

Microvita & Tantra Maya

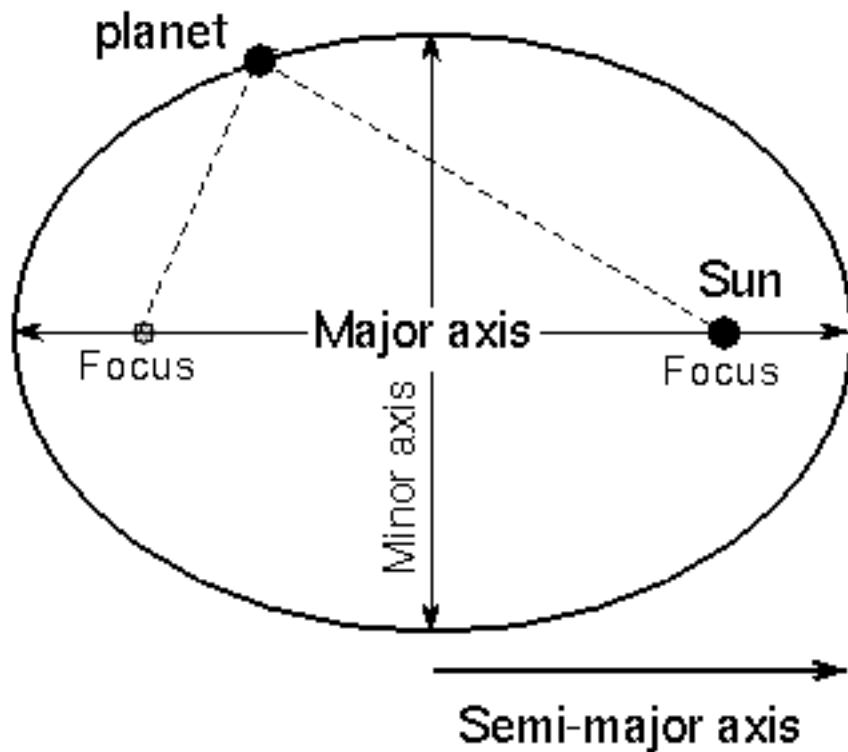
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This work was originally written as the final part of my first published work, A Name To The Nameless. I decided it was a little too divergent from the material of the main body of the work. I have therefore decided to publish it as a separate work. Included are some parts of A Name To The Nameless as an introduction to the current work about Microvita. The portions of A Name To The Nameless will help the reader to more easily understand the Microvita and Mentity treatise in part IV at the end of the book. Part IV can also be read independently.

The Ellipse and Hunab Ku

Everything in this universe is in constant change. The Vedas call the universe *jagat*, that which is in constant movement. As the whole universe is in movement, nothing ever remains the same. Perfection is a transcendent ideal not to be found in the physical, changing universe. Euclidean forms only exist in the realm of imagination, and not in the physical world. Einstein has even shown that the path of a photon is not direct as its trajectory curves away from large, gravitational bodies like a star. All things in this Macrocosm interact by pushing and pulling on each other.

The Vedas also speak of how the universe is elliptical, like an egg. The orbits of planets around celestial bodies as well as the orbits of moons around planets are all elliptical. Gravity is a polar force. There are both centripetal, or center-seeking forces, and centrifugal, peripheral-seeking forces. Sometimes the centrifugal force is greater, and sometimes the centripetal force dominates. In the case of celestial bodies orbiting a star, the centripetal force is greater when the radius of the orbit is closer to the star. The centrifugal force dominates when the planet is at its greatest radial distance from the star. The relative existence of anything in this creation is determined by the balance of centripetal and centrifugal forces. If the centrifugal force is too great, then a celestial body may be released from its star or planet and flung into outer space by its centrifugal force unchecked and balanced by the centripetal, center-seeking force. If the centripetal force is too great, then the celestial body will be absorbed into the greater body that it orbits. All depends on the balance of these two opposing, yet complementary forces.



In the philosophy of Tantra Maya, like that of Taoism and the I-Ching, or Book of Changes, this basic idea of polarity is seen as an underlying principle in the Macrocosmic creation. These are binary systems of thinking in which balance and insight are attained through the subtle understanding of the relationship between the centrifugal and centripetal forces, the yin and yang, respectively.

One can also call the centrifugal force the “positive,” outward-moving force and the centripetal force would therefore be the “negative,” inward moving force.

The mystically-oriented Mayan astronomers, through very deep meditation, unified their minds with these fundamental forces to understand the Macrocosmic workings of these forces and their relationship to the physical universe. Seeing from beyond Time in inward meditation on the Cosmic Nucleus, or Hunab Ku, they were especially insightful about the phases of the elliptical orbit of our solar system around the center of the Milky Way Galaxy. So many people nowadays are turning toward these ancient systems of

understanding to try and find a deeper meaning and relationship of human life with the Macrocosm.

Any ellipse is formed by the adjustment of centrifugal and centripetal forces. As a planet moves around this ellipse there are various seasons of the year. Certain nature mystics, like the Mayan astronomers. also noticed that there are subtle effects on the planet's gravitational fields which, in turn, effect not just our biology but our psychology as well. Our minds naturally find a comfortable association in the understanding of these phases and the most insightful minds always see natural phenomenon as the lode-star for all human happenings. In short, we are much more connected to everything than our conceptual minds can understand. Everything depends upon our lived, intuitive connection with the living, *jagat*, moving universe. Poetic Seers like Rumi, Tagore and Shakespeare understood these truths and expressed them so naturally in their words and song.

Any ellipse in the Macrocosm has a controlling nucleus, a Hunab Ku at the Consciousness Center of the centripetal-centrifugal dualistic interplay. In Indian tantra, the Cosmic Nucleus is called Shiva. This work will use the concepts and terms of Shiva and Hunab Ku interchangeably. The Cosmic Nucleus intervenes in this natural energetic interplay to Consciously bring orbiting ellipses closer to its center. Shiva's eternal responsibility is the balance of the entire Macrocospic Order of the living, conscious universe. Hunab Ku or Shiva exists within every microcosmic heart and mind and is the aim of our process of evolution. Every heart and mind, consciously or unconsciously seeks shelter in the grace of union with the Cosmic Nucleus. This Cosmic Nucleus is ultimately beyond any energetic duality. Shiva remains the Witness, the Commander Zero beyond all things multiple. Thus, Shiva controls all of the vibrations from its nucleus, which are his devas. In the physical world this subtle Energy or Shakti manifests as gravity with the centrifugal-centripetal interplay. The subtle devas ride these elliptical waves and give a few gentle, invisible pulses on cruder, electromagnetic fields. In the mental, conscious world in which we inhabit, Consciousness is always present whether the mind is in close proximity, or whether the centrifugal force has taken the mind further from its central nourishment in the subtle beauty of Shiva. The science of Microvita requires the attempt to put all of one's vigor- physical, mental and spiritual- into this Cosmic Nucleus. Shiva is the heart of all hearts, the reason of all reasons, and is within every microcosmic crown. From here, in this center the inner-I sees only the radiant white beauty of the Himalayan Shiva or the White Feather of Hunab Ku.

Every object that exists was created by gravity and everything that exists has its gravitational center. The earth revolves around the sun and the sun around the galaxy and all galaxies pull on each other. What is meant by the term "Cosmic Nucleus" or Hunab Ku is not a physical nucleus like the planet, or sun, or galaxy, but rather the cosmological hub from which all of this creation springs forth. If all that existed were material and with a material cause, then this nucleus might have a physical, gravitational center. However, through spiritual contemplation and meditation one discovers deep truths of perennial wisdom; that the body and

this physical universe is a relative play of consciousness in time and space but internally and essentially we are all intimately linked to the Cosmic Nucleus. Therefore, it is Consciousness that is the true Cosmic Nucleus. Consciousness is the center and essence of all things created. When we speak of the Cosmic Nucleus it is rather the hub or nuclear consciousness on which revolves all activity, be it the sublime activity of the mind of Brahma or the idleness of Mr Nobody.

It has been said by great seers of the “perennial philosophy” of all times and places that the Supreme Being is always with us and that we are co-creators or microcosms in this vast universe or macrocosm. Although many proclaim this great truth, it is much easier said than lived. The external world with all of its demands and uncertainties seems much more real and concrete than this apparently abstract spiritual idea. So we compromise ourselves with this relative world and place our spiritual lives on hold until we have time for meditation and spiritual practice after first securing ourselves in the “practical world.” With such a limited idea guiding one’s life it is very easy to lose one’s higher ideals as they give sway to material pursuits and eventually lose momentum over time. The mental projections of external desires, conformity and conventionality take the place of the soul. The only thing that brings us back to our souls is the fact that this world is never enough. Although family, work, creativity and a love for this world may be very deep pursuits, they are limited and ultimately mean nothing if not sustained by the Cosmic Nucleus. We all yearn for nothing more to bask in this light.

This light radiates down to purify our every distortion and shadow we have created along evolution’s way. The faithful and patient mind turns inward and moves upward toward the Infinite and experiences an eternal *deja vu* feeling of having arrived at a home so well-remembered but also forgotten. This Cosmic Nucleus is always so near that we don’t even notice it. It is not somewhere off behind the Playedes or Orion constellations, nor is it in some heavenly realm beyond our access. It lies hidden within one’s very feeling of existence, of “I exist.” The Cosmic Nucleus is the “I-Witness,” the entity that witnesses, that is the base for the I-feeling. It is not the little “I” or ego but is the fundamental awareness behind all ephemeral expressions of the “I” consciousness. So to know this supreme knower is not to know it as some fact or place or object for the mind. The Upanishads ask, “how can the knower be known?” Consciousness is not an object for even the finest philosophical speculation; It always remains as the Supreme Subject. If it is truly the I-witness, then the path must begin with awareness and responsibility of the notion of “I exist.”

Most people belittle the existential I-feeling by confusing it with the little “I” or ego. The “I” is pirated by the separation and fear of the notion of limited existence in a hostile world that keeps us bound to materialism and low instincts. Spiritual practice is the beginning of the introversion of the mind’s activities toward the I-Witness. Instead of focusing on some philosophical idea, absolutist religious ideal, or conceptual form, the spiritual aspirant focuses the mind with the question “who am I?” and begins to focus and feel what the I-feeling really is.

It is such a deep path with so many levels. There are so many latent feelings and thoughts that come out in this process, but it ultimately leads to a purification in which we feel the purity of the I-feeling is without limits. "God" ceases to be a concept but becomes the Eternal Now, the immediate presence of consciousness behind my "I". And it is only when this feeling of "I" is free from limited, egocentric thinking and feeling that one discovers the inherent bliss of existence; that existence has never been something separate but has always been a source of bliss awaiting all microcosms on the path of spiritual evolution. The difference between the our inner, quiescent "I" and Shiva is so fine, almost non-existent, like the line between shadow and shade. And such is our union; the microcosm begins to reflect itself as an image, a replica of the Macrocosm. The restless monkey consciousness awakens into the divine. Will there someday be no difference? So we must learn to trust ourselves and listen only to Om, the voice of Shiva, within. No matter how far the orbit of mind is away from the Cosmic Nucleus, it is only Here in its immediate, conscious presence that the infinite riddles of existence begin to be resolved.

I was first introduced to the concept of Microvita in 1993. Anandamurti had just left his physical body a few years before. People hoped that he would have been able to expound further on this new, revolutionary subject that he only began to speak about in the last few years of his life. However, he was able to establish a certain theoretical framework for very intuitive minds to study. This theoretical base helps orient the inquisitive intellect in the right direction. According to the great Tantric preceptors, like Anandamurti, there are subtle methods and theoretical models, or pratima, that are created by very intuitive minds with the design of helping the conceptual and creative minds of the students to delve into the secrets of the intuitive mind.

If it weren't for this theoretical structure, then the science of Tantra would be as loosely defined as any other experimental, shamanic system. Tantra undoubtedly has its pre-historic roots in practices akin to shamanism. It is said that the great Sadashiva systematized this very free, experimental, and non-centralized practice of pre-historic Tantra indigenous to the Indian sub-continent. Tantra then became a more methodical and systematic form of spiritual practice designed to expand the mind from the dullness of materialism and instinctuality. Throughout the ages the great sages have revived this ancient science, each in his or her peculiar way. Anandamurti was a modern reformer of this Tantric tradition as well. He re-systematized these practices to make them more applicable to the modern, universal human culture. They are very subtle, yet sure and solid practices that anybody with a little discipline and spiritual awareness can begin to practice. For more advanced meditators he gave special types of meditation for the study of microvita.

I have always been fascinated with the ideas of Microvita. I met some very developed yogis who had made some very great advances in these studies. Most successful were the most pure and spiritual meditators. Many of them didn't have complex, conceptual minds that could give a rational explanation to a physicist, for example. However, there were a few of them that did have this

spiritual insight combined with a developed conceptual mind that could give a very clear and logical explanation to intellectuals conditioned to think with scientific methodology. All of these yogis influenced my thinking and my desire to know more. Knowledge of Microvita isn't essential for spiritual realization, just like knowing how to fix a car isn't necessary for one to drive a car. However, this science does have some very practical applications in the sciences and arts. Most importantly, is the understanding of how our deepest intelligence is really embedded in the Tao, the Macrocosmic Mind.

I came to learn of the Tantra Maya practices in a very curious manner. One summer I passed through very deep and intense meditations. It was during the most intense and horrific times of the so-called "narco war" in Mexico. The terror only pushed our community further into our meditations to try to survive and mentally and spiritually process the absurdity of war. Taking the stance of warriors, we decided not to let anything affect our determination to continue with our spiritual lives. One day, while in deep, still silence, I started to see all kinds of images arise in my mind. They intruded and interrupted the silence, formless and breathless. Awakening back into my discerning mind, I immediately recognized these thought forms as Mayan symbols. While these symbols appeared I felt like there was some guide or professor explaining the deep significance of each of them- the pyramid, the seba tree, as well as many peculiar sounds and meditation mantras. There were few images, but the explanations were so vast. Perhaps these ideas only lasted a few moments but they were packed full of deep, meditative ideas. I continued enjoying these inner sessions thinking that I was simply tapping into the store of collective memories, or akashik records. Thinking that I had discovered some secret Mayan yoga, I told my daughter about them. She laughed and said they were all practices that she had learned when she was 7 years old from her Mayan teacher, Quetzal Manik, or White Feather. Around that same time we got word that Quetzal Manik had just passed away at over 110 years of age.

Most people that have experiences like this fall into the error of thinking they are channeling some dead spirit. One becomes a "shaman" and goes on pilgrimage to Palenque or Sedona. Through lack of an understanding of the deeper layers of mind, one thinks that one has become a medium. Meditation is a technique to concentrate on the inner I-Witness behind all mental phenomenon. Here is infinity and it is only in this inner bliss that the mind becomes free of all fetters. Occult vision is definitely a fetter as seen from this point of view. Instead of seeing the infinite One beyond the confines of the relative mind, one becomes enamored with interesting information that passes through the relative medium of mind. Most egos can't handle the information and end up going off on some kind of "spiritual" ego trip as they fall into the traps of name and fame at having achieved some "paranormal" ability.

I have never looked for this knowledge. Whatever little understanding I think I have is only because my mind was quiet and free of intentionality when these experiences occurred. My experiences with this information make more sense the less I think of this information as coming from a disembodied spirit.

Although I do feel a distinct presence, the experience comes across more as a "download" of information rather than some kind of dialogue with a deceased spirit. However, I don't totally reject the idea that something of that particular mind was present in these experiences. Furthermore, the nature of this information was purely spiritual and was revealing certain universal laws of spirit instead of the idiosyncrasies. There was no language describing these forms, just pure ideas. These ideas comport very well with the Indian Tantra that I am more familiar with.

I tell of this experience as a practical example of microvita. Microvita science is a science that can only be properly understood when the entire mind has become an object for the immortal Atman, the I-Witness of mind. It is only when there is this clarity of self-understanding ensconced in the Supreme Subjectivity of the Atman that it is possible for one to see a little of the inner dynamics of heaven. Microvita science is something much more subtle than spiritism in that there is essentially no recognition of any spirit apart from the eternal spirit of Atman. All spirits are but sparks of the Atman. Only the Atman can understand its own creation. Atman is the Supreme Consciousness and Supreme Subjectivity who sees all events in all places of the universe.

The Tantra Maya practices of Quetzal Manik are definitely Tantric in origin, as they are, in some aspects, identical to those of eastern forms of Tantra. If one reads the Tibetan Tantric Texts one sees that they are basically transposed forms of Indian Tantra that influenced Tibetan Tantra. Although each has their uniqueness, it is so easy to see that words and concepts for Brahma, Shiva, or Shiva were simply called "Shunya," or "Void" in Tibetan Tantra. Quetzal Manik was definitely a theist, however he had a certain Buddhist mystique of not getting too caught up in names for what is so transcendentally vast and beyond our little conceptual minds. For him, as for all Tantrics, spiritual realization is based on sadhana, or spiritual practice.

In Indian Tantra, the active, dynamic definition of Spirit or Atman is called Shiva—the "great god." The Mayan Tantrics call It "Hunab Ku," the Cosmic Nuclueus, the nucleus of all nuclei in the universe. Spirits, or microcosmic minds, are termed "deva," or gods. Devas are sparks born out of the Shiva. They all radiate around the Cosmic Nucleus of Hunab Ku. A deva refers to any microcosmic mind, embodied or disembodied, from ant to angel. All beings evolve back into oneness with the Shiva or Hunab Ku. Just as all microcosmic minds in this planet make up the Gia, or Earth Mother, all of the microcosmic minds in the universe make up the Macrocosmic Mind, the Tao current that underlies and inter-weaves our deep, inner lives in a "dance of the blessed spirits." This work is an attempt to explain such subtle, natural experiences in light of the rigorous philosophy and intuitive spiritual practices of Tantra.

Pluma Blanca, apart from being a tantric yogi, was an indigenous Mayan healer and astrologer. They were all one science for him, however.

I learned some meditation techniques necessary to merely begin to understand astrology. He said it was an intuitive science that needed direct, mystical experience. This requires one to surrender one's little microcosmic existence into the Macrocosm, the universe as a whole. This type of mystical experience was very different than what I had previously understood as mysticism. I suppose my ideas were more classical. I always liked the Upanishads, Taoism, and contemplatives like Meister Eckhart, Plotinus and Ramana Maharshi. They represented the peak spiritual knowledge in my opinion. Tantra Maya is a very elevated form of nature mysticism. Its purpose is to understand the pure subjectivity of the inner self, like in classical mysticism, yet at the same time develop a deep connection with the natural creation. One contemplates the spirit within for self-realization while one connects to the subtle realms of nature to work with and serve the living, vibrant Macrocosm.

Pluma Blanca also taught this style of meditation, although with more of a tone of Zen formlessness regarding the mystery of the absolute. Astrology, however, required a different style of meditation. One doesn't need to go upward but downward, toward the center of the earth. One can only meditate this way after having awakened the kundalini to rise upward and sustain it in a higher center. Meanwhile, the higher mind of the Macrocosm helps the yogi to understand the secrets of the earth below. The Anahata Chakra or Spiritual Heart is the perfect place for this work. It is in the center of the body as well as the center of the mind. It is a higher spiritual center, while at the same time it maintains contact with the grosser mental levels below. It may guide and purify them and lead the lower instincts into purer expressions of spiritual awareness. It is the seat of the Intuitive Mind (Vijnanamaya Kosha) and gives one deep knowledge of self, others, and the whole universe. The purer is one's spiritual heart, the purer is one's intuitive knowledge. One cannot be ambitious with this path. Only mature meditators whose lives are already deeply fused into the life of the Macrocosm of Brahma can perform these practices.

I write now not to describe these subtle practices, but rather to explain some interesting ideas that result from them. Pluma Blanca explained that the new baktun, or orbit of the sun around the Milky Way Galaxy, would begin at the end of 2015. This is the actual point in which the cycle begins anew. He didn't speak of one specific date in which a great catastrophe would occur but rather explained that these were long cycles and the transitions into the new cycle were very gradual. He saw it as a process that lasts for decades. However, by the time we reach the end of 2015, the electromagnetic changes of the earth will be greatly accelerated. This translates into more severe weather patterns, natural disasters, and also intense mental confusion and imbalance. I will continue to try and understand these teachings and attempt to communicate them to the best of my ability. Twenty years ago I saw my whole past and future life on this planet pass before me. I saw my future homes, both in the U.S. and Mexico, as well as some great changes to the global map. Too many things have actually come to pass and so it is impossible for me to ignore this experience, and it makes me wonder if the rest of the future elements of the vision will also be revealed as truth. Each year that passes has only put newer pieces to this jigsaw puzzle that

I saw briefly yet completely long ago. I prefer the risk of being in error as a false psychic rather than say nothing about this.

Pluma Blanca always had a very elevated vibration. When people came near him they would begin to sway in a counter-clockwise direction. Sometimes their heads would begin to tilt and subtly twirl in an almost imperceptible circular motion. He explained that whether you are speaking of the Cosmic Nucleus of Hunab Ku or the Conscious Nucleus of the Atman radiating behind our minds, the movement around either a physical or spiritual nucleus is always a play of the centripetal and centrifugal forces. They have the same dynamics on all planes of being. There are physical vortexes of motion in the physical world where there is the weight and gravity of matter and also vortexes of subtle, mental energy that act and interact with thoughts, feelings, and perceptions. To harmonize the macrocosm with the microcosm, the universe with the individual, one must find this secret flow of Tao both within the mind and in one's world, planet, and its plants and animals.

On the outside Pluma Blanca's ancestors studied the movement of the planets and the natural cycles. This practice was never disconnected to the internal practice of meditation. Meditation is the science of seeing behind all of the vortexes and movements of the human mind. A mind that is pure sees into and understands the movements around Hunab Ku, the Cosmic Nucleus that is within us all. Every human being that has truly searched has seen into this great treasure deep within a balanced human existence. We understand that there is always something pure, eternally renewed when we live in harmony with creation. This inspiration has never abandoned us, only we have forgotten It.

A Not So Fleeting Romance

Pluma Blanca (White Feather), or Quetzal Manik (in maya), came by the clinic for a surprise visit a few years ago. It was my first time to see him. He seemed to know all about me but didn't say very much. He hardly even spoke Spanish. He liked to talk to me about Tantra and share ideas of the Tantra of the Mayas, the lineage of meditation and healing that he learned from his fore-fathers. Although a healer of all types of diseases, he was fundamentally a mystic who loved to meditate in the forest. He was my wife's teacher, an indigenous Maya from Campeche. When my wife was attending a European patient he went to the clinic and entered the treatment room directly. He grabbed a pencil and a piece of paper and then wrote down a list of names on the paper. The names were the first and last names of the lovers the young woman had in the last year. The list was a little too long.

He would speak in Maya but nobody understood him. He then began to write to her in Spanish while somebody else translated to her in English. He explained that when humans have sexual intercourse their minds remain energetically connected for 7 years. There is a subtle transmission and continued connection of mental energy shared between the 2 entities. This may be something very pure and harmonious or it may be painful or even degrading, depending on the

nature of the relationship. Like two photons sent in different trajectories in a quantum physics experiment, they two lovers continue to communicate and mimic each-others movements across time and space, just like the two photons. Even though they may never see, nor even think of each-other again, and perhaps are escaping each other at "light speed", there still remain subtle mental impressions that "reside" within each-other and continue to "entangle."

Another complicating factor is the mental confusion that one carries if one changes or has frequent partners. The imbalanced, frustrated, and distorted energies of others sympathetically vibrate with the minds of the other person, and vice-versa. It sounded as if he was speaking of the transmission of a mental virus in much the same way as a physical virus, but with the mind and its clusters of memories and emotions as the vehicle of transmission directly into another mind. Instead of being infected physically, one remains "infected" by another's mind for 7 years. A part of that person's soul, or subtle mind is carried inside and continues to live inside of another, for better or for worse. The negative energetic effects of the adventures (frustrations, manipulations, conflicts, turmoil, depression, etc.) of one partner begin to harm his/her mind that sympathetically vibrates with the ex-lover. Their minds were once very intimate. They enjoyed the relationship and presently the ego wants to forget that experience and move on to others.

"Love is what happens to two people who don't know eachother." Although they are not connected and don't even care for each other any longer, they still penetrate eachother's minds at the subtle psychic and energetic levels. Perhaps there is some repulsion and/or attraction, some resentment or frustrated longing that keeps their minds in resonance. When is "free love" ever free? Somebody always ends up getting hurt and the result is almost always harm and not love. They try to forget but a part of them still resonates with the other. The shared residual impressions still reside within one and continue to recreate the same dramas as all other earlier relationships. Although this partner may live a responsible and pure life after this relation, there may still be some degree of resonance with the ex-partner and his/her continued, unbridled degradation. Of course, the degree of this subtle resonance is stronger in proportion to the weakness of one's resolve to remain integrated and whole. Hopefully, the suffering and conflict and emotional abandonment awakens one to greater responsibilities and precaution in romantic relationships. A strong mind may more easily overcome this resonance although it still persists and harms. A weak and indulgent mind, on the contrary, may fall even deeper into distortions with the ex-partner who also continues to fall into dissipation. However, it is not just these two individuals that are in resonance but all of their partners as well. Therefore, the possible negative effects are multiplied by all the multiplied relationships of all inter-connected partners.

I am not quite sure why he said "7 years", why 7 instead of 10 or 5, for example? However, I do like the imagery of seven, like "7 years of bad luck" for breaking a mirror. Similairly, in true love between two sentient beings both beings reflect eachother like mirrors. If one party is unfaithful, then it is like breaking a mirror

in which the faith, confidence and inspiration created from the reflection of true and chaste love in the other is shattered to pieces. The pieces are but fragments of love from many insecure minds, distorted and mixed into a collage of confusion. The soul becomes an over-crowded house instead of a silent temple.

He explained quite compassionately that her emotional instability was only worsened by her romantic adventures and were gradually making her physically ill. She was an attractive young woman with very liberal values who simply didn't understand these ideas before he explained it to her. She, like so many others made an all too common error of confusing love with sex, was not satisfied and so began to exploit that part of her being in an effort to compensate for her dissatisfaction. It was the beginning of an addiction and Pluma Blanca explained it to her very clearly and calmly. She didn't feel threatened nor judged, and seriously pondered his diagnosis. I believe that her conscience understood what Pluma Blanca was communicating. She knew she was suffering and wasn't happy and somebody had just probed into her private life to offer her some clues as to how to understand her confusions. Before the treatment she was terrorizing all of the young spiritually-disciplined boys around here with her tiny, mini skirts. In the days after that consultation she put on a more modest skirt.

Om in C

Although Pluma Blanca was born 114 years on this planet earlier than when I met him, he was a perfect child who always liked to share his toys with me. This little Indian always radiates joy, at least when he isn't scolding people. On one of our first meetings he just looks at me and mentally says, "first go into silence, hear Om in breathlessness and then take note of its tone." I could hear the Om sound vibrating within and it seemed to correspond something close to the tone of C. I got my flute out and played a C and it sounded like I was playing at the same tone as the sacred Om sound that was resounding around my pineal gland. Later he said, "Now hear it in C-sharp." My head went back and I started to lose contact with the outside world and be absorbed into a great white silence that the Om at C-sharp was taking me into.

When I came back down he said, "now what is in your mind?" I closed my eyes and saw so many images and histories and stories flash before my mind. He continued: "You will verify all of this in the next few years. It will all come to pass."

These events indeed are coming to pass, like entries in an apocalyptic diary. It was the saddest story ever conceived, although the story should soon change for the better. My friend could see the future and help his friends to do the same. Spiritual experiences like this don't happen so regularly as it is too powerful of an experience for most to digest. The present is challenging enough without knowing the future. Ignorance is sometimes a blessing, but Pluma Blanca knew that it was necessary to understand these things.

Nahuatl

Pluma Blanca once told me that a Nahuatl is a healer that sees not just into the minds of animals but also into those of humans. Beyond even seeing into the souls of humans the true Nahuatl sees into the Oversoul, the conscious substratum that unites us all. He says that to enter a human mind is usually more difficult and dangerous than entering into a mind of an animal. Humans are less innocent and their mental contents may make such a rare and pure entity as a Nahuatl ill if he or she resonates too close with other human emotional turmoil. Animals see us as gods and naturally resonate with and reflect the mental states of their gods. The nahuatl prefers to see the mere reflection of a human's problems by "hacking" the minds of the animals under their care. That way, the contact with the other human mind is not too direct and doesn't affect the seer and also the minds of those seen into. Also, people often feel strangely transparent and often uncomfortable when they feel that another can see through them. Animals, like innocent children, may give very truthful and unbiased information and just tell it like it is. Although a dog can't speak, they reflect most of this human resonance unconsciously and what lives and vibrates in the mind of the master is also there in the mind of the canine disciple. A nahuatl may learn many things about you through your dog, horse, or even donkey!

It has been said that very developed tantric yogis have the power of mind over matter in that whatever they put their focused, disciplined minds on will certainly materialize. Though quite rare, there have been numerous examples of yogis with these bizarre qualities through the ages.

One day Pluma Blanca (White Feather) came to visit bon Nadie at Rancho el Misterio. He spoke much of this phenomenon with practical examples. He said that developed shaman really can even have some degree of control over the weather. This amazed bon Nadie the most as Pluma Blanca was so calm and unsensational while speaking about these abilities. Rather, he took these truths very seriously. He always warned about these abilities, however. "What if you lose control of an emotion and end up manifesting your deepest shadow tendencies?", he said. He was 110 years old and never spent much time in the cities but he really did understand modern people. The most amazing and difficult thing to believe is when he told bon Nadie that Nahuatls (those who enter the minds of animals) are real and that they can look into the Oversoul of humanity and into the Divine Eye that sees past, present, and future. They can see all minds, not just those of animals. He said that it is nice to see a human mind from time to time, but he mostly just sees animal minds in human form.

On the way back south, bon Nadie took him to a store to buy some food for the trip. It was an elite part of town. Most people had skin the same color of bon Nadie's. However, instead of the usual ignorance or normal sociability toward his person, he noticed that some people gave him nasty, scornful looks. They looked even worse at Pluma Blanca. Bon Nadie remained still, just looking back at them. He was in a light, dreamy trance and saw so much bad history, impunity,

suffering and hateful prejudice behind these people's expressions. He was angry at their ideas and where they come from but still couldn't judge these superficial people, except to say that they are superficial people.

One woman was particularly rude and pushed him to the edge of his patience. She thought that bon Nadie was one of her kind based on appearances. When he didn't respond to her flirtations, she became downright spiteful and said under hear breath, "maldito indio" or "damned indian." He wanted to respond and say: "because my heart is the same as my friends, then I too am a damned indian." However, Pluma Blanca came over laughing and pulled him out of the store. "Let your wife pay, we will wait out here," he said. I knew that he knew I was a little annoyed. He sait quietly for several minutes and then responded: "They will get their lessons very soon." Now Pluma Blanca was known as an oracle and I wasn't sure if he was speaking about the future of the world and all of the racists and imperialists or if he was talking about this one woman in particular.

At that moment the racist woman came out of the store and Pluma Blanca began to giggle like a small child. It was as if he had done something naughty and was trying to hide it. A stray dog approached the woman, raised his leg, and soaked her stockings.

Black Crows

Pluma Blanca arrived at the ranch the other day. He came just at the right time as I was completely exhausted with the defense of our ranch against the Santa Muerte neighbors. They are the narco-trafficker's religious cult that is protected by the local government in many places. Whenever these demons kidnap and torture people they turn on a motorcycle without a muffler that is very noisy and covers the screams of the tortured. I had hardly slept for a week because they turned on that motorcycle every night between midnight and 3 a.m., the traditional "witching hour" when dark occultists have traditionally performed their rights. Instead of sleeping, I meditated all through these dark hours.

The ranch was recently invaded by a flock of crows. They come and attack the other birds. We had almost no birds here in the desert until we dug our trenches to collect rainwater and make a mini oasis. To me, it seemed a perfect literary image: all of this suffering and death adorned with a final, dreadful touch of black crows that prey on our peaceful dove and sparrow. It was as if reality is communicating with me through symbols. Its uncanny, but is it just my imagination?

Pluma Blanca began beating his drum and shouting in Maya and then chanting "Baba Nam Kevalam." I ran outside from my meditations and was inspired to go and attack the narco compound with my bare hands, such was the inspiration. He was chasing off the crows. I understood that he saw them as an ominous symbol. He pointed to the crows and then to the direction of the narco compound. I intuitively understood that he saw the crows as a live symbol connected with the narco camp. If we run them off, then we effect those whom

they serve. It all made a certain symbolic sense, and I went along with it all in a high state of emotion and put my intellectual questions aside for the moment. At that time we begin to hear the motorcycle. It gets closer and we see a man riding it and shouting like a madman. It was the first time we had seen the motorcycle and the rider leave the compound. We had a chance to look him in the eyes and send him a gaze that penetrated his entire being. He won't come around any longer.

I have lived with indigenous Mexicans for the last 13 years. Although I sometimes doubt their credulity in such magic realities, I have seen so many occasions in which these ideas have lead to the most amazing revelations of truth. Pluma Blanca was a very refined yogi. My wife was his favorite student. He understood all of these practices without superstition and myth and taught very advanced, systematic meditations to understand these "magical realities."

The Spiritual Heart

By examining the spiritual heart we can begin to understand the reasons for the limitations the egocentric "I" notion that distorts the pure reflection of Hunab Ku (or "Shiva" in Indian tantra) in the human mind. Within the Anahata Vortex exist the roots of our divided and fragmented modern consciousness but also the qualities of compassion, understanding and unity with the true "I" within. Pluma Blanca explained that all of the expressions of the so-called "vortexes" are balanced by the spiritual heart, what yogis call the Anahata Chakra.

I prefer to use the term "vortex" instead of "chakra." The traditional concept of the Anahata chakra is a lotus with 12 petals. Each "petal" is a vortex spiraling out of the greater vortex or "lotus," like many small tornadoes that group together to form one giant vortex. These petals or minor vortexes are known as vrttis- vortexes of mental energy. These vrttis vibrate the entire mind and body and qualify them so as to express particular states of thought and emotion. Vrttis are the fundamental intelligence behind our thoughts and feelings, the hidden programming of human cognitive and emotional life. The Anahata Vortex is subtle like the higher vortexes with their finer, cognitive tendencies, but at the same time has grosser qualities like the lower vortexes that express more instinctual and egocentric tendencies.

Up until the Anahata Vortex the human being is but a "raging bundle of desire in a dying animal," to use the words of Yeats. It was said previously that the Manipura Vortex gives one an intimation of the infinite with its infinite desire for expansion, but falls short of the pure conception by projecting infinite desire on finite objects. The Manipura at the navel is still governed by ontological hunger with its accompanying cravings, demands, and impositions on the objective world. It can ask "how?" and then proceed to manipulate and maneuver the external world according to its internal desires, but it lacks the self-reflective conscience to ask "why?" or "what for?" in a deeply moral sense. The Manipura Vortex is balanced only when it is under the guidance of the more conscious and moral Anahata. It should be very clear to the reader that much of the present day ills in our materialistic and capitalistic pseudo-culture are due to the over activation and exploitation of the Manipura Vortex.

"Anahata" means not harming and it is at this layer of mind that truly rational, self-reflective, compassionate, and judicious human qualities begin to emerge. It is the vortex located in the center of the chest and is often referred to as the "heart chakra." It is the fulcrum on which rests the directional flow of the human mind. Below here the mind moves outward, toward matter. Here and above the mind can move inward, toward pure Spirit, toward Hunab Ku.

The Anahata Vortex is associated with the Intuitive Mind (Vijnanamaya Kosha), the layer of mind associated with intuition and the aerial factor. Instead of the Anahata Vortex via the Intuitive Mind being associated with the vibration of form, like the Manipura, it is here associated with the vibration of touch or impression. With the Anahata's functioning on this higher, elemental level it receives the subtle impressions, in the form of abstract ideas and intuitive feelings, which emanate from objects. It has the possibility of perceiving a deeper idea of the essence of the object thought or felt upon, be it an object in nature or another living being. The thought forms or archetypes of the Manipura, creative level are but manifestations of the original, formless ideas as they exist in the Vijnanamaya Kosha. The Intuitive Mind is the realm of pure ideas that Plato, Socrates, and the ancient Greek philosophers inquired about.

Although the Manipura Vortex (3rd Chakra, the "City of Jewels") and the Creative layer of mind associated with it are endowed with intellect and creativity, the mind is still too preoccupied with the fiery, impulsive propensities that keep the mind moving outward, into the senses, which thereby prevent a deep, rational, and intuitive understanding of self and world. The Manipura is about self-acquisition while the Anahata is about self-actualization. Due to the relative lightness of the aerial factor and the self-reflective propensities associated with the Anahata, the mind is here able to reflect and gaze upon form from a more enlightened vantage point. If the Manipura level of mind is likened to a fire that not only enlightens but also consumes the realm of form, the Anahata is like the lightness of a supine cloud that drifts languidly above the multitudinous forms in nature.

The Anahata is only the beginning of a non-attachment that leads to a transcendence of the separate, phenomenal self. The individual ego and will are still present but much more self-reflective and non-impulsive than the Manipura. Here the ego and the will become an object for the understanding or discriminative mind to reflect upon. And it is because there is now an abstract self concept that is rooted deeply in the Intuitive Mind, the personality (Aham) can not just be conscious of the desires and propulsions in the sub-conscious mind, but also redirect those very same tendencies to more conscious and intelligent outlets. With this capacity to consciously redirect the propensities that fetter the mind into crude mental limitations, the Aham personality is then able to reflect more upon the nature of itself. There is therefore a much greater manifestation of the pure and limpid I-feeling at the Anahata. Instead of the self being bound up and defined by the restless, incessant activity of the ego or doer-I, the sense of self is now more of a witness of the ego's activity. The "I" is still bound to the ego to a degree but it is lucid enough to know that it is

independent. This deep sense of “I exist” or knowledge of self existence can question what tendencies lead toward an inner state of harmony and self understanding and which ones lead one further into spiritual and psychic bondage. In short, a deep sense of morality and conscience is born here; one much deeper than a mere superego that was imposed from without at the Manipura level.

It is at the Anahata that we see the first manifestations of dharma or psycho-spiritual movement, the movement of the mind toward the spirit. The sense of self abstracted from the senses and extroverted will can more freely pursue the inner life and seek higher meaning. It can understand the way the Tao or the moral order of the universe functions so as to conform the individual will with that cosmic will. The mind begins to understand that it is only through becoming a responsible, conscious, and whole person that there can be any real meaning in life. The life lived only through the senses and passions and superficial form is now seen as a great bondage that can never bring any deep fulfillment.

As mentioned above, the Anahata is only the beginning of self-transcendence. There is the abstracted feeling of the “I” that is ultimately independent of all objective qualities but the identity is still bound and mediated by subtle mental concepts defining the nature of self. There is not yet the undifferentiated and pure expression of the eternal I- feeling unmediated by the self-referential concepts of the Aham. Although there is a great degree of the pure I-feeling present the mind still uses concepts to refer itself to the objective experiences that it is attached to (the memories, personal history or self-narrative, self-defining characteristics, intellectual and emotional qualities, etc).

It can be said that the Anahata Vortex is the occupation of the mind with the “I.” The ego or Aham is not necessarily seeking to indulge in its limited self, but seek its origin in the I-feeling. The problem comes about when this fascination with the nature of ones consciousness is projected into one’s finite self-concept. All of the growth energy of self discovery instead goes into some form of egotism. Vanity, narcissism, selfishness, and hypocrisy are the results.

Half the 12 vrttis of the Anahata are “positive,” growth promoting vrttis and the other half are “negative” or at most neutral, self-justifying defense tendencies that perpetuate the ego’s limited boundaries instead of expanding and refining them. There is still a limited and bounded sense of self, but with the potential to discriminate between vice and virtue. There is also still the boundary of self and not self to be overcome, although not as marked as in the Manipura and Svadhistana. Harmony, balance, and proportion are key elements in this fulcrum that is the Anahata to help determine what is growth-promoting and virtuous

(self, or good for the self) and what is vice, or inappropriate for spiritual self-growth (not self).

In the Anahata there appear to be two hexagons. Really, there is one. They seem different because one moves clockwise or centrifugally, and the other moves counter-clockwise or centripetally. Here we can see the fundamental yin-yang or centrifugal-centripetal interplay of the universe at work within the human mind. These are 12 points at which the balances and imbalances of the human consciousness may express themselves in a refined way. When there is perfect balance and there is no escape through any vortex or vrtti in the 12 vertices, Hunab Ku always enters the human mind through the spiritual heart with its neutral force of consciousness or citishakti.

The right side of this plexus is solar or centrifugal. The left side of this plexus is lunar or centripetal. The centrifugal force under the control of the witnessing entity of Shiva becomes the Son, the primordial creative expression of the Supreme Consciousness within the human and personal medium. It is for this reason that the Vedantic sages meditated on the right side of the spiritual heart, the nexus of where the super-personal Atman “touches” the personal and human.

The left side is the Mother of God, the centripetal shakti that always brings the expressions of the Son back to the neutral force of consciousness. The centripetal force never lets the centrifugal force become entirely lost into manifold expression and always brings it back to center. Together, in balance, these binary forces of creation manifest in the human being to the grade that there is a balance in the 12 vortices or vrttis at the 12 vertices of the 2 hexagons. When there is less duplicity, arrogance, vanity, and selfishness(negative vrttis), and more love, discernment and faith (positive vrttis), then the process of the unification of the microcosmic consciousness into the Macrocosmic Consciousness of Shiva is well under way. It is here in the spiritual heart of Anahata that the godhead of Hunab Ku may evolve a name for itself, for us, within each of us.

The Dynamics of “Ka” and “Kha” through Hope and Worry

The vrttis or vortexes of the microcosmic mind are subtle sounds that result from the tension of internal and external mental movements. They are evolutionary efforts to guide and direct the microcosm in its march towards union with the macrocosm through yoga. These sounds are subtle in that they are vibrations created from tensions in the psychic, non- material realm. They are heard through deep concentration. According to tantra, are the 50 fundamental mental vibrations of the human mind that when spoken audibly form the Sanskrit alphabet. Vowel sounds are causal and unmanifested ideas in the Macrocosmic

Mind. They are beyond time and space. Consonant sounds are effects of the causal mind that control the manifestation of more tangible tendencies of the microcosmic mind. This is the reason that in tantric meditation much importance is given to the use of mantras which are intelligently organized from these fundamental sounds.

The sound “ka” is the first sound at the 12 petaled lotus of Anahata Vortex. “Ka” is the first consonant to break out of the causal sound matrix, or logos, of Shiva. With this sound vibrates the great idea of hope, that everything created comes from bliss. At the anahata level of consciousness we are so aware of ourselves and our world. It is important that our lives be meaningful and useful and move in a spiritual direction. True hope is the practical knowledge of “I am That”. The eternal I-Witness, the Atman, sustains and guides my every movement. It is knowledge that everything that comes my way, comes from Shiva. Eventually this pure movement of “ka” weakens and is distorted, then we put our hope in relative issues, in our petty ego, in religion, politics, or the like. Hope is divided by worry, doubt, and fear that our meaningful reality structure will not endure. Worry is the second vrtti of the Anahata Vortex and will always counterbalance hope until hope is honed into a pure and unwavering Self-confidence. Together, these two vrttis represent the fundamental duality of modern human consciousness. Hope is “ka”, and worry is “kha”.

The fundamental lunar, centripetal, and introverted sound of “ha” descends to ka, thus making “kha”. The lost mental movement that has dissipated into false hopes is brought back to center with the addition of “ha” to “ka”. “Ha” has the capacity in and of itself to bring any errant microcosmic movement back into balance. “Ha” controls the internal, centripetal movement of the mind. It is an aspirant, exactly between the end of the vowels and the beginning of the consonants and thus functions as a mediator between the visible and invisible, the causal and the manifested effect. The following vrttis that continue to unfold reflect this dual movement of an externally-moving consonant paired with the internally-moving “ha” to balance that consonant’s movement when it weakens.

Hope

The function of the microcosmic mind is always the medium between the inner identity and its outer world, be it a physical, mental, or spiritual worlds. The Manipura (3rd vortex at the navel), with its craving and blind attachment, attempts to will desired things into being. With the qualities of the Anahata previously described one would expect to find a vrtti that helps bring an inner desire into being in a more discerning and less impulsive manner. Hope is the inner belief that what one truly and deeply needs will manifest itself into being.

With the purest hope there is no manipulation by the will to bring the event about, but the self rather relies on the power of belief and faith to bring wish into reality. So the medium of the activity of this vrtti (as well as others in the Anahata) is neither through the sensory and motor organs nor the imposition of will, but through the eminence of intuitive thought.

Of course people often hope for selfish and trivial things due to the pull of the Manipura vruttis on the Anahata, but the propensity of hope potentially has the sublime function of giving one an inner sense of knowing, despite any lack of empirical, sensory experience. When the Anahata is purified it has the capacity to understand the meaning and ideal of form in the deepest sense. When the heart is pure one can intuit the underlying meaning of a given situation. Here one's own elevated thinking can apprehend the subtle, cosmic intentions that are being thought into being by the Cosmic Mind. An inner sense of certainty ensues from this along with the belief that goodness will somehow come to fruition, despite the limitations of the personal will to force it into being.

The power of faith or hope is one of the most profound capacities of the human mind. The reason that faith has been so highly regarded as a great virtue by all of the so-called higher religions is that it places the power of will into a force higher than the individual will and egocentric authorship. It thereby helps to bring about the realization that the cosmic will is supreme and gives one even greater faith in the benevolence of the cosmic moral order. This inner, intuitive certainty further inspires one to transcend the turmoil and incessant anxiety of a self separated from Shiva, the Supreme Self.

Worry

While hope gives one the secure conviction that their own welfare is dear to Shiva and thereby relieves the perpetual burden of a fearful, limited self having to pine and struggle to assert its identity by coercing and shaping the objective world to its will, worry is exactly the opposite. When one is worried or excessively concerned over an event or an inner ability there is a lack of faith or hope that things will turn out for the good. The outside pressures or the internal inadequacies seem to be the causal factors regulating life instead of a hidden, intelligent order. And because of this concern over the preponderance of outside circumstances and a lack of inner strength and confidence, the fretful ego may resort to its habitual methods of asserting itself. Instead of a reliance on dharma or Tao to bring things into fruition the worried and separated ego reverts to using its own isolated will, mundane intellect and Sensory Mind. Instead of the ego relying on the guidance of the quiescent eternal "I" or conscience, it uses its own mental projections of the objective mind to fulfill its own end. Here the

fulcrum has shifted toward the negative pole. The pressures and strains of a more complex consciousness aren't directed to one's own higher intelligence and therefore the higher mechanisms (hope, discrimination or rational judgment) aren't used to cope with the contradictions and limitations of the separate self. Instead the ego may lean on its old habitual behavior patterns to deal with the more complex struggles that a higher consciousness must bear. Here we have the misplaced situation of a mind capable of deep and abstract thought but only using those deep and idealistic thought processes to think about the difficulties of a situation while the activity used to solve the issue come from a lower, previous levels of awareness.

This paradigm is exactly the issue plaguing the present level of human evolution. The upper end of the bell-curve of human consciousness is in- between the stages of the Manipura and the Anahata levels of development. Although there is a great degree of this new-found self-awareness and rational intelligence, it doesn't yet understand its own true significance (as well as that of others) and how to apply this knowledge to the world at large. How else can one explain how intelligent and relatively civilized people use their shrewdness and technological understanding to ruthlessly exploit nature, manipulate economic forces at home and abroad, and wage war over oil? This leap in awareness at the Anahata is certainly the saving grace of humanity but if that awareness doesn't incorporate and integrate the previous mental structures (the Manipura and Svadhishana), then all sorts of complex mental issues arise, such as duplicity, selfishness and repression. This will be a common theme throughout the Anahata Vortex: whether one uses one's higher intelligence to continue developing psychologically and spiritually or whether this greater development of consciousness and intelligence simply becomes a tool to exacerbate, exploit and perpetuate the impulsive vrttis (craving, blind attachment, sadism, etc.) of the Manipura.

The Dynamics of “Ga” and “Gha” through Expansion and Love

The spiritual heart is the Anahata Vortex. Anahata means “not holding.” It is the intuitive level of mind that begins to understand that there is an infinite vastness and dignity inside itself and can begin to let go of blind attachments caused by an underlying sense of fear and insecurity. The intuitive mind of Anahata vibrates in tune with the Aerial Factor, a very fine form of matter or prana that manifests its intentions toward form, yet being beyond form itself. When completely purified this prana no longer needs to vibrate with the vrttis or vortexes of the mind. The breath stops completely. One is empty of form, but full of bliss. One hears the inner logos of Shiva, all the sounds that make up Om, and sees how fine vibrations of prana manifest the entire material universe. These rhythmic

vibrations or “strings” or pulses of prana stem from the “root” sounds of the Causal Mind, the logos of Shiva. One day the human genius will be able to map and even quantify these fine vibrations that make up the so-called “quantum void.” Then, human beings will begin to understand the secrets of the dimensions between mind and matter.

Until this placation of the spiritual heart, the vrttis of the Anahata will continue to guide and develop our awareness toward this understanding. These fine sounds of the vrttis will vibrate the mind and attempt to regulate the endocrine and nervous systems so that they can develop higher functions. The 3rd and 4th vortexes of the Anahata Vortex are controlled by the sounds “ga” and “gha.” “Ga” manifests a tendency towards self-expansion and development of latent qualities, and “gha” manifests a tendency toward deep, human affection, or love.

Before the manifestation of the vrtti of expansion, the mind’s “endeavor” is really expansion of the ego based on conquests of physical space and material or acquisitions psychic meaning for the separate, fearful, ego-dominated personality. This is the world of action and reaction. The separate ego is always trying to find meaning and security to compensate for its isolation and fear. One tries to fit into the social and economic systems with ready-made patterns. These patterns most often do not harmonize with the cosmological order and we suffer reactions accordingly.

With the vrtti of endeavor at the Anahata the latent qualities of the Macrocosmic Mind, the repository of infinite, omniscient knowledge, can begin to manifest themselves. New qualities, interests and subtle desires begin to manifest in the personality. It is a psychic instinct that directs us toward greater meaning at the intuitive level of mind. Where did your spiritual and creative desires come from and when exactly did they start? What hidden force directed you toward certain people, certain places, books, or practices that opened up your inner spiritual life? At the intuitive level of mind we begin to realize that there is an inner vastness that is really living our lives and really knows how to do it. One only has to convince the separate ego to go along with this flow.

“Gha”, the vibration that regulates affection, is the counter-balance of endeavor, or “ga.” Knowledge via expansion of the mind is useful to solve existential problems and it is imperative that this knowledge be developed in all spheres of existence- physical, social, psychological and spiritual. However, no form of knowledge is complete without love, without a greater human purpose for this knowledge. At the anahata level, reason and affection aren’t yet separated. Head and heart are one. And it is possible that all of the finer human qualities and intelligence may serve us not in an accelerated collective destruction, but toward

universal love and justice. It is only when the warmth of deep human love is missing that the mind becomes a rogue mind that constantly devours itself and others and keeps itself forever separate from the intuitive order of existence. Spiritual knowledge without the development of the finer, loving qualities of the personality is an impossibility. This level of love is not yet universal compassion because there are still finer needs of personal significance. However, the development of these higher emotive functions eventually lead one toward universal love or compassion, a quality of the Vishuddha (5th) vortex, an even higher level of human consciousness. Here, one is so close to the Atman that there remain few, if any, personal needs and one only loves without any expectation or desire of reciprocation. When Anahata is purified it becomes a direct conduit for the Causal Mind of Vishuddha.

Endeavor

Endeavor is the effort to unfold enfolded or dormant qualities of the personality. We see that with the Anahata that there is the ability to think in a very deep and meaningful way. With this sublime ability the mind can probe into the deepest grounds of thought potential to discover and create new modes of being for itself that further the expansion of human potential and knowledge of existence. At the Manipura (3rd vortex) there was still the impulsive hunger for expanding the mind in relation to its external conceptual world. With the vrtti of endeavor the mind can expand itself not merely by assimilating more of its outer environment, but by finding inner, intuitive qualities that broaden and enlighten the concept of self. Endeavor is the effort to discover who we really are on the inside. Now that there is a greater degree of Mahat (self-reflecting awareness, "I exist") and therefore intuition, with a corresponding decrease in the externalized intellect, the mind begins to question what the "I" truly is. At this stage the personality is very well aware of the limited ego-driven tendencies and seeks to know the reality and identity behind these limitations. And it is only when the limited ego is frustrated with its external expansion and clearly sees its own bondages that the desire to realize its inner and fuller potential is aroused. Here one truly sees the life of incessant self-concern, ambition, and attachment as the illusion of Self. With the manifestation of Mahat or "I- feeling" and intuition one can look down upon the fray and ask "who is it that sees all of this?" There is a calm, quiescent eye in the storm of the self and one begins to desire what it is and how to attain it. Endeavor is quite simply the desire for the understanding of Tao, of dharma.

However, this movement is endeavor to realize and not realization itself. The ego here assumes the qualities and identity necessary to live in accordance with a deeper understanding and experience of existence. It is not ensconcement and establishment in the intuitive life but the movement toward that. Instead of the

ego having an image of itself in accordance with its external desires, it now manifests the qualities that help in its psycho-spiritual orientation. Such qualities are necessarily ones that help to understand, accept, and integrate the lower propensities into a more refined self-concept. Such qualities are an acute awareness, non-judgment of self and others, acceptance, compassion, moral conscience and an adamant resolve to bring these qualities into expression.

While discussing this growth of self it is necessary to mention the 3 laws that regulate the unfolding of higher propensities to incorporate and compensate for the lower. These laws are recapitulation, transmutation, and integration. It is clearly seen now how successive levels of development grow through previous levels and that the vrttis at higher vortexes are a similar though more refined expression of the lower vrttis. The vrttis recapitulate themselves in successively higher modus operandi. The mind isn't entering entirely new form as it evolves to higher levels; things are just restated in a more subtle way. For example, endeavor isn't impulsive like its predecessor, craving (at the Manipura), but both have to do with mental expansion. Due to the fact that there are higher, more conscious tendencies that correspond to more subtle levels of existence, there is by necessity a transmutation of the energy used in the expression of the lower as it moves toward the higher. Endeavor requires patience and deep awareness, not forced and willful activity as in craving. Vrttis are ingrained tendencies, mental instincts, that have evolved to serve an evolutionary purpose and so there isn't a rapid, immediate transition from the old to the new. The new has to be born into being and the old will continue to assert itself. This evolutionary shift in mental expression therefore requires tremendous energy conversion. This process happens unconsciously through an innate and expansive guiding faculty as well as through the will and choice. One can decide to move along and follow one's inner voice that is leading the transmutation. If not, then there is always trouble. A factor necessary for the successful transmutation of the higher frequency of mental energy is integration. The old must be incorporated into the new. That old expression of energy must be entirely directed into the new faculty; otherwise the mind will be split in that there are now opposing expressions of mind. This split may either to duplicity, a regression to previous modes of behavior or a repression of the lower by the higher. To use our previous example, the spiritually oriented personality propelled by the endeavor vrtti may repress his ambitious tendencies from his conscious awareness, but these old ambitious and willful tendencies still have an energetic momentum to assert themselves unconsciously. He may therefore express duplicity or hypocrisy by saying one thing and unconsciously doing another. A similar psychological dissociation of the lower from the higher was mentioned while discussing worry and will be dealt with more when discussing the vrttis of vanity, selfishness, duplicity, and

argumentativeness as these tendencies reveal an incomplete integration of lower vrttis into the self-reflective, intuitive, and magnanimous potentialities of the Anahata.

This dissociation of the newly emerging tendencies from the old, ingrained behavior patterns produces what classical psychology has termed the shadow. The shadow doesn't reside in one particular kosa, in other words it is not a layer of mind. It is a defaulted mechanism of integration from one mental-emotive level to the next. Whatever is not accepted and integrated and therefore either repressed or suppressed is relegated into the shadowy category of the "not me." For example, if the mind doesn't have the vigor to make the jump from the Svadhistana (2nd vortex) to the Manipura (3rd vortex), then the entropic vrttis of the Svadhistana become the shadow for the vigorous and ambitious mind that is trying to function at the Manipura level. The entropy of the Svadhistana vrttis will complicate and confound the autocratic Manipura vrttis. The externally driven personality may suppress his/her tendencies that are associated with insecurity and lack of confidence. In a similar manner, if the jump to the Anahata from Manipura is not complete, as in our previous example, then the vrttis or cluster of vrttis that constituted the former personality at the Manipura become the shadow.

Affection

The affection of one sentient being for another as expressed through this tendency at the Anahata is not one of an intense desire to consume and possess another solely to gratify one's own appetites. The quality of interpersonal dialogue at the Anahata is a mutual, inter-subjective regard. There is a love based on the deeply human qualities of another. It is not completely selfless, however. Here there is still a desire to hold onto the qualities of another because of the deep meaning (artha) that is given. This form of attachment isn't to satiate one's hunger for external expansion but is a fondness for the other based on the way that others affect them in a deep and soulful way. With affection one's heart is touched by another. The inner qualities of another are loved by means of the deeper qualities of the one who loves. In this dialogue the one who is loved is regarded for who they really are on the inside and the lover exercises and discovers more of his/her deeply human affective capacities.

Human love, whether intimate and romantic, familial, or brotherly has such a tremendous hold over us that it both liberates our hearts from self-enclosure while at the same time holds us only to those that we personally love. Affection must be perfectly balanced in order to bring happiness, otherwise it breeds suffering. It brings happiness when the regard we have for others supersedes

our own selfish wants and demands and thereby propels us beyond self-interest. Affection always leads to obstacles when it is exploited. This is done by placing the importance of the personal meaning that it gives us and the demand to keep receiving it over the true needs of others. In the words of William Blake, "Love seeketh not itself to please, nor for itself hath any care. It gladly gives itself with ease and creates a heaven in hell's despair."

Many love only to receive love and recognition from others without giving much themselves. Only when affection reaches a functional synergy or symbiosis where both the lover and the loved interchange roles freely, both harmoniously giving and receiving, that a person can truly begin to realize the higher function of love. Human love in all of its forms is an intimation, an emerging expression of divine love. Love is the only seed of spirituality. One who is loved feels worthy and whole, regarded and respected. The one who loves sees the power of transformation upon another by and from their own emotive forces within.

Once the person feels love-worthy by others a noble confidence and self-respect, or respectful Self awareness is gained that permits one to love freely, without fear, selfish demands and an imposing personal need. And are not fear, selfishness, and our personal demands and insistence the tendencies that reflect a lack of true confidence, Self awareness and self-respect, and therefore, a lack of love? Only a strong and integrated mind can truly love. At this level of personal integration one understands how love is the essential element, the magic elixir for the growth of soul that cures all of the fear, selfishness, and suffering in life. One sees how oneself has been transformed by it and cant help but want to share it with others. This is the culmination of personal love: to love without strings attached and not to expect anything in return. Love ceases to be a mere feeling or personal need but rather a spiritual principle with the deepest meaning and power. When this stage is reached an even deeper and universal spiritual love can begin to emerge. This more exalted tendency is at the Vishuddha (5th vortex). Love and affection begins at the Anahata but reaches its fullest expression at the Vishuddha. Here affection as artha (personal meaning) is fully transformed into dharma (universal and essential meaning). In the end there is but one Friend, in many colors and in many places, who moves through infinite love behind all our faces.

Vanity and “na”

The order of the vortexes or vrttis of the microcosmic mind moves from the subtle to the gross, or internal toward the external. The order of the Sanskrit alphabet moves from the deeper vowels in the throat toward sounds gradually made more forward in the mouth; from the guttural toward the labial sounds.

The alphabet, like the order of vrttis, starts with the vowel sounds that are eternal and beyond time, and continuing with the succession of consonants that move within time. "A" for example, can sound constantly, without pulsation or pauses by the tongue, whereas a consonant like "ga" or "ca" requires pauses and repetitions of the tongue. Pulsation is the mark of time, the "mental measurement of the motivity of action." This is a very interesting example of how the internal, intuitive macrocosmic order is mimicked and repeated in the physical body of the microcosm.

These sound vortexes or matrices or "strings" are adaptations for the mind to act according to various layers of density. They vibrate on certain elemental planes whose end expression is always the manipulation of matter via the physical body. These vortexes break through from these higher energetic planes, explode in the microcosmic mind, and cause a corresponding explosion in the body by moving the brain to fire off hormones and neurotransmitters. Each sound vortex has its unique purpose and function. From a spiritual perspective, we can categorize them as pro-matter or pro-spirit. A vortex that is pro-matter will lock the mind into the physical body with cruder thoughts and lower passions. Mental energy is transmuted into physical expression. A pro-spirit vortex balances the body chemistry in such a way that the mind and body are placid and calm and capable of conceiving and feeling the workings of heaven, the subtle planes of existence. This allows that the mind metamorphoses itself finally into the original substance of Consciousness.

The Anahata Vortex is a balance of these inner and outer tendencies. Half are "positive" and half are "negative", or pro-spiritual and pro-material. The negative tendencies lock the mind and body into egocentric patterns of thinking and feeling. The lower nature is still not convinced of its truer purpose in existence and still maintains and defends its separation, its vanity. The positive tendencies take the sincere aspiring personality into deeper levels of humanistic and eventually spiritual thinking and feeling. The fifth vrtti of the Anahata Vortex vibrates with the sound "na", the guttural "na." The various "n" sounds, the gutteral, the palatal, the cerebral, and the dental "na" sounds are not paired with a "ha" sound, like the consonants. They don't go out, so to speak, and don't need the centripetal "ha" to bring it back. Instead, all of the "na" sounds refer to certain generalized egocentric states of mind that generate from the nucleus of the ego that is determined by and constituted of the rest of the dual natured vortexes. To understand this point, the fifth vrtti of anahata, the guttural "na", controls the expression of self-regard, which is always to varying degree an expression of self-love. When the expression is refined and confident, it is a form of self-respect. When the person lacks confidence, then it always tends toward

vanity. Instead of being expressions with a counter-balance like the other consonants, the “na” sounds are more like generalized states or attitudes of the ego. The other “na” sounds are also purely egocentric states of being like hypocrisy, jealousy, and ambition, which correspond to the palatal, cerebral and dental “na” sounds.

The repetitions of 4 consonants followed by “na” continue throughout the Anahata Vortex and down into the manipura (3rd vortex). This creates a pattern of 1-2-3-4-“n”eutral-1234-“n”eutral...and so on. The rhythm merges back into the “n”ucleus, and from the nucleus receives a new impulse. This can also be described as a rhythm of centripetal centrifugal, centripetal, centrifugal, neutral and so on. The ideas of the sounds of the vrttis vibrating at certain tones with certain rhythmic patterns give scope for deep speculation and investigation into the fundamental “music” of the universe and how perhaps our human aesthetics may mirror this fundamental, harmonious order.

It is now clear that the mind and personality affected by the propensities of the Anahata Vortex are deeply self-conscious, ideational tendencies that lead the person to a more abstract but congruent self-concept. The self- concept at the anahata level isn’t so much defined by the physical body, its urges, and the grosser elements of its environment. The mind and personality is abstracted from these levels and its focus is more mental and ideational. The personality is informed by the deep and abstracted thoughts of “who am I essentially, unconditioned by my environment?”, or “what do I truly feel.”

Vanity represents the self-centered triumph of the individual over the outward pull of the social environment. The social environment demands conformity and a submission of the self to the collective. The process of individuation, contrarily, is the discovery of the true identity of the person. This represents the endeavor of the individual to overcome the fear of its own social alienation as well as the social censorship for moving away from the dominant social paradigms that have conditioned the emerging, evolving self into limited self-concepts and narrow social boundaries. This process is natural and healthy in the evolution of mind back toward Spirit; it seeks the unbounded knowledge, being and bliss of its essential, unconditioned, and uncreated essence. Vanity, however, represents the incomplete and partial process of individuation. Vanity looks back on its growth and achievements out the entropic pull of conformity, insecurity, shame and weakness with a sense of self-satisfaction and proud accomplishment.

Instead of finding its grounding in pure Spirit or in its dynamic relationship to Spirit, the ego secures a niche for itself in its own qualities, abilities, achievements, and self-referential words and symbols. In other words, the ego

proudly identifies only with the objective, relative, and ever-changing qualities that color and qualify the pure feeling of I instead of the “pure and eternal I” itself. However, vanity does not imply the bounded identity of the ego with its own qualities. Qualification and bondage of the I doesn’t necessarily mean pride and vanity. Instead, vanity is the aggrandizement and exclusive identification of the ego with its own qualities. The process of the whole evolving through the part, or the Macrocosm becoming through the microcosm, is ignored. The ego sees its objective qualities and proud accomplishments as its subjectivity, as its fundamental identity. It is more than the confusion of the subject with the object however, as the sense of doership (ego or Aham) is alienated and encapsulated from the rest of the mental being.

Here the ego doesn’t recognize its full mental, psychological makeup and gives no regard to the subtle evolutionary forces trying to express and manifest themselves through the individual. The individual instead sees its own ego as the origin and be all and end all of existence, “I am the center of the universe”. The true self is pure, unconditioned, and free. Shakti’s gunas generate all of the qualities for that Subject. With vanity there is the confusion of the subject with objective qualities. The I qualified and intermingling by objective qualities is mistaken as the hub of the identity. There is no wonder that vanity and pride are universally considered the greatest error and flaw possible for humans. The Macrocosmic process of evolution and becoming through the microcosm is usurped by the limited ego with its claim to the authorship of this process. A fact that many people don’t realize is that vanity is a weakness. Its easy for one to mistaken see how accomplished people with vanity are actually strong and fearless people. However, if one looks deeper into the dynamics and origins of vanity one will clearly understand that vanity is a compensation for uncertainty and fear and a home for ambition and compulsion. In other words vanity represents the qualification of a more intelligent and conscious mind by the unresolved complexes associated with the vrttis of the svadhistana(2nd vortex) and manipura (3rd vortex) propensities. The conflict of the doubt, shame, and fear with the ambition, blind attachment, and lust for achievement on the battleground of the manipura seeks a shelter in a higher and intelligent form of awareness at the anahata. Vanity aids in the compensation and assuagement of this conflict by putting one’s psychic energy into higher qualities and components of the self. A more abstract notion of self-recognition emerges as the glory of the internal ego with its self-reflective ideas of itself are embellished. Here the identification with one’s own psyche becomes the channel for the psychic energy or the momentum and inspiration of the mind. The ego may still qualify itself with its external achievements, but it is the internalization of these achievements by an abstracted identity separated from its environment that gets

the focus of awareness. The liberation of the identity from the body and environment is the summum bonum of human life if the process is carried through to completion without creating separation. Most of us are somewhere in-between; realizing that we have a transcendent identity separated from world and body but are still contradictorily associating this abstract notion of "I" with the objective qualities of world and body, and are therefore bound to the imaginary notions of "me and mine."

The Dynamic of "Ca" and "Cha" in Discernment and Depression

In the phase of involution, Shiva, the infinite consciousness, has been transformed by his immortal consort Shakti, the divine creative energy, into all that is in this universe. It is Shiva itself that has become "star stuff." The microcosm is a creation made on the return journey, where star-light and matter are yearning to evolve beyond physicality, into pure energy, into mind, and finally back again into Consciousness. Therefore, the microcosmic mind is fundamentally dominated by the centripetal, return, or evolutionary force. "Ha" is the sound of this primordial centripetal energy of mind. It is the first vrtti, or vortex of the mind, which is pure subjective awareness. "Ha" pertains to the Ajina Vortex. Here the mind mysteriously conceives only the inconceivable Atman who is entirely beyond the mind itself. The mind "conceives" this truth in understanding that "I am That"; "I am Consciousness itself, and not this mind." It is the only tendency of mind that goes entirely into transcendence, into the pure subjectivity of Shiva. Even the noble Vishuddha tendencies relate to the external world in a spirit of service and chivalry, but "Ha" is a force of mind, of Shakti, that surrenders itself only to Shiva. Its comforting to know that it is the only force that can entirely dominate the mind and unify it in the infinite abode of Shiva. The universe conspires against our external desires. It is only here that all desires find their fulfillment. All of the other 49 major vruttis go outward. "Ha" is the only tendency that psorax can't touch. The very existence of the parasite who feeds on unconsciousness depends on your not going back to the One, of your inability to transmute your little "I", the ego, into the great "I-Witness." Therefore, only surrendering to the infinite Atman will bring an end to psorax's dominion. Only the entity who stands beyond good and evil can liberate one from good and evil.

While incarnated in human form and passing through the soul-building experiences of this world we must know and cultivate the positive propensities of mind that help us to expand and adapt to this relative world while never forgetting that our true home is in the spirit. We must discern between the relative and the absolute, between finite and infinite. The world isn't inherently

corrupt, we just haven't properly learned how to handle ourselves. We haven't learned to economize the infinite nature of desire.

Discernment is the sixth propensity of the Anahata Vortex. It is administrated by the sound "ca." Discernment is conscience, the force of Consciousness over the mind. Mind harmonizes with the sublime, transcendental consciousness and lives and acts according to its inner way. The inner path can only become pure when we really know the difference between what liberates us and what does not- that which causes suffering and delusion. Desire is tamed only through the realization that it always brings some form of suffering in the end. The only desire that truly liberates is the desire to become one with the Infinite. It is only when a soul has struggled and wrestled and developed its discernment that the instinctual nature of external desires begin to lose their grip on the mind. The finite can never satiate the infinite. External desires can never bring nirvana. Striving after this liberation doesn't mean giving up the world entirely, but a seeker must have the eyes open so as to properly navigate through maya. With the development of discernment, temptations may come more to test you, but finally help to establish one in a deeper understanding in which renunciation truly becomes sweet and not something forced and manipulated.

Not understanding this essential truth of existence always brings emptiness, existential ennui. This is the 7th vrtti of the Anahata Vortex, psychic depression, controlled by the sound "cha." "Ha" must descend to "ca" to return the undiscerning mind back into equilibrium. Hopefully, a little "dark night of the soul" will do the trick, but many fall so deep into emptiness and accept all that psorax is offering. Psorax loves an empty, bored ego and will always find ways to fill you. "An idle mind is the devil's workshop." The greater the image that one invests in the separate ego the greater the shadow cast upon the mind by the infinite radiance of consciousness. We don't understand that it is our own shadow cast by an inflated vain image that traps us in this maya. If there is a place for an image in this eternal mind storm of vrttis, then I imagine that is should be as light, honest and transparent as possible. The dark schemes of the unconscious ego can't hide too well in this discerning light.

Discernment

As previously mentioned the Anahata level of mind is the fulcrum on which rests the directional flow of mind. If the Svadhistana and Manipura propensities qualify the Anahata propensities one may get an intellectually developed mind with a definite and abstract sense of separateness lacking warmth and moral conscience. This aloof coolness is due to the fact that the intellect and abstract, self-concept is still preoccupied with the self-establishing propensities of the

Svadhistana Vortex and/or the self- acquisitional propensities of the Manipura. The ability of a heightened consciousness and personality with a potentially deep, inner life and capacity to think and feel deeply is in this state unable to use this consciousness to relate with others in correspondingly deeper ways. The drives of the lower vrttis usurp the intelligence of the higher. The propensity of conscience or discernment informs the mind with the ability to use its reason to determine what choices and modes of being lead toward the growth and expansion of the inner life in relation to Spirit as well as world. It can also discern what actions lead toward the confinement of self-centeredness and psychological stagnancy. With conscience the mind can understand its potential for self-centeredness while at the same time be in touch with the intuitive ideas that guide the mind out of its limitations and towards spiritual realization.

Discernment, the ability to know what is good and just, is a propensity that is rooted in the Intuitive Mind. Having a deep, intuitive ability to understand and peer into the nature of the self and the world enables one to act in accordance with truth. The intuitive conscience spoken of here is the essential conscience, the conscience as Consciousness; it is the representative of Spirit within the mind. Discernment, or viveka, is not the external, conventionally imposed script of do's and don'ts, but the inner voice and benevolent guidance of the eternal Tao. The higher order of harmony in the Tao, or Cosmic Mind, is intuitively understood by the Aham at the Anahata. These subtle laws are translated into microcosmic existence and harmonized with humane sentiment and discerning wisdom. . The principles of Yama and Niyama serve as guidelines to develop this natural, moral conscience that is guided by the Intuitive Mind.

Depression

There are 3 main degrees of depression that can be experienced. The propensity of psychic stupor at the 2nd vortex is of course the heaviest. It represents a crippling of the entire psychological foundation. With melancholy at the 3rd vortex there is an entropy of the dynamic, extroverted propensities that link the phenomenal self with its world. The vrtti of emptiness at the fourth vortex is, as the name implies, a mental depression in which the conscious ego experiences ennui, boredom, lack of meaning, and dispiritedness. It is more of a psychic and existential malady as opposed to a mere crippling of the drives and instincts that characterize melancholy and psychic stupor. The Aham, or ego, feels empty not just because the world is not in harmony with the psyche but the psyche is not in harmony with itself. The Anahata Vortex is concerned with the deep meaning of the phenomenal identity, of what the true nature of the personality is. Psychic depression results when these existential needs are not fulfilled or realized. There is only an empty, inner space. Nothing connects and integrates the self

definition with itself as well as to other selves and society. Essentially, this type of depression ensues when the ego is not in harmony with its conscience, the deeply intuitive ideas that link all elements of the personality together and give it inspiration and direction. Conscience is the guiding spirit within mind. It shows us what is virtuous and how to align ourselves with the spirit of benevolence or Dharma at any given moment and in any situation.

The flow and dynamics of mental life is not a chaos but a very refined order. It is only when the ego resists this intuitive order that one can become confused, alienated, enervated, and eventually depressed. Depression, especially when experienced existentially at the Anahata, has its own meaning and order. It is in fact a wake-up call to be more conscious of what we are and how we should be. In many cases depression manifests in periods of great transformation. “Before preparing a man for great things, heaven first fills him full of bitterness and despair,” a Taoist friend once said. Perhaps depression, at least when viewed spiritually, can serve the purpose of making us more real, more aligned with our inner selves. The duplicity and incongruities within the personality are undermined and disabled from further perpetuation. So often the ego invests itself in socially constructed and uncreative images, in a superficial conformity to a conventional system, or just never explores or listens to its own inner voice that is always calling for expansion and transformation. Psychic depression can root out the subtle forms of egotism and vanity in even the most spiritual of minds. St. John of the Cross termed this type of dispiritedness the “Dark Night of the Soul.” It appears as a contraction and dulling of the mental faculties but underneath there is a spiritual process occurring that is helping a soul move beyond all of the limitations and boundaries that keep it confined to its separateness and self-enclosure. And with psychic depression there is the ability to ruminate over why one feels heavy and lacks meaning, why things are just not going right, and to thereby find solutions. Our inner lives are never haphazard and meaningless. Life is a constant process of becoming. Each and every situation is an opportunity for growth-to exercise our discriminative intellect, insight and humane compassion. Within us always is conscience, the voice of Spirit, incessantly guiding and directing our lives for our greatest good. We need only to listen to and be true to ourselves.

The Dynamics of “Ja” and “Jha” in Self and Selfishness

With the seventh vrtti of the spiritual heart, we move into the right, solar side of the Anahata Vortex. Here the centrifugal force is stronger than the centripetal force and the tendencies on this side move more outward than inward. The seventh vrtti is the need for self-definition or “Aham vrtti”. Aham is ego or “doer-I”. Aham really doesn’t denote egotism or selfishness, which is in fact the eighth

vrsti. I call Aham “self-definition” because it is simply the need to understand yourself in the relative plane of existence; who you are, who you have been and who you want to do in this life. It cannot be a negative tendency because the human mind propelled by this vrtti always desires clarity, expansion and betterment of its existential position. In fact, this tendency can take one so deep into the question of “who am I?” that the very separateness of the ego-dominated “I” disappears into the eternal “I-Witness”. To follow this vrtti to its origin takes one back to the headwaters of the godhead where it pours itself out into every microcosmic soul. The Aham is the active, doer-I; but just behind it is the I-witness that is perfectly still, eternal, and simple. Where does one begin and the other end? It is just like trying to find the edge of a shadow in that there is no real, defined limit. The ego in its most noble expression is but a relative vehicle for the super-personal Consciousness to express itself as a person, as a Self-realized human being. And it becomes so, or will become so in every microcosm. When one truly trusts oneself, then the person is sustained by the I-Witness itself. To simply remember and ideate on the Witnessing Entity behind your person will always put the mind into balance and all problems are placed in a clearer perspective. The person is but an ornamentation, an unintentional flash whose image is illuminated from an image-less act from deep within one’s inner Subjectivity. This expression is controlled by the vibrant and buoyant acoustic root of “ja.” The degeneration of this manifestation of the Macrocosm in the microcosm is egotism or selfishness. It is controlled by the sound “jha.” Here is where a temple to the separate, fearful and vain ego is built and worshiped by the vrstis below the Anahata Vortex. The egocentric and vain desires coupled by the unconscious emotional complexes take refuge in an embellished image of oneself. Where selfishness reigns, death is not far away. The underlying reason for our crisis of consciousness, culture and self-definition is not just the natural limitations of evolving beings but the enforcement of this vrtti by our society and its institutions. Instead of fostering a sense of inter-being and cooperation, most of us have learned individual separateness, competition and domination. Within a capitalist and individualist society there is space for just a few “winners” while so many suffer from a lack of personal fulfillment and social alienation that leaves them spiritually estranged and neurotic. I was born in probably one of the most neurotic and mentally ill societies on the planet, at least for the so-called developed world. Now, in the north of Mexico, I see that most people want to have a typical American life-style and that these materialistic, individualistic values only further corrupt what is already quite a troubled culture.

One can carry this selfishness over into one’s spiritual practice as well and selfishly seek enlightenment. One who truly knows the Atman also loves from this sublime stance. I have seen many who devote long hours to meditation

and/or yoga but really make no progress because they think only of themselves and their spiritual image. In fact, they create much imbalance in their lives and fail to see how they only begin to suffer more than when they were just mundane people. As an Upanishad states, "those that seek only the finite go into darkness. Those who seek only the infinite go into deeper darkness." Yoga is the balance of adjusting the internal and external mental flows and making them one. One really needs a fairly balanced mind before beginning spiritual practice.

Unfortunately, yoga, and especially Tantra Yoga, is not a form of psychotherapy designed to cure modern psychological complexes. Rather, it is a form of pinnacled, "apex psychology" designed to help well-adjusted people attain spiritual realization.

For those not so well-adjusted, a clear, psychological understanding of yama and niyama coupled with gentle asanas and meditation is necessary before attempting any other practices. If one looks at the world of yoga, it is mostly an ego show and there are very few who really understand the implications of what they are teaching. Many are just asana clowns, but it gets even more dangerous the higher one goes up the ashtaunga (8-limbed) ladder. I lived in a monastic community with many Tantra Yoga practitioners. Although there were some very good examples of mature meditators, there were also so many who were often quite neurotic because they couldn't digest all of the unconscious and subconscious psychic content that their practices were awakening. Instead of finding enlightenment, one only ends up deeper in the quagmire of an ignorant ego besieged by so many emotional complexes. They probably would have been better off with families and a less intense spiritual practice. For the ego that contemplates and surrenders to the inner radiance of pure awareness, selfishness becomes something aversive. Selfishness is revelry in the ignorance of separateness. It is born of suffering and dies in suffering. The individual who truly understands his/her inner self will always contribute something good to the collective well-being. Through the contemplation and devotion to the pure "I" beyond thought and volition, one can't help but find oneself in all persons.

Ego, Self-Identity

Aham-vrtti does not refer to egotism or the vrtti of vanity. Instead, this propensity is the feeling of one's actual identity. It is the existential concept of what one's psychological make-up consists of, independent of inferiority or superiority complexes, of what the essential nature of the personality is. It informs one of what are the innate proclivities; one's cognitive styles and affective tones, whether one is introverted or extroverted, a thinker or a feeler, analytical or intuitive, etc..

This self-concept is a notion of identity that organizes and structures the various propensities and modes of thought into an organized concept of a general identity. Ego vrtti gives a thought-form to the notion of "I". Although the "I" or Mahat is clearly manifest at the Anahata Vortex, it is still qualified by phenomenal reality. The reality of the ego here is mental and psycho-spiritual. Ego, therefore, is a concept of what the "I" is in relation to the relative world.

Deep and wondrous potentials are possible with this vrtti. The human notion of the "I" is most often bound into sociological, national, cultural, and regional as well as the limited notions of the lower personality. However, a great potential resides in this vrtti in that the eternal spiritual identity, Shiva, can find an abode of expression through the human personality. There is truly only one Aham in the universe, and it belongs to the Macrocosmic Mind. Only through association of the Macrocosmic Aham with the microcosmic chitta does the Aham feel that it belongs to the physical body and psychological identity. Maya, ultimately, is but a trick of the senses and the Aham who identifies with their relative reality. While it is true that the human personality is something relative as it is within the domain of Shakti, there is, however, the reflection of the fundamental consciousness that informs the notion of identity. At this stage of the cultivation of the spiritual personality the objective qualities and concepts that qualify the Identity are not so much a bondage but rather a means of expression in which the ineffable Infinite Being expresses itself through the finite personality. The objective qualities are transparent in that the personality no longer clings to outer, conditioned notions for self- reference. Here one understands that the infinite Shiva, in itself, is not a personality with any qualities. It expresses itself through the finer, subtler realms of the relative, created world. Personality or character cannot exist for the Infinite without the limitations of finite definitions. Conversely, personality cannot exist in the finite without the reflection of the subjective, existential feeling of I, which is Infinite. Character, therefore, is the breeding ground of the Infinite to express itself consciously through a finite medium. Of course all of creation is the progeny of Shiva, but it is within the developed human being that self-consciousness knows itself fundamentally as Supreme Consciousness, even though there still may be subtle qualifications of that Consciousness. But without those subtle qualifications, the Infinite would not have a personality.

All human beings are gods in disguise. Only one who treads the deepest ground of their being and identity realizes that their life, their being, and relative existence is in truth a vehicle for Shiva to manifest itself in multitudinous forms of personality. The infinite gives a name to the nameless. This is perhaps the

sweetest and melodious truth of human life: that human life is verily the Life Divine.

Egoism, Selfishness

While all of the vrttis of the Anahata Vortex are related to the concept of self, half of them bind the identity to the limitations of self while the other half, the positive qualities, provide an impetus for the expansion of the phenomenal self. With vanity there is an embellishment and pride with the qualities that one identifies with in an attempt to establish one's existential identity. The vrtti of selfishness is similar with its fixation on the qualities of the limited identity. However, with this tendency there is even more of a sharp and guarded egocentrism than with vanity.

Vanity is a limitation, but at the same time gives one a sense of pride and confidence with a belief in their self-efficacy. One can have a healthy personality with good qualities but still hold onto a little pride. Selfishness is more of a pathology in that the personality is lacking of true and meaningful qualities and instead of endeavoring to expand in soulful and meaningful ways, it fixes ones psychic energy exclusively on preserving the notion of self. A proud person can at times step outside of their boundaries and connect with others. This is more difficult for the selfish in that their self-concern and importance is not just to polish off and refine the personality. Rather it is a defense that helps to hold together the integrity of a weak ego structure.

Very often this vrtti is found to work in accordance with the vrttis of the second vortex. Resentment, compulsion, repression (of the 2nd vortex) are all propensities that hold together the integrity of the ego's foundation. If the ego isn't well integrated and the 3rd and 4th vortex vrttis haven't integrated and compensated for the second vortex, then the 4th vortex personality will be very contracted. The potential for psychic expansion at the Anahata Vortex will be concentrated on the security of a fragile self- concept that is perpetually insecure. The character of such a person is often aloof, distrustful, and vacillates between a constrained emotional detachment and a repression of infantile tendencies and a compulsion to act upon them. One also maintains a very marked self-other boundary that keeps others at a safe distance.

Duplicity and "na"

If there ever were a favorite hiding place for psorax in the human mind, it must be in the vortex or vrtti of duplicity. Recall that psorax is the term that Pluma Blanca referred to as the centripetal or return force in the universe that always pushes back against and apparently punishes microcosmic, outward actions that are not in harmony with the original, balanced actions of the Macrocosm. This

outward, frustrated projection remains lodged in one's mental and physical body in the form of a reaction like a constant itch under the skin, or something much, much worse. Every previous mental action still weighs and acts upon the mind in the present. Only in the spiritually ignorant microcosmic mind is there a need for this act of compensation to put the universe back into order after distorting it with an impulsive will. Is psorax really evil? It just pretends to be the bad guy to reflect our own shadow. Behind everything in this phenomenal world exists an underlying love.

With duplicity the mind has evolved what seems to be an efficient mechanism of allowing 2 contrary systems to function side by side without any contradiction, or so it seems. The "raging bundle of desire in a dying animal" and the sincere, responsible, conscious human being incarnate in the same being. Hermann Hesse's Steppenwolf comes to mind here. Duplicity acts as a form of repression and distortion of what really is true about our lives in the more shadowy area while at the same time giving free reign to the wolf inside without compunction or pangs of conscience. In short, duplicity is a lie. It is an attempt to save face, to not admit that one is governed by the shadow.

The shadow, and therefore psorax, is everywhere humans are; in individuals and the collective. The grossest examples exist common society, in our daily conventions, and especially religion and politics. The imperialist governments create their own enemies or "terrorists". They themselves promote, manipulate or even create corrupt foreign regimes who prostitute their natural resources and human labor to the powerful nations. They will never hesitate to make the most absurd lies so as to wage war and kill millions to steal the natural wealth from the rest of the world. The average citizens go along with it and wave their flags and get fat while unwitting soldiers and private security forces and other drones go off to other lands to kill people and bring their "democracy" to all. Where does psorax fit into all of this? What kind of shadow is created from an individual that believes these lies and what kind of greater monster is created by a collective body that goes along with the myth? Even greater and darker is the shadow of the shrewd people that fabricate these false realities for their own benefit. The reactions from these actions are all so apparent in the collective depression, neurosis and zombification of the common people who have little notion of or feel helpless to the false realities of their lives. A life unconnected to the subterranean flow of unity consciousness will always be compensated by cosmic law; the grosser the transgression, the grosser the reaction.

Whenever the personality makes a jump from one kosa to the next there is of necessity a shift of psychic energy as well as the objectives of that psychic energy. A healthy evolutionary leap from one kosa to the next would gradually

incorporate the lower tendencies into the higher. As we have seen there is a recapitulation of prior tendencies in successively subtler forms. If the old patterns of expression is not transmuted and integrated into the new, then a split within the personality occurs. The lower tendencies exist and function at the same time as the higher. And because there is a great difference in thematic structure at each mental level, there are therefore very definite incongruities in such a personality. What was once the major them of a particular vortex becomes the unconscious shadow of the next higher vortex. For example, the propensities of the 3rd vortex that were not incorporated into the Anahata level of personality become the shadow for that personality. The tendency of duplicity or hypocrisy manifests itself when the Anahata-intelligence of the personality is unable to fully integrate the lower, now unconscious propensities, of the vortexes preceding it. Instead of the Anahata Vortex being able to transmute the psychic energy of the lower propensities into one of its own, the mind at this level tries to mask, deny, distort, or suppress these incongruent tendencies. Here we may have the case of a personality endowed with some finer, conscious qualities and intelligence; for example a little moral conscience, a warm affection for others, as well as a spiritual outlook on life. This same personality, however, still contains remnants of a previous pattern of mental functioning that run contrary to the current sense of being. Instead of consciously recognizing and working to integrate these disparate tendencies into a harmonious and conscious synthesis the mind can use its cognitive abilities to distort and mask these contrary tendencies and thereby permit them to exist side by side with the conscious personality or ego. Different environments will bring out these different, opposing tendencies. In one environment one may behave in an uninhibited manner, expressing what is normally unexpressed, while in another one may act according to social protocol. What is meant here is not the expression of different facets of the personality that actually accord to a current situation. Instead duplicity is the act of covering up, putting up a show or "persona" to cover up an undesirable inner reality.

This mixing of antithetical positions within the same mind causes the cognition to cover both fields, "to hunt with the hounds as well as run with the hares." At one time the assertions, compulsions, hatred, etc. can assert itself. At another time one is kind and fair. Duplicity is when the kind and fair side refuses to really recognize its shadowy counterpart. Or perhaps its the stable side of the personality with its seemingly confident sense of identity that distorts or denies a weak and insecure part of the personality. Duplicity can manifest itself in various ways. What is central to this tendency is that it is an attempt at keeping two antithetical forces from clashing with each other. At the same time this tendency is a block to integration and wholeness that is possible at the Anahata Vortex. Duplicity manifests as hypocrisy when the more intelligent part of the being

recognizes its inferior parts but attempts to compensate for them by setting up higher standards that cannot possibly be met by a dual and divided mind. For example, such a person may express crude and lewd behavior in the company of his friends, but denounce that same behavior while at work or church in order to uphold a persona of social respectability. Duplicity is all too easily found in religious groups where insecure people have the need for others to guide or influence them spiritually. Without even mentioning sexual deviance, there is still a mountain of dangerous examples of duplicity in religion. Duplicity allows hidden tendencies to burrow deep into these minds while the “demons” of spiritual vanity and the desire to manipulate and control others become the primary objective. Once good intentionality has degenerated, what virtue is left to protect one from the darkest parts of the shadow? Its the same situation whether they wear white collars or orange robes or rattle off scriptural sayings in Latin or Sanskrit: people that deceive and harm others spiritually through their hypocrisy have very hard falls into perversion. What was repressed and hidden becomes so painfully evident after a fall. Spiritually-minded people with discernment, or viveka, cannot tolerate these activities and belong to any groups that lie and cover up these truths. A spiritually conscious person either has to get out of the web of lies or become an agitator or revolutionary, a “heretic.” Insight must extend beyond the names and forms of religion. “It is alright to be born into a sect, but not to die in one”, said Vivekananda. It is natural to have duality in human existence. Sometimes we are strong and other times we are weak and cannot resist negative tendencies. There is so much uncertainty in deeper existential matters and values. Duplicity, however, is when the mind censors and covers up the inconvenient truths by fractioning off and compartmentalizing the personality into a false image. This image is untrue in that it is an argumentation against another, undesirable part of one’s being. One declares war upon oneself. Natural duality and indecision take on a distorted belief system about oneself where only one side of the dual equation is true. The more one represses and distorts the shadow, the more of a “true believer” one becomes. Fanaticism and a lot of argumentation is needed to quell the shadow. It takes a lot of internal psychological work and/or spiritual practice to integrate the disparate parts of the personality and become whole. And this is only possible with a very positive view of existence that permits the shadow to dissolve in this light little by little. Instead of becoming whole and congruent, duplicity loves to project its inner, repressed tensions of conscience onto some “other”. Instead of seeing what is vile and low inside oneself it is much easier to find a scape-goat outside of oneself. Be careful entering into the shadow area of another, whether it is an individual or a collective society. Projections of the shadow are the perfect medium to transfer one’s own dark side onto another. The “other”, the “enemy”

may turn out to be the revealer of truth, however. It may be your best friend in that one can really begin to understand this unconscious game of shadow projection that has the whole world going insane.

The most subtle expression of duplicity is the recognition of the fact that there is only one, integral consciousness in the universe but I still can't let go of my ego with its projections of name and form onto the supreme unspeakable reality. Following a particular religion or path is an ephemeral reality of ego that deep inside I know is quite relative and very limited but always seems to stick to me and convince me of its reality. There is also the fear that Jesus, Baba, or whomever is one's guru will punish one for letting go of the name and form and approaching the nameless godhead. The formless god says "no more of this" and unifies you with the Om that is beyond but vibrates every particle of this universe! Om will always drown out your little words for god. Only a direct, unmediated understanding of Oneself destroys all religious belief and dogma.

The complete purification of this vrtti of duplicity purifies the right, solar side of the Anahata Vortex and allows one to contemplate the pure "I" at its seat in the human spiritual heart. Without this vortex of duplicity vibrating and bifurcating the right side of the anahata, the vedantic sages contemplated the pure Self in the right side of the chest where it radiates outward in innocence and purity.

After duplicity there are two more vrttis in the anahata, argumentation and repentance. One can keep up the act, the duplicitous war of soul attrition, a little longer with the ammo of argumentation or put an end to it with a deep feeling of regret or repentance and change course toward what is eventually complete surrender of the ego.

The Dynamics of "Ta" and "Tha" in Argumentation and Repentance

The Anahata is the moral battleground in the war of dharma. Dharma means the true essence of something independent of our varied interpretations of it, the thing-in-itself. In this case dharma refers to human nature. We can see in the Anahata that there are innate and humane tendencies that seek to direct the mind toward subtlety and universal humanism (hope, expansion, conscience), but at the same time there evolve these abstract, egocentric protection mechanisms that keep the person bound into limited thought and feeling (worry, vanity, egoism, duplicity). If the Anahata is aligned more with a true sense of self rather than a vain sense of egoism, then the Anahata expands and the person becomes more spiritually oriented. However, this effort to expand towards spirit is something new for the materialistic mind. The good conscience of human beings is all too easily corrupted by bad ideology and social conventions. Instead of being fostered and enforced by our social institutions it is often suppressed or

distorted. For example, so many Americans feel pain and sympathy when they see images of dead Iraqis or Afghanis, but their conditioned national sentiments never let them truly go against the grain and transcend these superficial, imposed ideas. Most people find ways to justify even these actions in order to hold on to some sense of pride in their collective identity. Argumentation is a form of cognitive dissonance in which the intellect identifies with the false form of conscience and argues against their true moral conscience. In this example, the conscience takes the side of "God Bless America" instead of the more intuitive conscience that says "this is all a lie."

"Ta" is the sound vortex behind the propensity of argumentation. Because it is a movement against true conscience, it is always doomed to fail. Pure justice or dharma doesn't require the arguments of the ego and is a higher tendency in the Vishuddha. This noble concern for universal welfare is backed by dharma, which is the balance of consciousness and action, of Shiva and Shakti. However, argumentation in the Anahata always has a shadow, and therefore a weakness. "Tha" is the sound of the return of the weakened force of argumentation that wants to come back to center, in alignment with true conscience and dharma. One desires to be whole again after having become fragmented by so many argumentations and false stories of self. "Tha" manifests the propensity of repentance. One truly has suffered and perhaps made others suffer. The only way out of this suffering is to become more aware, take responsibility and make some major decisions. Only in this manner will the separate, willful, and egocentric mind ever abandon its arguments and justifications for its baser tendencies.

Argumentation

The next to last vrtti of the Anahata Vortex is argumentation. In general, argumentation is a way for the ego to defend itself against uncertainty by summoning up reasons and arguments to convince others or oneself of being right. We convince others through verbal argument, we convince ourselves through mental argument, through our inner thought conflicts. So often, when one argues with another in an effort to convince, one is really only unconsciously trying to preserve the projections of the mind from falling into doubt and uncertainty. The separate ego always needs to think that its position as center of its universe is secure. It is all too easy for the argumentative mind to fall into lower propensities like hatred, ambition, fear, shame, lack of confidence and so on. An offended ego can even come to blows with another. Since argumentation is a reaction to our own inferior, unaccepted and rejected parts of ourselves like shame and guilt, human beings want to project this discomfort onto somebody or something else as a psychic purge. The people who are really like us in our most hidden ways are the people who are most threatening and should be judged

accordingly. When we make judgments against others we not only condemn them but our own shadowy parts as well. And so with this form of argumentation and judgment we create a rift and boundary between self and others and also between self and other parts of self.

From a spiritual perspective one sees argumentation as an attempt to defend one's projections of how the ego fits into its personal, social, and spiritual realities. Normally, a person is not very secure within. Our beliefs are adopted from others or we anxiously or unconsciously cling to some "ideology" to secure our footing in reality. It is this very weakness in lack of true awareness that creates the need for argumentation. Behind most ideologies is fear and insecurity and the ideology attempts to assuage this tension. We often believe in something or someone out of ignorance, desperation, laziness, or superficial conformity. It is important to realize these parts of our personal "ideology" so we don't fall into complacency and one-sidedness.

In the deeper sense argumentation is indecision. "Is this morally correct?, am I really living to my full capacity?, am I in harmony with my universe?" It is quite natural and even useful in the expansion of the mind if indecision is not carried to far. All realizations are a result of clash and cohesion. When argumentation internalizes it begins to touch a truer reason, balanced with intuition and compassion in the spiritual heart. Here the mind is safe and secure and can finally begin to use the discerning intellect to ask the right questions. The mind begins to ask, "Who, which part of me, is thinking this and with what motive and intention?" Through this discernment and self-knowledge we eventually learn to simply let the Witness into the thoughts and feelings, to let it purify them. This spontaneously and unintentionally changes the mind by internalizing the thoughts. If a photon is changed by our expected perception of it being a particle or a wave, then just imagine how would our thoughts and feelings and even our entire mind is changed by simply being witnessed by the Supreme Consciousness within. To surrender the mind into the sublime silence of the Witness creates a reverberation of grace as an echo from this silence. All mental distortions and problems, no matter how great, may be straitened out by making the mind parallel with the Witness, by becoming one with my source.

How can one be centered in the Witness when the mind is so confused, split, and unconscious of itself? Unifying the mind with the essence of awareness makes the mind full of this awareness and purifies all the little dark, hidden caves for psorax. By relating with the most subtle entity the mind begins to mimic that entity, instead of the shadow. Mind always wants to merge into Shiva, into Consciousness. This is its fundamental attraction. Only by going seeing beyond the mind can we truly see the mind. Mind is not the fundamental being; it is not

the Witness, but is being witnessed. One can see one's whole life, past present, and future merging into an Eternal Now from this perspective. Rilke asked, "Who really lives this life anyhow, is it you God?" The mind is known to the Witness as its own little self, a little wave on its own ocean, a self-becoming progeny being constantly and eternally born out of its Infinite being.

Repentance

My friends once asked me why I didn't get angry with a mechanic who once took my engine out, apparently reinstalled it by putting everything in its place but only tightened the nuts and bolts with his fingers. I say that somebody like that is already self-condemned. The best thing I could do for him was to rebuke him so as to try to induce a little repentance so that his attitudes no longer serve to degenerate him to even deeper levels of deceit. We condemn ourselves through our selfish and ignorant actions and may continue to suffer the reactions for a very long time. I am capable of feeling empathy for another and try to understand his point of view no matter how distorted it may be, and my only desire in wanting to reprimand him be that he reform himself so as not to continue to be just another burden on human society. If I am capable of this state of mind, then the Macrocosmic mind must be capable of so much more. What we call god is not an avenger or punisher, but only a savior. While it is true that the laws of karma are inviolable even for god, there are subtle mechanisms that the Macrocosmic mind has evolved through the microcosm to bring erring minds back into harmony with existence. Repentance is not shame or the desire to induce shame or any other negative tendency into another. Repentance is a very deep and self-reflective pattern of very rational thoughts and emotions that save one from the self condemnations of shame. Everything that this little mind of ours does is interacting with a great universe, a conscious and intelligent system that pre-exists us and is a lot more aware than one could ever imagine. The blind and selfish mind only becomes aware of this after much suffering. Having burned oneself with the fire of suffering and alienation over and over, one finally begins to awaken and see the law of cause and effect at work.

To an awakening mind there will always be an opportunity for the intelligent moral order of the universe to create conditions of grace so as to call and welcome all microcosms back into unity with the Macrocosmic Consciousness. The signs are all around but due to selfishness and separation we cant allow ourselves to really understand them. Grace is for all but is only understood through a mature mind. This soul naturally desires a subtler form of existence and once shown the way it is only quite natural that there is a bit of compunction and repentance for having existed away from union in suffering and delusion. Repentance can only exist where there is truly a notion of discernment or viveka

(the 6th propensity) to contrast and reflect the errors of the separate ego. When one truly knows that the inability to understand ones fears, attachments, resentments and ambitions have locked one into an absurd existence with no real purpose, the idea of continuing or falling back into the vain traps of the ego becomes unbearable. One never wants to return to such a state because it is based in suffering and delusion. Repentance serves as a microcosmic expression of the laws of action and reaction and how they are embedded in our mental structures and is a check and balance system for maintaining harmonious conduct with the universe. To have experienced the great wonder of existence, to have encountered a little bit of the infinite presence in a few clear moments of grace, and to sustain them through meditation and devotion will always keep ones direction onward.

Although I speak of repentance as the last mental vortex of the spiritual heart, it can just as well be considered the first if we count from below upward. Its controlling sound "tha", is the densest vibration of the Anahata Vortex. It couples "ta", a sound dominated by staticity and inertia with "ha", the sound of centripetal movement. Repentance, or "tha," therefore serves as a propensity that leads all of the dross and density of the human heart back into the purity of pure spirit. When there are no vrttis to create pride or repentance that perturb the essence of the spiritual heart, one becomes empty of form and intention but full of Infinite Consciousness. One's self is sacrificed to the heart of the universe.

While it is true that all actions of the microcosm are compensated with reactions, there are some profound patterns in the mind that truly lead the microcosm into union. These actions don't rebound with reactions but rather dissolve themselves into the Macrocosm. "Be altogether lost in Shiva, like an arrow in its target." Because the devoted mind really does begin to flow and find grace it is received and absorbed into the life of the universe, reactions of pain and sorrow begin cease because the ego puts up fewer and fewer projections of separation and makes fewer errors based on them. The influence of the Vishuddha Vortex enters here. Spiritual practice, no matter what name or form, must be a practical vehicle to re-align the microcosmic mental flow with that of the Macrocosmic thought projection which is this universe. To bring the mind with all of its desires, feelings and ideas into the light of the I-Witness transforms and expands the limits of the microcosm. Contemplating the ever-present Atman within one's very own I- feeling, the microcosm undergoes spiritual, mental, and biological evolution; the structures of the mind change and vibrates on higher frequencies, and the body that it incarnates undergoes subtle metamorphoses in the nervous and endocrine systems to accompany and parallel the mental changes.

Participating in evolution as a responsible individual is the greatest duty that a

human being has toward the collective evolution of humanity to something truly dignified and deserving of the divine potential within.

The Free Self

When the vrttis of the spiritual heart are understood and liberated, their energy retires inward into pure idea. One feels that from the center of the chest extends an element of a subtle, invisible air that is not bound by any form of gravity in this universe. From this realm of light and vibrant pulsing ideas manifest the entire physical universe. This universe is dominated by the play of the centripetal and centrifugal forces in a constant combat that can only be regulated by the Macrocosmic Mind that has spawned them. In this Aerial Factor we find the nexus between the abstract and material worlds. Although the aerial factor is a form of energy bound by the Macrocosmic process of creative involution, the consciousness that penetrates there isn't split into particularities of time, space, or person. The I-feeling is still pure and undivided. Idea is more real than matter. To move up from here is complete dissolution of the phenomenal self into Spirit, to move down from here is the materialization of this self into the physical universe.

A yogi may delight in this ecstasy: to let oneself flow outward only from the spiritual heart and aerial factor so that your being may touch every particle of the universe. Everything becomes familiar and pure, even what is impure wants to change and transform. But even this cannot be sustained by us forever, it is the drama of the Macrocosm that will go on forever and ever. There is a part of you that gazes down upon this as well. To just go inward from here is to deliver to Shiva so many quantum, so many packets of energy, that have been trapped by Shakti's great gravity into material form. All the star-stuff that we have taken in through digestion, through perception, through ideas and interaction are finally brought into the Intuitive Mind and liberated from all form through your recognition that only Shiva exists both within and without. We transmute creation into godhead each time we truly remember home. Mind is but the entity that regulates the within and the without, the centripetal and centrifugal. Macrocosmic mind, or Shiva, sustains and projects the whim of the entire cosmological order. Microcosmic mind is what contains and projects this whimsical bundle of ideas and impressions in time and space with a notion of your person.

Collective Evolution

"The harmful internal consequences of over-industrialization not only affect the personal, social and national health of the people, they also precipitate gradual individual and collective psychic degeneration. A type of psychic epidemic may arise which can poison almost all expressions of life and destroy them. This may not happen today, but it will surely happen in the very near future." -

Anandamurti

The following statement sounds fantastic to the materialist. However, Anandamurti always spoke about all subjects- economy, ecology, politics, etc., from a very spiritual perspective. If the universe has a subtle, spiritual counterpart that controls the material world, and if the universe is moral, then perhaps this statement may seem plausible. Any living, intelligent system has defense mechanisms that protect itself from illness. If the universe is really conscious and a living entity in itself, then one should see this statement as a great warning to materialists with their ill-conceived concept of dominating, controlling and eventually destroying a world they really have no true connection with, a world that is in no way an Earth Mother for them. Can our mental distortions and errors actually generate psychic epidemics? Can the human race generate reactions that attack us not just from our physical environment, but also from our internal mental environment as well? The question is a practical one, finally, in that one has to investigate these spiritual question in the mental laboratory. If you don't figure it out, then you may not survive the upcoming and inevitable natural selection process.

The future humanity will see the first decades of the new millennium as the end of one age and the beginning of another. Rather, it is the destruction of one age and the creation of another. Everything we see as solid and real are but shadows of deep ideas, the original Things as they exist in the mind of god. Most see the universe as a play of material forces. Others understand the deeper ideas that move beyond mundane existence, which is nothing but a mundane manner of perceiving and conceiving the universe. Refining perception and conception beyond crude materialism and blind desires gives us a deeper perspective and more meaningful place on this moving and evolving planet. What evolves is consciousness and the ideas that develop higher awareness that can help us integrate into the life of the Macrocosm, the living universe. A more compassionate and holistic mind is but the evolution and refinement of the crude conceptual mind and its corresponding mundane desires. In this view, the destruction of the capitalist, materialistic mentality and the emergence of a new and conscious Left are but the shadow play of great ideas that are competing and clashing somewhere even beyond the invisible dark matter of the universe. Evolution is always the favoring of some members of a species over other, less adaptable members. The materialistic mentality of this age will only destroy itself and the members of this part of the species that are resistant to higher change and evolution will simply be "selected" as to have no place on this planet in the near future. Step aside radicals and revolutionaries, Mother Nature is much

more radical than a black panther, yet more loving and wise than a million brilliant grandmothers.

The destruction of the old systems has its origins deep in the creative forces of nature, the intelligent forces that preserve life and its proper purpose in the universe. Although the planet may move and rock a little in the near future, these movements are only crude reflections of what is silently moving upstream, in the causal mind behind nature. Almost nobody goes against the current and ventures up that far ahead nowadays. Materialism is not just bad culture or unrefined brutality. It is a soul-killer and the greatest enemy to humanity.

The inner mind or soul comes in contact with this world through its connection to our brain and nervous system. A part of this entity that makes immediate contact with the physical world of matter and energy is actually transformed into those very objects of mind. Yogis call this part of mind *chitta*. *Chitta* is essentially a medium between the inner world of mind and the outer world of matter. It has the intelligence and essential substance of mind and at the same time the formal structure of matter that intelligently plays out any form that it comes in contact with in the external world. *Chitta* has instinctual programs that are provoked and activated according to the hosts of form that it entertains. If the mind only entertains crude occupations, then more *chitta* is wasted by transforming itself to reflect crude forms and play out their dramas- more money, more name and fame, etc. Mind thereby moves toward and even converts itself into matter. Materialists are actually rebellious as they move against conscious evolution and the subtle moral order of the universe. Yogis are more interested in allowing the Supreme Subjectivity, or Atman, to see clearly all aspects of mind and its reflections of matter and form in the world as the shadow play of the Atman, not as possessions to contend for and thereby dominate and destroy others. Mind also moves inward and evolves toward the pure spirit of the Atman. This is the mind's true purpose in evolution, to move inward, back into spirit. *Chitta* concentrated and focused in meditation takes the form of the formless, disintegrating itself back into subtler, inner forms of mind until it eventually flows back into the silent headwaters of the godhead, the Supreme Subjectivity. This is the salvation and liberation of the mind. The materialist loses his/her mind and person into the material world while the yogi liberates the mind by merging it back into its source in the pure and conscious Witness. The mind can only be "destroyed" in these two manners: disintegrating into matter or disintegrating into spirit. One path is only agony while the other delivers sweet bliss.

The science of microvita is the intuitive study of the dialogue between mind and matter, of the show unfolding somewhere in the regions between the mental *chitta* and the brain. It is a moral science to show us the way out of the labyrinths of the soul. Positive microvita are forces that help convert *chitta* into spirit while negative microvita impose crude forms and subsequently crude desires onto the brain-body system. Positive microvita bring illumination, fulfillment and realization while negative microvita eventually bring about the degeneration of the mind. Human beings have always tended to materialism as a

consequence of lack of spiritual culture, however now is the first time that the entire species is guided by forces that only bring destruction. Globalization, the organization of materialistically-oriented ideology and its imperialistic execution, is the great destroyer of the planet. It is the imposition of a deluded and abstract consciousness of a sick organism upon the innocent and pure beings of this planet. If the planet and its natural state of balance are in danger as a consequence of globalization, then one can only imagine the state of our soul architecture within. And just as an imbalanced planet will seek equilibrium anew, so will the collective mental structure of humanity be forced to undergo extremely radical transformations in order to survive this damage. The transformation of a species is the most radical act of simultaneous creation and destruction. Those whose intelligence flows inward to find balance and responsibility with the Macrocosm will be favored by evolution as they are much needed vehicles of human sanity. Their minds and nervous systems will work in harmony with the new order. This new definition of humanity will be imposed upon all. Grace showers even on the most undeserving, although destroying them while forcing them to evolve. It is as if we are all getting a software upgrade for our brains. The materialists too are receiving this graceful upgrade but they have very old hardware that simply cannot understand the new programs. They will be obsoleted and recycled as they cease to function and lose their applicability under new structures. Too much conversion of mind into matter through ignorant volition and blind impulse degrades the nervous system and creates mental illness. Negative microvita begin to burrow in this energetic space between mind and body and help the misguided mind destroy itself even quicker. These negative thought patterns intelligently and parasitically feed off of our vital energy and make compulsion, fear, and violence the dominant forces in our imagined, separated existence. Negative microvita guide the destruction of humanity by our selfish and brutal actions as well as attack and degrade the nervous system from within. It is a race to see which aspect of the activity of negative microvita destroys us quicker. Will it be through war, fracking, economic imperialism and other forms of crude destruction, or by subverting the internal mental order by creating mental illnesses within as a result of falling into understand natures traps for the dull, extinguishing parts of the species?

The only war we have is the war within. The chitta must flow upward and inward and we must understand how to facilitate this natural process that modern materialism has deadened, otherwise we are done for, both individually and collectively. Take care of the mind, take care of others and transform the inner nature and then there is no longer a need for materialism, vanity, nationalism, racism, nor any other nasty qualities of fearful, ignorant minds. If one does not fight in this war, then these enemies will definitely destroy the soul if they haven't done so already. Instead of struggling for ways of life that lead toward destruction it is much better to struggle for transformation and place oneself under greater ideas, ideas that work and practically guide us toward integration. It would indeed be a very boring universe in which great worldly events did not play themselves out according to great themes. Perhaps this is our malady; materialism deadens the living and vibrant universe that caresses us and gives us place and purpose. Instead of systematically killing animals for food, invading

and destroying other countries for resources, and over-consuming the precious commodities of the planet, one can live simply and purely with just a little spiritual understanding and social and ecological responsibility. Materialism destroys the world of animals, plants and most humans. It cannot contain these other worlds. Seeking the collective welfare with compassion and consciousness conspires with the intelligence of the Macrocosm to arrange itself so that its variegated and vigorous elements synchronize into a sublime and simple order that all good beings can understand. When the mind and positive and negative microvita effecting the mind are balanced, then our limitations are more natural and aren't exploited by sinister and exploitative systems that only degrade us and hinder conscious evolution. There is a place for everybody in this essential world that embraces other worlds.

Anandamurti, in a talk called, "The Coming Ice-Age," speaks of how the weather patterns on the planet have been changing drastically since the 1980's. He speaks of this phenomenon not as catastrophe but as natural change. He links the changing polarity of planets poles as the underlying cause. He says they will shift soon and with this change there will be changes in electromagnetic fields. Many species will have to undergo biological metamorphosis to survive these changes. Most human beings will become extinct. Only those with refined nervous and glandular systems will be part of the new humanity of the near future. I see this as natural selection in action, although here we are speaking of a natural selection based on consciousness and emotional intelligence instead of brute strength or intellectual cunning and ruthlessness. With very little personal, social, ecological, and spiritual consciousness it will be difficult for the collective mind of humanity to adjust with these changing electromagnetic fields. These human beings will become like the Neanderthals of the past, an extinct species unless there are very fast, radical changes. Anandamurti said that at times evolution makes a sudden "galloping leap."

I view this phenomenon as a collective kundalini awakening. The kundalini is the fundamental creative force in the universe and not just a subtle force that functions in the physical microcosmic organism. Anandamurti termed the kundalini the "fundamental negativity." It is "negative" in that it is the return force that can recover even the most furthest centrifugal creative force with a radius away from the cosmic nucleus. Kundalini brings the entire creation back into the Supreme Consciousness. Kundalini, as it functions in the microcosm, doesn't take one further away from the cosmic nucleus with extraneous worldly desires. Kundalini is the fundamental force that is capable of returning all of our mental creation to its origin. No matter how far our creation has materialized from spirit into matter, and no matter how far we have lost ourselves in illusion, desire, or ignorance, the Mother Shakti as kundalini will take us home.

When kundalini manifests in an evolved living being, she is said to be sleeping dormant at the base of the spine in the muladhara chakra. This position represents matter, the crudest manifestation of spirit and furthest away from the point of Shiva in the crown. Because she is the fundamental energy behind all expressed energies she has the capacity to control all forms of energy. This is

why it is said that due to the awakening of this force through spiritual practice, all kinds of mysterious phenomenon occur. One can concentrate for extended periods of time, have tremendous mental and physical vigor, open latent psychic and occult potentialities, and achieve elevated states of spiritual awareness. Kundalini, as the “fundamental negativity,” is the force latent at the base of the spine that brings every string of creation back into the womb of Om, dissolving every flicker of color and cosmic sound in the crown above the corpus colosum between the cerebral hemispheres and above the pineal gland.

Kundalini is Shakti, the energetic counterpart to the pure Consciousness of Shiva. When Shakti's energy is inactive, Shiva, or Consciousness, is like an infinite ocean without undulations. Shakti activates she transforms Shiva by creating waves in Shiva's infinite body of tranquil, equipoised Consciousness. When she activates there is movement, creation, or involution. She creates the entire universe. Later, She can dissolve creation back into Shiva. When she comes back there is evolution of the universe through conscious, living beings. When She returns to Shiva it is spiritual liberation and enlightenment for the blessed soul who understands this ecstatic union.

Together, Shiva and Shakti, or Consciousness and Energy, are the Supreme Consciousness. Shakti is the Cosmic Creative Principle who manifests the infinite cosmic ocean of Shiva, or Consciousness into all of the expressed waves of this creation. Shiva is eternally pure and quiescent and can do nothing without his consort, Shakti. Shakti wakens this latent Consciousness and takes it outward, centrifugally, into action and creation. Shiva and Shakti interact until the subtle wave of Shiva collapse into mind, then into energy, and eventually into solid matter, or “star-stuff.” It is the infinite and subtle Shiva that apparently becomes the universe by letting himself manifest as created energy.

With evolution of life and the expression of consciousness in continually subtler and subtler forms as Shiva and Shakti continue to manifest in biological life. Life, this “blot of protoplasm with an urge,” eventually becomes conscious of itself as Shiva re-manifests his Consciousness. Trees, mammals, plants, and humans all have developed forms of consciousness which manifests in miraculous forms of organizing, adapting, and growing despite the material world’s entropy all around them! Eventually, these evolving microcosmic minds will become so aware of themselves that they will be able to ask themselves where this awareness comes from. This is the arrival of awareness at the anahata and vishuddha chakras. The kundalini is nothing more than the universal Shakti manifesting in an incarnated, biological being. Kundalini is the purest essence of the divine Shakti residing at the base of the spine; a force that ultimately governs the entire nervous system.

With the awakening of the kundalini the developed vishuddha chakra begins to spin centripetally as the 16 petals or sound pulsations vibrate the 4 vortexes of the muladhara, or base chakra. It is like a whirling, astral tornado that creates a vortex from crown to coccyx. This 4x4 action covers every possible expression, every possible vortex of the muladhara from escaping outward into the sensory mind at the first chakra. The causal mind with all of its controlling strings of

sound take charge of all of the inferior chakras by descending all the way to the lowest base of muladhara. It is an inner, highly organized and intelligent womb of sound and pulsation that awakens the kundalini. All energy that goes into the emotional expressions of the vrttis or vortexes gets sucked inward. This inward, centripetal symphony pulls and summons the kundalini upward and inward with all of the vital energy of the body. Here Shakti begins to act and create deep inside one's soul. Shiva is the quiet eye of the storm looking on from high above. Both Shiva and Shakti arrange the path of bliss, the ananda marga, so that the aspirant may find one's way through the various labyrinths of the ascending mind. This is the case with a prepared mind, however.

The structures of the individual and the collective minds are one and the same, they are interdependent and co-existent. It is like a football fan in an arena filled with other football fans. Gain or loss affect both the individual and the collective body. Together, they form some form of meta-identity that both the individual and the collectivity depend upon, or believe that they do. In this similarity, we can see how the kundalini awakenings of individuals will parallel the awakenings of the collective and vice-versa. After 50 years of consciousness revolution in the West, and most of it inspired by hallucinogenic drugs, it is easy to find a plethora of examples of kundalini awakenings that have gone awry. This is most often because the voyaging pioneer of mystical consciousness was not psychologically prepared and/or awakened the kundalini through forced yogic means or through the use of psychedelics. Aggressive yoga techniques and psychedelics usually have the same results: states that resemble a schizophrenic crack-up. Even with cases of eventually successful awakenings, such as that of the Indian seer, Gopikrishna, are often agonizing and take one to the border of self-annihilation while on the path to Self-Realization. This blast of Shakti, or Shakti, is simply too much for the average mind to bear. Could you just imagine what would happen to the average materialist, Big-Mac devouring, semi-conscious mind when it gets a dose of charged super consciousness? The clay jug of the self is shattered to pieces. Mystics and geniuses pick up the pieces and make colorful, beautiful, and playful collages and celebrate the dissolution of separateness into wholeness. The mundane person just finds his/her life is falling apart and cracks up. We, as a species, have no choice in the matter: the rules of the game are changing. We must evolve emotionally, intellectually, and spiritually or disappear from the planet; there really is no other alternative. All of the old mental structures that have projected and created our social, economic, cultural, and science are quickly becoming obsolete. In fact, they are already so rotten that they are taking us down with them. It is the desire of the collective and individual human mind to transcend obstacles that will decide whether one is part of the new humanity or not. If so, evolution will shoulder you and guide you. If not, and the mind wants to remain in the old and conventional, then entropy and decay will recycle one back into the planet for better use.

Kundalini is the root energy behind all mental expressions. Mind is a derivative of pure consciousness or Shiva that Shakti created long before the Big Bang. Shakti, as kundalini on the return journey, can mend any distortion and bring righteousness to our every wrong if we only understand her Way. Shakti and

Shiva are fundamentally one, and kundalini only wants to return to her beloved Shiva. One must have a developed anahata chakra, humility coupled with unswerving confidence and much experience in meditation to adapt to this higher flow. The lower propensities must be greatly purified, otherwise one will be pouring gasoline onto the bonfire of the ambitious, clinging, and fearful ego. It isn't the case that the kundalini of the masses will awaken and surge into the brain and rapidly transform and rescue us all. The changing planetary conditions of the present is really what is making us a race of insane simians. Nature wants to awaken us while our contemporary pseudo-culture only deadens us and holds up psycho-spiritual evolution. Few seem to be finding balance. Most nervous systems aren't prepared for what is already happening to us via the subtle mechanisms of nature. Although the subtle, inner laws of Shakti will be as gentle as possible, it will be difficult for the awakening of the masses from the brute unconsciousness to just even begin to vibrate at the second, svadhistana chakra. The collective kundalini force is mainly focused on entering the second chakra and creating balance there. Here, at the sensory-intellectual or conceptual mind, we develop notions of self and world. There can be no balanced kundalini awakening if one hasn't a balanced connection with the external world via the svadhistana chakra. A strong svadhistana chakra isn't co-dependent nor conventional but rests its value on its confidence and congruence with the real world of Shiva-Shakti's universe. A spiritual aspirant seeks not union with nationalism, with social class, or any other "ism" except universalism. The whole universe is our homeland and it is contained within Brahma, the union of Shiva and Shakti. Only those who can venture to take this step will move onward. Now is the time of the great purging. Balanced people, no matter how intellectually developed they are, will move up an evolutionary "notch" from their respective positions. It is much easier for a happy and emotionally healthy goat-herder in the desert to move inward than it is for a neurotic, apparently sophisticated, urban intellectual. The important thing is that all people try to expand from their present state, no matter what it is. Nature seeks balance and makes no prejudiced distinction between high and low. All microcosms are dear to Brahma. This is what is most important. However, the sad truth is that we as a species gradually grow sicker and more and more unfit and unable to make this critical step. True spiritual culture that cultivates deep awareness and moral responsibility is unavailable or inaccessible to most. Due to this, human intellectual and emotional life is becoming extremely imbalanced. There is very little correspondence between who one is on the inside and who one is on the outside. This contradiction will some day be understood as the underlying cause of the extinction of the old humanity. We must build a new and universal human culture on the ashes of the present one. Nature's Heraclitian fire both consumes and illumines, conserves and destroys. Only when the deepest desires of our vast, inner nature find expression in universal human culture, where all particular flowers are seen as part of the same beautiful garden, will we have a society and culture that is truly humane. Our glory is yet to be .

The awakening of the kundalini should be prepared by a moral base, through having attained some living practical wisdom of how to live without creating unnecessary suffering for oneself and others. Only those a little more advanced

on this path are candidates for entering this path. Although it is possible to awaken this force through psychedelics, through intense, forced physical yoga practices like asanas and pranayama, and other rituals, these practices are incomplete by themselves and can be dangerous in that they lack proper psychological preparation for this bombardment of cosmic consciousness. At most these practices may force the kundalini to the second chakra and try to prematurely process the latent tendencies in the sub-conscious mind. After such an exhilarating experience, one becomes overwhelmed by the sub-conscious complexes of the mind. Insecurity, deeply-rooted fears, compulsions, and paranoia are common side-effects of the premature awakening of kundalini without proper ideational preparation via deep and mature meditation, which of course requires a very high degree of moral discernment. Although one almost never ever meets a yoga teacher that has awakened the kundalini, this mysticism is the very basis of the practice of yoga. Modern society only gets what it deserves, Barbie Yoga.

The greatest test is to bring the kundalini through the Knot of Brahma at the navel, or manipura chakra. It is here that one must contend with the 10-headed serpent who controls shame, slander, jealousy, laziness, sadness, sadism, infatuation, ambition, hatred, and fear. Due to deep progress in meditation and a deeply mindful existence one has become ready to tackle the underlying ambitions of the separate ego, that although subsided, still have plenty of force to make a mess of your life. Once the kundalini rises here, the underlying aggressions, ambitions, fears, and shame of the ego become all too apparent. It is like trying to pay off a huge debt in a very short time. Most would prefer to pay it slowly.

I recently dreamed of Anandamurti in which he was explaining to me that through the current electromagnetic conditions of the planet, the collective consciousness was being prepared to purify the sub-conscious and creative minds (2nd and 3rd chakras). The evolutionary aim is to permit more human beings to awaken the intuitive mind at the heart. The majority of human beings live only in the sensory mind and the lower parts of the intellectual mind. What is happening now is that the 3rd chakra is being so powerfully purged that the collective mind will either go insane or take refuge in higher ground. This cleansing of the creative mind in humanity will allow a little more energy to enter into the intuitive mind, or anahata chakra. We will still be, at least as a collective mind, evolving and passing through the subtle laws that govern the creative mind so that we can slowly gain access to the intuitive mind.

While the awakening of the kundalini to the anahata chakra is not the ultimate aim of spiritual evolution, it is a safe ground in which the “raging bundle of desire in a dying animal” has quieted.

The intuitive mind is related with the so called “aerial factor”. This “air” is of course a most refined form of matter. If the involution of consciousness into matter is a process of Macrocosmic thought converting itself into matter, then the aerial factor is a little closer to the thought end of the spectrum. It is here that the mind moves beyond form. There is immediate insight or intuition into

the nature of things- oneself, others, nature, and the cosmos. One's sense of dignity at being a universal citizen of pure being overcomes all the limitations of vanity and self-importance that the separate ego feeds off of.

With the awakening of the intuitive mind, one really begins to see clearly how there is but one life in the universe, that all microcosms pertain to the macrocosm. Thought waves that arise here collapse into matter, into form. One sees how the secrets of spiritual thought and pure feeling convert themselves into material creation. Existence is but a crystallization of these subtle impressions that manifest themselves from the Cosmic Mind of which you are now a part of. Awakening the kundalini here brings a supernova explosion of energy to the heart that explodes and projects your most noble intentions out into the entire universe. It is vital that there are yogis and tantrics that are pursuing this endeavor, thus clearing the path a little and preparing the way for others.

What is most important in meditation is sincere effort. One rarely thinks that the victories in your private arena have something to do with the evolution of a planet, but they really, really do.

Early in the kundalini awakening when I was still a student in the university, I had many experiences that shook my world apart. There was a period where I had many strange visions that didn't make sense to me until years later. During meditation I would feel that I was merging into the whole city of Austin around me. My mind would expand outward beyond the city and I would get lost in bliss. It was terrifying yet exhilarating. It was the death of the little "I."

In one of these experiences I had a waking dream in which I knew I was seeing myself 5 years in the future. I was in Austin but on a farm outside the city where I was very happy and at peace. I thought to myself that it was absurd because I had no plans of remaining in Austin after graduation. I forgot all about this dream until I found myself at this very same farm 5 years later. The details of the vision like a telephone line crossing the property by a creek proved exact. Meanwhile, back in '94, the vision continued. In the next part of the vision I knew it was 10 years into the future now and the scene changed. I was in Mexico in the middle of a war. I felt very tense in this part of the vision but the scene changed into a third scene where I was far above Austin, almost in outer space. I looked down and the world was very different. The coast line was much more inward. There were fewer people but there was much more respect between them. I saw that they understood the lesson that nature gave them. I didn't know when in the future this third part of the vision occurred, just that it was sometime after the Mexico part. I wasn't even sure if I was alive on the planet, or floating without a body in some ethereal space from where I was observing in the dream. It didn't matter because there was finally peace.

I don't necessarily believe in prophecies, but when a vision has proven right 2 out of 3 times, then my ears start to perk up a little about the third part.

I feel certain that the solution to the electromagnetic imbalances that are so greatly affecting the collective consciousness of the planet is quite simple and clear: take refuge in a higher ground. This planet maintains a balance with gravitational and electromagnetic forces by which our consciousness, a complex process involving the glandular and nervous system as well as the mind and Consciousness, has evolved and adapted over millions of years. Despite the fact that many people are having some severe problems of maladaptation to these new conditions, there is a great potential to make some huge leaps in personal and collective awareness.

While contemplating the effect of the increase of solar activity and its effect on the earth's magnetic field I find my mind always returning to the idea that all forces in this manifested universe are but the result of three fundamental forces; the positive, the negative, and the neutral; or the centrifugal, the centripetal and the neutral. There appears to be an extreme bipolar tendency in the collective mind. Almost everybody I know is in some sort of emotional and/or existential crisis. If not crisis, then at least a great challenge that requires tremendous effort to maintain equilibrium and keep moving forward. Nobody I know has it easy these days. These forces are external to our Consciousness, our Atman, but appear to affect us because our minds are incarnated in physical bodies with sensitive organs that are affected by electromagnetic fields. Due to this adjustment there are many subtle imbalances in the nervous and glandular systems that are altering how the mind thinks, feels and perceives reality. However, meditation and spiritual practice have the reverse affect. The Atman as the nucleus of consciousness vibrates the contemplative, meditative mind with eternal peace and clarity and the mind thereby vibrates the nervous system with this much needed balm of soothing alleviation that puts our physical being back into balance.

While the centripetal and centrifugal forces are fighting out their eternal game of clash and cohesion, the neutral force has the capacity to balance them out, take them into the nucleus of awareness and find a higher synthesis. But where is one to find this neutralizing force, this mediator of the centripetal and centrifugal forces that dominate the physical universe? The neutral force, the equalizing force is to be found not in extroversion or introversion, nor action or inaction, attraction nor repulsion, but in deep attention and presence of these plays of the mind. It is the One presence behind each and every microcosmic mind that maintains the balance of the entire Macrocosm. The entire universe has been, is being, and will always be directed by the One who directs all duality. If you want to bring the mind and emotions into balance it is only through awareness of this blissful entity that this play of forces may take refuge in the eternal repose of the Atman. As Anandamurti said, "the force that guides the stars guides you too." Perhaps we are in a leap, a shift in evolution which is always and extreme and violent act, but I cannot deny that it is all so beautiful, and behind the apparent chaos and imbalance lies a greater, hidden agenda that only the mind devoted to its source and origin can understand.

This energetic situation will only become more intense until we as a species, a collective consciousness, begin to understand this truth and cultivate a planetary culture which fosters this awareness. So many are falling into emotional imbalances and addictions. We go up too high and then we fall too low. We try to fix the lows with a high and are incessantly chasing our tails in a circle. Really, there is only One solution, and I hope that you all may truly be here to presence it and be part of a new, awakening humanity. Take shelter only in the loving, constant witness of the Atman, or the combativeness forces of nature shall rip thy mind apart like a gang of angry pit-bulls.

Life, Evolution and Microvita

Any sincere spiritual seeker is satisfied with nothing less than the Infinite itself. Our quest for knowledge is infinite. When we discover a secret or hidden cause, we discover a chain of other questions that lead to yet undiscovered causes. And the further our knowledge ascends toward the spiritual, the summit of all knowledge, the more subtle and finer are the causes and the levels of mind to perceive them.

There is really no end to the potential for the cultivation of our consciousness. The more pinnacled our perceptions the more we realize that our evolution has some goal or entelechy. Each new discovery in the form of pinnacled thought or heightened feeling seems to lead us toward something beyond itself until we reach a ground or foundation of knowledge; a Being that makes knowing possible. Each being or radiation out of this Infinite Consciousness bears its imprint, albeit in an objective and finite form. We see its imprint everywhere in created Nature and we hear its calling in the outer as well as the inner worlds. To the sensible and spiritually refined mind, all things speak of the infinite.

All knowledge and experience is objectively oriented. We perceive things other than, that exist separated from a subject. In order for an act of knowing to occur, there must be a subject or knower, and an object, the known. When the subject is the intellect, the objects of knowledge are intellectual concepts. With the intellect there is always a sharp division between the subject and object, between the inner and outer worlds. When the subject is the intuitive faculties, then the objects of knowledge are intuitions. In intuition there is less division and separation; the subject and the object become mystically linked and intermingled. Intuition proceeds from, is an evolution out of the base of intellect. Each continually higher form of conceptualization is a refinement of the previous, just as intuition is a refinement of intellectual conception. The more intuitive a mind becomes the more it realizes itself as part of a greater whole and essence, a macrocosm that is both the subject and object.

Our microcosmic existence is but a miniature figure of an unlimited Macrocosmic Mind that contains, creates, preserves, and dissolves this entire universe. The rigid intellectual concepts of a disconnected subject and object of knowledge, as well as a separated isolated ego concept, break down when we realize that the entire universe is connected and alive, that all things flow into and interpenetrate each other. When we realize something "outside" of ourselves, we are really discovering a truth of the essence of the divine mind which contains us. Therefore, objective being is mind, and we understand more of being as we understand more of our minds. And the more we understand of mind the more we understand of being. Our lives in the form of microcosmic minds are in essence the Macrocosm in a state of becoming; a mind struggling to evolve its innate and infinite potentials that have their base in this Macrocosmic Mind.

Microvita are the finer, causal agents that function at subtle levels behind the manifestations of physical, empirical reality. It is impossible to discuss them without mentioning the theory of vrttis expounded in The Spiritual Heart. Simply stated, they can be likened to the traditional concepts of angels or spiritual beings that govern not just the physical world, but the psychic spheres and even the psycho-spiritual to some extent. Microvita is an intuitive concept. They do not come within the range of ordinary sensory experience, nor can they be grasped with sensory-intellectual concepts. Only a mind intuitively tuned with the finer vibrations and activities of the Macrocosmic Mind can begin to have an understanding of these entities. Because something is "intuitive" does not necessarily signify that it is beyond reason (non-rational) nor irrational (contradictory to reason).

It is not the case that the study of microvita necessitates the dethroning of reason to understand mystical realities. Rather than throwing out rationality, the development of the intuitive faculties extends the process of reason and logical thought beyond the empirical world. Anandamurti was a Tantric preceptor. He also emphasized that the way to realize the nature of microvita is through the practice of Tantra. The system of Tantric meditation taught by him emphasizes spiritual practice and personal realization as a base for metaphysical knowledge in place of pre-conceived ideas of institutionalized dogmas. In this manner, the practice of Tantra is more of a science than a religion or any pre-conceived ideological system. The methods of Tantric practice are logical and systematic without hindering or limiting intuitive refinement. In many religions and philosophies, the possibility of the knowledge of higher worlds is closed off by the preconception that our knowledge is limited only to the physical world. The manner to understand the mystical is through faith in an otherworldly reality or an after-life. While Tantric philosophy will admit the inability of the mind to fathom the nature of the Infinite Consciousness itself, Tantrics will uphold the view that it is possible to understand the causal and astral realms that produce physical reality.

Our lack of spiritual understandings make us believe that everything beyond the physical world must be part of some metaphysical reality and that everything from this line and above it the absolute realm of reality. In other words, the many levels of being above the sensory and intellectual realms of existence are simply lumped together in some sort of vague metaphysical absolute; a giant lump of cosmic jelly. Genuine spiritual research isn't so vague, however. One can realize that there are many levels or bands of reality beyond the physical with their own particular inhabiting beings or microvita. While it is true that they are all interconnected and interdependent, it is necessary to understand all the levels of within immensity of our being and their particular characteristics.

There are seven main layers of mind or kosas. The grossest is the physical world and physical body. This is termed the Annamaya Kosa, the kosa or level composed of food. A little above that layer of physical being is the first level of mental being, the Kamamaya Kosa, the sensory mind. The sensory mind is but a vehicle to serve this physical body. Above the sensory mind is the sensory-

intellectual mind, the Manomaya Kosa. Both of these levels of mind are particular to an individual mind. The sensory mind perceives and remembers sensory perceptions from the physical world and responds to them with its innate sensory desires and instincts(eat, sleep, reproduce, fear, etc.). The sensory-intellectual mind can reason and reflect upon the sensory perceptions instead of simply responding instinctually. It has the capacity to logically arrange sensory perceptions into the form of intellectual concepts. Both the sensory and sensory-intellectual minds are physically based: they are dependent on the physical body and brain for their function.

The kosas above these two personal or individualistic layers of mind are part of the collective mind. They are part of the causal or astral mind in which each individual mind participates. Just as the sensory-intellectual mind is more refined than its predecessor, the sensory mind, each level or kosa in the collective mind, or Macrocosmic Mind, represents a realm of being deeper, profounder, and more revealing of absolute Being. The Creative Mind or Atimanasa Kosa, meaning "beyond the intellectual mind(*manas*)", is the level of mind where one grasps the psychic form of an object. No longer is there a mere conceptual, intellectual understanding of an objective being, but the mind begins to perceive radiations or inferences from a more psychic level of being that is involved in the production of physical reality. Therefore, the Atimansa Kosa is the first layer of mind in which one realizes that all things are Mind. It is a creative idea that generates physical reality. Thoughts are not the empty shadows of a dead and isolated physical world. Instead, with the power of thought we are able to apprehend the creative, generative forces that go into the production of created nature. For example, there are many cases of great intellectual minds who after a lot of concentrated thinking on a theoretical issue suddenly arrived at the solution to their problem spontaneously, as if there was an underlying form to their concepts that their intellects were attempting to grasp. A more practical example might be of a person struggling to figure out why they are the way they are. "Why do I think, feel and act in such a manner? Who has all of this happened to?" At times this form of deep thinking breaks through into a form of intuition that spontaneously responds to the intellectual questions posed by the intellect. One understand a deeper meaning and has a connection to events that somehow give a form of comprehension the isolated, individual and fragmented experiences of the sensory and sensory-intellectual mind.

Just above the Creative mind or Atimanasa Kosa is the Intuitive Mind or Vijnanamaya Kosa. The Creative Mind is the beginning of the intuitive wholeness of higher understanding. It is what initially calls upon and inspires the intellect to think in deeper ways. Therefore, it is a midpoint between the grosser intellect and the purer, intuitional faculties. The Intuitive Mind, however, is capable of understanding higher realities directly through the experience of intuition. The mind connected with this kosa has a direct experience of phenomenon. Instead of merely perceiving and conceiving an outside object or being through the intellect or senses, ones mind is in fact at one with the object of thought. For example, instead of seeing a tree as a being separate from me

through the vehicles of my senses and intellect, I realize that the tree is already an object within my mind. I may see it as a brother and know of its medicinal properties. Remember that the Intuitive Mind is part of the Macrocosmic Mind which is a unity in itself. My mind is now a part of the Macrocosm and the things I perceive and conceive are part of my very own being. Therefore, my knowledge of a being at this level is a result of my unity with it. For example, with the Creative Mind one may have an intuition about another being. One feels or intuits that a persona has a particular personal quality. There is a thought or hunch that this is so. With the Intuitive Mind, however, one is able to "see" directly into the mind of another and know more directly what are the qualities of another being.

Above the Intuitive Mind is the Causal Mind or Hiranyamaya Kosa. The Causal Mind is the root of the Macrocosmic Mind which is the whole. It is the Generator, Operator, and Dissolver (G.O.D.) of the created universe. It is entirely beyond the time factor and is capable of knowing all things past, present, and future. Here the mind resonates with the causal thoughts of the Macrocosmic Mind that create, maintain, and dissolve the universe. The Intuitive Mind apprehends the deep nature of reality but the Causal Mind creates the deep nature of reality. Being at the causal level, it is a realm of tremendous occult ability. The mind at this level has the potential for many subtle occult powers and even omniscience.

There comes a point in our search for the hidden causes of phenomenon, however, when the mind itself becomes an object, even the Macrocosmic Mind. We realize that the mind with all of its faculties for thinking, feeling, intuiting, and acting, as well as the Macrocosmic, Causal Mind that contains this vast universe, is itself an object for a Supreme Subjectivity or Supreme Consciousness. Here one realizes that the Self is not in the mind or its relative faculties; not in the physical, psychic, nor even causal realms, but lies beyond in the eternal witnessing Knower of the Known. This infinite and eternal subject lies beyond the realm of time, space, and person. It is not modified by the changes of mind and perception, nor Creation, Operation and Dissolution, but quietly witnesses them in its eternal repose. This absolute layer of Being is called Satya Loka, or the Abode of Truth. It is the Supreme Consciousness itself.

It is when we come near to the infinite that we realize that knowledge has this goal. We keep asking 'why' until the mind is no longer able to objectivize and perceive things outside of itself. The activity of the mind disappears in the essence, the knower of all knowledge. The Infinite cannot be known: it is the Knower of all things that can be known. The Upanishads state that to know Brahma(the Supreme Consciousness) one must become Brahma. This is the spiritual course and purpose of the path to knowledge: that eventually the mind begins to ask who is it that knows and begins to make the "I", the subject, the actual subject of investigation.

Hardly is the realization of Brahma the satisfaction of the abstract desire for infinite knowledge, but is a summation of what it means to be a human being

who thinks and feels and acts. All of the fear and anxiety and suffering of being an entity separated and isolated from god, nature, and one's fellow beings is dissolved in this blissful realization. Brahma is the god of all knowledge. It is the source of all love and goodness the heart desires, as well as the creative inspiration for all ingenuous and ingenious activity.

This book is about the subtle dynamics of the Macrocosmic Mind, the hidden and esoteric causes of phenomenal reality. In other words, it is a work of occult subjects and occult perceptions. This type of activity is only fruitful when one realizes the full spectrum of knowledge and that knowledge is not separated from the universal moral order or Dharma of Brahma. Only when we realize that all is from Brahma and are so intimately connected with Brahma is it mentally possible and prudent to begin to understand occult causality or Microvita. Tantric and Yogic lore warn time and time again of the dangers of occult perceptions and their ensuing powers of mind. It is only when one cares only for the realization of Brahma and is indifferent to the occult powers that one can truly understand the mysteries of causality. Therefore, only a mind that has been purified of its ambition of self-becoming, has the realization of the Supreme Consciousness, and endowed with universal love can really understand the ways of Brahma.

The Varieties of Microvita

Anandamurti spoke of Microvita in several different aspects. He described the grossest forms of Microvita involved in the materialization and manipulation of material forces as well as the most subtle forms of microvita that function on the psycho-spiritual planes of being. The focus of this work will principally be on the function of microvita in the psycho-physical, psychic and psycho-spiritual planes of mind. Because microvita is such a broad, generalized term that includes so many types of disembodied microcosmic minds, I will refer to the entities hitherto discussed that relate to human psycho-physical, psychic, and psycho-spiritual planes of mind as *mentities*, or mental entities. I admit that my knowledge of these subtle entities on these levels is still elementary, but I have yet to investigate the function of microvita on the physical level, therefore I am even less capable of attempting to discuss them.

Any attempt to explain Microvita without a theoretical and metaphysical background would be like attempting to explain quantum physics to an 6th-grade science class. Not only does one need an astute intellectual framework to attempt to understand Microvita, but more importantly one needs to cultivate the intuitive faculties through meditation. In fact, a highly developed intuition bypasses the need of a highly developed intellectual, conceptual mind. More often than not intellectual thought is a limitation to intuitive knowledge and keeps one bound in circumscribed boundaries. Intellectual concepts are a concretized and cruder manifestation of intuitive thoughts (recall the difference between the sensory intellectual mind and the 3 layers of the Macrocosmic Mind in the introduction). However, because intellectual thoughts do participate in and mimic the purer sources of conceptualization that have their seat or bearing in the Macrocosmic Mind, it is possible to cultivate these grosser thoughts so that they evolve into purer, intuitive concepts. This is possible if we understand that the sensory-intellectual mind is not an end-in-itself, but is merely a vehicle for higher forms of conceptualization. Philosophers through the centuries have emphasized the grandeur of intellect, although few have followed the intellect to its fullest potential: intuition. In Tantra, intellectual concepts or models (*pratima* in Sanskrit), are used in order to help the mind to obtain an initial grasp of a spiritual concept. True, the concept originates in the sensory-intellectual mind (*Manomaya Kosa*) but has the capacity to evolve conceptually into purer intuitions as the mind ascends through the higher Kosas. This is in fact the nature of the evolution of mind: that our minds contain germs of thought that can indeed sprout into the most sublime spiritual realizations.

An aspirant begins his/her practice with just a germ of knowledge from the initiation into their practice of meditation, but can transform that very fragment of knowledge into pure spirituality. And not only is it a thought that grows, but the mind as well. The nature of the mind is dependent on what it thinks. Subtle thoughts can only be thought by a subtle mind. The only way to comprehend

subtlety is to become subtlety. It is due to this that Tantra is a holistic spiritual practice instead of an academic philosophy.

So it is through this understanding that Microvita can be understood: that thoughts have their origin in higher realities. In order to comprehend Microvita and their relation to manifested reality, whether in the mind or in objective being, we must begin to look behind the surface of things. We must see behind the mere manifestation of a thought, an emotion, or any state of mind and realize that there are "gods" or higher spiritual realities dwelling within all things. Anandamurti stated that Microvita can be understood through the reflection upon concepts. It is this reflection that supplies the knowledge necessary for the mind to resonate at a higher level. When we reflect upon something, a physical object, a thought, a feeling, we are conscious of the mental processes involved in our perceptions and conceptions. Reality isn't something just ready made and taken as-is. Instead, we investigate the processes, the sensations, perceptions, thoughts, feelings, and intuitions that go into producing a state of awareness. Within this sensitivity and heightened consciousness it is possible to see more and more of the hidden, hitherto unobserved mental processes. Due to this, we begin to see more. A new perception of a hidden mental process induces us to ask more questions about the nature of the mind. We now know that there are other aspects, other hidden processes and laws that govern our thought and feeling and perception. Therefore, one begins to reflect upon them. From there, even more hidden processes are seen and thus continues the expansion of awareness.

If we begin to study and reflect upon the thoughts and experiences of minds that have already traversed the spiritual path we can have an intimation of the laws of mind and states of consciousness just above us. Imagine a mind attempting to grasp a spiritual law. He or she interacts with a teacher that understands their process and can provide clues as to how to arrive at a realization. This "outside" impetus bears such a close relation to the actual mental processes within the aspirant that it serves as a vehicle for fostering a leap in awareness. This is not only the value of the company of wise souls, but the value of the study of sound spiritual philosophy and psychology as well. A spiritual philosophy, if it is a true philosophy of Spirit, should be a reflection and description of actual psychological and spiritual processes of the mind. In other words, it is a practical philosophy that relates not just to abstract and abstruse realities, but to the very essence of the mind.

We understand mentities, or any other spiritual matter, simply by understanding ourselves. The more refined our self-awareness, the more we see the spiritual forces present in the mind. When Anandamurti described the 7 principal types of microvita (mentities) their descriptions were very much related to human psychology and spirituality, or rather, were described as causal agents in the effect of human psychological and spiritual life. Take for example someone struggling to comprehend the source of their resentment. They may see how their resentment has led them to mistrust others and therefore remain isolated and fearful. This person is aware of how an initial trauma, the source of the

resentment, has structured one's life in such a defensive manner. Through his/her growth process one has been able to get in touch with the source of these buried feelings and transform them to a great extent. Even his/her behavior, attitudes, and lifestyle begin to manifest this shift toward a healthy awareness. However, the tendency still clings and holds on to this mind. This person may notice after a good amount of spiritual practice that the source of this feeling is like a personality in itself. It is like an entity dwelling and inhabiting their minds. It has served like a guardian, protecting and defending the mind from real or imagined dangers.

Each of the 50 propensities are as such. They are like minds of their own. For example, this person may now normally be calm and reflective. However, when this propensity is set off some inner or outer stimuli, it is as if the dominant personality is backstage. The intensity of anger or fear is something that may take possession of the mind, making the person seem like there is some other force inhabiting the mind.

One experiences this state of "posession" mostly in very strong negative emotions, but also in very exalted moments of spiritual insight or creativity as well. What true artist or other creative person has never felt the invisible muse behind their thoughts and feelings, spontaneously guiding them toward the fruition of creation? When exalted spiritually, it is if an angel or god itself is inhabiting us.

Each of the 50 propensities has a controlling force or deity that regulates their intelligent expressions. It is not to say that the propensities are separate entities, independent of the inhabited mind. Rather, they are functionaries and mediators for the expression of mind. Every mind has legions of entities- helpers and hinderers, angels and devils- hidden but ever-active behind all of our thoughts and feelings and actions. The mental personality is but a vehicle for so many camouflaged and concealed expressions of mental energies to declare themselves into incarnation.

Inherent in the idea of mentities is the notion of reincarnation. Mentities are entities that instead of either attaining spiritual liberation (moksha) or undergoing the normal process of dormancy between lives while waiting to be reborn in a new body, continue to actively exist in the astral state between lives. Ordinarily a mind cannot express itself between lifetimes. A mind disconnected from the physical body, in most cases, cannot generate its own vital energy or prana without the body to generate this energy necessary for mental functioning. Therefore, minds in the astral realm, or the collective mind, waiting for rebirth are simply dormant, waiting to be reborn in a time and place that allows them to express their pending samskaras, or latent reactions to previous actions. Previous forms of mental conditioning become conditions for the next incarnation where the mind continues its same mental life from where it had abated with physical death.

However, there are certain minds with sufficient self-consciousness and mental vitality that enable them to continue functioning in the after-death state. These minds, due to their level of development, are able to generate the vital energy necessary for mental activity without the necessity of a physical body and cerebral cortex to act as its medium.

The average mind depends on the sensory, motor, and grosser cognitive organs in the cerebrum for its activity (the sensory and sensory-intellectual minds). However, minds that have learned in their lifetimes to transcend the grosser levels of thought connected to the physical plane and the physical body and brain have attained a level of thought purely mental. They attained a level of thought in the collective layers of mind in the Creative, Intuitive, and Causal levels, and therefore their level of cognition is already on the same level as the mind in the after-death state. A mind accustomed to this level of mental activity is a being highly evolved in spiritual evolution and has already realized that there are levels of being far beyond the mere physical and intellectual levels. Beings such as these must have been, in their lifetimes, persons who had undertaken some form of spiritual practice or virtuous living to develop their mental and spiritual faculties. It is through morality and spiritual practice or meditation that the mind is purified of its physical limitations and begins to realize the purity of its spiritual essence.

On the path to self-realization, new mental faculties are awakened. New forms of intelligence, more refined levels of feeling and intuition, and even occult faculties are developed in the mind. If a mind becomes attached to one of these faculties along the way instead of devoting all of ones potential to the realization of Brahma, then such a mind becomes "locked" into a certain faculty. Instead of realizing Brahma, these minds, due to their samskaras, or reactive momentum to their previous actions, are locked into these faculties instead of being liberated from all finite mental fetters. Therefore, after death they continue their mental activity in accordance with their accumulated samskaras.

The Mind of Brahma generates, operates, and dissolves all created being. As the Dissolver, it is its responsibility to dissolve all created being back into its infinite essence of pure consciousness. Over millions and millions of lifetimes beings work out their limitations of karma and samskara with the ultimate aim of attaining their liberation through their union with the Infinite. A microvita, like any other being, is a being existing at a certain vibrational frequency on a particular mental level, attempting to work out its samskaras. In the after-death state all of their mental potential moves toward their major bondages. In order to work out their bondages they must exhaust their respective samskaras via spiritual purification.

In their lifetimes, their egos were connected to their faculties (yatimana, vashikara, etc.) Perhaps their heightened intelligence or spiritual qualities were a self servicing vehicle of pride, vanity, or attachment for this otherwise noble soul. In order to work out their egocentric limitations, they must use their faculties to serve the creation in the after death state. This type of purgation

serves the purpose of unifying their minds with the Macrocosm by transcending the egocentric identification with their abilities. Instead of attaining liberation after death, they fuse with the essence of their mental faculty and work therein until their pending samskaras are exhausted.

Recall that the root of all mental faculties is in the Macrocosmic Mind. The higher kosas contain the blueprint or hidden order of the manifested, lower worlds. When a subtle being- a being that has developed the ability to act and intuit the higher kosas in their embodied lives- dies, he or she carry their mental and spiritual faculties into an active, disembodied state of existence. From this state of existence these beings continue their activities in order to purify the limitations that kept them bound to their particular identity with a special ability or faculty. However, these beings are more subtle after the separation from the physical body and the bondage of a physical world and can therefore apprehend their very own talents and genius even more clearly than they did in embodied life. While living, there was still the weight and density of the physical world that partially obstructed their full development. Now, in an disembodied state, all of their refined, particular microcosmic intelligence merges with its source and essence in the Macrocosmic Mind. These entities, in fact, merge with this particular Macrocosmic function in that they actually become like "gods" in that they are entities that must govern a particular position or station in the dynamics of the mind of God. Brahma is purely transcendent in its purest essence; its mind is involved in Generation, Operation, and Dissolution, but the actual carrying out of activities is left to subordinate beings who have evolved and manifested a portion of the entirety of Macrocosmic Consciousness. These are the so-called Mentities.

In order to understand what a mentity is, how they "live" and function, and how their functions effect embodied beings, I will give a brief overview of the 7 types of mentity microvita described by Anandamurti. Later, I will go a little more deeply into the metaphysics and occult causality.

The first type of mentity microvita described by Anandamurti is termed the yaksa. A yaksa is the crudest type of positive mentity. They are beings that while living in the physical world were very adept in using material resources for a positive cause. They were very good people with noble intentions and the welfare of others in mind. They accumulated resources like money and goods in order to help other people. Rather than being an ordinary charitable person, the yaksa personality had a characteristic genius regarding their activity. They were beings that fully understood the ins and outs of commerce, the proper function and application of material resources. It can be said that their minds were merged with or had perfected the knowledge of how to maneuver resources.

The Sanskrit word "siddhi" often implies occult powers. Literally, it means "perfection". Whenever there is a special ability regarding a particular activity, or a perfection in its understanding and application, there is always a super-cognitive acquaintance or an element of genius at work. This formula explains

siddhi: the perfection of a particular mental faculty or function. "Genius consists in the proper use of things," explained Swedenborg.

Normally, one doesn't associate occult mental powers with crude activities such as commerce, as in the case of the yaksa. The notion of occult powers usually applies to the psychic and psycho-spiritual planes and activities of mind. However, the yaksa is one whose genius is focused on a mundane activity. If this particular mind would have a subtler object of mental occupation, then they would attain siddhi in that arena as well. It just so happens that the genius of this particular mind is directed toward the crude material world.

All spheres of existence have laws. The levels of consciousness that relate with these planes of being can apprehend these laws and correspond their activity to this understanding. The yaksa is one who understands the essentiality or dharma of commerce and has perfected or almost perfected their activities in harmony with these laws. The yaksa is not the ambitious capitalist who hoards for his or her self gain. Minds such as these have only a partial understanding of commerce and only want to use their knowledge and experience to exploit the physical world. The yaksa is moralistic and spiritual. He or she realizes that this physical world is not the be-all and end-all of existence, that it is a passing show. The physical world and the physical body are but vehicles for life to move toward the psychic and spiritual worlds. Through the proper use of limited physical resources and their proper distribution and application, human beings can meet their physical necessities without excessive toil and effort and therefore have a balanced physical existence so that more time and energy can be channelized towards inward, psychological and spiritual growth.

The yaksa understands this essential dharma of the physical world: that it serves the spiritual. However, a common fact with the yaksa or any other type of genius is that their abilities require a bit of attachment. It is not the case that they were blindly attached to an ambition. Subtle intelligence cannot manifest when there is unconscious compulsion as the mind is egocentrically isolated from this essential knowledge. However, there must be some form of personal attachment propelling the mind in its activities. In this case the manipura propensity of ambition or craving is culprit. Perhaps the mind was even free of ambitious, egocentric and vain qualities and all that was left was merely the association of the identity with a specific activity. The personality holds onto this identity because it is simply familiar. And it is precisely this exclusive identification that causes the yaksa to take the form of microvita after death instead of attaining complete spiritual liberation, or moksha.

Human life is immense. We are microcosms in a macrocosm. We evolve, live, die, and reincarnate into so many times, places, and personalities; each time requiring new talents and abilities; learning new lessons and laws. Continuously, we are learning how to refine and perfect our activities. It is when we come closer to this perfection that we begin to express the divine. Whether one is a singer expressing the perfect tone and feeling of a song, a thinker who elevates his thoughts toward the sublime and orderly, or a simple artisan who performs

her work with joy and creativity, all of human activity can reach toward the divine order. Human life is an ideological flow toward the Infinite. The purpose of a microcosm is to evolve and familiarize itself with all forms of being until it grasps the essence and magnanimity of the Macrocosmic Mind of Brahma. However, through a process of spiritual expansion and growth, eventually the mind will break free of all limitations and return to its union with the macrocosmic consciousness, beyond all bounds of relative expression..

A state of being like the yaksa exists because the ideological flow pools into a stationary identity. The mind gets locked into these faculties and the multi-dimensional movement of evolution is temporarily hampered. The yaksa personality, after death, must requit all of its personal attachments for their mental specialty so that the evolution of mind can continue toward the development of other qualities so as to make the mind spiritually whole, as is the Macrocosmic Mind. In fact, Macrocosm is continually converting the microcosm back into Macrocosm and must therefore arrange ways for microcosms to work out their karmic pendings.

Behind every phenomenon is a spiritual force. The yaksa merges with the Macrocosmic Mind after death and serves as a faculty within the Macrocosmic Mind. Its mental energy and impetus (samskaras) merges with all of the laws and wisdom that regulate the dynamics of the material world. The yaksa must exhaust its exclusive identity by completely serving out its personal samskara. In one manner, the yaksa achieves its desire of complete knowledge in its particular field of specialty, but in another loses its entire lateral freedom as it becomes completely absorbed in its desire. It is therefore a state of bondage in which it must spend a determinate amount of time requiting its personal attachment. The manner in which this is done is by giving its abilities to others who need to develop them. For example, let's say there is a person with a noble and charitable mind but who still is driven by a little greed. He lacks the understanding of how to properly direct his ambitions. Because he has a degree of goodness and subtlety of mind he is capable of understanding the proper use of things. The disincarnate yaksa is the master of this mentality. Because its mental energy or samskaras have merged with the intelligence that the embodied being needs, the yaksa, via intuition percolating or downloading ideas into the mind of the incarnated being, can actually transmit this knowledge. This form of transmission occurs unconsciously. The incarnated mind has a certain intention, in other words his thoughts are flowing in a certain direction. The yaksa, whose essential mental vibration resonates with that of the incarnated mind, can create a connection through their mutual attraction. The incarnated being needs to develop something that he lacks, while the yaksa has become overdeveloped and needs to discharge its abilities to others in need. They are a perfect complement.

Now we can see a little clearer how there is a governing being or *deva* behind the expression of one's vrttis. The mind being aided cannot fully develop his potential because the expression of his ambition distorts the sensory and intellectual mental layers. (Recall that the expression vrttis distort the mind

field and one cannot have full access to their respective corresponding mental layers.) The yaksa is somebody almost perfected in its understanding of this level of mind and with a greater degree of control over ambition as well. It is therefore able to act as an appendaging causal force for the incarnated mind who very much needs to learn what the yaksa has learned so thoroughly.

With this example we can also see how the quality of mind determines the quality of microvita attracted to that mind. In the above example, the person is kind and charitable, but is still driven by greed and ambition. Because of his positive qualities he is able to attract a positive mentity in the form of yaksa to help him purify his ambitions by putting this energy and its corresponding mental faculties to good use. If the mind had not such positive qualities perhaps it would attract an entity that only wants to sustain the status-quo or even degenerate it into overindulgence. This would be a so-called "negative mentity".

All forms of microvita function in sympathetic harmony with incarnated minds. They only vary according to the type of mental activity and the faculties used.

The next type of mentity microvita that Anandamurti described is termed the kinnara. Kinnaras, like the yaksa are moral and spiritually elevated beings that have attained a very special understanding of the macrocosmic creation. The specialty of the kinnara is aesthetics of physical beauty. It is not aesthetics of art or music, the fine arts pertain to another type of mentity. The kinnara mind is a bit subtler than the yaksa. While still being preoccupied with the mundane, physical world, it is enchanted by the idea of perfect form- the manifestation of transcendental beauty in the physical world. The kinnara mind apprehends a greater beauty and knows that all beauty is from god. The kinnara seeks the eternal resplendence in the manifestation of finite forms. What is meaningful for the kinnara mind is that which is beautiful. In beauty is represented all that is truthful and virtuous. Beauty is the decor of truth and goodness in which is revealed the higher intentions of creation. When something is beautiful, such as a human figure, an object, or home it expresses more of the essence of eternity. So by the desire to appreciate and behold beauty, the kinnara is performing its worship of the Infinite Being.

This aesthetic appreciation isn't merely the vanity of the aesthete. The kinnara is one who realizes that virtue is within beauty and has therefore morally purified one's mind to some degree. The vain aesthete doesn't realize the essence and archetypal function of beauty. Rather, he or she adorns the body and the environment for egocentric delight. The difference between the aesthete and the kinnara is that the kinnara realizes the essence or dharma of beauty: that beauty attracts the mind and is a calling from the infinite to all creatures that we must seek out subtlety. Beauty is this subtlety, this subtle order that exists beyond all things. And it is through the attraction toward beauty that we learn to appreciate the subtle essence of things. Therefore, beauty is a representative of dharma. Beauty without this moral element of dharma is nothing but fascination and lustful craving of the senses.

The yaksa mind is one connected to the sensory mind. Its astute development of the rationality of the sensory-intellectual mind governs the sensory mind. Therefore the sensory mind is properly guided and equilibrated by reason. Yaksas, then, are lords of these two worlds or realms of mind. The kinnara goes a little higher. It resonates with the vibrations of form emanating from the creative mind. It is this level of the collective mind that gives a comprehensive understanding to physical form. The subtle luminosity of this atimanasa kosa (supramental layer) enlightens and enlivens the multitudinous manifestations of earthly forms. The kinnara realizes this: that beauty doesn't dwell just in the physical manifestation, but is a radiation from a level beyond. The kinnara mind is attracted by this calling.

At each level of being the Infinite is attracting us. At the sensory-intellectual mind the god is Reason and Logic. At the creative mind the god is Harmony and Beauty.

The limitation of the kinnara is that it perceives beauty not exclusively, but particularly through form. It realizes that beautiful forms are an intimation and calling of the Formless, but is attached to and loves the manifestation to such a degree that it cannot fully comprehend the essence behind the beautiful form. This one-sided attachment to physical beauty is the cause that such a worshiper of form becomes a microvita. In the after-physical-death state they must requite their attachments for physical beauty by helping and inspiring ideas of beauty in other minds. Just as with the yaksa, we see that what is a bondage for one can be a great inspiration for another. Imagine all of the minds with little concept of the essence of beauty and how their lives could be bettered and embellished by a little aesthetic refinement. The kinnaras help to develop ideas of beauty in the minds of those who are struggling to develop these ideas. They put a stir and dazzle of aesthetic life into the baseness and dullness of concrete materialism. The Macrocosmic Mind uses these kinnaras to attract minds bound by the staticity of material life in the sensory and sensory-intellectual minds so as to broaden their ideas and aspirations for more subtle pursuits.

The next category of mentity is termed vidyadhara, "one whose concentration is in knowledge." The vidyadharas are beings advanced in intellectual knowledge and erudition. They were beings who, while living, cultivated their intellects to very high degrees. They are a bit more subtle than the kinnaras in that their minds penetrated into the Vijninamaya Kosa or intuitive mind. In other words, they expressed the vrtti of expansion of mind at the anahata instead of ambition at the manipura. The intuitive mind is where conceptualization becomes clear and lucid. Thoughts evolve into purely intuitive concepts. Here one begins to understand things as they exist in their essence within the Macrocosmic Mind of Brahma.

The yaksa may have had some practical knowledge of the mundane sphere, but the knowledge of the vidyadhara is much deeper in that their minds are moving more toward the source of conceptualization. Vidyadharas were very deep and creative thinkers. In fact, all of their mental energies went into the pursuit of

knowledge. Because their manipura vortexes are purified, they have full access to the creative layer of mind associated with the manipura as well as a great degree of the intuition of the anahata.

The vidyadhara's god is the god of knowledge. They understand that the Macrocosmic Mind is the repository and source of all knowledge. Their pursuit of knowledge isn't quite yet the pursuit of the pure subjectivity of the Atman, but rather with objective concepts. However , the Vidyadhara knows that all created things are creations of the divine, and by understanding the creations, one begins to understand the Creator. The vidyadhara may have been a great scholar engrossed in studies and books, but its knowledge isn't a superficial intellectual knowledge. The spirit of its pursuit of knowledge was for a deeper and comprehensive truth. At the level of the intuitive mind, the Macrocosmic Mind emanates profound intuitions that help lead the mind toward higher understanding.

The limitation of the vidyadhara mind is that, while it seeks pure intuitive knowledge, its methods may still be based in the intellect. True, the vidyadhara is not the average scholar, but at the same time he is not a complete mystic. The vidyahdhara is more like the Socratic philosopher with a love of wisdom, a pure and noble philosopher whose intellect is entirely devoted toward Truth. The mystic only seeks and experiences *atmavidya*, the pure knowledge of the self. The knowledge of the vidyadhara is still seeking this purer knowledge.

Therefore, the pursuits and work of the vidyadhara are still mingled with an intellectual scholasticism. Vidyadhara may seek inspiration from the study of scripture and the writing of scholarly work. This entity may have been well-read, a great scholar or professor, a lonely writer, or recondite thinker. What characterizes all of the possible types of vidyadhara is their partial reliance on intellect instead of full establishment in intuitionial knowledge.

Also, it is a common fact that a bit of vanity so often accompanies great genius. Knowledge gives power, prestige and respect. The ego of such an accomplished and gifted mind likely feels a degree of pride and self-satisfaction with his/her accomplishments. However, a vidyadhara is wise enough to have transcended a coarse and vulgar vanity.

The requital of samskara and purification of the vidyadhara is to help the mind to free itself from the bondage of pending scholarly desires or intellectual pride. Instead of possessing their knowledge for themselves, they must serve as vehicles to inspire great ideas in other minds struggling to conceive of higher truths. The vidyadhara has a bit of excess in this field, while so many other minds are struggling to realize higher truths that the vidyadhara may have taken for granted behind the veil of great achievements. They therefore merge all of their mental capacity with the thought archetypes of the unconscious mind- the creative and intuitive layers of mind. From this state of existence their mental energy imbibes latent unconscious thought patterns in the collective mind that can be more easily accessed by minds struggling to think in a more refined and evolved manner.

For example: there are so many great ideas from so many periods of time in the history of humanity. People are often limited from the access to the purest and noblest thoughts that have been thought by human beings. This may be due to a lack of education or cultural limitations that don't encourage mental development beyond the physical world. Out of so many educated people in this modern world, who is inspired to read Plato, the Upanishads, Meister Eckhart, Tagore, or Emerson? Human history is full of original thoughts that can potentially elevate the awareness of all human beings, if only they could access them. The vidyadhara merges all of its mental energy into the archetypal sources of these thought in order to help percolate or download these thoughts into minds striving for the light. The vidyadhara must devote all of its existence to the upliftment and revival of human intellectual culture in order to compensate for his/her personal attachment to knowledge.

Another type of microvita is the gandharva. The gandharva mind is a mind highly developed in the aesthetic sciences. It differs from the kinnara in that the kinnara is attached to physical beauty.

The aesthetics of the gandharva are more abstract and intuitive than the mundane aesthetics of the kinnara. Just as the intellect of the vidyadhara operates on a higher mental plane than the yaksa, so does the aesthetic, intuitive faculty of the gandharva operate on a finer plane. While the vidyadhara thinks at the level of the intuitive mind, the gandharva intuits and feels the realities and beings in the intuitive mind. Any appreciation of beauty moves toward the intuitive layers of mind and deeper aesthetic feeling. The kinnara mind is awakened to this intuition of beauty and the spiritual reality behind physical form. It remains at a distance, however, worshiping and admiring beauty. The gandharva, however, dwells in the intuitive mind and therefore has a deeper and more creative understanding of aesthetics. In fact, the gandharva is the divine artist. Instead of merely admiring beauty the kinnara is a mind that apprehends ideas at the intuitive level and can interpret them through the mediums of art, literature, music, poetry, and other fine arts.

It is at the intuitive layer of mind that the mind makes actual tactal contact with cosmic reality. At the levels of mind beneath the Intuitive Mind, what we think, feel, or in anyway perceive is but a reflection of the original creation in the Macrocosmic Mind. The intuitive layer of mind actually makes a form of "tactual" contact with the thought pulsations emanating from the mind of Brahma. This form of "tactual contact" gives a very fine sensitivity to the intuitive mind. One intuitively feels and conceives reality directly without interpreting it from a series of reflections and refractions from the external world. Take the case of intellectual, scientific ideas, for example. They are empirical observations that are first filtered through the physical senses. The vibrations of sound, touch, light, taste, or smell that emanate from an object must make contact with the sensory organ, be interpreted by it, then it sends a message to the association areas in the brain, is further interpreted by these association areas of touch, sound, form, etc. in the context of time and space, then are later organized into coherent thought forms through a complex process involving the cerebrum as well as the mind. Therefore, ordinary empirical

knowledge is a complex process, involving many factors of interpretation. The original object, the "thing-in-itself" was never experienced, only its reflection or refraction, and then a complex cognitive process based on these emanations from the original object.

The creative level of mind is a bit deeper than this sensory intellectual mind. It resonates with the causal form behind the physical manifestation of the object. It begins to perceive the essence of things in creative ideas instead of matter. The intellect only apprehends the gross material effect. The creative mind intimates the formal, creative cause of the material object. Therefore it is much closer to essence than the expressed material form of the intellect and senses. However, this is still an emanation of the thing-in-itself. The Creative Mind is still seeing the outer shell, the form of the essential thought essence of a thing.

It is only at the Intuitive Mind that actual "tactual" contact is made and we understand the "thing-in-itself" independent of its outer, formal and material emanations. The thoughts, feelings, and concepts here, instead of merely reflecting an object or an idea, mystically penetrate the essence of being. One sees into and through creative being, whether it is a being in nature, a profound idea in the mind of Brahma, or the characteristics of the mental life of another--their thoughts, feelings, and inner aspirations and desires.

At this level, which corresponds with the Anahata or heart vortex, one experiences the essential oneness of the universe. One realizes that there is no real separation between the subjective "knower" and the objective "known". And because the mind is at-one-with being, it can deeply comprehend it.

The gandharva is a mind that has a deeply intuitional understanding of aesthetics. It comprehends the harmony, balance, and beauty of the intuitional layer of mind and can therefore express these vibrations through the medium of music, poetry, speech or any fine-art medium.

The art expressed through a gandharva-type mind is indeed the true aesthetic science. The creative inspiration comes from a level of consciousness that is deeply and spiritually conscious. The Intuitive Mind is like the Kingdom of Heaven. It is the level where the macrocosmic thoughts begin to move and flow. The Intuitive Mind, or Vijninamaya Kosa, is connected with the so-called Aerial Factor. the Aerial Factor is by no means physical air, but the thought pulsations (touch) of energy that are flowing through the universe beyond physical form. It is this energy, or Prana, that is the expressed movements and pulsations of the thoughts of the Creator. The mind here is very light, flowing with the cosmic flow of being and enraptured by the pulsative vibrations radiating out of the Macrocosmic Mind. For this reason, if one listens to music or poetry from a mind connected to the Intuitive Mind, there is a profound and moving inspiration. This type of art speaks of spiritual worlds and realms beyond the physical. When one listens to the music Bach or the poetry of Shakespeare one hears a divine perfection in their respective expressions. Their minds were perfected and expressed their latent genius in their art forms. Their thought, feeling, intuition,

and creative expression resonated with this deep level of mind, comprehended its psychic and spiritual laws of aesthetics, and then translated them into their respective mediums.

When a being such as a gandharva descends upon ones mind and begins to manipulate one's vrttis, all sorts of positive vrttis like hope, love, expansion of mind, conscience, and a deeper definition of self are kindled. All of these tendencies activated through aesthetics propel and inspire the mind on the subtle, resplendent, and beauteous path towards Truth as Beauty.

True aesthetics is not a commentary on truth, but the pure expression of it. Like Yeats said, "Truth is Beauty, Beauty is Truth." This level of art, for the human mind, isn't really creation, but discovery. The Artist is but a discoverer, a pioneer of how the essential truths of being and existence are expressed in beauty. Therefore, the true Artist is also a mystic. It is not to say that this type of artist penetrates into the pure essence of the infinite consciousness of Brahma, but comprehends the higher layers of the Mind of Brahma*

**Metaphysically speaking, Mind and Consciousness are not identical. Most people think of consciousness as a mental process. What is spoken of here is the essence of consciousness, and not the mental process. Mind is a creation emanating from the pure and unconditioned Supreme Consciousness. The layers of mind or Kosas exist within Mind, while Consciousness is the essential Witness and Source of Mind.*

Another type of mentity to discuss is the Shaktiliina. Shaktiliina is derived from the word, Shakti. Shakti is the divine creative force responsible for the expressed manifestation of Brahma in the relative world. Although Shakti refers to the divine creative force behind the manifestation of creation, it is often translated as nature. A Shaktiliina mentity is a being with a profound loving attachment for the natural world. A Shaktiliina will vary in expression between the sublimity of the nature mystic and the sublimated sensuality of a lover of incarnated, sensory life. A Shaktiliina is not the crude brute that only knows the life of physical nature, nor is he or she the raw sensualist who only lives for the pleasures of the flesh. True, the inspiration and beauty of life is expressed through the physical senses. However, there is a deeply psychic, aesthetic, and even moral ideation behind the sensory enjoyment. Rather than reflecting on the abstract ideas behind creation, as in the case of the vidyadhara, the Shaktiliina desires to experience Spirit concretely, in the senses.

The Shaktiliina knows that god is in all things and that the enjoyment of the senses is really the spirit enjoying its creation while itself is in creation. The senses too are divine or, in other words, the senses, while being a created thing, enjoy other created things within creation. As William Blake wrote, "the senses are eternal delight." Another poet that comes to mind is Walt Whitman when he writes "All men are my brothers. All women are my sisters and lovers." There is evidently the recognition of the divinity of all things, but with a touch of sublimated sensuality. Even Tagore, when he stated poetically that this world was created so that god could enjoy it through the medium of his [Tagore's]

senses, was expressing this idea of the expression of divine beauty through the senses.

The Shaktiliina is a mind at the Intuitive level or Anahata Vortex. Their intuitive, aesthetic, and moral understanding of this level is expressed through the kamamaya kosa or sensory mind. However, it is clearly evident, as such in the case of Whitman and Blake, that this enjoyment of the senses is not merely sensory pleasure. There is a deep reflection of the intuitive consciousness upon the sensory objects of the world. One sees the handicraft of the Divine Maker upon every line, shade, color, and contour of form within the sensory world. The Shaktiliina mind has an immediate contact with god through form. For it, there is no need to seek the divine in severe renunciation of the senses. God is immediate and apparent in all things, and it is the genius of the Shaktiliina that sees a rock not as a mere physical rock, nor a tree as a crude physical being, but as living embodiments of the divine.

The limitation of the Shaktiliina, as is the limitation of all microvita in their respective forms, is that their love for their particular way of being is also their limitation. The Shaktiliina, instead of developing all of the faculties of perception and conception, direct their mental energy toward a certain sensory-intuitive mode. A little bit of the tendency of thirst or craving still permeate their subtle vision and thus perceive but a portion of all of the macrocosmic vibrations emanating from the Infinite Consciousness. All minds will eventually become one with Brahma, and therefore one with all of its macrocosmic emanations. Therefore, the Shaktiliina, like all microvita, must undergo their respective purgation and purification to continue onward with their spiritual journey.

The last and greatest category of mentity is the *siddha*. The siddha type of mind is a mind that is mystically developed. Instead of having a particular faculty developed with its corresponding abilities as in the case of the other mentities, the siddha's mind is a mind that has almost entirely transcended the faculties of mind. The siddhas are the great yogis and mystics. The practice of yoga is to unify the mind and all of its faculties with the Supreme Consciousness, or Brahma. Therefore, for spiritual union with Brahma it is necessary that the mind with all of its propensities and faculties is transmuted into pure consciousness.

Because the Supreme Consciousness is the source of all being, it is the most subtlest of all entities. The essence of Brahma resides as the mere witness of the play or drama of the generation, operation, and dissolution. A being united with Brahma transcends birth and death, all limitations and all sufferings. In fact, this mind becomes one with Brahma. It is only when the mind is purified through the full process of spiritual evolution that all of the propensities and layers of mind are under the guidance and control of Consciousness. The mind that is fully developed is a mind that is not fettered by the finite propensities and is thus absorbed in the bliss of infinite consciousness.

The siddha is almost at this stage of mind. A siddha has experienced very high degrees of spiritual realization in which the mind has experienced an almost

permanent fusion with the Supreme Consciousness. A siddha sees beyond the veil of time and relativity and ego, thus knowing the impermanence of all things. Creation is something very subtle, light, and playful for this mind that is so connected with the sublime heights of god-consciousness. However, this exalted vantage point gives this [almost] liberated and purified mind domain over its subtle mental faculties and therefore access to the *siddhis* or mental powers of the mind.

The true siddha is not the wayward yogi street magician or fakir. Their mental powers are of the subtlest nature and are capable of the deepest intuitional knowledge and benevolence. A mind endowed with these abilities is a mind endowed by the power of the Macrocosm itself. A siddha is a mind that possesses either one or many of the 8 occult powers of the Vishuddha Vortex discussed in book I.

An example of a siddha may be a highly developed yogi whose intuitional understanding and compassion has become so developed that his mind has the ability to see the minds of others. He therefore has the ability to see what and why another being is suffering from and can thereby know how to guide them out of bondage. Or perhaps his intuitional intellect is so developed that he can see beyond the present, into the future, and in to the past as well. These are a few examples of some of the higher siddhis that one can develop.

As is the case with the other mentities, the siddhas limitations are their attachments to their mental abilities. The cosmic station of siddha does not necessarily mean that the siddha is an ambitious mind seeking the highest form of power in the occult. Rather, it is necessary for the mind to be quite pure of auxiliary tendencies for such higher faculties to ripen. It is more the case that a siddha has simply become comfortable and accustomed to their modus operandi, just as the Shaktiina, gandharva, vidyadhara, etc. Maya, or the veil of cosmic illusion is extremely subtle. Only the Supreme Unmanifest Consciousness is beyond its domain. Even the subtle and causal levels of the Macrocosmic Mind of Brahma are under the domain of Shakti and her sentient, mutative, and static forces that create Maya.

It is certainly easy to understand how a mind adorned with such noble powers and abilities can become accustomed to their state of being, thinking that these divine abilities are the summum bonum of spiritual realization. What the siddha doesn't fully realize is that even the Macrocosmic Mind with all of its occult powers and subtlety is still in the plane of the relative and created. The spiritual destiny of all microcosms is to return into union with the essential consciousness of Brahma, beyond even the domain of the Mind of Brahma. The siddha must therefore remain in the higher kosas of mind and help spiritual aspirants to attain their liberation. The mental energy that wasn't fully utilized by the siddha that was instead directed toward the subtle mental powers must be directed toward guiding minds toward subtler notions of pure spirituality.

A siddhas are bound in varying manners to the minds that they are helping to liberate. The lower siddhas may actually dwell inside a microcosm and thus be interfused with it. Due to this fusion the siddha experiences the bondages of that particular mind as its very own. It must therefore utilize its spiritual power to liberate itself from the samskaras that it has taken upon itself. Perhaps this type of siddha was a little aloof from the needs of other spiritual aspirants. His/her mind was more directed toward its particular occult faculties instead of a purely universalistic spiritual outlook. Not that it was vainly self absorbed, but that the siddhis were a distraction to genuine spiritual service to others. The siddha therefore descends back into the bondage of samskara with all of its mental power. Only now it is weighed down by the samskaras of others. In this process of liberation in which the siddha directs its spiritual force toward the genuine liberation of other minds, the siddha is able to resolve its misdirection of spiritual energy and learn the true spirit of universal compassion, of pure giving.

A higher siddha, being almost divine in its purity, merges into the divine activity that guides microcosms in the most subtle of realms. They are verily the archangels, the beings closest to the Supreme Deity. Brahma, being Infinite and Eternal, is beyond the scope of activity. The siddhas are the active expression of Brahma. The siddhas actually are the divine actions.

The mythologies and religions of all cultures resonate with the variegated aspects of the Supreme Consciousness; some see a very limited perspective, others comprehend a vaster array of divine qualities. There are deities of Generation, Operation, and Destruction, the Brahma, Vishnus, and Maheshvaras. There is a Christ that manifests as pure faith and devotion. A Buddha expresses universal compassion. Sankara is the expression of the divine intellect that liberates with its pure reason and discernment.

A mind that meditates and contemplates on these elevated spiritual concepts finds that these are living ideas with a spiritual momentum that actually consume the ego by directing it toward the infinite. Here one sees how all of the mental faculties are essentially "empty": they have no end in themselves, but instead lead toward absolute transcendence altogether.

An elevated siddha merges with a divine activity or faculty and thus empowers it with its cultivated spiritual energy. When a microcosm is participating in such a corresponding faculty within his/her mind the siddha is there, so to say, waiting to receive the mind and elevate it even higher. In other words, when a microcosm discovers an occult faculty, it is already enlivened and empowered by beings that are masters of their domain.

Siddhas represent the highest form of self-sacrifice. They are the purest of all of the menties and are therefore capable of helping all souls in the subtlest of manners. A siddha is actually a living extension of an aspiring mind. The siddha is what unites itself, the cosmic faculty, and the macrocosmic faculty as one process. Therefore, the siddhas aid in the liberation of microcosms from all forms of Macrocosmic bondages. Of course, Brahma is the Supreme Liberator,

the entity that inspires all action. The siddhas, rather, are the active extensions of Brahma.

The siddhas are connected, or rather the controllers of the 16 vrttis of the Vishuddha Vortex. Recall, that the vrttis of the Vishuddha Vortex guide the limited ego's dualistic vrttis toward unqualified unity with Brahma. Therefore when the mind is under the influence of the noble vishuddha vrttis such as devotion or universal compassion, or is expressing the occult perceptions and activities therein, the mind is unifying with a siddha controlling these expressions.

The question may come about as to if the siddhas are to be the object of one's worship or meditation. Siddhas are Macrocosmic functionaries; they are the active agents of Brahma, but not the supreme controlling force. The spiritual destination of a microcosm is even beyond the macrocosmic mind of Brahma itself, in the unmanifest essential consciousness of the eternal, infinite, and immutable Brahman. So how can it be possible that a siddha be one's object of ideation? They are unified in macrocosmic processes of Saincara and Pratisaincara, or Involution and Evolution, but not in essence. Process, or Involution and Evolution, are always in relative activity, while essence is the goal of process, beyond all limitations. The universe is so perfectly equilibrated that all created things return to essence through process.

The siddhas are aids in this process of evolution. They are united with microcosms not just to liberate them, but also to liberate themselves. In other words, both aspiring microcosm and siddha seek the same desideratum, union with Brahman. Recall the difference between liberation and emancipation, or mukti and moksha, discussed in book I. Liberation is liberation from microcosmic samskara where the microcosm unifies with the Macrocosm. Emancipation is the union with the essential consciousness of Brahman, beyond even the Macrocosm.

The siddhas are liberated beings. Their personal samskaras have unified with the collective, macrocosmic samskaras. They still must work for their emancipation, however.

Another question may thus arise. "Who is emancipated first, the microcosm, or the siddha? Or are they emancipated together?" This depends entirely on the given situation. In most cases the influence of the siddha and the vrttis that they are helping to manifest in the microcosm are very deeply rooted in the unconscious of the microcosm. The microcosm need not even be aware of their presence. The siddha may guide this mind until the microcosm has sufficient wisdom and understanding that the vrttis that the siddha was manifesting have become sufficiently learned for the microcosm that they have become second-nature. Then the siddha may be freed from the samskaras of the microcosm and return to its own process toward emancipation.

However, once being freed from the samskaras of the microcosm, how are they emancipated from their divine macrocosmic activities? Can a siddha be

emancipated from the bodiless state? These are indeed questions of the subtlest nature.

According to the author's understanding, there are two ways in which a siddha may be emancipated. The first is where the siddha must be reborn in a physical body to finish its pending activities. This would of course be a reincarnation of a very saintly soul or great teacher.

The second way is that the siddha can connect with the mind of another great soul that is embodied, then that embodied soul may emancipate the siddha by consuming its pending activities and therefore transfer them onto itself. The embodied being therefore becomes endowed with the sublime qualities of the siddha. The mental force of this great soul has the ability to awaken its kundalini and elevate it to the Sahasrara Vortex. In this process of the elevating of the kundalini, the siddha who has attached itself to this mind, is carried upward and emancipated by the fusing of the great soul with Brahman. Therefore, only an embodied being capable of unifying with Brahman may liberate a siddha. He or she has the capacity to be emancipated, but instead chooses to remain behind, in creation, aiding all microcosms in their evolution. The great soul, returns from his/her experience of samadhi and continues its noble work, only now with even greater power as he/she has accumulated even more spiritual force.

Occurrences such as this happen when the Macrocosmic Mind needs to express its work through an elevated, embodied microcosm for the spiritual upliftment of a culture, country, or an entire planet.

Many mythologies around the globe speak of how the gods are envious of human beings. Perhaps with the previous statements of how a siddha needs to return and reincarnate into an embodied state or be liberated by a microcosm, we can understand how this is true.

Creation is a complete act, from the subtle to the crude, and is not complete until it is completely manifested in the physical. All of the kosas of mind and their corresponding elements created in the involutionary phase of creation tend toward manifestation in the physical, Solid Factor. Mahat generates Aham, Aham generates Chitta, from Chitta the static force of Shakti continues to condense Chitta until Ether is formed. Involved from Ether is the Aerial Factor. Aerial Factor condenses into the Luminous. From Luminous is the Liquid, and from Liquid, the Solid Factor.

Mentities work in the subtle realms, behind the physical world. However, the nature of their work is to spiritualize all of creation, even what is manifested in physical reality, the Solid Factor. Working in this manner, they follow the will of the Macrocosmic Mind: that all things reveal Spirit through their manifestation. The fundamental urge in the creative process of Brahma vortex is for the Infinite to manifest itself in the finite. Mentities help to teach us the spiritual essence of all things in all forms of activity. If a human being is lost or estranged in the vastness of creation, doesn't understand the grand purpose for his/her existence, can't see the spiritual beauty and profound meaning already present in the given

environment, then the mentities attempt to show us the way out of our illusions. Brahma will, using its mentities, liberate all beings from their created bondages. Brahma is the Entity that has generated all beings, it is its will that sustains all, and it is its eternal responsibility to liberate them as well. Mentities are the divine forces that help to ensure that all beings follow their inherent nature, or dharma. They eagerly wait, behind our thoughts, feelings, and actions, to show us the way toward the righteousness and correctness that corresponds with our existential place in creation. Mentities, according to their varying abilities and powers, all have the responsibility to guide microcosms at least a few paces closer in our continual orbit around our spiritual nucleus.

It is for this very reason that the siddhas must be liberated from a physical base. In order to complete the cycle of creation, one must see the absolute oneness of Brahma, that even this physical creation is a manifestation of Spirit. Without this understanding we have not fulfilled our purpose in this creation. Has the Macrocosm created all of this only to show its essential nothingness, without purpose or reason? The illusionist, the spiritual nihilist, closes his eyes all through the day only waiting for the sleep of night. It is the same with all that resist Oneness. They seek an escape from how things really are and deny the essential spirituality of creation and fail to see that this world is the name for the nameless, the expression of the inexpressible and that there is a place for each of us. As long as one resists the spiritual nature of creation there is no release from it. As Vivekananda once stated, we must leave our mark on this world before we go. True, all is intransient, vaporous, shadowy, and incessantly passing away from us. But within this hazy mist is a definite theme and purpose for its every particle.

Ch.8 "Art and Microvita"

Los Doraditos

<https://soundcloud.com/user-980549022/los-doraditos>

I try my best to write about mystical subjects. However, words just are never sufficient for mystical insight. I was once very ill after being around too many patients. A golden light passed through me and healed me. It just passed through me from the adobe wall behind me. It was a certain type of spirit being, or microvita.. Some of the old people around here know about these benevolent entities. They call them the "doraditos" or "golden beings." It inspired me to write a song. I only played it on the flute until my friends joined in with the lyrics, guitar and yukilele.

We belong to the golden race
We come down to share grace
Seeing all beings
Whatever tone or hue,
Bringing Light of Truth,
Taking every mind
Back to You.
Only to You.

Baba Nam Kevalam.....

One can't hold onto your world.
World escapes free,
Through one's every word.
Just hear our verse
Through your universe,
And turn our golden light
Into purest white.
As we go
Back to You
Only to You

Baba Nam Kevalam is a Sanskrit mantra that means "Only Love Is." It can be sung or chanted with any type of elevating melody from any style of music. It creates a spiritual vibration to calm the senses, focus, and help internalize the mind for deep meditation.

Apparitions

Spiritual vision through the medium of mental forms is truly a form of grace. It is a certain illumination and showering of elevated thought and feeling that is designed by deep Intelligence to guide us onward and inward. Form helps us eventually understand the formless, the quiet I-Witness that is always now. Mystical vision is more than mere knowledge. Through it, knowledge is conveyed but in the most beautiful and meaningful manner. One could never throw such an experience away; each time it is recalled one gets the original message and merges into silent peace and joy.

I think Tarkovsky was the most mystical “image poet” of modern times in that he really could convey deep mystical ideas through cinematic form. When I see the last scenes of “Stalker” or “Solaris” I am deeply moved into an ecstatic reverie and marvel over the experience for hours, amazed that his genius could express something I always considered beyond expression. The girl in this scene from “Stalker” is poor and crippled and lives in a tiny apartment in a gloomy, industrial Russian city. One would assume that she is entirely miserable. However, this scene reveals the profound depth of her inner life.

That is true poetry. However, even this beauty is really only an interpretation, and therefore limitation, of inner vision, which is always ineffable. Great mystic artists give just a little bit of what they inwardly see. Even Tarovksy’s art pales in comparison to the truest, sincere vision of even the most humble mind. The I-Witness is deep within and actively seeks prepared minds in its mysterious, inexhaustible variety of manifestations.

Final scene from Tarkovsky's "Stalker"

Camus

The other day I woke up just before dawn, I sat up in bed and even before I began to do a little meditation, I felt a strange vibration on the right side of my head. Inwardly, I looked at it and felt it and saw so very clearly in my mind’s eye a very gentle and friendly human form. I recognized him. I knew that this was all going on in the “Magic Theatre” within so I asked this apparition what he was doing here. No reply, just friendly, loving silence. I reflected and thought “Yes, I know why you are here. Your humanism moved me deeply and awakened something very profound but I have almost forgotten its origins and how it came

to me in this life. Your Dr. Rieux in "The Plague" asked if it were possible to be a saint even if there were no god. He sacrificed everything for the well-being of others, yet he didn't even believe in god.

Camus, I always suspected this of you, that you could never put your compassion under a popular concept of what we call "god." Those that didn't grasp your depth called you an "Existentialist." The actual human experience of compassion was something so much more than confusing, corrupt concepts. You initiated me into silent Buddha compassion before I even became familiar with Buddhist teachings. I suspect that many others were also helped by you, gentle angel who descended into the "absurd," the 20th century. Is this where you are now, in this ethereal space, stimulating neurons of the incarnated so that we don't forget love? Do you dwell within the universal spirit, are you just a memory within the collective mind of humanity still bound to this dusty earth, or just an apparition of my idiosyncrasies trying to make sense of themselves?" The apparition remains silent.

The form disappears and I feel that same gentle pulsation that was in the left side of my head move into the right side of the chest, into the Spiritual Heart. Through the Spiritual Heart, mind rises high into a very fine light that surrounds the planet, a subtle, diaphanous spiritual atmosphere, I look down upon my valley from so high in this ethereal space. Unlike being in a plane or balloon and resisting gravity, everything is weightless and the forms are of pure light. The only movements are pulsations of thought and feeling. He came and showed me his perspective, how he sees things, how the "dead" gaze upon us, and then returned into the formless. The rocks of the mountains were just reflections of thought, all is sentient and made of light. Life is inherent in all things. I could vaguely see human faces taking form out of the mountain rocks. They are rough, turgid and unrefined like Neanderthals but an invisible force keeps loving them beyond time and form, purifying and refining them into something greater, beautiful and yet to be completed. An immense love looks down upon the planet and waits for all life forms to manifest and evolve spirit, slowly.

So was Camus a symbol or a bodiless mind that came to me? It doesn't matter. All phenomenal experiences of the mind, even the most spiritual visions, are at best maps and guides, friendly nudges from the universe to go here or there, or not to. The meaning of the vision is what is important. To feel at one with the earth , as I did in this experience, is something so profound that even though I write the vision of Camus off as an hallucination, the inner meaning of the experience is indelibly pressed upon my mind and I could never deny its beauty

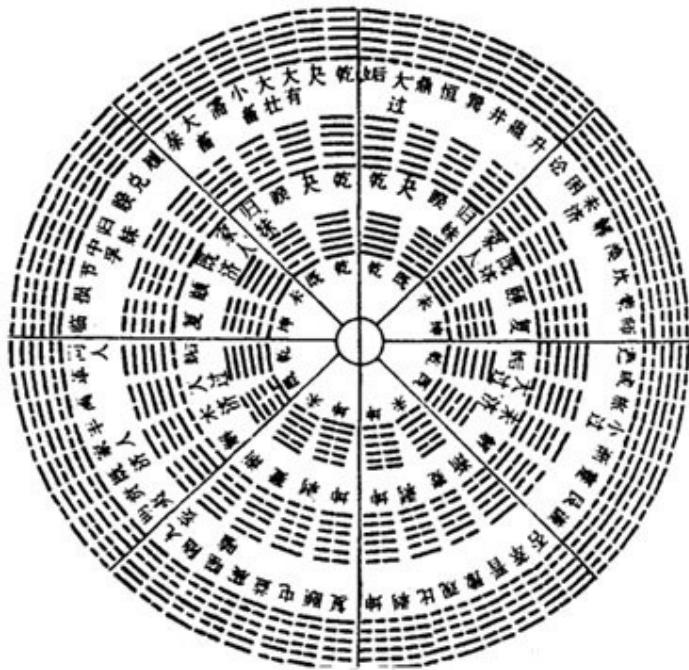
and sublimity. The vision inspires great feelings, perhaps something akin to what the bodhisattvas feel. Microvita are sentient intelligences that exist in the finer, mental planes of reality. They have many qualities and manifest through various forms of human nobility, valor, genius, and love. Did Camus express compassion or did Compassion express Camus? For the non-dualist there really is no difference. All souls are just sparks from the eternal fire of Brahma. These bodiless microvita guide the evolution of consciousness in all beings on the planet and even help shape our thoughts and feelings. This physical world really is a reflection of the inner workings of spirit. Imagination is the key to higher realities, and as Tagore noted, that with more imagination, the less imaginary something is.

The Eye of God

<https://soundcloud.com/user-980549022/whistles-amazonia-whistle>

The infinite being is beyond name and form yet bestows name and form to all things. Nothing exists apart from the causal matrix, the fundamental fractal that divides its very own Self so as to create the universe by infinite self division. Creation is the division and fragmentation of the original Self, as reflected in the fractal cross, that has created the "ten-thousand things." The fundamental cross is a spiritual concept that is clearly reflected in the causal mind of the Vishuddha with its 16 vortexes or "vruttis"(4x4). This primordial fractal, the 4x4, further multiplies itself into the the 4x4x4. Each time the essential cross divides, it is more "causal," potentialized and capable of controlling more of its created objects in nature. All of the parts exist within the whole, just as miniature crosses exist on the main arms of the fundamental cross. Nothing is essentially separate from its source. When this fundamental fractal divides itself into the 4x4x4 we get the 64 mayan tzolkien and the 64 hexagrams of the I-ching (4x4x4), which is an even deeper causal level than the human, semi-divine expressions at the Vishuddha chakra. The deeper Macrocosmic patterns of the tzolkein and I-ching impose themselves upon the microcosmic 4x4 patterns of the Vishuddha Vortex. For this reason the Vishuddha reflects the hidden laws of the universe, yet in a human and personalized form.

六十四卦交互圖



The "eye of god" is within all created beings. The "eye" is the developed pineal gland which yogis activate to enter into states of super-consciousness. All beings with 2 eyes have this "divine eye" within.

Nocturne

<https://soundcloud.com/user-980549022/nocturne>

According to yoga and other schools of classical Indian philosophy there are 4 main states of consciousness: wakefulness, dream, sleep, and turiya- total union with the Atman. Wakefulness is where the sensory-intellectual mind is entertained by perceptions of the physical and social world as well as our abstract thoughts about these realms. The dream state is mostly a recycling of these perceptions and memories; most impressions are discarded through jumbled dream scenarios whereas some dreams may actually be attempting to reveal aspects of one's inner life beyond the sensory-intellectual mind. The sleeping state of consciousness is where the sensory-intellectual mind and even its activities of dream are suspended. Most people have no awareness of what happens in this state of consciousness, rather it is experienced as a state of unconsciousness. This is because most people have no practical, living awareness of any reality beyond the sensory-intellectual mind with the names and forms of the things we experience in the mundane world. It is only when meditative contemplation is highly developed and one has a notion of an inner I-Witness (Atman) that it is possible to know if there are subtle states of consciousness within deep sleep. This calm state of pure observation continues to witness the apparently dormant mind throughout the night while one is sleeping. And finally there is turiya, where the mind is in union with the Atman, the I-Witness. Mind is a "relative, functional, ever-changing entity," while the Atman is immortal, unchanging consciousness. It is due to the reflection of the Atman upon the mind that one is able to witness all states of consciousness related to the mind-body system- wakefulness, dream, and sleep. Turiya doesn't depend on any state of mind or body and is not a product of the nervous or endocrine systems. Turiya is the Supreme Subjectivity of the Atman that gazes down upon the states of objective mental awareness.

The Atman is eternally Self-existent. All things depend on It for their recognition, but Atman depends on no thing. Atman sees and makes things known yet still exists when nothing is "seen." One doesn't discern the existence of the Atman in a practical manner in states of wakeful, sensory-intellectual awareness nor in the dream state. How does one know if this I-Witness really exists? It is through the sincere contemplation of these 4 states of awareness that one discerns the Witness that sees them clearly. Meditation makes the mind just as calm as if one were in a state of deep sleep, yet one is "awake" and acutely conscious. Developed meditators have been known to enter in Delta and Theta states of

EEG, which people usually only enter into when asleep. This deep and relaxed "awakeness" may continue all through the day and night. When I go to sleep there is the sound of Om and when I lose consciousness I enter a womb of sound and color and feel a soothing feeling around the pineal gland. When I awaken I recall that there was a Witness all through the night. Even if I awake in hell (which has happened recently), I can't deny that this blissful entity has accompanied me all through the night. I only forget this when I begin to think too much and believe that the world really is "out there" somewhere instead of a subjective spiritual creation that my every thought, feeling, and action participates with. Such self-created worlds can easily become hells if we lose sight of the base of mental existence in the Witness. The Atman knows not of these problems or worries and if the mind directs itself toward the inner bliss of the Atman then the mind too will begin to let go of its worries and become more like its essence, still and calm. Mind is a certain mental wave-length and frequency. Atman is an infinite wave-length, a vibration without vibration that takes all created vibrations back into Its silence and wholeness. Om is the interplay between the vibration of mind and the silence of infinity. Om is the sound of silence. It is both here and there. It takes one into silence but also fills the noisy, unharmonized mind with its sweet tone that rises upward beyond the created universe.

One begins to see the world as represented through one's mind as an objective mental creation, a well-designed narrative that interacts with the entire universe. Individual life becomes part of the universal story of humanity. One's existential feeling is no longer exclusively in the body or even in one's ideas about oneself. Identity extends into all things, places, and entities. Another entity seems to be living within one; not an outside invader but an inner guide and companion whose only purpose is to make you whole, to see behind the myriad facades of the mind to discern the truth above. It is not to say that one gives up on external life in the world of mind, but one begins to see this show as something a little less lonesome and sorrowful than the life of the separate ego trapped in its own little mental confines while awake, dreaming, and sleeping. The ever graceful and loving presence of the I-Witness gives one true confidence and identity and makes it more difficult to get lost in the labyrinths of mind.

The Atman is "omni-telepathic" consciousness because the Atman is the Supreme Subjectivity behind the entire universe as well as the I-Witness to the human mind. If we look deeply into the origins of our "I" in tranquility, we can see that the individual "I" is essentially the same as the universal "I", or the Supreme

Subjectivity. All souls are one. Only the placid heart and tranquil mind grasps this mysticism. By being aware that you are "seen" by this I-Witness, the entire mind may be gazed upon from this sublime stance.

Yogis are aware of the Atman in all states of not just waking consciousness but also during the states of dream and deep sleep. I can't say I am always conscious while sleeping, but I am certain that a yogi snoring is really laughing with eternal joy. Sleep is seen so perfectly and clearly, sleep awakes into conscious sleep. Snoring is bliss absorbed and you giggle and laughe, but the laughing is really snoring. Expecting laughter and a snore escapes; and so you laugh even louder, and thus snore louder.

A yogis sleep is an eternal play of snoring and inner, joyful laughter. Om is the eternal hum behind snoring and laughter and all that vibrates with cosmic joy. OM produces all sound and absorbs all silence. Awake and you still hear the eternal hum through the hummingbirds. Good day, Good Night

The Vajra

<https://soundcloud.com/user-980549022/padmasambhava>

"Om Ah Hum Vajra Guru Padme Siddhi Hum." This is the classic mantra of Padmasambhava, a great yogi from India who brought Tantric Buddhism to Tibet. It is a mantra to purify the mind and environment for meditation. The "guru" awakens the kundalini at the base of the spine (padme) with the force of "Hum." This elevation of the mind with "hum" gives one the power to overcome the lower tendencies in the human mind. This new power serves as a "vajra," a protective weapon to keep away immoral forces, both internal and external. In the ancient legends Padmasambhava used this mystical weapon to punish sinister people and restore dharma, or moral order in Tibet. Some people think these ideas are just mythological. I think it is literal, at least the possibility of using spiritual force to move the world. I don't know much about the historicity of Padmasambhava, but my ideal of him is kind of like Che Guevara with occult powers, but perhaps with a little more forgiveness for those enemies who surrender to his compassion and renounce their evil ways.



The vajra is obtained by the advanced practice of Tantra Yoga, for one who controls ida and pingula, the centripetal and centrifugal forces of the mind. Digesting good as well as evil, only those who become completely still inside the shushumna may wield its power.

Each one of these eight words are mantras. While chanted with deep and emotive music the mantras work together to awaken one's spiritual consciousness via the tantric process of awakening the kundalini. Kundalini is nothing more than the divine creative energy, or _Shakti_, that lies dormant within our minds. Shakti is called kundalini when referring to Her presence within the human soul. Once awakened, the kundalini Shakti makes us evolve emotionally, mentally and spiritually so that we can realize our own infinite Consciousness, or _Shiva._ I use the Shiva-Shakti words from classical Indian tantra only because I am more familiar with these concepts. However, it is very easy to see the same Shiva-Shakti theme in the history of Padmasambhava and his divine lovers. It is probable that the story of Padmasambhava is historical combined with mythological tantric imagery. Like the Indians, the Tibetans also used romantic imagery of lovers to refer to the transcendent relationship between Consciousness and Energy, Source and Creation, or Shiva and Shakti.

Ancestral Memory

When my spiritual grandfathers in India began to depart from this world, I began to see where they went, because they went to a familiar place inside of us all. They all went into a blazing light. Some remained working there for some time like figures of light who only try to ensconce the living in their light. Later, they disappeared into the light without form, while others just merged directly after death into the infinite white light beyond death and birth, where not even angels fathom.

I felt like they sent me a spark of love so as to say good bye, or to say hello. They only went into the Witness, the very same Witness which is mine as well as theirs as well as yours. Their lives somehow became mine. Some went on into moksha at death (union with the godhead and no re-birth, similar to the idea of Nirvana), but many took mukti (liberation from reincarnation but oneness with the eternal activity of the Cosmic Mind of Brahma or G.O.D.- Generator, Operator, Destroyer.) Those who enter into mukti wait for the absolute emancipation of moksha while they remain active and united with the Cosmic Mind serving the entire universe. They can get a lot of work accomplished because they are at one with the infinite and eternal activity of the mind of Brahma as opposed to being

at one with the godhead beyond generation, operation, and destruction of the created universe that comes from the infinite source of the godhead. Even the ones that went into moksha left some important gifts before their absolute union with the Infinite One beyond even the mind of Brahma. They were a non-local, decentralized force for their departed guru and continue to pass on that sublime shakti within the collective mind of the living disciples from now into the future. Chidghananda never died for me. When he left his physical body I felt him near me whenever I thought of him. He showed me the way to the guru in life and he only continues to do so in death. Our Dead Dada's Society is everywhere and nowhere; it is super-personal, decentralized, cosmicly free and wild.

The same phenomenon happened when my worldly grandfather departed years later, only it was more of an experience of a Christian heaven that we experienced together. He made it there directly without any stops in any "bardos." He was a jet mechanic who in his spare time repaired and rebuilt antique airplanes. He could fix or build just about anything. People started to tell me I was the exact image of him and I began to feel like him. I realized he was just as transcendentally cool as my yogi grandfathers in India and that it was a blessing to carry on in his image and his name, Vishal Eckhart.

One day I decided to build a wind generator to generate electricity for our ecovillage. The project developed quickly and I learned how to weld and even build a small transmission for it. I build it all from scratch and only bought an industrial DC motor and a few gears. I could not get the idea of my grandfather out of my mind and found a certain joy in precise mechanical work that I had formerly only enjoyed while gardening, meditating, playing music, or doing other right-brained work. That was the closest experience I have ever had to "channeling" the dead.

This gave me even more mechanical confidence, yet I wanted to fuse this left-brained ability with my right-brained hobbies. One day, at the suggestion of Flavius Dedalus of el Misterio and Herr Heinrich Enckhausen, our ancestor who was court composer of Weimar in the early 19th Centrury, we decided to undertake such a project. These familiar spirits called in Herr Black-und-Decker with a 1/2 drill bit to make more holes to convert an 8 toned traditional Peruvian quena into an experimental 12-toned Quena, which can play all tonalities. Before, I was limited to the tonalities of C, G, D, and Eminor. Now, all tones can be played on it.

<https://soundcloud.com/user-980549022/william-enckhausen-plays-heinrich-enckhausen-handel-telemann>

Acteal

On our first visit to Acteal I met a man who lost his whole family in the massacre of 1997. I had read about this incident years ago and had the opportunity to ask this community leader a few questions about what happened. He confirmed that they were Zapatista supporters. However, there had been peace accords since '94. They believe that the federal army supports local paramilitary forces that committed the massacre and continue to terrorize the people of Acteal. How else can these people have high power weapons and go about freely terrorizing people with nearby military bases that could potentially control these criminals? It is obvious they do the dirty work of the military and continue unimpeded in their terror and tyranny. All of the victims were unarmed and included mostly women and children, even unborn children. There still occur smaller massacres in the area and regular ambushes against them.

The first time I went to Acteal was in 1998. It was in a dream and I didn't know it was Acteal. In the dream I saw what looked like blackened, charred bodies of many people piled together. In the dream I realized I would never read another book again and threw away a volume of Emerson. All that was left for me was to try and adapt to this overwhelming feeling of simultaneous compassion and torment, blessing and curse, heaven and hell. I knew that the heart and infinite compassion was the only path after this dream. Almost 20 years later I visit Acteal and see the famous statue of the 45 martyrs that were killed there. The figures in the statue look like the charred and blackened figures piled together that I saw in my dream. I immediately recall the dream and felt exactly the same feelings as the dream, and felt that everything in this impermanent life can be taken away except these sublime gifts of consciousness and compassion from the infinite. For the first hour I could not get the brooding, hopeless feeling out of my mind. Then came the "Jedi" priests. They were indigenous priests dressed in simple white clothing. They seem like Franciscans but were wearing a 1 piece tunic like Jedis, only without high boots but with sandals. We played music with them while Giitanjali cured the people and became good friends.



Acteal moves forward. They now have their own civil society, "Las Abejas de Acteal," "The Bees of Acteal." We visited a part of the community that provides housing for the victims who have lost their lands. My wife uses their clinic to give naturopathic treatments. They are very noble people and it is simply amazing to see that they still have some joy in their lives despite living under constant threat of annihilation. I could see some very fine spiritual qualities in some of the community leaders and could see that these people have really carried the great responsibility of healing and guiding the community forward.



Spiritual liberation is attained through *sadhana* and *seva*. *Sadhana* means "to make a sincere effort" in the endeavor to meditate on and realize the Supreme Consciousness within. *Seva* is service to all living beings as expressions of the Supreme Consciousness. As we see more of the Supreme Consciousness within, we must connect more with the expressions of the Supreme Consciousness in others, especially those who lack the basic necessities for existence. The end result of meditation and service is the same: the realization of the union of all souls within the Supreme Consciousness. Our social service projects with the indigenous communities of Mexico is a form of *seva*. We regularly take food and supplies to the shelter in Acteal for people who have lost their land and homes. We also give naturopathic treatments and medicines.

I was learning this piece of music on the Quena when we visited Acteal.

<https://soundcloud.com/user-980549022/adagio-de-marcello>

Frogs and Fugues

<https://soundcloud.com/user-980549022/gavotte-minuet?in=user-980549022/sets/bach-on-bamboo>

"Desert rains abate. Now crickets join frogs in fugues.
We dug our trenches, collecting water for trees,
birds, insects, and animals all around.
Our home is an island of hope for many now.
But now the world and its interests encroach.
How can any evil out-live this eternal creation that is always new?
May spirit and nature protect us all.
Our trenches are now a defense in war
against those above who annihilate us, below.
Be careful harming those below, for how low does their consciousness go,
those who hear frogs and fugues?"

I wrote the prose last summer after a rainstorm released a lot of tension from the local environment. I contemplated how the hidden power of nature, including the realm of art, helps keep the mind optimistic in face of grave dangers. It sounded as if the frogs and crickets were playing a fugue and I contemplated how it is not just the 'high consciousness' that helps us, but also the "low", that which is from the earth. I was reminded of Bach's "Gavotte."

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The Negative Mentities

The so-called “positive mentities” are entities that aid human beings with their psycho-spiritual development. Just as there are these entities that help us by promoting our positive tendencies, there are also entities that promote, provoke and exacerbate our baser tendencies. A working, practical definition of negative microvita would be the entities that function through the vrttis of the manipura and lower vortexs. The positive mentities affect the vrttis of the anahata and higher vortexs.

All mentities function through the medium of the vrttis. The negative mentities function in the same manner as the positive in that they too act as mental faculties for microcosms. They too are not entities separate from the microcosm. They are the causal forces that control the negative vrttis. Whereas the positive mentities act as a guiding function furthering psycho-spiritual evolution, the negative pirate the mind, directing it toward baseness. All mentities act as superpersonal forces that dictate the personal expressions of an individual mind.

The negative mentities vary in their degrees of function. Just as some positive mentities are more subtle and spiritual than others, there are degrees of negative mentities. There are the common negative mentities that function in the majority of minds that sustain their individual and collective fears, insecurities, jealousies, self-doubt, etc. There are also extremely negative forms of negative mentities that create paranoias, pathological fears and aggressions, and even ideas of suicide and self-destruction.

Each type of negative mentity funciton through the medium of the mind's vrttis. For example, an entity that is wrathful and aggressive may incite and function through the vrttis of anger and resentment. An entity that always inhibits ones potentials to achieve and be effective in life's endeavors may function through the medium of the vrttis lack of confidence or shame.

Any form of negative mentity serves either as a defense for the minds fears and limitations or is attracted to them. As a human mind is advancing up through the rungs of psychic evolution, he or she is still carrying so many propensities of the manipura and Svadhistana Vortexs. Therefore, they are also propelled by the controlling entities of these propensities. For example, a mind has gone through several lifetimes of perpetual fear. Perhaps an original experience of almost drowning provoked an intense fear that allowed a certain entity to take root in the mind. This energy of fear injects all kinds of precautions into the mind so that it stays away from danger, thus avoiding any similar situations to the original trauma. Perhaps it is still present in future lives. The person doesn't know why they are so fearful of bodies of water and psychologically cannot pinpoint a trigger in his present life. All he knows is that he is fearful. The controlling force of fear and the personal ego's feeling live and have lived in constant association in that they seem inseparable. The mind cannot distinguish

its feelings and thoughts from the microvita that control them. This is an example of how a mentity is lodged in the mind and has served as a defense mechanism.

Another way in which mentities function is through an attraction to present circumstances. Let us say that a person finds himself in a very challenging life situation. There is too much conflict and stress for the ego to manage with intelligence and understanding. Out of desperation the mind finds more instinctual ways to perpetuate its existence. It reverts back toward a more unconscious, compulsive (2nd vortex) mode of operation. This mode of operation gives the mind a seemingly sure and definite goal as opposed to a confused rational ego that cannot maintain the demands of higher awareness. With compulsion thought and action are blind and there is no need to think and decide, (which is precisely his weakness right now). Ones freedom is handed back over to instinctuality, and perhaps other forces too. What may happen is that the mind can continue to degenerate to the extent that it begins to lose control of its faculties. Compulsive behavior always begets negative reactions and further compulsive actions until the person is in a total state of confusion and degeneration.

When a mind becomes so far disassociated from itself, when the central, rational ego holding all of its faculties together is sufficiently weakened, then it is possible for another mental entity to take possession of this mind.

The quality of microvita that "enters" is entirely dependent upon the mental vibration of the host. Remember, that microvita always function through the medium of the vrttis. In this case the mind is resonating so intensely with compulsion that it allows a mental energy with a sympathetic vibration to unify with him. Recall, how with a positive mentity a person begins to resonate at a very subtle mental level in that they begin to resonate with the positive mentity regulating that particular noble expression. With the negative mentity, it is a similar model. The form is the same, only the content differs. The compulsive mind merges with the dense energy controlling this level of macrocosmic expression. It is as if one has merged oneself with the dark deity of compulsion.

If one has only slightly degenerated and can still maintain some centrality to the personality, perhaps this energy only lurks beneath the surface, waiting for the opportune moment to seize the mind and all of its faculties. It is indeed a dangerous situation. The mental parasite is already present and only has to be triggered. This force will lure and attract what is left of the conscious personality into obscurity. However, for a mind deranged to the point of insanity, in which all of the ego's efforts to maneuver and mobilize the energies under its domain have failed, this entity has the ability to completely posses the personality.

The mind always becomes one with its object of ideation. It is a square, unformed block which can be splintered into oblivion with a destructive intention, or can be cultivated and carved to the finest sublimity. When the

mind moves toward the Spirit the positive microvita help convert into spirit. When the mind moves toward materiality and instinctuality, then it merges with them.

As previously stated, the ego doesn't normally recognize the existence of these energies. They merely function unconsciously through the medium of their propensities. And for the average person, many of their vrttis themselves are unconscious. Many people are psychologically very unconnected with the reasons why they are angry, jealous, fearful, ambitious and so forth.

However, for a person cultivating their mind through a very pinnacled and powerful meditation that is designed to purify the mind by transmuting the vrttis, there may come a point in time where they are not only just aware of their own unconscious feelings and thought patterns, but also that there is an entity behind them.

One reaches this point only after a great degree of transmuting a negative propensity. Each time one confronts a conflict with oneself, one goes deeper and deeper into the core of the complex. The more one moves forward, into the light, the more one also, retraces into the darkness in order to shed their newfound light on the pending, clinging unconscious that still haunts them. One eventually comes into contact with the ringleader, the archetypal mentity at the root of the complex. At this point, there is often a psychological struggle of life and death for the entity that the aspiring mind is still bound to. The mentity is threatened by the fact that the noble mind is letting go of its limitations and no longer needs Mr. Compulsion to help out when times become difficult. Therefore Mr. Compulsion asserts himself with all of his force so as to not let go of his base of operation, the host mind.

In these times the aspirant must be determined to surmount his limitations, have the responsibility to see himself thoroughly so as not to let this entity hide somewhere in his mind, have the knowledge of how to transmute this energy, the dedication to implement this knowledge in his practice and meditation, and the devotion to allow Brahma to guide him through this situation.

It is at this time that the force of the teacher is of utmost importance. One day the Indian saint Ramakrishna was walking along the Ganges. He saw that there was a snake attempting to swallow a frog. Because the frog was so large and the snake so small, the snake was practically choking on the frog. Both were suffering. Ramakrishna likened this to the force of the teacher and the samskaras of the disciple. The teacher needs to have the strength to devour it with one bite instead of remaining choking on it.

While it is possible for the student to surmount his/her samskaras and the negative microvita associated with them, it is a very slow and difficult process. A real teacher can hasten this process, if there is sufficient spiritual force within him/her, so that the disciple passes through this trial more swiftly and safely.

The teacher may negotiate the samskaras and negative mentities of the disciple. Perhaps they are absorbed into the teacher and thereby transmuted and dissolved. Or, they are loosened up and purged out of the disciples mind by the mental force of the teachers spiritual vibration, left to wander the astral realms waiting for another host and victim.

This is the reason that a competent teacher is necessary with Tantric meditation. Without one, the aspirant may plunge himself intensely into the mysteries of the mind without a road map and the force to move upward. The teacher provides this road map, and, when necessary, the force to move upward.

Here, it is necessary to explain the difference between a negative mentities in the form of a disembodied microcosm and a macrocosmic faculty. It was stated that the teacher may dislodge the negative entity, or absorb it into himself.

When the parasitic influence on the mind is but a singular, disembodied entity, a microcosm without a body, then it is not as difficult to dislodge its negative influence. It is basically one microcosmic influence against another and the teacher may intervene. However, when the influence behind the mind is a macrocosmic faculty, an archetype, it is an entity that controls many minds (macrocosmic) that is influencing this particular microcosm. In this case, one is under the spell of an archetype and because of its power to govern many minds, it is more difficult to transform.

So that one can understand this more clearly it is necessary to distinguish these two effects.

The purpose of a teacher is to help make one sufficiently strong enough to surmount all negative influences, be it microcosmic or macrocosmic. At times, however, it may be necessary for the guide to help overcome a negative samskara and the mentity connected to it. If it is a singular negative mentity in the form of a disembodied microcosm, then the power of the spiritual thought wave of the master can repel the attachment of the negative mentity. If the disciple is under the spell of a negative archetype, a macrocosmic faculty connected to negative propensities, then the work is more difficult. Only a mind with sufficient power to effect the collective psychic faculties can have any effect on the influence of a negative archetype. First and foremost it is necessary for the disciple to transform and change his/her negative vrttis and cultivate the positive. If this is successful then there is a transfer of one's psychic equilibrium towards the subtle and the influence of a negative archetype cannot find a bearing in a purified mind. However, if the disciple cannot shake its influence, either due to insufficient moral force or the overbearing force of a negative macrocosmic faculty, then the teacher may intervene. However, this work is extremely arduous for the teacher. It signifies a storming of the Halls of Valhalla. A microcosm, albeit and elevated one connected to the mind of Brahma, must confront a dark god; in this case the negative archetype. As said, only a mind capable of effecting the collective, macrocosmic vibration may combat and transform such a mind. This activity entails the teacher removing the negative samskara from the disciple and taking it on himself. Because the samskara is

connected with such a powerfully negative causal force, the psychic and spiritual power of the teacher must be immense enough to surmount this negative gravity. All of the spiritual force of the teacher that is dedicated to elevating the minds of all macrocosms is now in a battle with this negative force. It is precisely due to this dynamic that so many otherwise noble teachers take a spiritual fall when they take on disciples. They were capable of transforming their personal limitations, but not those of many others. Others, and there have been many in history, suffer ill health and die a premature death due to taking the samskaras of their disciples. They die so that others may move onward. A few others surmount these negative influences and become even more powerful than before. The struggle to overcome negative macrocosmic influences has made them even more capable of taking on crudity and degeneration.

Psorax

Anybody who has looked into the abyss of his or her consciousness knows that the abyss looks back at you, as Nietzsche said. The unconscious mind is a very live and active zoo of escaped animals raging about in pure chaos and savagery. Does their years of pent-up frustration make them even more crazy when they finally escape? And in all of this unintelligible impulse speaks back from the chasm some kind of insidious intelligence. In modern psychology, this hidden intentionality has been called the id, the shadow, or the unconscious. Pluma Blanca called this entity "psorax". His definition of this entity of the unconscious is much more mystical and profound than any other explanation that I know. It is more of a practical understanding of how the mind creates frustrated realities that remain trapped within one, like an itch under the skin. He called it psorax because he saw it as the vital, pranic energy that becomes contaminated and gets trapped behind the skin, in the physical body. This blocked vitality distorts the body's natural functions and may accumulate like a festering sore attracting more mental parasites like itself to itself, thus making a hodge-podge stew of evil and illness.

This idea makes more sense when one understands deeply the relation between the mind and the body and how prana, or vital energy moves between them. Psorax is a trapped energy, a mental plasm that can't effectively project itself outwardly as it would like to. Each time it does it becomes even more frustrated. It has the intelligence of mind behind it, but the frustrated intentionality toward matter, or the physical body pulling upon it. This is the reason that by living with false ideas about oneself or the world is the greatest danger of conscious, human existence.

Materialism is the greatest of deprivations as it destroys the mind slowly but surely. Not having this clarity and responsibility of how each one of us is a co-creator in this creation always leads to a fall. Psorax is a psycho-physical entity that in some ways is self-created by the individual while at the same time is aided by the fact that there are exchanges between these entities of psorax between human beings, or minds incarnated in physical human bodies. One can receive as well as transmit this psychic virus in much the same way that one receives and transmits physical viruses.

A practical example: you are at peace. There are only a few light, positive thoughts in the mind and some pleasant feelings. Behind this subtle activity of mind is a deep, mysterious witness that just pleasantly is. Out of nowhere, it seems, there enters a dark, violent image on the mental scene. Is it my own unconscious attacking my peace, or is it because another person has come near and I sense his suffering? If I'm not at peace, then I may never understand and just get locked into a reception and transmission of negativity. This seed wants to take root within me, it vibrates my body and perhaps excites some memories and fears. It wants to become one with me. Only from a state of deep calm and non-judgement one can begin to witness these activities; how they affect the mind, change the feelings, and even how and where these influences vibrate and take root in the physical body. Most importantly is to distinguish your's from another's psorax. Pluma Blanca was an advanced yogi as well as a healer, and used his pinnacled knowledge to observe these phenomenon, how they create physical and mental illness, and developed ways of curing these ailments based on this understanding.

Deep, sincere meditation is of course the most effective manner of seeing and processing the shadow, but this depends on so much: mental health, physical health, determination and discernment that are only developed by ardent efforts in one's spiritual life. In yoga, yama and niyama is the base of this practice. This practical morality imparts self awareness and practical universal ideas of how to maintain mental balance through proper personal and social responsibility. Without these fundamental ideas of humanism imparted to individuals one is but a mix of animal impulses and social determination, or a game of Russian roulette. A society without spiritual principles that foster ethical awareness is but a vehicle for destructive, unconscious forces where psorax takes all into the abyss. I think this is why Pluma Blanca lived in a cave and only taught a few good people. Anandamurti, on the other hand, impelled others to fight within society against the depraving effects of what he termed "negative microvita". Both are right according to who they were, where they were, and what they expressed as enlightened individuals. Its not enough to believe and conceptualize about such things. Beliefs and opinions give rise to superstition and dogmas about ghosts, hauntings, and possessions, and the like. Without the efforts of both of these men who spoke about these phenomenon in the most practical and scientific manner possible to speak of such phenomenon, I know that I would be even more in the dark about understanding negative microvita or psorax, and perhaps be yapping about the devil and hell-fire and salvation. Anybody who has looked into the abyss of his or her consciousness knows that the abyss looks back at you, as Nietzsche said. The unconscious mind is a very live and active zoo of escaped animals raging about in pure chaos and savagery. Does their years of pent-up frustration make them even more crazy when they finally escape? And in all of this unintelligible impulse speaks back from the chasm some kind of insidious intelligence. In modern psychology, this hidden intentionality has been called the id, the shadow, or the unconscious.

Pluma Blanca called this entity "psorax". His definition of this entity of the unconscious is much more mystical and profound than any other explanation that

I know. It is more of a practical understanding of how the mind creates frustrated realities that remain trapped within one, like an itch under the skin. He called it psorax because he saw it as the vital, pranic energy that becomes contaminated and gets trapped behind the skin, in the physical body. This blocked vitality distorts the body's natural functions and may accumulate like a festering sore attracting more mental parasites like itself to itself, thus making a hodge-podge stew of evil and illness. This idea makes more sense when one understands deeply the relation between the mind and the body and how prana, or vital energy moves between them. Psorax is a trapped energy, a mental plasm that can't effectively project itself outwardly as it would like to. Each time it does it becomes even more frustrated. It has the intelligence of mind behind it, but the frustrated intentionality toward matter, or the physical body pulling upon it. This is the reason that by living with false ideas about oneself or the world is the greatest danger of conscious, human existence.

Materialism is the greatest of deprivations as it destroys the mind slowly but surely. Not having this clarity and responsibility of how each one of us is a co-creator in this creation always leads to a fall. Psorax is a psycho-physical entity that in some ways is self-created by the individual while at the same time is aided by the fact that there are exchanges between these entities of psorax between human beings, or minds incarnated in physical human bodies. One can receive as well as transmit this psychic virus in much the same way that one receives and transmits physical viruses. A practical example: you are at peace. There are only a few light, positive thoughts in the mind and some pleasant feelings. Behind this subtle activity of mind is a deep, mysterious witness that just pleasantly is. Out of nowhere, it seems, there enters a dark, violent image on the mental scene. Is it my own unconscious attacking my peace, or is it because another person has come near and I sense his suffering? If I'm not at peace, then I may never understand and just get locked into a reception and transmission of negativity. This seed wants to take root within me, it vibrates my body and perhaps excites some memories and fears. It wants to become one with me. Only from a state of deep calm and non-judgement one can begin to witness these activities; how they affect the mind, change the feelings, and even how and where these influences vibrate and take root in the physical body. Most importantly is to distinguish your's from another's psorax.

Pluma Blanca was an advanced yogi as well as a healer, and used his pinnacled knowledge to observe these phenomenon, how they create physical and mental illness, and developed ways of curing these ailments based on this understanding. Deep, sincere meditation is of course the most effective manner of seeing and processing the shadow, but this depends on so much: mental health, physical health, determination and discernment that are only developed by ardent efforts in one's spiritual life. In yoga, yama and niyama is the base of this practice. This practical morality imparts self awareness and practical universal ideas of how to maintain mental balance through proper personal and social responsibility. Without these fundamental ideas of humanism imparted to individuals one is but a mix of animal impulses and social determination, or a game of Russian roulette. A society without spiritual principles that foster ethical

awareness is but a vehicle for destructive, unconscious forces where psorax takes all into the abyss. I think this is why Pluma Blanca lived in a cave and only taught a few good people. Anandamurti, on the other hand, impelled others to fight within society against the depraving effects of what he termed “negative microvita”. Both are right according to who they were, where they were, and what they expressed as enlightened individuals. It's not enough to believe and conceptualize about such things. Beliefs and opinions give rise to superstition and dogmas about ghosts, hauntings, and possessions, and the like. Without the efforts of both of these men who spoke about these phenomenon in the most practical and scientific manner possible to speak of such phenomenon, I know that I would be even more in the dark about understanding negative microvita or psorax, and perhaps be yapping about the devil and hell-fire and salvation.

All minds are interconnected and have their base in the Macrocosmic Mind, the Generator, Operator, and Destroyer of the physical universe. Each microcosm in this Macrocosmic Mind is distinct only in its most outer periphery where there exist distinctions of name, form, attachments to particular people, ideas, and places. The closer one gets to the essential “I-feeling” of each mind, the more the microcosm becomes the Macrocosm. The microcosm has no existence apart from the Macrocosm. Therefore, when we speak of the science of microvita, we are not speaking of entities other than microcosmic minds. Microcosmic Minds may be incarnated in physical form but they may also exist in their finer form, or in an energetic or astral body. The astral body is designed to manifest a physical body and continue evolving by continually manifesting in time and space with physical bodies. However, there are certain special cases in which they may manifest through physical bodies that already have a mind. This is when we call the disembodied mind a microvita. It is actually a distinct microcosmic mind but it resonates with a mind-body system of another microcosm. Normally, this resonance occurs when the disembodied mind is more powerful than the incarnated mind and the disembodied mind imposes its samskaras, or reactive momentum, on the incarnated being. This may be a “positive” or evolutionary impact in which higher propensities are stimulated so as to further the physical, mental, and spiritual evolution of the microcosm. Also, the effect may be “negative” in that the influence of the disembodied mind degenerates and crudifies the microcosm. What determines the effect of receiving a “positive” or a “negative” microvita is determined by the actions of the microcosm. A microcosm that loves the true and the good resonates with those thoughts, archetypes, and subtle energies behind these noble desires and the Macrocosm swoops down, as it were, to help guide the microcosm into higher union by applying its “positive” microvita. Positive microvita are microcosms, but they are microcosms under the control of the Macrocosm. When a microcosm is under the control of the Macrocosm, the free will of the microcosm only desires to serve the Macrocosm and nothing more. Therefore, these entities may assist the universe and its work of Generation, Operation, and Destruction of the created universe and help all beings flow with dharma to reclaim their birth right of union with the Macrocosm. A “negative” microvita is but a renegade microcosm. They are trapped in the resultant samskaras or reactive momentum of previous actions. They exist as bubbles of consciousness, not essentially separated from the

Macrocosm, but separated by their own previous thoughts, feelings, and actions. These beings seek to continue their existence in the physical plane. "Psorax" is the collective name for the negative microvita. They look for people with similar karmic patterns with whom they may resonate. For example, if a good person begins to give in to a lower desire, Psorax may try to resonate with one's body-mind system so as to help teach the tempted microcosm how to be more ruthless and selfish and actually fall into a lower frequency. Influences of positive microvita are "inspirations" while the influence of negative microvita are more akin to the traditional idea of "possessions," although these possessions are often very elusive and more covert than the traditional and sensational ideas of demonic possession.

Tantrics of the Light and the Dark

Tantra is a Sanskrit word derived from “tan” which means “darkness” or “inertia” and “tra” which signifies “expansion.” Hence, “tantra” means expansion from a state of spiritual darkness, inertia, or ignorance that binds us to the limited material world with its relative joys and sufferings. Tantra is an ancient science of meditation and concentration to awaken the mind from an instinctual animal slumber. It is a practice to further physical, mental, and spiritual evolution so that the human being may more fully understand his/her place in the universe. This systematic and practical discipline follows the natural course of evolution and guides the mind from instinct to intellect to intuition. As Anandamurti explained, it is a method to convert physical energy into psychic energy and then convert that accumulated psychic or mental energy into pure, spiritual cognition.

Tantra, in its proper and essential form, is “mystical empiricism” in that the practitioner can follow certain systematic disciplines and verify in one's own mental laboratory whether the system is true or not. If one expands from the inertia of blind instinct and intellectual ignorance and attains a degree of insight, peace, and clarity in the existential and spiritual domains, then the scientific practice of tantra is effective and therefore true in that the practice leads one to the objective of spiritual illumination.

Evolution is always a newer, more sophisticated adaptation of an organism to a challenging and ever changing environment. This is true whether we are speaking of evolution in the physical, mental, or spiritual stratas of existence. A successful change and adaptation of a species always gives that species more dominion over the objective, material world. In the case of hominids, and most especially in human beings, it is easy to see how the development of intellect has given us more power to manipulate and maneuver not just the external physical world but also our social world, for better or for worse. Although far less understood, we can also see this same pattern in the evolution of the deeper mental and spiritual strata. More mental power and concentration gives one greater control over the physical body and the physical world. Although very rare, there have been some amazing studies of yogis and tantrics and their amazing abilities to control what are thought of as unconscious, physiological activities such as slowing the heart rate and suspending the breath while in a state of trance. It is also becoming more apparent that many disciplined and focused minds may have special cognitive abilities that allow them to see deep into the past or even into the future. Studies such as those of the Stanford physicist, Russel Targ, and his experiments on remote viewing clearly show that there really is an intuitive faculty in the human mind.

Although modern science is in its mere infancy in regard to understanding these phenomenon, these faculties are commonly known to exist all over the planet. Not just yogis and tantrics, but also shamans and healers from just about every culture have developed psychic abilities that have served the progress and evolution of human consciousness.

I have had the good fortune to witness several “miraculous” phenomenon that my old psychology professors would have scoffed at from their limited

academic environments. Although I was educated and scientifically trained to think in mechanistic and materialistic causality, many first-hand experiences have shattered those limited dogmas. Through personal experience, I have come to see abilities such as telekinesis, levitation, mind-reading, intuitive prognostication of the future, and psychic healing not as “supernatural”, but as very natural, albeit rare, phenomena.

I was initiated into tantra yoga in 1993. It was a very pure and spiritual path whose purpose is truly for spiritual enlightenment. The desire for occult powers were heavily discouraged. So much of ancient yogic stories warn of the danger of these abilities and how they not just impede spiritual development but actually degenerate the mind. I lived with yogis in India and witnessed and even experienced many strange phenomena. Fortunately, my teachers were very loving, wise, and humane teachers that guided me towards a judicious understanding of these powers that naturally come through the advanced practice of yoga. I had the good fortune to study under a few very advanced yogis who had a deep understanding of tantra as well as the occult powers that may accompany such practices.

I will speak of 3 such teachers and their relationship to the occult powers, Samanvayananda, Chidghananda, and Chandranath. All 3 of these men were very spiritual beings who also happened to have a deep understanding of the occult powers. I would consider all 3 of them as yogis of the “light,” however with varying degrees of lightness. Samanvayananda was the most explicit in his understanding of the occult. He had even written a book about such phenomenon that his spiritual organization would never publish. The first time I met him he showed me some secrets of telekinetic ability. He would motion his hands toward the trees and the trees would begin to sway as if they were influenced by the wind when the air was actually quite still. He spoke of how certain trees were more “evolved” than others and therefore more receptive to the energy that he was sending them through his hand motions that made them dance in vibrant ecstasy. He explained that he channeled “cosmic love” and then sent this love into the trees. It was a very poetic form of nature mysticism. To this day I can't say it was a form of gross vanity or exhibitionism on his part, but rather a certain child-like playfulness. When meditating near him he could enter one's mind and begin to repeat one's mantra. Instead of a silent repetition of one's mantra, one would begin to hear the mantra very loud and he would say, “that is the correct way to repeat your mantra.” Although undoubtedly controversial, he never harmed anybody and always expressed love. Maybe he was distracted by the occult powers in a subtle way but I don't think of him as a fallen yogi. His master, Anandamurti, would punish him severely when he made such exhibitions, although he never completely gave them up. Hundreds of people had experiences near him as I did and can account for his various variegated mystical, wizardly powers.

His best friend was Chidghananda, who was my closest mentor and great friend. He took me into his care and even voluntarily went to prison with me when I unknowingly got trapped in the middle of an absurd revolution in West Bengal. He was different than his friend Samanvayananda in that he never exhibited any abilities but knew all kinds of things. Near him I began to think that Samanvayananda had a very subtle form of spiritual pride while my dear

Chidghananda was the most humble and gentle being. It was all too common that he would respond to my inmost thoughts. I never felt he was prying into my private life but was rather guiding me along the path of greater self understanding. I used to spend hours just sitting with him without even speaking. Just being in his presence helped my meditation greatly. One always felt a gentle, warm glow in the spiritual heart while being in the presence of Chidghananda.

The possibility of past lives and reincarnation is still a great mystery to me. I have no definite opinion on the matter. However, at the beginning of my spiritual practice I had many dreams that I was myself but in another body and in another time. I was curious as to whether this really was an indication of a prior existence or whether it was just a projection of my own mind. I decided to ask Chidghananda about this. He told me just to move forward and there is no benefit in knowing these things. He said that the law of action and reaction and birth and rebirth is really true and that we pass through many incarnations on our path to self-realization as we learn lesssons and purify our physical and mental limitations. He concluded with Edgar Cayce in that perhaps you may be Hamlet in this life but perhaps were MacBeth in a past life. Because all beings are evolving from imperfections it is better not to know these details but to move forward so as not to be dismayed by previous negative actions that can dishearten one and make one give up the struggle for enlightenment.

I was relentless, however. I knew that he knew many things about me so I decided to "trick" him. I asked him if he would verify what I already thought I knew and simply tell me if my dreams were truthful or not. He said, "alright, tell me what you know." I told him about my dreams. He said that he also saw the very same things. I began to extrapolate a little and say things about this existence that I merely thought were true and filled in the gaps of this vague story presented to me in a number of sequential dreams. He told me that these parts weren't exactly true and began to give me another story. I listened for just a minute. He saw my eyes wide open with bewilderment, laughed joyfully, and said "you don't know this part yet do you? Ok, that is enough for now!" I felt like a child who was being told an exciting story from my grandfather and that I didn't want it to end but that it was bed time and the story must finish. He never mentioned the subject again and I finally realized that he was right and felt like a little rascal for tricking him into telling me more than I knew. However, it was very useful information and helped me understand the circumstances of my present birth with greater clarity. He only spoke of my future on one occasion and told me that he was telling me this one detail for a very important reason and that in the future I would understand why he was telling me this now. 20 years later I see he was very precise and his vision and recommendations were very precise and were for my spiritual welfare. He was an excellent example of a great yogi with great discernment regarding the occult powers. He never claimed to be self-realized or have any special status. He was a true non-dualist that only affirmed the existence of the One, absolute Supreme Consciousness of which we all are part of. Regarding the occult powers, he sent me to Chandranath with a question about these powers. This made me recognize that Chidghananda looked up and respected Chandranath. Chidghananda was the greatest man I had ever met, so of course I was eager to visit this Chandranath

that my dear Chidghananda recommended.

Meeting Acharya Chandranath was the greatest blessing of my life. It was as if I had met my guru, although Chandranath was a mere disciple of our guru, Anandamurti. To this day, I can see no other entity that realized Anandamurti to a greater degree than Chandranath. I couldn't see any ego in Chidghananda, however I could see a difference between these 2 saints in that Chandranath radiated tremendous light that made me almost lose consciousness of my body just by being in his presence. I felt I would float off into the infinite. Soon after meeting him I would lose myself in a breathless state of trance all through the night on several occasions. Just recalling his physical presence right now makes me swoon into spiritual ecstasy. He is the one person I can say without a doubt was an "enlightened" being. He eschewed all forms of occult power but did recognize that there were certain powers that the Supreme Consciousness gives to enlightened saints. He never assumed he was one of them and said humbly that Lord Buddha had powers that he could never express. He seemed to express the idea of even a hierarchy amongst "Self-realized" beings! The Indian saint Ramakrishna exclaimed that god is infinite and just as you don't need to know the entirety of the ocean to know there is an ocean, it is sufficient to realize just a part of god. For me, Chandranath manifested pure compassion. The energy radiating from him transformed so many people and he is seen as one of the greatest disciples of Anandamurti that ever existed. Oh, if I could have only met in physical form this guru of Chandranath. If I wouldn't have known of Anandamurti and that Chandranath was his humble disciple, then I would have assumed Chandranath to be my guru.

The occult powers of beings like Chandranath weren't "powers" in the sense that they are abilities that the mind can access and use by its own volition. These powers are rather functions of the Cosmic Mind that this divine mind uses to guide all beings into union with the Supreme Consciousness. A saint like Chandranath is so simple and pure that he assumed nothing about himself. Because of this great humility and knowledge that only Brahma is, Brahma uses such enlightened beings as vehicles to guide the suffering and spiritually ignorant back into loving union with our source.

Anandamurti had many disciples. The aforementioned were obviously some of his earlier and greatest ones. This isn't to say that there may not be others equally great that came or will come later. However, these men seem unparalleled to my understanding. Once the ring of disciples grew, it was only natural that there would be others with less understanding who would be more prone to distortions and perhaps misuse of the power originally granted to them by their guru. When an acharya, or meditation teacher, gives spiritual initiation they are using certain subtle techniques that help awaken the kundalini, or latent spiritual force in the mind of the spiritual aspirant. A good acharya follows the strict instruction of the guru in the initiation process. Because of their deep understanding of the minds of the initiates and their knowledge of how to guide others, many of these teachers develop occult powers. A good acharya can inject one with positive energy during the initiation process and perhaps reflect a fraction of the grace of the guru. However, it is quite natural that many of these people fall into the traps of power, of name and fame, and of the privilege of being some sort of special person endowed with the ability to guide others.

Instead of instructing others on the path of dharma, some may fall into the manipulation and control of others. Perhaps they need the recognition of others for their own prestige and spiritual vanity. Perhaps they want an initiate to be or act a certain way or even want money from them. These are the temptations to fall into the “dark” side of tantra. Most fallen tantrics in Ananda Marga aren't really all that powerful. They usually just get together with a lot of gossip and mud sling their enemies. Their negative effects on others could be easily explained in a mundane psychological and sociological manner. Defamation and slander hurts other people and may in fact deeply damage them. However, it may be that these tantrics have accumulated some power of concentration and the focus of this concentration on another may be especially detrimental. I witnessed on many occasions how groups of these acharyas would concentrate their negativity on certain individuals and greatly harm them. Just imagine if somebody with a developed intuition who can see hidden parts of one's personality falls into a negative tendency of mind and later uses their occult knowledge to attack one's weak points. It sounds like a fantastic nightmare, but it really does happen. Nowadays, with so many nasty political factions amongst the fallen disciples of Anandamurti, there is a tremendously powerful psychic mud-slinging war going on behind the rivaling factions. Each group does their new-moon kapalika meditation with negative, personal intentions instead of using their spiritual force to counter-act the negativity in humanity. Across time and space, these fallen “avidya tantrics” (avidya means ignorance) send a negative mental plasma toward others with the concentration of their minds. Only the most strong can resist these destructive influences.

There are certain acharyas who have tremendous influence over others but those that follow them always seem to degenerate in mind. Instead of these acharyas guiding others, they end up destroying them. I once encountered a certain manipulative monk who was a great master at finding people's psychological weak points. He made them feel special and loved as long as they were under his influence, but anyone who wants to break away from this circle always got shunned and treated in the opposite manner. People like the infamous “CobraKiller” (Shamitananda) always defamed the great saints of Ananda Marga and wanted people to follow him instead of them. He created false rumors to defame these innocent people and convinced his circles that these lies were true. This person once tried to murder a nun with cobra venom due to his pathological obsession with her. She wanted to escape from his circle but he tried to kill her instead. He also stole tens of thousands of dollars from his very own organization. Although many knew of his crimes, he still succeeded in dividing the organization in North America and to this day still acts as the spiritual leader behind the North American movement of Ananda Marga. It is the most amazing example of collective hypnosis I have ever heard of and a great blemish to the reputation of Ananda Marga. Many intelligent people continue to lie for him and will vehemently condemn anybody that tries to bring up these accusations. It is as if some kind of dark spell is cast over the minds of his followers. It is the most perfect example of what Anandamurti's ideology is not and how one can misuse spiritual power. Those who lie for him fall into the most perverse scandals which greatly harm others. Because they see him as a leader and use him as an example, they are under the same energetic pattern of harm that he used against

the nun. There are many examples like Shamitananda nowadays. I use this example repeatedly because I was close to him and witnessed his crimes and also because he is a spiritual criminal still at large that needs to be taken down.

One can resonate with a saint and the spiritual energetic pattern of that saint may replicate itself inside of one and may grant a certain grace. One can also resonate under the patter of an avidya tantric or dark tantric and replicate their patterns of perversion. Sooner or later, this energetic pattern will replicate itself into actuality in the actions of the followers. They become like their guide, for better or for worse. Needless to say, strong spiritual leaders with great discernment are necessary if one is to follow the tantric path, otherwise a fall is inevitable. Tantra is a powerful path and if the practice isn't used with moral discernment, then that very same power will be used to quicken a spiritual fall. Oh if only everybody could meditate directly on the infinite wave-length of the omni-telepathic Atman without any other means or medium. There is really no entity closer to us than this Witness, ever-present in the here and now.

Mentities and Biopsychology

Both positive and negative mentities are entities that function at the mental level but also provoke changes in the biopsychology of organisms. If we review the kosas and understand how grosser levels of mind are products of subtler ones, and that the physical body (mention annamaya kosa!!! Also the sounds of the vrttis) is the grossest level of mind then we can understand a little clearer the complex phenomenon of biopsychology.

The mentities always function from a level beyond the physical body. There are cruder types of microvita that function at the physical level, such as various viruses. However, the types of microvita discussed in this work are the microvita related to human psychology, mentities. The subtlest, positive mentity act from the higher kosas like the intuitive and causal levels at the anahata and Vishuddha Vortexs, respectively. The negative mentities may function at the manipura and lower vortexs. The vrttis that they stimulate create a mental vibration at the level of mind or vortex in which they are active. This mental vibration has a cascading effect upon all of the vortexs and levels of mind beneath that of the origin until it eventually arrives into physical expression in the annamaya kosa or physical body. In other words, each higher vortex is a causal agent for the ones beneath it.

Depending on the quality of the original mental vibration, the lower vortexs will be affected in a similar fashion.

For example, let's say there is a negative mentity related to a defensive, fearful personality. This construct in the mind continually stimulates the vrtti of argumentativeness, for example. This vrtti serves as a defense for the personality at the anahata level that has not the capacity to reason deeply and evaluate oneself with fairness (viveka, or conscience). This negative vibration cascades downward into the rest of the vortexs and mental layers until it reaches physical expression in the body. When it reaches the Manipura Vortex, ones dynamic mental defenses and aggressiveness are stimulated (hatred, fear and slander). Even further are these defenses stimulated in the second vortex where the base of the personality is preserved. The kamamaya kosa or sensual mind is attuned attentively to the conflict. And once the cascading vibration reaches the body the nervous system and especially the adrenal glands are stimulated to keep the mind and body in a state of excitement for its state of contention. Perhaps there is also tension in the liver because the mind is closed off to put things in a newer perspective. These reactions in the body, if sustained, may produce a result of various illnesses or imbalances due to prolonged over secretion or under secretion of hormones from the glandular system and/or improper function of the organs due to imbalances in the nervous system. This is just one example of how mentities are causal agents in human biopsychology. All mentities functioning at the mental levels have a similar causal chain of effect. They only differ in the quality of psychic energies that they effect which, in turn, create different physical results. For example, positive mentities create harmonious, growth promoting thoughts and feelings in our consciousness. These positive, elevating mental states of mind have a balancing effect on the nervous, glandular and organ systems of the body. The nervous

system is acute and placid, the glandular secretions are balanced, and the organ functions are properly regulated. Positive mentities also promote the development of the glandular and nervous systems. Science is just beginning to understand endocrinology. Mentities stimulate the glandular function so that newer, more highly evolved bio-psychological functioning are activated. Therefore, mentities aid in the evolution of human physico-psychic-spiritual evolution.

Because all levels within the body-mind system of kosas are interdependent, a change at one level effects a change at others (mention also reverse causality from down-up), a change in psycho-spiritual awareness must accompany a corresponding biological change. This is what is termed "physico-psychospiritual parallelism". A fine-tuning of the nervous and glandular systems must accompany this modification in mental and spiritual awareness. Actually, the two are mutually interdependent. A change can't occur in the mind and spirit if there are not also the mechanisms for biological change, and vice-versa. Many yogis who undergo intense spiritual experiences experience much physical discomfort, even illness, due to the fact that their bodies must undergo a tremendous transformation to accompany the changes in their mind and spirit due to their accelerated spiritual growth via mystical experiences. It may often take one many years for the body to adjust to the shock of a powerful kundalini awakening. Similarly, the personality must mature in order to accommodate these spiritual awakenings. This entails a great mental purification of all of the complexes binding one to the illusional, separate ego.

It is interesting to note that the vortexs physically correspond to the major endocrine glands of the human body. The vortexs "physically correspond" to these areas in that they relate to the body at the following particular points. The vortexs are non-physical mental stations that connect the subtle, abstract mind to the concrete, physically located body. The Muladhara Vortex is, for males, just behind the prostate gland. The svadhistana is behind the genital organs. The Manipura Vortex is at the center of the body, relating to the kidney, adrenals, liver, pancreas, gall bladder, and intestines. The Anahata Vortex is right behind the thymus gland in the chest. The Vishuddha Vortex is located just behind the thyroid gland. The Ajna Vortex, the "third eye", is the controller of the pituitary gland. And the Sahasrara Vortex is the master above the pineal gland.

The practices of Eight Fold Yoga and the Tantric meditation techniques regulate imbalances as well as purify and develop the mind-vortex-glandular systems of the human being. Asanas or physical yoga postures have a physico-psychic effect on the organism. The physical postures stretch the muscles thus relieving their tensions created by the nervous system. Therefore, proper blood flow reaches the glands and organs while they are stimulated and massaged by the physical postures. Anandamurti spoke of how the asanas have an effect of compression and decompression on the glands and organs, thus regulating their hormonal secretions and functioning. With this proper balance in the muscular, nervous, glandular, and organ systems the vital energy in the body is not blocked and can perform its appropriate functions. When the vital energies are not perturbed, the mind is not perturbed. This overall effect relieves the psychic tensions in the mind because the physical and psychic imbalances created by the mind's

samskaras are relieved. The higher parts of Eight Fold Yoga are to purify the samskaras that propel the mind to imbalance the body-mind system.

Recall the diagrams of book I on the chapter on spiritual practice. Diagram 1 show a mind imbalanced by many complexes in the Manipura Vortex: shame, hatred, fear, etc. Imagine the bio-psychological scenario of such a person.

Constant anger and resentment weaken the liver and gall bladder. The liver has a psychic

The State of Mind Before Meditation

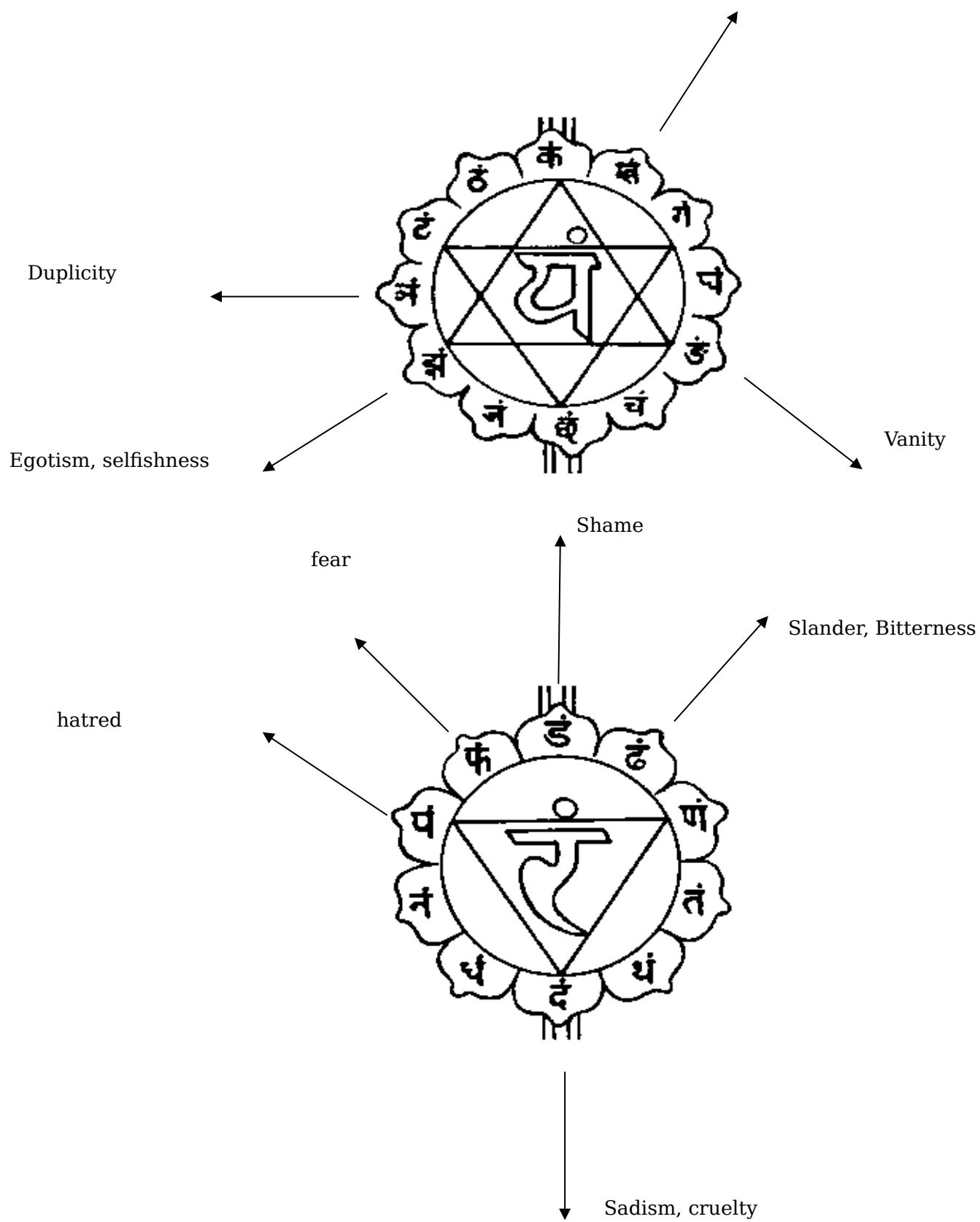
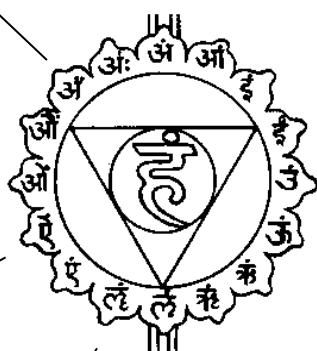


Diagram of vrtti manifestation with Meditation

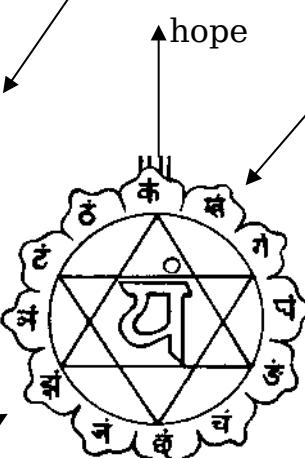
The propensity of Spiritual Knowledge is cultivated by ideation with the mantra at the Ajina chakra.



Devotion manifests



Compassion develops

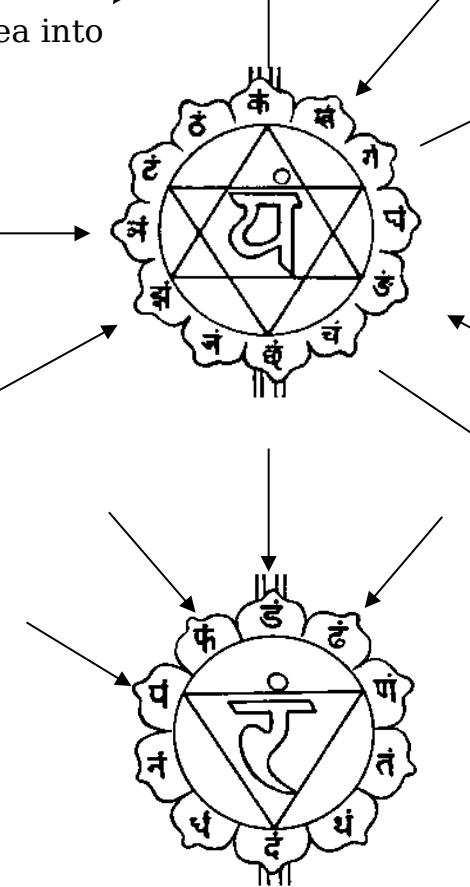


Worry compensated for by hope's expression

Expansion of deep mental qualities begins to manifest

Transmutation of duplicity and selfishness with ideation on one's higher consciousness.

Transformation of vanity by the expression of conscience



Transmutation of shame, slander, sadism, hatred and fear at the Manipura.

function that allows us to put things into perspective and perceive the “big picture” of a situation. The gall bladder, psychically speaking, helps absorb the mental shock that can affect the image and form of the personality that the liver upholds. In other words, the gall bladder absorbs the shocks of the liver. If the mind is closed off, resisting awareness, then the mind is prone to anger and frustration. Continual anger wears down the defenses of the gall bladder. In turn, the liver becomes also is in a sense “closed off” like the mind, thus warping its proper biopsychological function. It is interesting to note that the direction of the propensity of hatred in the manipura shoots off in the direction directly towards the liver. Vrtti literally means “whirlpool” and this perturbation of psychic energy whirls directly toward the liver. Not only is the liver not functioning properly as a corresponding organ to the psychic state of mind, but also cannot perform its biological functions properly. (insert this diagram with organ and glandular diagram)

Therefore one’s digestion is weakened, the blood is improperly filtered, and one may become more susceptible to diseases of the liver like hepatitis or even cancer.

Also, there may be an entity of fear governing the mind. The propensity of fear moves directly toward the kidneys and adrenals. In oriental medicine the kidneys and adrenals are seen as part of an integral mind-body energetic system. When the kidneys and adrenals function well the mental will is well balanced and properly directed. Also they help to balance the energy levels of the body and mind that the will needs to direct the personality. When mind and body are balanced there is a steady reservoir of vitality and vigor. There is a general level of well being and the mind is neither agitated nor inert.

Fear disturbs this equilibrium and consumes the will and vitality in a state of constant alarm. The overall health deteriorates as this mental and physical vigor is consumed by fear. The muscles along the spinal column near the kidneys and adrenals are tense and blood flow is restricted. Adrenaline and cortisol are secreted at excessively high rates and toxify the tissues and nervous system. At the biological level, when speaking of chemical and hormonal imbalances it is easy to lose track of the fact that the deep recesses of the mind are the causal factors. Entities, acting as essential archetypes, are the root cause of mental phenomenon, of thoughts and feelings. Modern medical science is only just beginning to realize the relation between the mind and the body. For science, if the existence of a non-physical mind is admitted at all, it is only a hypothetical entity, entirely abstract in character. Tantra and microvita science give a much more comprehensive understanding of biopsychology. Not only does microvita science uphold the view that all physical phenomenon, microcosmic or macrocosmic, are dependent upon subtler levels of mind and energy, but that there are very specific dynamics and constructs (vrttis and their controlling microvita) that govern the mental life.

Imagine the complexity: the physical body is but a manifestation of a mind with all of its kosas and vortexts and vrttis. All of these are so intricately interconnected and interdependent. The vortexts are the base of their corresponding vrttis and relate with corresponding macrocosmic worlds and elements (lokas and bhutas). The vrttis stimulate the glands and organs of the

physical body but are functions of the microcosmic mind. And mentities control the expressions of vrttis from a macrocosmic level!

It is only when the mind is connected to the Shiva, the nucleus of Mind, is it possible to have the subtle vantage point to view all of these happenings within Creation. As Kiirkegaard exclaimed: "Even the fall of a sparrow moves Thee, but nothing changes Thee!"

The Cultivation of Positive Mentities

The cultivation of positive mentities is a topic very much related to proper biopsychological functioning. The human nervous, endocrine and glandular systems are the physical, corporeal vehicles for the subtle mind. They must all be in optimal health for the mind to be able to resonate with positive mentities and their corresponding mental layers and propensities. Any changes in the mental structure are reflected in the body and vice-versa. For proper psycho-physical parallelism the body must support the mind and the mind must support the body.

The body and mind are a continuum on a spectrum of created energies ranging from the kamamaya kosa at the solid factor to the root of mind in the Ajina Vortex. Therefore, there is no real and definite distinction between body and mind. Body is but the crudest expression of mind. Any change in the structure and function of the mind entails a necessary change in the physical body, and vice-versa.

Although a mentity functions through the medium and vibratory level of the mental layers or *kosas*, it has an indirect effect upon the physical body. The body must be capable of being a physical conduit for newer and subtler mental energies. Therefore, a positive mentity cannot function nor enter a mind with a body incapable of conducting such energies. It would be like a human grabbing onto a high-voltage power line. Therefore the body must be healthy and balanced, free of disease and weakness. As briefly discussed in the previous chapter, all of the organ and glandular systems connected with the vrttis must be in proper working order, and not overtaxed by imbalanced vrttis. The nervous system in general should be strong and healthy.

After having a balanced bio-psychological system, the cultivation of a strong nervous system is vital for microvita to function. A strong nervous system entails a system with a reservoir of vitality as the mind is not overconsuming one's vitality; the nerves are not dull, but are responsive to mind and resonate harmoniously with ones pranic or energetic, astral body. Therefore the mind-brain system must be very refined, awake, and conscious. The mind-brain functions with exactness and precision when called into action, and is placated and calm when under the influence of spiritual states of consciousness. A weak nervous system is neither sharp and responsive when it needs to be active nor can it be quiescent and receive higher currents of energy through meditation.

To cultivate and maintain this vigor of the nervous system, a yogic lifestyle(or a similar one) is a must. One must be a vegetarian. There must be a strong moral foundation, such as that in the precepts of Yama and Niyama in Eight-Fold Yoga. A mind not morally disciplined wastes precious mental energies and therefore degenerates through sensory indulgence, ambition, anger, sadness, hypocrisy, etc. Asanas, or yogic exercises help to maintain and develop the circulatory, nervous, organ, and glandular systems of the body. Their practice is a must for the fine-attunement of the nervous system so that it can capacitate positive

microvita. Meditation also must be an established practice in life. Without meditation there is no concentration of mind, and it is only through concentration of mind on a subtle idea that one can ever discover the higher mental and spiritual levels of ideation. Also, the other fundamental practices of Eight-Fold Yoga, especially pranayama, or breath-control are essential for the development of a spiritually-attuned nervous system.

When the body with its circulatory, nervous, glandular, and organ systems is balanced, it indeed serves as a physical base for the Atman.

When the mind is not obstructed by the physical body, then the realization of the spirit is not obstructed by the vacillations and waywardness of the mind. Body, mind, and spirit are an integrated continuum. Spiritual awareness transduces into the mind and this subtle mental intelligence orders the physical body in a most refined and precise manner.

Just as the spiritual intelligence flows downward into mind and body, physical energy is transmuted upward from the bodies physical energies into more mental energies. And with more mental energy the mind is thereby able to function at higher levels and transmute itself into pure spiritual Consciousness. This process of physical to psychic to spiritual transmutation begins by the transmutation of the seminal fluids [in males] into a finer energetic substance that is used to nourish the cerebral nerves as well as serve as a fuel for the mind. This finer, transmuted substance is known as *ojas* in Ayurveda and *jing* in Chinese medicine. This upward flowing process is only capable under certain conditions. First of all the seminal fluid must not be wasted through excessive sexual indulgence. Secondly, there must be a strong moral foundation so that the mind can detach itself from the physical world and the unwholesome physical and psychic desires and mental complexes that arise from them. Thirdly, the mind must be in an ideational flow toward Brahma via the practice of a spiritual, scientific meditation. In other words the chitta must flow towards the Aham and the Aham must flow towards the Mahat, and the Mahat, in turn, is transmuted into pure Consciousness, or Shiva.

The *ojas* is a fluid mental energy that exists at the level of the liquid factor. A modern, scientific equivalent to the “liquid factor” would be the subtle flow of electromagnetic currents around the physical body. This “liquid” energy is not to be confused with the “solid” matter that the flowing “liquid” electromagnetic field that surrounds the “solid” body. Microvita always function in these subtle energetic fields beyond the physical, material world. The seminal fluid, is of course, a physical substance existing in the solid factor. When seminal fluid is converted into *ojas* there is an increased activity in the electromagnetic field of the subtle, energetic body. This lends more power to the subtle, energetic body to engage in more subtle, internal states of awareness. Instead of finer energies becoming dense and collapsing into solid matter as they do in the creation of the physical universe through nuclear fusion, here we see the reverse process of dense, “solid” matter being converted back into finer energy once again. This is a vital energy phenomenon that goes against material entropy, as represented in the second law of thermodynamics. Here we begin to see how the flow of the

involution of created elements, or Saincara, begins to reverse through the flow of evolution or Pratisaincara.

With these given conditions the mind has the subtle internal conditions to receive the help of positive mentities. The production of ojas creates a flow of love and connectedness in the mind. All positive mentities move in a flow of love toward the sublime. When there is love for the infinite, divine creation, the mentities are ready to assist in greater Self-realization. Ojas acts as a fuel for the disincarnated mentities who work through the mental energy or ojas of the incarnated being. The more available ojas, the more one can receive the help of positive mentities. The positive mentities can therefore begin to guide the incarnated microcosm toward higher degrees of awareness according to the needs of the aspirant and the specialty of the microvita effecting him/her.

A very great mind may also be of service to the mentities. In the chapter on positive mentities it was stated that an elevated microcosm deeply connected with the macrocosm could move the collective mind of his/her species on his/her planet. This elevated mind is essentially an ojas factory. The process of transmuting ojas and the flow of constant ideation on Brahma give force to the positive mentities. Instead of them just downloading their specialty in the microcosm, the microcosm uploads energy toward them. Hence, there exists a symbiotic relation between mentity and the incarnated. As the mentities are enforced they can pursue their work elevating the collective mind of humanity.

The following selections are chapters about 8-Fold (Astaunga) Yoga and Yama and Niyama from a Name to the Nameless.

The 8 Steps of Yoga

1 and 2 - Yama and Niyama

How we see the physical world is determined by what level of mind we use to see it. Only in the lower levels of mind is cognitive activity dominated by the senses and cerebral activity. If we purify the Svadhistana, or conceptual level of mind and liberate it from narrow, egoistic thinking, then it is possible to see the world as a projection of thought. To know this is to change our thoughts and thus change our world. Here is where we realize something very deep about our essence and its connection with a higher, cosmic order that works through our evolving Self awareness, if we allow it to. With the six vortexes of the Svadhistana mind in balance, one can liberate oneself from self-exile and learn to trust that you have a place in the cosmic moral order.

The Svadhistana, Conceptual Mind is capable of abstract thought and therefore the idea of a self naturally arises. It is so important that this "self-establishing" mind be based on love, security, and rationality. Yama and Niyama are simple, yet profound guides for human conduct that foster spiritual awareness and union at all levels awareness and for human, "mind-preponderant," "self-establishing" beings. The Svadhistana level of mind corresponds to the "liquid factor" of

unified energy. This “liquid” energy is a unified field of waves that collapse and crystallize into the material world, the solid factor. The liquid factor is more a world of “waves” than a world of “particles.” Conceptual awareness is greater and we can comprehend our relationship with the natural and social worlds.

This subtle, moral awareness is encompassed within these 10 universal principles. They help keep our external mental projections from reacting, from clashing and bouncing back against the real, living, conscious universe, which is the Macrocosmic Mind of Brahma. To go against the Tao, the cosmic order, will always cause reactions or deformations in the unified field of the liquid factor. The universe always re-adjusts itself from its deformations and we therefore are always experiencing our reactions. “As you think, so you become,”

Tantric yogis realized that in order for a human being to properly develop personally and socially to the degree where they are capable of practicing sadhana, it is necessary to have a moral code of conduct as a friendly guide. All societies teach norms and customs that ideally should help orient its members toward proper conduct so that there is harmony in that society. In contemporary society there is less and less wisdom that parents teach their children. The values people often learn through the media and in society in general teach superficiality, domination, selfishness, and materialism. Very few people have the notion that they live in a live universe where there really exist certain moral laws of harmony and balance. So often, those that speak of morality use it as a fearful force to control the behavior of others instead of using moral wisdom to free the mind from distorted ideas. Religious and ethical systems often give one a “rationale,” a pattern of how to behave. What they often lack is how to create the conditions to help one realize moral discernment. Yama and Niyama isn't about being a good sheep that follows all of the rules like a cog in the system.

This world is relative and there are no hard and fast, inviolable laws that apply to every person in every situation. The universality of Yama and Niyama consists in the openness of these concepts that the spirit of the idea pervades all possible situations. For example, ahimsa, the first and most important ethical principle of yama, is not absolute non-violence where the moral law says you can't kill a mosquito or accidentally step on a bug. Instead, ahimsa is the spirit of not having violent intentions toward any entity. Ahimsa attitude that one carries into every situation, remembering that Shiva is behind all life. Perhaps this principle doesn't give you the exact manner to respond to every given situation, but does suggest the spirit of interaction. If it did tell you exactly what to do, then what would be the value of discernment? What is important is that one understands violence in all aspects and sincerely tries to never inflict this unconscious destruction upon others. The basic idea of Yama and Niyama is that all beings are sentient and have an existential purpose. All beings need intelligent culture and compassionate nurture. All of the principles of Yama and Niyama lead to universal love. All beings are ultimately Shiva, but need a little care and nourishment to realize this. Yama and Niyama helps inspire this universal sentiment.

The 10 principles of Yama and Niyama are just and very universal spiritual values that are really applicable to all societies in that they are practical values

based on dharma, based on our essential nature. The principles of Yama and Niyama would be the simple, natural goodness of a realized being, a Bodhisattva. They give us a working model of morality, of how a sadhaka, or practitioner of sadhana should behave so as to protect their spirit. Their understanding helps the individual not just to adapt to society, but to help one understand the deep truth and purpose of morality. Yama and Niyama aren't so much divine commandments as they are practical guides to conduct. For the Svadhistana mind to develop properly in a secure social environment and with self confidence, Yama and Niyama are indispensable. They keep the mind free of complexes generated by ignorant and selfish impulses that make sadhana impossible. What enforces and inspires morality isn't the threat of punishment so much as the understanding of action and reaction. Good moral education cultivates the discerning intellect so that the physical desires aren't just repressed but properly understood. When one sees that suffering and alienation are the result of selfish, unconscious actions, then one truly wants to find a path of activity that purifies and liberates instead of enslaving one to unwholesome desires. The 5 principles of Yama teach balance in social behavior, while the 5 principles of Niyama orient one toward basic spiritual discipline. They are as follows:

Yama: Social practices

1. Ahim'sa: Not to inflict pain or hurt on anybody with intention by thought, word or action,
2. Satya: The benevolent use of mind and words with compassionate truthfulness.
3. Asteya: To renounce the desire to acquire the wealth or qualities of others.
4. Brahmacharya: To keep the mind always absorbed in Brahma and see all beings as Brahma's expression.
5. Aparigraha: Live simply and avoid material excess.

Niyama: Personal practices

1. Shaoca: Purity of the body, mind, and environment.
2. Santos'a: Mental equipoise and peace of mind.
3. Tapah: To undergo hardship for the welfare of others through selfless service.
4. Sva'dhya'ya: The study and proper understanding of spiritual scriptures and philosophical books.
5. Iishvara pran'idha'na: To take shelter or meditate on Iishvara, the Supreme Consciousness.

3 - Asana Asanas are yoga “innercizes”. They are physical postures synchronized with deep breathing to bring a mindful caress of subtle prana into the body. They keep the body fit and the mind balanced by fine-tuning the endocrine system. The contorted stretches actually massage and stimulate the muscles and nerves around the endocrine glands so that nerve signals and blood flow aren’t stagnant. The breathing is slow and deep and the mind studies its relationship with the body and understands how the mental vrttis express themselves bio-psychologically. One feels where the vrttis come from and has a more acute sensitivity to prana or subtle energy that flows within the body and in the environment. Such a calm mind is more able to focus on meditation.

4 - Pranayama Pranayama is literally the “control of prana.” This is done by regulating the breath. The flow of subtle prana corresponds with the flow of physical air in respiration. When one breaths deeply the prana is calm and this calms the mind as well. Prana is mental energy. When it is not occupied with active states of body and mind it can concentrate deeply like a focused laser. All of the energy that escapes through the vrttis is prana and the control of prana regulates the expression of the vrttis. Without this expenditure of mental energy dissipated in excessive mental activity, this refined, potentialized energy can help focus the mind. Normally it is the prana that vibrates the chitta. Prana is an intermediary in the brain-mind relation. Normally, we only see how our minds vibrate with the sensory world, but with pranayama we can understand how the guided prana through pranayama begins to color and qualify the interior landscape of intuition. Pranayama gives one the concentrated mental energy necessary not just for deeper meditation, but for transforming the body and the mind. The internalization of prana begins to change the entire nervous and glandular system in ways that are still far away from being understood by our physical science.

5 - Pratyahara Pratyahara is sensory withdrawal. Once the mind is balanced by yama and niyama and begins to develop more rapidly through asanas and pranayama, sensory withdrawal becomes quite natural. The suspended, quieted prana due to pranayama allows the mind to be very calm and focused. The inner, subtle, intuitive faculties begin to awaken. An advanced yogi can see his/her own mind so deeply and study the relationship between mind and body. One can feel how the subtle body along with the nervous system create impressions in the chitta. One can see them arise and also see them dissolve. All feelings, thoughts, memories, and desires are gradually understood. By simply seeing these vortexes from a calm, neutral ‘I’ in the center of experience, one begins to see the processes that influence the unconscious conditioning, as well as the conceptual evaluations and judgments that go into our self-created, mind-born notion of “I am.” The interesting question is who is seeing the mind these deep states? Ordinarily the ego doesn’t process “reality” from such deep states of mind. Who are you in-between thoughts, or when you are so calm and secure that you don’t even need to waste energy thinking? These states of detachment from the Sensory Mind create deep states of joy because one isn’t simply

escaping the outside world but accessing the interior kingdoms of cosmic cognition. Here we can see how very balanced practice of yoga naturally leads one to deep levels of philosophical and mystical, intuitive thinking.

6 - Dharana Dharana is concentration on an object. It is meditation on some form or concept that the mind can grasp. Meditating on the form and color of the vortexes is a form of dharana. Meditating on mandalas and geometric forms gives a certain focus and concentration to the mind so that it can begin to understand even deeper, formless ideas.

So often one thinks that there is a great difference between empirical, sensory experience and thought. However, when the power of thought is cultivated and pinnacled it attains a deeper level of intuitive experience that is in direct connection with the object of thought. For example, instead of thinking about a tree, the mind feels at one with a tree, feels it as a magnificent life force interacting with its environment. One understands that it has certain qualities that can be used for healing even without knowledge of medicine. This level of pinnacled thinking is much more unified with the object of thought than merely pondering abstractly in the same manner of the medieval philosophers that philosophized on the question of how many angels could dance on the tip of a needle. Through dharana one begins to see into the world of ideas and know how ideas and the vrttis that support them are but creations of the mind. By holding a thought form steady in the chitta, the Aham begins to see the essence so deeply that the feeling of "I am" becomes superfluous. One begins to perceive the universe spontaneously and intuitively. I have known yogis who could know discreet details of my past, things impossible for one to know except me, just by looking at my forehead.

7 - Dhyana Dhyana is internal attention on the I-Witness. It is important to remember that the practice of Tantra is ultimately not for the purpose of the attainment of objective understanding, as in Dharana. Dharana is a tool to help develop Dhyana. The ultimate aim of Tantric practice is to understand the inner, quiet, I-Witness and thereby liberate one from the vicissitudes of spiritual ignorance. Dhyana is a constant flow of mind. It is unperturbed by external thoughts or formations in the chitta. The mind is passive, "empty", as a Buddhist would say. It is not thinking on nothing, but rather thinking on "no thing." At this stage of intuition, one begins to feel the cognitive bearing or spiritual force of the I-Witness upon the mind. Consciousness is the nucleus of the mind and by conceiving the existence of Shiva deep within the inner "I", the mind naturally flows into the Supreme Subjectivity of Brahma. One can practice dharana on form, but its refinement is to recognize the fundamental Witness beyond the relative mediums of mind, of which form is a creation. Much purification is needed to transmute the obstacles that arise in the mind. Tantric meditation must also cultivate the emotional, affective life as well so that dhyana isn't a dry, abstract process. Both thought and feeling, cognition and affection, are cultivated and elevated in a manner that guides the mind into deeper interiority and Self awareness. Only when all of the vortexes that have been activated by one's past mental flow are understood and processed, is Dhyana ultimately perfected.

8 - Samadhi As defined previously, samadhi is the experience of union with Shiva. The microcosm that has cultivated itself with the first 7 practical steps will eventually experience samadhi. Samadhi is the goal but it is also practice. There are many levels of samadhi, each one corresponding to the raising of the kundalini to a particular vortex. The kundalini or Kulkulkan is the energy of Shakti that dissolves all of the vortexes of the mind. She created them and now she dissolves them as kundalini. The kundalini is the force that ultimately "cleans" the vortexes by vivifying them with Shakti so that they resonate harmoniously with the rest of the mind. Without vrttis distorting the kosas creating thought dissipation and disintegration of the entire mind-vortex system, the mind feels unified, aligned, and congruent within itself and with the Macrocosmic Mind. Samadhis at the lower vortexes give access to the corresponding worlds or lokas of the Macrocosm. Lokas are planes of being in the Macrocosm, just as kosas are planes of being within the microcosm. By purifying the kosas through samadhi, one sees into the lokas of the Macrocosm and learns their secrets. The succession of these samadhis depends on the degree to which Kulkulkan has risen into proximity with Hunab Ku, of how many concentric circles and vortexes this plumed serpent has devoured on his journey home. Kundalini is the "fundamental negativity", as Anandamurti termed it. It is "negative" in the sense that it is a return force. Shakti always returns to Shiva. All things come from the Infinite, are sustained by It, and ultimately return to It, here and now. Nirvikalpa samadhi is when all of the vrttis are purified and the plumed serpent of Kulkulkan rises into the nucleus of Hunab Ku, or Sahasrara Vortex.

The practice of Rajadhiraja Yoga with its 8 steps varies in degrees according to the capacity of the initiate. One should begin with Yama and Niyama and Asanas. Once the mind and body are more finely tuned with these practices, one can begin the others. Together they all convert physical energy into mental energy and then further convert mental energy into spiritual cognition. The practice should develop with the capacity to make these conversions. A person who doesn't understand Yama and Niyama will only harm himself with Asanas as they may give one too much unbridled mental energy. Many teachers of Asanas without an understanding of Yama and Niyama harm themselves and misguide others. Similarly, even a balanced-minded beginner with a natural sense of ethics must advance in the intermediate steps before being capable of deep concentration that pratyahara, dharana and dhyana require. All of the steps gradually internalize the mind. With the internalization of the mind and the accompanying degrees of refined thought and feeling, the mind passes through progressively more subtle kosas, or closer concentric circles. While it is true that the ultimate aim of meditation is to understand who one ultimately is beyond these orbits around the nucleus, the mind has to pass through these various objective planes of mental being. The lokas which our kosas perceive were created by the involution of Shiva into creation and in evolution our work is to find a way through these orbits around the Hunab Ku as spiritually conscious microcosms guided intuitively by Brahma. Each one of the kosas orients the mind to newer, transcendent levels of being and then guides it to progressively

higher levels until one eventually transcends the all of mental vortexes connected with all of the mental levels. In this process of transcendence there is a continual transformation and therefore re-modification of the definition of a concept of individuality. One cannot intuit the presence of the Supreme Subjectivity when the mind is bound into the more external layers of mind. Instead, one feels that the objective layers of mind above their current level is one's subjective identity. For example, a mind at the Anahata level of development (Intuitive Mind), may not entirely conceive of its pure subjective being as Shiva, instead its subjective feeling is rooted in the objective layer of mind directly above it; in this case, the Vishuddha-Causal Mind. The Causal Mind is still an objective layer of mind, however it appears as a subjective being to the layers of mind beneath it. When one reaches the causal level, one will then understand that what once seemed as the ultimate subjective reality is now an objective reality. It is now objective because one now intuits a layer of subjective being that witnesses even the Causal Mind. This progressive redefinition of the existential I-feeling continues until one arrives at the hub of the mind, the I-Witness, or Shiva. This process of successively redefining subjectivity according to progressively subtler levels of being that the mind operates on is termed manasphota- the "explosion" of mind into progressively higher levels of mind. When the mind is refined to the extent that it explodes into the original substance of Consciousness or Shiva, the process is termed cetanasphota. Manasphota and cetanasphota are the core processes involved in spiritual practice. Whether one is struggling to purify the heart or concentrating on one's higher cognitive faculties, these two processes of mental and consciousness expansion are occurring.

Nature has so perfectly designed the mind that via the unfolding of the vrttis mind is ultimately led beyond any form or bondage, into union with the godhead. Dharma, the moral order of the universe conspires with its natural laws to bring all orbiting microcosms back into the conscious center in the Eternal Now.

Ultimately, Nature and Spirit are in coordinated harmony. Recall that Nature is the result of the co-mingling of Shiva and Shakti and encompasses all of creation, including Mind. Nature furthers all created beings by guiding them back into union with Shiva. While discussing the Anahata Vortex it was mentioned that human beings have acquired the level of Self awareness that endows them with free will and permits them to make independent choices. We can follow the spiritual and moral conscience nature has endowed us with. We are also free to follow the impulses propelling us toward blind instinct. It has already been mentioned that our negative actions create samskaras or reactions because the mind has moved contrary to its natural course. However, is there a specific activity or practice one can adopt to conform one's life and actions with Dharma, with Conscience? Certainly, Nature is there to guide us every step of the way if we can only listen. But what about the times when we can't listen or if we haven't yet learned to listen to our inner voice? The human being that has reached the Anahata Vortex has an intuition of the Infinite but is certainly not yet established there. Therefore, the will is separate from the Cosmic will. The world still seems "out there;" there still seem to be factors outside of oneself that determine reality; there is still a cleavage between self and other. The world

seems to be something one has to fear and contend with although one intuitively feels that there is a deeper harmony working to heal the conflicts between self and other, between inner and outer.

Sadhana is the use of all human resources- emotive, cognitive, and active- to conform the mind to the cosmic moral order that ultimately guides the mind beyond all bondages and suffering. Sadhana must therefore be the most refined human expression in that it serves as the link between the finite and the infinite. It must represent the apex of human intellect and intuition, the noblest emotions, and compassionate activity. In fact, sadhana is spiritual life itself. It is what makes one complete and fearless by providing the inspiration, wisdom and courage to struggle to transform one's lower nature and further comprehend one's deeper sense of being.

Sadhana should never be confused with, or degenerate to the level of religion, dogma, or social convention. Rather, sadhana should reflect the very laws and essence of spiritual life. The purpose of sadhana is not to provide a ready-made construction of the definition of spiritual life. Instead, spiritual practice offers rational tools to help the aspirant discover for oneself what his/her life means in relation to Spirit. The Tantric aspirant should have an approach similar to that of an open-minded scientist or investigator that enjoys his/her work and loves the pursuit of knowledge.

This is the essence of Tantric meditation: to provide an experiential practice in order to help the mind grow and develop. However, one should not confuse the technique with the entirety of sadhana itself. The Tantric techniques of the repetition of mantras, breathing practices, visualizations and so forth are merely functionary tools for the expansion of mind. It can be likened to the health practices for physical life. Jogging, walking, eating properly, etc. improve the quality of one's health, but the practices themselves don't constitute entirely the notion of healthy living. It is their practical benefits that improve the quality of life. Similarly, the act of meditation and yoga postures, while being joyful in themselves, do not constitute the entirety of spiritual life. The practices offer a medium to reach a pinnacled state of consciousness where one can experience oneself more fully and discover spiritual truths directly. When one comes close to the Infinite, all intermediaries fall away. This is not to negate the importance of spiritual practice, but rather to say it is a means to an end. Certainly, a virtuous and humble being can develop spiritually over several lifetimes within the flow of Macrocosmic evolution without actually sitting down and meditating, breathing in a prescribed manner, and assuming certain physical postures, etc. However, Tantric meditation quickens the process of spiritual evolution tenfold and provides a powerful and dynamic impetus for continued development.

Tantric Cosmology: Involution and Evolution of Consciousness

Metaphysics and psychology are unified in Tantra. Ultimately, the deepest studies of our inner nature merge with absolute reality beyond our relative mental, psychological projections about reality. The still, quiet, and introspective mind can be focused and tuned in to the greater universe. One learns to live in harmony with an inner peace and wisdom that connects the personal, microcosmic being with an inward, hidden order in the universe. The Tantric theories about creation, involution, and evolution are very deep and complex. I refer the serious metaphysical reader to *Idea and Ideology* of Anandamurti or the works of Sir John Woodruff for a more complete description of Tantric cosmology and metaphysics. This book is more focused on psychology and phenomenology than metaphysics.

Central to Tantric cosmology are the concepts of Shiva and Shakti. Shiva is infinite consciousness and Shakti is divine, creative energy. Shiva is the transcendent First Father of our Consciousness and Shakti is the Great Mother Creator. They are inseparable in essence, like fire and its capacity to burn.

Together they are Brahma, the Supreme Consciousness, or godhead, to use a concept from Western mysticism. Shiva and Shakti have separate names so that we can conceive of the distinction between essential being and the activity that results from this being. Shiva is infinite being, an infinite ocean of consciousness. Shakti, the creative energy, is the force that creates waves on the ocean. Shiva is absolute being, consciousness, and bliss, while Shakti is the energy behind change, creation, and becoming. Unified in Shiva, Shakti is tranquil and there is no expression, like a placid ocean. This is the godhead, or Brahma, where there is no change or becoming, no universe, planets, life, nor Big-Bang. All is one, eternal and infinite. When Shakti awakens her creative activity, she begins to create waves on this infinite ocean of Shiva. She only appears to be separate because of the multiplicity of the apparently separate waves she creates. Finer waves are finer aspects of creation, while grosser waves are condensed, material levels of creation. All is Brahma, all comes from the Shiva-Shakti godhead, whether manifest nor non-manifested in creative expression. There exists no other entity than Brahma.

When Shakti becomes active creation comes into being. Her creative activity burgeons out of the essence of Shiva. Shiva is the "material" or basic stuff of creation and Shakti is the operating, creative force that forms Shiva into created manifestation. Everything that exists is a wave on the ocean of Shiva vibrated and sustained by the infinite energetic potential of Shakti. The whole universe is a spectrum of vibrations from the finest wavelengths of the Macrocosmic Mind to the grossest levels of matter. Carl Sagan referred to our material world as "star stuff" and provoked a new understanding of how we see the material world. Tantric cosmology would go even further and state that "star stuff" is but Consciousness bound by Shakti into matter. It is the infinite being of Shiva that is in the essence of all. The created universe is considered maya or cosmic illusion because we perceive it as separate from the great Consciousness within.

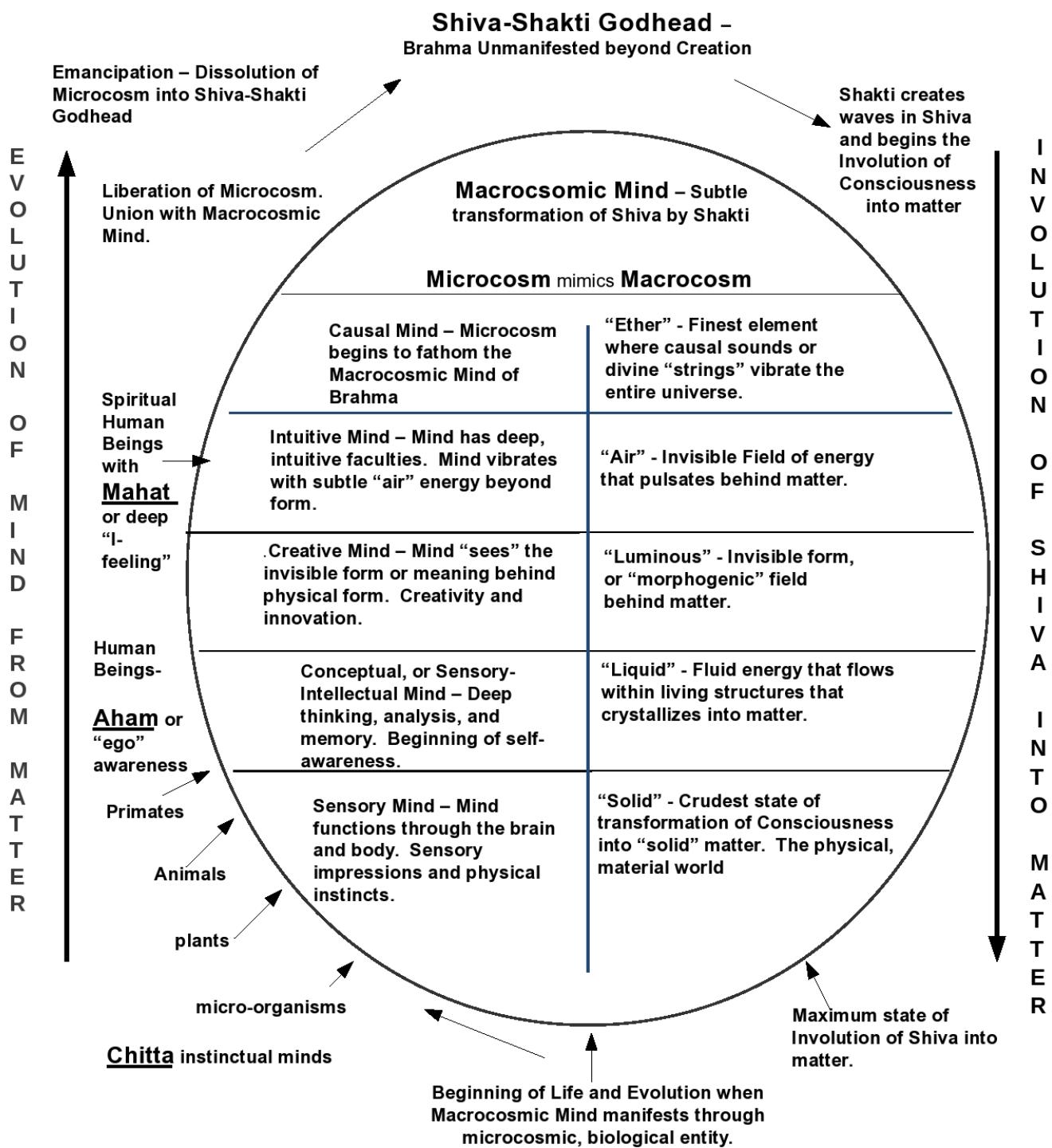
Creation burgeons from the infinitely subtle and moves toward cruder manifestation. All creation is a gradual reduction of the infinite wave-length of Consciousness. Creation is like an iceberg in the infinite ocean of Shiva-Consciousness. Shiva is the ocean while Shakti is like the cool air that freezes a part of the ocean and makes an iceberg. Both iceberg and ocean, like creation and Consciousness, are of the same essence. The subtlest aspects of creation are but finer vibrations of Shakti. The Macrocosmic Mind is the first and subtlest expression to manifest out of the infinite ocean of Shiva. Unlike pure Consciousness, Mind has the qualities of both Shiva and Shakti. It is a tranquil, intelligent being like Shiva, but also an active being like Shakti. It is through this Macrocosmic Mind that the material universe manifests. Everything that exists is first conceived within this great Mind that continues to guide the involution of Shiva into the material expressions of the universe. The Mind of Brahma is GOD- Generator-Operator-Destroyer. Brahma generates all creatures in its mind, they are operated or sustained by this mind, and ultimately dissolved or "destroyed" by this mind as all created things are impermanent.

Mind is the first-born progeny of Shiva-Shakti. Mind has two aspects, the inner and the outer, or the subjective and the objective. Mind is a complete entity that has the intelligence of Shiva and the creative energy of Shakti. The inner, subjective chamber of mind is more like Shiva while the outer, objective chamber of mind is more like Shakti. Mind is always a balance between the inner conscious parts and the outer, created aspects. One part remains near Shiva while another part, the objective, always moves outward, into created expressions. Just as Shiva consciously guides Shakti, the intelligence of the subjective chamber of mind always guides the objective chamber of mind. The objective chamber of mind is called chitta. Chitta is a mental "plasm" in which all of the created stuff in the universe is contained. Chitta is like a plasma screen while the subjective chamber of mind is the intelligence controlling how this mental plasma behaves. The universe is the projected show within the objective, mental plasma of the Mind of Brahma. It has no existence apart from mind just as play of light and sound of a projected movie has no independent existence apart from the LCD screen projecting it.

The creative action of Mind is like the cooling effect upon the iceberg. Subtle waves of Shiva-Consciousness are transformed into mind and then energy and eventually matter. What we call "matter" is but a projection of the objective mental plasm of Mind, the chitta. The universe and all matter therein is but an idea in the mind of god. Matter is a spectrum of very fine energies that eventually manifest in apparently solid form. There are 5 levels of material expression: ether, air, luminous, liquid, and solid. They represent different degrees of the crudification of the objective mental plasma. The subtler elements like "ether" or "air" aren't like space and oxygen. They are very fine fields of energy behind matter and form. Their subtlety is like "ether" or "air." Matter has these very subtle, invisible layers or "dark matter," (the ether and air layers) as well as more empirically quantifiable gross expressions (luminous, liquid, and solid) as well. When matter reaches its most dense state in the core of a star, there Shiva has reached his maximum state of density. Shakti cannot condense Shiva's vibration any further and this phase of the involution of Consciousness is complete. Shakti has awakened Shiva for the cosmic dance of

creation and has transformed the infinite, motionless Shiva into the jagat or moving, living universe. Shiva is infinite and the creation of the universe is just an imaginary transformation within Shiva's infinity. Still, Shiva remains as witness to the jagat. The universe is just waves on the infinite ocean of Consciousness and always remains within Brahma.

Mind comes from Consciousness. Mind projects the physical universe with its infinite creative power as Shakti has made all things from Shiva-Consciousness. Life is the attempt to express the Macrocosmic Mind within a physical structure like a little bubble within its own created universe. Life resists entropy and organizes itself. It takes matter and energy from its environment and puts them to its own use. Life, even in its simplest of forms, is an intelligence created and guided by the Macrocosmic Mind of Brahma that is sustaining the physical universe. Mind is something much more subtle than any physical energy in the universe. It is the guiding and sustaining force for biological life. Mind acting upon matter is a state of organization and moves contrary to the force of entropy that governs the material world.



The intelligence of Shiva and the energy of Shakti are always behind the phase of involution, of created expression. Shakti leads Shiva away from his

state of infinite oneness and non-duality. In the phase of evolution, Shiva leads Shakti's created activity, the universe, back toward his pure state of Existence, Consciousness, and Bliss. Considering that there is such an intelligent force as Brahma behind the physical world, it should be a little easier to conceptualize that the physical world is not something static and fixed and that matter is not an absolute state of existence. Matter is bound Consciousness. Consciousness releases these bonds through the creation of life. The second law of thermodynamics, the law of entropy, is but a game that Shakti plays in the basement of her creation, this physical universe. Behind this ephemeral, passing show is all the intelligence of all of the anterior planes of existence that preceded and designed the involution of the solid factor, or physical world. The physical world is but the outermost ring of concentric circles around the Consciousness Nucleus of Shiva. Shakti's gravity and entropy are stronger in the physical world where all of the impetus of creation has reached its nadir. Still and quiet, Shiva remains the nucleus force behind all of the creation and is ultimately the supreme creator and giver of life, which is but a spark of Shiva Consciousness.

Shiva is Hunab Ku, the center and nucleus of the universe. Consciousness is the nucleus of all nuclei- galaxy centers, planets, biological cells- all are the progeny of Brahma.

When the Macrocosmic Mind manifests as life in a physical structure it is referred to as a microcosmic mind. The microcosm is but a bubble within the unified Macrocosmic Mind. Recall that all creation is a projection of the chitta, the objective mind. There is but one Mind that manifests in many forms, like the reflection of one moon on many ponds. Life, or evolution of Consciousness, is an attempt to retrace the steps of creation generated in the phase of the involution of Consciousness where Shakti manifested Shiva, and thus return to the original Shiva-Shakti union. Mind has been lost, has been converted into Matter by the process of involution. Mind lies latent within Matter waiting for the right moment to manifest itself again. Mind is a vehicle for this bound Consciousness and uses successively finer physical mediums to return to the essential state of unity in Brahma. The evolution of biological life is the manifestation of the microcosmic mind's evolutionary march toward re-union with Brahma.

Most expressions of life are still in the pre-conscious stage of evolution. There is Consciousness, no doubt, as Shiva is behind all mental expressions and therefore behind all expressions of biological life. However, these entities are not entirely conscious of themselves. The mind is still confined to the sensory, instinctual level. Only the chitta, or objective, Sensory Mind has manifested.

Chitta is the aspect of mind that takes on the impression of the external world within the physical brain. It is the outer part of mind that relates to the subtle life forces of the body. It also regulates the physiological instincts that relate us to this sensory world. The sensory organs transmit and impress external signals into the chitta. Chitta is like a mental "plasm" or LCD screen that gives us a picture show of external reality. The instincts inherent in the chitta respond to this image and, in turn, act upon the motor organs in the brain to respond to the external world. As life evolves the chitta becomes more complex as the brain and nervous system have developed more refined instincts. Greater degrees of intelligence begin to manifest through the refined chitta. Chitta is the medium in which the mind responds to the determinism of the external, sensory world but

also the recipient of guiding intelligence from the Macrocosmic Mind. Chitta, although grossly bound to a biological entity, is still an aspect of the one, omniscient Macrocosmic Mind and it is this mind that ultimately guides all evolution back toward union with Brahma.

Undoubtedly, the most evolved intelligence of embodied, microcosmic consciousness on this planet is the human mind. Here, self-awareness is clearly established. There is a sense of "I am" with a desire to discover itself and grow mentally and spiritually. As the instincts of the chitta have become very refined, the intelligence of the mind, the subjective chamber, manifests. The subjective chamber of mind includes the active ego (Aham) and the passive I-feeling (Mahat). Aham is the intelligence that says "I am" and looks for ways to nourish, understand, and protect its identity. The impressions created in the mind by the relationship between the nerve cells and the mental chitta are witnessed by the subjective chamber of mind and there is the thought that "I am walking by the river, there is an oak tree with an agreeable smell. I think I will sit here for a while." Here, the mind isn't operating at the purely instinctual level of the Sensory Mind. There are subtle thoughts, judgments, and impressions that act upon the more objective mind or chitta. The Sensory Mind and chitta are always in the present while the subjective chamber of mind may be very busy processing experiences in the present, remembering the past, or creating imaginary realities and fantasies with the help of memory and imagination. Because subjective mind is the "I am," the ego has many existential desires and needs in the mental arena beyond the simple sensory world. Consciousness comes from the infinite Shiva but now Consciousness is bound within a human body, with a Sensory Mind, but even more complex is the notion of "I am" with its intelligence and all of the needs and potential experiences that will eventually awaken this limited, separate notion of "I am" into union with Shiva.

As human desires become more refined and meaning and purpose are established, the self-concept of the Aham is cultivated. It is only due to the natural flow of mental evolution that this limited Aham-ego concept desires to expand into something still greater. When the separate ego begins to wonder with creative imagination as to why some things are good and beautiful and meaningful and seeks to increase these subtle, mental needs, we encounter higher realities. We find greater levels of union with nature and the social world, deeper levels of friendship and intimacy, and greater wonder toward the great universe and everything in it. These higher existential experiences break down our separateness and gradually make us more universal citizens. Mahat, or the pure I-feeling, manifests when the intelligence of the Aham is witnessed by something finer and more internal than the Aham-intellect that is so occupied with the complex social world. Mahat is the pure intuition of "I exist," pure mindfulness. It is the purest part of the subjective chamber of mind. It sees the intellect of the ego from its quiescence deep within, beyond time. It is the closest approximation to what one would call the "soul." It is the inner light just behind the first memory in childhood, your pure, inner "I" before it was impressed upon so firmly by the outside world. Experiences in the brain and chitta may affect the ego, but the Mahat, the pure "I", is never affected. It is the

part of you that just is, the finest part of your mental being. It is your personal, dear and sweet feeling of pure existence that seems so special that it belongs to you and no other. This deep feeling of "I" experientially reveals immortality in that it is the key to feeling the Universal "I" that is within all souls. It seems to be everywhere and in all people. A truly intelligent microcosm that has properly cultivated the Aham-ego awareness will always find the ground of their person here in the quiescent "I" of Mahat. Shiva and the deepest part of the subjective chamber, the Mahat, are so close in proximity and similarity it is practical to say they are identical. This finest part of the mind, the Mahat, is a perfect replica of Shiva-Consciousness. But Shiva is the witness even of Mahat, and is the lord of the mind. Even though Mind bound itself in creation and has had to pass through a phase of evolution to re-manifest itself, the fundamental consciousness of Shiva has never changed. He has witnessed the entire universal drama since its inception. The infinite ocean of Consciousness sustains all things always. It is the fundamental identity or "I-Witness" beyond the Mahat.

The Creation of the Cosmic Nucleus

Even in the unified godhead, beyond god and Om, there still exist the centripetal and centrifugal forces of Shakti. They are eternal and infinite and are really not different than Consciousness, or Shiva. Consciousness in and of itself is everywhere at one with itself. There is no "here" or "there". There is nothing to move away from or toward when all is One. Therefore, the centrifugal and centripetal forces of Divine Energy or Shakti are latent in Shiva, in the godhead. Their being is only apparent once they are activated. For the most mysterious of reasons the dormant Consciousness of Shiva is not forming a nucleus and actively using its Citishakti, or force of Consciousness to equalibrate these two forces and place its own Consciousness as the Cosmic Nucleus. Here, it is as if the centripetal and centrifugal forces are 2 giant asteriodal magnets that repel and attract eachother but cannot form an orbital equilibrium. Instead, they collide and become one. The centripetal and centrifugal forces are the latent energy in Consciousness that can't express themselves creatively until Consciousness permits. Within the silence and unity of the godhead lies a primordial chaos that may awaken into a sublime order if Consciousness permits. When Consciousness forms a nucleus between these two forces, it must itself give its essential Consciousness in such a way as to balance these two energies. Here lies the secret in which the infinite Consciousness, the godhead, apparently becomes god by giving its very own essence to the creator god. Consciousness is responsible for the creation of the neutral force between the centripetal and the centrifugal. Consciousness begins to flow "outward" to the relationship between these controversial and extroversial forces. This is the first stage of mimicry in which the created expressions are reflections of the original being. The godhead descends into god.

Recall that the centrifugal force is the positive force. It is a force of infinite lightness and clarity. It is a feeling of infinite expansion, like when a child I contemplated the mind-perplexing idea that space just goes on forever and ever without end. In Tantra this is called the subtle or sattvic force of Shakti and is the energy that expresses the purely subjective chamber of mind, the Mahat. The subtle force is an energy of Shakti but whose influence over consciousness is so fine that Consciousness isn't perturbed. This energy is a vehicle for Consciousness to express itself and remain in contact with the Cosmic Nucleus. It is the force that guides the activity of the Cosmic Nucleus. Shakti's subtle, sattvik force is the creative, yin force that the Cosmic Nucleus uses to govern the movements of heaven.

The centripetal force is the negative force. "She" never wants to leave Shiva Consciousness and brings any vibration that leaves His nucleus back to "Him." She is in no way subordinate to the centrifugal force because She always wins in the end by bringing all created vibrations back into full union with the Cosmic Nucleus. In Tantra this energy is the static or tamasic force of Shakti. In its essence it is not crude or degenerating, as in the external, physical world, but static in the sense that She doesn't want to permit any "escape" or outward flow of Consciousness. She wants things to remain as they always have been and always has a reaction waiting for every positive action. She is the return, receptive, or yang force. In the created world She permits beings to exist, but

also can also recall them when necessary. Without her there may be heaven but no earth. Her acts of "destruction" in the outer world bring inertness and staticity, while her destruction in the inner world is more like a dissolution of mental bondages that brings one back to center.

The intelligence of any system, physical, mental, or spiritual, depends on a form of nuclear intelligence. This nuclear intelligence is always sustained by the balance of centripetal and centrifugal forces, and uses the neutral force to achieve this. The neutral force has its mysterious origins in the transcendental Consciousness. It only comes into existence when Consciousness determines to create itself a nucleus. Shiva is awakened and must be lord over the opposing centripetal and centrifugal, or negative and positive forces. In Tantra this neutral force is called the mutative or rajasik energy of Shakti. This is the shakti behind the Aham. This force can decide whether the flow of Consciousness is to move outward (avidya) or inward (vidya) because this energy is under direct control of Consciousness who is the only entity capable of bringing the positive and negative forces into balance and thus forming a nucleus.

The inverted triangle represents the communion of these three forces as the Causal Matrix. Shiva is a point in the middle, the Cosmic Nucleus. The tension and flow of the 3 energies moving in a counter-clockwise vortex creates the Om sound. Om is really A, U, and Ma, but all at once. "A" is the Generation, "U" is the Operation and "Ma" is Destruction—GOD. Although the triangle may be considered a yantra or conceptual abstraction, "hearing" AUM is an experiential reality that mystically reveals these truths. One "hears" GOD's trinity of these 3 forces while your inherent Consciousness in the godhead remains in silence, witnessing this play of god- Generation, Operation, and Destruction.

The notion of a third force, the rajasik, only comes into question when the cosmic nucleus comes into being. The rajasik force is the regulator between the centrifugal and centripetal forces. It is Chitishakti, the power of Consciousness over energy. In reality, it is not a third force, but the effect of Consciousness intervening in the eternal interflow between the yin and yang forces. There is no third force, it is actually the One who acts upon the Two. The tertiary system of sattvik, rajasik, and tamasic forces applies to the tertiary system of mind as chitta, Aham, and Mahat. If we consider that there really is no third force beyond the centrifugal and centripetal forces, then we must logically admit that the Aham, the doer-I is also not real. Anandamurti, when speaking of microvita, preferred to use the binary system to describe the mind. Mind is divided into the objective and subjective chambers. The Aham would be some imaginary place between the inner subjective mind and the outer objective chamber, the mental plasm, or chitta. The Aham is extraneous, it is only real as long as we have a concept of authorship over the universe. Does your Aham digest your food? Do you need the ego to authorize this activity? Conversely, does your ego decide the deepest and most profound occurrences of grace in human existence. That comes from deep within the subjective chamber of mind. The ego can neither control completely the body nor the mind. Ego is but an extraneous commentary on what already is. It is an energetic by-product between the exchanges of centripetal and centrifugal energy. Just as the 3 comes from the One acting over the centripetal and centrifugal binary forces, so is the Aham but an expression of

the One within the mind, the entity created by the centripetal and centrifugal forces.

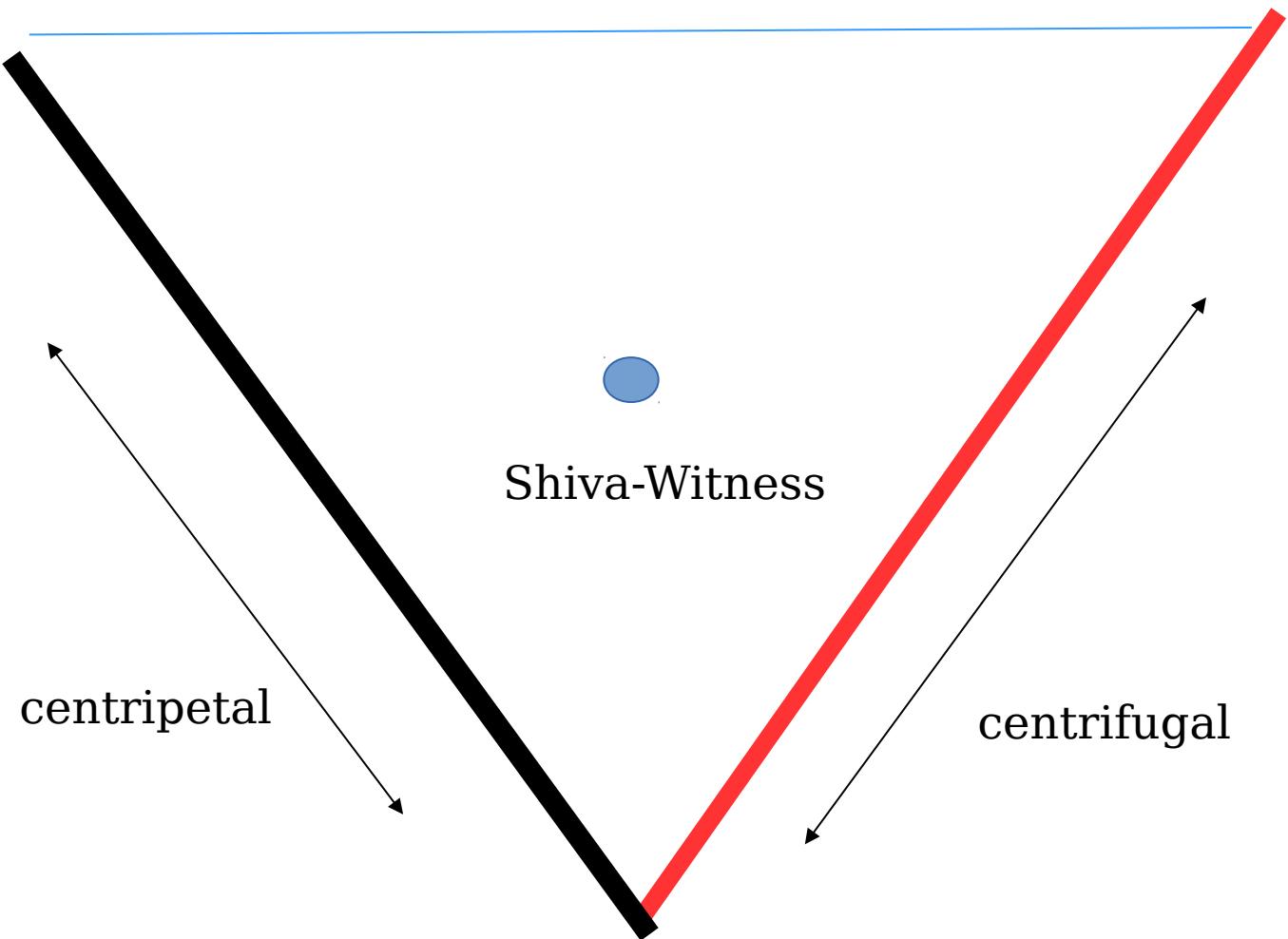
Numbers

Shakti is indeed the force or energy of Shiva. Shiva as an infinite body of pure consciousness contains all potential expressions. Within Shiva is latent that which eventually becomes this expressed universe when Shiva allows His Shakti, His latent energy, to awaken Him. She is the womb of creation from which the seed of Consciousness burgeons forth into expression. The positive, centrifugal, or sattvik force of Shakti is in essence the limitlessness and all-pervasive quality of Shiva. The negative, centripetal, or tamasic force is the unity and inclusiveness of Shiva that never allows Its great magnitude to fragment and break away from itself. The positive force calls out, always expanding, toward the infinite. It never reaches an end, its call to create is answered by Oneself via the negative force and says "you are forever with me." In essence the centrifugal force never goes outward because there is nowhere to go when all is one. The return or negative, centripetal force in essence doesn't have to return anywhere because there is nowhere to return to when you are always at home. These two forces that only manifest as antagonistic at the beginning of creation and really are aspects of Shiva, the Supreme Consciousness, and can in no way be considered separate from It. They are the fundamental qualities or potentialities that give rise to the creation of Heaven and Earth. Shiva and Shakti are verily Brahma, the Supreme Entity. The positive force is the vastness of Brahma while the negative force represents the togetherness and inclusiveness of Brahma. Only after they are combined and held into some order with one dominating the other is there really a question of subtlety or crudity. In Brahma, all is subtle and the positive and negative forces flow back and forth and interchange into each other eternally. This is the essential centrifugal-centripetal non-distinction before the formation of a cosmic nucleus, where there is really no difference between one and two, between I and Thou. This eternal, uncreated union of Shiva and Shakti has often been termed the "Godhead" by Western Mystics. Godhead is the source from which God comes.

If this great body of Consciousness with its infinite potential to create decides to intervene and balance these two forces, Consciousness must create a nuclear or neutral force to act as mediator to these two latent forces. The rajasik, or neutral force is neutral in that Its awareness sees the two potentials as One and pervades them both. As such, Shiva, as Witness to these two forces, may stimulate and balance each one to create rhythms and pulses flowing between them in which sometimes there is more centripetal than centrifugal forces working and vice-verse. When creation flows out of Brahma, the centrifugal force is greater, when creation flows back to Brahma, the centripetal force is greater. This is Shiva's fundamental activity as the cosmological hub or nucleus of the creation. The neutral force only comes about as a result of Shiva's descent from pure, unexpressed Consciousness toward being the Witness of Creation. This is precisely why the neutral force can be termed the nuclear force. The witnessing activity of Shiva gets involved in the process of creation as He creates

a nucleus for Himself between the positive and negative forces. Shiva remains pure consciousness but his Citishakti, or force of Consciousness manifests as the nuclear force. The Supreme Consciousness, Brahma governs all things that come into being not by any special activity, but rather by simply being Itself. It is Consciousness and not action that determines the ultimate state of being. By not being bound by action, the cosmic nucleus may use its Citishakti, the neutral force that controls the positive and the negative, to influence the eternal flow of positivity and negativity that always cancel each other. Instead of the eternal rise (positive) and compensatory fall(negative) aspects of the original, virgin wave of shakti, the third principle, the neutral force, may bring disequilibrium to the eternal, balanced wave of Shakti and allow the positive force to be a little stronger and dominate the return or negative aspect of the wave which would naturally cancel out the positive. The neutral force, the Cosmic Nucleus is always in *turiya*, is always unmanifest but at the same time controls any sprout of activity from the positive force

neutral



centripetal

centrifugal

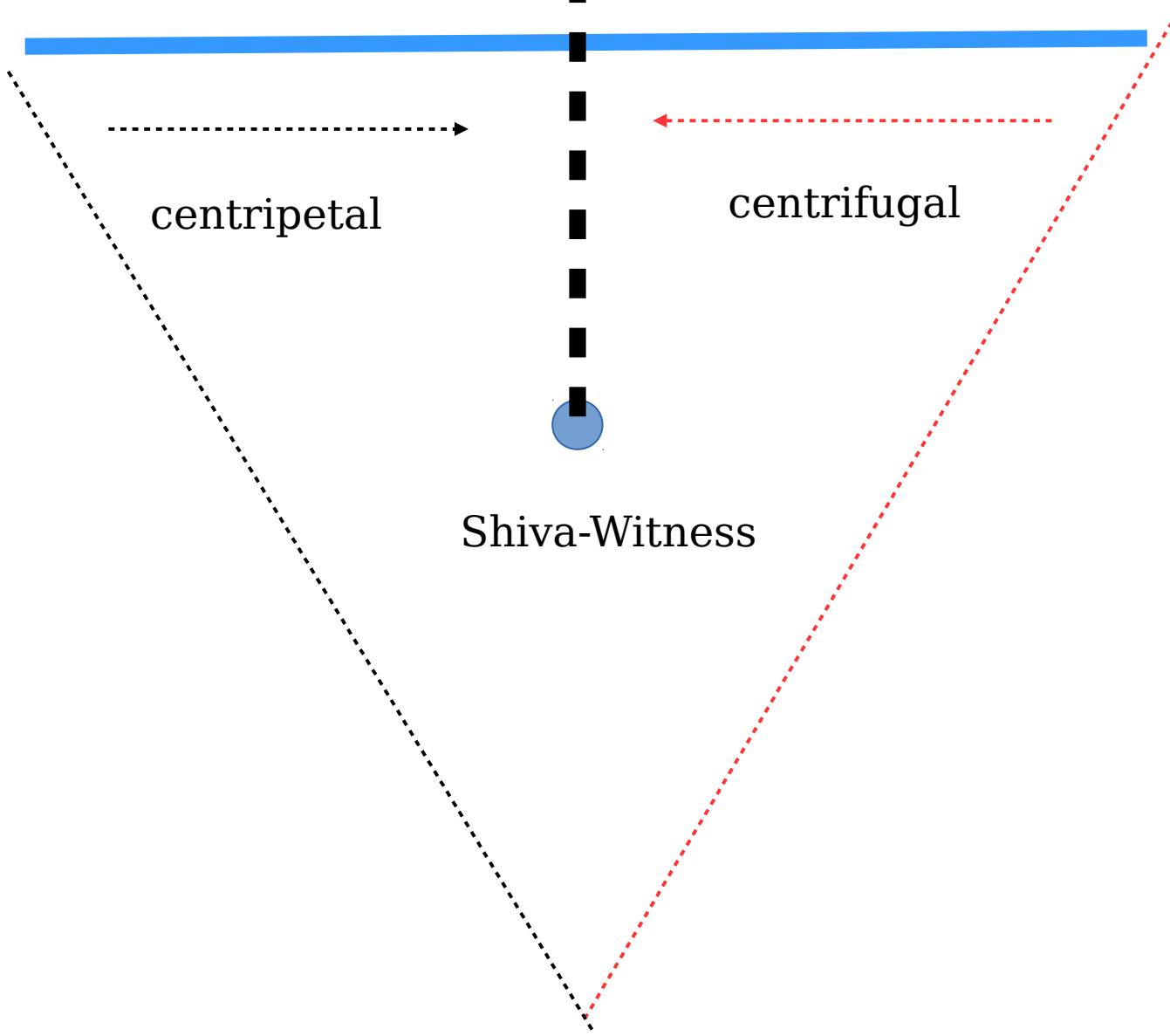
that leaves the original yin-yang balance. At the same time the Cosmic Nucleus allows the negative force to eventually bring back the positive force and neutralize it into *turiya* or allow it to go on and sport about a little longer.

All depends on the will of the Cosmic Nucleus. The divine father, the centrifugal, positive force and the divine mother, the centripetal, negative force are never separated from anything in their creation. For them, there is no "other" and they can always guide you outward into successful life, or bring you back to the silence of their Shiva-Shakti union in the Godhead. "Father" and "Mother" are ultimately misleading terms in that they are never really separate, but human beings always seem to favor one over the other, and so we are therefore in their play of interchange. To see them as one, to bring the mental wave into silence, into the neutrality of the pure Witness is the only liberation from this play of action and reaction.

With the manifestation of the neutral force holding together the positive and the negative, we come to understand the Tantric significance of the triangle. Imagine an inverted triangle. To the right the centrifugal expansive force shoots out from the vertex below. The negative, returning or centripetal force can be understood as the left line moving downward and returning to the vertex from which the positive force flows outward. It is but the rise and fall of a wave. The neutral force is the horizontal line that connects the two angular lines and gives form and structure to this Causal Matrix. Now that Shiva has created a balanced structure with Itself as Nucleus, It may use its infinite potential of Consciousness as imagination, as a process whereby this nuclear intelligence may create the entire cosmological order; first within the triangle, as imagination, and later, when the triangle "opens", create the actual, expressed universe as a reflection of the inner, imaginative triangle. This whole process is revealed practically through "hearing" Om. The classic Tantric concept of the "A-Ka-Tha" triangle is the science of understanding the inner dynamics of this triangle. The 3 lines of the triangle are traditionally known as the lines of Brahma, Vishnu, and Shiva or Generator, Operator, and Destroyer-GOD. Inside this triangle is pure imagination and music. There are so many sounds and so many tones, a divine music behind this creation where these first three principle expressions apparently move outward to create the "ten-thousand things."

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The Cosmic Nucleus
controls the positive
and negative forces
and thereby the
inner and outer flow
of Consciousness.



The horizontal, neutral line has the capacity to consume the centrifugal and centripetal forces back into pure Consciousness. Here, the triangle is sustained and constantly flows back into itself. The triangle opens or loses its essential stability when it creates the fourth principle, the subjective mind or "I-feeling." Within the triangle, the three forces- sattva, raja, and tamas create and multiply amongst themselves in an infinite process of reciprocal movements that continue ad infinitum. From the perspective of the three forces, the eternal, infinite creation is the activity of the 3 forces governing the essential 2 movements, the centripetal and the centrifugal. This is the relationship between the binary and the tertiary stages. Just as omnipotent Shiva now has added a third pulse(1-2-3, 1-2-3) to the original binary pulse(1-2, 1-2), Shiva may continue to add a 4th pulse (1-2-3-4, 1-2-3-4) or 5th pulse and so on.

Sometimes, when I am meditating by the river in San Cristobal and I hear the distant church bells ringing, I think of the burgeoning, exploding movement of creation out of the primordial triangle as the Son, the first manifestation of the divine triangle. It shoots out in a brilliant white line that, although expressed, imitates perfectly the Father, Shiva Consciousness. This Eternal I is the eternal reflection of Shiva within all created souls, the perfect reflection of inner divinity. This is a vertical line that crosses the horizontal line of the triangle. The line runs vertically and forms a cross from the nucleus within to an imaginary point above the inverted triangle. The forth manifestation comes from the uncreated nucleus but also flows out into creation. This outward flow of Christ Consciousness always remembers its source and never gets lost in unconsciousness, whether in Heaven or Earth. And because this new dimension is created out of the Shiva-Shakti causal matrix, the eternal I, the Christ Consciousness as a vehicle for the Cosmic Nucleus also takes one back into the causal matrix, the Trinity Triangle.

This fourth point outside the triangle "opens" the triangle to form a square. The three vertexes must accommodate another created principle "outside" itself. So now the 3 vertexes in harmony amongst themselves must now harmonize a 4th principle. What is important to remember is that this fourth principle is really an idea conceived first within the triangle. Really, all is within Brahma and it is only an idea from within Brahma that there exists anything beyond the Trinity Triangle.

But once outside the triangle and in the square that surrounds the triangle there is mind, and we must consider this 4th principle. The power of the fourth principle that forms the cross continues multiplying itself just as the primordial triangle beget the cross as the son. A square surrounds a cross, but the cross itself forms four more squares in the empty space surrounding it. This Divine Image then multiplies itself by itself as it pours out into creation. 4X4x4.....and so on. Many inner maps to reality are based on these essential numeric relationships. Astrology attempts to understand the relationship of how the essential 3 becomes the created 4 with the 12 phases of the zodiac. The I-Ching and the Mayan Tzolkin are based on the 64 hexagrams or 64 Tzolkin, or 4x4x4. The problem with these sciences is that one truly has to learn to count backward

and first understand this essential counting from a state of no-thing-ness, or Consciousness without an object. To know the inner secret of things, one must first forget all things. I think one must first see the unity of the omn-telepathic Atman first, in silence, in the triangle surrounded by Om. If you really need to know anything else than this, Brahma, Vishnu, and Shiva are all around.

The tantrics referred to Shiva as bindu, or an infinitesimal point within the A-Ka-Tha triangle, for both practical and theoretical reasons. Practically, tantrics withdraw the mind from the sensory, objective mind as well as the cortical association areas by focusing the mind on an ideational point connected with pituitary and/or pineal glands at the mid-brain, beneath and between the 2 cerebral hemispheres. This gives the mind a point of objective focus free from the senses and helps to also control the entire endocrine system by activating the pineal gland which subdues the pituitary gland which controls all of the lower glands of the body. As nucleus, Shiva is between the positive, out-going and the negative, return forces that represent themselves in the two cerebral hemispheres.

Theoretically, the idea of a point referring to Shiva, gives a location for the all-pervading Consciousness. Shiva is ubiquitous, but forms a controlling nucleus when it involves itself with the gunas, or creative forces of Shakti. The 3 gunas of Shakti are lines because they flow into each other while Shiva is a point, or bindu, because it is the Witness Nucleus of the creative power of Shakti's gunas. Really, the cosmic nucleus only comes into being when Shiva apparently descends into expression, creating the neutral or mutative force. This creation is like a small cascade from an infinite reserve of Consciousness. Shiva, therefore, can never really be confined to any one point. One-pointedness is a concept and practice for the mind to bring stillness to para and apara, the centripetal and centrifugal forces. When the mind finds one-pointedness and control over the pineal and pituitary glands, not only is the body in a sort of deep trance, but the mind also gets absorbed into Shiva-Consciousness-Godhead beyond the relative creation.

