doubt, but at the same time it made it possible to correct some of the errors made by Christianity, notably by avoiding the reproduction by the Muslims of a clergy whose members quarrelled over their places before the altars and inserted a priest on the path between man and God. Consequently the Prophet urgently needed to re-establish the ultimate principle to be attained: Allah, the pure Spirit, the Formless, the non-Incarnate, in other words, the Father. In order to bring the attention of his flocks back to the Eternal, Mohammed was prepared to hide his real identity of Adi Guru (i.e. the divine aspect of the Primordial Master) and declared himself One chosen amongst others. Islam was not to repeat the mistake made in Christianity, that is, to be confused about the place due to God and to his illustrious Messengers. Indeed Christ declared he was the Son of God. Fascinated by his status, why should Christians then worship God himself? Was it not sufficient to adore the Son? The exclusive worshipping of Christ restricts one to the agnya level, the reason why this chakra is heavily obstructed amongst conditioned Christians. And yet Mary's Son had warned them that he was the way to Allah, and not the final goal. In practice Christianity had limited itself too much to the aspect of the Mother and the Son but had neglected God himself.

However, it is important to understand that Mohammed never wanted to minimise the role of Christ by directing Islam towards the non-incarnate, Absolute God. Indeed, the Koran continually takes up the message of the Son of Mary: Resurrection. For his part, the Prophet demonstrated how vital the principle of Resurrection was by setting foot in Jerusalem before his night journey. What was the real significance of his visit to Jerusalem? Once again, Mohammed demonstrated his perfect knowledge of the subtle body and at the same time his quality as a spiritual Master beyond the perception of ordinary human beings. He knew that the agnya, where Christ resides, was the stage where Resurrection is played out. In the manifested world, the sacred stone of the temple of Jerusalem symbolised the agnya, this stage, the narrow gate of which the Gospels talk.

**He questions: "When is the Day of Resurrection?"**

**When [...] the sun and moon are joined together.**

**Sūrah Al-Qiyamah (The Resurrection): v6,9**

These revealing words of the Koran describe the agnya chakra in all its splendour at the time of Resurrection. The sun (Pingala Nadi) and the moon (Ida Nadi) unite at the centre of agnya to enable the sahasrara to be opened, and Christ is the author of this "laisser-passer", a fact which his brother Mohammed also knew. We are moved to smiles but also to tears by the fact that so much blood and and so many quarrels have divided the three monotheist religions in their attempt to make Jerusalem their own, when we realise that the Messenger of Islam was simply respecting the rules of play of the Virata: one has to pass through the "narrow gate" of the agnya before the sahasrara can be opened. Where is the true Jerusalem, the symbol of Resurrection, hiding if not in each of us? Hindus, Jews, Christians, Muslims, the realised souls have living proof that they now share the holy lands of the inner pilgrimage without recourse to violence and hatred.

It can be seen that in general western nations suffer from a problem of ego, while eastern nations are more generally victims of super-ego. This difference, visible to the eye of the sociologist who divides today's world into a "fast" bloc and a "slow" bloc, can be confirmed by the judgement of the Kundalini. From this one can see that the Muslim tamasic type favours authoritarian regimes, because the right channel of free thought and of action is paralysed. On the other hand, a rajasic country will probably be more fertile ground for the emergence of democratic institutions. Someone who is accustomed to acting as an individual, in a rational way, because of the concept of human rights, does not easily accept being dominated by an ego greater than his. Consequently, it is difficult for anyone to rule as a despot – even an enlightened one – over a nation which is already active on the right sympathetic. It is therefore more probable that a democratic system of government will come into being, so that all the egos can express themselves, for better or for worse. That is the law of the right sympathetic; nothing can dominate it. When taken to extremes, it easily dons the costume of the coloniser. What are the signs of ego and how can it be cured?

*Ego starts at the swadhistan chakra. This swadhistan which is for our creativity is directly connected to ego.*

*When it starts rotating round the Void and going to the various parts of the Void, it collects the problems of the Void. When action starts, it creates all sorts of secondary reactions or problems in the organs controlled by the Void which must be deposited somewhere. They are deposited in the brain in the form of ego.*

*All the problems that result from our creativity and action of all organs must be counterbalanced. Ego develops to counterbalance.*

*We always act. Why should we act? After all, whatever our actions or activities are, it is synonymous of tiredness, worries or difficulties.*

*Lots of misunderstandings creep in when we pamper our ego. When we are satisfied with our ego, in reality we get lost. We identify with ego and not with the Self. What does happen physically when this balloon invades our head? Normally, the "aura" of the brain surrounds the heart. One can say you are a disintegrated person. Your heart works in one direction, your brain in another direction, your body in a third direction and your emotions in a fourth one. These are four people riding four horses. And this is how you are completely torn apart.*

*Now let us see how one can work out this ego when people start seeing it gradually. It so happens they see this mister ego giving them ideas. Sometimes, they feel very depressed to see how they identify with it. By fighting with your ego, you settle it even more. The more you fight with it, the more it settles in your head. Do not fight it.*

*What is to be done in order to deflate this ego? We proceed the same way as to deflate a balloon. We take a needle and we prick it as if we wanted to burst the balloon.*

*Only human beings can laugh at themselves. No animal can do it. If you learn to laugh at yourself, you will reduce your ego; otherwise, it will carry on suggesting to you that you must do this or that for its own pleasure.*

*When ego covers the whole of your head and all sahasrara*



*chakra, it is very difficult for Kundalini which rises along the spinal cord to pierce this block. Ego has become enormous compared to super-ego which is small. The path is in the middle and must be open. Ego must be brought down to smaller proportions. Then only Kundalini can rise and pass through the door of the agnya towards the sahasrara chakra.*

*What happens in these conditions ? You will notice that such persons have a very weak left side and a right side full of pulsations. You have to raise the left side and pull down the right side. This is how ego is pulled down in the right sympathetic.*

*Once ego is reduced like this, vibrations can flow along the left side channel. This is how a space is created in the centre of the agnya. Then kundalini can rise in the centre (Sushumna nadi) and reach the top of the head.*

*This is what we call Shri Vidya, the Knowledge of Shri, the knowledge of the Holy Spirit, by which you balance your ego and your super-ego. Your desires and your actions must be equal.*

Shri Mataji Nirmala Devi

On the other hand, the situation in eastern, and specifically in Muslim societies, is tamasic in nature: the super-ego imposes its law. The history of Islam shows that the brutal methods exercised by the caliphates on the masses soon re-established the superstitiousness which was prevalent in pre-Islamic society. Superstition is nothing more or less than the subjugation of reason to the laws of the left sympathetic. The capacity of logical thought is sacrificed to morbid emotions and sub-

conscious fears. Free thinking is prohibited, leaving only that formed by the collective Subconscious. The man who is continually repressed becomes lethargic and can no longer create or think for himself. His every action is the result of his conditioning. All forms of art are condemned: sculpture, painting and music are synonymous with “Satan” because “that’s how it is”. Girls have to marry a Muslim by birth because “that’s how it is”. One kneels down five times a day for prayer because “that’s how it is”. One hates the “infidel” West because “that’s how it is”. In reality, through this feeling of resentment against the foreigner, they give vent to their hatred for the Muslim despots (and therefore rajasic) who have dominated them for so long, but against whom no voice can be raised because they are our “brothers”; “that’s how it is”. The logical vibratory consequence for the Muslim community which cannot rid itself of the conditionings of the left sympathetic is that it suffers from the iron grip endemic of authoritarian regimes, in other words, from the tyranny of an external ego mapping out the life of its people for them.

The strong tendency to be in super-ego is even more pronounced because today’s society is modelled on the shadow of the Umma which is fourteen hundred years old. Taking refuge in past glory is a sign of a veritable alienation from present life and produces a feeling of persecution and inferiority because it is an anachronism in relation to our present stage of evolution.

Conditionings and a sense of persecution accumulate in the part of the super-ego at the base of the skull, above the nape of the neck. In the science of Sahaja Yoga, this rear part of the super-ego is known as “back agnya”, the seat of the memory connected to the mooladhara, “cerebellum” in anatomy. It is there that all the memories of one’s life are stored. However, if the individual demonstrates too strong a tendency to dwell on the past or if he is compelled, despite himself, to submit to the stereotypes of past life, in this case sitting in the shadow of the

glory of Umma, he will, as a result, get dangerously lost in the collective Subconscious. In returning to his past karmas or to his collective karmas, man turns back to the primitive spheres of evolution. Not only might this countdown bring him back to the times of the Kaaba victory over Lat and Ozza but he could also go back as far as prehistoric times or even further back to the primitive forms of animal and vegetable life.

What is the meaning of this disturbing statement? That a gaping opening on the collective Subconscious represents a real threat for the psyche because entities from the earliest times of evolution can possess the subtle body. Let us not forget that the “book” of the Kundalini registers all present and past karmas. The fact that mammoths, dinosaurs and other gigantic creatures have disappeared from the surface of the earth does not mean that they no longer exist: they are somewhere in the Virata just like the other more recent species which have also died out. Like a broken toy – once thrown into the dustbin, it can no longer be seen by the child but it is definitely still there in the dustbin. We can imagine then what happens when these monsters, plants, primitive human beings etc, discover a free access to man’s subconscious. How much rubbish comes back out the dustbins of the collective Subconscious into the individual’s subtle body!

At first sight, there is nothing to justify this theory. Indeed, without the experience of Self-realisation it is completely absurd and nonsensical. What proofs might there be to establish its probability for the reader who is at the stage of pre-realisation? Numerous realised people throughout the world have observed the pitiful state of certain people when they first encounter Sahaja Yoga. Without their knowledge, they had blindly abandoned themselves to false spiritual masters whose so-called divine feats relied in fact on negative forces and on the use of entities, those of the collective Subconscious and Supraconscious. Now, at the time of Self-realisation, some of these duped disciples suffer

strange, primitive reactions, thus confirming the theory of the collective Subconscious attacks outlined above. Epilepsy, for example, results from the agnya chakra being badly affected, particularly the left and back agnya. In Istanbul, a young girl was cured of epilepsy in a few sessions of vibratory work after getting Self-realisation.

Whatever the state of mind of a moderate Muslim confronted with the examples illustrating the hypothesis on the mechanism of the collective Subconscious, let him ask himself if there is not a logical link between this and the outbreaks of collective hysteria which shake his community more and more. They are not, it is true, exclusive to Muslim societies, because other communities in other times have experienced them before. Let us not forget the macabre techniques of the Spanish inquisition which delighted quite as much as they deluded people. The rajasic nature of the inquisitors used sophisticated methods of torture and the people under their spell reacted like animals. Why? Because the annihilation of creative thinking pushes the repressed masses back to the instinctive animal stage. The adjective "primitive" is perfectly appropriate. In fact, if man is projected back to the earlier stages of evolution accumulated in the collective Subconscious, it is as if he were going back to his former karmas. Cannibalism and the human sacrifices practised by some tribes or sects, for instance, show the strong connection that can exist in some cases between man and his animalistic karma. Again, when, in the eyes of a wise or moderate person, a mob is acting brutally, the term "primitive" is the most appropriate, for man is indeed reverting to less evolved stages of the subconscious. These disorders are all the more dramatic because animal fury knows no bounds; it flares up with the speed of straw catching fire because it is instinctive: women screaming, scratching their faces and tearing their hair out before the Iman's mausoleum, or delirious acclamation greeting his appearance if he is still alive, the Friday mosque quickly

deserted in order to reach the main square, transformed into a place of execution by the charia. The cries from stoning “ceremonies” of women guilty, or accused, of adultery, echo with the savage and ferocious pleasure of the crowd aroused instinctively in a few seconds to carry out this unspeakable rite. How can anyone spontaneously throw stones at someone he does not know, without even enquiring about the nature of his crime or worrying about whether he is guilty or not? Who else, but an animal mind, could rejoice in barbarity of these proportions? There again, why should a critical attitude emerge now when such a faculty has never existed in some masses? In addition to generating a deep and violent uneasiness in the Void (is there a worse illusion for man than to be possessed by an animal?), this sort of behaviour also affects the left mooladhara, a sign of certain perversion. Innocence is now seriously damaged!

Of course, this extreme behaviour is not intended to be seen as being typical of the Muslim world. All the same, it is more frequent there, and this clearly illustrates the danger facing tamasic societies. On the other hand – as has been mentioned in a previous chapter – it is more difficult to bring a “left sided” person to the “middle path” than a “right sided” one. The “right sided” person has already succeeded in putting his desire into action by the use of reason. Without being aware of it, such a person knows how to use both sympathetics. The tamasic person, on the other hand, is limited to the reactions of the subconscious and will have to go through the process of critical thought characteristic of the right sympathetic before achieving balance. Transpose this principle to the collective level, and you can see how great an undertaking is the effort of the Muslim intelligentsia to save its community from medieval clutches. Indeed, they need to prove themselves capable of dragging their charges out of the mud of the non-evolved states of the subconscious in which they wallow. Enough said!

In addition to these primitive and instinctive reactions of the subconscious, the repressed man can also give way to the desire for vengeance with outbreaks of uncontrollable violence. The arbitrary reactions of that part of the community in the service of fundamentalism is a typical example of this. By striving to impose a pseudo-Islam on that part of the population searching for progress, the “defenders of Umma” revenge themselves on the frustrations of centuries which have petrified Islam in the depths of the collective Subconscious, thus allowing the “infidel” western world to flourish, the material and scientific blessings of which should have been Islam’s by right. Apart from the scars left from the colonial experience (for who has not suffered from some form of domination at some point in his life, and let us not forget that the descendants of the Prophet were lords of the earth for many centuries), the Muslim back-agnya could be cured if Muslims were prepared to understand that their situation of apparent victim does not automatically come from an imperialist western society which wants to dominate them. A study of Muslim history reveals that any challenge to the prevailing system was immediately suppressed. The elite still suffers from its shock waves today. How many people of great worth are judged undesirable in the land in which they were born? Their passport grants them the right to seek asylum anywhere in the world except in the country where they knew the warmth of a mother and father. Does this make sense? Man is his own enemy in a way that nothing else can be. By extension, being betrayed by one’s own nation is far more painful than being betrayed by a foreign land. The Muslim in favour of progress should now consider this: his open mind has always made him a victim amongst his “brothers” but foreign intervention in Islam’s “dirty washing” does not always mean that the Muslim personality is being attacked. Freedom of expression may be synonymous with persecution in Muslim societies, but it is not so in

other nations. This is a prayer for the Muslim elite, be it progressive or religious, and all the seekers of Truth who collect around it: objection and criticism are a universal right, the most absolute right, essential for progress. The sincere Muslim should therefore stop thinking that this right, expressed throughout the western world, is aimed at hurting his dignity or his honour. Having got used to being persecuted at home, he persists in believing that the manhunt continues abroad. He just needs to understand that this western behaviour – cold, arrogant and sometimes too brusque in expressing this spirit of criticism – is the pure reflection of ego in the same way that a feeling of persecution is the product of the super-ego.

Indeed the European and American ego is the other, no less abominable, side of the coin to the Muslim super-ego and back-agnya. Though it may seem superior, it is nonetheless another form of conditioning. In the land of democracy, the victory goes to the ego which dazzles the most. The empty post of head of state is to be had through universal suffrage. Thanks to human rights, the Westerner has the ability to reach the throne he has chosen for himself by virtue of his own efforts. Ego is the weapon he uses to achieve his objectives and prove his “worth”, and when it gets too big, we witness the frivolous scenes of the West, which mistakes these traps for reality.

As for the Muslim ego, it has no need to shine because everything is decided in advance in its country. This confers on the human being the quality of humility and an open heart peculiar to all those whose sensitivity has been attacked. Just as Muslim man does not understand this ego race to take a seat at the helm of affairs, the Westerner does not understand the Muslim’s sensitivity of the flayed man. In the rather comic confrontation which results, one thing escapes the Muslim: the Western ego that aggresses him does so in the name of the law of the ego trying to defend its privileges. It dominates all the more effectively as it is

versed in the political art of proving its superiority. That is the law of democratisation! Disconcerted by this faculty of glacial ego which knows how to manoeuvre the stakes, the Muslim reacts emotionally with the explosive and unlucky temper of the back-agnya which makes him the loser in the game. He cannot see that the Western ego is simply claiming its right to reign over everyone without specifically seeking to dominate any one race in particular. The battle is a complete illusion on both sides. It is therefore especially urgent for Muslims of high calibre to introspect on this matter. Nothing can violate their right to live anywhere on this planet providing they identify with the Universal Spirit and not with the limits imposed by a race in the name of its past glory. None has outlived its prestige because of these limits, forgetting that only the universal divine glory exists. As has already been said, we sail on the same ship. We – East and West – have gone an equal distance along the paths of our respective errors. Consequently we urgently need to go beyond our social, economical and political quarrels; and introspect not only upon ourselves but also upon our own community before looking accusingly at the “other”. Only the extremely dynamic power of forgiveness will allow the whole planet to get back on course.

In reality, in the Western-Islam confrontation, of what do the two factions accuse each other? The battle between the two is all the greater because the super-ego sees in the ego the qualities it is missing and vice-versa. In practical terms, the Muslim cannot forgive the Westerner his success in technical, scientific and social matters, knowing as he does that atheism predominates. For his part, the Westerner cannot forgive the Muslim his surrender to divine will, to which, however, his scientific atheist abuse obliges him to return. It becomes more and more clear that this confrontation will serve as the basis for the birth of a new world founded on the integration of the qualities of both sides. But above all the two factions will have to be prepared to face one another in order



to absorb the other's qualities lacking in each of them. A formidable and difficult exercise in forgiveness, to be sure, but without a doubt very promising! On a subtle level, one can see that the two sympathetic channels cross at the level of the sixth energy centre, that of the agnya. This stands to mean that the fusion of East and West cannot take place without going through the stage of forgiveness. To start off on the path of forgiveness is to take the road which leads to the divine Kingdom. In this Kingdom there is no dominated and no dominator, only divine beings beyond such duality, beyond this great illusion.

The realised souls of Muslim origin living in "infidel" countries have been able to see for themselves the power of the Spirit over the European or American ego. When they occupy high positions in the West, they do not consider this to be a victory of Islam, but on the contrary, the rebirth of Islam in the light of a new spirit without which the essence of the last monotheist religion to be revealed cannot manifest. As realised souls, these Muslims are perfectly aware that they could not have achieved such a result without the inner force which transcends the Muslim context. Their humility, their forgiveness, and not their status as victims, has overcome the Western ego. The Muslim does not have to play the part of a Westerner but he simply has to integrate his own qualities. Each nation should be anxious to see in the differences of the other the potential for improvement in themselves. The Kundalini is more and more anxious to have other Muslims share this destiny from this moment on and to show to them, day after day, that the sense of persecution is only a mirage. On one condition: that they spread their wings with complete confidence over the entire planet. Is the day far off when the Muslim will know how to neutralise western ego through his forgiveness and humility in the silent power of a man now free and no longer dominated? He will then reclaim his position of a dignified and respectable citizen which is his earthly right as it is

that of everyone else. Will he know how to forgive himself for having let his glorious past slip through his fingers, for the past belongs to the past, and the present to the present? If he emerges victorious from this double task, then on that day, the message of Islam will have regained its rightful place in the Universal Order!

## The Seventh Heaven: The Sahasrara Chakra.

She who is to come!

Who is she who is to come?

And how will you recognise she who is to come?

Sourate 69 (She who is to come): v1-3<sup>†</sup>

**T**HE HOUR HAS COME, THEY WILL SAY! The hour of doom, the terrible, merciless hour of the Last Judgement! All the more reason for the positive-minded person to abandon the menacing interpretation of the Koran given by the ulemas. Those who raise their voices to preach about the tragic day are right to do so for, whether they are aware of it or not, the warning is directed towards them and their like.

On that day,

you will be exposed to the full light of day;

not one of your secrets will remain hidden.

Sourate 69 (She who is to come): v18<sup>†</sup>

In reality, “that day” has become “today”. Already sincere Muslims with a minimum of discrimination, older people, mothers, fathers, young men and women, are moving away from that distorted kernel which has retained only the outward appearance of Islam. But what is to become of these rabble-rousers when those same Muslims, who may

be simple but also clear-sighted and shrewd, will, by the light of Self-realisation, feel “on their fingertips” the satanic reality which surrounds them? Whether these fanatical personalities cry out in the streets, or wear angelic smiles, sweet-smelling and well-dressed on our television screens or on the front pages of our media, how much longer do they expect to escape the vibrational verdict of true realised souls? They do not know that the realised Muslims who are to come will change the suras of the future to the present tense because the time has come to pay for their crimes:

**Today you are exposed to the full light of day;  
not one of your secrets remains hidden.**

**Sourate 69 (She who is to come): v18<sup>†</sup>**

Yes indeed! What does the righteous and sincere Muslim have to fear from these terrifying predictions? Since he has nothing in common with the category who spreads these sombre presages to the four corners of the planet, they are not meant for him! It is deplorable that the symbolic expression of the Koran should have got lost in these frightful interpretations, but on the other hand only these parables were appropriate for the stage of evolution reached at that time. However, parables are subject to distortion and digression. As this century draws to a close, “she who is to come” takes on a completely different complexion because evolution has reached the stage where the reasonable Muslim can grasp the pure Reality between the lines of his life and of the Koran. “The devil take Hell”, one might say; “and welcome to Heaven on earth!”

The previous chapters have been an attempt to gather together the basic elements of an inexhaustible reservoir that is available to humanity today: the knowledge of the Kundalini. The Koran challenges the sceptic to seek out the ladder that will allow him to reach the heavens. This should not be seen as a divine intention to mock human

weaknesses but rather that of inciting man to transcend the limits of his own reality in order to be united with the greatness of Allah. Has the day truly come for man to cross the seven heavens in some way or other? Yes, and the Koran holds the prophecy:

**If it be ye can pass beyond the zones of the heavens and  
the earth, pass ye! Not without authority shall ye be able  
to pass!**

**Sūrah Ar-Rahman (God Most Gracious): v33**

This authority is the Rouh, the Kundalini, the Spirit of Holiness in each of us. “She who is to come” is here; no longer awaited in some future time which does not cease to postpone its promise to later and later. It had to arrive some time, so why not now and why not us? After all, people of the past whose awareness was not as evolved as it is now were nonetheless touched by the grace of the prophets. In the light of this, we should ask the question once again: why not us, today more than ever, at this time when we feel that an inevitable denouement must take place? However awkward and incomplete this work may be in comparison to the real experience of the Kundalini, it is still able to give a glimpse of the individual’s transformation once the “divine Breath” pierces the fontanel.

They can judge, if they so desire, what “their tongues, their hands and their feet will bear witness against them as to their actions” (Sūrah An-Nūr (The Light): v24). Without the opening of the last chakra, this far-reaching spiritual adventure that is bestowed upon us today could not take place and would remain the privilege of a fortunate few as it was in the past. Indeed, which one of us has not listened, dreamily, to the testimony of the lives and deeds of the saints? By what power were they able to remain beyond the elements, men and circumstances? By the power of the Sahasrara, which, once enlightened by the Kundalini, can prove the existence of the divine:

*We have not realised what a day it must have been. Without opening the sahasrara, God itself was a myth, religion itself was a myth, all talk about Divinity was a myth. People believed in it but it was just a belief, and science, as it was put forward, was about to obliterate all the value system, all the proof of God Almighty. If you see in history, one after another, when science established itself, the people who are so-called 'in charge', at the helm of affairs in religion, in different religions tried to cope with the findings of science. They tried to show that, 'if it is said this much is in the Bible, and if it is wrong we should correct it.' And it started looking as if it was all a stupidity, that these scriptures were just mythical.*

*Thus all the time Divinity was challenged and there was no way of giving a proof of whatever is said in the Bible or in the Koran or in the Gita or in the Upanishads or in the Torah. Any one of these things could not be proved because it was still just faith. Very, very few people got their Realisation and when they talked, people did not believe them and thought that they're just trying to say something which they were using to propound their own theories.*

*So the whole thing became a kind of dead science. There was no science of religion. People started thinking what's the use of following these ten commandments or these strict rules of life, because by following that you gain nothing, you lose all the fun of life. Also these organised religions, these monolithic organised religions started taking the course of gaining power, or gaining money, because they thought that's the only way you can control people and can go on.*

*They were not in the least bothered about 'delivering the goods', whatever has been described in the Bible.*

*The Bible of course was tampered with very much and there have been lots of changes made. Persons like Paul and Peter, who joined together, tried to spoil most of the truth. Now we have a new science of microbiology in which we have discovered that every cell has got a DNA tape, every cell has got a programme in it, as we have in a computer a chip. Every cell has got a tape in it, in such a way that it is programmed. And according to that programme the development takes place, now imagine the intricacy of the whole thing.*

*So many computers are already programmed and all these cells have these in them. So a very mysterious sort of thing has come up before the scientist and they cannot explain it. They cannot explain many things but one of them is this. Now Sahaja Yoga has proved that it is the will of God, it is the desire of God, the will of God, which is doing all the work. And it has been proved.*

*All this is Chaitanya, Adi Shakti, is nothing but the will of God. And the will of God is working out everything very harmoniously. Now you are feeling the will of God on your finger tips. After Realisation, you have discovered the absolute science, which is the will of God, which is an absolute science. You know that we have cured people through Sahaja Yoga. You also know about giving Bandhan. So many things work out automatically after Realisation that people don't want to believe.*

*Now you can see science is always in flux, all the time changing. One after another, theories are challenged. But Sahaja Yoga has exposed you to that great truth of science which cannot be challenged, which is all there.*

*So anybody who comes out with any new proposal about defaming God, or saying that there is no God, we can prove them wrong. Not that there is God, but that everything, the creation of this earth, the creation of human beings and everything was done harmoniously by the will of God. If the will of God has done everything, human beings should not take any credit for discovering some things which were created by God.*

*Supposing this carpet is made by somebody and we start discovering all the colours. What is so great? It is all there. You cannot create. So it is not the creation part of it which is so important but the fashioning of this world. The whole thing was done by the will of God.*

*Now if the will of God is so important, it has to be proved. And now through Sahaja Yoga, after the breaking of the sahasrara, you have for the first time felt the will of God, which is such an important thing. But for us it is come to us so Sahaj [spontaneously] that we don't understand, we just give a Bandhan and things work out. We have now become part and parcel of that big computer of the will of God, we have become the medium, or we can say the channels, of the will of God. We are connected with that will of God which created all this universe.*

*So we can manage everything, because we have got the*



*absolute science in our hands, the absolute science which will work out the betterment of the whole world. We can prove to the scientists that the will of God has done all this creation.*

*So many people used to say that not even a blade of grass moves without the will of God, which is a very true thing. Perhaps we don't realise how important it is to be a Sahaja Yogi.*

Shri Mataji Nirmala Devi

In the past, in order to achieve Self-realisation, seekers of Truth had to submit to rigid self-discipline and endure a great number of sacrifices. First of all they had to triumph over the many desires and weaknesses through the practice of extreme self-denial. Most of them followed the teachings of a guru whose power was limited to creating the necessary conditions from which to aim at the Self-realisation which very few ever achieved. Having once reached this level, their inability to make their message understood to the people of the time compelled the saints to live in isolation from the world. Another characteristic of the saints of the past was their total lack of worldly belongings as befitted their station. Within the framework of Sahaja Yoga, the process of Self-realisation is somewhat different. In fact, the opening of the sahasrara takes place even when the subtle body is damaged. The desire to fathom life's mystery coupled with sincerity are in themselves sufficient for the Kundalini to rise to the sahasrara. The process of purification starts afterwards, guided by the vibrations. For this there is no need to withdraw from society as in the past because inner union or oneness can be achieved wherever we are (at work, at home, in the street in the middle of a crowd, etc...) provided one's attention succeeds in establishing itself in sahasrara. Self-knowledge can be acquired under the conditions

to which we are accustomed. There is no need to leave one's family to go and meditate in the silence of a cave, nor to give up one's wealth or one's home, or to fast. In contrast to the conditions of past seekers of Truth, Sahaja Yoga is not based on asceticism but on the contrary on appreciating life's good qualities. It blends all the more easily into society for offering the advantage that it can be passed on to whoever desires to experience it. The only renunciation which comes about spontaneously is the non-identification of the Self with the surrounding material world. In other words, becoming detached from those things with which we have to deal in our daily life.

It is Shri Mataji who opens the seventh chakra in order to awaken the being to a new reality. The time has now come to meet the one who, since the 5th May 1970, has been travelling across the five continents without pause in order to let the "resources in abundance" (Sūrah Al-Muddaththir (The One Wrapped Up): v12) spring forth from where they lie dormant in the sacrum, the sacred bone, at the base of the spinal column. One realises how fitting the word "sacred" is once one knows how powerful the energy is, which lies hidden there.

Shri Mataji Nirmala Devi was born on a day of equinox, the 21st of March, at noon in the town of Chindwara, exactly in the centre of India. She came into the world with none of the stains of birth on her skin. For this reason she was named "Nirmala", which means "pure". Her family of Christian denomination descends from the famous Shalivahan dynasty which governed India. From early childhood the young Nirmala showed an unusual nature. Her charisma not only won over her relatives and playmates but also the most feared animals such as reptiles. The cries of the house maids did not dissuade her from catching snakes. Since then, she has confided that these snakes do not attack realised souls, but only want to savour the coolness of their vibrations. She also tells of how, one day, in her adult years, a snake slithered onto

her foot and remained there for some time, before continuing on its way. Symbol of the Kundalini coiled up three and a half times in the sacrum, snakes were also part of her childhood life during the school holidays at Gandhi's ashram\*. Gathering her disciples around her with the same love as that of a mother for her children, Shri Mataji talks of that time of preparation for Independence spent with India's liberator. Gandhi immediately noticed the exceptional nature of the child placed in his care. Her counsels were a source of inspiration for his philosophy. Shri Mataji tells of the Mahatma's discipline which was to free India from British rule. Gandhi urged the nation to be firm with itself but gentle and compassionate towards the invader. The young Nirmala relives the early morning rising at the ashram. Everyone without exception, young and old alike, rose before dawn, took their bath and tidied up around them before going to the place of prayer. On the way there was no light at this time of day by which to see the whereabouts of the many snakes and it was expressly forbidden to move when they raised their heads during prayer. And yet no one was ever bitten, Shri Mataji finishes.

Her father, who was also a realised soul, spoke fourteen languages and was the author of the Hindi translation of the Koran. Her mother, a mathematician, stood by her husband in the fight against colonialism. The goods of this rich family were confiscated and many of its members imprisoned. Shri Mataji herself did not escape torture. She remembers her parents as a generous-hearted couple, concerned for the well-being of others. Their generous and happy home delighted everyone, as does that of Shri Mataji now. There was room for everyone to eat and sleep. This family warmth rested upon sound educational principles aimed at the fulfilment of the inner being. Mister Salve, an excellent and affectionate father, never allowed his children, though materially well-off, the slightest opportunity for undisciplined behaviour detrimental to the in-

\*ashram: collective household where Gandhi and his supporters lived according to the new principles of living for India's liberation

ner health. If one amongst them dared complain about food, he would give him the choice of going without it. If another did not like the rug which served as a mattress, he would invite him to spend the following nights outside on the hard ground. Undoubtedly, this lack of compromise with the discomforts of daily life has given Shri Mataji the ability to adapt to everything and everyone with her incredible, serene resistance to any sort of circumstances. During the independence movement, Mister Salve had no qualms about putting the collective well-being first to the detriment of his family attachments. Confiscations, inquiries, imprisonments, expulsion of Nirmala from High School, he would reassure his wife as to how much better it was for the children to be exposed to risks for the ideal of a human cause than to give up their aspirations through fear of foreign domination.

Having reached the age for university studies, Nirmala studied medicine in order to find out for herself the extent of the knowledge reached by human discoveries. Her choice had a purpose to it in that the science of the Kundalini rests on the subtle potential of the nervous system. After her country's independence, she married Mister Chandrika Prasad Shrivastava and devoted herself to the duties of the diplomat's wife and mother up to the time of the marriage of their two daughters. From the beginning of their life together, it had been agreed that the girls' departure from the family house would mark for Shri Mataji the turning point of a new phase to be started for the future of the world.

And this is how, on the 5th of May 1970, at Nalgun, on a beach near Bombay, while in meditation, Shri Mataji inaugurated the technique of awakening the Kundalini thanks to the opening of sahasrara. A handful of Indians were the first to try this vibratory experience but it was on English soil, "the heart of the universe" of the Virata, that this new consciousness took root over the next fourteen years. Mister Shrivastava's professional destiny, having been elected Secretary-General for the

United Nations Maritime Organisation, brought the couple to London in 1974. Having been re-elected several times to the post for a mandate of four years, this high diplomat was eventually awarded a knighthood by Queen Elizabeth II before returning to his native land. It should be noted that it is extremely rare for Buckingham Palace to award this title to a foreigner. The integrity and ability of this tall man with a dignified and pleasant face no doubt won him his continuous re-election on the part of the member countries of the United Nations until the moment of his retirement. Because of his acute sense of Dharma (righteousness), he is incapable of transgressing the established order and of exploiting his position for his own advantage on even the finest points. His wife gives an example of this which, in our eyes, borders on the extreme: one day, when she was caught in heavy rain in Bombay, the diplomatic car in which her husband was travelling drove past her without stopping. He did not offer her a lift, because the vehicle was reserved for official use only, though no one would have reproached him for it. This is one example of Mister Shrivastava's uprightness.

In the European capital, the couple fulfilled the social duties which fall to the diplomatic corps, such as receptions at home and outside. They courteously took part in the numerous banquets, ceremonies and cocktails, talking to everyone with no show of ill-humour or offence at the superficial attitude which surrounded them, so different from their own culture. Whenever someone showed astonishment at the fact that they neither smoked nor drank alcohol, Shri Mataji would smilingly reply : "Do not worry about me, I have no need for smoking or drinking, I am drunk from birth." Those who know her better cannot help admiring her humility and her discretion when presented with the evidence of the limits of human perception; this exceptional personality could, if she wanted to, give a drunk man a glimpse of the nectar she speaks of and he would never want to go without it again. Though they have a traditional outlook,

and know what is best for themselves, Shri Mataji and Mister Shrivastava never show any signs of intolerance. They know that fanatical restrictions are not the way to speed up human evolution.

And yet, in the midst of the high society that normally visited his home, Mister Shrivastava, a man of quality and noble character, was to welcome a new cross-section of people brought back by his wife. This was the raw material from which Sahaja Yoga was to take shape: a few English people, a Cypriot, a French woman, a Swiss man, an American woman and, some years later, an Australian and an Algerian. Aged between twenty and thirty, mostly students in no hurry to take an active role in society, they had all searched for a meaning to their life and as a result had destroyed a good part of their being with the illusions provided by the Western world: drugs, alcohol, sex and so on. This right to make mistakes, of capital importance in a man's life, had led them to Shri Mataji's door having all reached the same conclusion: they no longer wanted this pseudo-paradise leading nowhere! With the patience and love of a mother, Shri Mataji talked to them, comforted them because she knew not only how to give but also how to help them to free themselves from what they no longer wanted. Step by step, she taught them the techniques of the Kundalini, but the task was slow and delicate like laying the foundations of a building. What is more, the ground was not very firm. One of these first hippy yoginis, now the mother of a family, relates with a smile; "How naive we were! We thought that by vibrating the drug before taking it we could get rid of its negative effects!" Other people came to join this small nucleus, many of whom had been led astray by false spiritual masters. Close to epilepsy, their spirits wandering with the ghosts, their pockets and brains emptied out from blindly following false teachings, they all gradually learned to take themselves in hand under Shri Mataji's vigilant eye. She exhorted them to take up their studies again or to finish them, to work, to lead a normal

lifestyle in which outer cleanliness reflects a clarity of the soul. Each at their own pace, they succeeded. This emotional balance gave them the emotional security with which they could return to the life of married couples with a stable home.

Shri Mataji passes on this revolutionary science without any financial remuneration. This theme accompanies her numerous public lectures: "How can you pay for something which belongs to nature and which is rightfully yours? Are you asked to pay for the air you breathe?" In fact, there are many who can bear witness to her generosity. For her, the time factor does not exist. During her fourteen years in London, she not only fulfilled her duties as a diplomat's wife but also as the master of the Kundalini. Without expecting anything in return, her home became the favourite haunt of lovers of the Kundalini, if necessary until deep into the night. Shri Mataji's generosity knows no bounds, be it on the material or the spiritual level. She knows how to welcome young or old, rich or poor, deep or superficial people with equal interest. She refuses her motherly love to no one even when the behaviour of certain guests suggests that they will show no gratitude in the future. She is never defeatist; instead the intensity of her feelings for mankind is such that she invests great hope and energy in each person she encounters, whatever his degree of evolution.

This outstanding generosity is innocent. If a visitor is taken by an object decorating her home, Shri Mataji will immediately place it in his hands. As a result, people in the know will keep some of their compliments to themselves. Two young ladies who were invited one day to attend a lunch given by Shri Mataji for the wives of some of the U.N. diplomats, tell of how one of the latter had praised a charming tea-cosy in a white fabric beautifully decorated with coloured beads in the form of a gracious elephant. The astonished American lady found the delightful object thrust upon her! After lunch, alone with Shri Mataji the two

young ladies also received presents: one, an Englishwoman, received a brooch and the other, a French lady, a necklace. On their way home, they marvelled over the subtle implications of that material gesture. The English lady knew that the brooch pinned on her chest was an invitation to open her closed British heart. The French lady, for her part, realised that she had been going through a period in which her tongue was too critical of others. When fastening the necklace around the woman's neck, Shri Mataji had gathered her hair up over her right shoulder (right vishuddhi!), stroking it two or three times in the process. Then, while adjusting the necklace, she had described the type of dress that would set the jewellery off to best advantage. The young lady smiled to herself and understood that a more moderate language would be better for her Vishuddhi. This is the art of tenderness, tact and patience of a mother who knows how to correct her children by working with their understanding, without raising her voice as a father would do!

Throughout the time she lived in London, Shri Mataji was to provide free accommodation for those young people, victims of either drug abuse or of charlatans. Some would stay a week, a month, or even six months or more, depending on how much their chakras were damaged. Nothing was asked of them in the house, except to allow themselves to be soothed by the waves of motherly love and thus regain their faith in themselves. To get a bit of motherly warmth! The idea might seem obvious to someone from the East; but not so for those Westerners who have experienced long years of disillusionment, of existential emptiness and of the cold winters of the soul. These lucky people spent many hours in Shri Mataji's company; unforgettable times in which they were joined by others visiting for the day. Times made up of those small things which, when shared with simplicity, sincerity and love, add a touch of magic to life. Shri Mataji excels in the art of elevating the soul through routines and everyday actions which in another setting and other cir-



cumstances would simply be boring and commonplace. Sitting in Shri Mataji's rich apartments, for example, takes on its own special quality. Amidst a rich variety of exquisite furnishings, there comes a feeling of inner peace and union, probably because the care taken in their arrangement is spontaneous and consequently leads to an encounter with Beauty rather than to a display of wealth. In such surroundings, which would plunge Easterners back into the world of a Thousand and One nights, sight grows keener or rather becomes lighter. In reality the whole being becomes lighter as it absorbs the essence of beauty and richness combined. The porcelain and the silverware on the tea-table produce the same effect. It is one of Shri Mataji's qualities that she uses aesthetics as a vibratory means of achieving thoughtless awareness. Even the most ill-equipped person quickly forgets, after the first few moments, about the unaccustomed splendour surrounding him. External trappings fade away to make way for the absolute joy of the Spirit. If not for this purpose, Shri Mataji cannot see the point of having wealth and possessions.

In this warm atmosphere, then, she entertains her visitors. Simply looking at some object in the lounge gives rise to a conversation on the rules of art. But practice soon takes the place of theory for Shri Mataji knows how to use the painter's brush, the sculptor's chisel just as well as the carpenter's saw, the cook's spatula or the tailor's needle. No-one is ever bored in this house where creativity keeps watch over each minute of the day. And yet Shri Mataji never rushes or shows any sign of agitation even though everyone craves her attention. Cheerful and serious at the same time, she guides, advises, encourages, but most of all inspires those around her without ever imposing her will. In this way, she brings to light the conditionings which prevent us from making the most of every situation: having shown some plain and transparent fabrics to one young lady, Shri Mataji asked for her opinion on them. Her judgement

was instantaneous: "The pink is too bright, and so are the yellow and the green!" "That is true," replied Shri Mataji, "but if you place the transparent white fabric over each of them, just see how softly they glow now!" This is one of many examples of how Shri Mataji shows that wisdom resides in adapting to actual situations and to what they have to offer. Moreover, many people acknowledge that they have been reunited with the inner values which they earlier denied by the mere contact with Shri Mataji and by her keen interest in every area of life, a reflection of the science of the chakras. Men have suddenly found themselves to be skilled in masonry, carpentry, tiling, painting... Others with diplomas in literature or social sciences are surprised to find themselves retraining in computer sciences, and no longer experience the feeling of rejection which they previously had for this modern science. European women with a globe-trotter past and little desire for a homely life, suddenly feel the need to furnish a comfortable and cosy home. To be at Shri Mataji's side while she puts up a new set of curtains, gilds the friezes on the ceiling or presents a room whose walls have recently been decorated with silk, revives an ancient, innate instinct in these women: the ability to create beauty, warmth and intimacy in the home. No European woman, however resistant she might be to those feminine qualities, can resist the charm of the interior of Shri Mataji's home for long, for she transports her guests to a fantasy world while leaving them perfectly clear-headed. Fabrics and curtains laid out on armchairs and tables slide down in a cascade and flow around Shri Mataji's feet as she discusses with some ladies as to how to cut them out and sew them. The rustling sound of the delicate fabric does not stop her from keeping an eye on the person in the next room who is intent on polishing the inlaid parts of a copper pot. Marvellously attentive, she arrives at just the right moment to free the unfortunate boy intent on polishing every inlay with a tiny cloth wrapped around the tip of a needle! She laughs wholeheartedly at the enormity of the task but is also moved

to see so much good will. She then gives him a quick and efficient solution: Indian tamarin, an edible plant which is sold in shops in tablets like dried dates! "You see," she says, "In India we do not have all these modern products. We put the thing under running water, rub it with a piece of wet tamarin, then we rinse it and put it out in the sun to dry. It shines a thousand times better that way!"

A few minutes later, the pot shines beautifully in the hands of the young man, something all the more appreciated for being unexpected. Shri Mataji sets the example for a simple life full of common sense. To the carpenters who measure, remeasure and discuss endlessly over the proportions of a kitchen cupboard, she gives the solution with a wave of her hand by herself placing the right board in the right spot under the pleasantly surprised eyes of the heated carpenters. Not only is she able to solve the problems of manual workers, but she is equally at ease when dealing with journalists, doctors, psychoanalysts, psychiatrists, mayors, ministers, solicitors, princes or princesses. In her presence, debates become less heated, and turn into a considered discussion of what is essential, so that the solutions become self-evident. She seems more of a doctor than the doctor himself, more of a minister than the minister himself, more of an architect than the architect himself, more of an artist than the best of all painters and musicians and more of a queen than all the queens in this world.

Amongst the theory and the practice of various crafts of daily life, it is not uncommon to see Shri Mataji also working simultaneously on a person in need of vibratory support. While doing so, she tests the progress of the realised persons present. Which is the damaged chakra in the person in question? Is one side hotter than the other? The person shows an imbalance on the left sympathetic: Shri Mataji has some candles brought to her and either she or someone else works with the fire element on the lunar channel. Has the solar chakra been damaged? Some lemons will help cool it down. This citrus fruit has the property,

as experience shows, to absorb the tensions and negativity in the subtle body, particularly those on the right side. Shri Mataji places it on the damaged chakra and moves it according to how tensions develop. She might also give this task to someone else while she places her hand on another part of the subtle body. If there are blockages in the agnya or the sahasrara, Shri Mataji asks for olive oil or sweet almond oil and massages the scalp. After a work session of this kind, it is delightful to see the inner transformation of the person concerned: the eyes dilated with well-being, the face radiant, sighs of joy, all this accompanied by a look of total amazement.

One might be tempted to think that concentrating her attention on one individual would make Shri Mataji forget the rest of humanity. Not at all! According to the hour of the day, she asks the servant to bring tea in the late afternoon or to serve a meal for everyone if it is late. This admirable, big-hearted mother cannot bear to put a strain on any human's physical and psychic endurance and yet it would never cross her mind to feel sorry for herself. She feels satisfaction in seeing the food being distributed around her while she continues to give vibratory sustenance to one person and hold a conversation with another on the telephone. One hand on the receiver and the other hand moving along the spine of the person seated at her feet, with a sudden flashing glance she nods to a regular visitor asking him to refill the plate of a newcomer... She puts down the receiver and then her dark eyes fix, not on the emptiness of the room but drawn deep within themselves. What are they looking at, these eyes which are sometimes calm, sparkling, reassuring, sometimes fierce and stern? Judging by the rapidity with which their expression changes, they appear to be battling across spheres that are as marvellous as they can be terrible and which only she knows. The voyage might last one, two or three minutes, perhaps. Sometimes it seems as though she fears for someone or something there where the universe

and the worlds end; then with a determined eye she gives battle to an enemy which the human eye watching her cannot perceive. Nothing seems able to resist this warrior's gaze. One more moment of battle and then her facial muscles relax almost imperceptibly: she smiles with satisfaction. An invisible mission has just been accomplished! Again she returns to the material setting of the living-room where several people, now peaceful, wait for her. Without having seen anything of the battle of these "invisible armies", and without having done anything themselves, they suddenly realise that their own inner struggles have disappeared and that they too are experiencing a warrior's rest. Shri Mataji casts her eyes about her with a smile; contemplating the results she adds a final touch: for a moment she scrutinises the forehead of one person, the heart or stomach of another and with a quick upward glance raises the Kundalini of a third. She asks how everyone is feeling. A few moments of silence fail to elicit any response. Smiling radiantly, she caresses with her eyes all those joyful faces that are bathed in well-being: they have abandoned the turmoil in their brains! Raised to the dimension of sahasrara that no words can describe, some will reach their homes down the avenues in the night, intoxicated with an indescribable joy, far above the misery of the streets and at the same time almost feeling the night-owls' despair, longing to cry out to everyone: "Wake up! Why do you not run to this house? There is plenty of room in the dance of the divine. It really does exist on earth for me and for you!" Others who do not have to get home will fall asleep at Shri Mataji's feet on the carpet in her bedroom or in her living-room or dining-room or even in the corridor. Whether they sleep in a bed, on a Persian or Chinese carpet, or on a mat in the corridor, makes no difference to them for the indescribable feeling which swells their hearts makes them oblivious to their surroundings.

This is how those first years of the discovery of the Self started in Shri Mataji's presence in the British capital. And this is how they con-

tinue today throughout the world! By 1980 similar small groups, which she visited regularly, had taken shape in Switzerland, in France and in Australia. In London at that time, one could see Shri Mataji on an average twice a week at public conferences between 1979 and 1981. From 1981 to 1989, she continued to receive large numbers of people in her home, without thought for their colour, religion or social position; but from 1981 onwards, England was to become accustomed to her longer and longer and more and more frequent absences abroad in countries such as Italy and Austria where the simple hearts of the people welcomed her method with enthusiasm. Her activities were to speed up in the years to follow and soon Shri Mataji's time was spent between airports, hotel rooms or private homes where realised souls from all over the world were eager to welcome her: America, Germany, Spain, followed by Greece and finally U.S.S.R., the Eastern bloc countries, Turkey and some South American states such as Columbia and Brazil.

Honouring the pact they made at the beginning of their marriage, her husband was to accept his wife's absences and prefer solitary evenings at home to the superficial evenings of high society. Understanding the importance of Shri Mataji's mission, and whatever the difficulties created by the absence of the other half of the couple, Mister Shrivastava never complained and would declare to sympathisers that the value of a marriage is based on the richness of the moments shared, however far apart, and not necessarily on the norm of a daily life lived as a couple. Despite the intensity of her new task, Shri Mataji never fails to rejoin her husband whenever his health or family and professional circumstances demand her presence.

There is a surprising contrast between the person who anonymously disappears among the crowds at receptions and the one who with force and confidence addresses the packed halls and stadiums. One lady who had occasion to be acquainted with Shri Mataji in both roles was as-

tonished to see that a woman who was so humble, discrete and unobtrusive at her husband's side could command such powerful language before an imposingly large audience. Indeed Shri Mataji's eloquence is striking in its natural depth, its logic and its simplicity. Like Christ, Mohammed or Moses, she has never studied spirituality or even learned the art of public speaking. But unlike professional orators, there is no hint of affectation in the tone of her voice which is sometimes light and gay, sometimes slow and more serious. She knows how to blend humour and seriousness in the subjects she deals with. For the listener who is fortunate enough to understand English, the language Shri Mataji expresses herself in (all her lectures are translated into the language of the country she visits), the content of her words goes straight to the heart in a succession of waves which alternate between sweetness, reassurance but also awe at Truth expressed without artificiality. English, however, is no barrier between the public and Shri Mataji, for her face reflects the mood of her talks and, even more important, in her presence all the Kundalinis dance with joy and bring the chakras out of their long slumber without the need for any mental exercise. Render unto reason what is rational, and give the Divine in us what is its by right! What about the young Italian man who came to visit Shri Mataji for the first time in Paris in 1983? Somewhat gloomy before the conference, he came out of it with a smile across his face and eyes sparkling with joy. His expression had nothing of the vacant, devout visionary but was more that of an exuberant student who has just successfully come through the ordeal of an exam, or of someone delighted to be in the arms of a friend he thought he would never see again. And to cap it all, he had understood nothing of Shri Mataji's talk, for he spoke neither English nor French, but the universal language of vibrations had touched the essence of his being. Faced with the extent of this mass phenomenon, one cannot help but ask oneself who Shri Mataji is. After the first results of Self-realisation, every genuine and sincere individual has asked himself

with full clearness of mind, both delighted and perplexed, and with the desire to understand better:

“Who are you Shri Mataji Nirmala Devi that, without coming close to you and without understanding your language, simply by hearing your voice and contemplating you draped in a sari, as you sit before everyone, I feel that I am melting like snow in the midday sun?

Who are you that, seeing you for the first time, your face seems to glow as if with a light hidden within, so that one cannot tell what is the actual colour of your skin.

Where does this sudden trembling come from which I feel in my breast and in my head when you stand up from your chair, while I stand unnoticed at the back of the room filled with people?

The multitude gathers at your feet; you speak to one person, share a smile with another; you caress someone's face, their hair or their hand; you rub someone's forehead or fontanel, while you are apparently unaware that I am standing a few feet away. I have only known you for a short while, and yet never before have I felt such waves of coolness overwhelm me like tonight, as if I were looking out to sea on a summer's evening. Does this mean that there is something in me and in you which communicates without the need for our physical bodies?

I did not yet know how to go about balancing the two sympathetic channels and today you addressed the forty or fifty people present with the answer to that very question, not failing to look at me as you did so. Once again, I was at the back; my heart leapt in amazement: How do you know me so well when you have never even spoken to me?

I go back home and tell my friends about you. They are all sceptical when I show them your photograph. I can understand how they feel. But when they agree to open their hands towards it, I can see them relaxing one by one. How? And by what miracle? What have you done, what have I done?



These past few days, I was overwhelmed by fear and then last night I saw myself in a dream wrapping a transparent yellow veil around your shoulders. You were seated and I was standing before you. You pulled the veil over your right shoulder and, before fastening it, you hugged me to your bosom. I feel so much better since this dream and I have fewer doubts. I still do not know you and yet this has happened between us. How can it be?

You say that the chakras work with a circular, clockwise movement. What powers have you suddenly bestowed upon me that, when it is my turn to work on someone, as inexperienced as I am, that person should feel the effects of your theory? Who are you that you can elevate me along with many others, into a garden of delights that I expected to visit only after death?

What powers have you put in a mere candle that its light can dispel the anguish and the fear oppressing my heart, in just a few minutes? Before, the candle flame always had a soothing effect on the atmosphere around me during moments of inner reflection; but never to the point of burning that veil which separates man from his Reality!

Better still, what have you poured over the blossoming lemon tree so that at night, its fruits piled up under my bed should absorb the torments of my brain? I can quite clearly feel how the citrus fruit draws an energy from my head just like needles cannot resist the magnet. Strange and yet true!

It is true that by praying to the Messenger of my original religion and also to those of other religions, according to the chakra concerned, I receive a clear answer from them that throws light on my daily life. Throughout my life, I have heard their glory echoing in churches, temples, mosques and synagogues. Despite that they were still nothing more than a myth. I even turned from them in disappointment, for it is not enough just to hear wonderful stories. But now, whether or not those

who doubt my words want to hear such things, they are present within me, I can feel them, they stand by me day after day; this, thanks to you, Shri Mataji Nirmala Devi. Who are you to have worked such a miracle in me and in thousands of others like myself in the world?

Who are you, that you should be present at every turn of the path, at every cross-road, at every instant bestowing upon me my rightful place in the world?... How did you know, who told you that I needed you down there, alone in the desert or at the foot of the hill far away from everyone? I called you and you came! Before meeting you, I would have been devoured by doubt, anguish and insecurity alone in the face of the unusual and the unknown. Now, I know that I have nothing more to fear, not even amongst wolves or bombs that whistle past my head. How did this come about?

Who are you, so near and yet distant at the same time? I know that if I want a wish to come true, all I need to do is to ask you sincerely and with determination. In such moments of reward, I enter the seventh heaven, I feel you close to me but I cannot tell whether you are seated in front of me or walking by my side. You are in every smile, in every look, in every movement around me; but perhaps you are in my head, in my chest, in my arms or my legs or perhaps you emerge, immense, above the ocean, the mountain peak or the chaotic city. I go and talk of my joy but sometimes the amazement it causes in those I meet turns my head. That pure and transparent joy takes on the glaring colours of knowledge of success. In no time, I find myself back at the bottom of the ladder. Where are you? Why have you abandoned me? You who were so close are now so far away! For a while, you remain hidden and even seem never to have existed. Was our encounter no more than a mirage? Realising my vanity, I return to the path of humility and there I find you again at the first turning, smiling. You had never left me but my pride had separated me from your footsteps. You know my destination but I am not good at following the path. Because I am ignorant, your silhou-

ette fades away and because I am dishonest and find it difficult to accept failure, I blame the science that you have revealed to me.

Close to the man who is wise, far from him when he displays madness and folly, this is how you move, Shri Mataji Nirmala Devi; just as the sun shines brightly in the clear blue skies, and is still there just the same on the days when heavy clouds might seem to have hidden it forever. So, tell me, who are you Shri Mataji?"

Shri Mataji remains particularly discreet as to the mystery of her personality. For more than twenty years she has been spreading the science of the Kundalini, and no-one throughout her conferences has obtained much information about Shri Mataji herself. Her nature can be discovered only through one's inner being, like the private talk of a child questioning his mother about the mysteries of life. No one can force this recognition process on someone else, neither the realised souls nor Shri Mataji Nirmala Devi herself. She says over and over again that one must not take her word for it, but must test for oneself the truth of her message. She will only go so far as to say that the Kundalini is the Spirit of Holiness in each of us. And when most of the people in the audience put their hands up to acknowledge that they have felt the cool breeze of the Primordial Energy on their palms, on the top of their heads or in their bodies, and a voice from amongst them asks, "But who are you to have achieved this mass phenomenon?", she looks down with a modest smile and gives an answer which could be summed up as follows: "Yes indeed, there must be something special about me, but there would be no point in me telling you anything about it in the present circumstances, because you have not yet tried out the Reality of your Kundalini. Whatever I might say would be of no use to you and would only irritate you. I do not want to be crucified as Christ was for having revealed his identity." Then, still smiling and calm, she adds: "But, thank Heavens, today this cannot happen either to me or to the realised people. The time for martyrdom

is over!" She adds: "There is no reason for you to be jealous of me. There are so many things that you can do and that I cannot. I do not know how to drive a car or how to type and so many other things. I am a traditional housewife. But I am a good cook and whether I like it or not, whether you like it or not, I have perfectly mastered the art of the Kundalini. It is my nature and there is nothing I can do to change this. If someone could take my place in this task of mass Kundalini awakening, I would gladly make way for him."

She also admits to having been careful to be born sufficiently wealthy not to have to put up with accusations made in other times against Mohammed, Christ and Moses. Did not the well-to-do classes of the past regret hypocritically that the Messengers should have incarnated in modest conditions rather than opulent ones? Should we now believe that if the Egyptian Pharaoh were to come back to earth, he would bow down before Shri Mataji because she gives out so many beautiful presents to her disciples? And would the rich merchants of Mecca copy him in his reverence for Shri Mataji under the pretext that she now belongs to the upper class? Come now, no-one is naive enough to believe that. On the contrary, the modern brain will turn the accusation round the other way: how can a rich woman, who has everything she needs, have the audacity to talk about Paradise to the destitute of the third world living in Hell down here? However, the fact that Shri Mataji breathes prosperity has nothing selfish about it because she delivers the key to achieving it to realised souls. These are no longer surprised, for example, that the recompense depicted in the Koran should be given to them, at first, in the form of material blessings. It is now commonplace that so-called coincidence, which is in reality the product of the "invisible armies" at work inside the subtle body, should confer on realised souls the most spacious homes at the best price, surrounded by large gardens where it is pleasant to sit in their shade. The architecture and

the furniture which in some cases are thrown in as part of the deal are certainly a sign of heavenly blessings:

**He will let them experience coolness and joy.**

**He will reward them for their patience**

**with a garden and garments of silk.**

**Reclining there upon soft couches,**

**they shall feel neither the scorching heat nor the biting cold.**

**Sura 76 (The Man): v11-13<sup>†</sup>**

People experience a sense of well-being in the homes of realised souls. A stranger to the world of the Kundalini feels this immediately without knowing what the source of it is. He appreciates the peace that reigns in their gardens. But the true rewards of Self-realisation transcend material rewards. In reality the “coolness” that is felt are the vibrations of the Primordial Energy, the coolness which grants the inner peace of thoughtless awareness. The “heat” and the “cold”, which one will no longer encounter, are images which go far beyond the description of the weather to which the Book seems to refer. Indeed, the “scorching heat” of the overheated right sympathetic which makes one aggressive, impulsive and domineering, disappears after Self-realisation, as does the “biting cold” of a badly damaged left sympathetic channel.

Everyone, at the beginning of their Self-realisation, faces the same procedure, that of witnessing, among other things, the substantiation of the parables in the Koran that describe the phenomenon of Resurrection. Step by step, they have cautiously made their way in the new dimension of the sahasrara. They have tested the mechanism of the divine micro-computer within themselves and have had to accept the obvious: a new perception is born! The Breath of the Holy Ghost, El Rouh, is actually at work today and can be felt as a physical sensation

as it guides, reassures and calms man. For the first time he has found out that he holds within himself the source of his life's guiding thread: the Rouh's energy which flows in the palm of his hands, on the top of his head and throughout his whole body. It knows man intimately and generously showers him with all the answers and advice both on a subtle level and on a material one.

As we have already shown, the tale of the Prophet's "night journey" is an illustration of Self-realisation. It was already stated in the chapter on the heart that the light of the Spirit resides in this fourth energy centre until the moment of its final integration in the sahasrara. In actual fact, the acts of the divine incarnations were no more than a demonstration to man of his own ultimate state. Christ came back to life to prove that the final stage of Resurrection, or "second birth", takes place while man is alive and not when he has become a heap of bones.

As the evolution of humanity continued on its course, the Prophet re-enacted the example of Christ on a subtler level: the Resurrection through the Spirit, an experience which is in every way identical to that now undergone by realised souls:

God deprived my eyes of sight and instead gave it to my heart, so that I saw Him with my heart and not with my eyes. And He then put His hand on my head, so that I felt in my heart the coolness of His hand. He gave me forthwith the knowledge of all things.

*"Le livre de l'échelle du Prophète", p237*

The Iranian Sufi 'Alâoddawleb Semnâni experienced this same connection between the heart chakra and that of the sahasrara. According to him, "the subtle organ of the heart (latîfa qalbîya) contains the embryo of a mystical progeny" – so says the commentator Henry Corbin – "which is in this 'latîfa' like a pearl in a conch; this pearl, or

this progeny, is none other than the subtle organ which will be the real Self, i.e the true personality (latifa aná'iyá)"... A few lines later, in the description of the "seventh subtle organ (latífa haqqíya) which is the eternal 'seal' of the person, the Real Self, the one that houses the 'rare pearl'", it is again stated that the embryo of this Real Self started taking shape in the subtle centre of the heart ("Henry Corbin en Islam iranien", published by Gallimard, 1991).

All the chakras are integrated, and have their respective correspondences, at the sahasrara. Here, the position of the heart chakra, as described by Shri Mataji, beautifully confirms the above quotes from the "Night Journey" and from Semnânî:

*As sahasrara is concave, the chakra of the fontanel bone area corresponds to the heart... The whole sahasrara chakra moves round, all chakras transfer their light around the axis made by heart chakra, in a clockwise movement.*

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This is how the light of the Spirit, which itself resides in the heart chakra, takes its "seat" in the sahasrara (the throne). This is why Allah's hand, placed on the Prophet's head (demonstrating to man the opening of the sahasrara through Self-realisation) triggered a flow of vibrations in the region of the cardiac muscle, the unfailing sign of his integration into the seventh sky, or God's kingdom. Like the Prophet, many realised souls have experienced the "flight" of the Spirit, that coolness around the heart area in a movement that can be likened to a pump, sucking in vibrations and re-transmitting them, knowing neither where they come from nor where they are going. In these privileged moments, the sahasrara itself also emits powerful vibrations. Vibratory awareness gives proof of the connection that exists between the heart chakra and the sahasrara. The "wind" of these vibrations is clearly referred to in the

Koran as being the process of Self-realisation, man's rebirth from the tomb of ignorance:

**It is God Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a Land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection!**

**Sūrah Al-Fātir (The Originator of Creation): v9**

Let us take a more detailed look at the structure of the sahasrara that awakens man to the dawn of a new golden age. Self-realisation provides the answer to the question that man has never ceased to ask throughout the centuries:

**Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme?**

**Sūrah Al-Mu'minūn (The Believers): v86**

Better still, how does He operate and how can we make contact with Him?

*The sahasrara is situated in the limbic area of the brain. Our head is like a coconut fruit: the coconut is covered with hair. Then, we find a hard shell and finally a black pellicle. Inside, we find the white flesh of the fruit and in the middle of it resides a space filled with water. Our brain is made in the same way. It is a unique moment for you when you enter the sahasrara of the Virata to reside in the collective brain as cells of the sahasrara. These are particular cells, issued from a special creative process of the swadhistan chakra: they go through all chakras and when they reach the sahasrara chakra, they can*



*participate in cerebral activity without mixing up with the other parts of the body.*

*The power of the central channel is Kundalini which must rise and penetrate in the different chakras, then enter the limbic area and enlighten the seats or "Pithas", of these seven centres. So, she goes through six chakras, penetrates in the limbic area and enlightens the seven Pithas in the brain and which are located on the middle line of the limbic area: first the mooladhara chakra at the back of the head surrounded by the swadhistan chakra, then the nabhi, the heart, the vishuddhi and the agnya chakras. These six centres combine to form the seventh.*

*The sahasrara is the combination of these six chakras and it is an empty space surrounded by a thousand "nadis". When the light penetrates in the limbic area, these nadis receive the enlightenment and we can see them as flames, beautiful flames of seven different colours. The last flame integrates as well and it is bright as the daylight. Finally all these seven lights become bright too as the daylight. This is what is the one thousand-petalled sahasrara. If you cut it horizontally, you notice that all these nerves spread around the limbic area and that they all look like petals. If you cut it vertically, you will notice a quantity of nerves forming bunches. Consequently, when the sahasrara chakra gets enlightened, it appears as a bunch of flames.*

*When your sahasrara opens and the Kundalini reaches the fontanel bone, a sort of spark is ready waiting; as soon as the fontanel opens up in Brahmarandra, the grace of*

*the Spirit sets alight this latent fire and your nadis get enlightened. Not all of them, but a good number of them. Not on all their length but rather around their base.*

*This is how your enlightenment takes place. So many things can happen thanks to the seven centres of your sahasrara: this light allows you to see them, or rather you do not see them but they settle in your conscience, and your conscience opens up to this integration within yourself.*

*Reason, which was separated from the heart, gets united to the latter as well as to the attention: from now on, wherever you put your attention, you act in a collective way. Whatever is the activity of your attention, it receives blessings. Your attention itself becomes efficient and has a great importance. Your desire is even more important because Self-realisation makes you an integrated person to such an extent that attention and desire are one: you desire everything that is good for your Spirit and your attention is attracted by everything that emits a spiritual power.*

*This subject is very deep. When Kundalini enlightens the brain, the latter can see the truth: you start seeing truth through the brain. What the brain could grasp was not truth so far, and what you could perceive were only appearances. For instance, you could see colours, harmony of colours, the quality of things, but you could not know if this carpet had been used by a saint. You could not say whether it had been made by a holy person or a negative one. You could not know if a person was*

*good or bad [“good” meaning divine]. In fact, you could not know anything about God mentally, nothing at all. It is impossible to judge the divine quality of a person as long as the kundalini has not reached at least the limbic area. You cannot prove whether a person is genuine or not, if a guru is genuine or fake. Indeed, Divinity cannot be grasped by the brain until the moment when it is enlightened by the Spirit.*

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Realised souls have already followed this advice many times. Here are just a few examples from amongst so many that they would by now fill several books:

- A new Berber rug unrolled on the ground gave off an unusually heavy shower of vibrations. It was discovered that it had been handmade by simple, honest villagers using spring water from the mountain nearby!
- A new-born baby constantly screamed in the borrowed pram until the day Shri Mataji came to visit the child, bringing a lovely cradle as a gift. She gently but firmly scolded the mother for her lack of discrimination in having accepted something from an extremely negative person, because of whom the child was now suffering. Shri Mataji had purchased the cradle before she knew about the child’s problems.
- A little girl of five years used to play with the daughter of a realised lady. The young neighbour’s behaviour was always irreproachable. She was sweet, quiet and very polite, in short a model child. “This is incredible”, thought the young woman, “She must have extraordinary vibrations!” Yet the vibrations were only relatively cool, and could not disguise a piercing right

vishuddhi (as has already been said, this is a sign of an aggressive way of speaking). Faced with a case like this, one would be more inclined to doubt one's vibrations than accuse such an angelic creature. Nevertheless, her mother confessed a few days later that her daughter, also admired at school for her model behaviour, was extremely demanding and arrogant at home and continually barked out her orders just like a real fishwife.

- A married woman had temporary work, cooking for a London group of solicitors twice a week. All of them behaved very correctly towards her, even the one who used to come and go in the kitchen, with the excuse that he was getting a drink from the fridge. While so doing, he would talk about the weather, with such "British" detachment that no one would have suspected him of having the slightest impure intention. But when the Kundalini was questioned about him, she immediately revealed a throbbing in the left Mooladhara!

The vibratory state of a person can be discovered simply by asking the Kundalini, as the examples above show. It is also possible to do so using modern techniques such as photography. The family photographs, which we conserve so lovingly in our homes, are really more than a simple piece of glossy paper, because they are able to store the vibrations of the person shown. For this reason they are a vivid reminder of the loved one from whom we are separated; so there is great pleasure in looking, for example, at the photo of a grandson or of someone we love, and talking to them just as if they were there with us. On the other hand, it is not a good idea to keep too long the photo of a close relative who has died, because this attachment will not help them rest in the spheres of evolution beyond this world. It is certain that the vibratory quality of every photo can be measured, including photographs of Shri Mataji Nirmala Devi. If you hold your hands out towards her photo, palms open, you

will notice that not only does the photo emit the vibrations of Shri Mataji, but that it also has the special quality of raising the Kundalini to the top of your head. Many people have achieved Self-realisation in this way and have then, using the same procedure, been able to pass it on to all those who want it. The reader can try this experiment for himself if he wishes.

Thanks to vibratory awareness, as illustrated in the examples above, realised Muslims have in their possession today, for the first time in history, a tool which allows them to discriminate between idols and objects of good omen. It has already been explained that the “Black Stone” of Kaaba and the tombs of both the Prophet and his daughter Fatima emit cool vibrations. If the Founder of Islam channelled the attention of a whole nation towards the Abstract, it was done simply because the evolutionary level of that age was not yet ripe for the revelation of the key to the science of the Kundalini. As a result, the Bedouins were unable to differentiate between the divine quality of the Black Stone and the pagan statues of Lat and Ozza. Likewise, they were unable to discern the vibratory quality of people and thus the worship of saints was pushed into the background. Indeed, what inner Knowledge gave them the ability to tell the difference between the divine soul and the evil one? None! Today we can understand that the Prophet had no choice except to direct his flock back towards Allah’s invisible spheres in order to preserve them from past errors. This is how Islam became the cult of God the Spirit. But today, thanks to Self-realisation, the Prophet has never been more alive and more real for realised souls than he is in these times of confusion. The Muslim can now communicate with Allah and his mysteries as he has never done before. Was not this the aim of the Prophet’s mission, that union of his people with the Absolute?

A real connection between man and God does exist, and it would be wrong to believe those preachers who are contemptuous of life and

who push an eventual contact with the Divine back to the sinister setting of death. As for the enlightened being, he sees and feels the Divine Hand in the movements of human drama. In this play, or “Maya”, Shri Mataji guides man in order to lead him to the heart of Reality. She teaches him to become his own master and to evolve for himself in his relationship with Allah. There is no need to subject oneself to the directives of a priest, a rabbi, a sanyasi, iman or mollah!

The genuine and sincere individual is not afraid to question or to test his powers newly awakened within him. The wonderful answers of the “invisible armies” which are granted to him today are the clear proof of his direct connection with the Kingdom of God. Now he understands the nature of certain experiences of the divine incarnations: the “enlightenment” which was granted to Buddha, the vision of the “Cosmic Body” of the Master granted to Arjuna, the “burning bush” which appeared before Moses, the “Resurrection” of Christ, the “Throne” at the feet of which the Prophet knelt: all these divine experiences, whatever their form, are synonymous of beauty, greatness, colour, light and bliss, each expressing the various facets of the promised Paradise. Shri Mataji also belongs to this privileged category. On the 5th of May 1970, on the shores of India, that which “is hidden between earth and heaven”, was revealed to her eyes: a tornado of fire, the Primordial Energy, along which all the different incarnations of the past and all the divine principles took their places. She had the privilege of contemplating them with the naked eye and of breathing in the perfumes of the seventh heaven which are described in the Koran and which, thanks to her, many realised souls can enjoy today. So, it is in the company of Shri Mataji’s celestial journey that we leave you, reader, alone with your heart, your Spirit, your reason, your common sense and your freedom, to judge the reality of a new era which is already well under way:

*It is a great day for all of us seekers, that the last work of the Divine, of opening the last centre in the great primordial being, was done on the 5th of May 1970. It is the greatest event of all the spiritual happenings of the universe. It was done with very great care and great adjustments. It is not within the limits of human understanding, how things are worked out in the heavens. It is your fortune and God's love, that has worked out this wondrous miracle. Without this happening, there could not have been the possibility of giving mass realisation to people. One could have done it for one or two persons here and there, but to have given such a mass awakening would not have been possible. As you know, in the sahasrara there are the seats of the seven main chakras. There are 1,000 nadis or as they call it flames, and they all have each 16,000 powers, Every nadi deals with a particular type of person; and with the permutations and combinations of all these nadis, human beings are looked after. As soon as the sahasrara was opened, the whole atmosphere was filled with tremendous chaitanya, there was tremendous light in the sky and the whole thing came on this earth, as if it were a torrential rain or a waterfall. The happening was so tremendous, and so unexpected that I was stunned and got totally silent at the grandeur. I saw the primordial Kundalini rising like a big furnace, and the furnace was very silent. It had a burning appearance, like when you heat up a metal, and it had many colours. In the same way, the Kundalini showed up as a furnace, like a tunnel. It stretched like a telescope and each part came out one after another; then the deities came and sat*

*on their seats, golden seats. They lifted the top part like a big dome and opened it, and then this torrential rain completely drenched me. I started seeing all that and got lost in the joy. It was like an artist seeing his own creation, and I felt the joy of great fulfilment.*

*The sahasrara is the most beautiful part of your being. It is a big lotus with a thousand petals of different colours appearing like inflated flames. It is a thing that has been seen by many people, but to see that torrential rain pour down was like these flames becoming a fountain, a fountain of colour, fountain of fragrance; like a flower pouring its colour and its fragrance around. People have written very little about sahasrara, because whatever they have seen is from outside, and it is not possible for them to see from inside. Even if you reach from inside and the whole sahasrara is not opened out, you cannot see its beauty. But just imagine a huge thousand petalled lotus, and you are sitting inside on the corona, looking at all those petals, all very beautifully coloured and fragrant, and pulsating with the bliss of joy. To remain in that position, is the ideal position. After this silence you are filled with tremendous compassion and love, and you are drawn to people who haven't yet known what it is to have eyes. And then you try to put your attention to the sahasrara of millions of people; and you start seeing the problems that exist in the sahasrara. And even if you desire to open the sahasrara, it is a very difficult thing, because the channelling of the Divine to human beings has to be done through human beings... After coming out of*



*this beautiful experience, I looked around and saw human beings so blind that I became absolutely silent, and desired that I should get the cups to fill the nectar, not all stones.*

*This is the great benediction of modern times: so many lamps whose cups are human hearts... When I was a child, I thought my dreams were too fantastic – would they come true one day? I used to collect small stones, thinking, "Shall the day come when people have a heart instead of a stone?" Thanks to God's grace, I have met you. I thank you very much for having accepted Sahaja Yoga.*

Shri Mataji Nirmala Devi

## Conclusion

**H**ERE ENDS THE ATTEMPT TO ALERT THE READER to the start of a new phase of evolution, without equal in the history of mankind. To go on any longer on the subject of Self-realisation would be as absurd as memorising all the components of a vehicle without turning the ignition key to see it work. In fact, numerous experiences, big and small, which answer the questions posed by this book now fill the annals of Sahaja Yoga. Certainly, they would delight the reader, but unless he himself becomes in his turn the story-teller of his own life transformed in the light of the Rouh, it is useless to talk about something that would look like someone else's privilege. It is important first of all to recognise the possibility of a process of universal integration which also includes Islam, because the evolution of the human species has reached its peak. Consequently, man is ready to receive the key to this integration. Integration, which is here achieved at the Sahasrara, does not only unite the different races or religions. If the function of the vishuddhi is to unite the collectivities through their mutual recognition, the Sahasrara, for its part, has the function of impregnating a being with the qualities of the other. For example, Christians and Muslims no longer merely stand side by side in their attempt to accept each other's faith, but each becomes the other. The Christian automatically integrates the virtues of Islam, Judaism and Hinduism and vice versa. It is no longer a matter of organising friendly meetings between the followers of the various religions, races or cultures. In fact, though they are well-meant, very

often these seminars go no further than an attempt at integration on a mental level. But this integration never happens because each one returns to the pigeon-hole of his own conditionings. On the other hand, the subtle body's power to straighten things out after Self-realisation is exceptional. One reaches a level of awareness that works on all the divine aspects which have graced the course of human evolution. This is how the Rouh grants the individual the universal qualities that transcend his own culture. It is essential to understand fully that there is no question here of denying the religion of one's own culture and converting to another one, because each person preserves his own cultural and religious background. But it is quite simply a matter of dissolving into the Universal Spirit from which all the religious essences stem. This is the path of real and concrete integration where each of us can learn to know himself in all freedom without losing anything of himself. This is the right of all those, men and women, who are seeking, questioning, hoping, and who have not yet found what they are looking for, but who know one thing: that they are "sons of the whim of Life" and that they belong to no-one if not to the Spirit of this world.

Our tongues are quick to declare we are all "brothers" of a single source of Truth, yet how many of us do cross the barrier to become one with the other, on his own ground as on ours? It would be a shame to limit ourselves to watching each other practise our rituals and customs with simulated benevolence and then assert that we have achieved the integration of cultures. Are we not more than just tourists to one another? Are we not something nobler, subtler and more remarkable than mere performers of established law, who forget that only divine universal law exists?

What game are we playing, where do we stand? Do we want to continue pretending we are cutting the umbilical cord in order to join forces, or do we really want to make the jump? Do we want to persist in coming up with more and more sophisticated arguments to justify our

vices and our deviations, or are we ready to receive the meaning of our life and the deep significance of our being? That is the question. Each one of us has to see and choose for him or herself.

## *Appendix*

THE LIGHT OF THE KORAN

CHAKRA	DEITY	QUALITY
7. Sahasrara	Shri Kalki Shri Adi Shakti	Collective consciousness, integration, silence.
6. Agnya	left: Shri Mahavira centre: Lord Jesus (Mary) right: Shri Buddha	Non-violence towards oneself. Forgiveness, resurrection, truth. Non-violence towards others.
5. Vishuddhi	left: Shri Vishnumaya centre: Shri Krishna (Shri Radha) right: Shri Yashoda	Pure brother/sister relationships Divine diplomacy, witness state, Cosmos. Sweetness
4. Heart or Anahata	left: Shri Shiva (Shri Parvati) centre: Shri Durga or Shri Jagadamba right: Shri Rama (Shri Sita)	Existence, spirituality, motherhood. Mother and protectrice of the Universe. Responsibility, correct conduct fatherhood.
3a. Void (ocean of illusion)	Shri Adi Guru Prophets	Primordial master, Spiritual authority Ten Commandments.
3. Nabhi or Manipura	Shri Vishnu (Shri Lakshmi)	Dharma (virtue-religion), evolution, well-being, contentment, generosity.
2. Swadhistan	Shri Brahmadeva (Shri Saraswati)	Creativity, pure knowledge.
1a. Mooladhara	Shri Gauri	Purity, sanctity of the mother.
1b. Mooladhara chakra	Shri Ganesha	Innocence, wisdom.
NADI		
1. Ida Nadi (Lunar channel)	Shri Mahakali Archangel Michael, Shri Bhairava	Existence, joy, auspiciousness
2. Pingala Nadi (Sun Channel)	Shri Mahasaraswati Archangel Gabriel Shri Hanumana	Attention, creativity, discipline
3. Sushumna Nadi	Shri Mahalakshmi	Truth, evolution, religion, revelation, sustenance

TABLE 1

PHYSICAL EXPRESSION	LOCATION ON HAND	MANIFESTATION
Limbic area, fontanel	Centre of palms	Cool vibrations, cool breeze
Right temple	Left ring finger	Left: super-ego
Crossing of optic chiasma, pineal e pituitary glands.	Both ring fingers	Centre: sight, intellect
Left temple	Right ring finger	Right: ego
Cervical plexus, thyroid	Index	Neck, throat, face, voice, eyes, arms and shoulders
Heart	Left little finger	Heartbeat
Cardiac plexus	Both little fingers	Immune system
Right breast, lungs	Right little finger	Breathing
	Area around centre of palms	As nabhi and swadhistan
Solar plexus	Middle fingers	Stomach, liver, spleen, pancreas
Aortic plexus	Thumbs	Liver, kidneys, spleen, pancreas, uterus, intestine
Coccyx	Base of palm	Parasympathetic system
Prostate, pelvic plexus	Base of palm	Sex, excretion, Sympathetic nervous system
Left sympathetic nervous system	Left hand	Tamo guna: Subconscious, past, emotional body
Right sympathetic nervous system	Right hand	Raja guna: Supraconscious, future physical and mental body
Parasympathetic nervous system	Cool hands	Sattwa guna

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**MONTESQUIEU:** *L'Espirít des lois* in *Auteurs de France*  
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\**La Bhagavad Gîtâ:* ANNE-MARIE ESNOUL & OLIVIER LACOMBE,  
Editions Artème Fayard à Tours, 1977

*The Devi Mahatmya*  
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*The Holy Bible*  
published by Trinitarian Bible Society, 1980

In producing this translation we have attempted to source originals of quoted passages, or in the case of foreign titles, commercially available translations. Owing to various constraints this has not always been possible in the cases where the reference titles are still in French. The translator would like to apologise and hopes that she has done justice to the originals. Research is continuing on this and amendments will be made to the next edition. The quotes of Shri Mataji Nirmala Devi are taken from transcripts of her lectures and discourses.

## Glossary

Adi Guru	<i>Primordial Master (ten incarnations: Abraham, Moses, Mohammed, Socrates, Confucius, Lao-Tse, Raja Janaka, Guru Nanak, Zoroaster, Sai Nath of Shirdi)</i>
Adi Shakti	<i>Primordial (female) Energy of Almighty God</i>
Aïcha	<i>Wife of the Prophet,</i>
Ali	<i>Son-in-law of the Prophet, aspect of the creator (Brahmadeva)</i>
Atman	<i>the Self, the Spirit</i>
Aum	<i>Primordial sound (sometimes written Om)</i>
Bhairava	<i>Archangel Michael, deity of Ida Nadi (left side)</i>
Bhoot	<i>Entity which has the ability to penetrate into the psyche of humans, ghost, possession</i>
Bouraq	<i>Celestial mount ridden by Mohammed during his "night journey"; symbol of the Kundalini</i>
Brahmadeva	<i>Aspect of God the Creator</i>
Brahman	<i>God as divine Conscience, indivisible and omnipresent</i>
Buddha	<i>Incarnation of the ego of God</i>
Chaitanya	<i>Divine vibrations, life-force</i>
Chakra	<i>Subtle energy centre within the human body, of which there are seven (the "seven heavens")</i>
Collective consciousness	<i>State in which one's awareness encompasses that of other beings</i>
Collective subconscious	<i>Cosmic provinces contained within the super-ego of the Virata</i>
Collective supraconscious	<i>Cosmic provinces contained within the ego of the Virata</i>
Cosmos	<i>Total extent of Creation, the universe</i>
Dar-Al-Islam	<i>Territory of Islam</i>
Dattatreya	<i>First manifestation of the Primordial Master, Adi Guru</i>
Dharma	<i>Righteous conduct, religion</i>
Durga	<i>Name of Goddess Parvati, when she manifests without Shiva, to destroy evil forces</i>
Ego	<i>That part of the psyche which manifests and develops individual identity, the sense of 'I'</i>

<b>Fatima</b>	<i>Daughter of the Prophet, aspect of the Sushumna Nadi (Mahalakshmi)</i>
<b>Ganesha</b>	<i>Aspect of God who is innocence and wisdom, Son of God (Shiva-Parvati)</i>
<b>Guru</b>	<i>Master, enlightened teacher</i>
<b>Gruha Lakshmi</b>	<i>Aspect of Lakshmi who is the Goddess of the Household</i>
<b>Hanuman</b>	<i>Archangel Gabriel, deity of Pingala Nadi (right side)</i>
<b>Hasein and Hussein</b>	<i>Sons of Ali and Fatima</i>
<b>Jagadamba</b>	<i>Durga as the Mother of the universe</i>
<b>Jesus</b>	<i>Incarnation of the Son of God, ninth incarnation of Vishnu</i>
<b>Ida Nadi</b>	<i>Lunar channel which presides over emotions and the past</i>
<b>Kaaba</b>	<i>Cubic building which houses the sacred black Stone of Mecca</i>
<b>Kalki</b>	<i>Imminent tenth, destructive Incarnation of Vishnu</i>
<b>Karma</b>	<i>Consequence of past actions</i>
<b>Khadija</b>	<i>First wife of the Prophet, aspect of the Ida Nadi (Mahakali)</i>
<b>Krishna</b>	<i>Incarnation of God the Father, eighth incarnation of Vishnu</i>
<b>Kundalini</b>	<i>Potential divine energy within man, Holy Spirit</i>
<b>Lakshmi</b>	<i>Shakti of Vishnu</i>
<b>Lingam</b>	<i>Stone erected to symbolise Shiva, or existence</i>
<b>Mahakali</b>	<i>Divine energy of existence and destruction</i>
<b>Mahalakshmi</b>	<i>Divine energy of evolution</i>
<b>Mahasaraswati</b>	<i>Divine energy of creation</i>
<b>Mary</b>	<i>Mother of Jesus, aspect of the Sushumna Nadi (Mahalakshmi)</i>
<b>Maryada</b>	<i>Subtle bounds of correct human behaviour</i>
<b>Maya</b>	<i>Illusion</i>
<b>Mujahid</b>	<i>Warrior</i>
<b>Nadi</b>	<i>Subtle energy channel</i>
<b>Namaz</b>	<i>Muslim prayer</i>
<b>Parasympathetic</b>	<i>That part of the autonomous nervous system which rebalances and restores energy</i>
<b>Parvati</b>	<i>Shakti of Shiva</i>
<b>Pingala Nadi</b>	<i>Solar channel which presides over physical and mental activity and the future</i>

## THE LIGHT OF THE KORAN

Radha	<i>Shakti of Krishna</i>
Rajo guna	<i>Right channel of Mahasaraswati</i>
Rama	<i>Seventh incarnation of Vishnu, as the ideal man and king</i>
Rouh	<i>Holy Spirit, the breath of God</i>
Sahaja	<i>Spontaneous, innate</i>
Sakina	<i>Divine grace</i>
Saraswati	<i>Shakti of Brahmadeva, creative energy</i>
Sattva guna	<i>Central channel of evolution (the "straight path")</i>
Self	<i>God's reflection in man, Spirit</i>
Self-realisation	<i>Man's connection with the Universal Spirit through the awakening of the Kundalini (Resurrection)</i>
Shakti	<i>Divine female power</i>
Shiva	<i>Aspect of God who is existence and destruction, non-incarnating</i>
Sita	<i>Shakti of Rama</i>
Subconscious	<i>Area of Ida nadi and the super-ego</i>
Supraconscious	<i>Area of Pingala Nadi and the ego</i>
Sushumna Nadi	<i>Central channel of evolution and the Revelation (of the "straight path")</i>
Swayambhu	<i>Sacred rocky outcrop (eg. the black Stone of Mecca)</i>
Sympathetic system	<i>That part of the nervous system which controls voluntary actions</i>
Tamo Guna	<i>Left channel of Mahakali</i>
Tree of Life	<i>Subtle body with its seven chakras</i>
Umma	<i>Muslim community of believers</i>
Unconscious	<i>or Universal Unconscious: contents of the science of the Virata</i>
Virata	<i>Great Primordial Being, cosmic Body</i>
Vishnu	<i>Aspect of God who is evolution, the aspect that incarnates</i>
Yoga	<i>Union with the Divine</i>
Vibrations	<i>Physical manifestation of Divine energy</i>
Vibratory awareness	<i>Perception of Chaitanya</i>

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**S**AINTS AND MYSTICS like Ibn Arabi, Rûmî, Semnânî spoke in great detail about knowledge of the Self being the Essence of Islam and the Koran but very few understood their message, perhaps because they could not transmit their experience of the spirit to others.

For the first time in the history of mankind, a world renown spiritual master, H.H. Shri Mataji Nirmala Devi, has been giving the experience of *Rouh* or Self-realisation to thousands of people all over the world. Through her encounter with H.H. Shri Mataji Nirmala Devi and her own experience, Flore Descieux takes us on a journey through all the subtle dimensions of our inner being.

The higher knowledge of the Koran is unveiled in which *Jihad* is the “Conquest of the Self”, the *mujahid* is an instrument of love and compassion and the *Umma* is the collective consciousness which embraces men and women of all nations, all races and all religions.