

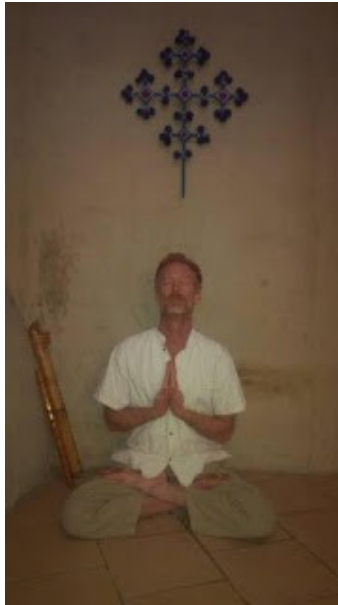
Healing Through Universal Love

The Sanskrit word for human love that emanates from the spiritual heart is called "mamata." I don't understand much Sanskrit but I imagine it is related to the word "mama" as the phoneme "ma" is used for "mother" in many languages in the world, and in so many languages derived from Sanskrit in India.

I like the analogy of universal love as the love a mother has for her baby. If a human being, mother or father, or any person really, could love other people's people as much as their own child (or their closest people in the case of people who do not have children), then that great love could be closer to universal in that such a personal form of love could be expressed in the same intensity for all beings and creatures, not just humans.

We are all progeny of the infinite. Behind all finite conceptions of our relative being there is the infinite witness, which is the same in all. Each mind is an evolutionary effort evolving toward infinite consciousness. The finite and relative mind has its complexes and limitations but it also has the spiritual urge to expand into infinity. We must help everyone return home. With that understanding of the unity of consciousness we can better understand the weaknesses and mistakes of others more easily and feel more compassion for their failures instead of being offended and judging them.

Perhaps this universal love is possible only on a spiritual transcendental plane or by the most spiritually enlightened beings, such as a Buddha or Christ. However, I believe that the practice of thinking that all are progeny of the infinite and within me is the infinite that loves them without discrimination will bring one closer to enlightenment and liberation. This ideation of seeing and loving the infinite in the finite is the most sublime of a human being embodied on earth.



The meditation on the spiritual heart with the "inverted namaskar" posture is a salute to the spiritual heart. The return salute from this nucleus of love is a feeling of grace that connects one with all beings, all of the other rays of light radiating from this nucleus.

Biopsychology And Spiritual Healing

Human life is always at balance between inferiority and superiority complexes. We make so many mistakes based on such complexes, dominating others or submitting to the domination of others. However, one day we have to wake up, have true confidence and be more authentic without these games of inferiority or superiority, without harming others and ourselves.

When one can see one's own mind without negative or positive prejudices or distortions one begins to see one's whole world without these distortions as well. One stops having opinions about other people's characteristics and can really see what their minds are like with their past and present thoughts and emotions. All that the awakened mind sees are the dynamics of actions and reactions of minds. The previous actions have built a reality in the present and the actions of the present will create a reality for the future. It does not matter if one dies in debt of previous actions because they continue attached to the mind and the soul and

seek to be reborn in the human body to pay those debts in another incarnation. Everything that one brings from genetic inheritance and the conditions of the environment of birth have been a result of previous actions, chosen by one. No one is the victim of an arbitrary chance. The conscious Macrocosm does not play dice as humans do. Some say that the soul always chooses its incarnations in the phase between death and rebirth. I think that this is so but also what the conscious macrocosm gives us precisely for balancing our previous actions, whether we want it and accept it or not. All who are incarnated on earth have debts with the universe and will be paid by us. In the end no one escapes the law of compensation, of action and reaction, or karma and samskara.

A yogi once stated that the power of spirit is so real that if one is bit by a poisonous snake but with firm determination says "I am not poisoned" then one will not become sick. Only because something is difficult to understand for the masses does not make it untrue. This yogi understood higher laws but the lot of humanity live in materialistic and deterministic ignorance. The discovery of higher psycho-spiritual laws make so many physical determinants vacuous and vaporous, and make our modern science shallow and our medicine so crude. I have seen so many times how so called incurable diseases like cancer and AIDS have been eradicated by a radical, spiritual change of consciousness. People gained a little bit of spiritual, vertical insight into their illness and understood the deeper reasons and were cured. Perhaps few can comprehend this but that does not make it untrue.

The physical world is a product of Spirit. We create realities based on our limited mental projections and these projections always bounce back as our karmic reactions and such frustrations only serve to strengthen these cognitive barriers. We continue believing that these personal and collective projections are absolute until some great clash awakens our spirit and broadens our mental projections. I am not saying that viruses, deadly illnesses or poisons are not real, only that they exist on a cruder plane of reality. Change the mind and you change the body. Change the mind and you change the world.

The key to a strong immune system is a strong mind. What is immunity but the ability of the organism to distinguish between what is me and what is not me? At the mental level this distinction of self and not self corresponds to moral discernment. One knows who one is and what are one's personal boundaries. Most people are confused about such questions and simply let others decide what is best for them. They place too much faith in their pastors, their doctors or their favourite authors or even actors. A strong and insightful mind with discernment knows the inner labyrinths of the mind, the weaknesses and pitfalls of the self and therefore self deception is more difficult. So much mental confusion due to self

ignorance creates a state of constant tension and stress and the physical immune system is also weakened by this lack of discernment.

Biopsychology is not an abstract and intellectual science for the tantric yogi. It is an intuitive science based on direct experience. One enters into the Anahata Vortex or Heart Chakra and becomes one with the heart of the universe. From this center one connects with the Aerial Factor, the subtle vibrations of prana that radiate through the entire universe. Every human mind is a potential portal for this connection if only the desires of the mind are purified from narrow-mindedness and selfishness. When the mind vibrates with universal love and spiritual union there is a warm glow in the chest. One feels the physical heart very calm and also feels the thymus gland as a very soft radiation of soothing energy. All internal sufferings are healed and the radiation from this mind also affects the Anahata Vortex and the organs corresponding to that vortex in other beings. The yogi becomes first at one with the universe and enters the universal heart and naturally radiates this calm to others.

I have known yogis whose universal love and power of discernment was so strong that they could heal others. Their immunity was so strong that they could take on the weight of others. They were liberated from their own actions and reactions and lived freely united with the divine macrocosm. Some had the ability to heal others spiritually, taking their karmic reactions of others into their own mind so that others can advance on the spiritual path. Although they were saints and had a lot of spiritual grace accompanying them, they had to pay debts as if they were their own debts. Action and reaction are mechanical forces that even God cannot change. God only guides us how to get out of our web of karma and if God himself were to take human form to atone for our reactions, then god would have to pay the debt in flesh and blood as well. My yogi friends suffered a lot doing this work. In fact, they sacrificed their lives so that others could come out of the darkness. Some were stronger and able to move more people while others could only help a few people, but they did so with a force beyond the personal mind, or microcosmic mind. They had the grace to understand and use the forces of the Macrocosmic mind. However, they all suffered personally in this process even though they had the strength and spiritual perspective to endure the pain, not fall, and actually digest and transmute what they took from others. Living and studying with them, I saw this dynamic up close and asked many questions. My first book, *A Name To The Nameless*, was an attempt to explain the dynamics of the mind from this point of view, albeit abstracted from personal context and explained in the theoretical format of the psychology of tantra yoga. I tried to remove my personal opinions and experiences from the writing and focus on the psychological and spiritual processes of the mind. My purpose was to map the soul and mind to help others understand their patterns of action and reaction, or karma and samskara. My second book, *Microvita And Tantra Maya*, was more

personal, in the first person, writing about personal experiences and my opinions. My third book, *Light And Dark Tantra*, is about my friends and teachers and the tragedy that happened when they died and their spiritual society lost their benevolent influence.

Facades

Being at one with the universe is mostly a great joy but sometimes it is great suffering. I began to experience tremendous bliss in meditation while I was with my mentor Chidghananda when I was in my early twenties. He told me my experiences were rare and that I would probably never have a normal life again. I did not worry about that as the bliss was so intense that I thought I could dissolve into light at any time. Then the [Purulia Arms Drop](#) happened and I went to jail. Chidghananda voluntarily went to the police station and said that he was my host and so he should also go to prison. We were released under house arrest a week later. He gave a brilliant press interview and later when the BBC and India Times reporters cornered me I tried to mimic his style of interview. A reporter asked if I was tortured. I said no and then later heard of so many stories of monks and nuns being tortured while in the very same prison during the Indira Gandhi regime. It was then that I realized how great of a risk Chidghananda made by voluntarily going to jail to protect us. Soon after this I began to hear confessions of monks who were tortured. To this day I am still trying to neutralize the painful effects these accounts created in my mind.

I had to report to the Indian CBI (the equivalent of the CIA in India) weekly in Calcutta. Travelling to Calcutta on the overcrowded, "cattle car" trains was torture. Being at one with the sky and river and mountains was great bliss but being at one with everybody on the train in order to report to the CBI was hell. I looked and saw Chidghananda grimacing with discomfort. I asked him what we could do. He said to simply withstand it and send love to everybody. A yogi cannot hate anybody, even the crudest of people, he told me. However, after a few weeks of travelling he found a doctor to write a note that he had a motorcycle accident in which he broke his leg and could not travel. I still had to take that journey weekly for several months. After seeing my interviews the organizational leaders arranged for me to speak to the press at their headquarters. I was so innocent, they told me. Really, it was because I was so ignorant that I gave such good interviews, or as I see it now, "spin doctoring." I later discovered that I was being used as a pawn in an international political debate.

After being cleared of all charges in the Indian Supreme Court I was deported and sent back to the U.S. I remained on the outskirts of the monastic order for several years, close to the monks, practising celibacy and simple living. I slept alone in

my own room. Chidghananda always recommended this and I was very sensitive to the vibration of other people. Once, the person who was once known as my work partner, yet before we were together, started healing people in my room and even used my bed for their treatments. A lot of healing occurred but I got very ill. People noticed this and thought we worked well together. Ironically, I came to Mexico to treatments with her to recover from these experiences, however I ended up becoming bound to her more in her healing work. I was being drawn into this work but at the same time was learning ways to do this without becoming ill, and then later confront new healing challenges and become ill again and then find new ways to heal myself. She became a famous healer while I would battle the illnesses. Later I realized this vicious cycle and decided that I needed to leave it because it was really wearing on me.

Only recently, in the past few years, did I learn that some monks spoke with her about teaming up with me to work together in Mexico and connect with her friends on the political left. I always thought that she and I decided this on our own but actually she and some monks had spoken of this years before we got together, before I even really knew her. They gave her the encouragement to convince me.

She later admitted that the monks had contrived the idea of us being a team with the idea that I would see that it was really meant to be and that I should not go against a higher order. I simply saw it as priest craft and manipulation and said that I had my own promises to keep. I had conceded to it as long as I thought I had chosen it freely and there was no manipulation. However, everything changed when I realized the truth and things turned for the worse.

She became jealous of everybody who came near me. I tried to remain in this torturous situation with her for the sake of our social work but it simply became impossible because she tried to keep everybody away from me. I could not see my friends or students because she ran them away from me and told everybody I did not want to see them.

A similar situation happened with my first yoga teacher who told people I was the next step in human evolution. He was so proud of being my mentor, the one who discovered and developed me. Later, when I confronted he and his dirty monk friends of being playboys and hypocrites he said that I was an emotionally troubled person!

I began to learn about microvita, or discarnate spiritual force, with Chidghananda. In the process of healing one may connect with certain microvita in order to get information on how to heal another mind. This information and spiritual force is

useful in that the distorted mental patterns that create physical illness do not affect the healer. This is not the same as channelling. Channelling is when one opens one's mind as a vehicle for discarnate force and one's will is suspended while the will of the microvita takes temporary control of the mind and body. Channelling is always a dangerous and inferior healing process that eventually creates mental imbalances. A strong healer does not succumb to the "possession" of the spiritual force that helps in the process, nor does the strong healer succumb to the mental patterns that create illness in the mind of the one being healed. Instead, a spiritual healer connects to the information and force of microvita to use it in the process of healing. This proper use of spiritual force helps diminish the influence of the negative patterns of the mind being healed upon the mind of the healer.

Spiritual healing and working with microvita is not so much different in principle than leadership in the mundane social world. A leader must be open and receptive to his or her subordinates. One must be understanding and take into account all opinions. However, a leader must have the strength to make decisions based on a greater discernment and insight that, while being considerate to all opinions, must have the strength to decide and override divergent aims when the decisive moment arrives. A weak leader may be too influenced by all of the voices one hears and cannot make clear decisions because one wants to please everybody and has no strong resolve. Similarly, a weak healer may be overcome by the influences of the infirm mental patterns and may become ill while trying to transmute them. The weak healer may also invoke a discarnate force or microvita to do the healing work through their own mind and body. Ramakrishna made a very relevant analogy when referring to a weak guru as a small serpent trying to swallow a fish but cannot and both the serpent and the fish are stuck in a process of suffering. The serpent cannot swallow and the fish remains squirming in its jaws. A strong guru is one who can swallow it in one bite.

My friend became a channeller. Her information was always surprisingly accurate. She could know secret details about the private lives of her patients. Time and time again she was right on the mark. I believe this worked for her when she was only channelling one strong microvita. However, with time she began to channel other forces. At the same time she became more famous and her ego became too powerful and imperious. Gradually, she began to lose her power and her mental equilibrium. Fortunately, she lost her power before she entirely lost her mind. It is a blessing that the Macrocosm takes occult power away from people when they misuse it.

[All Essays And Books](#)