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52 DRAWINGS from DIVINE MESSAGE Version 9 in AMERICAN ENGLISH and I.A.S.T. from TALKS and HANDWRITINGS of HER HOLINESS ŚHRĪ MĀTĀJĪ NIRMALĀ DEVĪ

July 25, 2023

Drawings put together solely for educational and scholarly purposes by: The Comprehensive Compilations Team which posts on Sahaja Yoga America Google Group with the sentence, “Please kindly share it with all our brothers and sisters.” <https://groups.google.com/forum/?hl=en#!forum/sahajayogaamerica> and on <https://seven-teams.github.io/divine/>

1. 56 figures
2. **Lists • Figures**
3. Please send corrections, suggestions for improvement and new transcripts at the email address sahajayoga.compilations@gmail.com and visit us at <https://seven-teams.github.io/divine/>.

1 1900-0000 The Story of Creation (Marathi), House of Śhrī Mātājī, Mumbai, Maharashtra, India

Do you know how this world came into existence? Listen.

[It happened many many years ago which we will not be able to calculate with the human brain.]

[Parameśhwari is such a Power. That Power started feeling very lonely. So He created a Power from within Himself. That Śhakti is called the Ādi Śhakti.]

[Ādi Śhakti created the Gods, but to give some work to the Gods, She asked the Gods to create the Omkār. After working for thousands of years the Gods created a formless Omkār. Ādi Śhakti created Śhrī Gaṇeś and by that She created auspiciousness in this world. This auspiciousness is what was the Omkār, Śhrī Gaṇeś.]

[Then the Gods were told to do something to bring motion into the gross bodies. Of course, these Gods had the assistance of Ādi Śhakti. The Gods, after a lot of thought and efforts made an attempt to unite the gross and the subtle bodies. From that came a living thing what we know as amoeba. A mass of flesh was gathered together and in it was established the Omkār Śhakti. As a result of that, movement started in that mass of flesh. Thus, with the assistance of Ādi Śhakti, the Gods succeeded in their attempt.]

[Then after a lot of effort put in over a period of thousands of years, eighty-four lakh living organisms were created, and from that the living things took form on this Earth and then came the modern human being. All preparations were inbuilt within man to enable him to make his journey to the Almighty.]

[Śhrī Vishnu incarnated in several forms from that of a fish to the state of Buddha Avatār and uplifted that form and this led to the human being.]

[And he was given full freedom. He was given the ego and superego. In his ego he started behaving in whatever way he liked. In order to control him, several Saints like Sant Jñāneśhwari, Sant Tukārām, Sant Rāmadās, Sant Eknāth, etc., by their behavior tried to show him several ways of turning his attention towards God. Ṛishis and Munis, through their austerities, tried to show him the way to God. The Saints wrote several books explaining to man their experiences, but all these people were unable to make others experience what they had experienced.]

[Now how did Omkār take place? What are Its different aspects?]



Diagram 1. In the beginning there was nothing and that was Parabrahma.

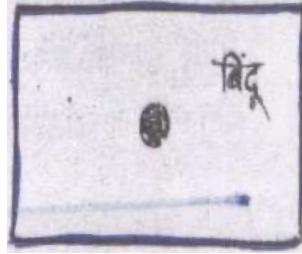


Diagram 2. Then came into existence the Bindu which was the Sadāśhiva.

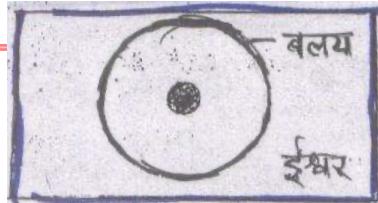


Diagram 3. Then both Bindu and Valaya came into existence. The Bindu was at the center which was God.

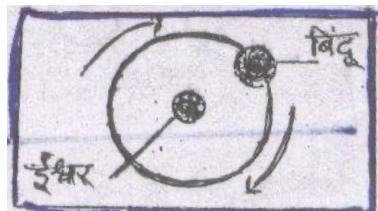


Diagram 4. Thereafter, the Bindu and the Valay and on that Valay another Bindu both started rotating in a circular motion.

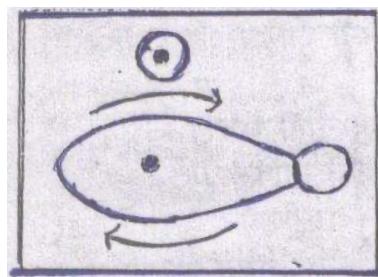


Diagram 5. Along with the Bindu the Valay started rotating in an egg-shaped orbit and when the Valay and Bindu joined together it formed the Valay Bindu and a Half-bindu.



Diagram 6. The Valay with the Ishwar Bindu in the center got pulled in an egg shape and it gathered momentum and got joined with the Valay Bindu.

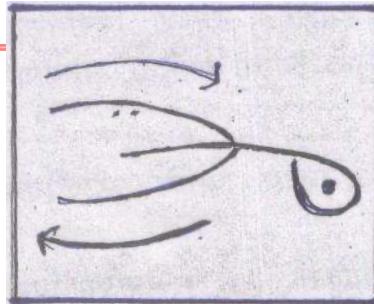


Diagram 7. Then the Valay with Īshwar Bindu broke up. It picked up a springlike momentum. The link with the Valay and Bindu continued but it started pulling away.

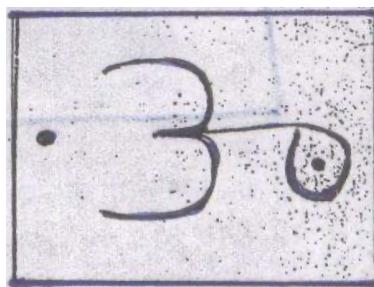


Diagram 8. The Īshwar Bindu got fixed at a definite place. The two arms of Omkār formed. The Valay and Bindu got joined at a little distance from the Two Arms.

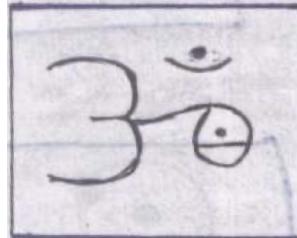


Diagram 9. The Īshwar Bindu went over the Omkār's Half-arm.



Diagram 10. The Two Arms and Valay remained and the Third Arm was formed and the Central Bindu got merged with the Īshwar Bindu.

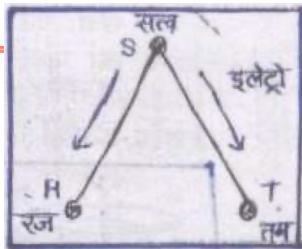


Diagram 11. Then the Sattvaguṇa got created which assumed an electric force.

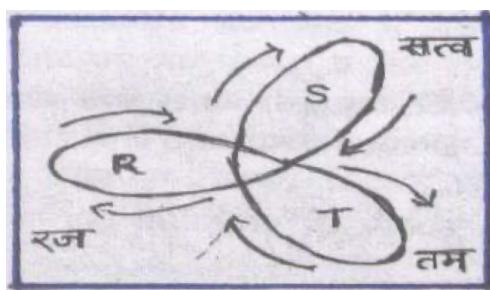


Diagram 12. Then all the three gunas manifested, namely Sattvaguṇa, Rajoguna, and Tamoguṇa, which formed a Triangle in the center around which these Three Guṇas started rotating.

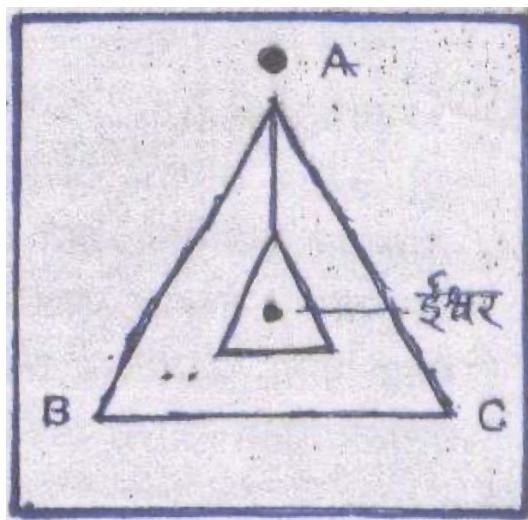


Diagram 13. Then within the Triangle, another Triangle got formed in the center within which the Īśhwār Bindu got established. Ultimately Three Arms of the Omkār got formed. The egg-shaped Īśhwār Bindu along with the Valay around It got broken partly and that formed the Half-bindu and within It got established the Īśhwār Bindu.

Source: *Sahaja Yoga, An Experiential Treatise (Sahaja Yoga Anubhavāche Bola)* by Venu Narayan Phadake, Chapter 2, Pages 65 to 70.

Quotes, Messages, Prayers, and Stories

2 **1902-0000 Handwritten Note on Chakras and Plexuses related to *The Book of Ādi Śakti*, Chapter 11**

Chakras–Plexuses

Mooladhara

4 Petals →

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Source: Yogi Mahajan Collection

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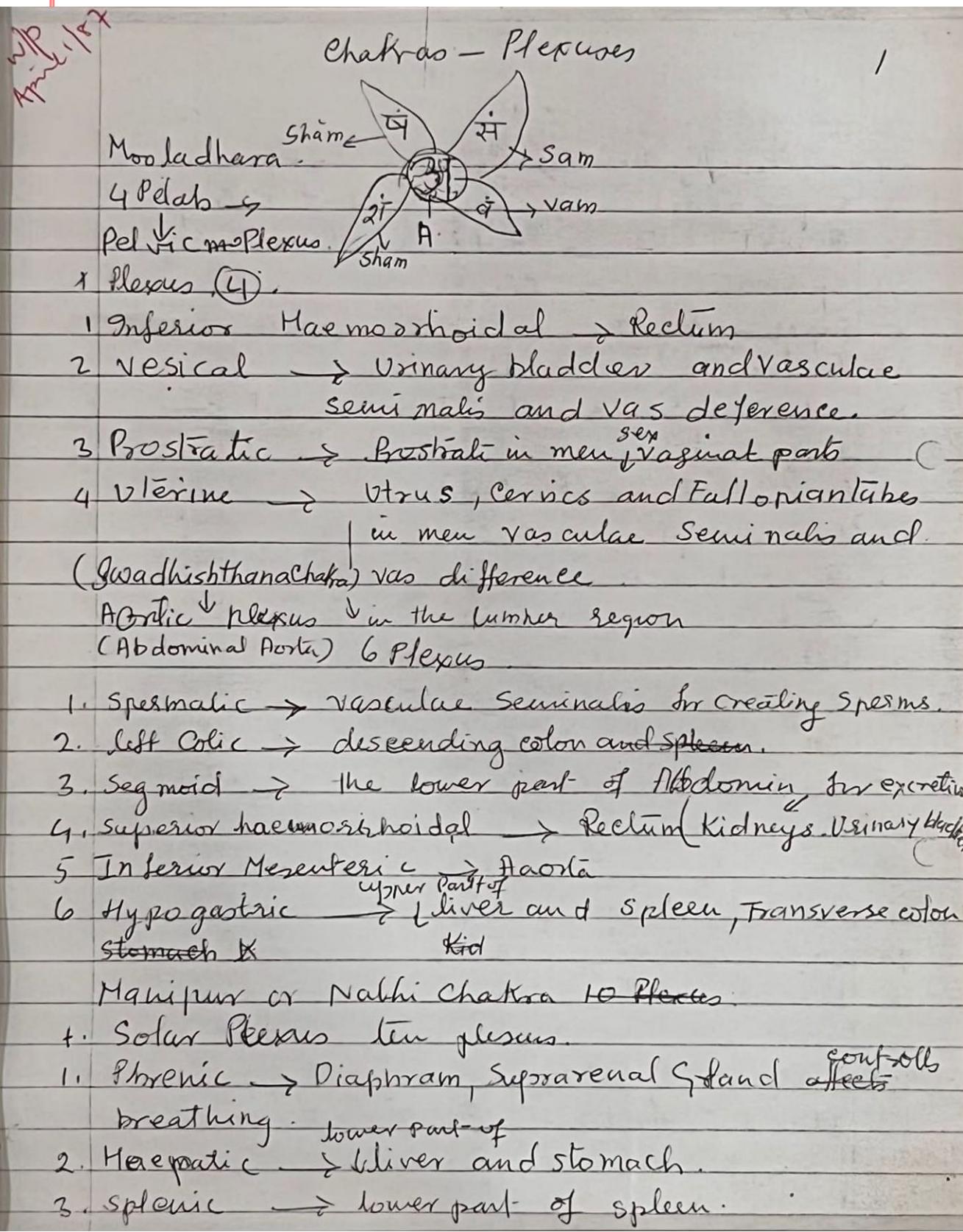
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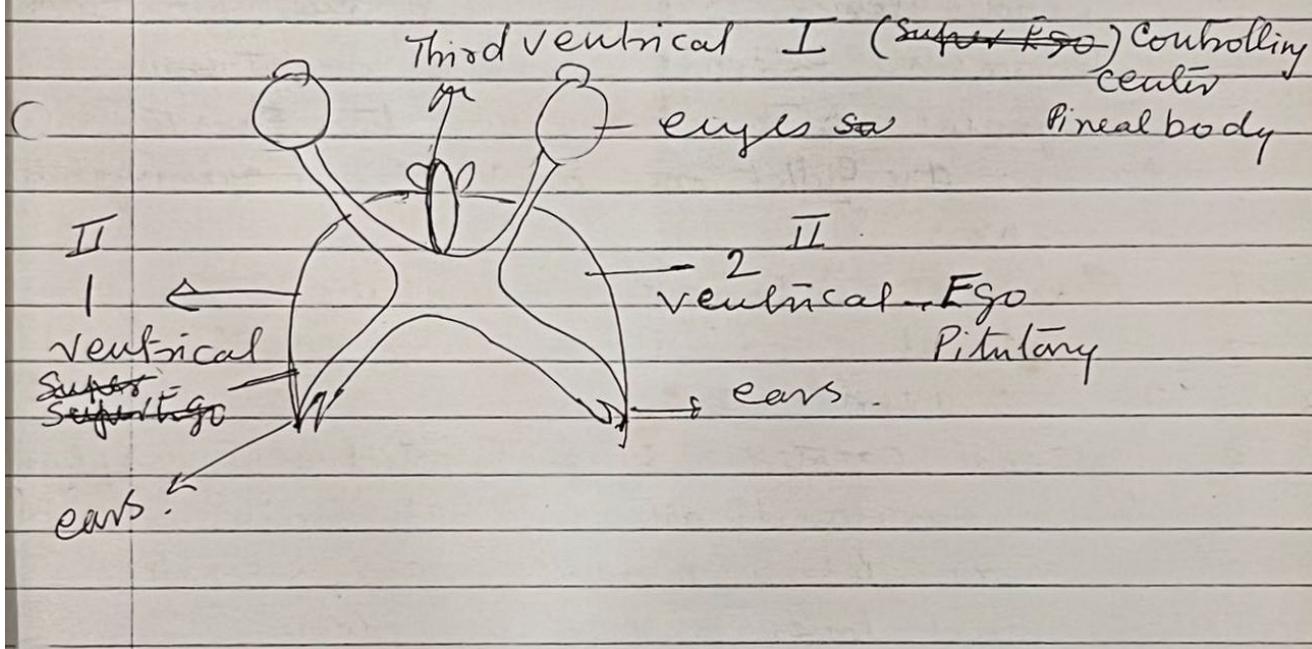
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1902-0000 Handwritten Note on Chakras and Plexuses related to The Book of Adi Śakti,
Chapter 11, Page 1 (Original Writing)

External or vertebral \rightarrow vertebral artery going also towards brain.

~~some of the nerves that~~
Agnya Chakra
optic Thalamus.



1902-0000 Handwritten Note on Chakras and Plexuses related to The Book of Ādi Śakti,
Chapter 11, Page 4 (Original Writing)

Writings

3 1902-0000 Handwritten Note with Two Drawings on How Śhrī Ādi Śakti Arranges the Deities related to *The Book of Ādi Śakti, Chapter 1*

Now let us see how Adishakti arranges the Deities in the Brain: –

The Parabolic line is created to thread the different Seats (Peetha) of the deities as shown in the figure.

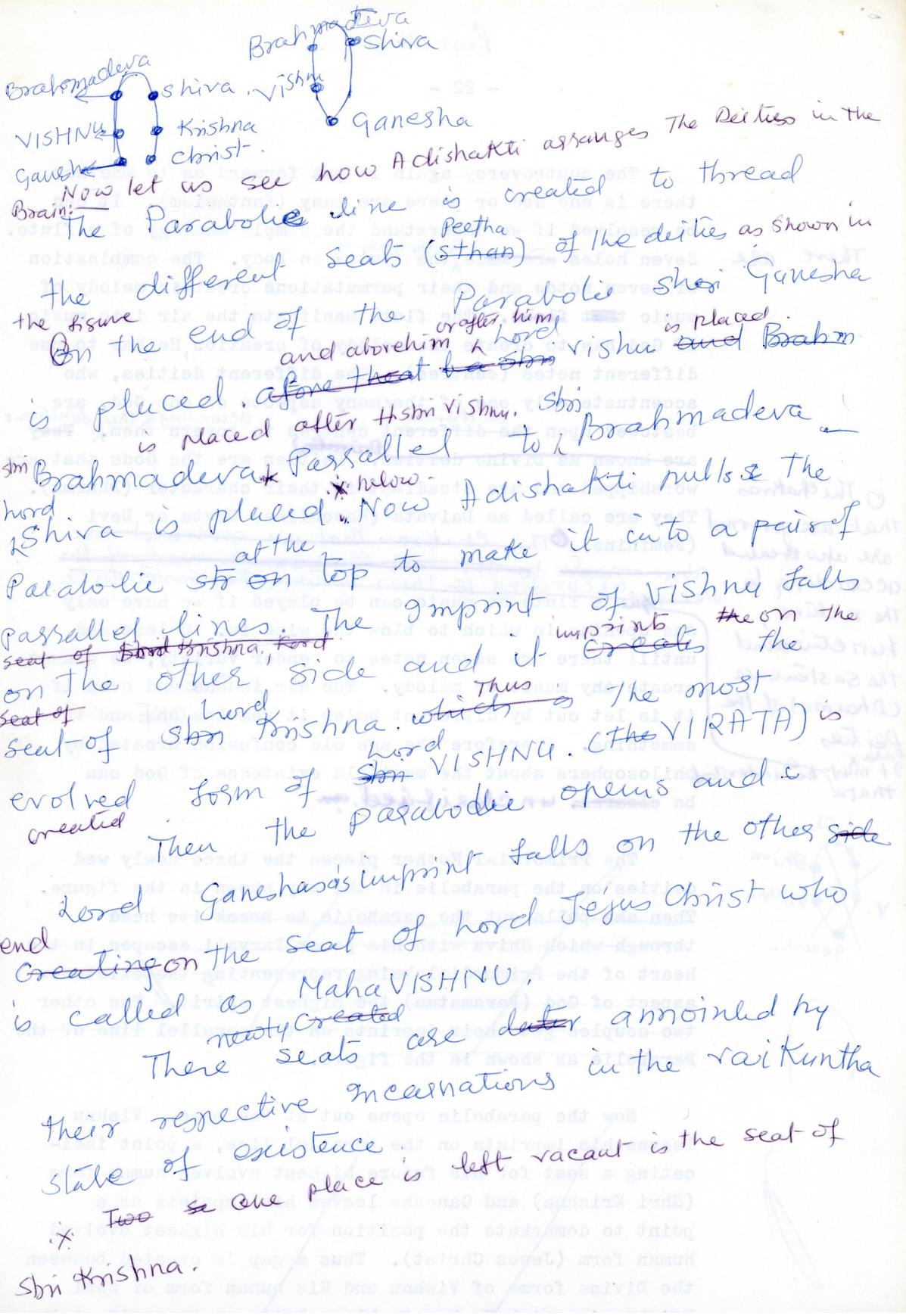
On the end of the Parabolic Shri Ganesh is placed

Then the parabolic [parabola] opens and Lord

These seats are annotated by their respective Incarnations in the vaikuntha state of existence.

.....

Source: Yogi Mahajan Collection



1902-0000 Handwritten Note with Two Drawings on How Śhrī Ādi Śakti Arranges the Deities related to The Book of Ādi Śakti, Chapter 1

4 1902-0000 Handwritten Note on the Movement of the Earth and Sun related to but not included in *The Book of Ādi Śakti*

being as shown in the figure can explain how Earth is moving arrounn [around] Sun but sun is moving upward in a spiral. Their moment is thus relative but there is no abosolute fixed body in the universe to detect this movement of the Sun in the Cosmos. The Earth is Situated the primordial Mooladhara in the anticlockwise manner

Source: Yogi Mahajan Collection

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being as shown in the figure can explain how Earth is moving ^{around} the Sun but sun is moving upward in a spiral. Their movement is thus relative but there is no absolute fixed body in the Universe to detect this movement of the Cosmos. The Earth is situated outside the primordial ^{Like} triangle bone of coeyze in ~~Mostakara~~ (the triangular bone of the human beings) to the Primordial being is the point of the Solar system. The body of the Primordial being moves in the clockwise manner this spiral which is the Sun line (Adi Pingla Nadi) when creation takes place. At the time of destruction it is the body moves in the anticlockwise manner.

1902-0000 Handwritten Note on the Movement of the Earth and Sun related to but not included in The Book of Ādi Śakti

Writings

5 1917-0000 Four Drawings Pertaining to the Brain, Heart,
Mūlādhāra, and the Three and a Half Coils

Source: Yogi Mahajan Collection

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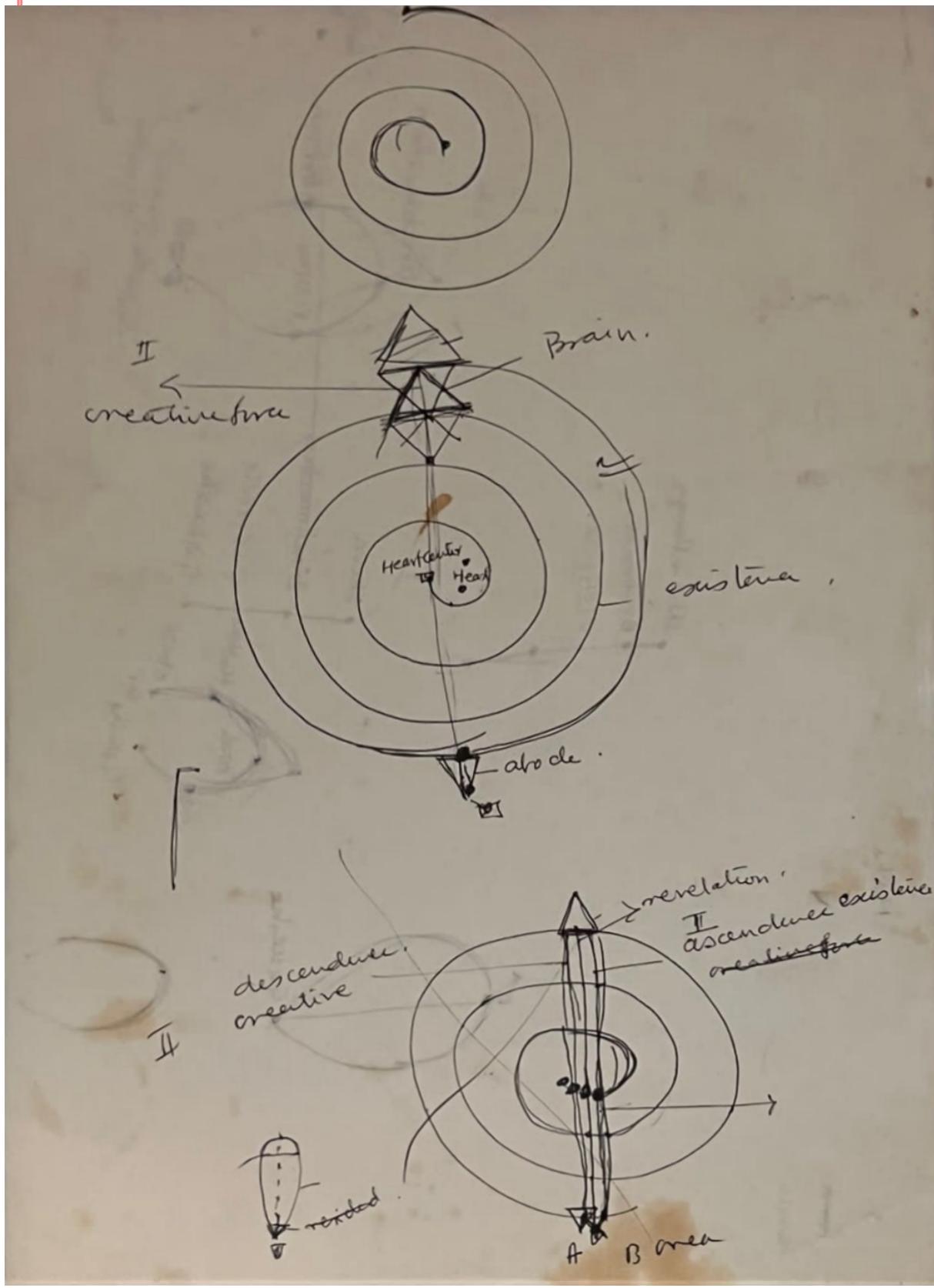
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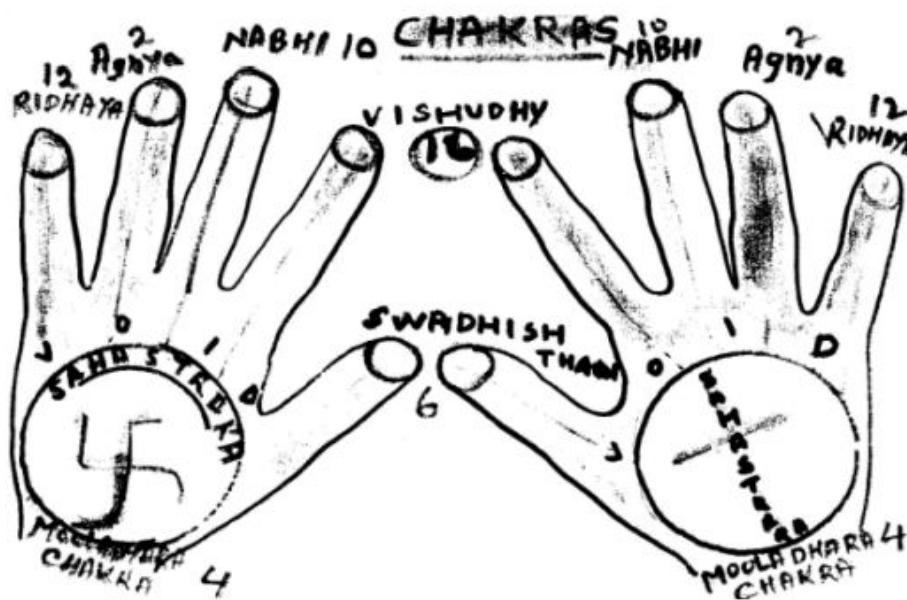
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1917-0000 Four Drawings Pertaining to the Brain, Heart, Mūlādhāra, and the Three and a Half Coils)

Writings

6 1917-0000 Drawing of Chakras on the Hands



1917-0000 Drawing of Chakras on the Hands (likely enhanced Original Drawing of a Sahaja Yogi)

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7 1917-0000 Drawing of Kundalini as the Link between the Gross Body and the Subtle Body, India

[Drawn while talking with Venu Narayan Phadake. Redrawn by him.]

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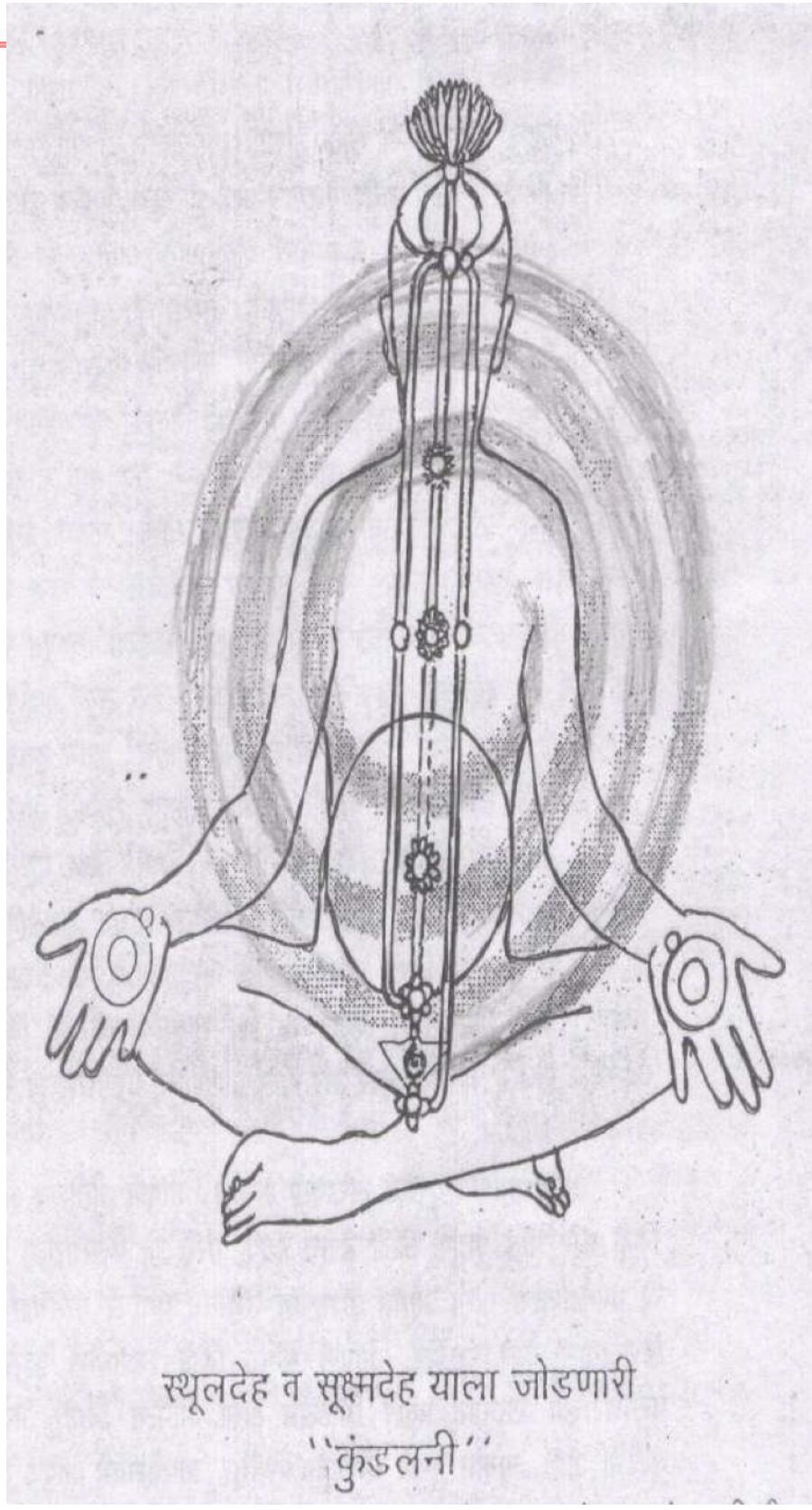
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1917-0000 Drawing of Kunḍalinī as the Link between the Gross Body and the Subtle Body, India (redrawing of Original Drawing)

Source: *Sahaja Yoga, An Experiential Treatise (Sahaja Yoga Anubhavāche Bola)*, by Venu Narayan Phadake, Chapter 18, Page 241)

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8 1917-0000 Sequence of Five Drawings Pertaining to Kundalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Balloons

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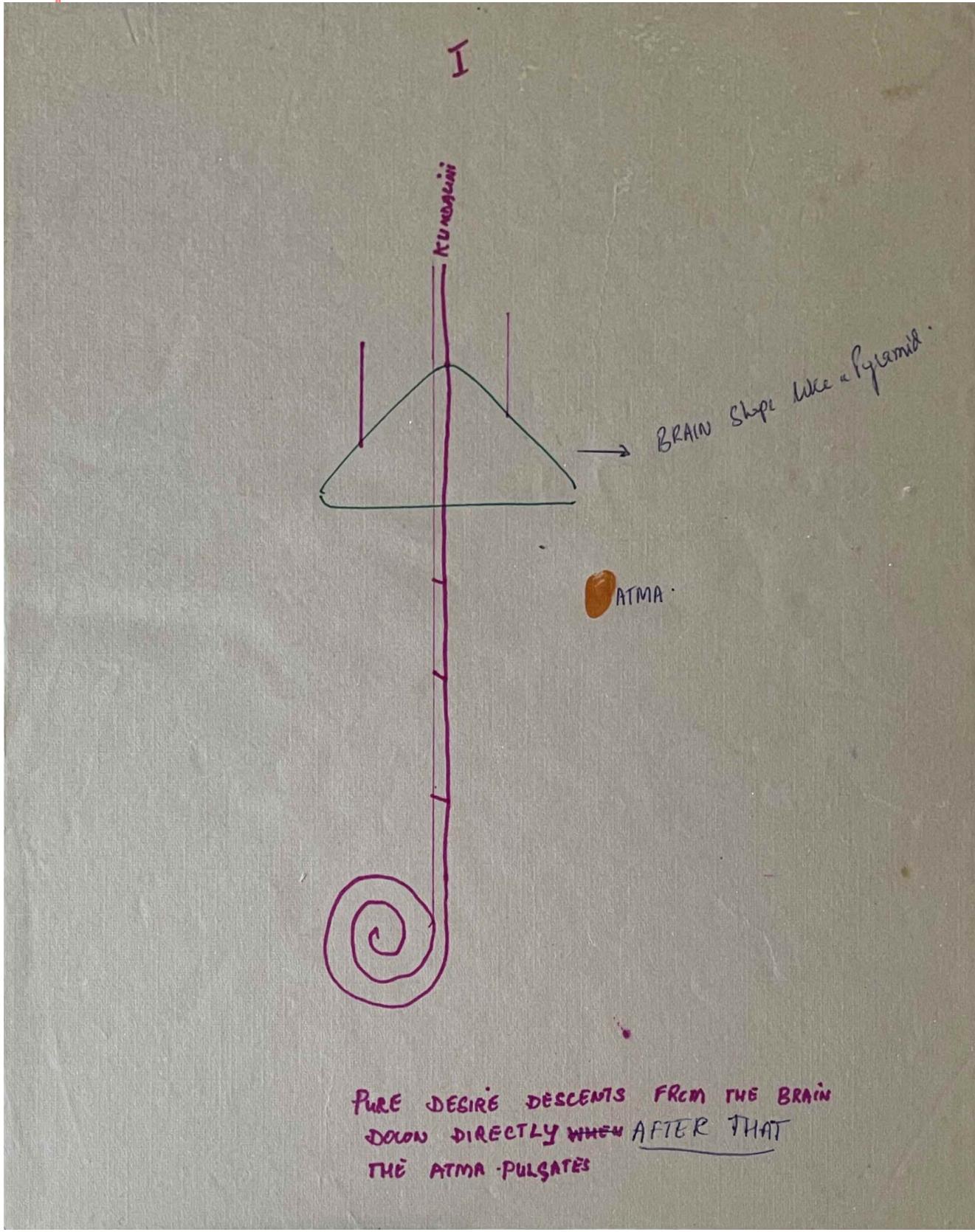
BRAIN shape like a pyramid.

ATMA

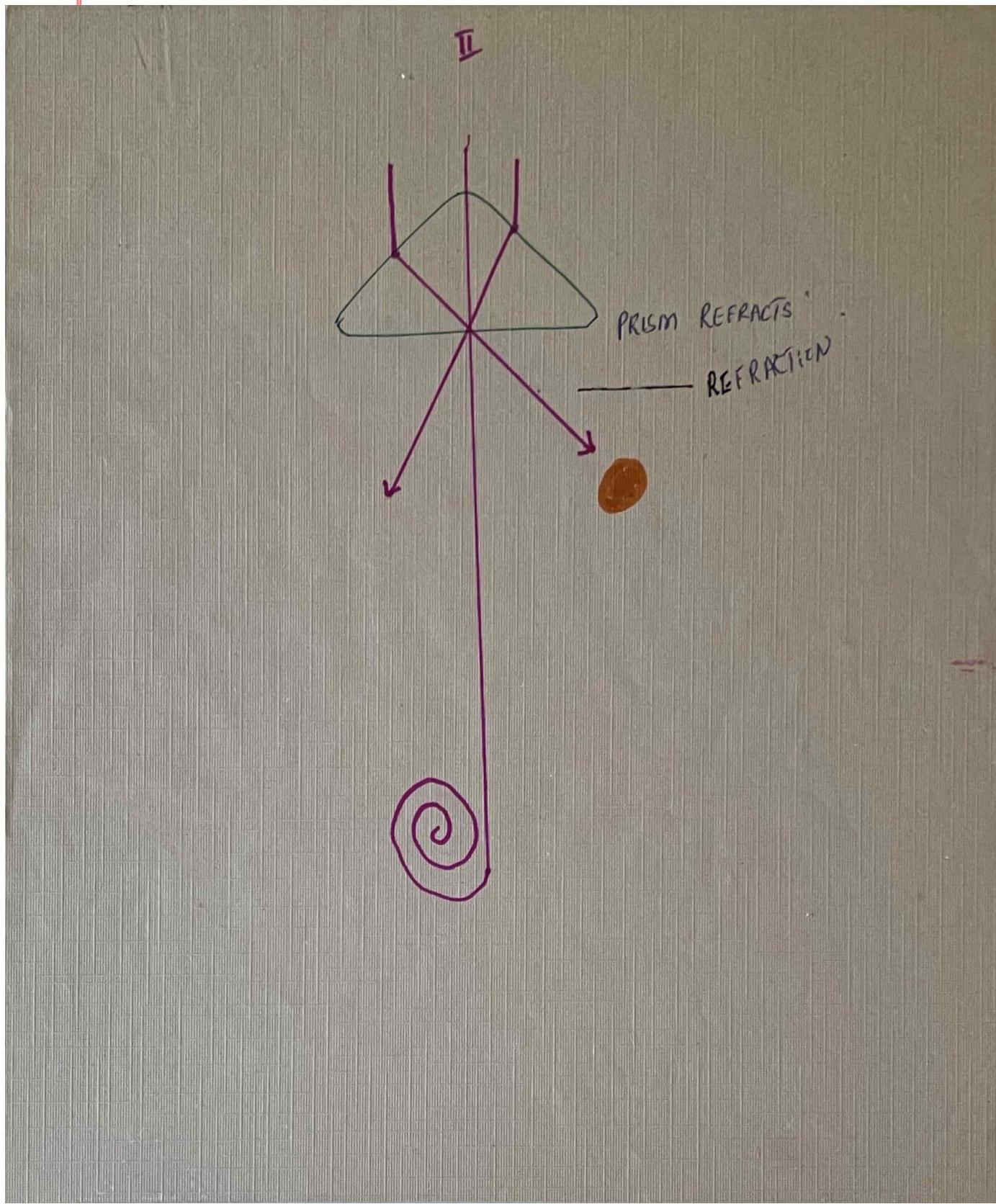
PURE DESIRE DESCENDS FROM THE BRAIN DOWN DIRECTLY AFTER THAT THE ATMA PULSATES

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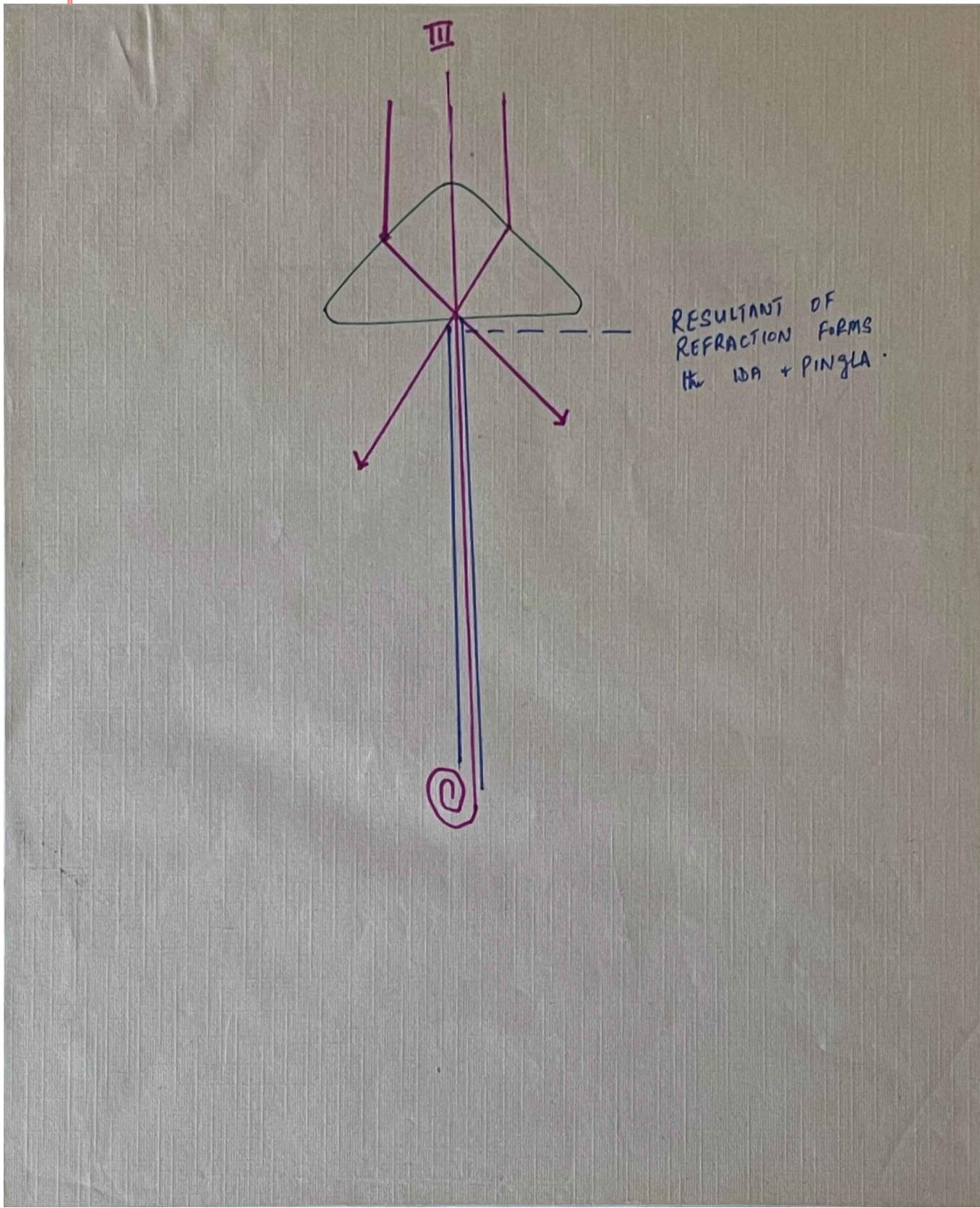
Source: Yogi Mahajan Collection



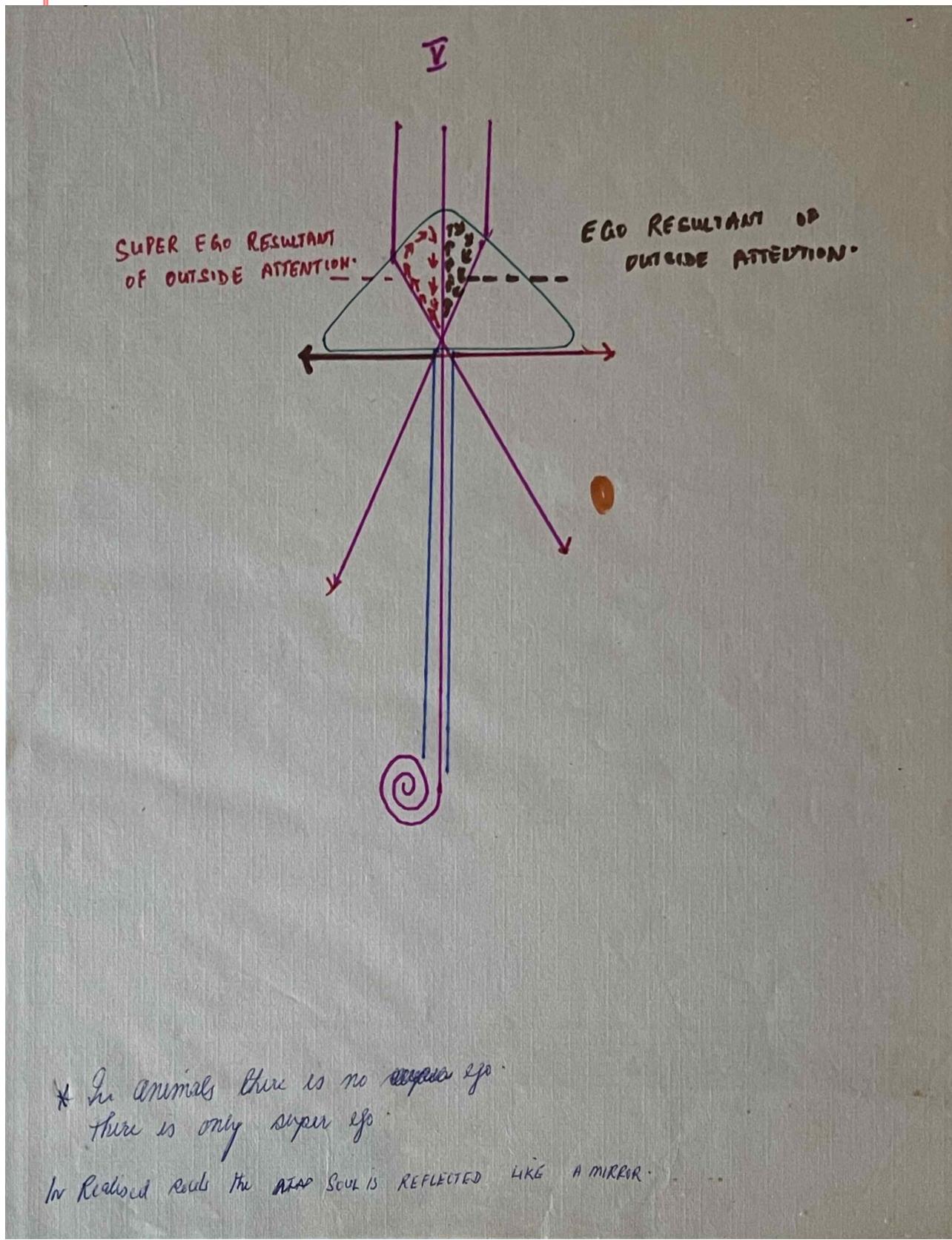
1917-0000 Sequence of Five Drawings Pertaining to Kunḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Balloons, I (Original Writing)



1917-0000 Sequence of Five Drawings Pertaining to Kunḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Balloons, II (Original Writing)



1917-0000 Sequence of Five Drawings Pertaining to Kunḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Balloons, III (Original Writing)



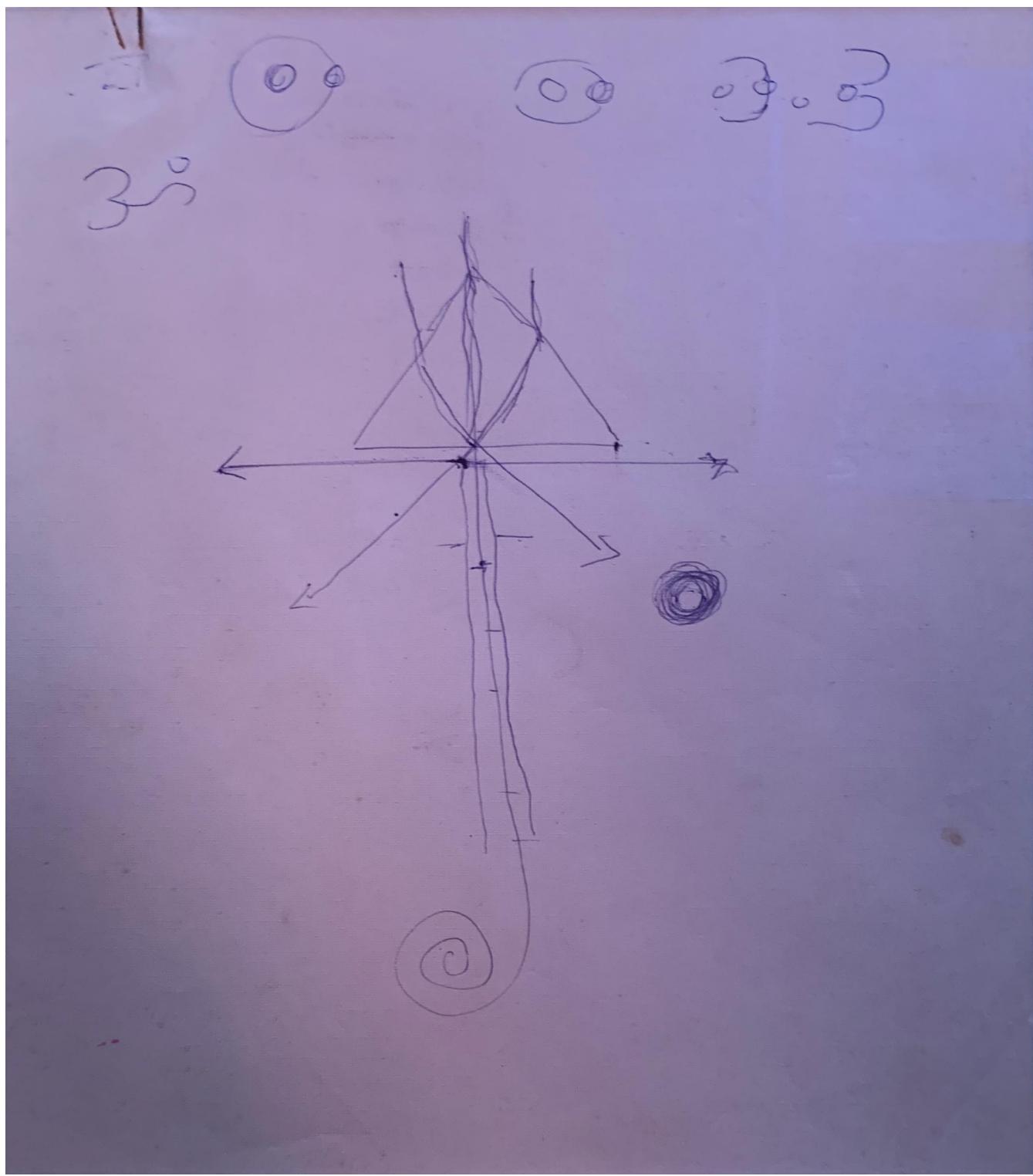
* In animals there is no ~~super ego~~
there is only super ego.

In Realized souls the ~~real~~ soul is REFLECTED LIKE A MIRROR.

1917-0000 Sequence of Five Drawings Pertaining to Kūndalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Balloons, V (Original Writing)

Art

9 1917-0000 Drawings Pertaining to Kuṇḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Aum



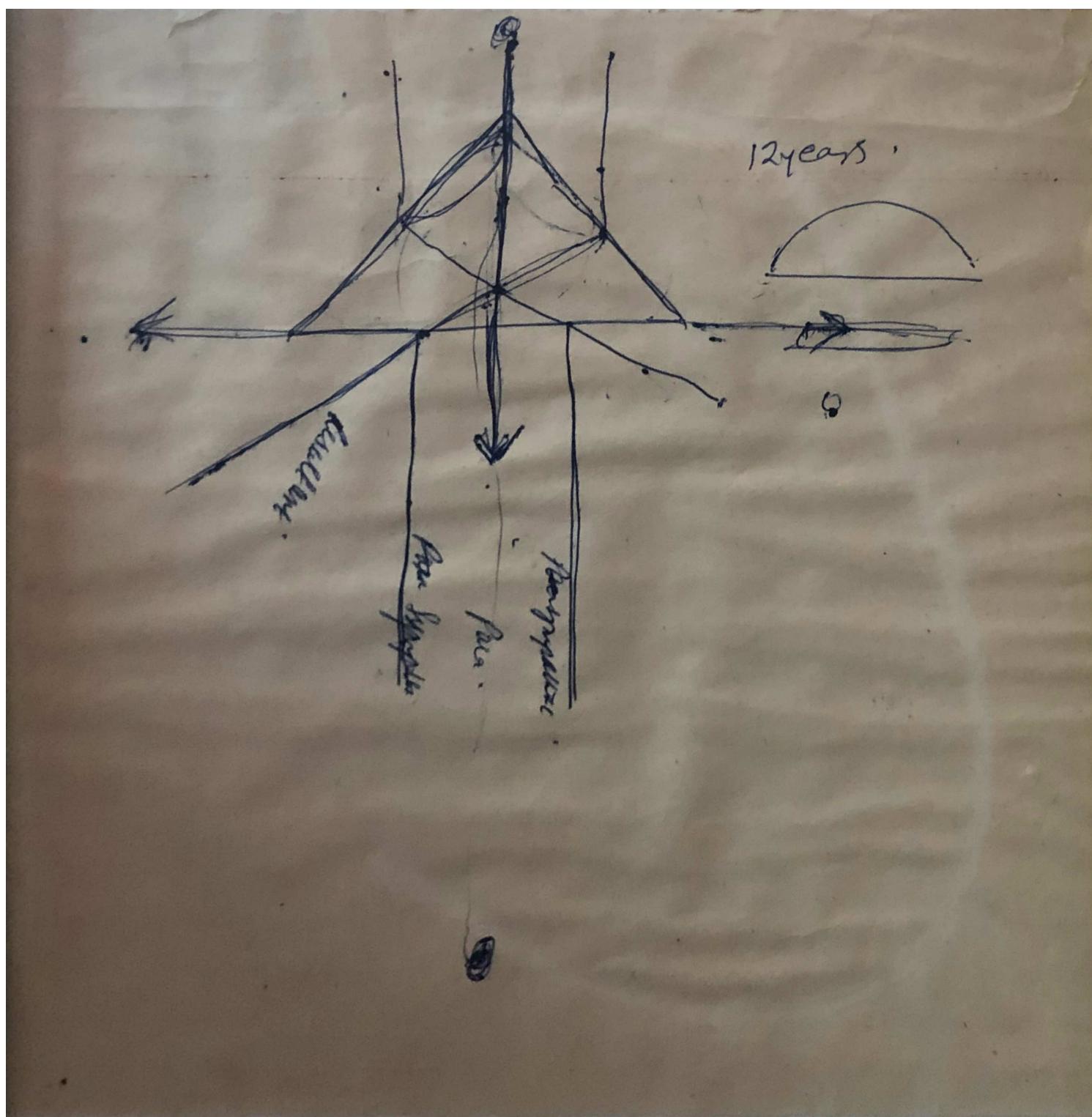
1917-0000 Drawings Pertaining to Kuṇḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Aum (Original Drawings)

Art

10 1917-0000 Drawing of the Subtle System

12 years

Source: Yogi Mahajan Collection



1917-0000 Drawing of the Subtle System (Original Drawing)

Art

11 1971-0311 Quote (also Diagram on the Position in the Pri-mordial Bhavasāgara of the Ten Śhrī Ādi Gurus), India

[The part below the Quote is sometimes attributed to an Indian Sahaja Yogi:]

Adi GURU DATTA TREYA AND HIS INCARNATIONS IN BHAV SAGAR.

HEART AND 10 MAJOR PL-LE ORGANS IN BHAV SAGAR

LOCATION of SEAT /ABODE — —y of EACH GURU IN BHAV S[AGAR]

[On the left (descending arc order): 1 Raja JANAK (5000 B.C.) – left lung. 2 Abraham (2000 B.C.) – spline. 3. MOSES (birth 1592 or 1571 or life span 1391–1271 B.C.) – spline. 4. ZARATHUSTRA (born 1550 to 500 B.C.; death 1000 to 500 B.C.) – left kidney. 5. Shri LAO TZE (6xx–531 B.C.) – anus.]

[On the right (ascending arc order): 6 CONFUCIUS (September 28 551– 479 B.C.) – urinary bladder. 7 SOCRATES (470/469–399 B.C.) – right kidney. 8 MUHAMMAD (June 8 570–632) – gallbladder. 9. GURU NANAK (April 15 1469–September 22 1539) – liver. 10. SAI NATH (1838?–October 15 1918) – right lung.]

[Below the diagram:] Sahaja Yoga CONCEPT OF ADI GURU DATTA TREYA AND HIS TEN INCARNATIONS IN BHAV SAGAR AND TENTATIVE SEAT OF EACH GURU AROUND NABHI CHAKRA

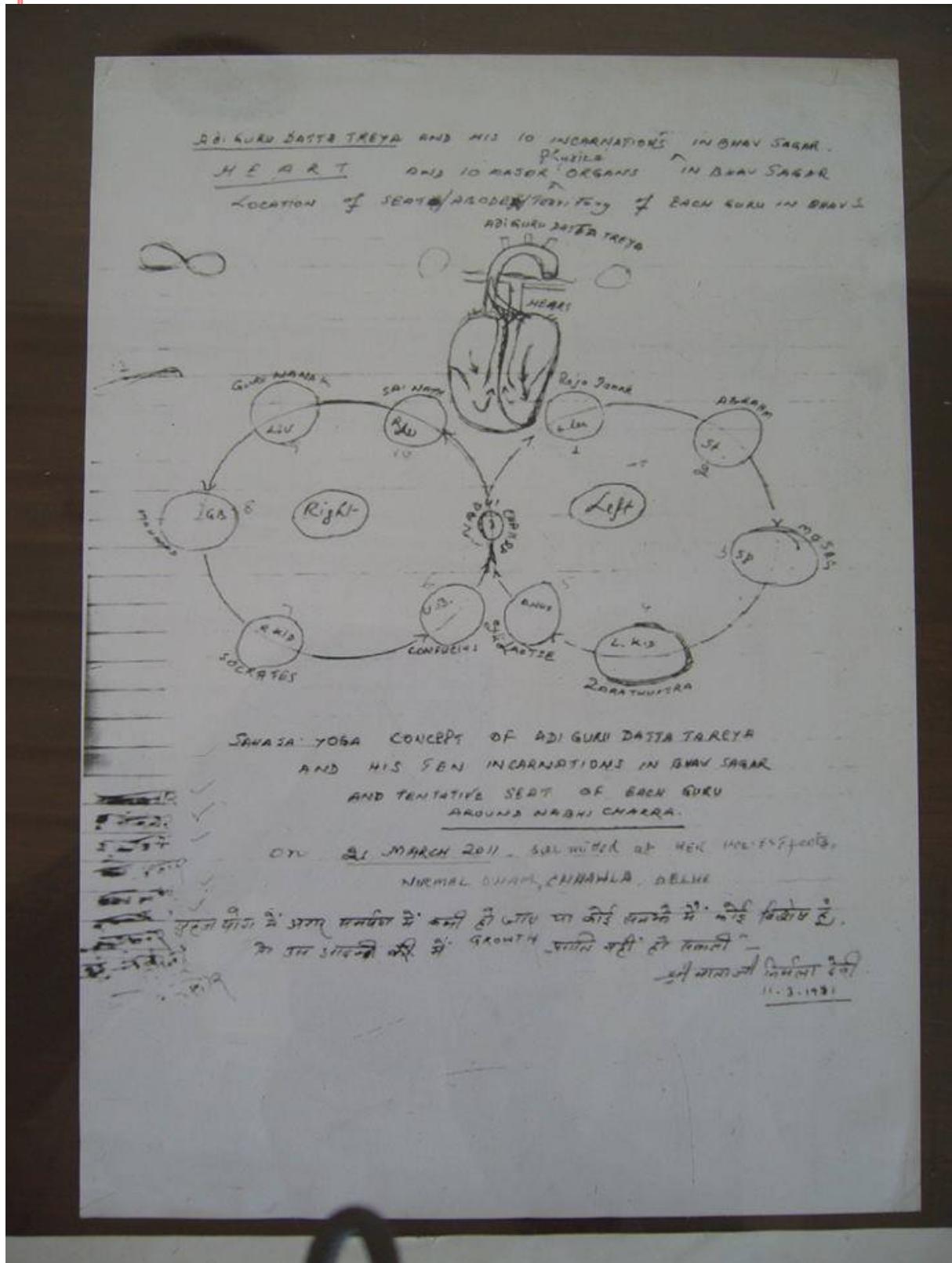
21 MARCH 2011 sur minded at HER LOTUS feets NIRMAL DHAM, CHHAWLA, DELHI

Quote of Śhrī Mātājī:

Sahaj Yog mein agar samarpan mein kamī ho jāye yā koī samajhe mein koī viśheṣh hūn us ādmī mein GROWTH pragati nahi no sakatī. [If surrender becomes less in Sahaj Yog or someone thinks 'I am something special,' there cannot be GROWTH, progress in that person.] **[Variant:** In Sahaj Yog, if there is a lack of dedication in surrender (surrender becomes less) or someone thinks 'I am something special,' (then) there cannot be GROWTH, progress in that person.]

Śhrī Mātājī Nirmalā Devī

11. 3. 1971



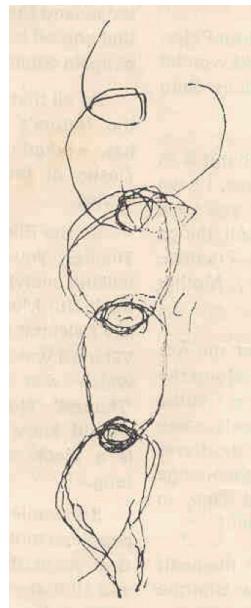
1971-0311 Quote (also Diagram on the Position in the Primordial Bhavasāgara of the Ten Śhrī Ādi Gurus), India (with partial original writing)

Quotes, Messages, Prayers, and Stories

12 1983-0505 Sahasrāra Pūjā (Hindi), Sahasrār Ke Upar (Above the Sahasrāra), Gorai Creek (30 kms NW of Mumbai), Maharashtra, India

..... When man makes his ascent, he does not do so in a straight direction. He comes first to the left then to the right, then again to the left and then again to the right. And when Kunḍalinī ascends, She also does so, dividing Herself into these two. The reason for it can be understood if I take the example of two ropes. These two ropes together, side by side, in the process of going up or coming down cross over twice.

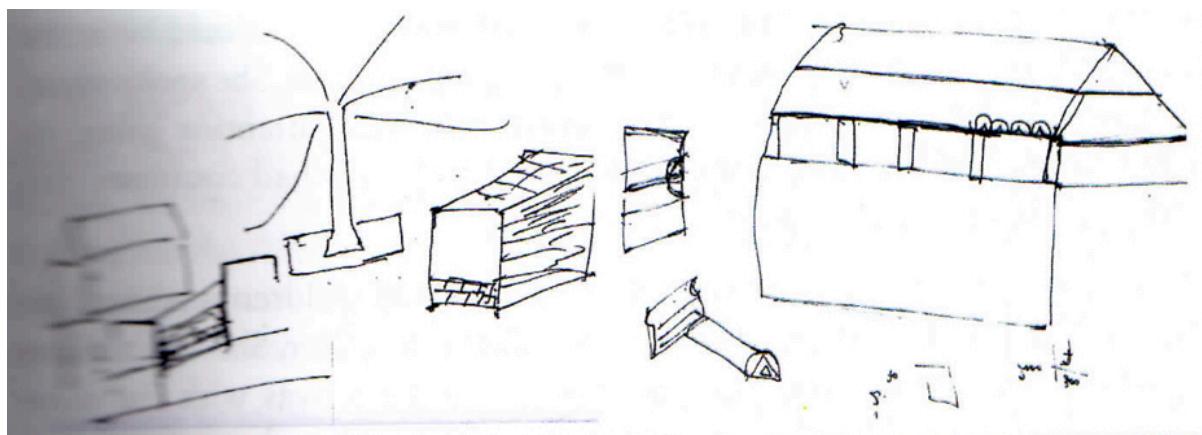
[Śrī Mātājī explains the rising of Kunḍalinī along Idā and Piṅgalā nāḍīs; making 4 loops – two each in opposite directions – (clockwise and anticlockwise) at every chakra.]



- 1983-0505 Original Drawing on the Raising of Kunḍalinī published in Nirmala Yoga, Issue 22 (July-August 1984), Page 11

.....
Pūjās

13 1987-04xx Drawing, during Conversation with Sahaja Yogis,
Land, Campagnano di Rome, Italy



1987-04xx Original Drawing

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14 1989-0702 Talk to Invited Guests and Sahaja Yogis on Dopamine, Bhūts, Subtle Understanding of Kuṇḍalinī, and Sickesses, House of Bruno Jatobá Descaves, Rua Visconde de Albuquerque 517 Apt. 705, Leblon, Rio de Janeiro, Brazil

The recollection of Juan Vega:

[Śhrī Mātājī explains about the rising of the Kuṇḍalinī and also about possessors in relation to dopamine. She said, when man makes his ascent he mope not do so in a straight line, he goes first to the left, then to the right, then to the left again. Kuṇḍalinī ascent does this also, dividing Herself into two.]

[The reason for it can be understood, if we take the example of two ropes. These two ropes together, side by side in the process of going up or coming down cross over twice, making 4 loops, two each in opposite direction, clockwise and anticlockwise at every chakra.]

[She also said that the soul manifests on the left side in loop forms and the possession cleverly closes the loops on the other side. That is why a possessed person has at times a split personality. Sometimes negativity or possession takes charge and sometimes the person is in charge, depending how strong he/she is. But when the person is under the influence of drugs or alcohol the possession takes full charge.]

[My understanding of what Śhrī Mātājī explained is as follows. The problem with schizophrenia and lots of forms of possessions is that the negativity sits in a part of the nerve of the brain and stimulates the release of dopamine to the brain. Certain thought process are associated with certain nerve circuit.]

[By stimulating the release of dopamine the negativity reinforces the nerve circuit and then the person becomes obsessed with the negative thought pattern. Whereas, for example, if you are able to get into thoughtless awareness the nerve circuits can be dissolved and therefore the negativity will leave that person's brain and go and affect someone or something else.]

[When we have a thought it is associated with the arrangement of nerve cells and nerve circuit.]

[When you have the thought once, the nerve cells forms and then breaks. But when you have the same thought several times the circuit becomes a little more pronounced. If it is a negative thought then the negativity will see the circuit forming and jump into the circuit making that circuit even more active. When that circuit becomes extremely active it becomes permanent just like when you practice the piano once or twice you become a little familiar, but forget if you don't continue to practice. With repeated practice you remember the whole piece without any effort whatsoever. Same with the principle of neuroplasticity and the repetition of any task. Reinforcing the nerve circuit makes it permanently. Therefore, when a circuit is negatively reinforced the negativity makes it to occur even more often.]

[Thoughtless awareness involves dissolving those circuits by neutralizing them, causing the negativity to leave and allowing the eventual dissolution of that circuit.]

The recollection of Duiglio Cartocci:

[She asked for a pen and Juan's notebook and explained with a drawing how the Kuṇḍalinī and the chakras work. I was sitting behind Her and after calling me forward She explained everything to me personally.]

[What I seem to remember is the following: in order to simplify, the three energy channels were drawn parallel to one another but they actually meet in the different chakras, one on top of the other. The left channel rises from the Mūlādhāra chakra, along the left side and joins the center when it reaches a chakra and by continuing its circular movement creates the left chakra. The same thing happens on the right side so the chakras are actually created by the overlapping of the left and the right, while the central chakra resides in the center, between the two lateral ones, disposed horizontally like layers, one on top of the other. Instead, the Kuṇḍalinī rises from the Mūlādhāra directly to the Nābhī, in a straight line along the central channel and then descends into the Swādhiṣṭhāna that revolves around the Nābhī. It seems that the distance between the Swādhiṣṭhāna and the Nābhī varies and that one can only get their

Self-realization when the Kunḍalinī fills the space between these two chakras, called the Void. I think I also understood that the soul has a movement that follows the right side, or Mother drew it so.]

[Once the bhūt has entered the human being, it works on the other side, neutralizing the movement of the soul and entering in every molecule of our body. Instead the Spirit seems to move vertically, in between the movement of the soul and that of the bhūt.]

Source: *The Divine Mother* by Duilio Cartocci, Page 215.

The recollection of Bruno Jatobá Descaves:

[She says something about the empty space. That if you have some empty [space], the bhūts will go there and stay.]

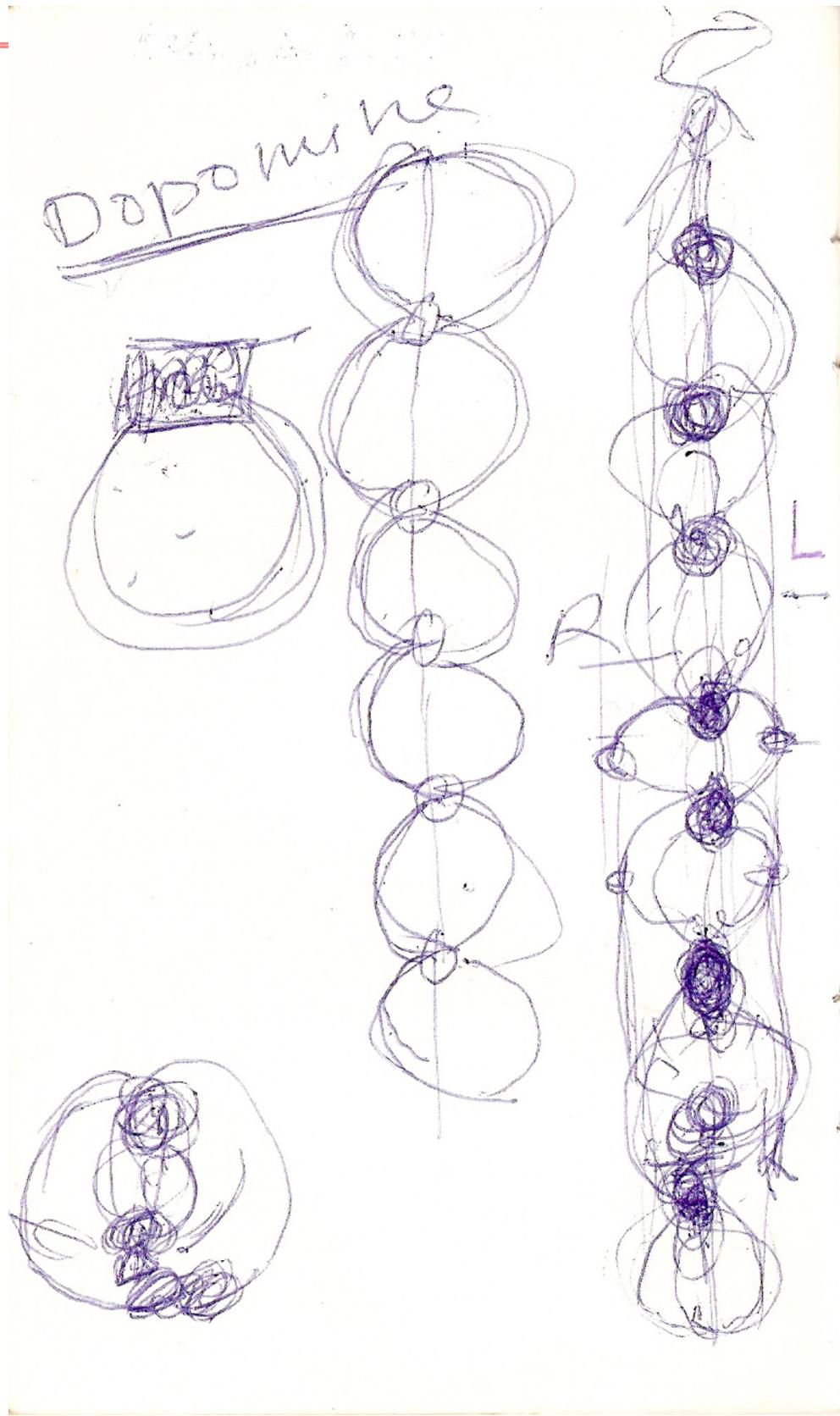
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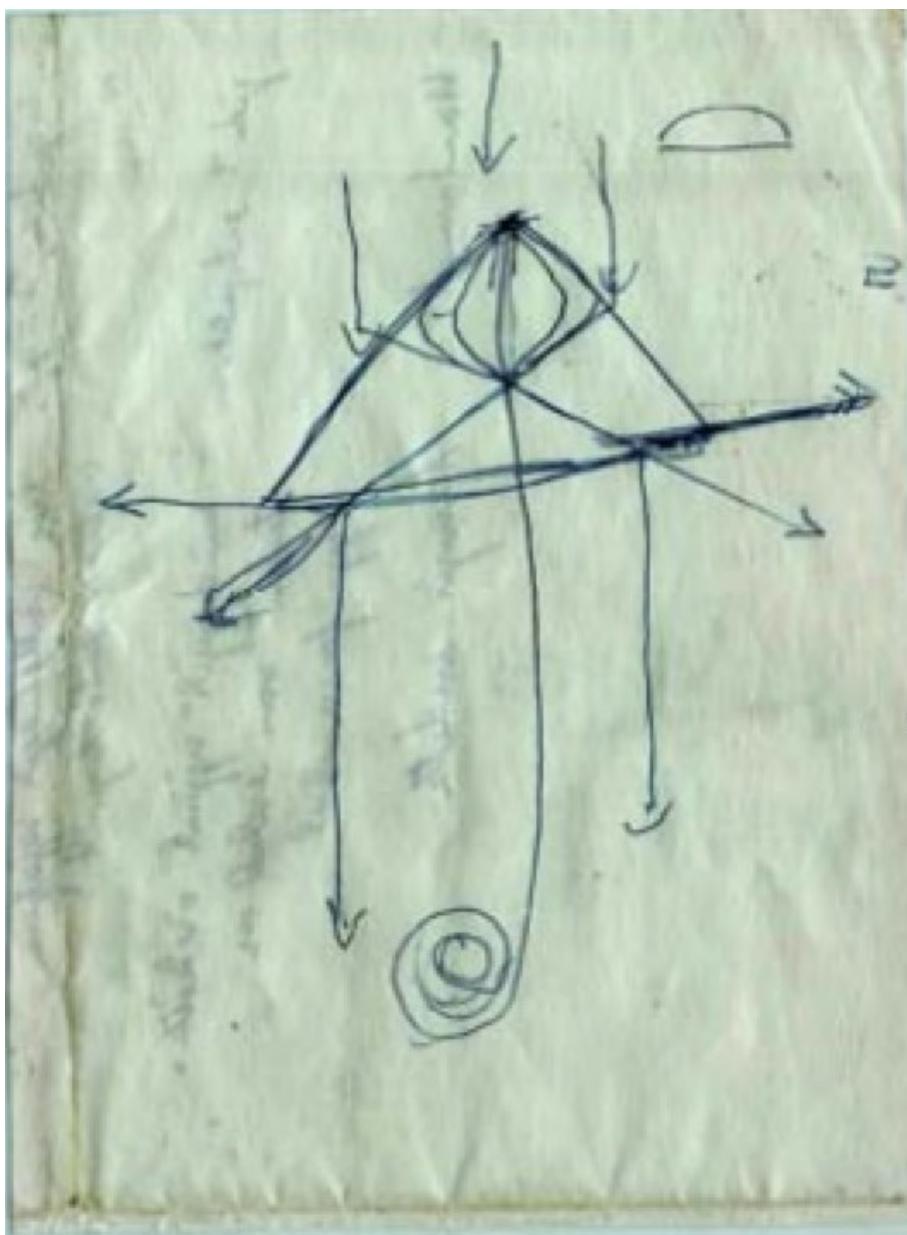
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1989-0702 Talk to Invited Guests and Sahaja Yogis on Dopamine, Bhūts, Subtle Understanding of Kunḍalinī, and Sickesses, House of Bruno Jatobá Descaves, Rua Visconde de Albuquerque 517 Apt. 705, Leblon, Rio de Janeiro, Brazil (Original Drawing)

Talks

15 1990-0723 Public Program, Day 2, Concert Hall, Budapest,
Hungary



1990-0723 Public Program, Day 2, Concert Hall, Budapest, Hungary (Original Drawing,
date to be confirmed)

Public Programs and Workshops

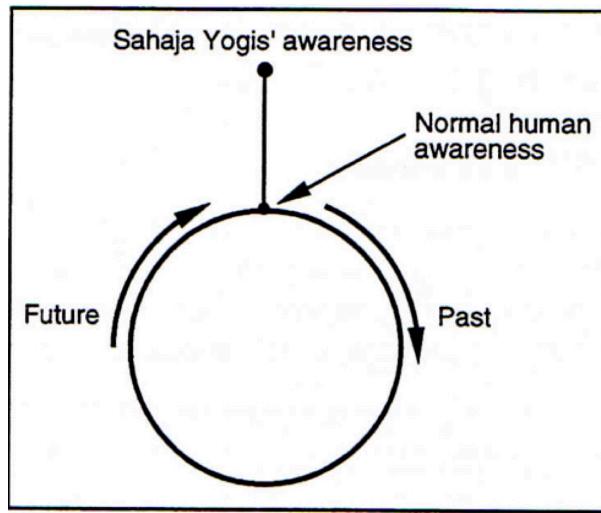
16 1996-0310 Talk to Sahaja Yogis, at Breakfast, Furama Hotel, Hong Kong Island, China

[The next day over breakfast Śhrī Mātājī spoke about predictions and said that She had predicted many things which have now been proven. The protein cells which trigger cancer were predicted by Śhrī Mātājī more than twenty years ago. Diseases like AIDS and other diseases She had also spoken of twenty years ago. She said that all of Her predictions would be proven within twenty-five years, and had to be within the lifetime of the Yogis so they would have more meaning. She said that She was very practical.]

[She went on to describe the predictions of people like' Nostradamus, saying that they were very vague and not very accurate. She said that he was only concerned with wars, calamities and political predictions – a very limited perspective. The accuracy of such predictions is questionable because they were very general and open to interpretation. There was a great Sage called Bhṛigu Muni who had prophesied Śhrī Mātājī's Advent, describing how the Ādi Śakti would incarnate and give Mokṣha to Her devotees. The activation of this power would be in 1970 which is when Śhrī Mātājī opened the Sahasrāra. The great Sage worshiped Lord Śhiva and when both Śhiva and Pārvatī appeared before him he only wanted to do bandhan around Lord Śhiva. Śhrī Śhiva said that He is one with His Śakti and the Goddess is absorbed in His body, with one side of His face female and the other male. The great Sage was very obstinate and still refused. Finally, using his powers he turned himself into a beetle, entered Śhiva's navel and circled only half of Lord Śhiva's body.]

[Śhrī Mātājī also spoke of Śhrī William Blake and how his predictions about Sahaja Yoga in England were very detailed and have all come true. One described a house above a brook and a bridge shaped like a boat. In one of Śhrī Mātājī's houses, when the foundations were excavated, a brook and an ancient bridge shaped like a ship were discovered hidden under the house.]

[She explained the past and future and described it in a sketch. She drew a circle and said that we were at the top of the circle. The future was coming in a clockwise direction and the past was moving away. After Realization we moved above the top of the circle so that our perspective was wider. She said that it was much easier to know the past than to predict the future. Śhrī Mātājī said She is far above the circle and can see everything.]



1996-0310 Talk to Sahaja Yogis, at Breakfast, Furama Hotel, Hong Kong Island, China (Not an Original Drawing)

Talks

17 The Book of Ādi Śakti, Chapter 1: Creation, the Eternal Play

..... In His seed form Parabrahma is dormant, lying in this condition for millions of years (*Kalpas*). The separation of the one from the other only takes place after the awakening of Parabrahma from His state of cosmic sleep. In *Figure 1* ‘S’ [with arrow towards Bindu] represents the Divine Seed.

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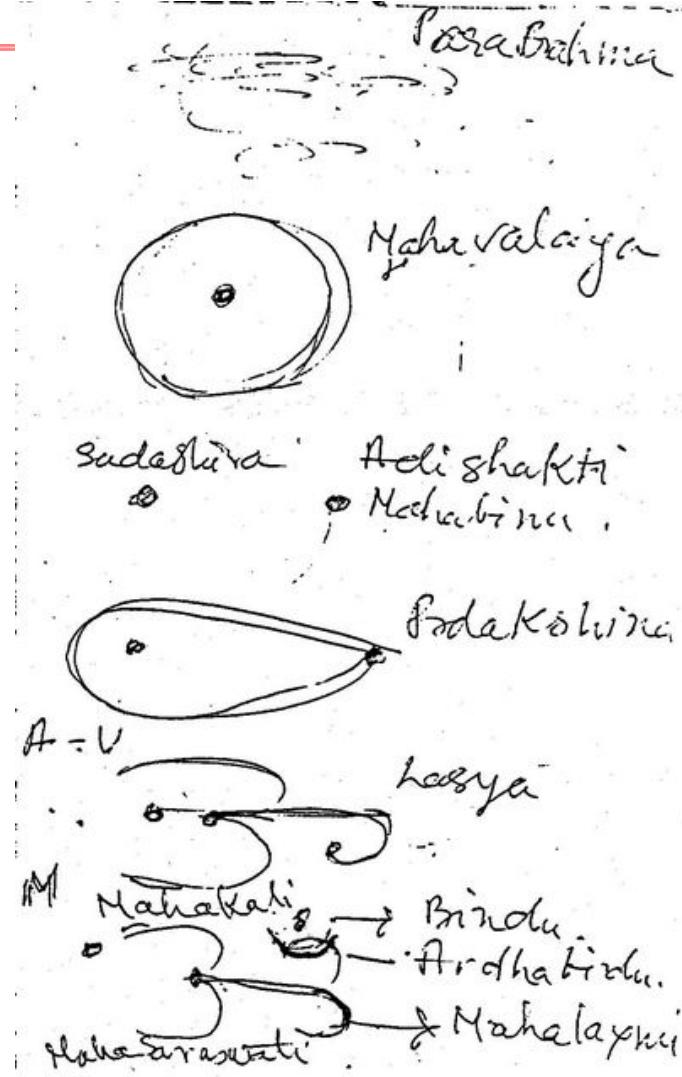


Figure 1: 1988-0713 Talk to Sahaja Yogis, Drawings after Public Program, Āśram, Frankfurt, Germany

With the waking of Parabrahma, His Power pulsates into activity, awakening a wave of Divine Love in the seed. This pulsation creates the Primordial Vibrating Sound (*Ādi Brahma Nāda*). It is as if the crystal dissolves into the Divine Energy which emits circular waves around its nucleus. On all sides of the nucleus these waves deposit and create the Primordial Circle (*Ādi Valaya*). Ultimately the Primordial Divine Power oozes out of the Divine Seed and into the Circle created. Thus in its first stage the sprouting Seed breaks into two components:

One, the nucleus, remains as the omnipotent and omnipresent (*Puruṣha*) witness or spectator, and two, the other part, God's Power (*Mahāshakti*), represented as the Primordial Circle (*Ādi Valaya*), is the One who manifests the spectacle.

The Supreme Being, the *Puruṣha*

The central dot or nucleus in *Figure 1* represents God Almighty as Supreme Being (*Puruṣha*), who is also known by man as Parameśwara, Allah, Jehovah, or the Spectator. He is completely separated from His Power (*Prakṛiti* or *Mahāshakti*) in order to enjoy the play created for Him by Her.

He is the sustainer of the play because He is the only spectator. Actually the whole spectacle is played out just to please Him and to express Him. It is for His amusement only, so the moment He ceases to enjoy it, the play will be stopped by Him. He has the power to switch off His own projection. Although His role is as a witness, God the Father (Parameśwara) is the Source of all Strength and Majesty. He creates blissful security and protection for all His creatures. Everything exists because of Him and He

is therefore existence (*sthiti*) itself. Being the sustainer of the play, He becomes sustenance (Dharma or Religion). He is also the light of total awareness, and the deciding factor in all things as His wisdom cannot be challenged. He is the Source of all Wisdom and human beings are just one expression of His awareness. The wisdom of sustenance emits from His being. He foods the universe with benevolence that just flows from His personality, and fills creation with joy. He is the creator of everything, and everything has been created for Him and for His Enjoyment (*Sampūrṇa Bhoga*). He is the greatest of the greatest, the glory of all glories. Being omnipresent and omnipotent, He is the glory of everything, and because of His All-pervading Power He is finite in the infinite and infinite in the finite. He is also the subtlest of the subtle, never incarnating in human form. Only His Power (Śakti) takes human birth. He is manifested through Her Incarnations or those of Her Children, whose male Incarnations reflect Him. He remains above all as the fountainhead of their manifestation.

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

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

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

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

Do not forget that it is not He but His Power who manifests the creation. As His Power, She expresses Him as omnipresent existence, omni-creative Power and omnipotent sustenance, and is responsible for introducing man to Her Lord, God Almighty. He is the perfection and also is the fount of all Being. No words or analogies can fully explain Him. The perfect cannot be compared with the imperfect. You cannot adequately describe the majesty of a tree by talking about a flower, a branch or the bark. The source cannot be fully explained by describing its manifestations. The limitations of human expression can only describe Him in part and in His different aspects.

The Second Stage of Creation

In the second stage the Creation now moves from the state of the Primordial Circle (*Ādi Valaya*) into the state of the Primordial Point (*Ādi Bindu*), by pin-pointedly concentrating all its energy into a dot [as shown in *Figure 1*]. At this stage the Primordial Divine Power assumes existence as Her Ego (*Ahanikāra*), which is represented as the second dot (Bindu) in the figure. Now She generates the second circle (Valaya), which represents the Divine Power of Ādi Śakti. Ādi Valaya represents the Primordial Circle; Ādi Bindu

represents the Primordial Point and Bindu represents Ādi Śakti. Valaya represents Her Divine Power Ādi Valaya, represented by Mahāśakti, which now breaks into Bindu and Valaya.

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

He uses His authority as the Spectator or potential energy, cajoling Her to play Her game (*Līlā*) of creation. She is the transformer or kinetic energy. Despite being the greatest of the greatest and the kindest of the kindest, He is nevertheless a jealous God. Through Her male or female children (*Avatāras*) He destroys devils, satanic incarnations (*rākshasas*), and depraved human beings who manifest the evil forces by trying to disrupt and subvert Her creation. The formation of evil in creation will be examined later. His identification with His Power is absolute. His wrath falls naturally on all those who try to cross or spoil the game of His beloved spouse, just like a wise father who punishes his children when they disobey their mother. His anger may explode so violently that the havoc of total destruction through His Dance as Lord Śiva (Tāṇḍava) will occur.

The Third Stage of Creation

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

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

The elliptical movement of the Primordial Mother is the first movement of the Primordial Forces, and is Ādi Śakti's symbol. Being the first expression of the living force of the Primordial Mother's Love, this elliptic Primordial Movement is known as *Ādi Gati*. Hence all that is created fundamentally moves on an elliptical path. Sometimes the ellipse takes different shapes, and this will be examined later. The shortest distance a point has to go to move around another point and come back to the same position it started from has to be an elliptical path. The Divine Power moves in the same way, even in its abstract manifestation in our beings. When we love someone the waves of love go around that person and return to us in an ellipse, bringing the Bliss of Love back to us. When we hate someone also, however, the waves of hatred similarly go around that person and return to us as pangs of hatred.

[As we can see in *Figure 1*] The state of the Primordial Zygote (Ādi Piṇḍa) is of a nucleus surrounded by the ellipse. In biology, a zygote is a state where the sperm from the male has entered the ovum of the female and fertilized it. The fertilized ovum now becomes capable of sustaining life. The Primordial Zygote (Ādi Piṇḍa) is formed by the male and the female identification of our Divine Father and Divine Mother

and this fertilized state (*Linga*) represents the Primordial Living Cell of creation. We can now understand the real importance of the worship of the Śhivalinga by Hindus which represents our Primordial Parents.

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

It may be asked how the mating took place that brought all this about? This is a very sacred subject, and just as children should not discuss the sexual mating of their human parents, so souls should abstain from conjecture on the conception of creation by the Divine Couple. This secret is not meant to be unveiled, and should remain a *sanctum sanctorum* in order to preserve the chaste honor of our Divine Parents. Children should never disturb the privacy of their parents. The essence of chastity (*lajjā*) creates the Nectar of Joy, and renders magical beauty to the secluded and sacred love-making of the Primordial Parents. In the same way, the delicate sweetness of a husband and wife relationship receives its uniqueness from the fact that it is not shared with anyone else. An innate deep attachment of the couple to each other spontaneously veils the expression of their sexual love.

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

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

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

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The Primordial Mother places the three newly wed pairs of Deities on Her ellipse [as shown in the *Figure 2* added by the editors].

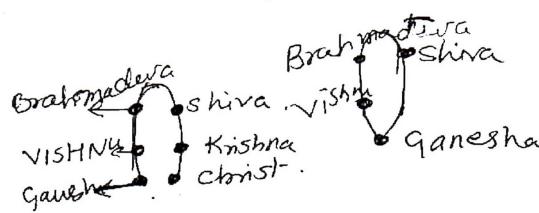


Figure 2: Enhanced Original Drawing

Brahmadeva falls on Śhiva's position, and an interconnection is established between the two, while the other two leave their imprint on the parallel line of the ellipse [as *Figure 2* shows]. In this way six seats (*Pīthas*) are created for the Deities [*Figure 3* added by the editors].

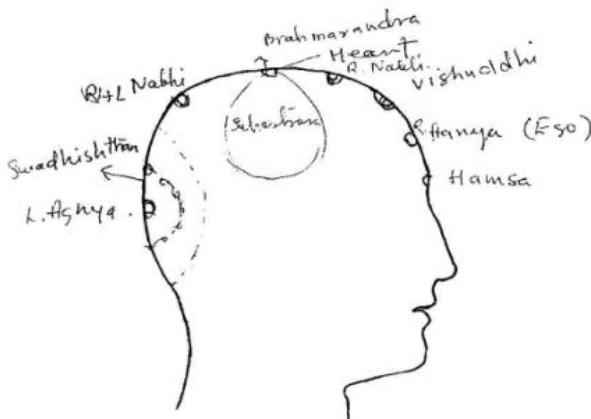


Figure 3: Original Drawing

The ellipse now opens at its base [see *Figure 2*]. Viṣṇu leaves His imprint on the parallel line as a point indicating a seat for His future highest-evolved human form as Śhrī Kṛiṣṇa; Ganeśha, likewise, leaves the imprint of a point to mark the position reserved for His highest-evolved human form as Jesus Christ. A gap is therefore created between the Divine Form of Viṣṇu and His human form as Śhrī Kṛiṣṇa, into which He has later to flower, manifesting the complete form of the Virāṭa. In precisely the same way there is a gap between the Divine Form of Śhrī Ganeśha and His fully evolved human form as Jesus Christ. Christ is also Mahāviṣṇu, Son of the Virāṭa. They face each other on the two sides of the parabola.

This is how Ādi Śakti arranges the Deities in the Primordial Brain. The whole process is not a simultaneous happening, but grows gradually over countless ages as the Primordial Brain of the Virāṭa grows as a living organism. These seats are fully anointed by their respective Incarnations in the Vaikunṭha Stage of existence. That means that the creation of Śhrī Kṛiṣṇa and Jesus Christ was conceived millions of years before they actually incarnated in human form.

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

Writings

18 The Book of Ādi Śakti, Chapter 3: Evolution

Evolution is the action of the Divine, which is first manifested in the Vaikunṭha Stage and later expressed on this Earth. The Mahākālī and Mahāśaraswatī Powers pour waves of their energies on the brain of the Virāṭa. The waves move in an undulating pattern, and cross each other at seven points. These seven points are the Seven Primordial Chakras (Ādi Chakras). At the Ādi Nābhī Chakra, another wave of Mahālakṣhmī Power is generated. The Mahālakṣhmī Power gives sustenance to all dead and living things. The quality or even the valencies are sustained by Her power. Śhrī Ādi Viṣṇu resides at the Ādi Nābhī Chakra, and it is He who sends forth His sustenance power which sustains the Sun on the right side (Ādi Piṅgalā Nādī), and the Moon on the left side (Ādi Idā Nādī), and ultimately the Earth. Ādi Brahma creates the Sun, Moon and Earth but their quality of sustenance is bestowed by Ādi Viṣṇu Himself.

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

The Creation of Mater

With the sustenance power of Ādi Viṣṇu matter gets divided into many elements. He creates them in a periodic pattern [see *Figure 4* added by the editors]. Ādi Gaṇeśha stabilizes carbon for life processes. His four arms are the four valencies of the stable elements like carbon. Carbon forms the basis of the organic elements, and is the balanced saturated element. The others are either valency 1, 2, 3 or more in completing the end of inorganic evolution.

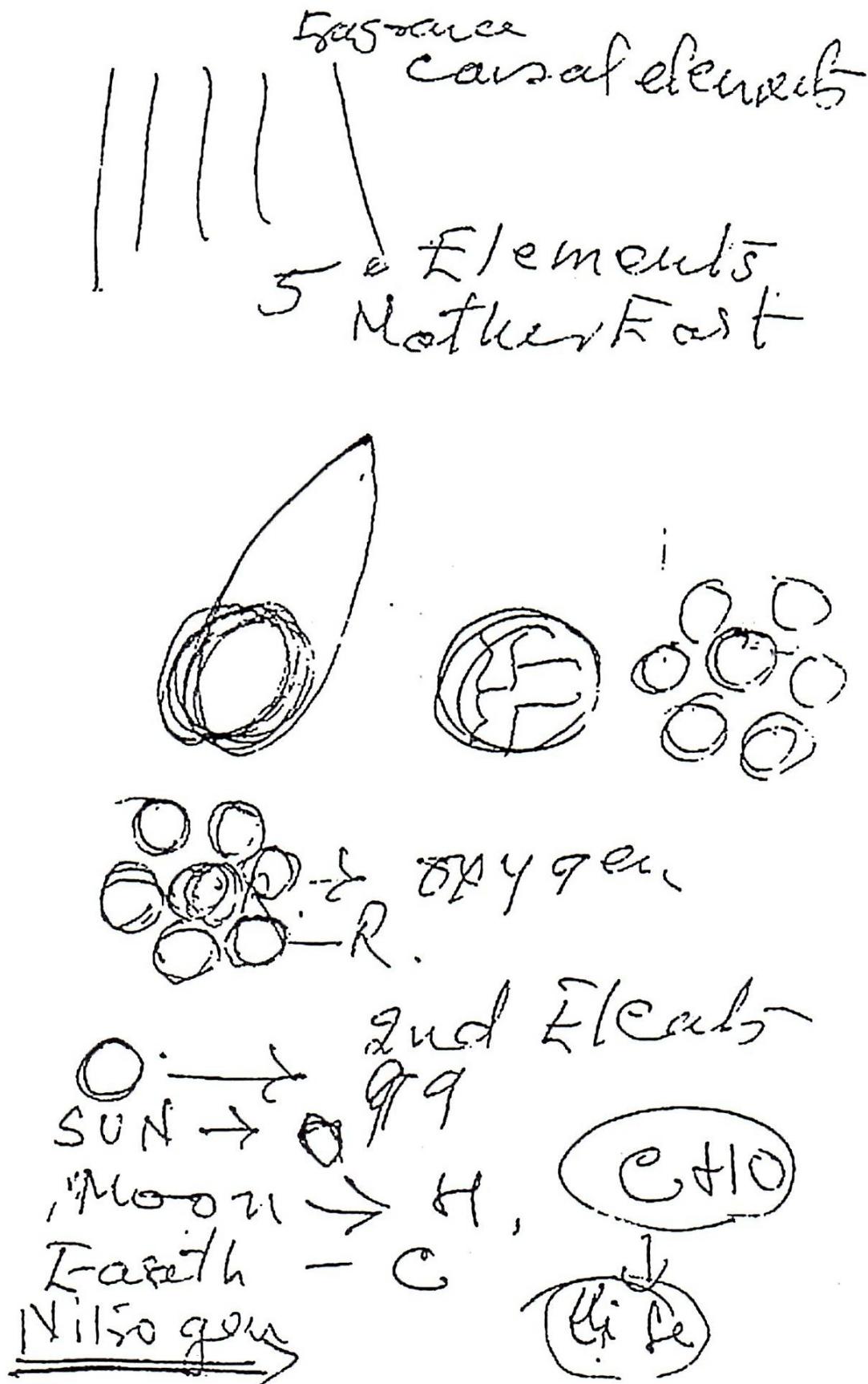


Figure 4: 1988-0713 Talk to Sahaja Yogis, Drawings after Public Program, Āśram, Frankfurt, Germany

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Writings

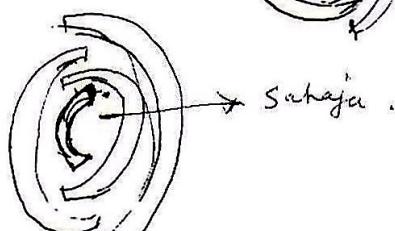
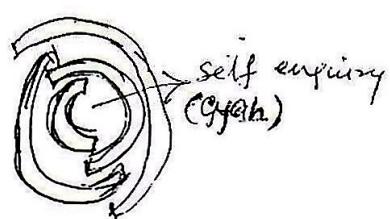
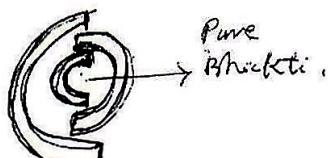
19 The Book of Ādi Śakti, Chapter 5: The Subconscious and the Collective Subconscious

he path of Ādi Idā Nādī originates in the right side of the brain of the Virāṭa (the Macrocosm or the Primordial Being), and passes through the Ādi Āgnyā Chakra towards the left side of the spinal cord. This channel is reflected in a human being (the Microcosm and a cell of that Great Primordial Being), as the Idā nādī.

The Ādi Idā Nādī sustains the Collective Subconscious which is connected by reflection to the subconscious mind in human beings, and represents the emotional side of the Virāṭa. The Primordial Heart of the Great Being, where Lord Śhiva resides as presiding Deity, is also looked after by this channel. The Ādi Idā Nādī was the first channel created by the Mahākālī aspect of Ādi Śakti, and represents the existence of being.

One may understand this by an analogy. In human beings desire arises to express itself. The desire just exists but is not materialized, hence it is not apparent. In the same way, this Ādi Idā Nādī was created to express the desire of Ādi Śakti to create, and the Ādi Pingalā Nādī was created to give material expression to Her desire. Desire is an emotion but not the material manifestation. In a poet, the emotion rises by the Idā nādī, but he composes his poem through the help of the Mahāsarawatī Power which is the right-sided Pingalā nādī. The Collective Subconscious creates desires and emotions, and is strongly connected to the Ādi Śrī Ganeśha in the Body of the Virāṭa. Therefore the emotions that arise from the subconscious are deeply connected to innocence. Another function of the Ādi Idā Nādī is to collect all that dies in creation. It collects in the Collective Subconscious all that is thrown out of the evolutionary process. The Ādi Idā Nādī has seven concentric channels which open out from one to another [as shown in *Figure 5* added by the editors].

Figures. Ida and Pingala.



C. Subconscious

~~Heaven~~

C. Conscious

Hell in earth

C. Subconscious

Hell

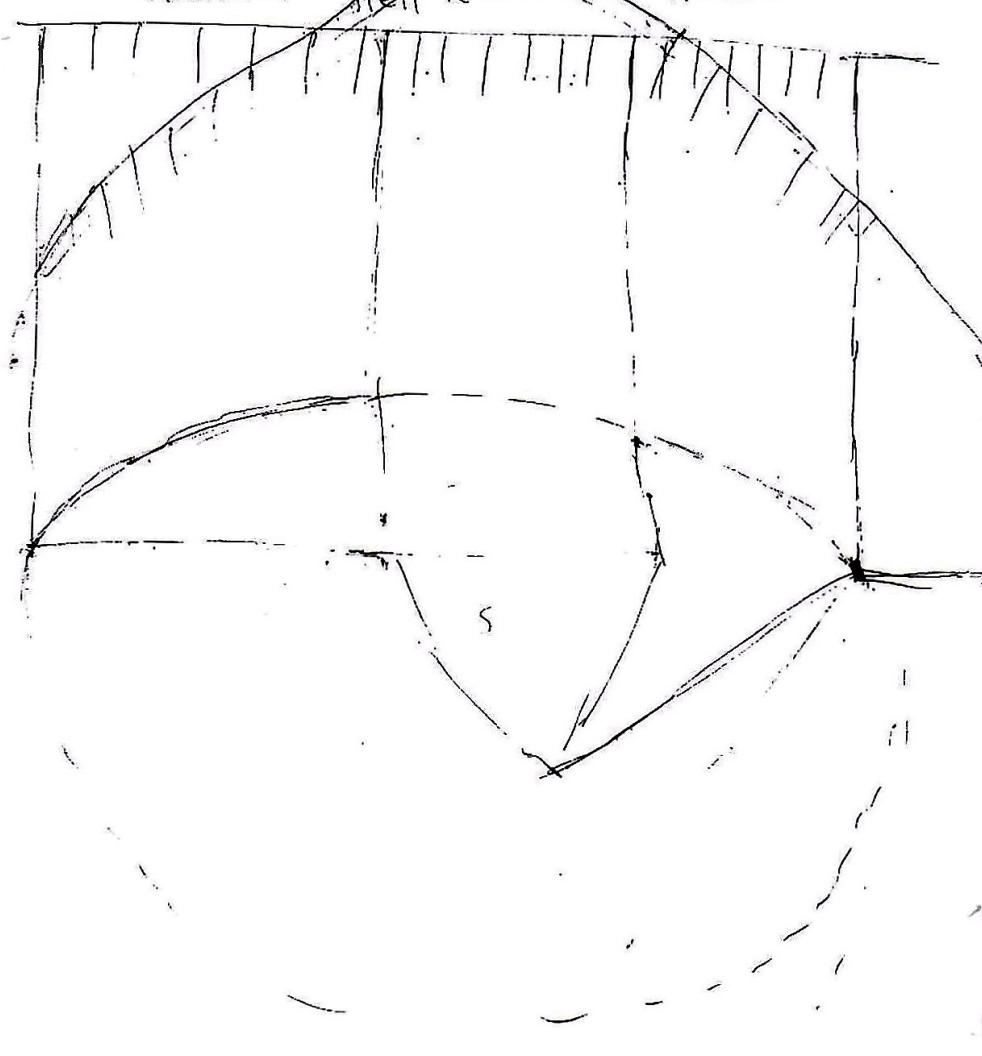


Figure 5: Figure 5, Printed and Enhanced Original Drawing

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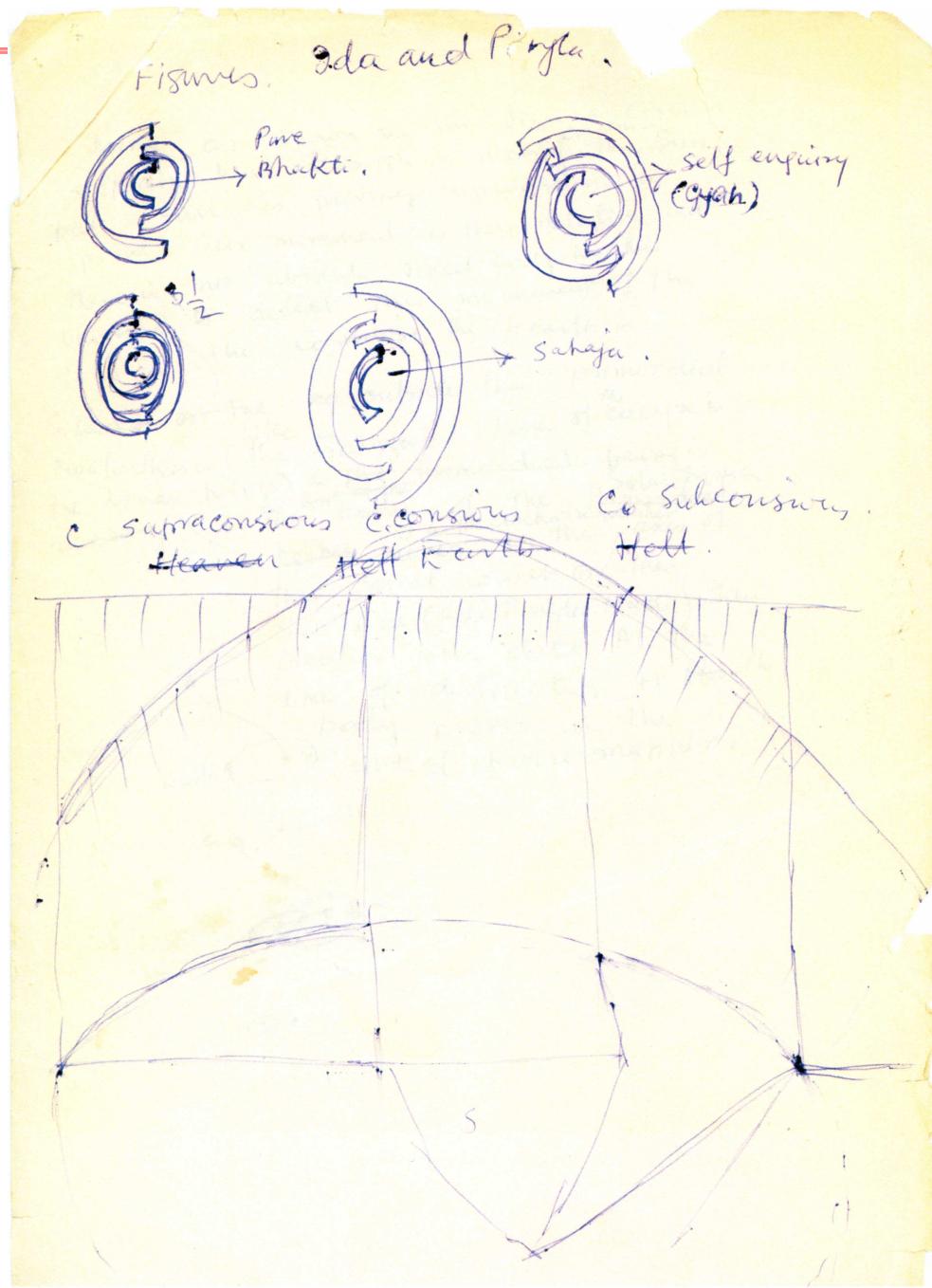
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Figure 5: Original Drawing (Yogi Mahajan Collection)

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Throughout our lives we go on storing our past experiences in the subconscious. Both the Piṅgalā nādī and the Idā nādī are interconnected at the subtle centers (see *Figure 6*). Through both channels, the Divine Deities receive the impulses of conditioning from ego and superego, and react by supplying the vibrations, or creative power in response. These are emitted as impulses (Praṇava), which pass through the pre-ganglionic fibers to each ganglion, and later on to the post-ganglionic fibers based in the organ. Thus more electromagnetic forces flow where they are required to supply the energy. The right and left sympathetic nervous systems are excited by the ego and superego respectively. They work on the energies of the Piṅgalā and Idā nādīs. In emergencies, the Deities release more Praṇava to fill the exhausted Piṅgalā and Idā channels. These two channels act [as shown in *Figure 6*]:

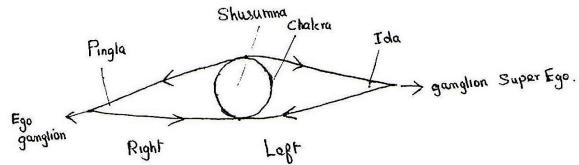


Figure 6: **Figure 6: Enhanced and edited drawing added by the editors**

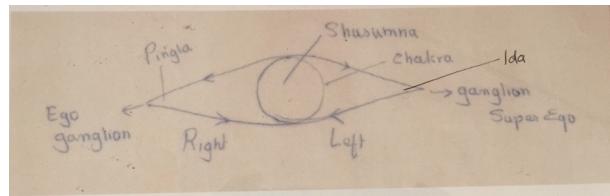


Figure 6: **Reflected drawing (Yogi Mahajan Collection)**

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20 The Book of Ādi Śakti, Chapter 6: Tantrism

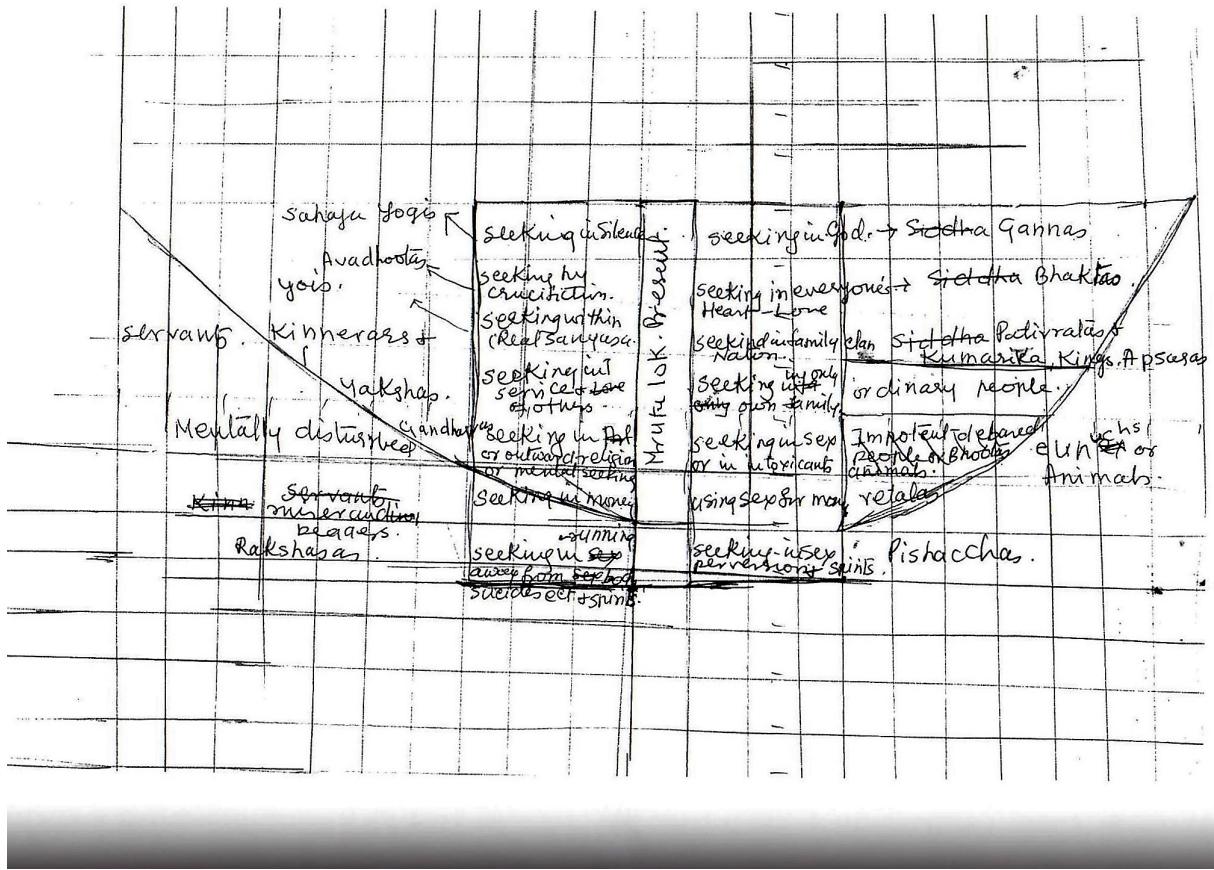


Figure 7: First of Two Original Drawings

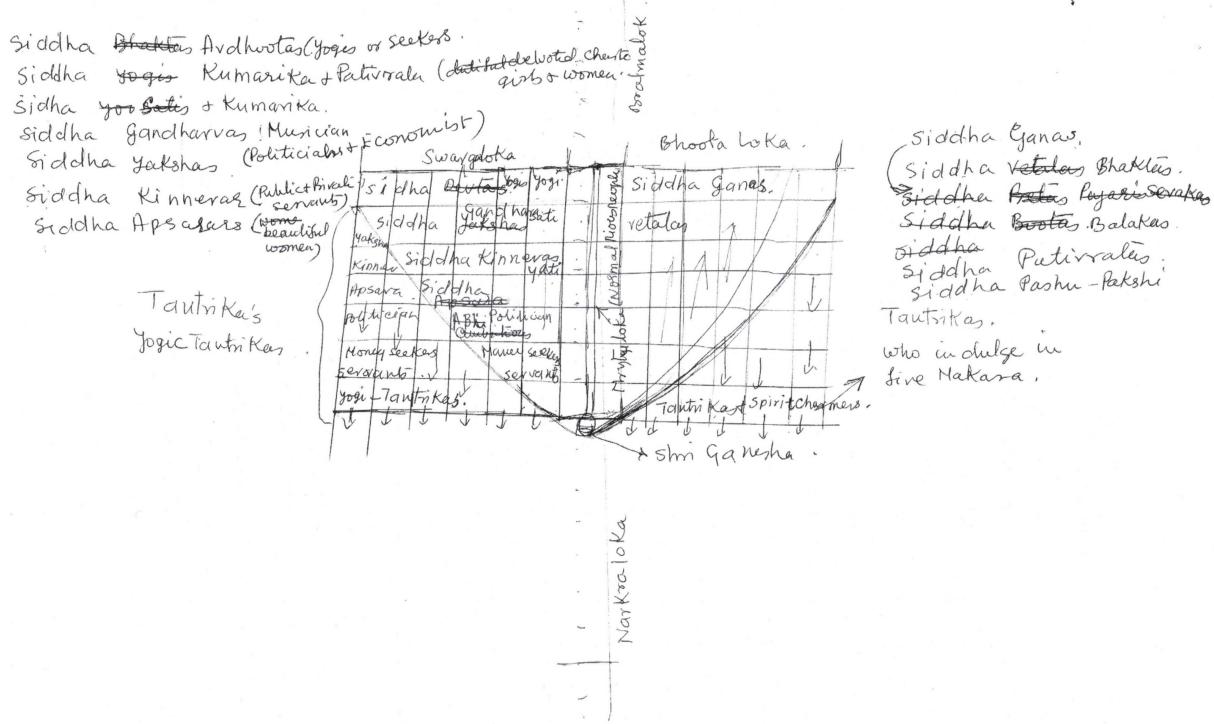


Figure 7: Second of Two Original Drawings

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

In the diagram [see *Figure 7*], the human personality is portrayed in relation to its subtle surroundings. On the left-hand side of the human personality, beyond the Idā nādī channel, lies the Realm of the Collective Subconscious which stores all that is dead. This subtle channel is expressed on the gross level as the left sympathetic nervous system, and stores all that is conditioned in the mind through the superego. People who die with too much conditioning exist after death in this area. On the right side of the human personality, beyond the Piṅgalā nādī channel, lies the Realm of the Collective Supraconscious that stores all that is the future. It also stores after death the spirits of people who have been overly concerned with their future, the overambitious people. Each of these two collective areas has seven stratas occupied by the spirits of different types of dead people.

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21 The Book of Ādi Śakti, Chapter 9: The Creation of Kunḍalinī in Human Beings

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1. The Spirit (Ātmā) enters the fetus's heart which then starts to pulsate. The waves of this pulsation move in $3 \frac{1}{2}$ coils [as seen in *Figure 1*].
 2. Simultaneously the Divine Power (Praṇava) enters the fetus through the brain.

Encased by the skull, the human brain is conical in shape. At the very top, in the area of the fontanel bone, it has an apex, as well as a base and three sides like a prism. These three layers of the brain are made of different material and have different densities. The brain therefore acts like a prism with a quality of refraction. When the Divine Power enters the brain it is divided into three channels, as the prism-like brain has three sides to it like a pyramid. Of these three channels, two enter through two of the sides of the brain, and one from its apex. They pass over the primary coil, created by the heart's throbbing (*Īshwari* Power), interact on each other and create seven chakras. [See *Figure 8* added by the editors who supplied capital letters in the first Photograph.]

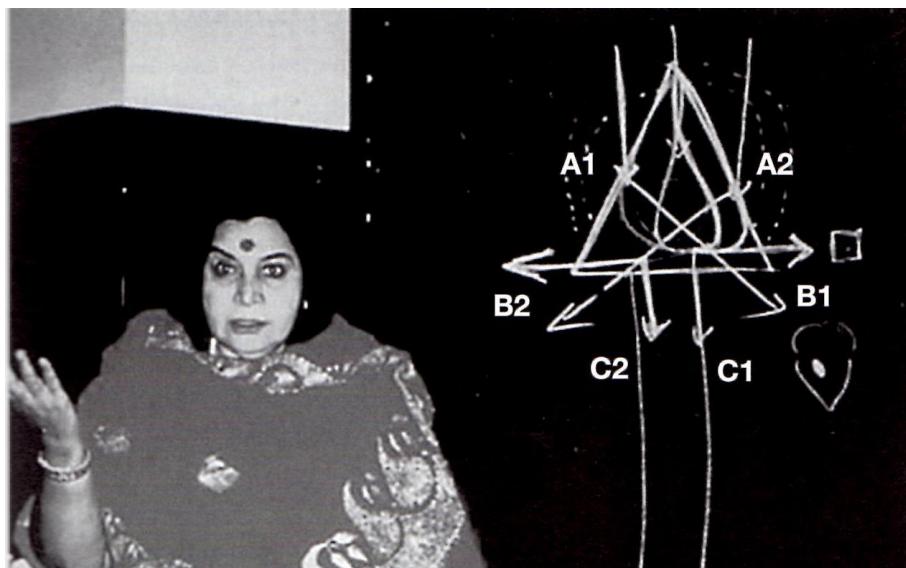


Figure 8: 1981-0629 Public Program, Subconscious (Conditioning Factor and Emergencies) and Balancing Factor (Be in the Center and Kṛiṣṇa Nīti) and Mother Is Much Larger Than Sahaj Yog (Sahaja Yoga Judges You Very Much), Caxton Hall, 10 Caxton Street, Westminster, London, UK (modified picture)



1981-0629 Public Program, Subconscious (Conditioning Factor and Emergencies) and Balancing Factor (Be in the Center and Kṛiṣṇa Nīti) and Mother Is Much Larger Than Sahaj Yog (Sahaja Yoga Judges You Very Much), Caxton Hall, 10 Caxton Street, Westminster, London, UK (cropped original Photo)

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1981-0629 Public Program, Subconscious (Conditioning Factor and Emergencies) and Balancing Factor (Be in the Center and Kṛiṣṇa Nīti) and Mother Is Much Larger Than Sahaj Yog (Sahaja Yoga Judges You Very Much), Caxton Hall, 10 Caxton Street, Westminster, London, UK (original Photo)

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

1. Sahasrāra chakra in the brain
2. Āgñyā chakra at the crossing point of the optic nerve
3. Viśuddhi chakra manifests the cervical plexus
4. Anāhat or Hṛidaya chakra manifests the cardiac plexus
5. Nābhī or Maṇipūr chakra manifests the solar plexus
6. Swādhiṣṭhān chakra manifests the aortic plexus
7. Mūlādhāra chakra manifests the pelvic plexus

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

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

From the two sides of the brain the Divine Power flows [as shown in the *Figure 8* as A1 and A2]. These undergo refraction at two major points and, in accord with the parallelogram of forces, the rays falling on the sloping side of the brain get divided into two components. One pair that goes out of the body [I have called B1 and B2; the other pair which enters the spinal cord I have labeled C1 and C2]. This latter pair forms the left and right channels in the spinal cord known as Idā and Piṅgalā nādīs. These two subtle channels later manifest as the left and right sympathetic nervous system.

It is at the back of the brain that the Divine Power enters and goes down into the spinal cord [as ‘A’] stream. It is also from the back of the fetus that the Divine Power enters the spinal cord [as ‘B’] stream. These two streams of divinity combine to form the central nervous system. The [original ‘A’] stream rays allows human beings to perform voluntary actions; by the [horizontal ‘B’] stream they perform involuntary actions.

From the brain’s apex the Divine Power (Praṇava) enters and settles down as Three Powers in the human being. The lowest one is the Mahākālī Power, the second one is the Mahāśarasvatī Power, and the topmost one is the Mahālakṣmī Power. These Three Powers create three pairs of Deities and their respective Powers. Firstly Mahākālī creates Śrī Gaṇeśha, then all the other Deities are created. They are:

- Śhiva + Pārvatī (Durgā)
- Brahmā + Sarasvatī
- Viṣṇu + Lakṣhmī

These Deities also manifest Śrī Kṛiṣṇa with His Power Rādhā, and the Lord Jesus Christ, whose Power is His Mother Mary (Mahālakṣmī Herself). These two Deities are the evolved human Incarnations of Śrī Viṣṇu and Śrī Gaṇeśha respectively. After this activity the Praṇava, which has divided into three, enters the spinal cord. Its lowest strand (Mahākālī or Gaurī Power) disappears into the sacrum as Kundalinī.

From the coil of Kundalinī Śrī Gaṇeśha is placed on the Mūlādhāra chakra, which lies outside Her abode of Mūlādhāra. He rests on that chakra, guarding the chastity of His Mother Kundalinī. Each human being has an individual Kundalinī which is his mother, and he is Her only son. She is Gaurī who resides in a dormant state waiting for the opportune moment to give Her only child ‘Second Birth’ (Dvija) or Self-realization. The other Deities remain on their different centers:

1. *Sahasrāra chakra* – Ādi Śakti Herself
2. *Āgnyā chakra* Jesus Christ + His Mother Mary
3. *Viśuddhi chakra* – Śrī Kṛiṣṇa + Śrī Rādhā
4. *Anāhat chakra* – Śrī Rāma + Śrī Sītā (right side) Śrī Śhiva + Śrī Pārvatī (left side), Śrī Jagadambā (Durgā) in the center
5. *Nābhī chakra* – Śrī Viṣṇu + Śrī Lakṣhmī
6. *Swādhiṣṭhān chakra* – Śrī Brahmadeva + Śrī Sarasvatī
7. *Mūlādhāra chakra* Śrī Gaṇeśha + Śrī Gaurī

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

The middle strand (Mahāśarasvatī Power) oozes out into the vacuum or Void created by Kundalinī’s disappearance into the sacrum. The topmost strand (Mahālakṣmī Power) remains as the upper section

of the Suṣhumṇā nādī, and manifests as the parasympathetic nervous system, while the lower section of this central channel remains as a part of the Void.

With the descent of Praṇava all the Deities settle down in their respective chakras, with the exception of Śhrī Śhiva. Śhrī Śhiva identifies with the Divine Spirit (Ātmā), which He accompanies into the fetus in the case of non-realized beings. His Power Pārvatī identifies with the Mahākālī Power of Ādi Śhakti. This is the basic difference between man and the Primordial Being in their spiritual blueprint. The separation of Śhiva and Śhakti (Pārvatī) thus occurs; when they meet again the Yoga is said to take place.

As the fetus welcomes the Spirit into the heart, the first throb in the heart region can be heard. Śhiva settles down in the heart of non-realized souls. Pārvatī manifests as the Deity Durgā, independent of Her Lord, just for the creation of the physical body of each human being. She moves into the central chamber of the Heart chakra called the Sacred Heart. Lord Viṣṇu settles down with His Power and Consort Lakṣhmī in the navel center. From His navel issues a lotus-like center which dangles around the Nābhī chakra. This is the Swādhishṭhān chakra, and Lord Brahma and His Power Saraswatī take their places as presiding Deities of this center.

The dangling chakra moves in a circle around the Nābhī chakra, creating an area called the Ocean of Illusion (Bhavasāgara) or the Void. Lord Viṣṇu, through His ten Incarnations which represent the ten stages of the evolution of the Primordial Being (Virāṭa), crosses this Void. His seventh Incarnation was as Śhrī Rāma who resides on the right side of the Heart chakra with His Power, Śhrī Sītā. Rāma incarnated as the representation of a personality who was the perfect male human being (*Maryādā Purushottama*). Lord Viṣṇu's eighth Incarnation was as Śhrī Kṛiṣṇa who, with His Power Rādhā, resides on the Viśuddhi chakra. Śhrī Kṛiṣṇa was the ultimate expression of the Primordial Being (Virāṭa) in human form, and taught us to regard the Creation as a play (*Līlā*) of the Divine Power.

In the brain above the Viśuddhi, where the optic nerves cross each other, is the Āgnyā chakra, where Lord Jesus Christ resides in every human being. He is the complete manifestation of the Son God Principle. His body was formed from Śhrī Kārttikeya, the only brother of Śhrī Gaṇeśha and a Divine Personality. Although He came as a human being His Resurrection was made possible by the divine substance of His human body. In the Vaikunṭha Stage He was created as Mahāviṣṇu, the only Son of Kṛiṣṇa and Rādhā. As the ninth Incarnation of Viṣṇu He was called Buddha or 'the mild Incarnation'.

The Sahasrāra chakra (the limbic area of the brain) is governed by Ādi Śhakti in a form called Mahāmāyā (the Great Illusion). She is the Power of the tenth and final Incarnation of Viṣṇu, Śhrī Kalki the Collective Being, who is yet to come.

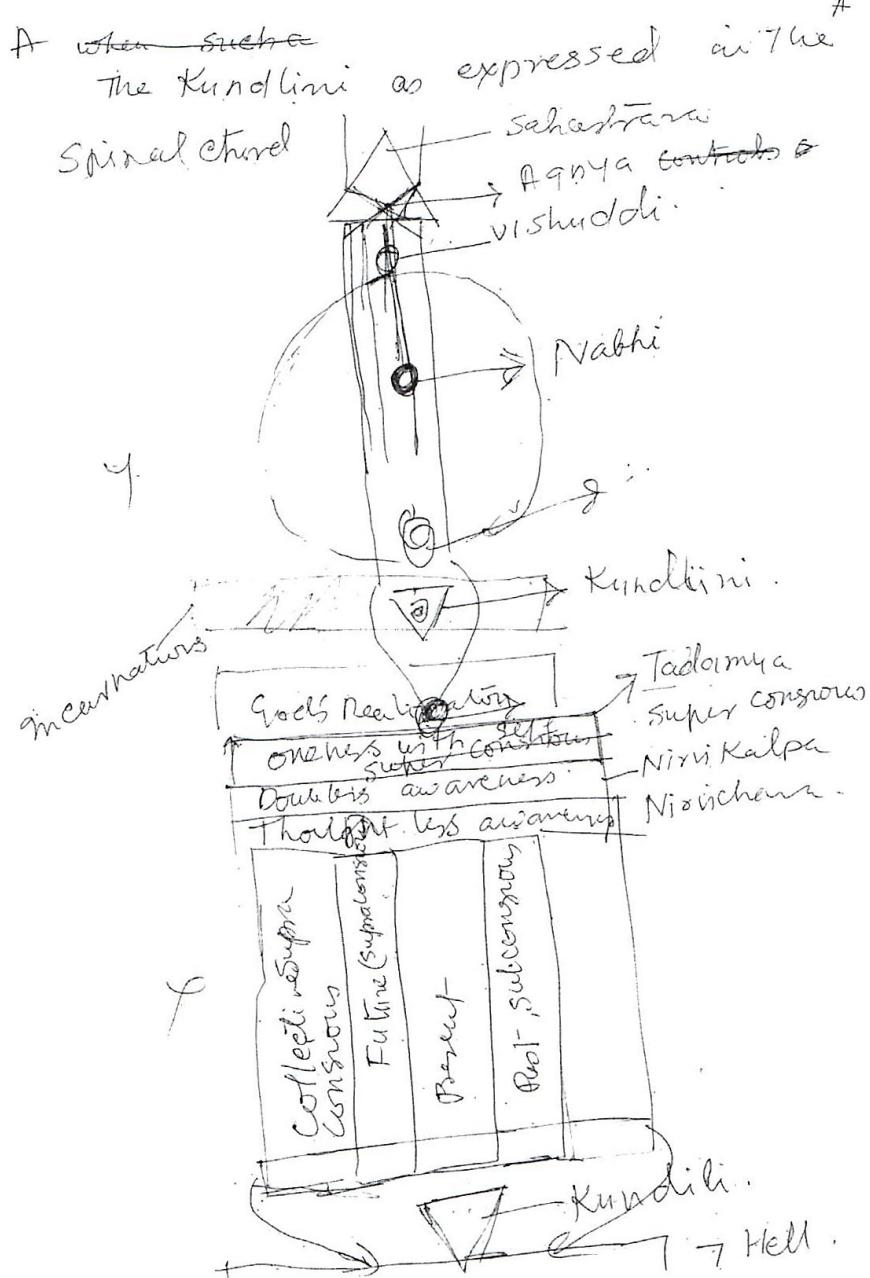


Figure 9: Original Drawing

The parasympathetic nervous system is the gross expression of the Mahālakṣmī Power, which first manifests in the limbic area of the Sahasrāra chakra, and which goes on to become the vagus nerve. After this nerve a Void is created in the central channel (*Suśhumnā nāḍī*) of each human being, when the *Kuṇḍalinī* enters the triangular bone.

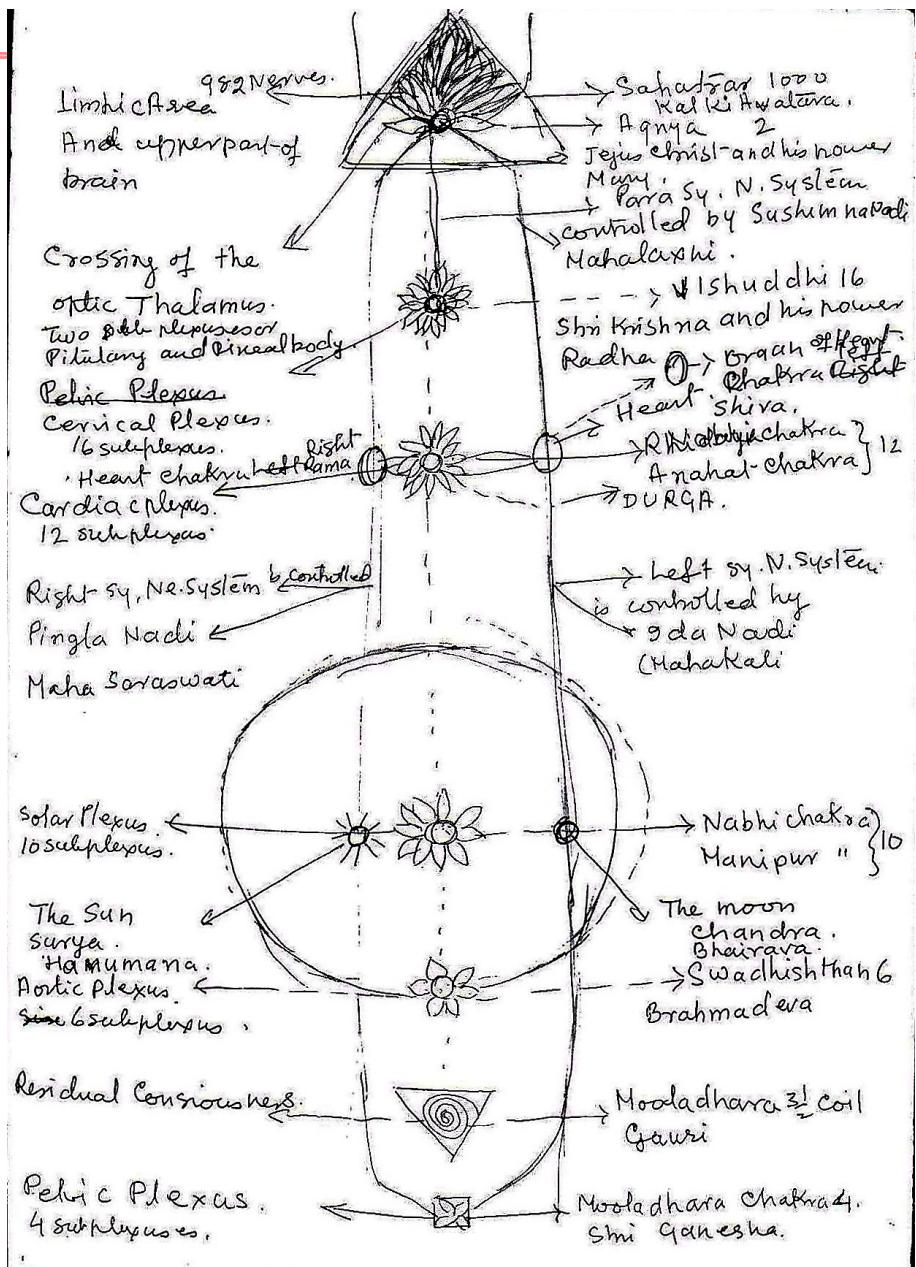


Figure 10: Original Drawing

In this Void is placed the Primordial Master (Ādi Guru) formed from Brahmā, Viṣṇu and Maheśa (Śhiva). This Primordial Master is also known as Dattātreya. He has taken many human births as a Prophet and teacher, such as Rāja Janaka, Ādināth [Rishabhadeva, first Tīrthaikara in Jainism], Macchindranāth, Zoroaster, Guru Nānaka, and Sāī Nāth of Śiridī. This Deity helps human beings to seek their salvation by crossing the Void or Ocean of Illusion within themselves.

The chakras are created from the five elements (earth, water, air, fire and ether), which are transformed by five kinds of material power. The primary coil of Kuṇḍalinī, the Īśwarī Power, and the Three Powers of Mahākālī, Mahāsarawatī and Mahālakṣhmī, create a structure which looks like a bulbous bell-shaped flower [see Figure 10].

The left and right sympathetic nervous systems manifest from the subtle Idā and Pingalā nādīs outside the spinal cord. These systems lie along the spinal cord, outside the vertebrae, and form a bulbous ganglionic chain. They run along to the coccyx at the base of the spinal cord. A little way below the end of the sacrum they meet each other, forming a circle around the Mūlādhāra chakra. This is the lowest center and the only one placed outside the spinal cord or the cranial bones. All the centers are controlled

by their presiding Deities, and in the gross are expressed as ganglions. All organs appear to be controlled through the ganglions.

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

The Autonomous Nervous System

Functionally the autonomous nervous system must be understood by its Divine Nature. There are the gross channels to express the subtle energy of Divine Love, and ultimately to bestow Self-realization. When the Primordial Mother wants to fill a human being with Her Power (*Prāṇa*), She releases it through parasympathetic activity for his use. When humans use this *Prāṇa* for some effort or extra emergency requirements, it is a sympathetic activity function. Someone can increase their heart rate, for example, by running for a short time. In that case the *Prāṇa* is used for a need in a state of emergency. But reducing the heart rate cannot be done, as this can only happen through parasympathetic activity. Only Ādi Śakti, residing in the brain, can bring down the heart rate.

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

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

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

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

In childhood, when the ego and superego are not fully developed, and when the fontanel bone is still quite soft, the pupils dilate because of parasympathetic activity. As the child grows, ego and superego develop fully, and then dilation of the pupils becomes sympathetic activity as they adjust to darkness. Even constriction of the pupils is sympathetic because the optic nerves are using the Divine Energy (*Pranava*). Broadly speaking, it is the sympathetic nervous system, human in nature, which brings about whatever

normal or extra activity human beings are involved in, and can perform by their conscious or subconscious mind. Whenever the supply of energy is spontaneous it is divine in nature, and the parasympathetic nervous system is brought into play.

Development of Ego and Superego

The brain [as shown in *Figure 8*] is triangular in shape, and the rays of the Divine Power [A1 and A2] which fall on the inclined plane of its two sides, undergo two physical phenomena:

Firstly, because they fall straight on the inclined plane and enter the brain, these rays divide with the result that one component force enters the brain [C1 and C2], and the other component force exits the brain [B1 and B2]. The same phenomenon re-occurs later when these two lines of force cross each other in the brain at the Āgnyā chakra. The crossing takes place as a result of the refraction in the brain due to its different densities at different levels.

The two components which go out of the brain [B1 and B2] take the human attention outside the body, as it reacts to outside impulses. Ego and superego are created as a reaction. When a child is born, the mother starts nursing her baby by impulse, just as an animal does. The child sucks on the mother's breast and feels unity with joy. When the mother moves the child from one breast to the other the child feels hurt and unhappy. The reaction mounts up in the child's brain in opposite directions. In this way ego is gradually inflated in the brain like a balloon. After this resistant behavior by the child, the mother scolds or rebukes this assertion of ego which creates conditioning in the child's mind. This conditioning creates the superego, and a balloon-like structure starts developing on the right side of the brain. The ego on the left side of the brain and the superego on the right side grow until they cover the soft bone (fontanel) on top of the head. The fontanel bone becomes fully calcified at the age of five or six years.

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

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

The activity of the whole sympathetic nervous system is supplied by the Divine Energy that flows in the right and left channels. The right channel starts on the left of the brain, and the left channel starts on the right side of the brain. The Āgnyā chakra is placed at their crossing point, and controls the pituitary and pineal bodies in the gross. Thus the pituitary controls the ego and the pineal controls the superego.

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

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

His attention moves onto the left or the right side of the system according to the nature of his activity. Any energy that is needed for this activity comes from the Idā or Pingalā nāḍīs [see *Figure 5*], and the Deities which are placed at the center of the chakras decide the appropriate mode of action. The two

ellipses of energy emerge from the two sides on the Pingalā and Idā nādīs, one in a clockwise direction, the other in an anticlockwise direction. The energy needed is transformed by the Deities. They are in contact with the seats of the subtle centers (*Pithas*) in the brain, and also with the auras of the Spirit that encircle the Divine Spirit (Ātmā) in the heart.

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22 The Book of Ādi Śakti, Chapter 10: The Central Path of Sustenance

..... Seekers of God who do not show off their religiosity or take to outward hypocritical *samnyāsa*, or in the name of God and religion do not condemn other Deities or Incarnations, are blessed by Divine Love. Those who do not display extreme abstinence, but show natural abhorrence to vice, and are spontaneous in their reactions, are best suited for Sahaja Yoga. They keep to the middle path. Those who show off, and profess a religion without getting their Self-realization, or preach about religion and self-assume[d] a higher status which is of course patently false, they act by jumping onto the right side Sun channel. [See *Figure 7*.] Such people are later thrown away to the extreme ends of the Sun channel as egoistical personalities. They ultimately appear on Earth as religious monsters wearing religious garbs.

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23 The Book of Ādi Śakti, Chapter 12: Mūlādhāra Chakra

..... The Swastika [see *Figure 11* added by the editors] represents the four dimensions of awareness, and the meeting point in the fifth dimension, which moves diagonally, rising above the clockwise and anticlockwise movements of the chakra. The first line ‘A’ expresses the Mahākālī Power that enters into the being and goes out again. The ‘B’ line expresses the Mahāśarasvatī Power that enters and is retained.

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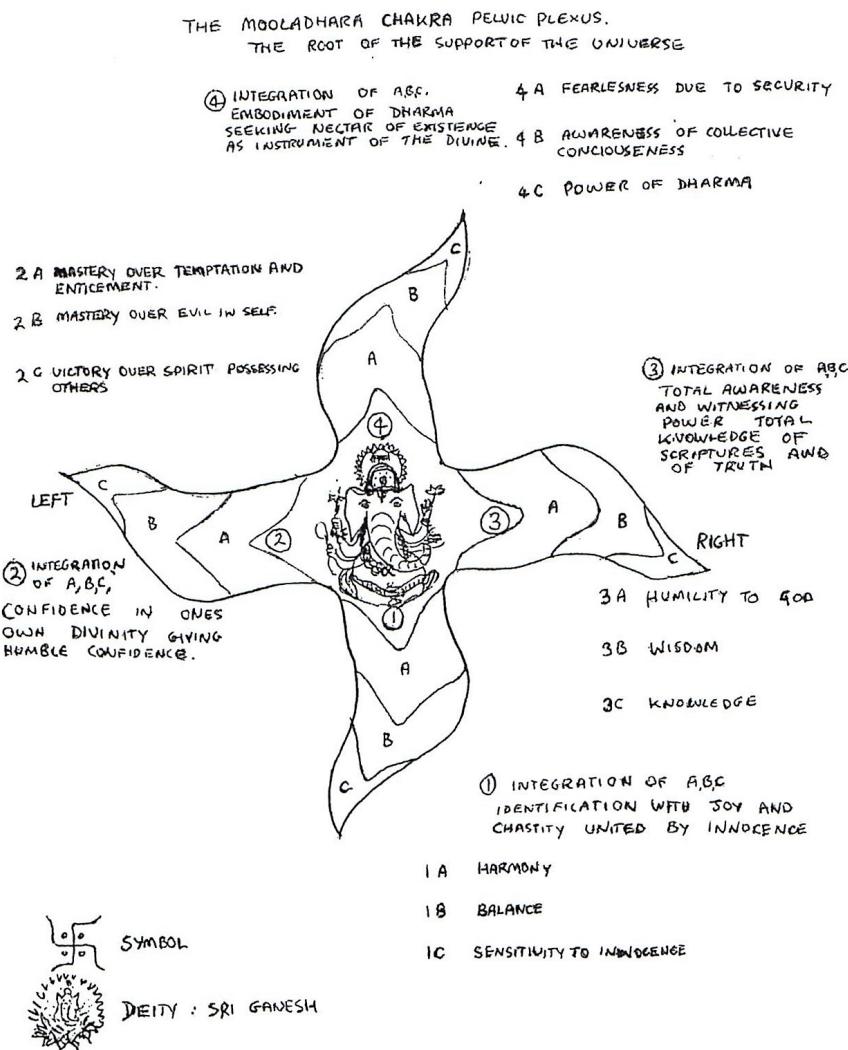


Figure 11: Original Drawing

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

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

A steady position shows the predominance of the sattvaguṇa mood which expresses temperance. It happens when the individual is getting his proper human sustenance, and occurs when the Kundalinī is awakened through Sahaja Yoga. The improvement of the steadiness of Šhrī Gaṇeśha indicates the steady ascent of a Sahaja Yogi.

In matter, Šhrī Gaṇeśha emits electromagnetic vibrations. The four sides of the Swastika act as valencies in matter. The element which is tetravalent is said to be neutral. These are the most evolved elements in creation, especially tetravalent carbon which is the basis of organic chemistry. Life is only

possible when carbon is present in a compound. Other elements with higher or lower valencies have been evolved through the sustaining power of Śhrī Gaṇeśha. This can be better understood by a study of the periodic laws of chemistry.

In ancient times, some seekers, trying to visualize the Mūlādhāra chakra, saw part of Śhrī Gaṇeśha's trunk and were confused. The trunk looked like a coil, which shone, and perhaps they mistakenly took it to be the Kuṇḍalinī. This was a fundamental mistake, and turned out to be a very serious blunder, as we shall see.

Śhrī Gaṇeśha is seated in the pelvic plexus, which controls sex. Those seekers who confused Kuṇḍalinī with Śhrī Gaṇeśha also confused Her with sex. This awful mistake was the reason for the emergence of a most damaging theory that one can awaken the Kuṇḍalinī through sex. The Kuṇḍalinī is placed in the triangular bone of the sacrum at a much higher point than the Mūlādhāra chakra. That proves that every human being is already born as a sublimated personality. There is no need to sublimate sex but many authors have produced theories for doing just this. Since Śhrī Gaṇeśha's chaste relationship with His Mother is the substratum which is all-pervading in creation, the ascent of a seeker will inevitably collapse if his seeking is based on the absurd notion that Yoga can be achieved through sex, or through sublimation of sex. In fact it is the deadliest sin one can commit against the holiest of relationships. All novices who deliberately practice such nonsense run the risk of being dangerously damaged. Such individuals will find themselves in hell rather than in the Kingdom of God when they die. Śhrī Gaṇeśha, and His evolved human form Jesus Christ, cannot forgive this particular sin, and this is why many seekers have severely suffered by tampering with the chastity of Kuṇḍalinī.

The functioning of the Mūlādhāra chakra

The Divine Power (Praṇava) is transformed by Śhrī Gaṇeśha into the Ocean of Holiness, and the waves spread along the petals of the Mūlādhāra chakra. A person who is much higher in the state of God-realization has a very evolved formation to the pattern of his Mūlādhāra chakra, which itself acts like a very highly evolved and living organism. The living petals of the chakra have arrow-like lines which appear like small ripples [see *Figure 11*]. Gradually they grow with the increased purity of the seeker. It is an identification with the sense of dignity of chastity of the seeker through many lives. These arrow-like patterns catch in their folds the Praṇava that flows down from the head of a realized Soul as Grace, and although such a person may not be an artist, he develops an innate sense to enjoy art because of its absolute esthetic values. They form a network of catchment area in four directions. The analysis of each person's state is done by Śhrī Gaṇeśha Himself, who is the judge of all our actions.

The First Petal

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

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

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

The Second Petal

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

- By the first one achieves complete mastery over evil enticement
- By the second the temptations within oneself are overcome. This suggests that the seeker can expel possessing spirits, or spirits who hover over other fellow beings

- By the third, when developed, one is given the power of spontaneous victory over overpowering disembodied spirits who possess others. A possessed person shakes involuntarily merely at the *darśan* of a realized Soul.

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

The Third Petal

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

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

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

The Fourth Petal

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

- The first gives the seeker fearlessness because of the essence of security caught by its fold
- The second makes the seeker aware of Collective Consciousness
- The third grants the Power of Dharma.

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

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Śrī Gaṇeśha surrounds the left half circle of the Void, while His brother Kārttikeya surrounds the right half of the circle. They reunite below the Heart chakra. From this point, the Monkey God Hanumāna, who is created to be the guiding angel of the Preconscious Mind of the Virāṭa, sits on the right-hand channel of Piṅgalā, which manifests as the right sympathetic nervous system. This Deity takes the form of Saint Gabriel above the Viśuddhi chakra following Śrī Kṛiṣṇa's Incarnation.

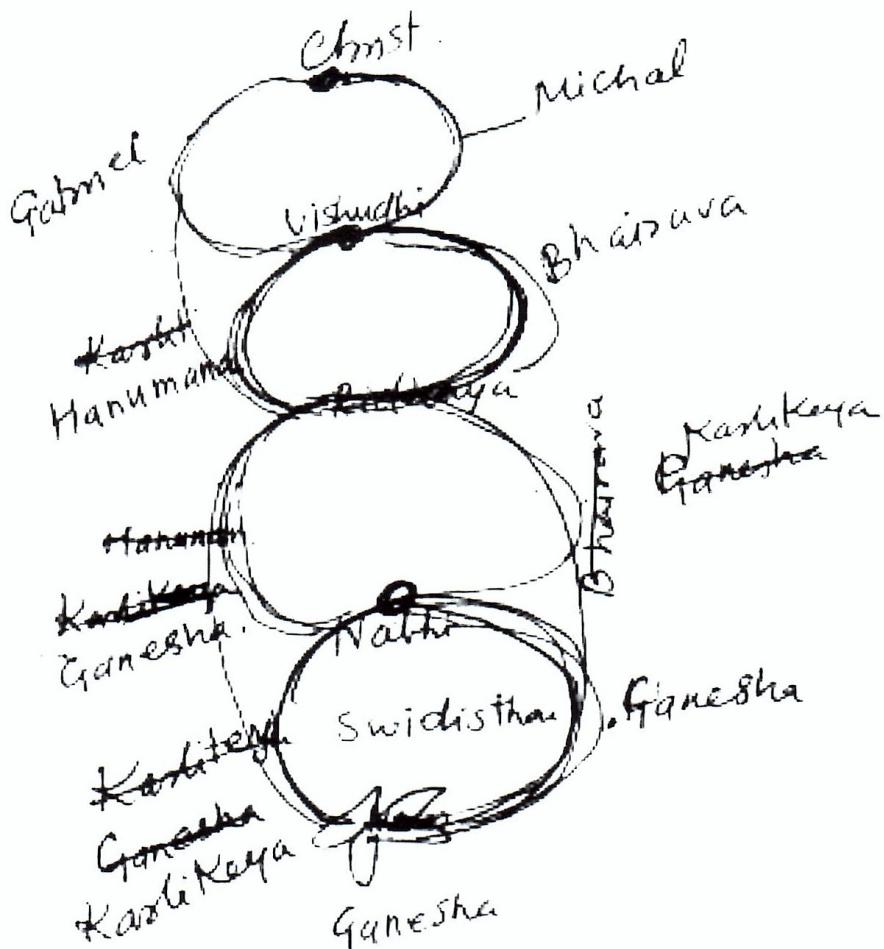


Figure 12: Original Drawing

On the left-hand channel of Idā, above the Nābhī chakra, arises the Deity Bhairava, who is the guiding angel of the subconscious mind of the Virāṭa. This manifests as the left sympathetic nervous system. Above the Viśuddhi, again following the Incarnation of Śhrī Kṛiṣṇa, He takes the form of Saint Michael. These are the aspects of the Lord Jesus Christ: Kārttikeya becomes Christ's body; Ganeshā becomes Christ's essence; and Saint Gabriel and Saint Michael become angelic, the mobile aspects of Christ's attention.

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Writings

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The Mahāśaraswatī Power

By this power Praṇava is transformed as a material power. In order to create galaxies and solar systems, Ādi Śakti travels in an ellipse and creates a path. [See *Figure 1*.]

[As shown in *Figure 1*] She moves on this elliptical path and returns to the same point again and again. Sometimes She moves in a circle (*Valaya*), and revolves round and round many times on that circle until the circle gets consolidated with Praṇava. When consolidation reaches a point of saturation, and the circle cannot bear it any more, it explodes. One solid round mass then shatters into fragments with odd angularities. With the momentum of the movement of this luminous revolving force, the fragments also assume the same movement, and start revolving with the momentum of force. The angularities of the fragments break into smaller pieces, and with friction and rotation, they become smooth and rounded. The original elliptical movement and the rounding movement merge to form a combination of both. In this way these rounded bodies start revolving around the central body of the Sun in an elliptical manner.

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Writings

25 The Book of Ādi Śakti, Appendix: Additional Figures by Śhrī Mātājī

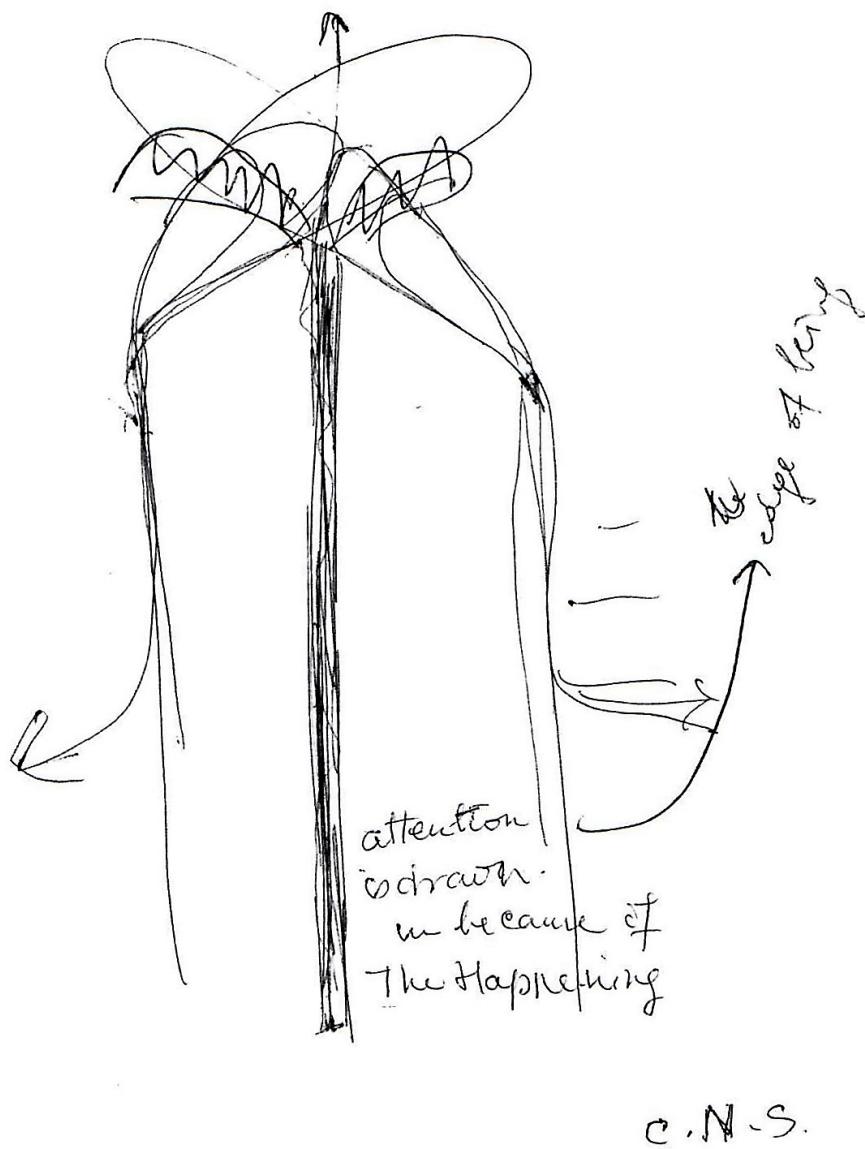


Figure 13: Drawing of the Āgñyā

Śhrī Mātājī explained that the Kingdom of God opens for us in the present moment when the pillars of ego and superego are pushed back by the ascending Kūndalinī, and the attention in the Āgñyā chakra is liberated. [1975-0900 Talk to Sahaja Yogis, Seminar, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure).]

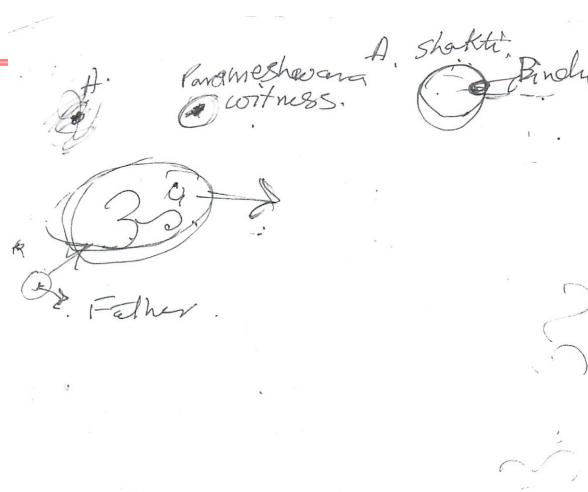


Figure 14: Drawing of the AUM

Śrī Mātājī explained how the Aum was formed out of the elliptic movement that Ādi Śakti is creating when She is invited to separate from the Father to initiate the play of the creation. [1975-0900 Talk to Sahaja Yogis, Seminar, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure).]

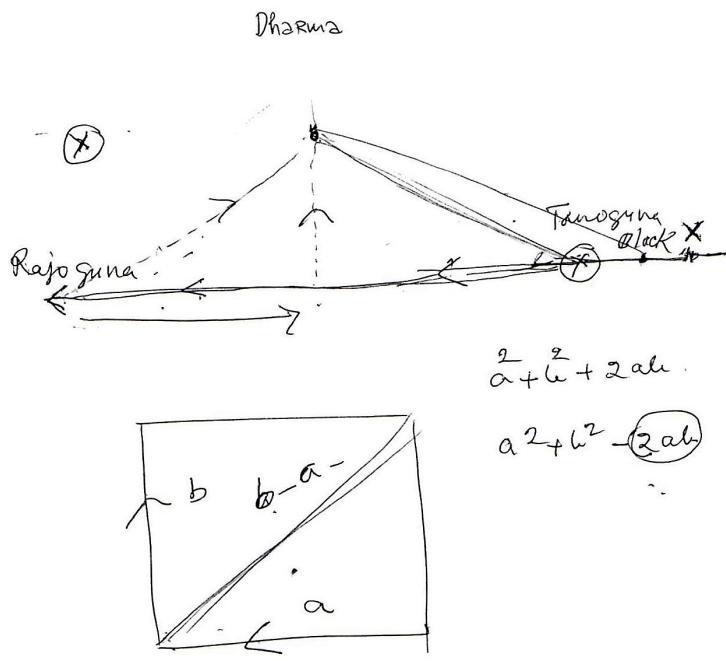


Figure 15: Drawing of the movement of the attention towards left and right

In explaining the drawing, Śrī Mātājī reveals that, when our attention crosses the middle channel of dharma and goes too far on the right (rajoguṇa), it needs a double strength to be pulled back to that center in order to ascend. [1975-0900 Talk to Sahaja Yogis, Seminar, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure).]

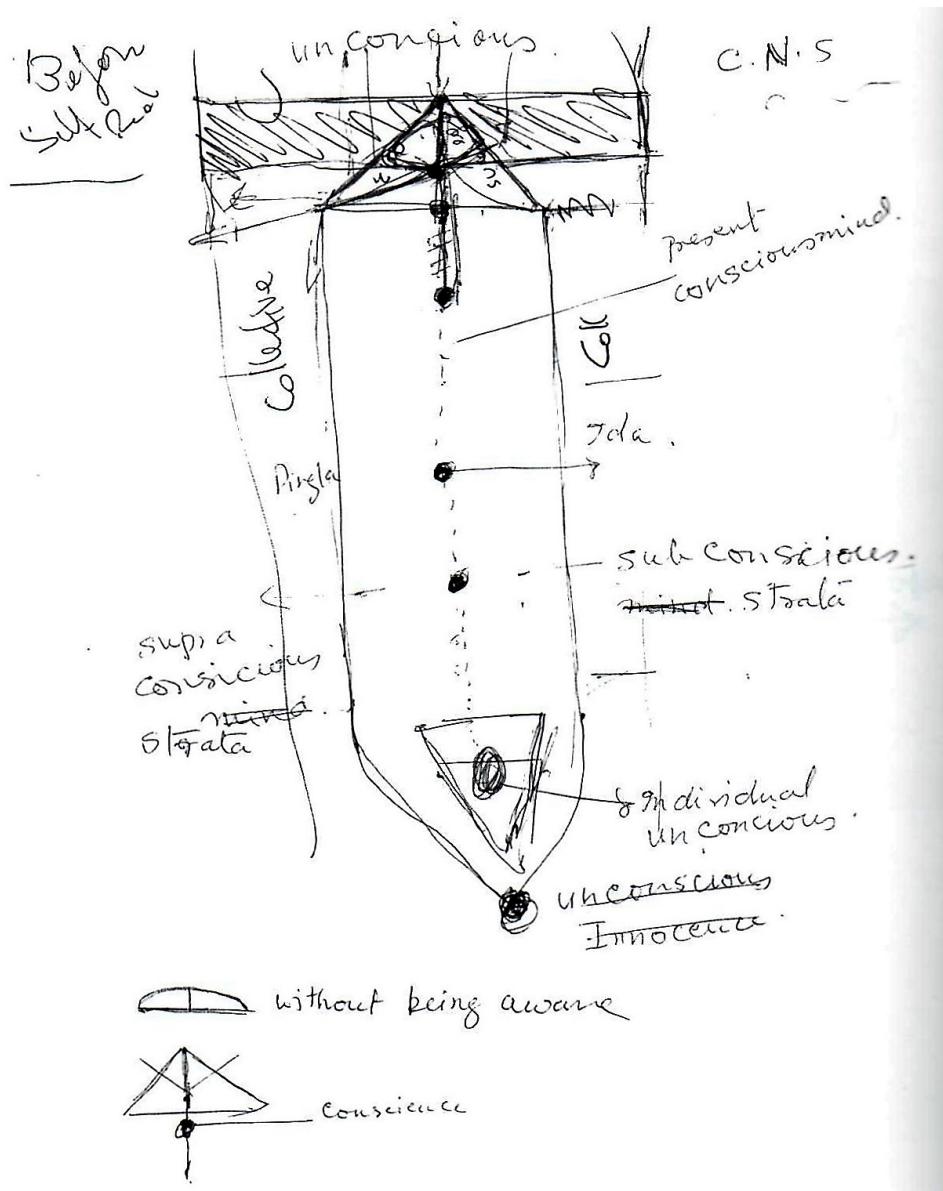


Figure 16: Drawing of the subtle system [in connection to the animal brain and to the human brain before Self-realization]

In this drawing, Šhrī Mātājī explained that man, the microcosm, is designed on the pattern of the Virāta, the macrocosm, flanked by the provinces of the supraconscious and the subconscious, with the Kundalini carrying through the ages the code and the records of the individual consciousness [1975-0900 Talk to Sahaja Yogis, Seminar, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure).]

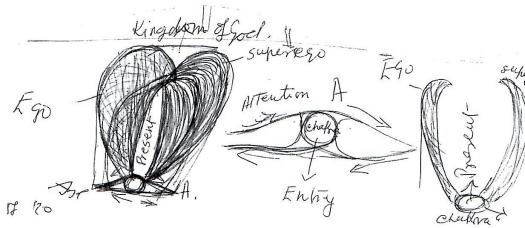


Figure 17: Back side of the drawing of the subtle system showing the opening of the ego and superego

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A disciple asked Śhrī Mātājī how to ask for forgiveness, and in response She wrote this mantra [1975-0900 Talk to Sahaja Yogis, Seminar, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure).]

Om shri Mahakali Mahalaxmi
Maha saraswati Kundlini-
Swarupini Trigunatmika
shri Mataji Nirmala Devi

Namo Namah seeta Ram
Lava - Kusha
Mahavira Buddha
christ Mahavishnu.
sons of salman Hussain Hasan
daughters of Moha

Figure 18: Sahasrāra Mantra and the breakdown of Lav and Kuśh

Śhrī Mātajī wrote the Triguṇātmika mantra and also indicated the successive births from Lava and Kuśha, sons of Śhrī Sītā and Śhrī Rāma, to Husayn and Hasan, sons of Śhrī Fātimah and Śhrī ḡAlī [1975-0900 Talk to Sahaja Yogis, Seminar, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK (month not sure).]

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3. Diagram 3.
4. Diagram 4.
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7. Diagram 7.
8. Diagram 8.
9. Diagram 9.
10. Diagram 10.
11. Diagram 11.
12. Diagram 12.
13. Diagram 13.
14. 1902-0000 Handwritten Note on Chakras and Plexuses related to The Book of Ādi Śakti, Chapter 11, Page 1 (Original Writing)
15. 1902-0000 Handwritten Note on Chakras and Plexuses related to The Book of Ādi Śakti, Chapter 11, Page 4 (Original Writing)
16. 1902-0000 Handwritten Note with Two Drawings on How Śrī Ādi Śakti Arranges the Deities related to The Book of Ādi Śakti, Chapter 1
17. 1902-0000 Handwritten Note on the Movement of the Earth and Sun related to but not included in The Book of Ādi Śakti
18. 1917-0000 Four Drawings Pertaining to the Brain, Heart, Mūlādhāra, and the Three and a Half Coils
19. 1917-0000 Drawing of Chakras on the Hands (likely enhanced Original Drawing of a Sahaja Yogi)
20. 1917-0000 Drawing of Kuṇḍalinī as the Link between the Gross Body and the Subtle Body, India (redrawing of Original Drawing)
21. 1917-0000 Sequence of Five Drawings Pertaining to Kuṇḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Balloons, I (Original Writing)
22. 1917-0000 Sequence of Five Drawings Pertaining to Kuṇḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Balloons, II (Original Writing)
23. 1917-0000 Sequence of Five Drawings Pertaining to Kuṇḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Balloons, III (Original Writing)
24. 1917-0000 Sequence of Five Drawings Pertaining to Kuṇḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Balloons, V (Original Writing)
25. 1917-0000 Drawings Pertaining to Kuṇḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Aum
26. 1917-0000 Drawing of the Subtle System (Original Drawing)
27. 1971-0311 Quote (also Diagram on the Position in the Primordial Bhavasāgara of the Ten Śrī Ādi Gurus), India (with partial original writing)
28. 1983-0505 Original Drawing on the Raising of Kuṇḍalinī published in Nirmala Yoga, Issue 22 (July-August 1984), Page 11
29. 1987-04xx Original Drawing
30. 1989-0702 Talk to Invited Guests and Sahaja Yogis on Dopamine, Bhūts, Subtle Understanding of Kuṇḍalinī, and Sickesses, House of Bruno Jatobá Descaves, Rua Visconde de Albuquerque 517 Apt. 705, Leblon, Rio de Janeiro, Brazil (Original Drawing)

31. 1990-0723 Public Program, Day 2, Concert Hall, Budapest, Hungary (Original Drawing, date to be confirmed)
32. 1996-0310 Talk to Sahaja Yogis, at Breakfast, Furama Hotel, Hong Kong Island, China (Not an Original Drawing)
33. Figure 1: 1988-0713 Talk to Sahaja Yogis, Drawings after Public Program, Āśram, Frankfurt, Germany
34. Figure 2: Original Drawing
35. Figure 3: Original Drawing
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37. Figure 5, Printed and Enhanced Original Drawing
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41. Figure 7: First of Two Original Drawings
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43. Figure 8: 1981-0629 Public Program, Subconscious (Conditioning Factor and Emergencies) and Balancing Factor (Be in the Center and Kṛiṣṇa Nīti) and Mother Is Much Larger Than Sahaj Yog (Sahaja Yoga Judges You Very Much), Caxton Hall, 10 Caxton Street, Westminster, London, UK (modified)
44. 1981-0629 Public Program, Subconscious (Conditioning Factor and Emergencies) and Balancing Factor (Be in the Center and Kṛiṣṇa Nīti) and Mother Is Much Larger Than Sahaj Yog (Sahaja Yoga Judges You Very Much), Caxton Hall, 10 Caxton Street, Westminster, London, UK (cropped original Photo)
45. 1981-0629 Public Program, Subconscious (Conditioning Factor and Emergencies) and Balancing Factor (Be in the Center and Kṛiṣṇa Nīti) and Mother Is Much Larger Than Sahaj Yog (Sahaja Yoga Judges You Very Much), Caxton Hall, 10 Caxton Street, Westminster, London, UK (original Photo)
46. Figure 9: Original Drawing
47. Figure 10: Original Drawing
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52. Figure 15: Drawing of the movement of the attention towards left and right
53. Figure 16: Drawing of the subtle system [in connection to the animal brain and to the human brain before Self-realization]
54. Figure 17: Back side of the drawing of the subtle system showing the opening of the ego and superego
55. Figure 18: Gaṇeś Stuti Mantra
56. Figure 21: Sahasrāra Mantra and the breakdown of Lav and Kuśh

27 Lists

27.1 Art

1. 1917-0000 Four Drawings Pertaining to the Brain, Heart, Mūlādhāra, and the Three and a Half Coils
2. 1917-0000 Drawing of Chakras on the Hands
3. 1917-0000 Drawing of Kuṇḍalinī as the Link between the Gross Body and the Subtle Body, India
4. 1917-0000 Sequence of Five Drawings Pertaining to Kuṇḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Balloons
5. 1917-0000 Drawings Pertaining to Kuṇḍalinī, Brain, Ātmā, and the Formations of Left and Right Channels and Aum
6. 1917-0000 Drawing of the Subtle System
7. 1987-04xx Drawing, during Conversation with Sahaja Yogis, Land, Campagnano di Rome, Italy

27.2 Public Programs and Workshops

1. 1990-0723 Public Program, Day 2, Concert Hall, Budapest, Hungary

27.3 Pūjās

1. 1983-0505 Sahasrāra Pūjā (Hindi), Sahasrāra Ke Upar (Above the Sahasrāra), Gorai Creek (30 kms NW of Mumbai), Maharashtra, India

27.4 Quotes, Messages, Prayers, and Stories

1. 1900-0000 The Story of Creation (Marathi), House of Šhrī Mātājī, Mumbai, Maharashtra, India
2. 1971-0311 Quote (also Diagram on the Position in the Primordial Bhavasāgara of the Ten Šhrī Ādi Gurus), India

27.5 Talks

1. 1989-0702 Talk to Invited Guests and Sahaja Yogis on Dopamine, Bhūts, Subtle Understanding of Kuṇḍalinī, and Sickesses, House of Bruno Jatobá Descaves, Rua Visconde de Albuquerque 517 Apt. 705, Leblon, Rio de Janeiro, Brazil
2. 1996-0310 Talk to Sahaja Yogis, at Breakfast, Furama Hotel, Hong Kong Island, China

27.6 Writings (books and handwritten notes)

1. 1902-0000 Handwritten Note on Chakras and Plexuses related to The Book of Ādi Śakti, Chapter 11
2. 1902-0000 Handwritten Note with Two Drawings on How Šhrī Ādi Śakti Arranges the Deities related to The Book of Ādi Śakti, Chapter 1
3. 1902-0000 Handwritten Note on the Movement of the Earth and Sun related to but not included in The Book of Ādi Śakti
4. The Book of Ādi Śakti, Chapter 1: Creation, the Eternal Play
5. The Book of Ādi Śakti, Chapter 3: Evolution
6. The Book of Ādi Śakti, Chapter 5: The Subconscious and the Collective Subconscious

7. The Book of Ādi Śhakti, Chapter 6: Tantrism
8. The Book of Ādi Śhakti, Chapter 9: The Creation of Kuṇḍalinī in Human Beings
9. The Book of Ādi Śhakti, Chapter 10: The Central Path of Sustenance
10. The Book of Ādi Śhakti, Chapter 12: Mūlādhāra Chakra
11. The Book of Ādi Śhakti, Chapter 13: Swādhiṣṭhāna Chakra
12. The Book of Ādi Śhakti, Appendix: Additional Figures by Śhrī Mātājī

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