

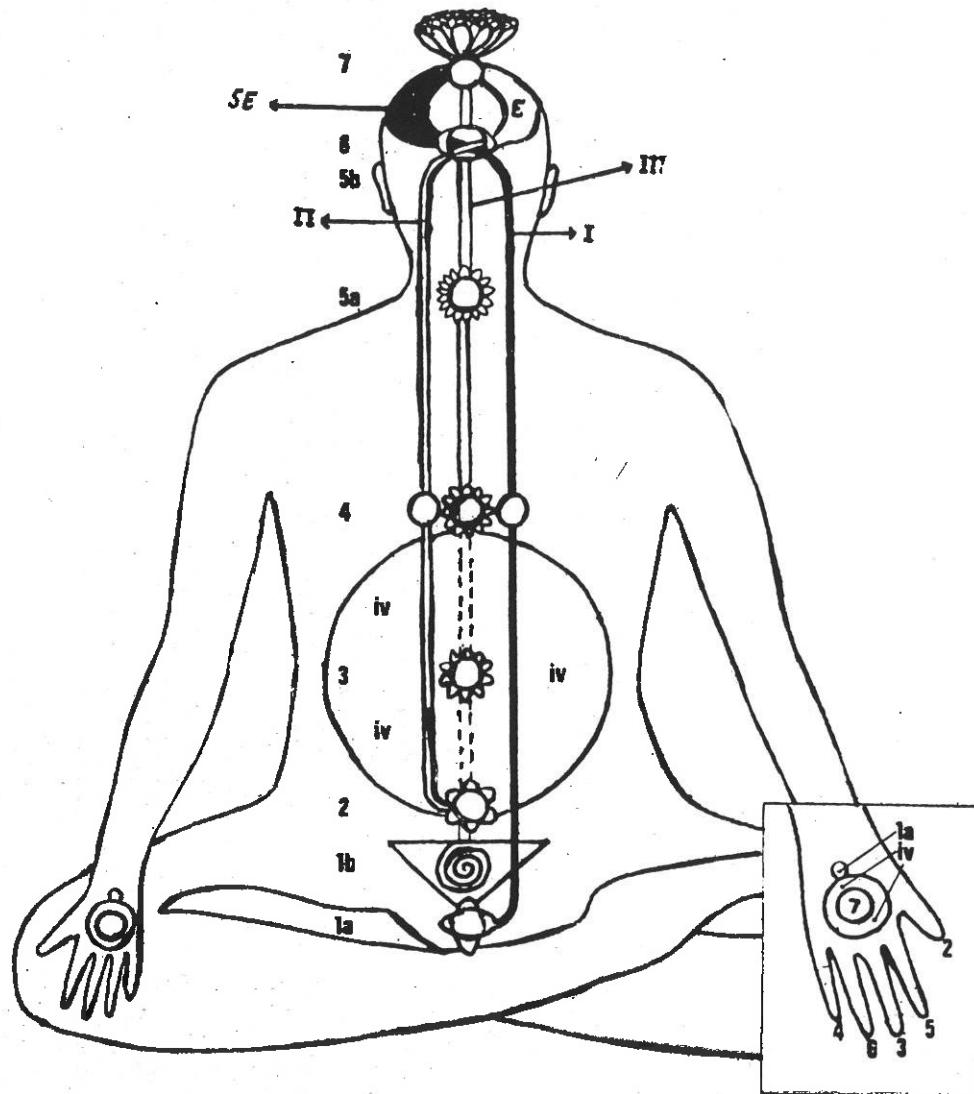
SAHAJA YOGA

THE DIVINE PATH

For

Physical, Mental, Emotional and Spiritual Evolution

(Part-III : Evolution, Yoga and Salvation)



Dr. HARI SHANKAR SHARMA

**Dedicated
To The Lotus Feet
of
Her Holiness Shree Adi Shakti
Mataji Shree Nirmala Devi**



A Word on Volume III

Sahaja yoga is the Mahayoga, helping millions world over in overcoming the problems of modern life and discovering the inner self. Modern society having faced the 'deceit of pseudo Godmen on one side and onslaught of material existence on the other had grown into an iconoclast. But, the desire to know the *Self* and *Creator* has survived. This is leading many every day to witness the flow of divine vibrations and rise of Kundalini.

Since modern individual looks at everything from a scientific angle, inspired by the divine an effort was made to give a scientific basis of various aspects like *Adi Shakti, chakras, vibrations, realisation* etc., in the book "*Sahaja Yoga : The divine path for physical, mental and spiritual evolution*" which was blessed by Her Holiness in March 1993. Subsequently an article was added on *Param Chaitanya* in second edition in 1994.

With divine inspiration six more articles were added giving scientific basis of *Origin, Evolution & Existence, Mooladhara—the Base of Evolution, Atma and Paramatma* and *Virata*. Also one article was added on *meditation*, the divine way of uniting the individual with God. These articles were in continuation of those in the second edition of the main book and had therefore been numbered accordingly in the table of contents. Besides, some more topics were added to the appendix, relating to *meditation* and *effects of combinations of catches in different chakras*. Since all these related to inner subtle elements and are at the core of Sahaja system, these were presented to our readers as a supplement to the main book blessed by Her Holiness earlier, also titled as Volume II.

Now, to further expand the explanations on the topics covered in Volume II, some more topics like *Base of Origin, Tools of Human and Divine Action, Tools of growth and evolution, Detachment, Bhakti, Karma, Tapasya* etc. have been included to make the understanding complete. Since these are in continuation of topics in earlier volumes, these are being presented as volume III. Topics in each Volume are grouped to cover some very specific subjects. Earlier Volume I and II did not have additional titles but now these have been titled suitably as, *Volume I : Origin and Yoga, Volume - II : Origin, evolution and yoga* and *Volume III : Evolution, Yoga and Salvation*.

We hope this will help our Sahaja Yogi brothers and sisters in their understanding of Sahaja Yoga and further evolution towards God-realisation.

We pray to the *Adi Shakti* to bless us all with true knowledge and self-realisation.

Jai Shree Adi Shakti

New Delhi,
March, 1996

Dr. H.S. Sharma



Acknowledgements

I am thankful to the God Almighty for making me the instrument of this quest and Shri 'Adi Shakti' for giving me the realisation and true knowledge.

I am also thankful to all the Rishis, Seers, Sadhaks, Scientists and seekers who had paved this path earlier and bestowed upon us their works and findings.

I am also thankful to all my Sahaja Yogi brothers and sisters and all others whose works I could have used knowingly or unknowingly and all those who have helped in completing this work. While it is not possible to include all names, I would like to mention some and thank them for their special help. First of all I would like to thank our world leaders, Sri G.De Kalbermatten and Sri Rajesh Shah for their support and encouragement; Our national leader Sri Yogi Mahajan for advising and helping at every stage and Area leaders Dr S.C. Nigam, Sri Shyam Gupta for encouraging and helping in publication. I would also like to thank Sri Romel Verma, Dr Rajiv Kumar, Dr S.C. Rai, Sri V.J. Nalgirkar, Sri Deshpande, Sri G.K. Datta, Sri Rawat, and Sri Arun Goyal for their help and encouragement. Last but not the least I would like to thank Sri R.K. Mathur for proof reading and some times helping in preparing the text for print from very beginning. I am equally obliged to all other leaders and Sahaja Yoga brothers and sisters for their help and encouragement.

All that is here has come from Shri Adi Shakti and belongs to Her Holiness Shri Adi Shakti Mataji.

DR H.S. SHARMA

LIST OF CONTENTS

Dedication	...	(iii)
A Word on Volume III	...	(v)
Acknowledgement	...	(vi)
Prayer of a Sahaja Yogi	...	(viii)
Frontispiece	...	(ix)
Preface	...	(xi)
1. Origin, Evolution and Yoga : A Quest for Self-Realisation	...	1
2. Sahaja Yoga : A Scientific View (Part-XII) (Kundalini, Nadis and Chakras—The Instrument of Creation, evolution and Salvation)	...	7
3. Sahaja Yoga : A Scientific View (Part-XIII) (Light, Sound and Numbers—Base of Origin and Evolution)	...	23
4. Sahaja Yoga : A Scientific View (Part-XIV) (Desire, Will and Attention—Tools of Human and Divine Action)	...	31
5. Sahaja Yoga : A Scientific View (Part-XV) (Kundalini Instrument and Human Behaviour)	...	43
6. Sahaja Yoga : A Scientific View (Part-XVI) (Origin, Evolution and Paramatma)	...	55
7. Sahaja Yoga : A Scientific View (Part - XVII) (Detachment, Surrender and Bhakti—Tools of Mental Happiness and Spiritual Growth)	...	65
8. Sahaja Yoga : A Scientific View (Part - XVIII) (Karma, Dharma and Tapasya—The Tools For Human Evolution)	...	75
9. Sahaja Yoga : A Scientific View (Part - XIX) (Yoga and Vibration—The Agents of Evolution and Key to Rise in Consciousness)	...	85
10. Sahaja Yoga : A Scientific View (Part-XX) (Origin, Evolution and Yoga - The Integrated View of Creation and Existence)	...	95
11. Sahaja Yoga : A Scientific View (Part-XXI) (Yoga—The Ultimate Path for Salvation)	...	103
12. The Essence	...	111
Appendices		
A. Chakra and Its Configuration	...	119
B. Chitta : Control and Subtle Action	...	127
C. Sahaja Yoga : Technique Treatment and Practice (Ice, Water and Fire - Tools of Clearing Nadis and Chakras)	...	137
List of Figures and Tables	...	141
Glossary of Hindi and Sanskrit Words	...	149
Index	...	153



Prayer of a Sahaja Yogi

Mother thou are the Master—King and Queen.
Guru—the reformer of man & mind;
Mother Adi Shakti, the power of God,
Who fills all elements, space and kind.

When God almighty felt a desire,
To Create Universe and all other things;
Thou broke the silence filled with fire,
And gave birth to all living and non-livings.

From Parameshwar to Ardhnareeshwar,
From Ardhnareeshwar to Shiva and Shakti;
The transition was the birth of a system,
That is moving from eternity to eternity.

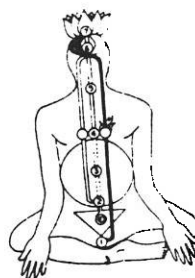
You only know its true beginning,
You only know the real end;
And make us all, look significant,
We the bits of your living band.

We salute and worship thee,
O Mother Creator, Goddess Adi Shakti;
For bearing us and keeping in your sight,
As your Loved Ones today's Sahaja Yogi.

Om Twameva Sakshat, Shree Mahalakshmi,
Mahasaraswati, Mahakali Trigunatmika;
Kundalini Shakshat Shree Adi Shakti, Mataji
Shree Nirmala Devi Namoh Namah.

Om Twameva Sakshat,
Shree Kalki Sakshat,
Shree Adi Shakti Mataji
Shree Nirmala Devi Namoh Namah.

Om Twameva Sakshat,
Shree Kalki Sakshat,
Shree Sahastrar Swamini, Moksh Pradayini,
Mataji Shree Nirmala Devi, Namoh Namah.



THE HOLY MOTHER



Preface

A human being is like a cell in the body of the Virata. In the human body, cells combine to form the three bodies: Gross, Subtle and Causal. But these three are kept intact as a perfect being by the inner effect of fourth body called Supercausal body. In these, Gross is the collection of Panchmahabhootas (*Earth*, which can also be termed as solids; *Air*, which could also be considered as gases; *water*, which represents all the liquids; *fire*, which can be visualised as energy and *space*, which represents the binding element or that which contains everything and is inside everything), Subtle as the field of consciousness behind the Gross and Causal, the source of consciousness behind Subtle and Gross. But each of these is an entity, which can be defined and considered as having specific meaning and purpose.

In the Creation everything works as a whole or part of the whole. Hence there has to be an element of universal being which acts as binding element of force behind the individual elements of the various bodies and the bodies. This binding element is the Instrument of Kundalini which is resident in everything in the creation starting from smallest particle or cell to the human being, nation, earth, stars, space and ultimately the creation. The binding thread in this instrument is the kundalini, the desire power and mother of consciousness, who with its thread-like energy fields and vibrations binds and integrates every part into the whole.

This process of integration is manifest in everything : particle, cell, human being and universe. In this the Kundalini Instrument in an individual is a reflection of the Kundalini Instrument of the Virata—The Universal Being.

Virata is like a "Cosmic Energy Machine". Virata consumes energy and gives out energy. Shree Adi Shakti on emergence created Mahakali, Mahasaraswati and Mahalakshmi to generate three aspects of Prakriti : Tamo guna, Rajo guna and Satwa guna.

Mahakali guides Tamo guna in nature, electromagnetic energy in atom, emotional force in plants, animals and human being and Bhakti Yoga.

Mahasaraswati guides Rajo guna, mass in atom, mental body in human beings and Karma Yoga.

Mahalakshmi guides Satwa guna, Valency in atom, Avatars and Dharma in human beings and Gyana Yoga.

At the functional level of daily life in an ordinary human being, all knowledge and understanding of the material world is acquired through sense-mind interaction. Senses (*Indriyas*—a part of *Gross* body) act as interface between the physical world and the mind (a part of *Subtle* body). Mind controls and guides the senses of knowledge (*Gyan Indriya*) to see, hear, taste, smell and feel and senses of action (*Karam Indriya*) to act. Consciousness is an attribute of mind, which grants mind capabilities to work at unconscious, sub-conscious, conscious and super-conscious levels.

Mind, which is termed as *Mana* or *Manasa*, in Indian philosophy, works under guidance and control of *Buddhi* (Intellect) who does all the cognitive activities like thinking, conceptualising, understanding etc.. *Senses*, *Mind* and *Intellect* together form the *subtle* Body in the Human being.

Buddhi again is controlled and guided by Chitta (Attention), which is controlled by Atma (Soul) a reflection of Paramatma. Thus the instrument of human awareness, understanding and knowledge in this life comprises of "*Senses-Mind-Intellect-Attention-Atma-Paramatma*".

However, human beings also have an element of Ahankara (Ego) and Prakriti (Nature), which have their impact on the 'Senses-Mind-Intellect-Attention-Soul-Paramatma' System.

In this Prakriti imparts the qualities of Rajasic, Tamasic and Satwik gunas (Qualities) and Ahankara (Ego) of I'ness and its counterpart Super Ego. Both Ahankara and Prakriti also carry over the result of all the Samskaras (Past deeds) and actions (Karma) of the previous lives and immediate past to make a human being a specific person. This interaction of various elements of Gross, Subtle, Causal and Supercausal elements in

making a human being perceive, think and understand the inner and outer world is the source of all knowledge and understanding.

All these elements of the human being are integrated into a whole by the Kundalini Instrument, which not only enlightens the whole system by Kundalini awakening but also makes it a perfect system for union of Atma with Paramatma in this body (at Sahastrara) and life and grants the Moksha (Freedom from the cycle of birth and rebirth) to the seeker.

Whole creation has emerged out of the desire of Sadashiva, who manifested as Adishakti—the will of God. Will of Adishakti manifested as Paramchaitanya—the Universal Conscious Energy. Like in the Creation, all actions in a human being also commence with a desire. Will is the desire put into action. Attention gives direction to the desire and will. All behaviour in a human being is caused by a need which manifests as a desire to fulfil the need. Shree Mahakali, Mahasaraswati and Mahalakshmi impart qualities to desire, will and Chitta. Awakening of Kundalini brings balance and fills every nadi, desire, will and other subtle elements with divine desire and will. This leads to evolution and Samadhi.

Meditation is the way to Samadhi and Moksha (Salvation) as meditation leads to Yoga and Samadhi. Samadhi is the state of being one with God and is achieved after sustained and prolonged meditation. Meditation is the process of achieving Union with almighty and sustaining the same so as to enter into Samadhi. Kundalini is the ladder and means which not only ties all bodies together but also makes meditation easy and joyful (sat-chit-Anand). It is only till such time that the Kundalini is awake that one can remain in Union and grow in meditation, which ultimately leads to Nirvikalpa samadhi, the highest state to be achieved by a yogi on earth.

Attachment is the greatest obstacle in the Path of Yoga and Salvation. Surrender helps in detachment. Bhakti is the state of Surrender to God. Bhakti improves surrender and detachment. Detachment, surrender and Bhakti are the tools for achieving higher states of Samadhi and Salvation. Action is the tool of Dharma. Knowing what is right and performing righteous action is the essence of Dharma and philosophy of Karma Yoga. This is also the essence of Sahaja Yoga and Practice of Sahaja Yoga.

Thoughtlessness is a reflection of internal peace and yoga. Doubtlessness is the result of growth in thoughtlessness in Yoga. Paramchaitanya is the ultimate tool that makes one achieve Yoga, thoughtlessness and doubtlessness. This leads to freedom from the cycle of birth-rebirth i.e., Salvation in this life.

Sahaja Yoga is the art, science and practice of Kundalini awakening by the grace of Her Holiness Mataji Shree Nirmala Devi, Adi Shakti Incarnate, to provide a divine path to every seeker for union with universal consciousness and the God. Sahaja Yoga is very simple to practice and understand but has deep underlying principles, which cover every aspect of material and spiritual sciences. The Instrument of Kundalini is the ultimate in design, configuration and power and an understanding of Kundalini, Nadis, Chakras and vibrations can lead the humanity to everlasting peace and ultimate in evolution.

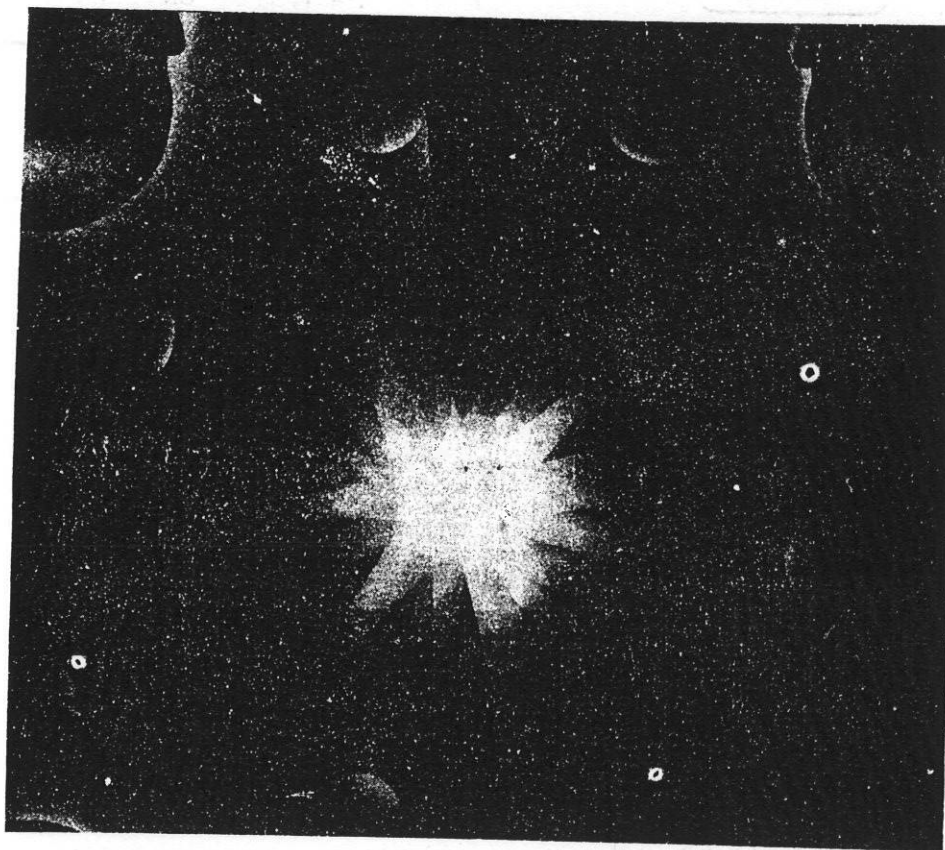
In the collection of articles here an effort is made to highlight some of the scientific aspects of Kundalini Instrument and Sahaja Yoga, as seen by the author by the grace of Her Holiness Shri Mataji. All that is written here has come by Her grace and is dedicated to Her Holy feet.

Jai Shree Adi Shakti

Jai Shree Sada Shiva

Origin, Evolution and Yoga

(A Quest for Self Realisation)



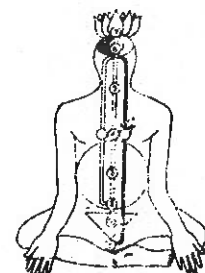
"Life has first evolved as amoeba and then evolved to the Human Being."

Her Holiness Shree Mataji

Origin, Evolution and Yoga—A Quest for Self Realisation



"For our evolution and spiritual ascent there is a residual power with in us which is located in the triangular bone at the base of our spine. This residual power is known as Kundalini."



Her Holiness Shree Mataji

The Quest

Who am I? Who is creator? What is creation? Human Beings have always been curious to know. These and many other questions relating to 'Self', 'Nature', 'Creation', 'Creator' and many other topics have always been at the core of human quest. As a result we have various schools of thought and branches of knowledge filling lexicons after lexicons on every conceivable topic. All this knowledge has come to us through one human being or the other, whom the society recognises and rewards as the researcher, scientist, creator etc. of particular discovery or set of knowledge. But, if we stop for a moment and look deep into how and when various individuals got their knowledge or light or wisdom, we will find they all had their moments of dawn of this light or knowledge.

Question therefore arises how and from where human beings got their light. While modern science, despite its leap and bound growth, is still struggling to get a glimpse of the ultimate, a peep into the ancient books of knowledge and sayings of the man of wisdom like Moses, Abraham, Socrates, Lao Tse, Confucious, Zoroaster, Guru Nanak etc. shows that all 'true knowledge' had come to man from some divine source.

Indian Philosophy and Creation

In India, where rishis and maharishis had meditated and spent hours, days, months and years looking for the ultimate, all knowledge is ascribed to Gods and incarnations, who had come on earth from time to time in various forms and transmitted this wisdom to the living beings through their deeds, words and behaviour. Thus even origin and evolution which is supposed to have started from a big bang some 20 billion years ago and subsequent emergence of life in water, in the form of amoeba and fishes and on land as reptiles, birds, animals etc. is said to have been guided by the God and his incarnations. These words of wisdom and knowledge about origin, life, evolution etc. are recorded in ancient scriptures like Vedas, Upanishads, Puranas etc., which are described as words of God. For example, according to Ishoupanishada, whole creation is supposed to have

emerged (Figure 1 to 2) from Sada Shiva (The God), who was first in yoga nidra (Deep meditation) and when 'He' woke-up, His creative power-Adi Shakti (Primordial Energy) separated giving birth to Nar (Male) and Nari (Female) forms in creation. This

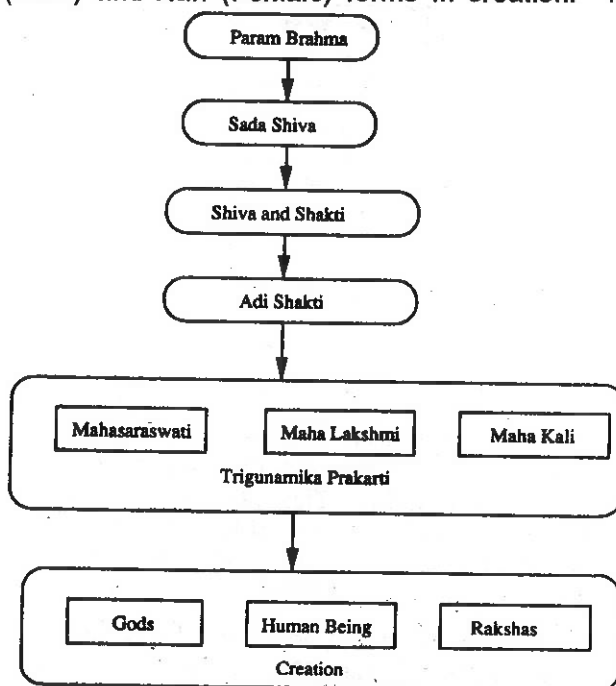


Fig. 1 : Origin of Creation

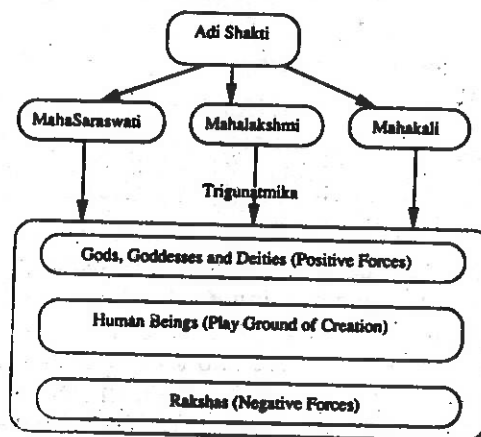


Fig. 2 : Emergence of Creation

Rise in Consciousness

Super-Conscious

Supra-Conscious

Conscious

Subconscious

Unconscious

Fall in Consciousness

event is signified with emergence of light equal to billions of suns and subsequent evolution of creation as known to us today. This can be compared to big bang (Fig. 3) and evolution of life and universe propounded in western science and philosophy (Fig. 4 and 5).

While Vedas and Upanishads have knowledge of all worldly aspects being dealt by modern science. These also have much more knowledge of inner aspects and source of life and consciousness. In fact Upanishads, which means hidden knowledge and are supposed to be a commentary on Vedas, have specifically dealt with the origin of universe, life, creator, yoga etc.

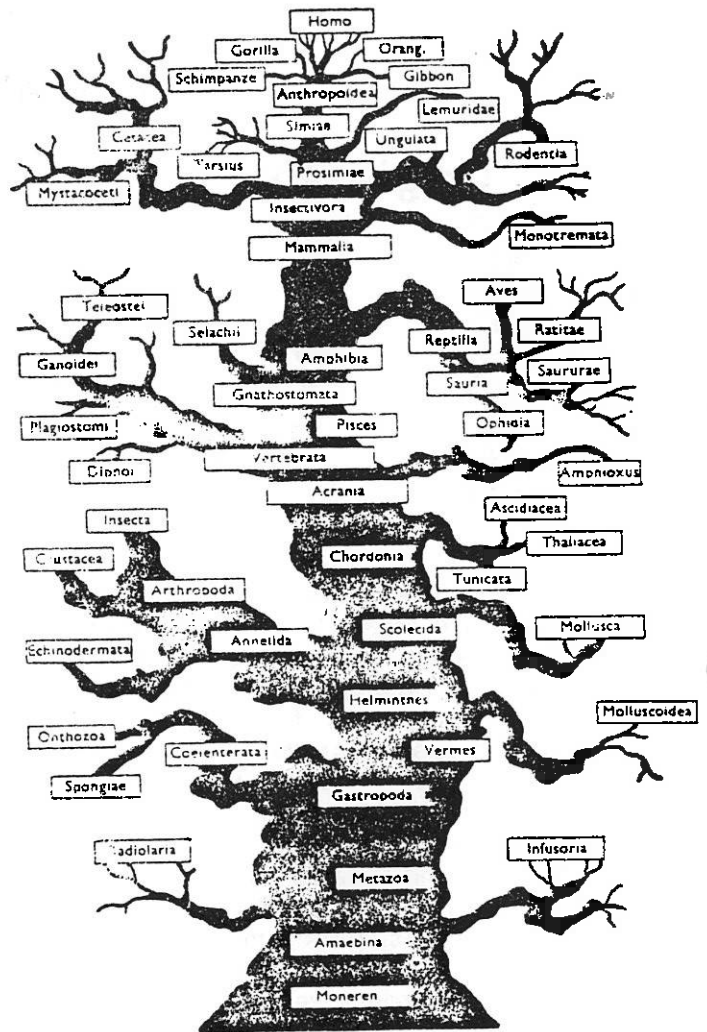


Fig. 5 : Tree of Evolution

Yoga, is derived from the sanskrit word 'Yuj' which means union. According to Vedas and Upanishads a human being comprises of four main bodies : *Sthool Sharira* (Physical body), *Sukshma Sharira* (Subtle Body), *Karan Sharira* (Causal Body) and *Mahakaran Sharira* (Super Causal Body) as shown in Figure 7. In these *Atma* (Soul) and *Paramatma* (Super Soul) reside in the inner most body, called Super-causal body, together with third element - *Prakriti* (Nature) as shown in Figure 8.

All three are supposed to be eternal and ever lasting. *Atma* is supposed to be a part of *Paramatma*, who is the source of whole creation. In the creation, life in an individual is imparted by *Atma*, who separates from *Paramatma* to enter the physical body and



Fig. 6 : Dasavatara

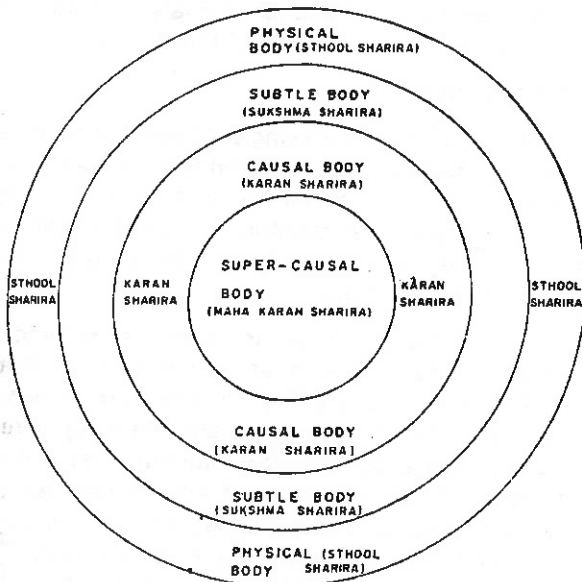


Fig. 7 : Bodies in a Human Being

starts life. In normal course through out the existence of physical body, *Atma* stays away from *Paramatma*. The union of *Atma* with *Paramatma* in this body is supposed to lead to highest level of evolution in creation. The aim of life is to achieve this highest level in evolution. Thus yoga is the art and science of

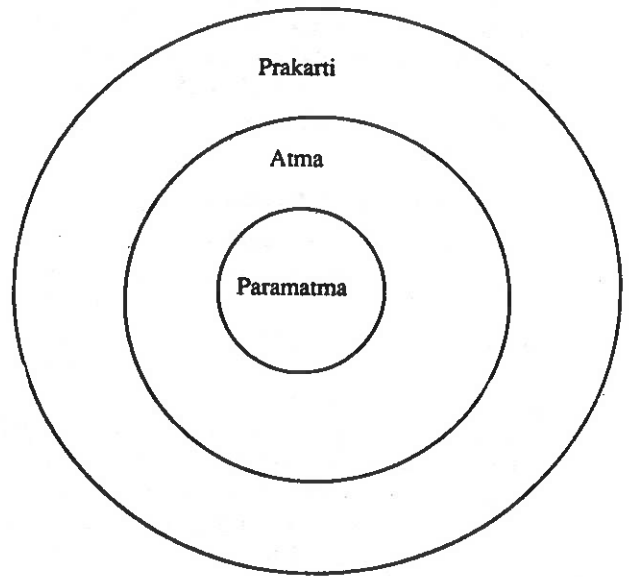


Fig. 8 : Super Causal Body

achieving the union—union of *Atma* with *Paramatma* - in this body and life.

According to Vedas and Upanishads the knowledge of yoga was imparted by God himself to man kind. In the creation, God has three main aspects—*Creator*, *Sustainer* and *Deliverer*—signified by *Brahma*, *Vishnu* and *Mahesha*. Even the Christian and other schools of thought support this view as Lord Christ is said to have promised to send a *Counsellor*, *Comforter* and *Deliverer* to mankind, which is same as *creator*, *sustainer* and *deliverer* in Indian scriptures. Of these three—trinity—Lord Vishnu, the sustainer or comforter, is supposed to have incarnated as *Matsya* (fish), *Kurma* (Turtle), *Varah* (Boar), *Narsingh* (Man-Lion), *Vaman* (Human) in earlier stages of evolution and *Lord Rama*, *Lord Krishna* and *Lord Christ* in later stages of evolution. Lord Vishnu is supposed to have incarnated as *Lord Kalki* now to lead the mankind from the current age of darkness (Kali Yuga) to a new golden age (Sat Yuga). Same Lord Vishnu had also taught the knowledge of yoga to Mankind.

Thus mankind defines various forms of yoga like *Mantra yoga*, *Laya Yoga*, *Raj Yoga*, *Hatha Yoga* and a system of Nadis, Chakras and Kundalini. Since Nadis and Chakras also relate to working of human body and consciousness, this instrument of kundalini, Nadis and Chakras is of most significance for achieving yoga.

Various forms of yoga like *Laya Yoga*, *Mantra Yoga* and even *Karma Yoga*, *Jnan Yoga*, *Bhakti Yoga*

etc. taught by Lord Krishna are supposed to help in energising of Nadis and Chakras so that *Atma* could achieve union with *Paramatma* and impart highest level of evolution to mankind. However, awakening in Nadis and chakras is best achieved by awakening of kundalini, who is supposed to pass through various Nadis and Chakras on its ascent from its base (Mooladhara) to Sahastrara, the seat of God, and energise each Nadi and Chakra. Thus for achieving yoga the best and easiest way is to awaken the Kundalini.

Sahaja Yoga and Evolution

On Kundalini awakening also there are various thoughts but best and only assured way to achieve final ascent is through Sahaja Yoga. Sahaja Yoga, though revived in recent times by Her Holiness Mataji Shree Nirmala Devi, is as old as the creation. In fact prior to the beginning of creation, when Lord Sada Shiva was in yoga-nidra, this was the highest state of Samadhi, which is also the ultimate effect of Sahaja Yoga. Thus creation has emerged from the ultimate state of Sahaja Yoga and whole process of life and evolution is to relive the ultimate in this life.

Kundalini Instrument in Human Being (Fig. 9) is a copy of Kundalini Instrument in Virata (Fig. 10). However, Kundalini, Chakra, Nadis, Samadhi are not yet scientifically fully accepted concepts and many intellectuals even scorn on such a talk. But, what is true of Sahaja Yoga today so was also true of many other scientific truths like gravity, shape of earth, electricity, radio, television etc in early stages. Till such time each

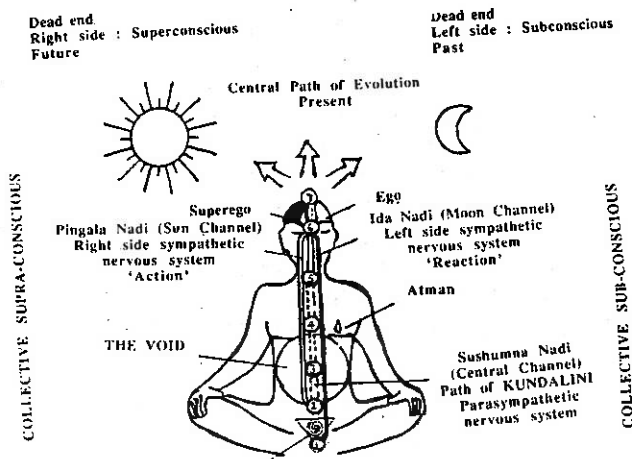


Fig. 9 : Human Microcosm

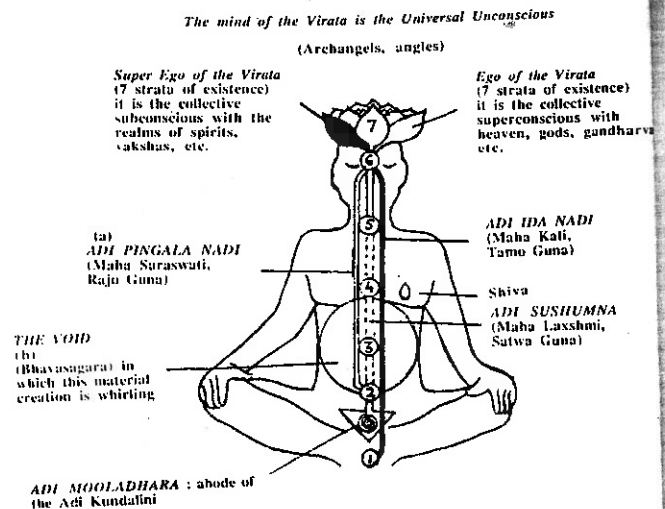


Fig. 10 : Virata

of these has been proved and shown to common man as a reality people scorned on all these modern concepts also.

Sahaja Yoga is the ultimate in yoga and even science will one day recognise and follow the Path of Sahaja Yoga, to enter the realm of divine. Sahaja Yoga today is known as divine Path for Physical, Mental, Emotional and Spiritual Evolution. This will continue to be so more after Science awakens to recognise Sahaja Yoga as ultimate path to evolution and key to the knowledge of the divine.

Conclusion

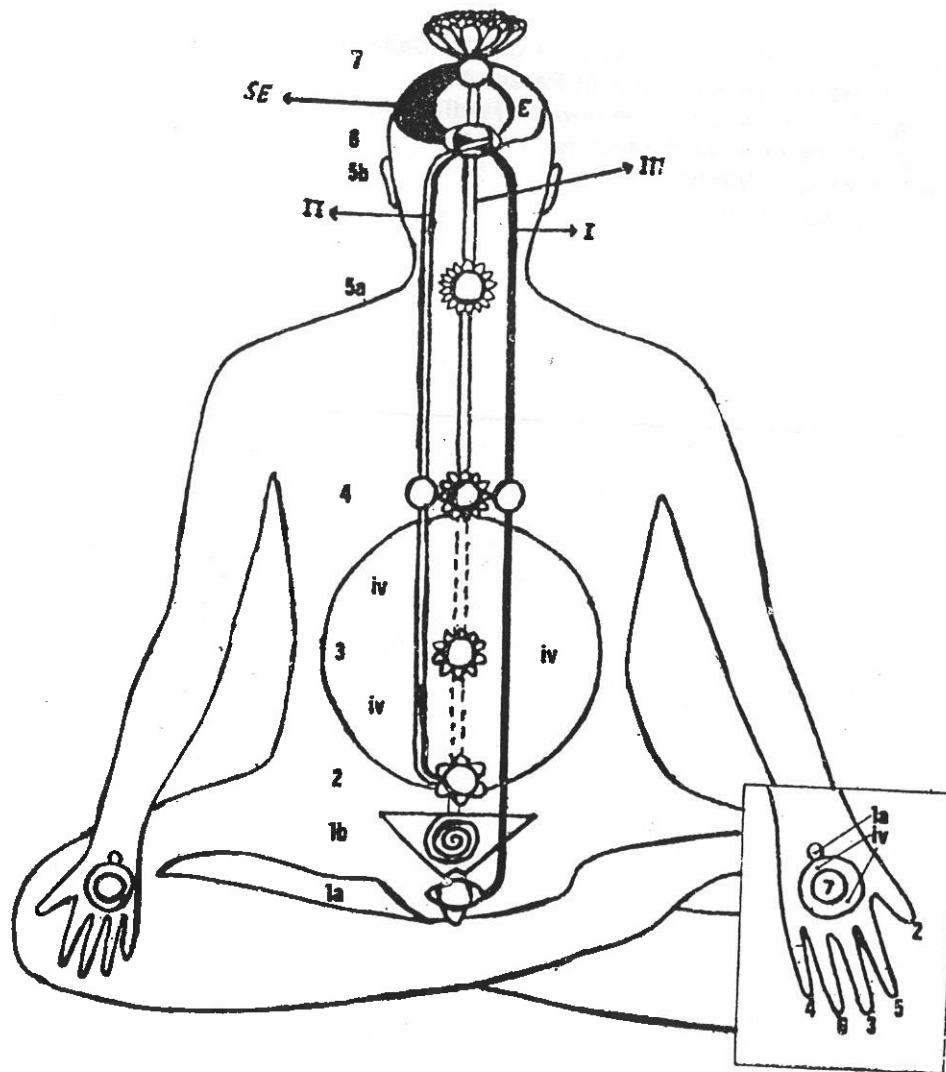
Sahaja Yoga is a living process and millions have experienced the effect of Kundalini awakening on their physical, mental, emotional and spiritual states. All have undergone a transformation and experienced evolutionary rise at each level. Many have been cured of incurable diseases.

Since Sahaja Yoga is aimed at helping whole creation, no one with an experience of Kundalini Awakening in Sahaja Yoga can see others, who have not tasted the divine nectar and standing in disbelief mainly for the lack of understanding or acceptance by science. In the collection of articles here an effort is made to analyse various aspects of Sahaja Yoga and provide a scientific explanation so that those looking for a scientific basis can also see the reality and obtain divine blessings.

Jai Shree Adishakti
Jai Shree Sada Shiva

Sahaja Yoga : A Scientific View (Part-XII)

(Kundalini Instrument—Kundalini, Nadis and Chakras
The Instrument of Creation, Evolution and Salvation)



I. Ida II. Pingla III. Sushumna IV. Void
1a Mooladhra Chakra 1b Mooladhar 2. Swadisthana Chakra
3. Nabhi Chakra 4. Anahat Chakra 5b Hamsa Chakra
5a Vishuddhi Chakra 6. Agnya Chakra 7. Sahastrara

"Whole Creation has emerged out of Shri Sada Shiva.
Adi Shakti is the will power of Paramatma.
Param Chaitanya is the will power of Adi Shakti.
Virata is the brain of Paramatma.
Shri Krishna is Virata.
Virata is your brain."

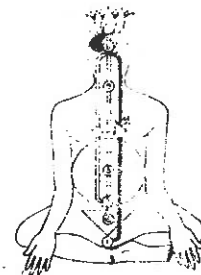
Her Holiness Shri Mataji

Sahaja Yoga : A Scientific View (Part-XII)

(Kundalini Instrument—Kundalini, Nadis and Chakras The Instrument of Creation, Evolution and Deliverance)



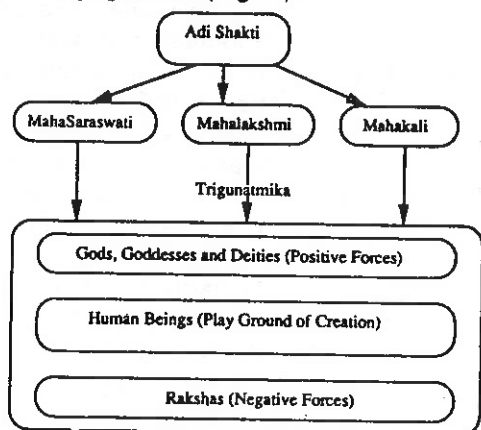
Om Bhuh, Om Bhuvah, Om Swah,
Om Mah Om Janaha, Om Tapaha
Om Satyam;
Om Bhur Bhuvah Swah.
Om Tatsavitur Varenyam Bhargo Devasaya Dhi Mahi
Dhiyo Yo Nah Prachodayat
Om Apoh - Jyoti Rasomratam Brahma
Bhu Bhurvaha Swarom
— The Gayatri Mantra



Jai Shree Adi Shakti

Introduction

It is now an agreed view, scientifically as well as philosophically, that whole creation has emerged out of a divine bang (big bang) which was a physical, subtle, causal and super-causal happening signaling emergence of Adishakti (Primordial energy) and her manifestation as Prakarti and creation, some twenty billion years back in time. As the light, sound and other elements of the divine emergence expanded, condensed and evolved in time creation manifested at all levels (*Super Causal, Causal, Subtle and Physical*) of existence. Both, Science and Philosophy (Vedas and Upanishads) agree that this manifestation of Creation was Spontaneous and yet most organised and pre-meditated phenomena and followed a divine plan as if everything had existed from beginning and only came out at predefined times. Accordingly it is believed that creation has come out of the divine Silence (Yoga Nidra) of God Almighty (Sada Shiva) and will merge in Him in divine silence (Yoga Nidra) at the end of this period of creation, after which Shree Sada Shiva will again go into yoganidra (Fig. 1).



While, scientists and philosophers are trying to provide deeper insights into the emergence of creation, some important facts having relevance for a seeker and discussed in earlier study are :

- a) Adi Shakti (Primordial Energy) is the source of all creation.
- b) Kundalini is the reflection of Adi shakti in an individual.
- c) Nadis and Chakras signify different stages in evolution of creation.

Above facts are realised by seekers daily while meditating and giving vibrations to other seekers. It is also known that *Prakriti* has three Qualities (*Tamasik, Rajasik* and *Satwik*) which signify three aspects of creation. Also seekers often hear of negativities (*Destructive Powers*) and *Bhootas* (Dead souls) which are supposed to effect the living in the creation. Scientists working on mystery of existence have also recognised existence of entities like *anti-matter, black holes* and even physicists working on particles have postulated existence of anti-particles, and neutral elements.

Thus seekers and scientists both recognise existence of matter and anti-matter like light and darkness or positivity and negativity. Since whole creation has emerged out of Sada Shiva and Adi Shakti and Kundalini Instrument have also manifested out of Sada Shiva, then like light and matter, darkness and anti matter also must have their existence in Shri Sada Shiva. Therefore Kundalini Instrument, which reflects controlling elements of creation—Nadis, Chakras and Kundalini—at all levels, should also control evolution and negativities.

To go into the bottom of this question we shall again examine origin, evolution and negativity and their relation with Kundalini, Nadis, Chakras and Sahaja Yoga.

Origin of Universe

When and how the creation began? Who created all the galaxies, planets, life and system? These and many more questions have been at the core of all that is called creation, existence, universe, solar system,

living and non-living etc. Initially these questions were raised by rishis and maharishis and in recent times these have been investigated by scientists. Thus the study of origin of universe and life can be grouped under scientific and philosophical studies.

Scientific View

Of the various views on origin like Big Bang, steady state, oscillating state, expanding universe theories etc. the one which has had great influence is Nebular view propounded by Big Bang theory. Though this view has been discarded time and again, but in the absence of any one fully acceptable view, nebular view of origin of galaxies and universe presented some 300 years ago (Camrron, 1975) has held. According to this view, nearly 4.6 billion years ago, a great cloud of gas and dust contracted through inter stellar space and collapsed to form a disc. This disc subsequently gave birth to Sun and other planets revolving in orbits as existing in the solar system and galaxy. Our earth was also formed in the same evolutionary process of the solar system from Nebular cloud of dust and gases.

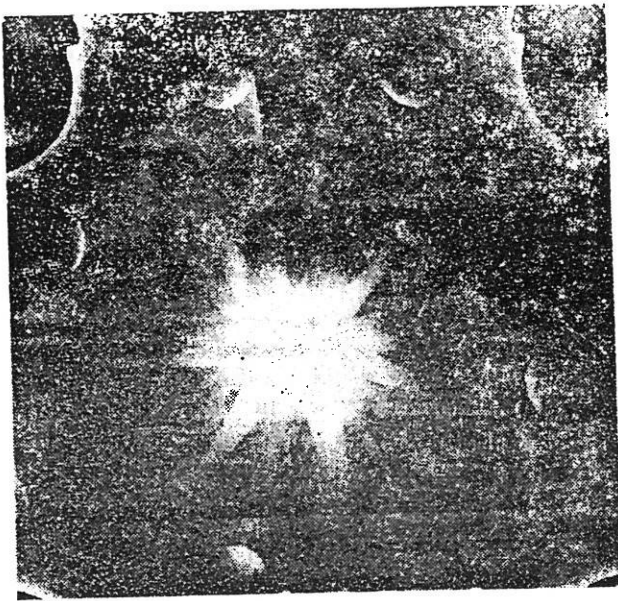


Fig. 2 : Big Bang

As regards origin of life on earth and other objects like planets or universes again there are various views. While the view on life on other planets and universes is still being investigated, the view of life on earth has been given a definite shape, mainly because the life on earth already exists and hence can not be denied. On the origin of life on earth there were two main views (Wald, 1954) : One that life had been created supernaturally and the other that life arises

continually from non-living. The first view was propounded in genesis, wherein God has ordained life to be born and on the third day of the creation, God brought out living creatures : first plants, then fishes and birds, then land animals and finally man. The second view was caused by observation of the birth of organisms like worms from mud, bacteria from dead, rotting materials etc. i.e. rise of living from non-living.

While the view of spontaneous generation of life was accepted by scientists like Aristotle, Newton, Harvey, Descartes and others, the view on generation of life from non-living has been refuted and disproved by some scientists. Scientists have confirmed that all living matter comprises elements like Carbon, Oxygen, Hydrogen and Nitrogen which are main constituents of all organic material and that 'genes' are the basic hereditary material which carries the characteristics from one to the another generation. How the species evolved from simple cellular organism to multi cellular organism and later into intelligent beings is the story of birth and evolution of life and is being studied even to day by scientists (Figure 3). Various planetary space flights and observation of Astronauts and Astrophysicists on life on other planets and galaxies are part of the effort being made by the scientists to unravel the mystery of origin of life on earth and in the universe.

Philosophical View

Philosophy relates to theory of knowledge of existence, which in practice gets translated to religion and science. Thus religion can be considered as practice of what is propounded as theory in philosophy. Accordingly the philosophical views can be considered as views expressed in holy books of religion like Bible, Koran, Vedas etc. In these the views of existence or creation expressed in Vedas and Upanishads are most profound. In all holy books, God, who is variedly termed as *Allah*, *Paramatma*, *Ishwar*, *Sada Shiva* etc. is the source of all creation. Whole creation is supposed to have been created by the same Creator. Thus in Bible, as explained in Genesis, God ordained emergence of life and on the third day brought out living creatures onto the earth and subsequently Adam and Eve, living in the garden of Eden became the source of all that is good and evil on the earth. All relationships on the earth have been governed by the background of the arrival of Adam, Eve, Serpent and their inter-action at the beginning of the creation.

In the same way according to Koran *Allah* had ordained all life to come into existence and all relationships are governed by the creation of *Hur* and *Shaitan* and their inter-action on earth.

According to Vedas and Upanishads, in the beginning only He (termed as *Sada Shiva*, *Paramatma*,

Origin of Negativity

It has always been a point of debate and wonder that how and when the negativity took birth in the Universe. God is all Love, Peace, Happiness and Truth : Sat-Chit-Ananda. Negativity is considered as evil, pain, tension, hatred and suffering. Then how could God, who is the creator of all in the creation, create evil or negativity? If negativity and evil exist then what good purpose can these serve?

While the existence of evil and negativity cannot be denied, whether evil is necessary for existence or not may require to be debated. After all God has created nothing without purpose. Even in our daily life elements like darkness, suffering, death at human level and things like a brake, impurity etc. at material level do serve a purpose. Purpose of Existence could not be fulfilled without the existence of these elements. For example, too much of light can blind the eye, level of darkness helps in controlling the level of brightness which is essential for creating shades and identification. In the same way death helps in removing the incapacitated and aged and provide place for young and new. If negativity is seen as darkness and positivity or good as light then scientifically origin of negativity is linked with the origin of creation. Before Big Bang whole creation, light and darkness were merged in Sada Shiva in yoga nidra in the form of twilight or dusk. In this state darkness is fully under the control of light and there is no absolute darkness or light only anywhere. For big bang, light as a whole must have moved to one point. As a result, for that moment of big bang, darkness must have engulfed the space till light again started vanquishing it after the big bang. Philosophically also this seems logical as Goddess (light) and Rakshas (Darkness) are always in a battle and when Goddess overpowers the Raksha (Darkness) there is silence or peace (state of yoga

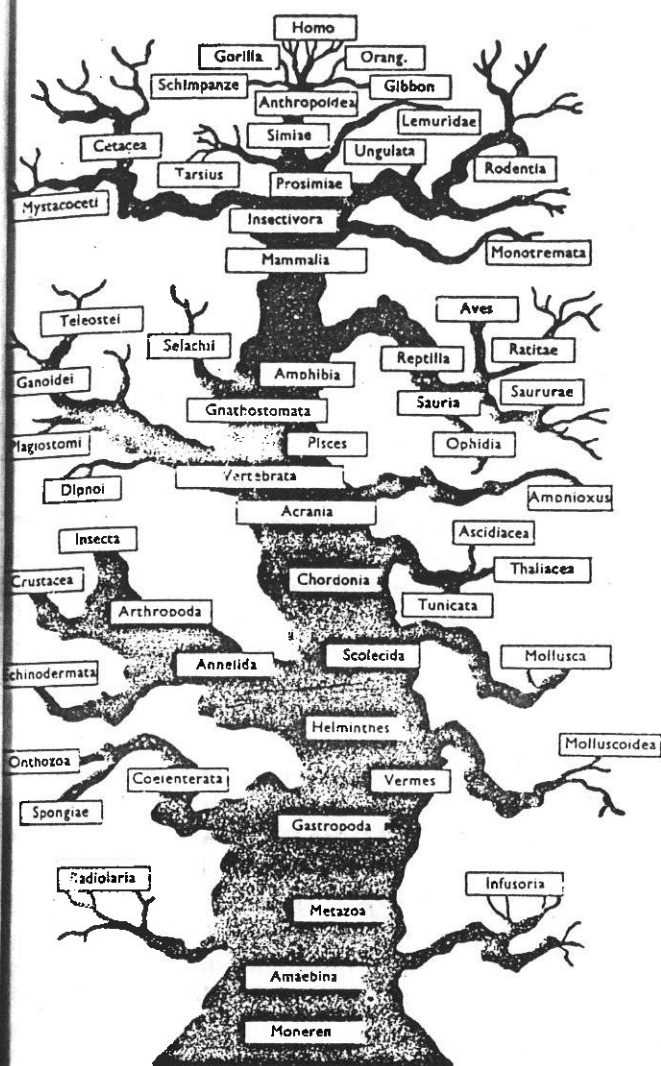


Fig. 3. Evolution of Life

Ishwar, Param Brahma etc.) existed. At the beginning, He was in Yoga-Nidra (divine sleep), where in there was no light or darkness/action or inaction and only a state of total peace and balance was in existence. When He arose from yoga nidra, He desired. As a result *Adi Shakti*—the desire power of the primordial being, became active and created the whole system of life and universes. For this the primordial desire power converted into three primordial Deities—*Mahakali* (the devotion and desire power), *Mahasaraswati* (the action power) and *Mahalakshmi* (the power of balance and dharma)—who became the cause of nature and existence. These primordial deities became the source of whole system of Gods, Goddesses, human beings and all other living and non-living. It is for this reason that in Indian philosophy even the planets and stars, oceans, rivers, water, events and places are assigned a divine name. Thus Earth (*Mother Prithvi*), Sun (*Surya Devta*), Jupiter (*Brahspati Devta*), Saturn (*Shani Devta*) etc. in the solar system and on Earth,

nidra). Therefore philosophically and scientifically, negativity has also emerged from Sada Shiva and exists in the creation in the same way as good.

Correlation of Scientific and Philosophical Views

According to Vedas and Upanishads in the beginning there was nothing, only *He* existed. *He* means God, Sada Shiva, Parambrahma - who is smaller than smallest, bigger than biggest; who is inside everything and everything is inside him; who has no face, eyes, mouth, hand, feet etc. and still who can be everywhere, see, hear, move, talk at any time to anyone any where.

Another important point is that in the beginning only *He* existed in yoga nidra. When *He* arose from this yoga nidra, *He* had a *desire*. This desire has been termed as Primordial Desire. However, desire is a form of energy and for this reason the *Primordial Desire* of the *Primordial Being* is defined as *Adi Shakti*.

According to Ishoupanishada, when *He* desired then it first became dark and then from this darkness a light emerged filling all space and darkness.

If we take these two aspects that in the beginning it was neither dark nor bright and that when *He* desired it became dark and then a light emerged, then we have the key to the origin of light and darkness or the good and evil. Initial state of Neither light nor darkness is the state of total balance where light and darkness, life and death, good and evil were merged unidentifiably into the *Primordial Being*. This can also be termed as steady state of existence—the state of yoga nidra of *primordial Being—Sada Shiva*.

At the next step, *He* had a desire. Desire is gathering of energy to do something, to achieve something. But energy was all intermingled with darkness. Hence to manifest this desire all energy rushed to the point of desire, i.e. the heart of Sada Shiva where desire germinated. Once energy moved to a point, what was left was darkness. Thus darkness was caused by the movement of light (*Adi Shakti*) into the heart of the *Primordial Being*. This gave birth to darkness or negativity. Thus negativity was born out of the movement of light from steady state to a single point—the Heart of Sada Shiva. At the next step, this energy manifested as *Adi Shakti* to give birth to creation. This was manifested as intense light as if billions of Suns had emerged together. Thus *Adi Shakti* manifested as all powerful at a point in the heart of the *Primordial being* and started creation. This state can also be compared to the *Big Bang*, which has been the basis of the *Big Bang* Theory of existence.

On emergence, light (energy) expands into all directions, erasing darkness. This expansion is a law of nature and hence of the creator. This can be compared to the Expanding State Theory of exist-

ence. Thus *Adi Shakti* on emergence created the creation (*Brahmanda*) which could be considered as expanding.

All creation has a time span defined as a '*Kalpa*' or the day of creation, after which it all ends and merges into the Sada Shiva, the Steady State. This process of creation and destruction has continued from time eternal and will continue till time eternal like a well defined clock. We can also see this as oscillation of existence between nothingness and existence which is the basis of Oscillating State Theory of existence.

Even within a day of the Sada Shiva, there are days of Vishnu and Brahma, which cause beginning and end of a specific state in a cyclic manner. According to the Vedas and Upanishads the creation is governed by three main Gods : *Brahma*, *Vishnu* and *Shiva* or *Mahesha* or *Rudra*, who are Gods of *creation*, *maintenance* and *destruction* respectively. In this a day of Brahma is equal to 100 Chaturyugis i.e. 4,32,000 Human years (one chaturyugi has four yuga totalling 4,32,000 years). One day of Vishnu consists of 100 days of Brahma and one day of Sada Shiva comprises 100 days of Vishnu. Thus one day of Sada Shiva, which is the life of Brahmam at any time comprises billions of years, after which all ends and again re-starts after a night of Sada Shiva, which again covers billions of years. Thus the creation oscillates between steady state and Big-Bang, which have a period of expanding existence and moments of movements of Quarks (Elements of Primordial Energy) out of steady state. The existence can therefore be considered as a system of unified state of Big-Bang, Expansion, and Oscillation between Steady-State and Big-Bang. Certain aspects of the Upanishads relating to evolution of life are important.

According to Upanishads in the beginning there was all space and then the fire emerged; Fire created air and air created water. From Water (*Jala*) emerged Earth (*Prithvi*); *Prithvi*, Water, air, fire and space created food (*Anna*) and then the life. Thus life emerged at the end of *Panchmahabhoota* and therefore all *Panchmahabhootas* constitute the body of the organism bearing life. But in this the sequence of emergence of *Panchmahabhoota* and life are of importance, which we shall discuss further.

Another important aspect is the emergence of *Prakriti*. *Adi Shakti* on emergence transformed herself into three : *Mahakali* (the desire power), *Maha Saraswati* (The creative Power) and *Mahalakshmi* (The sustenance power). These are also known as *Trigunatmika* and are the basis of whole creation. There are also related aspects of *Shakti* termed as Gods : *Brahma* (The creator), *Vishnu* (The sustainer) and *Mahesh* or *Shiva* or *Rudra* (The Destroyer), who

are related to Saraswati, Lakshmi and Parvati or Mahakali respectively, the three aspects of Trigunatmika Prakriti and Adi Shakti.

From beginning every aspect of creation has been in constant inter-action and thus whatever was born of Panchmahabhootas also had an aspect of Prakriti inter-linked. This caused creation of Tamasik, Rajasik and Satvik elements of Creation. This effected even positivity or light or divine aspects and the negativity in the creation. It is for this reason that some rakshas had satvik nature while at times even Devtas erred in their behaviour.

The Human Being

In the creation life had first appeared as a unicellular being termed as amoeba. On evolution from unicellular being to multicellular being, life passed through various stages before emerging as a human being. These aspects are best described as in figures 4 and 5.

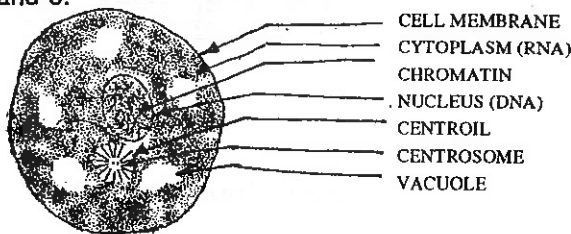


Fig. 4 : Cell—A Unit of Life

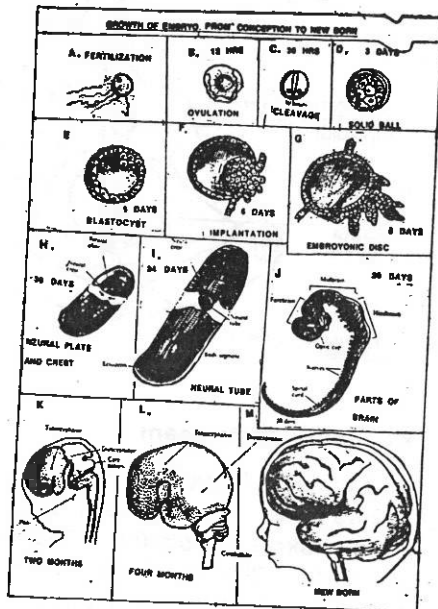


Fig. 5 : Birth and Growth of a Human Being

A human being consists of four bodies : *Physical, Subtle, Causal* and *Super-Causal* as shown in Figure 6. These bodies comprise various elements like *organs, skeleton, blood and air* at physical level; *Mind, intellect and subtle senses* at subtle level; *Attention, Ego and Subtle life force* at causal level and *Soul, Super Soul and Nature* at Super-causal level as shown in Figures 7 and 8.

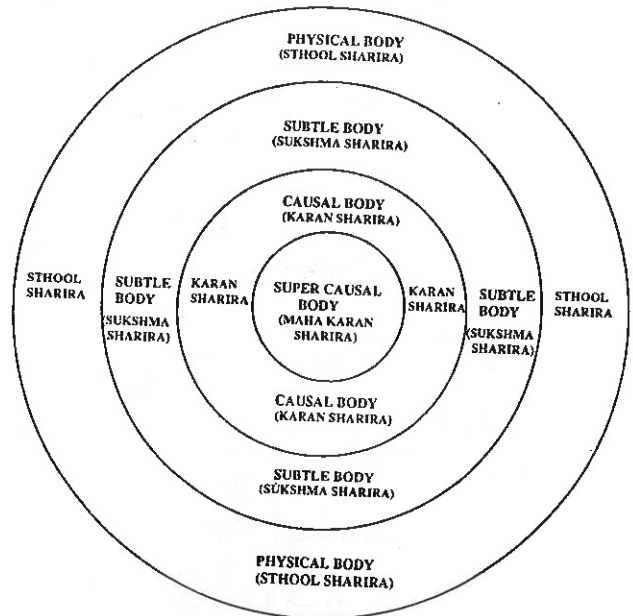


Fig. 6 : Bodies in a Human Being

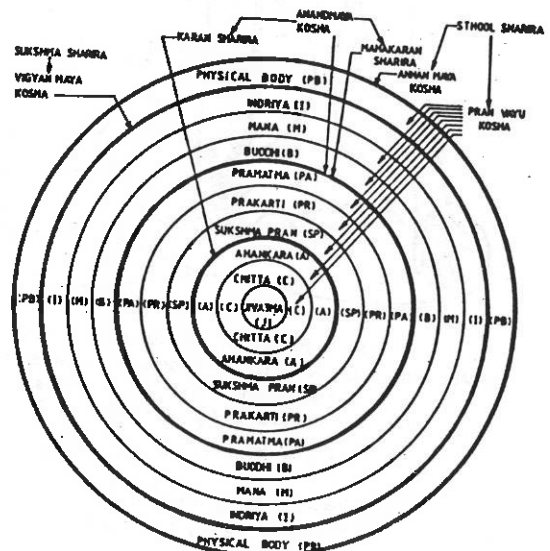


Fig. 7 A Conceptual Model of the Human Being

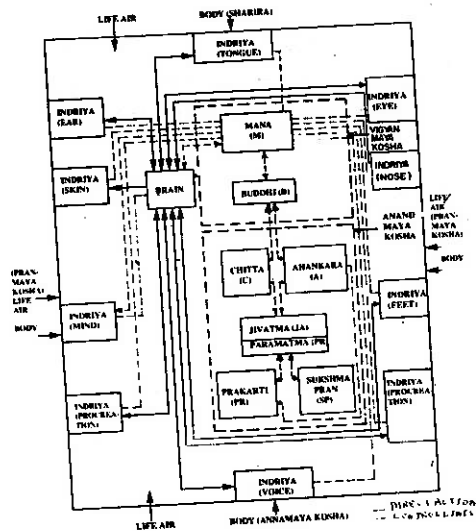
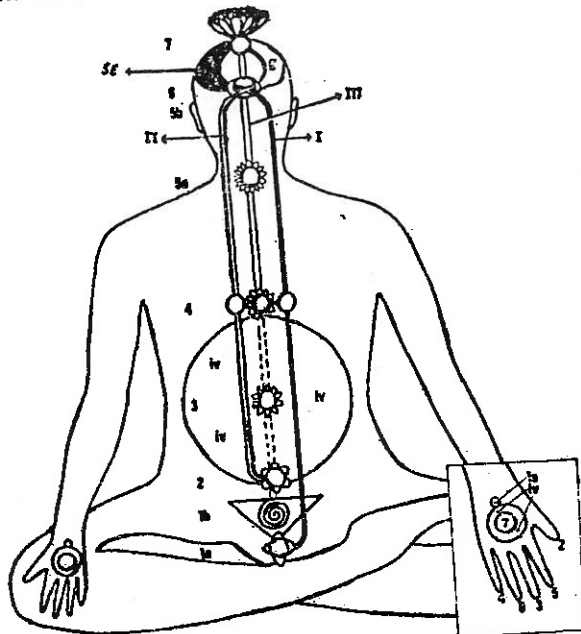


Fig. 8: A Functional Model of the Human Being

In this, nature is manifested as Kundalini in the human being and is a reflection of Adi Shakti or Primordial Energy. A human being also comprises Nadis and Chakras which together with the Kundalini form the Kundalini Instrument shown in Figure 9.



- I. Ida II. Pingla III. Sushumna IV. Void
 1a. Mooladhara Chakra 1b. Mooladhar 2. Swadisthana chakra
 3. Nabhi chakra 4. Anhat chakra 5b. Hamsa chakra
 5a. Vishuddhi chakra 6. Agnya chakra 7. Sahastrara

Fig. 9: The Kundalini Instrument

In the creation original Kundalini Instrument : Adi Kundalini, Chakras, Nadis and related Gods and Goddesses are in Virata. The Kundalini Instrument in a human is a reflection of the original Kundalini Instrument in Virata. These are depicted in figures 10 and

11. All happenings and events in the creation at micro-level are a reflection of divine plan at macro-level which can be best understood by understanding the Kundalini Instrument i.e. the Kundalini, Chakras, Nadis and related aspects in a human being and Virata.

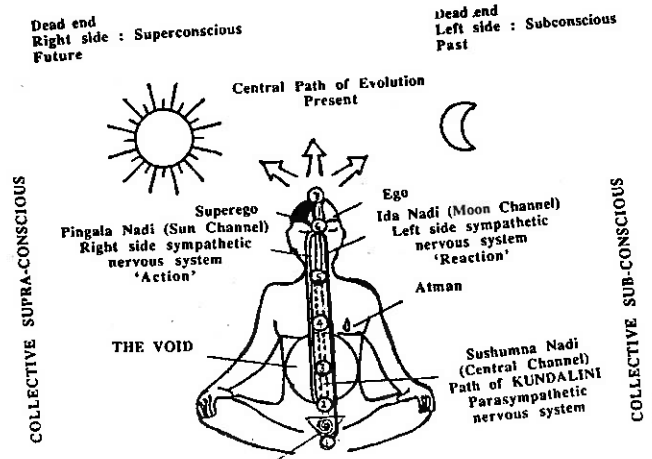
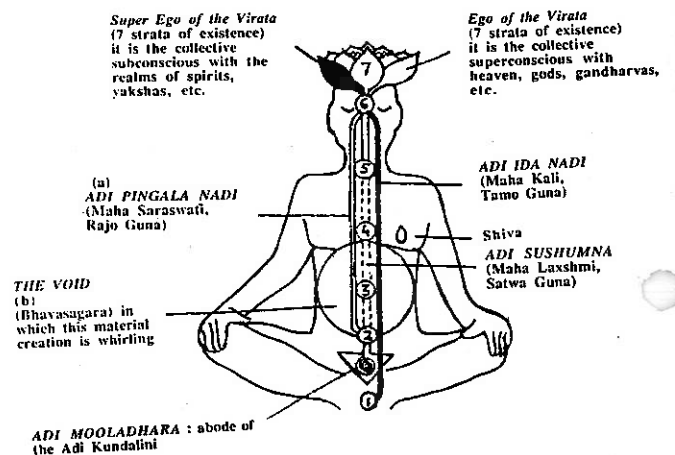


Fig. 10: The Human Being

The mind of the Virata is the Universal Unconscious
 (Archangels, angles)



The Kundalini Instrument

The Kundalini Instrument in a human being comprises three nadis (Ida, Pingala and Sushumna Nadis) and seven chakras (Mooladhara Chakra, Swadisthana Chakra, Nabhi Chakra, Anhat Chakra, Vishuddhi Chakra, Agnya Chakra and Sahastrara) as shown in figure 9. While Nadis act as connecting channels for flow of energy in the human being, chakras act as

control centres and radiators of divine vibrations. Chakras also act as centres of evolution and control the working of whole being at physical, subtle, causal and super causal levels, which contribute to physical, mental, emotional and spiritual well-being in a human being.

At physical level each chakra is connected to certain organs in the body and supervises the well being and working of these organs. At subtle level vibrations emitted by the chakras form the subtle body and thus vibrations reflect the quality of each chakra as well as the quality of the human being. At causal level each chakra is controlled and guided by the deities, who preside over their functioning and evolution of the human being through chakras as shown in figure 12. At super-causal level kundalini is the reflection of Adi Shakti - The Trigunatmika Prakriti. Atma (Soul) and Paramatma (Super Soul) reside at the core of human being and radiate life into Nadis and chakras and hence the human being. Thus all four bodies draw their capabilities and vibrations from soul (Atma), who in turn is a reflection of Super Soul (Paramatma), and are kept together as a integrated whole by the Kundalini Instrument comprising Kundalini, Nadis and Chakras. The qualities and presiding deity present on each Nadi and chakra are shown in Table 1.

Sahasrara : Holy Spirit, Kalki, Allah, God

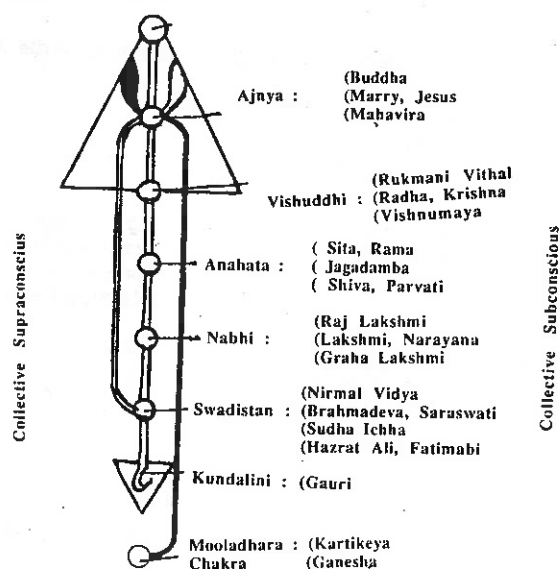


Fig. 12 : The Kundalini Instrument and Deities

Kundalini Awakening and Yoga

Yoga means union of Atma with Paramatma. In our earlier discussion, we have seen that Atma (Soul) can be considered as a Packet of universal conscious energy. Paramatma, Virata, creator are all universal conscious energy.

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Fig. 13 Soul : A Packet of Universal Conscious Energy

Meditation is the process of linking of individual consciousness with universal consciousness or God. This works like a Intelligent Network as shown in Figure 14.

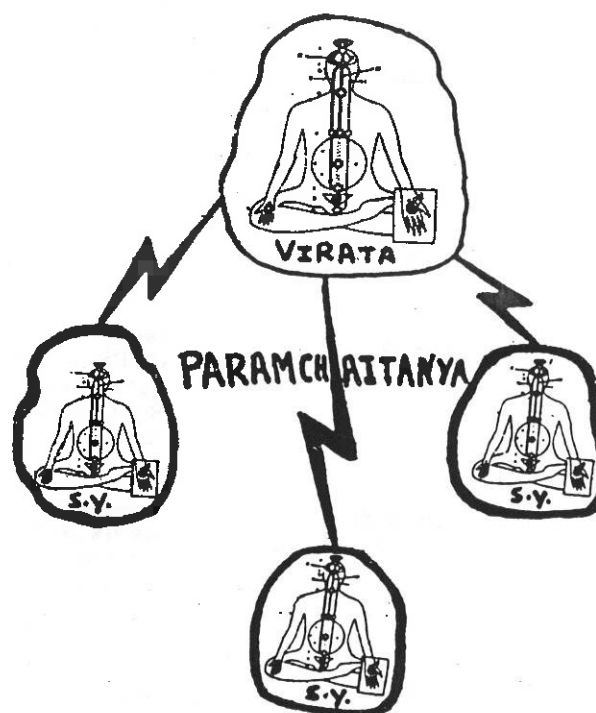


Fig. 14 : Linking of Yoga with Virata in Meditation

Kundalini awakening helps in spontaneous union of individual consciousness with universal consciousness. Thus kundalini awakening causes yoga and meditation helps in awakening of kundalini, establishing connection of individual consciousness with universal consciousness and retaining the link for deeper meditation and yoga.

Once the individual consciousness is linked with universal consciousness and yoga is established, individual Self (spirit or soul) becomes witness to the happenings at various levels in the creation. Deeper the individual enters in meditation, deeper he or she can look into the mysteries of nature and creation. Thus yoga opens the way to witness whole creation in meditation.

Table 1. Chakras, Nadis and Associated Qualities

S.No.	Chakra	Deity	Qualities	Gross Expression
A. CHAKRAS				
1	(a) Mooladhara Chakra	Sri Ganesha	Innocence, Eternal Childhood, Wisdom	Prostate Gland (Pelvic Plexus)
	(b) Mooladhara*	(Mother Gauri)	Virgin purity, Holiness of Mother, Motherly life	Sacrum
2.	Swadisthan Chakra	Sri Brahmadeva (Sri Saraswati)	Creativity, Abstract thought Aesthetics	Aortic Plexus
3	(a) Nabhi or Manipur Chakra	Sri Vishnu (Sri Lakshmi)	Dharma (virtue) Ten Commandments Right behaviour Wealth, welfare, well-being Evolution	Solar Plexus
	(b) VOID (Ocean of Illusion)	Adi Guru	Primordial Master	Abdomen Area
4.	Anahath	Left : Sri Shiva (Sri Parvati) Centre : (Sri Durgamata) Right : Sri Rama (Sri Sita)	Existence, Mother Silent Joy Protector of the Universe Dutiful life, Father	Heart organ Sacred Heart Cardiac Plexus
5.	Vishuddhi Chakra	Left : (Sri Vishnumaya) Centre : Sri Krishna (Sri Radha) Right : Sri Yashoda (Sri Rukmani Vithal)	Virata (the vast cosmic being) Divine diplomacy Playful witness Joy in Self	Cervical Plexus (thyroid)
6.	Agnya Chakra	Left : Sri Mahavira Centre : Lord Jesus (Mother Mary) Right : Sri Buddha	Superego Forgiveness Resurrection Ego	Right Temple Crosses of Optic Thalamus (pineal+ pituitary glands)
7.	Sahasrara	Sri Kalki (Sri Mataji)	Collective consciousness Integration, Silence	Limbic area
B. NADIS				
1.	Ida Nadi (Moon Line)	(Sri Mahakali) Archangel Michael Sri Bhairava	Tamo Guna Subconscious Joy, Past	Left Sympathetic N.S.
2.	Pingala Nadi (Sun Line)	(Sri Maharaswati) Archangel Gabriel Sri Hanumana	Rajo Guna Supraconscious Attention, Future	R. Sympathetic N.S.
3.	Sushumna Nadi	(Sri Mahalakshmi)	Satwa Guna Truth, Present	Parasympathetic N.S.

Chakras and Evolution

Chakras had manifested at different stages of evolution in Nature. Thus Mooladhara chakra manifests beginning of life and controls unconscious and survival. Swadisthana chakra emerged next and controlled creativity, which helped in evolution from amoeba to next stage. Nabhi Chakra manifested as Dharma and Anahat as Divine Power of Durga. Vishuddhi Chakra signalled rise in consciousness and Agnya Chakra the entry into divine existence. Sahastrara Chakra has manifested as mass awakening and self-realisation.

Evolution in Human Being

Since a human being comprises of four bodies, evolution in a human being has to be at all four levels. The effect of these four levels is seen as physical, mental, emotional and spiritual evolution in a person.

Physical Evolution

For physical evolution, first and foremost, requirement is to achieve ailment free, energetic physical existence. Since chakras and kundalini control all the organs and elements of physical body, enlightenment of nadis and chakras, on awakening of kundalini in the human being, clears all problems and brings balance and vitality at physical level.

In a human being all problems are caused either by the imbalance of left and right channel or a catch in one or many of the chakras. The causes of catch and type of ailments caused by imbalance in nadis and catches in chakras were discussed under *Sahaja Yoga and Health Care* in Volume I. The cause and effect of combination of catches in chakras were also discussed under "Effect of Combination and Catches" in Volume II.

Mental Evolution

Mental evolution relates to working of the mind and intellect, which are part of subtle body. This subtle body in a human being comprises two cells (koshas) : Manomaya Kosha and Vigyanmaya Kosha. Although Vigyanmaya Kosha (Intellect) has a role in mental health but Manomaya Kosha, comprising senses of action (Hand, Feet, Mouth, Senses of Secretion and Senses of Procreation) and Perception (Ear, eyes, nose, tongue and skin) and the Mind (Mana), is the main cause behind mental health. As all knowledge in the human being comes through senses and senses are under the control of Mind, any problem in the working of sense-mind system, in turn effects the brain-mind system. Brain is the physical organ controlling body. Thus any problem in the mind has a direct impact on brain and body. While good physical health helps in keeping the mind healthy, a healthy

mind is essential for a healthy body. Any problem in one has a direct impact on the other. In the same way thoughts also effect the Mind. Thoughts are caused by Vigyanmaya Kosha and hence for good mental health it is necessary to have a healthy mind and intellect, which requires balance of the subtle body.

Mother has explained that *Super Ego is Mind*. Super Ego is controlled by Ida Nadi or the Left channel.

For Mental evolution it is essential that senses and Mind evolve fully. Mind is controlled by the balance of the left channel (Ida Nadi). Over-activity of the Ida Nadi causes bloating of Super Ego. To puncture the balloon of Super-Ego, it is essential to balance the Left channel. Left channel is Moon channel and can get frozen. To activate it requires heating. Use of candle treatment, Hot water foot soak, chilli and Lemon Treatment and use of Mahakali, Maha Bhairava affirmations brings Ida Nadi into balance and leads to good mental health.

Thoughts cause over-activity of right channel which leads to bloating of Ego and vice-versa. Right side is the Sun Channel and is balanced by cooling. Cold water foot soak, use of Mahasaraswati, Maha-Hanumana affirmations clears the right side and controls Ego. This also brings balance in thoughts.

Balance of left and right channels leads to evolution at mental level as with clearing and balance of Ida and Pingala Nadis, both Mind and Ego achieve balance.

Emotional Evolution

Disturbed attention is the major cause of disturbance in mental and emotional state in a human being. Attention (Chitta) is the instrument of enlightenment and yoga as enlightened attention is essential for achieving yoga. Attention is effected by overactivity of Liver and catch in swadisthana chakra. Attention is also effected by wrong thoughts and roving eyes and hence catches at mooladhara, swadisthana, Nabhi and Agnya chakras.

Attention is brought to balance by clearing of left and right channels, liver treatment and clearing of mooladhara, swadisthana, Nabhi and Agnya chakras. Use of water treatment, liver diet and Sahaja life leads to stability and enlightenment of attention and evolution in emotional health of a human being.

Spiritual Evolution

Spirit is the source of life and identity. Spirit is the individual self-soul (Atma) in a particular body. Self-realisation is the ultimate desire and need of every human being. Self-realisation leads to knowing and becoming one with your 'Self' at conscious level. This

also causes awakening at each chakra and hence rise in consciousness. Self-realisation is achieved by awakening of Kundalini.

On being awakened Kundalini rises from her abode in Mooladhara (Sacrum bone) in the body and travels from Mooladhara chakra to Sahastrar, enlightening every chakra and causing an awakening of deities. This leads to evolution in consciousness and realisation of Self. This begins the spiritual evolution.

As seeker keeps growing in consciousness and achieves various stages of Samadhi, he/she acquires higher and higher spiritual evolution.

Salvation

Salvation relates to freedom from bondage to physical body. But physical body is destructible. Hence salvation means freedom from the cycle of birth and rebirth. Yoga is the path of salvation. Kundalini awakening helps in yoga and hence in salvation.

Yoga and Samadhi

Samadhi is the state of being in deep meditation. After establishment of connection between 'Self' and 'Universal Self' i.e. *Atma* and *Paramatma*, 'Self' becomes witness to all the mysteries of *Virata*. The state of Samadhi which commences on happening of yoga continues to grow and passes through various stages as the self goes deeper and deeper. If we now look at the process of establishing connection i.e. Kundalini awakening, rise of kundalini from mooladhara to sahastrara and union of *Atma* with *Paramatma*, we find that though whole process has commenced at physical level at mooladhara and continues at physical level till arrival of kundalini at Sahastrara, but at each stage it also evolves to subtle levels and finally grows beyond to enter the domain of universal consciousness. For example, Kundalini physically resides at Sacrum bone (mooladhara) and crosses each plexuses (chakras) at physical level, but as the Kundalini rises each chakra starts vibrating and radiating at subtle level giving vibrations and energising organs and nervous system. In the same way deities also get awakened on arrival of Kundalini and start imparting their qualities (gunas) at spiritual level. As Kundalini crosses Sahastrara, the whole process enters the domain of spirituality, beyond subtle levels. But all human perception is at mental level. Therefore, this rise in consciousness caused by kundalini awakening, is felt at different levels as Samadhi. Various stages of Samadhi can be defined as,

- Savichar Samadhi* or thoughtful meditation where brain-mind system is active while witnessing the universal and can generate thoughts.
- Nirvichar Samadhi* or thoughtless state, where

brain-mind system only comprehends but does not generate new thoughts.

- Savikalpa Samadhi* or the state where brain-mind system still sees the alternatives in the universal but does not generate too many thoughts.
- Nirvikalp Samadhi* or the state where brain-mind system perceives the ultimate as 'Self' and Universal Being and does not see alternatives.
- Final is the state of *God's realisation*, wherein Self loses itself in the Universal Self and becomes one with *Paramatma* or the Universal Being.

In a human being all perception of reality and knowledge is through Senses-brain-mind system which has other elements like *Buddhi*, *Chitta*, *Ahankara* etc. as shown in figures 15 and 16. We had also seen that this instrument also has a divine element of universal self (*Atma* and *Paramatma*) which have their role in rise in human awareness or evolution of consciousness. In the first stage, as the *brain*, *mana* and *buddhi* are enlightened by kundalini awakening, the level awareness reaches *Savichar Samadhi*, where Self is felt but only as an enlightened intellect and senses. At this stage senses and intellect perceive the reality in the light of Self. Further meditation and strengthening of yoga makes further evolution in consciousness and thoughtful state gives rise to thoughtless state, where intellect perceives the Self and its role in perception of truth. This process of evolution in awareness continues and at every stage 'Self' keeps revealing more and more till 'Self' is fully realised and one achieves the '*Nirvikalp*' state in the evolution of consciousness.

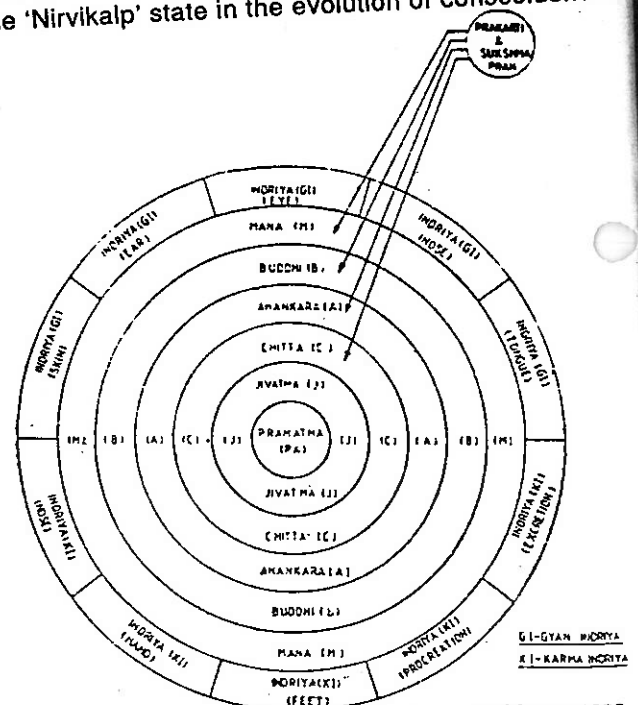


Fig.15 : Conceptual Model of the Instrument of Awareness

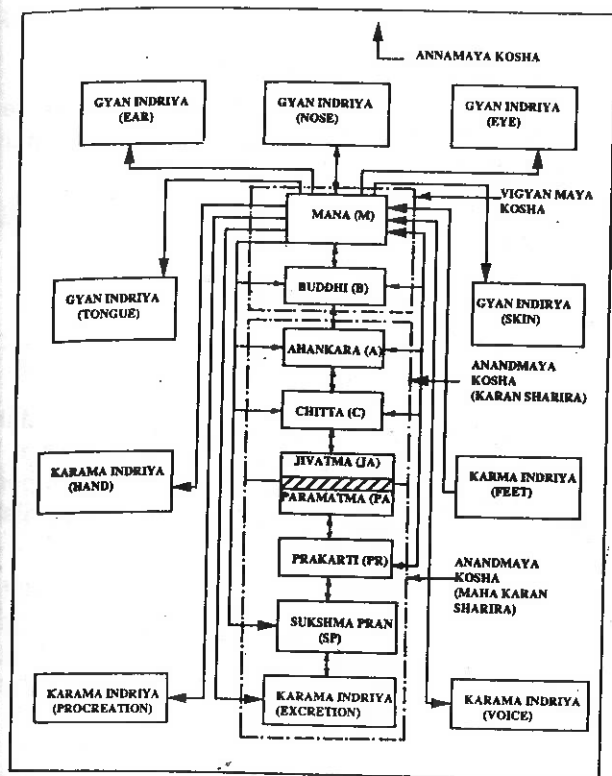


Fig. 16 : Functional Model of the Instrument of Awareness

However, Atma is only a part of Paramatma. Paramatma is the real doer, thinker behind Atma. Once one realises this and goes beyond Nirvikalpa, one attains the state of God realisation.

Samadhi and Salvation

Salvation relates to freedom from cycle of birth and rebirth. It also means freedom from all bondage. In a living, bondage is caused by servitude to needs i.e. one keeps struggling to meet the needs of life. The triangle of needs at figure 17, apart from indicating the level of needs, also defines the percentage of people caught at each level of need. Thus majority of people remain involved in satisfying physiological and social needs whereas very few are able to rise to self-actualisation and beyond. True salvation also means rising above worldly needs and becoming one with the creator. While salvation from birth-rebirth would be achieved only after '*Nirvikalpa Samadhi*', kundalini rising and achieving of Samadhi helps one rise above the bondage of worldly needs as the seeker in Samadhi achieves mastery over physical and emotional needs and goes beyond the thought and alternatives.

Thus achieving of Samadhi makes seeker achieve salvation from bondage of needs in this body and life and in death thereafter.

Sahaja Yoga, Samadhi and Salvation

Sahaja Yoga relates to union of *Atma* with

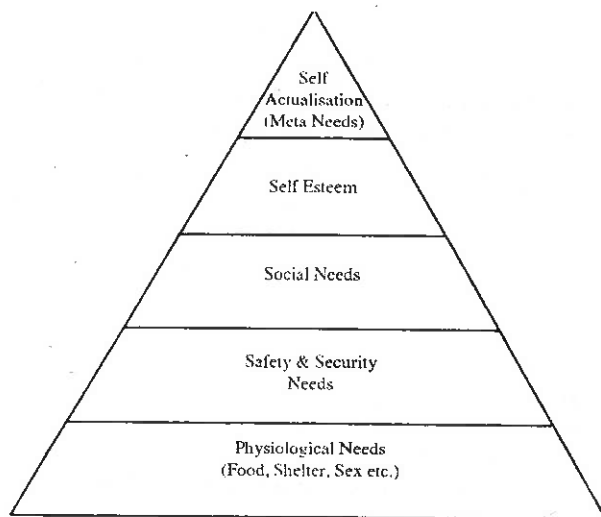


Fig. 17 : Triangle of Needs

Paramatma at Sahastrara through kundalini awakening. This is also termed as Self-realisation. In this individual consciousness passes through a new awareness and leads to the *Sat-Chit-Anand* state. '*Sat*' means truth, '*Chit*' means attention and '*Anand*' means the state of bliss i.e. when '*Self*' merges totally in the joy of being in super-conscious state or in union with infinite.

Her Holiness Shri Mataji has stated,

"*Sat-Chit-Anand* is the '*super-consciousness*', the all prevailing power. '*Chitt*' is the attention, the consciousness. You are just now conscious and listening to me. But every moment is becoming dead into the past. Every moment is coming from future to the present. But you are conscious at this moment and listening to me".

Rise of kundalini enlightens every element and causes evolution in conscious from consciousness to super conscious state, where one can perceive reality of nature in true form. This also leads to various states of Samadhi and salvation. But in this process what we have to realise and live in is the moment of existence called as '*present*', beyond which everything is either past or dead or yet to come. In super-conscious state we perceive reality in its true sense as *Sat-Chit-Ananda*.

Mother has further explained that,

"*Sat-Chit-Ananda* is the state of mind, where there is no thought, but you are aware, '*Nirvichar*'. This is the first state where you jump into the super consciousness. This happens when the kundalini rises above Agnya chakra meaning enters the lymbic area; when your attention just touches '*Sat*' point, reality separates from Mithya."

At this point one gets a feel of 'Sat' the truth. When Kundalini rises above this one achieves the 'Savikalpa' and *Nirvikalpa* states. In *Nirvichar* state one can also acquire certain powers. Her Holiness has explained,

"With this thoughtless awareness, you get certain powers. Supposing for example, you become the Governor, you get certain powers of the Governor."

On the types of powers, Her Holiness has explained,

"The *Siddhis* are mostly available at this stage. Not minor *Siddhis* but higher *siddhis*, e.g. if the kundalini moves to supra conscious one get *siddhi* of predicting the future. If the kundalini moved to the collective sub-conscious, they can start seeing things in the past. They start seeing *Tanmatras* namely the causal essence of elements."

Mother has explained that in *Nirvichar* state the unconscious becomes conscious. Thus one can perceive even the universal unconscious as conscious at central nervous system.

After the *Nirvichar* state one achieves the *Nirvikalpa* state. Her Holiness has explained,

"At the *Nirvikalpa* state, the collective consciousness becomes subtler and subtler. At that stage you can understand the very deep significance of things when the reality starts becoming clearer."

Mother has further explained,

"At the *Nirvikalpa* stage you need not put your hand towards the person. By sitting down you know."

In *Nirvikalpa* state one develops mastery over working of kundalini and can even manipulate kundalini. This gives great satisfaction and fulfillment. Explaining the qualities of a *Nirvikalpi Sahaja Yogi*, Her Holiness has explained,

"On achieving *Nirvikalpa* you have no doubts about *Sahaja Yoga* nor Kundalini nor anything else. They do not grudge or grumble about small matters. They are extremely pleased. They are careful and live in big way. They are not touchy. Their attention is in the subtle. They have no time for outside gross matters. They are always a satisfied soul."

Mother has further explained,

"At *Nirvikalpa* state *Ananda* starts setting in you. Your consciousness becomes *Ananda*. At that stage complete self-realisation takes place."

On stage beyond *Nirvikalpa*, Her Holiness has expressed that,

"Now all those *Rishis* I have talked about and all those people who have talked about me and whose

names I have given you, they are all above *Nirvikalpa*."

Mother has further stressed,

"After *Nirvikalpa*, the Ganesha becomes really *Jagrut*. Such a person is not tempted by any woman.... A *Nirvikalpa* man has no temptation."

The stage beyond *Nirvikalpa* is called God-realisation state. Mother has explained,

"Beyond that, there is God's realisation."

"The God's realisation is the stage which Gautam Buddha and Mahavira only had achieved."

Mother has also explained that Buddha and Mahavira were earlier born as *Lava* and *Kusha* to mother *Sita*, who was *Adi Shakti* herself. They were also born as *Hasan* and *Hussain* to *Fatimabi*, who was also an incarnation of *Adi Shakti*.

Mother has also explained that there are different types of personalities like *Rakshas*, *Angels*, *Chiranjivis* and *incarnations*. A human being can acquire any of these by their bad or good deeds. On being blessed with kundalini awakening, one starts rising in consciousness and can go even beyond *Nirvikalpa* state, where one is beyond all bondages of needs and material life and attains complete God realisation. This is also the state of salvation, when one is beyond all material and gross needs and lives in eternal bliss—*Ananda*—of unity with God in total.

Conclusion

How and when the universe and life came into existence has been debated since time immemorial and continues to be debated today. While exact time of the beginning and life of creation will always remain a question, both, science and philosophy agree that whole creation and life came into existence from a single source—*Nebulae* or *Adi Shakti* (God). While philosophy considers this as endless, scientists have fixed the life of universe into billions of years. The beginning of current big bang is considered some 15 billion years ago and that of emergence of life some 4.5 billion years ago. The man has come into existence some 4 million years ago. The current creation (cloud of dust and gas) is expanding but this is supposed to first heat up and then condense into a light point subsequently leading into total vacuum and darkness.

A human being comprises of physical, subtle, causal and super causal bodies. Each of these have a role and relevance in every sphere of existence. These four aspects—physical, subtle, causal and super causal—are also present in other aspects of creation and interact at all levels. Thus a human being is governed by the total interaction of his/her own

bodies and other items in creation. Human well-being and behaviour is the result of this interaction between various bodies in a human being and creation. These are manifested as physical, mental, emotional and spiritual health in a individual and groups of people in the society.

At individual level a human being can achieve perfect physical health by understanding and clearing the nadis and chakras. Physical health will contribute to sound mental and emotional health, which will result in a balanced, satisfied and dynamic personality. A balanced personality is the vehicle of spiritual growth. Thus balance of Nadis and chakras leads to over all well-being and development of a physically, mentally, emotionally and spiritually healthy person.

A healthy person is the foundation of healthy home, community, society, nation and world.

Currently, human beings are the most intelligent of all the living beings and the quest of existence and meaning of life are the result of rise in levels of awareness in human beings. Consciousness is an attribute and imparts capability to think, feel, perceive etc. (Sharma, 1991). This capability is most prominent among human beings and it is the level of consciousness which has made present levels of awareness possible. Thus the solution to the mystery of life and existence will evolve with further evolution in consciousness and consequently the level of awareness. For the time being it is clear that life and universe exist and human beings are the most evolved of all the living beings. While the cycle of birth, life and death, applicable both to the creation as well as human beings will continue at some stage of evolution human beings will know the ultimate truth—the God—and hence the true meaning of life and existence.

Negativity and positivity are two aspects of creation. Sada Shiva, the source is all balance. Adi Shakti the divine power of Sada Shiva, in Yoga Nidra keeps everything in perfect balance. When creation begins, Adi Shakti moves into the heart of Her master and this causes darkness to escape from Her control into the body of Sada Shiva. From this moment as existence begins so does the play of divine, where

Shakti time and again fights to vanquish the darkness (Rakshasa or Negativity).

In existence negativity continues to exist, sometimes at a big scale sometimes at a smaller scale, till at the end Adi Shakti overpowers negativity fully and Sada Shiva again enters into Yoga Nidra.

Sahaja Yoga is the ultimate in Yoga—Mahayoga—and makes the Sadhak know and understand all past, present and future by experiencing the evolution from unconscious to super conscious states. Thus Sahaja Yoga provides the path to witness origin and ultimate in evolution while living in the present.

Sahaja Yoga is a collective happening. While every person gets realisation at individual level, vibrations grow and stabilise at collective level. Thus by awakening of Kundalini in a individual, path is opened for collective growth of people. Kundalini awakening and enlightenment of Nadis and chakras contribute to rise of individual and collective consciousness. Sahaja Yoga therefore leads to a healthy person, home and society, which in turn will lead to healthy nations and world community.

Jai Shree Adi Shakti
Jai Shree Sadashiva

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Sahaja Yoga : A Scientific View (Part-XIII)
(Light, Sound and Numbers : The Symbols of Origin and Evolution)



"There was a bang, but it was very harmonious and how it developed is through the will of God; the creation of human beings and everything was done harmoniously by the will of God."

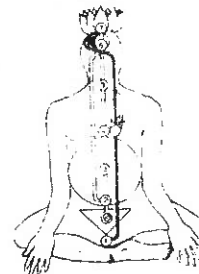
Her Holiness Shri Mataji

Sahaja Yoga : A Scientific View (Part-XIII)

(Light, Sound and Numbers : The Symbols of Origin and Evolution)

"Light and sound are the eternal forms of Primordial Energy and signify origin and evolution. AUM is the Primordial Sound signifying whole creation and its essence. Proper use of light and sound can help seekers in ultimate evolution."

"Capability to speak and use fire for lighting etc. are two single most attributes that have made human beings different from other living beings. Light and sound were the first form of primordial energy, in addition to other forms, which have caused birth and evolution of life. While light helps in sustaining life, sound has helped in communication. Word and music are the ultimate forms that have made civilisations evolve. Now, light and sound, are helping Sahaja Yogis in higher evolution."



Jai Shree Adi Shakti

Introduction

In day to day life every one realises the importance of language—spoken and written means of communication. We also appreciate the role of light, without which we could neither see nor assign colours to life, and role of sound, without which neither the human beings nor other living could communicate. While light and sound have also been associated with the origin of creation, language (more specially the word and numbers) is associated with evolution.

Before the emergence of creation, all was supposed to be merged in silence. Param Brahma is absolute silence. The beginning of creation is marked with emergence of Adi Shakti which is signified with light and sound. Light equivalent to thousands of Suns and sound of a great explosion. Light and sound both are energy in motion. Adi Shakti is primordial energy and AUM is the Primordial Sound.

Being the sound of creation, AUM is assigned all aspects of Nature, Yoga and evolution of matter and life, i.e. Atom and Consciousness as shown in Table 1.

But, language is a set of symbols. Alphabets, vowels and numbers are all symbols signifying the basic frame work of the language. Nadis and chakras also have associated sounds and symbols. Nadis and

chakras are also associated with evolution. Therefore alphabets, vowels and numbers also are associated with evolution. Many authors (Balliett, 1988) have written on vibratory aspects of numbers. Numerologists use numbers to study events, past, present and future. We shall further examine these aspects in relation to role of light, sound and numbers in Sahaja Yoga.

Origin and Light

Whole creation has emerged out of space, which was filled with silence. This silence was absolute—Parambrahma. From this silence emerged Adi Shakti (Primordial Energy) or big bang, which gave birth to Panchmahabhootas.

On origin of earth and evolution of creation, Mother has explained,

"There was a bang, but it was very harmonious and how it developed is through the will of God; the creation of human beings and everything was done harmoniously by the will of God."

And that,

"Adi Shakti is the will of God."

But, beginning of this event was first seen as emergence of light from space accompanied by sound of big bang. Light is also accompanied by heat another

Table 1. AUM As a Special Case of Energy and Consciousness
(AUM=Adi Shakti=Sahaja Yoga)

Components of AUM	Gunās of the Virātā	Form of Shakti	Related Nadi in the Kundalini Instrument	Related Part of Autonomous Nervous System	Relation with Components of Atom	Yoga
A	Tamo Guna	Mahakali	Ida	Left Sympathetic Nervous System	Nucleus (Proton)	Bhakti yoga
U	Rajo Guna	Mahasaraswati	Pingala	Right Sympathetic Nervous System	Electron	Karma yoga
M	Satwa Guna	Mahalakshmi	Sushumna	Parasympathetic Nervous System	Valency	Jnana yoga

Note : Above is based on analysis of AUM given in Advent. Some of the Upanishads consider A as *Rajoguna*, U as *Satoguna* and M as *Tamoguna*. But even Upanishads define Ida, Pingala and Sushumna and associated Gunas and Shakti as in Table 1 above.

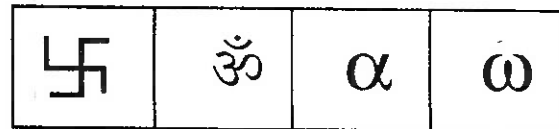
form of energy. Thus light was the first (after silence and space) to emerge as a sign of creation. As elements of Panchmahabhootas light and heat are used for clearing nadis and chakras and also to make worship (Havana, Pujas etc.).

If we further analyse the use of light and heat in various civilisations, then we find primitive man used light to protect from animals and make way in darkness. Later civilisations used light to evolve in quality of life i.e. light being used to communicate, provide colours etc. We could also say use of light evolved with evolution in levels of consciousness in the creation.

Origin and Sound

As already stated sound was accompanied by the light of big bang. Sound and light both are a form of energy as can be seen from spectrum of energy in figure 1, but, sound travels at much slower speed (300 m/Sec) as compared to light (3×10^8 metre/sec.). Thus while light travelled faster and appeared to come earlier, both light and sound had emerged together. Yogis and seers had recognised this fact which gave birth to concepts like Sabada Yoga or Nama Mahima. Later, sound helped in evolution by being used as word, symbol etc. to communicate.

Important point to note is that sound in its various forms like beat of drums, music, songs, Mantras etc. has helped humanity in its evolution from primitive mankind to modern civilisation. The evolution in use of sound is directly related to the evolution of consciousness. Thus like light evolution in use of sound is also linked to evolution in creation. But this evolution is more subtle as sound is the basis of word and language, whereas light and sound formed the basis of use of symbols and written words and messages. Both light and sound are the force behind evolution of mankind and creation. In Indian philosophy, Vedas are words of Gods, These have come from creator directly. AUM as a word and sound signifies creation. Even scientists are working to decode complete essence of AUM as a symbol. One group had decoded the symbols to discover Swastik, Alpha, Omega and AUM in carbon element (Figure 2), which shows the link between AUM (ॐ) and creation and origin of symbols of Greek language. This also supports the view that symbols and alphabets have unique vibrations.



(i) Swastic (R to L) (ii) Aum (L to R) (iii) Alpha (Top to Bottom) (iv) Omega

Swastic 卐 represents Origin, Aum (ॐ) the evolution, virata or creator, Alpha (α) the first greek word as beginning of Word and Omega (ω) the last of greek word system as end of word System.

Fig. 2 : AUM in Carbon Element

AUM, Lingam and Trishul as Symbol of Creation

It is interesting to note that Lingam is used as a symbol of Lord Shiva (Figure.3). This is also the symbol of creator. In the same way 'Trishul' is the weapon of Lord Shiva. Trishul has one shaft and three forks as shown in figure 4. If we analyse we find that shaft is the base (and force) but forks are the tools of action and emerge out of shaft. If we compare this with Sada Shiva as one and Adi Shakti as Trigunatmika, then Trishul is the symbol of power of creator and is used to destroy i.e. take back the creation into creator (Sada Shiva). This is why Lord Shiva is also known as deliverer.

In the same way AUM as a symbol of creation also has three forks and one shaft which when joined together become (ॐ). Thus AUM, Lingam and Trishul signify creator and creation and are used for the same in literature.

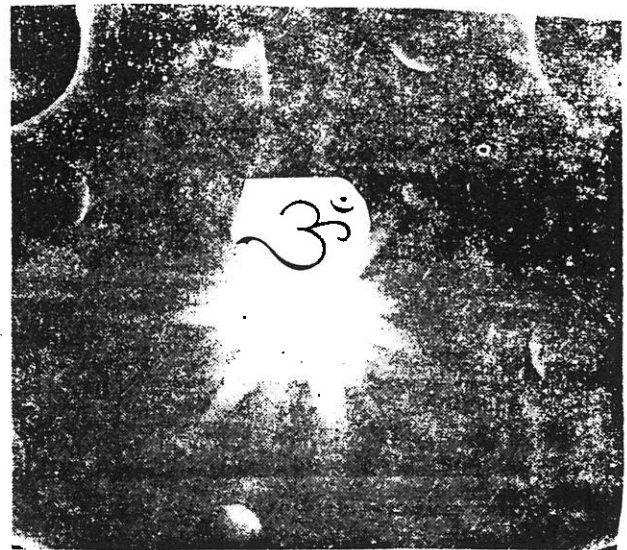


Fig. 3 : AUM As a Symbol of Creation

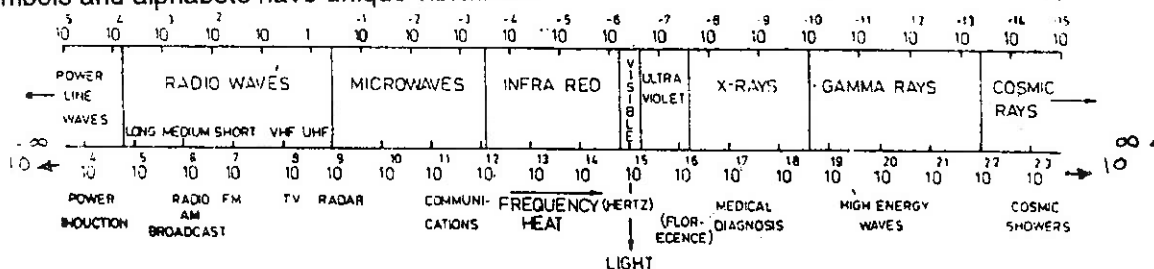


Fig. 1 : Electromagnetic Spectrum

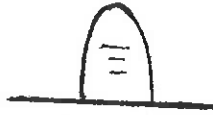


Fig. 4 : Shiva as Lingam



Fig. 5 : Trishul as Weapon of Lord Shiva

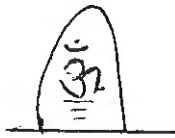


Fig. 6 : AUM and Lingam

Evolution and Numbers

Numbers, like alphabets and words, appeared when mankind learned to use sound and light. Numbers indicate higher state of evolution and signify evolution of consciousness to a level where livings could analyse and compute. Pythagoras, the famous philosopher and mathematician, who gave Greeks the system of numbers as early as sixth century, is understood to have stated that every alphabet and number has its own rate of vibrations and colour. Vibration and colour are emergence of energy—light and sound. Pythagoras even proposed the laws of numbers known as "Ten Fundamental Laws of opposites".

Most important point to note is that alphabets, words and numbers have specific vibrations and other characteristics like colour, day, planet etc. Each number also gets associated with certain specific Type of events. For example, Number 7 is used to signify seven chakras, 7th Chakra, 7th day, Seven seas, Seventh sky etc. in philosophy and mythology. In modern times scientists have evolved seven layered system of Protocols termed as OSI Layered system (Fig. 7), to facilitate communication between various computers and other Intelligent systems. It is

also interesting to note that these layers represent lower to higher levels of services in the same way as chakras represent level of evolution in consciousness in human beings.

Layer No.	Title
7	Application
6	Presentation
5	Session
4	Transport
3	Network
2	Data Link
1	Physical

(a) OSI - Layer

Layer	Function
Layer 7	Servicing of requirement of individual user
Layer 6	Prepare user Programs for Presenting further
Layer 5	Providing inter face to user into Network
Layer 4	Divide user data/Programs into smaller units for acceptance further i.e. creating understanding
Layer 3	Network services
Layer 2	Preparing for Transmission
Layer 1	Physical Connectivity for Transmission

(b) Type of Services Provided by Each Layer

Fig. 7 : Seven Layered System

Balliett (1988) working on importance of numbers has evolved certain characteristics (Table 2) which signify the role and value of important numbers. In our day to day life also, if we analyse growth of the science of numbers i.e. mathematics statistics etc. we find that in modern science concepts and theories have evolved in harmony with growth of knowledge and science, where as vedas and upanishads had it all recorded from the beginning.

This brings out two things.

- In creation everything was existent from beginning (Vedas and words of Gods are the original books of wisdom which contain knowledge of all aspects of creation).
- This knowledge has manifested at prespecified times in history of creation, which coincide with level of evolution in the creation (and Human beings).

Table 2 : Numbers and Related Aspects Noted By Some Western Philosophers

Num-ber	Type of Person	Characteristic	Colour	Other Aspects
1.	Creator	Creative Power	Flame	Truth
2.	Collector (Sea)	Intuitive Power	Gold	Mother Nature
3.	Communicator	Christ Principle	Gold	Trinity
4.	Thinker	Intellectual Plane	Flame Blue-green	Physical
5.	Regenerator (Sage)	Mental Plane	Pink	Quality
6.	Cosmic	Perfectionist	Orange	Far-sighted
7.	Mother Earthly	Energetic	Steel, brick	Complete
8.	Mystic	Body	Canary	Trinity
9.	Master of Law	Soul	Red and Brown	Creation
11.	Psychic Master	Spirit (Universal Plane)	White, Violet	Independent
22.	Master	Divine Plane	Yellow & Black	Master

If we analyse the emergence of creation (figure 8 and 9) and association of numbers, then we find that in the creation there is only one Sada Shiva, who was always there. Then at second stage came Adi Shakti as a form of Sada Shiva, who transformed herself into trigunatmika Prakriti. Adi Shakti only further transformed herself into Gods, Goddesses and other forms of creation. Thus if we correlate the emergence of creation with numbers then we have following :

1. Sada Shiva—The father, creator
2. Adi Shakti—The Mother
3. Prakriti—Trigunatmika, Trinity
4. Gods and Goddesses—The Protectors
5. Ganas and Rakshasas—Detractors
6. Panchmahabhootas—Material Existence
7. Fire—Energy
8. Air—Motion
9. Water—Emotion
10. Earth—Gravity
11. Living Cell—Life & Consciousness
12. Higher livings (Fishes)—Higher forms of consciousness
13. Birds & Animals—higher forms of consciousness
14. Human Beings—Evolved Consciousness
15. Yogis and Seekers—Highest Form of Living.

This list can go on further, as creation continues to evolve even today. If we correlate this, with the findings of western philosophy (Balliett, 1988) on qualities of people associated with numbers, then we see that these are comparable with association of numbers with emergence of various forms in the creation.

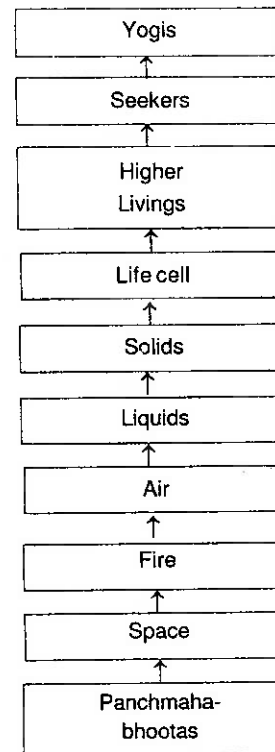


Fig. 8: Origin and Evolution of Life

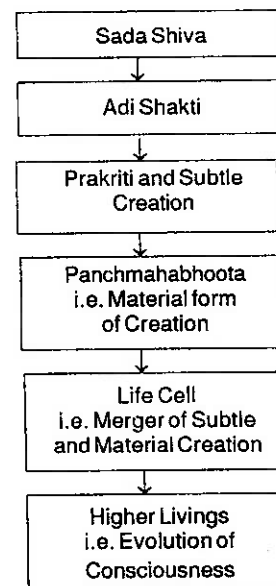
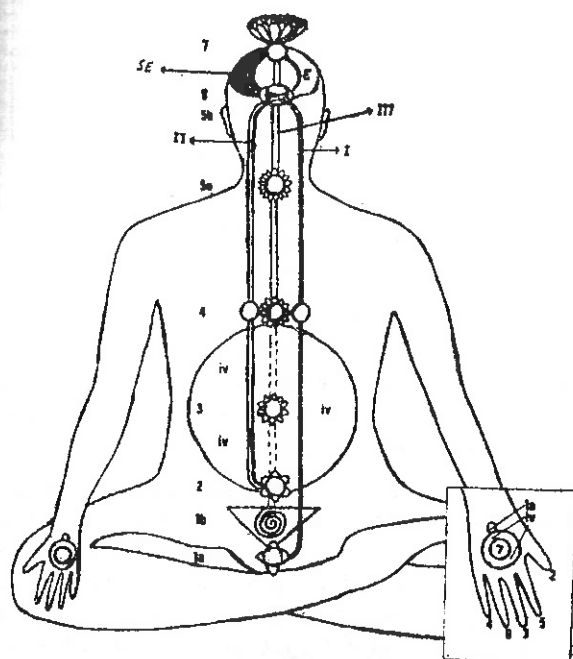


Fig. 9 : Emergence of Creation

Sahaja Yoga and Evolution of Sound and Numbers

Sahaja Yoga is the ultimate in knowledge and evolution. We had earlier discussed that awakening in Nadis and chakras signifies evolution. Opening of each chakra in Virata has signified evolution in creation. For example coming of Lord Rama signified



I. Ida. II. Pingla III. Sushuman IV. Void
 1a Mooladhara Chakra 1b Mooladhar 2. Swadisthana,
 chakra 3. Nabhi chakra, 4. Anhat chakra, 5b Hamsa chakra
 5a Vishuddhi chakra, 6. Agnya chakra 7. Sahastrara
 Fig.10: Kundalini Instrument

opening of Anahat Chakra, Lord Krishna of Vishuddhi Chakra and Lord Christ of Agnya Chakra. On 5th May 1970 Mother opened the Sahastrara of Virata, which signifies coming of Kalki and emergence of en-masse self-realisation in human beings in the recent years.

Sahaja Yoga relates to union of Atma and Paramatma by Kundalini Awakening. Kundalini Awakening causes awakening in Nadis and chakras (Fig. 10). Nadis and chakras signify evolution and qualities of existence. For example Ida Nadi represents desire power and Tamo Guna, Pingala Nadi represents Action Power and Rajo Guna, and Sushmuna Nadi represents balance and Satwa Guna. These also signify levels of consciousness, which is the indication of growth in evolution.

In the same way Chakras also represent evolution and qualities of existence in the creation. For example Mooladhara chakra signifies physical existence and emergence of consciousness and life in creation. Swadisthana chakra signifies creativity and capability to multiply in the living. Nabhi chakra signifies emergence of dharma and so on. But, use of mantras and music in awakening of Nadis and chakras and use of symbols to represent Nadis and chakras signify higher role of sound in evolution. Explaining the working of Param Chaitanya (universal conscious energy) in a human being, mother has said,

"On opening of the Sahastrar, after crossing

the chakras, kundalini enters the limbic area. Limbic area is covered by thousand nerves, which on being enlightened by Kundalini, shine like a multi-coloured rainbow and transmit joy and peace."

Further, on working of Param Chaitanya, Mother has explained,

"The working of Param Chaitanya is very interesting. The rays of Paramchaitanya are made in the form of small bits with space (Ardh Viram(.). But these keep changing. As symbols of innocence these acquire the shape of Swastik (卐) and as symbols of our consciousness and existence these acquire the form of Omkar (ॐ)" (Translated from Hindi Version of Mother's Talk on Sahastrara Day, 1991)

On effect of vibrations on words, Mother has explained,

"On Awakening of Kundalini as vibrations flow, every word spoken by a self-realised Sahaja Yogi becomes a Mantra." (Translated from Hindi Version of Mother's Talk).

All these statements highlight how symbols and sound are associated with working of Param Chaitanya and help in evolution.

Like language is the highest form of symbols music is the highest form of sound: Sound structured using vibrations to impart quality and characteristics. Every Nadi and chakra vibrates to specific type of music. For example, Mooladhara chakra vibrates to Vilaval Raga, Swadisthana chakra vibrates to Yaman Raga. In the same way Ida Nadi vibrates Low Pitch Raga and Pingala Nadi to High Pitch Raga. As a result each nadi and chakra can be awakened using specific type of music as shown in Table 3.

Table 3 : Nadi, Chakras and Related Ragas/Form of Music

Sr.no.	Nadi Chakra	Related Raga/Form of Music	
Nadis			
1.			
i)	Ida (Left)	Soft/Low Pitch Sound	
ii)	Pingala (Right)	High Pitch Sound	
iii)	Sushmna (Central)	Medium Pitch Sound	
Chakra			
2.			
i)	Mooladhara	Sa	Vilaval
ii)	Swadisthana	Re	Yaman
iii)	Nabhi	Ga	Gunakali
iv)	Anhat	Ma	Durga
v)	Vishuddhi	Ni	Jaijai Vanti
vi)	Agnya	Pa	Vagheshwari
vii)	Sahastrara	Dha	Bharavi

Table 4 : Chakras, Deities and Symbols

S.No.	Chakra	Deity	Symbol
1.	Mooladhara Chakra	Sri Ganesha	Swastik
2.	Swadisthana Chakra	Sri Brahma Deva- Saraswati	David Star
3.	Nabhi Chakra	Sri Lakshmi- Narayana	Yin-Yang
4.	Anahat Chakra	Sri Durga Mata, Sri Sita-Ram Sri Shiva-Parvati	Flame
5.	Vishuddhi Chakra	Sri Radha-Krishna Sri Vishnumaya Sri Rukmani-Vithal	Time Wheel
6.	Agnya Chakra	Sri Mary-Jesus	Cross
7.	Sahasrara	Sri Kalki Sri Allah Sri Mata ji Sri Adishakti The God	Thousand Petalled Lotus (Bandhan)

In the same way symbols are also used to signify chakras and associated Deity (Table 4) which is also the basis of configuration of symbols for chakras (See Appendix A). For example symbols in figure 11 represents Mooladhara chakra associated alphabets, vibrations and Deities. Chakras being associated with level of evolution, these also represent level of consciousness and evolution.

Since light, heat, sound all have vibrations these are used in clearing the Nadis and chakras in various Sahaja Yoga techniques.

Conclusion

Creation began with a bang i.e. movement of energy. Primordial energy is the source of whole creation. Energy has manifested as light, sound, heat, electricity etc. Energy has also manifested as Panchmahabhootas. In human beings perception has come from consciousness. As consciousness evolved it gave human beings capacity to use energy to evolve.

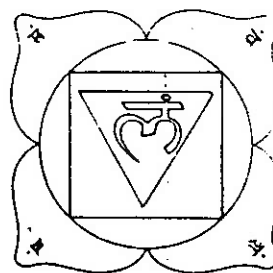


Fig. 11 : Mooladhara Chakra

Thus human beings learned to use light to convey message and bring happiness to physical existence, heat to warm the existence and sound to add new dimensions of creativity.

Light and sound were associated with origin but same light and sound also continued to exist thereafter in different forms in evolution of life and creation. This was all caused by the divine. Since light and sound are divinity in existence every form of these divine powers has emerged as tools for further evolution. Thus light and sound while signifying creation also help in evolution and rise of seekers from lower to higher planes.

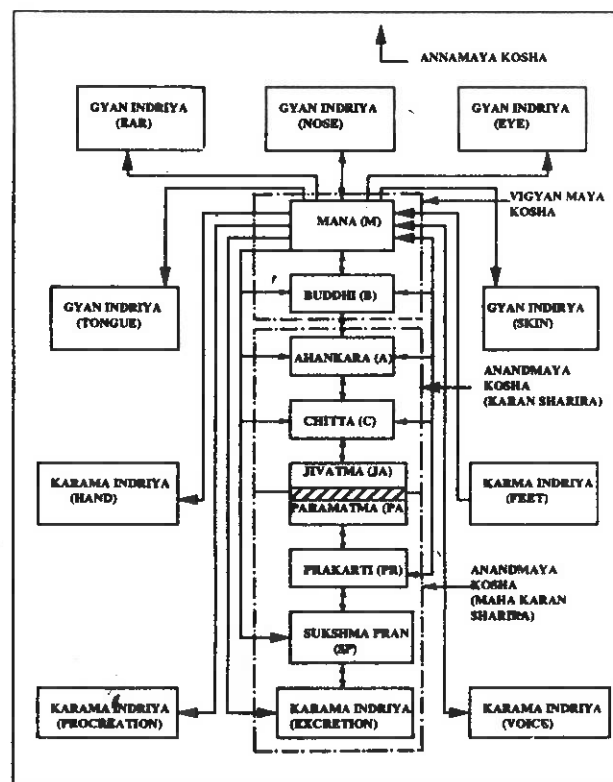
Jai Shree Adi Shakti
Jai Shree Sada Shiva

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Sahaja Yoga : A Scientific View (Part-XIV)

(Desire, Will and Attention—Tools of Human and Divine Action)



"Attention is Chitta." "God is attention."
"When your attention is drenched in the bliss of Self, you enjoy."
"For Growth you should keep in the middle, control your Chitta."

Her Holiness Shri Mataji

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Sahaja Yoga : A Scientific View (Part-XIV)

(Desire, Will and Attention—Tools of Human and Divine Action in Creation)



"Attention is the way to know reality."

"Attention is pure canvas." "It is your attention which is important and not the attention of others." "For growth control the chitta. Watch where your chitta goes. Control the chitta."



Her Holiness Shree Mataji

Introduction

We often hear of people saying, "I do not have mind to do this," or "My heart is not in it," or "It is not in my mind, heart or attention," and many other such things. All these statements convey a message that the person making these statements has either not thought of these things or is not interested in them. The question arises, how does a person think or get interested in anything? What is the mechanism of desire, thought etc.? We also hear that in human beings all actions are performed by the brain-mind system. But, not many know how the mind itself is created and how it works in a human being. Therefore the question, "How does a person get interested?" leads into the working of human brain-mind or the cognitive system.

To get to the bottom of the mystery of Human Cognitive system we need to understand what a human being is? How human beings work? and what makes them as they are? In the past a number of studies like "Human Being—A View from Vedas and Upanishads" (Sharma, 1992), "Human Being—A View from Sahaja Yoga" (Sharma, 1992) and "Mind—A Model from Vedas and Upanishads" (Sharma, 1992) and many other related studies have been made and some presented to our readers.

Human being as a thinking being has always been at the core of all quest "into mysteries of nature and life." Both Eastern and Western philosophies have evolved views on various aspects of human being but the view of human being from Sahaja Yoga presented in "Sahaja Yoga : The Divine Path for Physical, Mental and Spiritual Evolution (Volume I)" is considered most profound.

According to psychologists, in a human being all activities start with the birth of a desire. Desire itself is caused either by an external or internal signal. This signal causes a action potential which activates the brain-mind system. However, for action to be performed, brain-mind system needs to focus, so that all

energies are directed towards performance of the desired task. This is achieved by the use of *Will* and *Chitta* or *attention*. Will is the desire put into action. Attention is directing of will towards a specific goal.

Her Holiness Shri Mataji has explained, "Attention is the way to know reality".

But attention is supposed to be highly mobile. It keeps moving all the time from one object to another, which makes putting attention to one place or object difficult. In fact, controlling of attention is the central theme of Patanjali Yoga. Sage Patanjali had stated,

"Chitta Vriti Nirodh"

which means control of Chitta (attention) leads to yoga.

While all the systems of yoga have stressed on control of Chitta (Attention), Sahaja yoga helps in stabilizing chitta and enlightening the desire, thus making growth and stability in yoga easy.

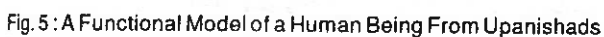
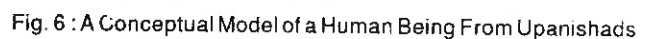
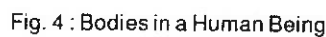
Meditation is the way of linking with the divine. Chitta is the instrument of linking with divine and hence stability in meditation. To understand this let us examine the mechanism of desire, working of chitta and their role in meditation and yoga.

Human Being

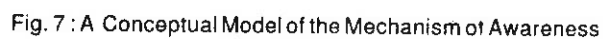
To understand the working of the mechanism of desire and attention, let us once again look at the model of Human being and Brain-Mind system from philosophy. These can be shown as in figures 1, 2 and 3.

Human beings also have four main areas of activities namely, *Perceptual*, *Cognitive*, *Memory* and *Motor* Systems which have different sub modules dealing with different levels of consciousness as shown in Table 1.

While science treats the Brain-Mind system as an Information Processing System, Vedas and Upanishads have further analysed these in terms of sub systems and have introduced the elements of



But in a human being all actions are caused by the brain-mind system, wherein senses interact with external world and pulses from senses activate brain-mind system, which in turn activates various modules of the Mind to make brain direct working of related organs at physical level. Since in a human being there are a number of senses, all the senses constantly interact with external world and generate signals. But, brain can not handle all the signals from all the senses at the same time. To avoid confusion brain notices or



reacts only to certain specific signals. For example one could see a object and also hear and feel the associated sound, feeling etc. But, one can not see, hear, feel all the things in contact with sense organs. This is achieved by the intervention of chitta in the working of the mechanism of awareness.

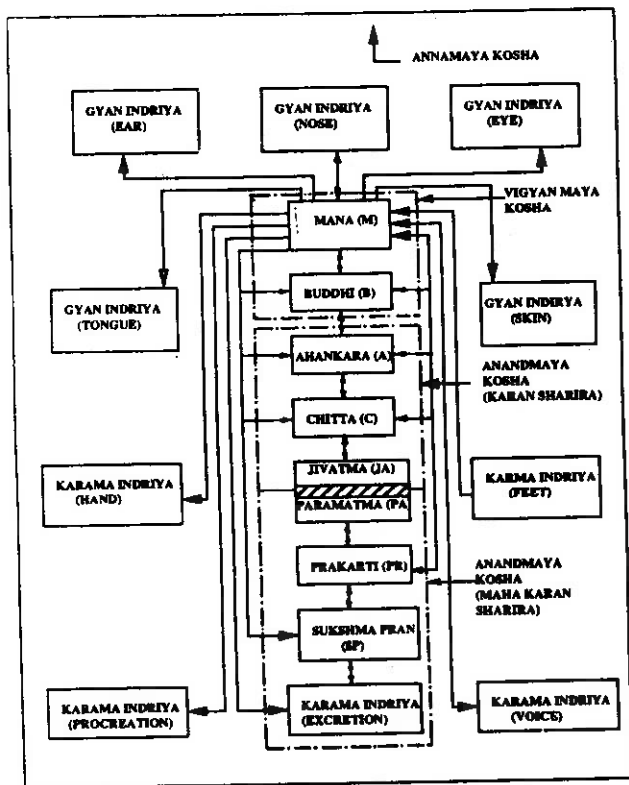


Fig. 8 : A Functional Model of the Mechanism of Awareness.

Chitta and Its Working in a Human Being

A closer look at the mechanism of awareness in figures 7 and 8, we find that Chitta is activated by soul. If we analyse this in the light of our knowledge of the working of a radio or TV, then we can compare Chitta with a tuner in the radio/TV. We know that in a radio/TV if we want to select a station we need to tune the radio or TV to a particular channel and station.

If we analyse how a human being acquires knowledge of an object then we will notice that to know about

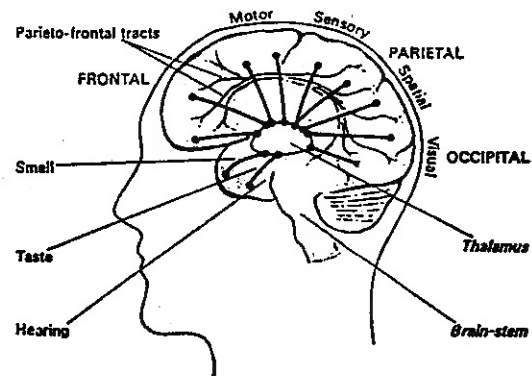


Fig. 10 : Signal Flow in the Brain

a object/topic we need to pay attention. Around us there may be a number of events and things but we only notice those to which we pay our attention. This is similar to a radio or TV where a large number of radio/TV stations may be in the air at any time but you can only hear/see that station, which your radio/TV is tuned to.

In the same way, in the human beings also every sense is interacting with the environment i.e. eyes are seeing, ears are hearing, skin is feeling the objects in touch, tongue is in touch with objects in mouth etc. but you only feel or perceive those which are in your attention. You must have had the experience of looking at a thing but not really noticing. This is because your eyes are looking but your attention is on something else. Hence your mind does not see, what your attention does not allow or follow.

We also find that our perception is coloured by our experience. For example we often find that when we see at a item, large number of other ideas also come up in our brains. This is because of the mechanism of association in the human cognitive system. When we notice a event or thought it is stored in our memory.

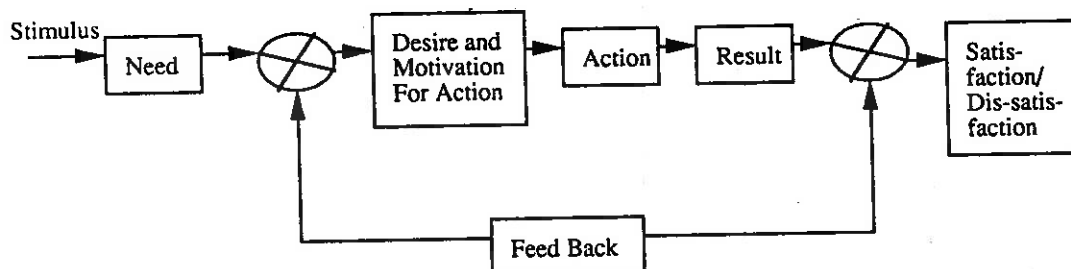


Fig. 9 : Flow Diagram of Need Satisfaction

When we again see something which has some relation with this stored event, our mechanism of association links the stored event with present and recall the same to our attention in present. These aspects can best be seen by a look at the flow diagram of mechanism of association in figure 11 and the functional model of the mind shown in figure 12.

At this stage let us also examine the nature and structure of Chitta. Going back to our analogy of a tuner in a radio/TV, from our knowledge of a radio/TV we know that tuning in a ordinary radio/TV is performed with the help of a knob or switch. But in a remote controlled system it is done using a signal. In practice, pressing of a switch or moving of a knob activates a electronic circuit which energises a frequency selector circuit. This is like opening a gate to allow some one entitled with a gate pass or authority to enter. In case of radio/TV, the selector allows signals with matching frequencies to pass through and travel to other radio/TV circuits to be produced as Voice or Video.

Our Chitta is also like a selector (tuner) or gateway which allows all objects within the focus of our attention to enter our consciousness and create a impression, which we understand as a particular item, event, object, happening, voice, picture etc. Thus chitta or attention permits only those items to be noticed and recorded by our Cognitive System, which are in the field of our attention. Her Holiness Shree Mataji has expressed,

"Attention is like a canvas."

"It is your attention which is important and not the attention of others."

In our study of Param Chaitanya and Soul (Atma) we had seen that both are a form of universal conscious energy. We had even presented the spectrum of consciousness and likely structure of soul as in figures 13 and 14. We have also seen that Chitta is enlightened by soul. Now if we look at our analogy of

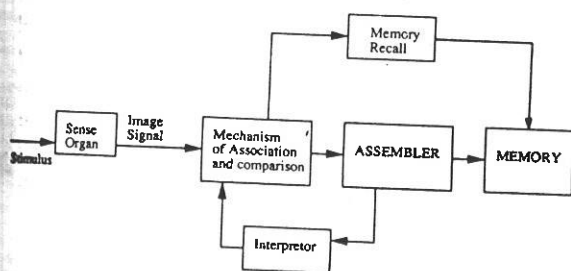


Fig. 11 : Flow Diagram of the Mechanism of Association and Perception

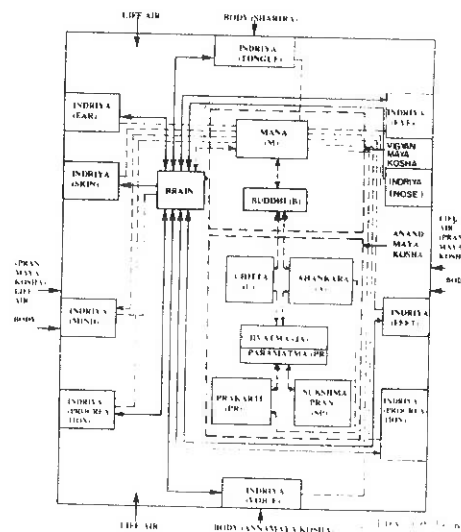


Fig. 12 : A Functional Model of the Brain-Mind System

a radio or TV and correlate it with the structure of soul and Param Chaitanya, then we can say that Chitta is also like a Packet of universal conscious energy which acts as a tuner and selector of objects and events in Param Chaitanya to be received and interpreted by our consciousness.

In a human being Paramatma and Atma are the source of all existence. Chitta, Buddhi, Mana all exist as long as Soul and Paramatma exist in the body and owe their existence to the Paramatma in the body. From this we could also conclude that Chitta, Buddhi, Mana, i.e. all the elements of causal and subtle bodies are a part of Atma and hence Paramatma.

Her Holiness Shri Mataji has expressed,

"Attention is Chitta. God is attention".

Chitta-Shakti

Chitta is the most powerful tool of the divine. Since all knowledge in the world is received through Chitta, it is essential that chitta is powerful and enlightened. Mother has explained that a Sahaja Yogi can achieve anything by putting the Chitta on the desired object. But for this Chitta must be enlightened. Enlightened Chitta is the power-house of Conscious activity and can perform any task. This power of Chitta is termed as Chitta-Shakti, and acts like a beacon of universal conscious energy. To understand, let us once again look at the nature of Chitta studied earlier. We had found that Chitta is like a tuner/selector in a radio/TV. This tuner works like a gate. But an active tuner (say in a radar) also sends energy to enlighten outer objects. Since Chitta is enlightened by Atma, it is full of universal conscious energy and become

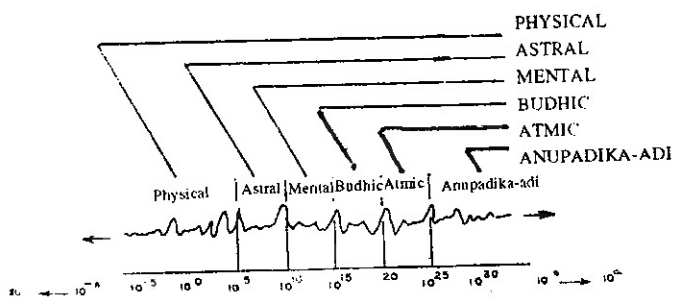


Fig. 13 : Consciousness Spectrum

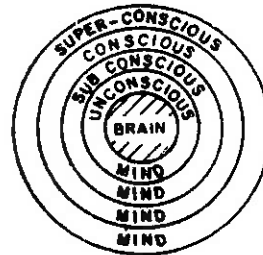


Fig. 15 : Levels of Consciousness

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Fig. 14 : Soul—A Packet of Universal Conscious energy.

active. An active chitta can radiate and fill any object with conscious energy like a radar or radio beacon fills the target with radio energy. Thus Chitta also acts like a active radiator and receiver of universal conscious energy, which makes a yogi with enlightened chitta to perform any task in Param Chaitanya.

Since Param Chaitanya covers whole of creation, an enlightened chitta can perform any task anywhere in creation.

Chitta (Attention) and Chetna (Consciousness)

Chitta (attention) is the instrument of awareness, of knowing reality. Chetna (consciousness) is the capability of the living to comprehend, to be aware, to know etc. Chitta opens the gate for signals to come to the brain. Chetna comprehends the signals as awareness, knowledge, meaning etc. Since knowledge and reality exist in various domains such as space, fire, gases, liquids and solid forms of Panchmahabhootas and divine, worldly, seen, comprehensible, unseen etc. in awareness, consciousness has been ascribed various levels such as unconscious, sub-conscious, Conscious and Super-Conscious levels as shown in figure 15.

At physical level, consciousness is supposed to be controlled by mid-brain, Pons, Thalamus and Hypothalamus in the brain. As shown in figure 16, thalamus acts as a control unit and together with hypothalamus, pons Varolii and mid brain controls the working of the Central Nervous System (CNS) and Autonomous Nervous System (ANS).

Desire, Will, Chitta and Sahaja Yoga

Sahaja Yoga relates to the union of Atma with Paramatma through Kundalini Awakening. Kundalini is a reflection of Adi Shakti the desire power of Sri Sada Shiva and source of whole creation. Thus desire is the seed of yoga in Sahaja Yoga. But all actions in the creation are performed by the Will of Adi Shakti. Will of Adi Shakti is Param Chaitanya. Param Chaitanya manifests as vibrations on awakening of Kundalini. The Kundalini Instrument comprises three Nadis (Ida, Pingala and Sushmuna) and seven chakras (Mooladhara Chakra, Swadisthana Chakra, Nabhi Chakra, Anahat Chakra, Vishuddhi Chakra, Agnya Chakra and Sahastrara) as shown in Figure 17.

In the Kundalini Instrument Ida Nadi, the left channel, represents desire power. Ida Nadi is governed by Sri Mahakali; Sri Maha Bhairav and Archangel Michael also work on left side. All the chakras have their related Deities on left side as shown in figure 18. Nadis and chakras also create various levels and stages of Consciousness as shown in figure 19.

Activities of the left channel, also known as Moon channel, create the Super-Ego, which covers the right side balloon in the brain. Thus over-activity of left side can fill the balloon of super-ego, which can cause pressure on right brain. Right side brain performs all actions relating to Parallel Processing, Visual and graphic activities etc. (figure 20). Right side of the brain performs linear processing, analysis etc. Over activity of either channel puts pressure on related brain part as well as on the other side. This creates imbalance.

Mother has explained,

"Super-Ego is Mind."

"All your past experiences are stored in Super-Ego."

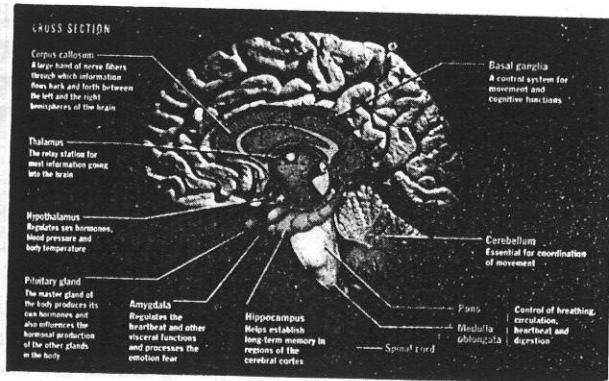
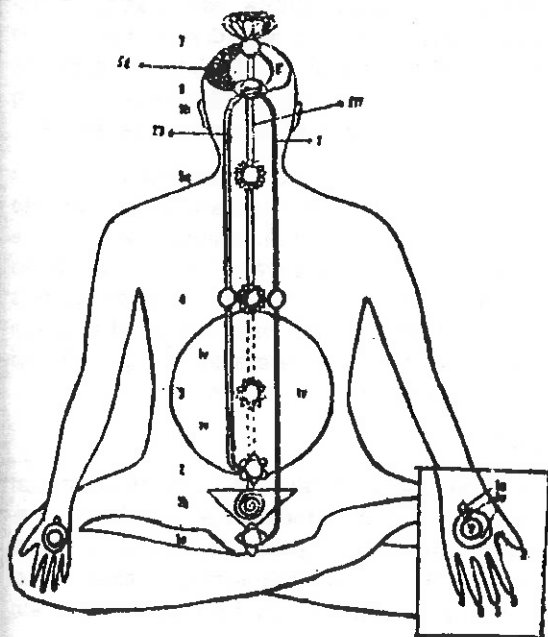


Fig. 16 : Brain and Its Areas of Control

Thus the activities of left side also create our minds, which in turn effects the working of brain and through brain of the body. Our desires therefore effect our super-ego and hence our perception, thinking, expression and behaviour. Over-activity of left side can also drain on right side (Pingala Nadi), which in turn can effect left side of brain due to bad Ego. Thus a balance of desire, i.e. having true desire is essential for balance of left side as well as the right side.

On Kundalini awakening each Nadi and chakra starts radiating divine vibrations (Param Chaitanya) with rise of Kundalini and Vibrations from Nadis and



- I. Ida II. Pingala III. Sushumna IV. Void
 1a Mooladhara Chakra 1b Mooladhara 2. Swadisthan Chakra
 3. Nabhi chakra 4. Anhat chakra 5b Hamsa chakra
 5a Vishuddhi chakra 6. Agnya chakra 7. Sahastrara

Fig. 17 : The Kundalini Instrument

chakras also radiate the qualities and power of presiding deities. Thus on Kundalini awakening every desire and word becomes a divine word, a Mantra. Any catch or imbalance in left side can be cleared by using left side clearing techniques and Mantras.

Chitta is the instrument of knowing reality. All knowledge is acquired by having a desire to know.

Sahastrara : Holy Spirit, Kalki, Allah, God

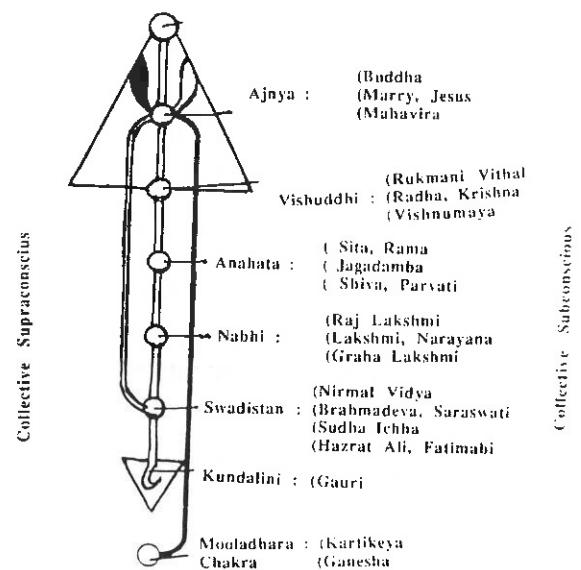


Fig. 18 : Nadis, Chakras and Deities

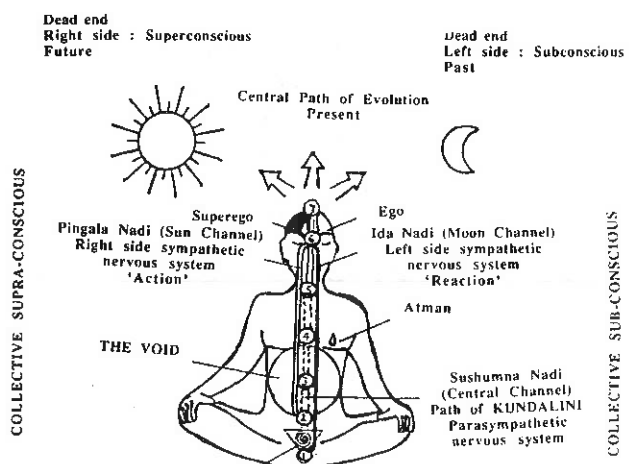


Fig. 19 : The Human Being and Levels of Consciousness

Thus true desire activates chitta to acquire true knowledge. In the body brain does the mental activities of thinking, knowing etc. Brain is nourished by the activities of the Swadisthana chakra, which also controls liver in the body. Thus chitta is effected by the state of liver and over activity of Swadisthana Chakra. Hot liver can make chitta unstable. To achieve balance it is essential to cool the liver as well as clear the swadisthana chakra. Chitta becomes fully stable on rise of Kundalini and self-realization.

Mother has explained,

"When your attention is drenched in the bliss of self, you enjoy."

But, Chitta is effected by the three gunas (Past, Present and Future) as these also effect the three Nadis (Ida, Pingala and Sushmna). Worst is the effect of past, which also effects our left side—the desire power. Mother has explained,

"All our past is recorded in the Memory. For example, when we look at a colour, say black colour, then attention is muddled or coloured by the black. This is because whole memory of black will come to present. Then all your actions are effected by the black colour."

Therefore it is essential that Chitta is always kept in balance by keeping the attention in present.

Mother has explained,

"All your past fears and experiences, beginning from amoeba to today, are stored in the Super-ego."

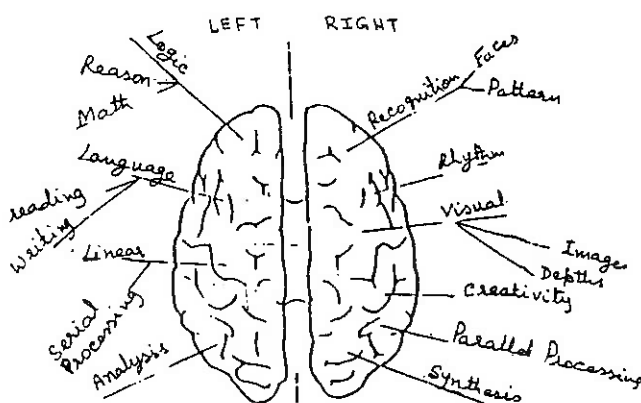


Fig. 20 : Left and Right Brain

Super-ego is on right side of brain whereas Ego is on the left side. Agnya Chakra controls both Ego and Super ego, which is at the crossing of optic nerve and optic Thalamus. These create two types of vibrations termed as 'Hama' and 'Kshma', which also act as Mantras to clear the Ego and Super Ego.

In the Kundalini Instrument left side channel begins from Mooladhara chakra, Mooladhara is the seat of Sri Ganesha, who is an embodiment of purity and wisdom. Clearing of Mooladhara Chakra and Agnya Chakra helps in stabilising Chitta.

Mother has stated,

"For growth you should keep in the middle, control your chitta."

On being enlightened, Chitta becomes a powerful instrument of performing tasks. For example, one could use Chitta for raising Kundalini, giving bandhan and clearing of Nadis and chakras (See Annexure) as well as perform various other tasks. Stability and enlightenment of Chitta is essential for growth in Sahaja Yoga.

At physical level it is cooling of liver and using lever diet to strengthen liver as well as leading pure and chaste life and keeping eyes pure and, at subtle level, it is clearing of chakras, Nadis and regular meditation that help in stabilising of chitta and growth in Sahaja Yoga.

Meditation, Yoga and Evolution

Meditation is the way of linking individual attention with Virata. Enlightened Chitta automatically moves towards Sahastrara and beyond Sahastrara towards Virata. On Kundalini awakening 'Soul' travels to Sahastrara and yoga happens when 'Soul' unites with 'Sada Shiva' at Sahastrara. Chitta, acting as an instrument of awareness, gets filled with divine vibrations in the joy of union of Atma with Paramatma. This makes Chitta fully stable, which leads the Samadhi, rising from thoughtless to doubtless state of awareness.

It is also important to note that evolution from amoeba to current state of the human beings has also been achieved through rise in consciousness. Since consciousness exhibits as level of evolution in the living as shown in figure 21, this rise in consciousness or evolution is caused by the rise in level of attention in the living. Meditation accelerates this growth and rise in attention and consciousness.

Conclusion

Desire is the seed of creation. All actions in a human being commence with the emergence of a desire. Scientifically desire leads to generation of a chain of signals which activates the human brain-mind system. Philosophically desire is governed by Shree Mahakali, who

controls and governs the Ida Nadi or Left Para-Sympathetic Nervous system. This is also the source of bhakti and devotion in a human being and controls super-ego, the mind of the individual. Mind is the controller of brain and hence desire leads to all forms of activities in the body and hence the human being.

Will is the desire put into action. Will gives motion to desire. Desire of Sadashiva gave birth to will of Sadashiva—Adi Shakti. Will of Adi Shakti—Paramchaitanya—gave birth to Creation. Philosophically will is desire put to action. Action is Controlled by Mahasaraswati and Right sympathetic Nervous System. This is also the root of Ego. Action done with surrender to Adi Shakti leads to Karma Yoga.

Chitta is the instrument of knowledge and all knowledge of reality is acquired through Chitta. Scientifically Chitta is like a tuner selector in a radio/TV which tunes the consciousness to certain objects of notice. An enlightened Chitta acts like a radiator of conscious energy which can perform any desired task in the creation. Chitta, more specifically the enlightened Chitta, is the most powerful instrument of divine and subtle actions. This is also the path for awakening Mahalakshmi power and balancing Para Sympathetic Nervous System.

Chitta could be used to perform any desired action. By putting chitta a Sahaja yogi can acquire unlimited powers. Chitta works through three gunas—Tamasik, Rajasik and Satwik. For proper working of Chitta it is essential to have a total balance. Kundalini is the source of three gunas and balance. On awakening Kundalini enlightens all the nadis and chakras and hence three gunas and subtle elements. On awakening Chitta is also enlightened by Kundalini. It also provides a control on working of Chitta.

For achieving depth in meditation and full growth in Sahaja Yoga it is essential one understands working and role of desire and Chitta. A suppressed or overactivated desire creates imbalance. A fragmented chitta leads to dissipation of vital energies. Balanced desire and enlightened chitta become the instrument of full growth and carry the self towards yoga. Individual achieves depth in meditation and samadhi.

Sahaja Yoga provides the mechanism and way to balance desire and will and enlighten Chitta and lead the seeker to ultimate in Samadhi—the Nirvikalpa Samadhi (doubtless awareness).

Jai Shree Sada Shiva
Jai Shree Adi Shakti

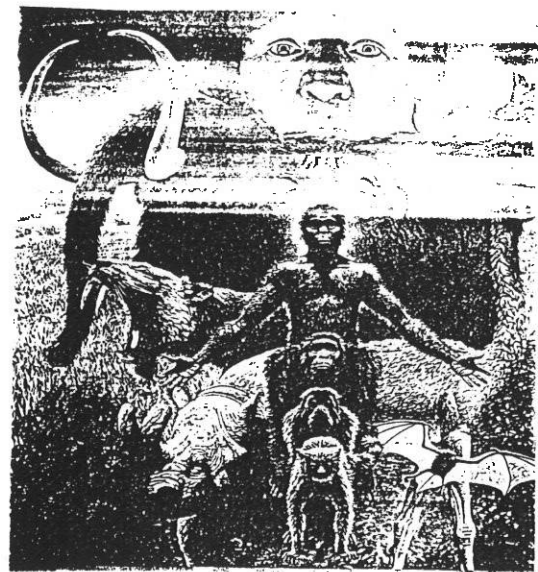


Fig. 21 : Evolution and Level of Consciousness as Physical State of Living in the Creation.

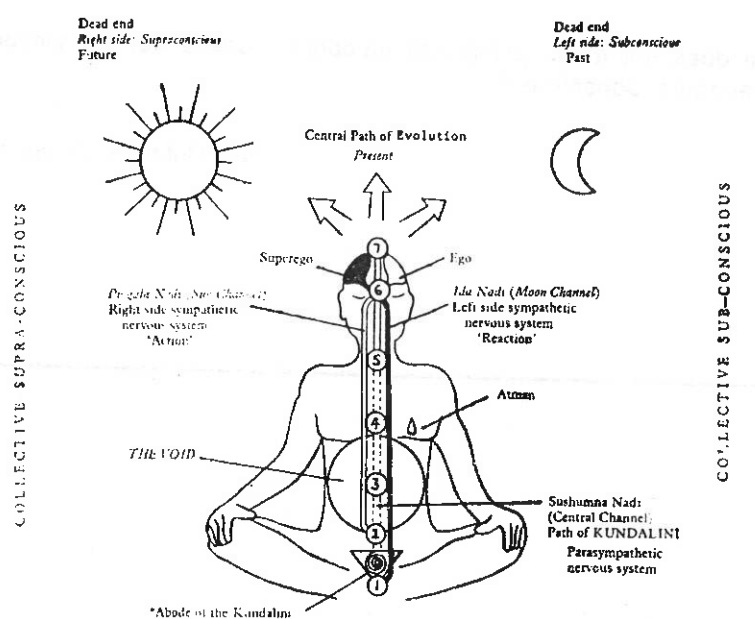
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Sahaja Yoga : A Scientific View (Part-XV)

(Kundalini Instrument and Human Behaviour)

Human Microcosm



Chakra	Location in the body	Gross Expression	Manifest on the Physical Level (General description)
7 Sahasrara (1,000 petals)	Lumbar area		Vibrations
6 Ajnya chakra (2 petals)	Crossing of optic thalamus		Pineal and Pituitary bodies
5 Vishuddhi chakra (16 petals)	Cervical plexus		Arms, Neck, Mouth, Nose, Eyes, Ears, Lower Brain, Heart, Lungs
4 Anahata or Rad-dhava chakra (12 petals)	Cardiac plexus		Liver (part) Stomach
3 Nabhi or Manipur chakra (10 petals)	Solar plexus		Partly sex and elimination, Liver (part), Spleen, Pancreas, Kidney, lower part of abdomen, Sex, elimination
2 Swadhisthan chakra (8 petals)	Aortic plexus		Parasympathetic Nervous System (dormant)
1 Muladhara chakra (4 petals) *Muladhara	Pelvic plexus		
	Coccyx		

"Samadhi does not mean going into un-consciousness but the Unconscious becomes Conscious."

Her Holiness Shree Mataji

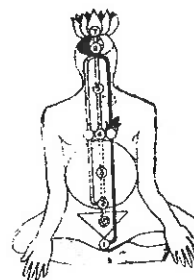
Sahaja Yoga : A Scientific View (Part-XV)

(Kundalini Instrument and Human Behaviour)



"Behaviour, i.e. the way human beings act and react, individually and socially, has been a subject of study under Psychology. Kundalini Instrument is the living system of Nadis, chakras and Kundalini which controls the working of human body, mind, attention etc. and hence the behaviour."

Jai Shree Adi Shakti



Introduction

Human being, as a social being and as a member of social groups, has been a subject of study ever since he learned to study and think. All ancient scriptures writings and works of art like cave drawings, ancient tools, books and paintings on walls and leaves have a record of this aspect of human interaction in a group or as an individual. With the advent of modern scientific age the word psychology, which means "a study of Mind" is being interpreted as "A study of human behaviour."

Psychology is the science and study of human behaviour and studies all aspects of human action/reaction as an individual as well as member of the society. Modern psychology studies human behaviour keeping in view the impact of environment, heredity, state of health etc. (Sharma, 1988) and relies on findings from biological, social and management sciences to explain various aspects of human behaviour.

However, a human being is not only a physical body, mind and soul. A human being also comprises an instrument of Kundalini which is considered a living system of Kundalini, Nadis and chakras, each having its own divine characteristics and role in the working of human body and hence the behaviour.

Nadis and chakras, being divine elements, also control the behaviour and working of human body-mind-consciousness-soul system, which is the core of human awareness and behaviour.

To understand the subject we will examine various aspects of human being from Vedas and Upanishads, psychology and role of nadis and chakras in human being to understand why human beings behave the way they do and what controls the human behaviour.

Human Being

Human Being as a subject can be studied under all disciplines like art, literature, medical science, social science etc. Of all these the view of human being in

Vedas and Upanishads is most exhaustive as it covers all known views of modern science and still provides more details about human being as a system of physical, mental, spiritual and divine elements. Vedas and Upanishads (Sharma, 1992) consider a human being as a combination of *Shariras* (bodies) or *koshas* (cells) as follows :-

- Sthool Sharira* (Physical Body) which could be considered as a combination of Annamaya Kosha (body made of physical parts like solid and liquid elements i.e. Skin, bones, blood, muscles etc.) and Pranmaya Kosha (Air body, i.e. gases).
- Sukshma Sharira* (Subtle Body) comprises of Manomaya Kosha (Indriya (senses) and mana (Mind)) and Vigyanmaya Kosha (Buddhi (Intellect) and Manomaya Kosha). This body controls and guides the physical body in daily working.
- Karan Sharira* (Causal Body) which is the cause of the working of subtle and physical bodies and comprises of *Chitta* (attention), *Ahamkara* (Ego) and *Sukshma Pran* (Subtle air). Each of these are defined as having individual characteristics and role in working of the human being. These are also considered as part of Anandmaya Kosha which comprises of six elements as *Chitta*, *Ahamkara*, *Sukshma Pran*, *Prakarti*, *Atma* and *Paramatma*.
- Mahakaran Sharira* (Supercausal Body) which is the cause of even causal body and comprises of three eternal elements of Anandmaya Kosha (*Prakriti* (Nature), *Atma* (Soul), *Paramatma* (Super Soul)).

These can be shown as in figures 1, 2, and 3.

Even modern psychology recognises elements like physical body, which is the result of heredity and environment, mind, senses, ego, intellect, attention, nature etc. but does not treat all independent, the way these are defined in Vedas and Upanishads. Also

modern science and psychology do not fully recognise the elements like *Atma* (Soul), *Paramatma* (Super Soul) the way these are defined in Vedas, Upanishads and even in western philosophy and religion. Each element of a human being defined in Vedas and Upanishads can be compared to elements from Psychology and can be defined as in Table 1.

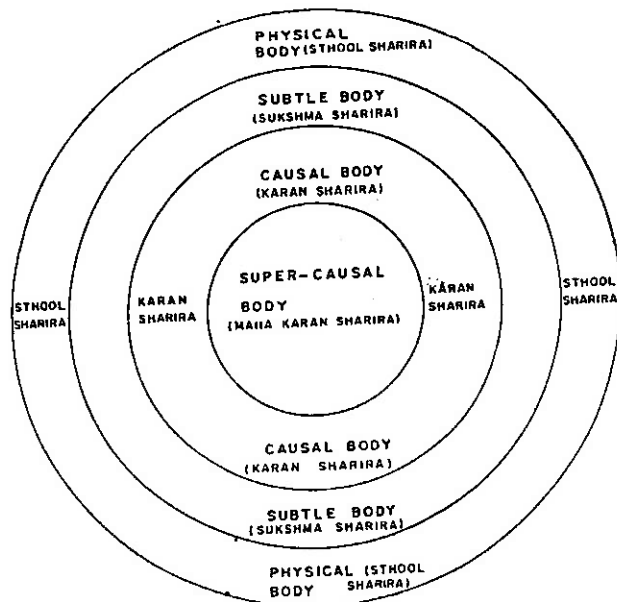


Fig. 1 : Bodies in a Human being

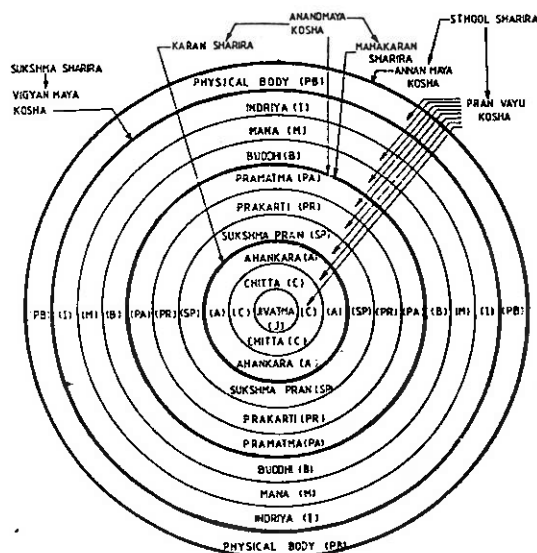


Fig. 2 : A Conceptual Model of a Human Being

Kundalini Instrument

Kundalini is considered as the divine force responsible for putting life into various organs through the Chakras and Nadis. Kundalini Instrument comprises of three Nadis (*Ida, Pingala, Sushumna*) and seven

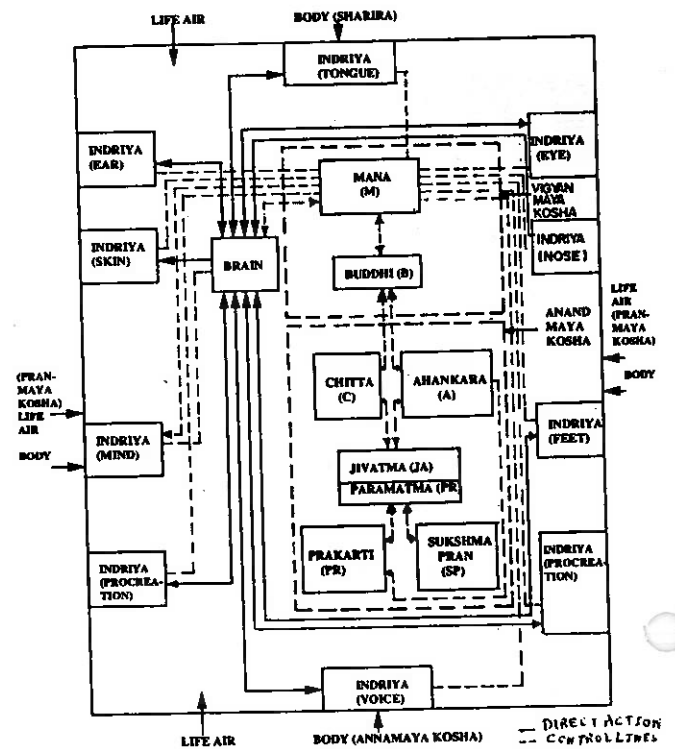


Fig. 3 : A Functional Model of a Human Being

major chakras (*Mooladhara, Swadisthana, Nabhi, Anhat, Vishuddhi, Agnya and Sahastrar*). There are also other smaller chakras like *Hamsa Chakra, Chandra Chakra, Surya Chakra, Bindu, Ardhbindu, Valay and Pradisthana* chakras but the first seven have major impact on human behaviour. Each Nadi and Chakra exhibit special characteristics and qualities, which can be associated with the divine being (deities) controlling each chakra. These aspects have been discussed in detail by Kalbermatten (1979), Mahajan (1992), Rai (1993) and Sharma (1993, 1994, 1995) in their works and can be shown as in figure 4 and Table 2.

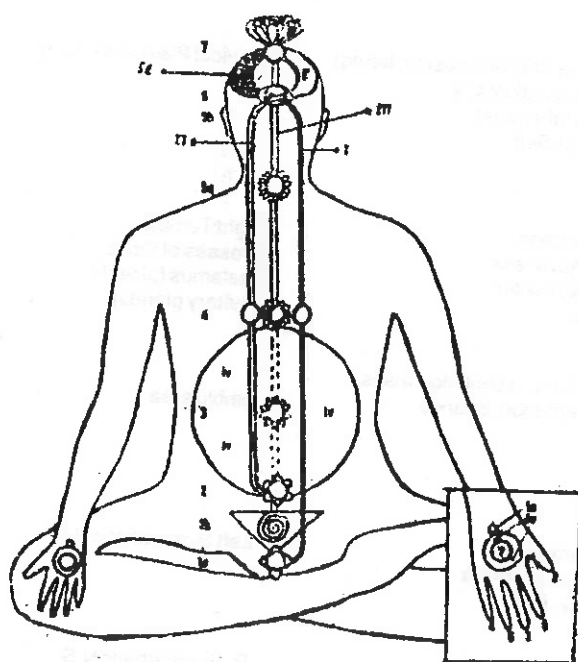
Human Behaviour and Role of Nadis and Chakras

Each Nadi and chakra is like a control centre governing the functioning of connected organs and directing the function of each organ so as to exhibit the qualities of controlling deity. The human body comprises of various organs. All organs are connected to one chakra or the other. Behaviour is the sum total of the working of various organs to perform desired function and exhibit the same as over all expression or state of body.

To understand the interconnection between the Nadis, chakras and behaviour, we shall study human behaviour under five specific sets of actions and expressions as defined in psychology and see the role of Nadis and chakras in each.

Table 1 : Elements of a Human Being

S.No.	Element of Human Being from Vedas and Upanishads	Equivalent Element from Psychology	Description of the Element as per Psychology
1.	Indriya	Senses	Physical organs of interaction of the body with external world. These are <i>eyes, ears, nose, skin, tongue</i> . (Senses of knowledge) and <i>hand, feet, mouth, senses of excretion and procreation</i> (senses of action) and the element of Extra Sensory Perception (ESP).
2.	Mana or Manas	Mind	The element responsible for perception, thinking, memory etc.
3.	Buddhi	Intellect	This is the capability to think, analyse, form concepts, take decision etc., which are part of the attributes of the mind.
4.	Ahankara	Ego	The capability of mind to exert the value of 'I' and make the body act to project the Self.
5.	Chitta	Attention	The capability of mind (or Self) to concentrate and attend to a specific activity vigorously.
6.	Sukshma Pran	Life force	Life energy that makes a human being live and work.
7.	Prakarti	Nature	The capability of mind to exhibit various types of behaviour like submissive, aggressive, balanced etc. in day to day life.
8.	Atma	Soul	A super natural element for which no scientifically valid proof exists as on date. This is mostly considered as a capability of body and mind.
9.	Paramatma	Supersoul	A supernatural force or God responsible for life and existence but with no scientific proof like Atma.



Kundalini Instrument

- I. Ida II. Pingla III. Sushumna IV. Void
 1a Mooladhara Chakra 1b Mooladhar 2. Swadisthana, chakra
 3. Nabhi chakra, 4. Anhat chakra, 5b Hamsa chakra,
 5a Vishuddhi chakra, 6. Agnya chakra 7. Sahastrara

Figure 4 : The Kundalini Instrument

Important sets of Activities in the Human Being

A human being performs various types of actions which can be classified as physical, mental, emotional and spiritual activities. All human actions in the world are supposed to be performed under the control of mind. Thus mind is the agent responsible for all mental and physical actions. But physical and mental actions are a reflection of individual's inner self i.e. the emotional and spiritual being. Since modern science does not recognise existence of soul or God, even the spiritual actions as well as elements of Ego etc. are assigned to the mind. Thus mind becomes the agent of all physical, mental, emotional and spiritual actions.

Another important aspect is the identification of the hierarchy of needs (Maslow, 1954) known as triangle of needs. According to modern science need is the source of all actions. Needs can be classified into five main categories as shown in figure 5 and discussed further.

- Physiological Needs** : The requirement of items like food, air and sex, which are essential to ensure survival and continuity of the being.
- Safety Needs** : These relate to having an assurance, a comfort feeling, for survival of the individual and include requirement of shel-

Table 2. Chakras, Nadis and Associated Qualities

S.No.	Chakra	Deity	Qualities	Gross Expression
A. CHAKRAS				
1	(a) Mooladhara Chakra	Sri Ganesha	Innocence, Eternal Childhood, Wisdom	Prostate Gland (Pelvic Plexus)
	(b) Mooladhara*	(Mother Gauri)	Virgin purity, Holiness of Mother, Motherly life	Sacrum
2.	Swadisthan	Sri Brahmadeva (Sri Saraswati)	Creativity, Abstract thought Aesthetics	Aortic Plexus
3	(a) Nabhi or Manipur	Sri Vishnu (Sri Lakshmi)	Dharma (virtue) Ten Commandments Right behaviour Wealth, welfare, well-being Evolution	Solar Plexus
	(b) VOID (Ocean of Illusion)	Adi Guru	Primordial Master	Abdomen Area
4.	Anahath	Left : Sri Shiva (Sri Parvati) Centre : (Sri Durgamata) Right : Sri Rama (Sri Sita)	Existence, Mother Silent Joy Protector of the Universe Dutiful life, Father	Heart organ Sacred Heart Cardiac Plexus
5.	Vishuddhi	Left : (Sri Vishnumaya) Centre : Sri Krishna (Sri Radha) Right : Sri Yashoda (Sri Rukmani Vitthal)	Virata (the vast cosmic being) Divine diplomacy Playful witness Joy in Self	Cervical Plexus (thyroid)
6.	Agnya	Left : Sri Mahavira Centre : Lord Jesus (Mother Mary) Right : Sri Buddha	Superego Forgiveness Resurrection Ego	Right Temple Crosses of Optic Thalamus (pineal+ pituitary glands)
7.	Sahastrara	Sri Kalki (Sri Mataji)	Collective consciousness Integration, Silence	Limbic area
B. NADIS				
1.	Ida Nadi (Moon Line)	(Sri Mahakali) Archangel Michael Sri Bhairava	Tamo Guna Subconscious Joy, Past	Left Sympathetic N.S.
2.	Pingala Nadi (Sun Line)	(Sri Maharaswati) Archangel Gabriel Sri Hanumana	Rajo Guna Supraconscious Attention, Future	R. Sympathetic N.S.
3.	Sushumna Nadi	(Sri Mahalakshmi)	Satwa Guna Truth, Present	Parasympathetic N.S.

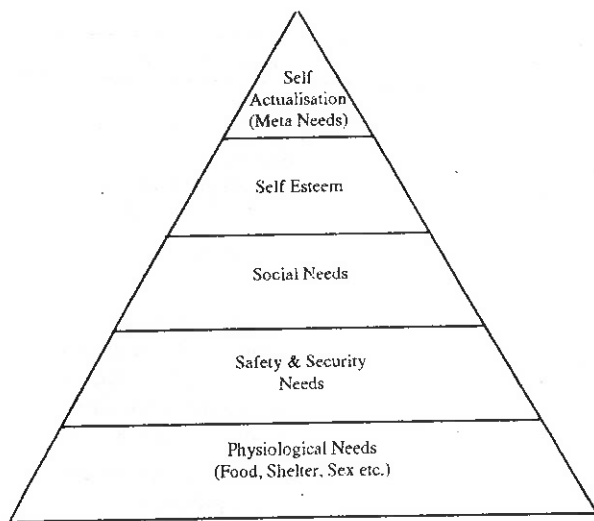


Fig. 5 : Triangle of Needs

ter, a dharmic environment which ensures safety.

- c) **Love and Belongingness Needs** : Every human being wants to be loved and being treated as part of the group. Thus social interaction grouping, meeting people etc., which make one feel part of society and get identified, are included in this level of needs.
- d) **Esteem Needs** : It is the need for ego satisfaction. One wants to be respected, recognised and acknowledged as some one having value in the group/society.
- e) **Self-Actualisation Needs** : Relates to exploring the unknown, finding meaning of self and creation and is expressed in higher pursuits of life.

Two important aspects in working of need are association and perception. In the daily life whatever one thinks, sees or does is stored in the memory. Whenever we do, see or think of something, the experience of past comes to the fore. This happens through the mechanism of Association. In the same way what ever we do, see or hear also effect our perception of the events in future. This is controlled by the mechanism of perception. Association defines interaction and linking and Perception the perceptual view. Both relate to satisfying the working of needs in human being, which is dependent on past experience, state of health and mind and environment and can be shown as in figures 6 and 7.

However all these associations and feedbacks are effected by the state of chakras and nadis and mal-

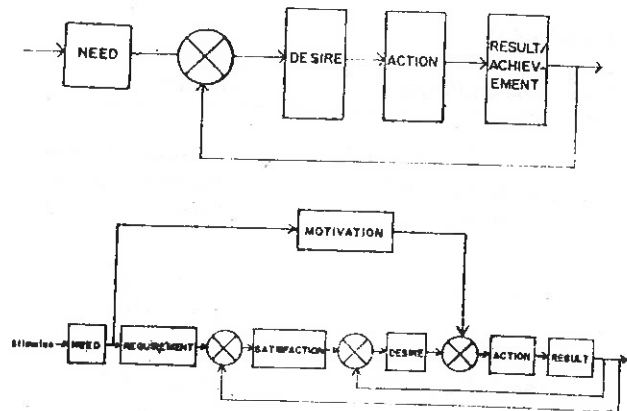


Fig. 6 : Mechanism of Need Satisfaction

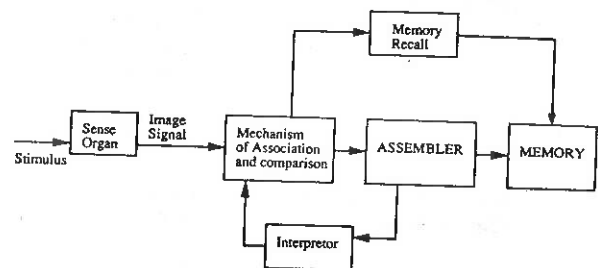


Fig. 7 : Association and Perception Mechanism

functioning of these can lead to catches and problems which in turn effect the behaviour of a human being. Some of the important catches relating to seven major chakras can be shown as in Table 3.

If we once again have a look at the triangle of needs, we find it has five levels relating to physiological needs, safety needs, love and belongingness, Esteem and Self actualisation. In these physiological and safety needs can be divided into physical survival, procreation, social needs and courage and safety Esteem could also be termed as Ego-satisfaction.

Thus existing five levels of Maslows, theory of needs can be divided into seven levels of needs as below :

- a) Level-1 : Physical survival (i.e. existence) Exists from amoeba stage.
- b) Level-2 : Procreation (i.e. continuity of life).
- c) Level-3 : Social Values
- d) Level-4 : Safety
- e) Level-5 : Love and belongingness
- f) Level-6 : Ego-satisfaction
- g) Level-7 : Self-actualisation—Highest need felt by creative people and yogis.

Table 3. Chakras, Qualities & Catches

A. CHAKRAS

S. No.	Chakra/Plexus	Qualities	Manifestations	Causes of Catch
(1)	(2)	(3)	(4)	(5)
1(a)	Mooladhara Chakra (Pelvic Plexus)	Innocence, Eternal Childhood, Wisdom	Sex Elimination Sympathetic system	Sex "liberation" Excess puritanism Tantric & Occult practices
(b)	Mooladhara*	Virgin purity, Holiness of Mother, Motherly love	Parasympathetic system	Imbalance of sympathetic
2.	Swadisthan (Aortic Plexus)	Creativity, Abstract thought, Aesthetics	Liver, Kidney Spleen, Pancreas Uterus	Too much thinking & planning, Heavy drinking. Hallucinogenic drugs. Artificiality. Crude behaviour. Spirit Communication and use
3(a)	Nabhi or Manipur (Solar Plexus)	Dharma (Virtue) Ten Commandments Right behaviour Wealth, welfare, well- being, Evolution	Stomach Liver (part)	Family, household, and money worries Alcohol, Indiscriminate use of Pharmaceutical drugs
(b)	VOID (Ocean of Illusion)	Primordial Master	Nabhi & Swadisthan	Fanaticism, False Gurus Fantasies
4.	Anahata or Ruddhaya (Cardiac Plexus)	Existence, Mother Silent Joy	Heartbeat	(L) Excessive physical activity (L) Rigid disciplines. Neglect of Spirit (L) Hatha Yoga
		Protector of the Universe Dutiful life, Father	Breathing	(C) Sense of Insecurity (C) Spirit possession by relatives (R) Father shirking responsibility/ excess responsibility
5.	Vishuddhi (Cervical Plexus)	Virata (the vast cosmic being)	Neck Arms	(L) Lack of Self-respect, (L) Feeling Guilty (L) Swearing, Impure relationships
		Divine diplomacy	Mouth Tongue	(C) Smoking, chanting (C) Speaking against God
		Playful witness Joy in Self	Hearing Face	(R) Arrogance & dominating personality
6.	Agnya (Crosses of Optic Thalamus)	Super Ego Forgiveness Resurrection	Conditioning Sight	(L) Harm to Self, Worries, Habits (C) Roving eyes (C) Bad Company (C) Wrong ideas about God
		Ego	Thought "I" ness	(R) Harmful ideas about God (R) Unforgiving nature
7.	Sahastrara (Limbic Area)	Collective consciousness, Integration, Silence	Cool Vibrations	Doubt in God Doubt in Shri Mataji

B. NADIS

1.	Ida Nadi (Moon Line) (Left SNS)	Tamo Guna Subconscious Joy, Past	Auspiciousness Emotions Existence	Superstition, spirit possessions Mother's problem Habits
2.	Pingala Nadi (Sun Line) (Right SNS)	Rajo Guna Supraconscious Attention, Future	Self-respect Physical & Mental Creativity	Suppression, Egotism Father's problem Possession by ambitious spirits
3.	Sushumna Nadi (PSNS)	Sattwa Guna Truth, Present	Sustenance, Religion, Revelation	Doubt in God Doubt in Shree Mataji

Level of Need and Impact of Chakras :

Chakras and Nadis relate to working of human desire, organs and hence associated needs in life. These can be correlated with the level of needs discussed above.

For example, Mooladhara chakra is the first chakra in the Instrument of Kundalini and governs qualities like wisdom, innocence, purity etc. These are the basic qualities and support physical survival and existence of the being. Physical needs also require that individual obtains food and shelter, which in turn ensure survival and well being of the individual.

In the same way second level, i.e. Procreation, requires creativity, which is the quality of swadisthana chakra in the Kundalini Instrument. Thus seven levels of needs can be correlated to the seven chakras as shown in figure 8.

The Kundalini Instrument also comprises of three nadis (*Ida*, *Pingala*, *Sushmuna*) which impart three qualities (Tamasik, Rajasik and Sattwik) to a human being (Figure 9). In the daily life behaviour of a person is guided by the qualities of nature either a person is too submissive of tamasik nature or too aggressive of rajasik nature or a balanced one i.e. of sattwik nature. These coupled with the underlying needs define the motivation of a person.

Thus in the language of Kundalini Instrument can be said that sum total of human behaviour, needs, motivation, personality etc., is guided and controlled by the state of three nadis and seven chakras. These can be correlated as in Table 4.

Based on the qualities imparted by the three nadis, three types of human being can be defined as further.

Self Actualisation	Sahastrar
Esteem	Agnaya Chakra
Love and Belongingness	Vishuddhi Chakra
Courage and wisdom	Anhat Chakra
Safety and Survival	Nabhi Chakra
Procreation & Progency	Swadisthana Chakra
Physical Survival and existence	Mooladhara Chakra
a) Hierarchy of Needs	b) Level of Chakras

Figure 8 : Hierarchy of Needs and Chakras

- a) *Tamasik (Left sided)* : Being left sided, such people are submissive and weak and take to Bhakti easily. They are likely to have greater need for Survival and Safety at lower level and love and belongingness at higher levels of needs.

Sushmna	Satwik
Pingala	Rajsik
Ida	Tamsik
a) Nadis	b) Qualities or Gunas

Figure 9 : Nadis and Gunas

- b) *Rajasik (Right sided)* : Being right sided, such people are active, strong and take to action easily. They are likely to have greater need for procreation and social values at lower level and Ego-satisfaction at higher level of needs.
- c) *Sattwik (Balanced)* : Being balanced, such people have right approach towards everything in life. They are always satisfied and do not lose their balance even in adversity. Such people are always working for self-actualisation and true knowledge. They only seek self-realisation and stability in meditation and Samadhi.

Virata, Human Being and Resultant behaviour & Qualities of People

So far we have examined the effect of Nadis and Chakras in a human being. But according to Indian philosophy a human being is only a replica of *Virata*, the universal Being. Thus all the Primordial Nadis, chakras and controlling deities are resident in *Virata*. Since a Human being is a replica of *Virata*, the Nadis, Chakras and deities in a human being are also the replica of Primordial Nadis, Chakras and Deities. These are depicted as in figures 10 and 11. This being so, the state of nadis and chakras in a human being and consequently the nature and behaviour of the People in the world are also a reflection of the state of nadis and chakras in *Virata*. It is for this reason that people in Satya yuga are defined with one set of qualities whereas people of Treta, Dwapar and Kaliyuga are defined differently.

Chakras and Evolution

Whole creation has emerged out of Primordial Energy known as Nebulae in western philosophy and Adi Shakti in Indian Philosophy. Life in the creation is supposed to have started with appearance of amoeba, which is understood to have evolved from single

Table 4. Correlation of Nadis, Chakras and Related Qualities and Needs.

S. No.	Nadis & Chakras	Related Qualities and Need	Other Aspects	
			Positive	Negative
1.	Nadis			
a.	Ida	Tamasik	Reserved, Quiet Devotion	Lethargy, submissiveness despondency
b.	Pingala	Rajasik	Active	Assertive
c.	Sushumna	Sattwik	Balanced	
2.	Chakras			
a.	Mooladhara Chakra	Survival and Existence	Wisdom, balance, purity, chastity, innocence	
b.	Swadisthana Chakra	Procreation & continuity	Creativity, True Knowledge	
c.	Nabhi Chakra	Safety & Survival	Values, Dharma	
d.	Anahat Chakra	Courage	Courage, Values, Dharma	
e.	Vishuddhi Chakra	Love and belongingness	Expression and communication of love to others	
f.	Agnya Chakra	Esteem	Balance of Ego and Super-ego. Self-respect	
g.	Sahasrara Chakra	Self-Actualisation	Self-realisation, actualisation of full potential of Self.	

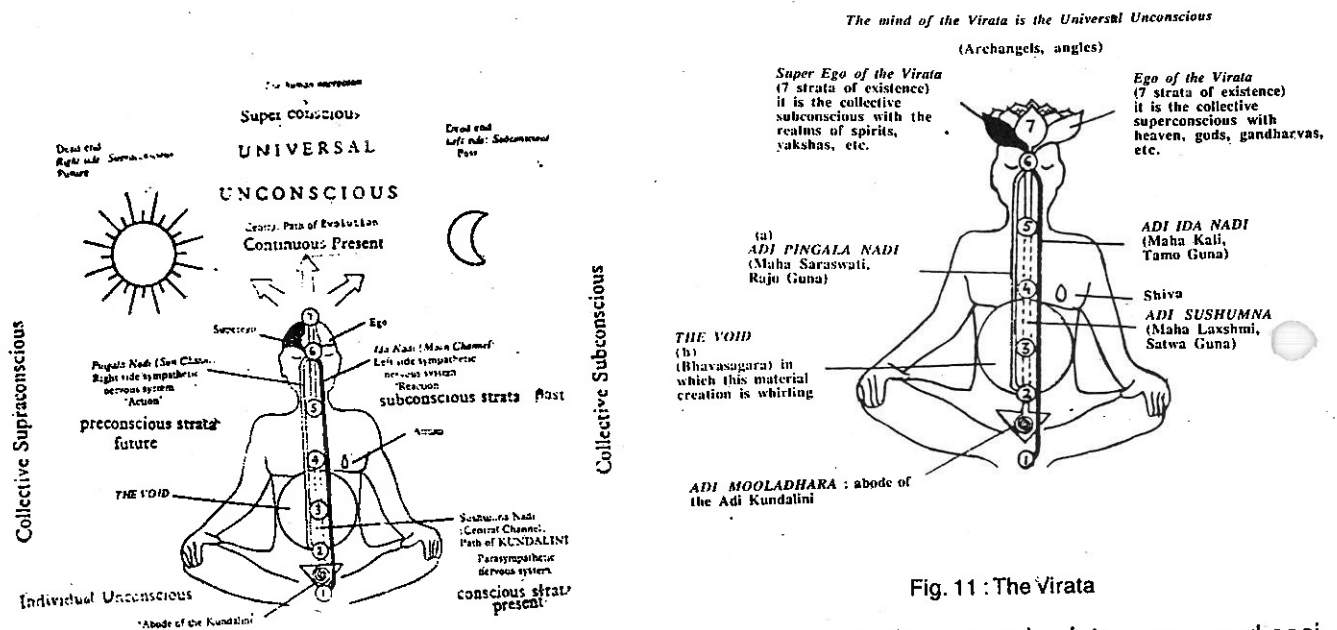
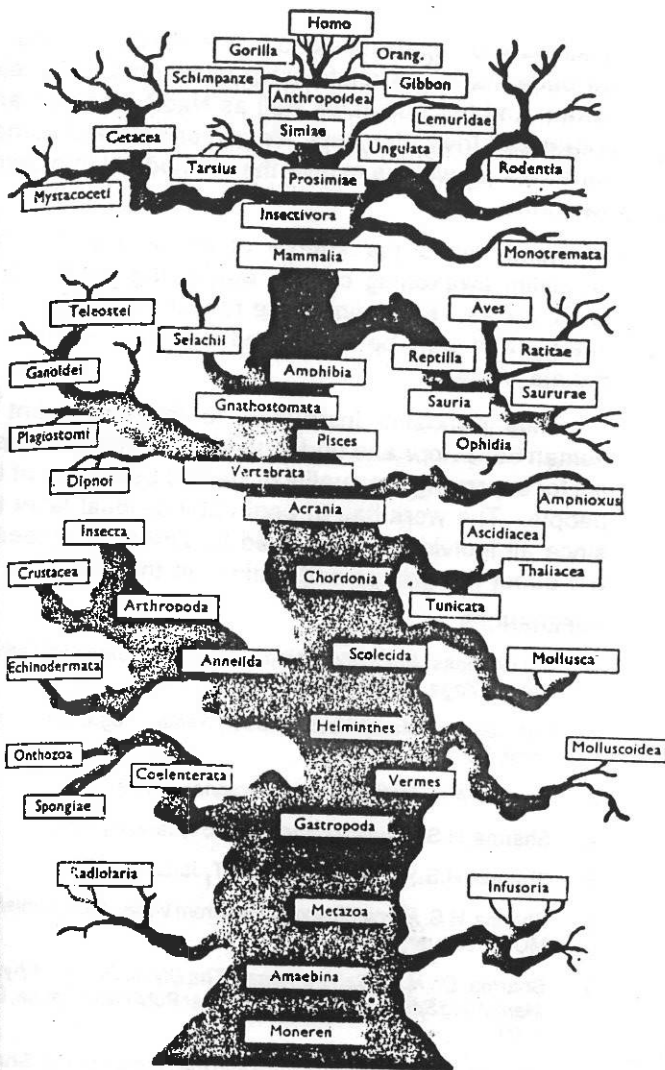


Fig. 11 : The Virata

cellular to multicellular beings of today. This development and evolution has been depicted by some scientists as in figure 12. If we consider this evolution on the level of awareness, then we find that first unicellular living were most concerned with survival and existence. With time they learned to multiply and group i.e.

procreation, and then to evolve into groups and societies. In social groups they learned to interact and form organisations and hierarchies which gave them social and personal satisfaction. Some among these grew beyond and looked into the mysteries of life and creation. Thus single cellular life evolved with time into fishes, birds, animals, human and within human



Ernst Haeckel, contemporary and supporter of Charles Darwin, devised this 'family tree' to illustrate the evolution of all living things. Man, flanked by the apes, is at the top of the tree.

Fig. 12 : Tree of Evolution

beings from physical labourer to artisan, artists and yogis as shown in figure 13.

However, when we look at birth of the Zygote (Life cell) in a human being and subsequent growth of fetus in the womb, we find that Human life begins with unicellular ovum and sperms and grows to multi cellular being passing through various stages. Thus a human being must be growing through various stages of evolution as had happened with amoeba. If we now relook at level of needs, we can see that early Zygote performs functions of survival and growth where as advanced requirements like social needs, ego-satisfaction and self actualisation emerge only at later stages.

Now
20 billion
years
later

0 Years.

Yogis and Seekers
Modern Social groups & Organisations
Early Societies and Organisations
Human Being
Apes & Monkeys
Animals & Birds
Plants & Fishes
Life Cell (Amoeba)
Matter & Consciousness
Panchmahabhootas (Energy & Space)

Today

4 million years back

20 billion years back

Fig. 13 : Evolution of Life and Consciousness

From above we can conclude that in creation chakras also emerge with evolution and the process continues in a human being today.

Control/Improvement of Behaviour

One important result of this relationship among needs, chakras and qualities and nadis is that by understanding the working of nadis and chakras we can improve the quality of behaviour in a person. For example a person is suffering from depression and lack of motivation. This means his Ida nadi and mooladhara and Swadisthana chakras are either weak or suffering from catches. By giving vibrations, clearing and activating Ida Nadi and Chakras the person could be brought into balance. In the same way an aggressive or violent person could be made normal by correcting his right side or Pingala Nadi and cooling of liver.

This corrective action by giving vibration is caused by the Kundalini in the Kundalini Instrument. Kundalini is the reflection of Primordial energy and is the source of life in the human being. Kundalini awakening causes awakening in nadis and chakras, who in turn radiate vibrations. The process of kundalini is very subtle and can be achieved by Sahaja Yoga—the system of yoga by Kundalini Awakening.

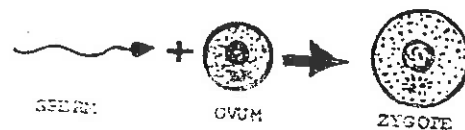


Fig. 14 : Birth of Zygote

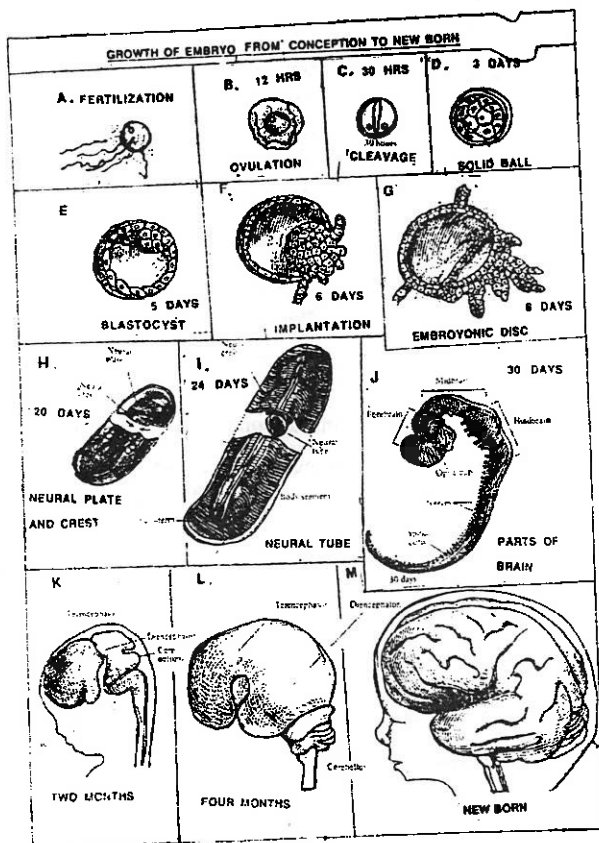


Fig. 15 : Growth of Foetus

Conclusion

A human is a living system and comprises various bodies (physical, subtle, causal and super causal) and a Instrument of Kundalini (Nadis, Chakras and Kundalini). Human behaviour is the result of the state of awakening and working of various bodies, Nadis and chakras. Depending on the state of Nadis and chakras bodies and related elements acquire their

qualities and capabilities and hence the functioning. If we understand the relationship between various elements and the bodies as well as Nadis, chakras and bodies and their elements, we can understand human behaviour as well as evolve the methods of improving the same.

Kundalini is the source of life and vibrations. Kundalini awakening causes awakening in the nadis and chakras. Kundalini is the reflection of primordial energy and can be awakened by the practice of Sahaja Yoga.

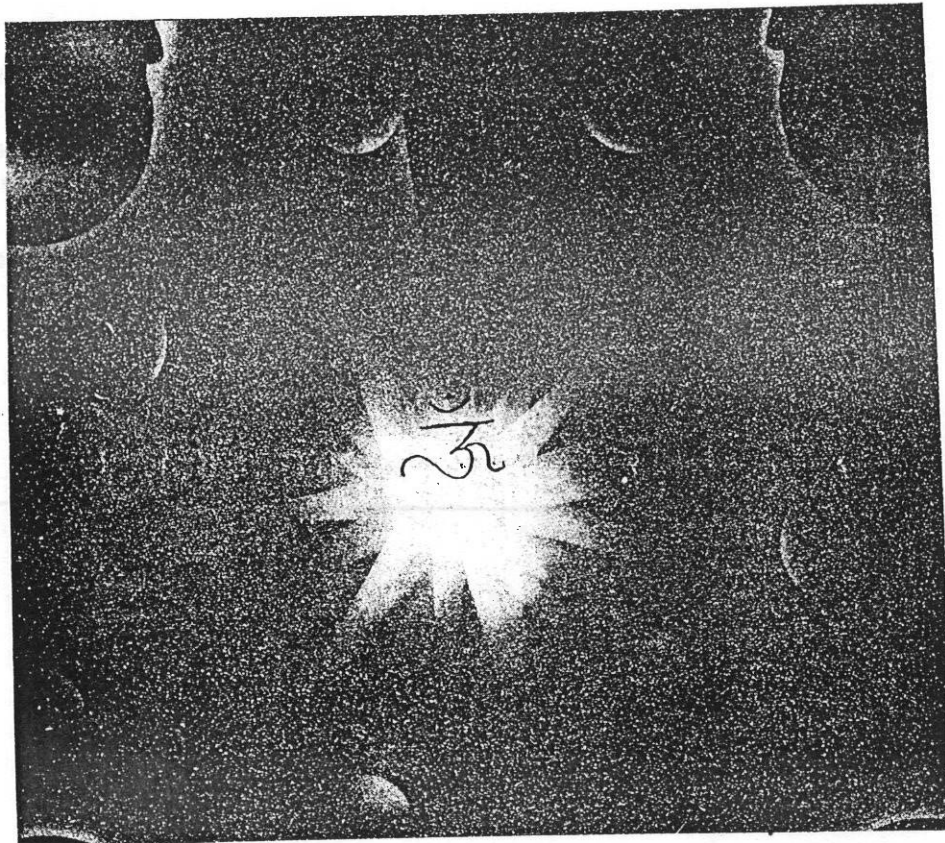
Thus Kundalini Instrument is the instrument of human behaviour and understanding of each is essential for improving the quality of life and behaviour of the people. The work has to begin at individual level but since all individuals are linked to Virata, the process will effect the groups and nations in the long run.

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Sahaja Yoga : A Scientific View (Part-XVI)

(Origin, Evolution and Paramatma)



"We were first stones, then we became amoeba, then we gradually became human beings."

"The real search should be inside the human being. Man should actualise his potential by focussing his attention inside and should attain higher plane of life."

"To attain the higher plane of life is the further step of evolution of mankind in the play of the divine."

Her Holiness Shri Mataji

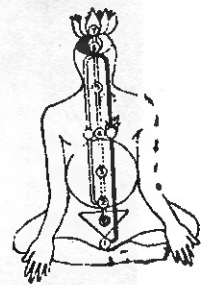
Sahaja Yoga : A Scientific view (Part-XVI)

(Origin, Evolution and Paramatma)



"Whole creation has emerged out of God and will end in God. Creation is the manifestation of the desire of God by the will of God. Life is the playground of Gods, seen as manifestation of the divine desire through divine will. Yoga helps in knowing and witnessing this truth and ultimately becoming one with the eternal. This is the essence of origin, evolution and yoga."

Jai Shri Adi Shakti



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Introduction

[Questions relating to the secret of life and existence i.e. how life and creation emerged, how these evolved in time and how, when and where will it reach the pinnacle of growth have been at the base of all human quests and development.] In the previous articles we had examined the questions relating to origin and evolution but we have not fully gone into the depth of how and where will it all reach in the end i.e. what is the ultimate in evolution. However, no study can be complete without knowing its ultimate objective and end result.

Origin, philosophically and scientifically has been assigned to emergence of Adi Shakti, the Primordial energy, who was the power and essence of Nebulae and the big bang in science and Trigunatmika-Prakriti in philosophy. Evolution, physically and subtly, is the rise in matter and consciousness manifested as opening of chakras in the human being and virata. Both have their base in Param Chaitanya, the universal conscious energy.

Param Chaitanya is the will power of Adi Shakti, who in turn is the will power of Paramatma or Sri Sada Shiva. Thus whole creation, its origin and evolution are the working of Param Chaitanya. But Paramatma is eternal, omni present, ever lasting. If everything in creation is the working of Param Chaitanya then will of Paramatma should be changing from manifest to hidden and ultimate in creation, i.e. the Zenith of evolution and creation should also be related to working of Param Chaitanya.

Origin and Param Chaitanya

Scientifically it has been seen that whole creation has evolved from a big bang some 20 billion years ago. As the hot gases and energy cooled in time it transformed from hot gases to liquid and solids giving rise to galaxies, stars, planets and earth. It was also seen that everything in creation has an element of consciousness. Energy and consciousness merged to-

gether manifested as life, first as amoeba and later as fishes, birds, animals and human beings. This process of big bang, transformation of energy and consciousness into various forms of matter and life are shown as in figures 1, 2, and 3.

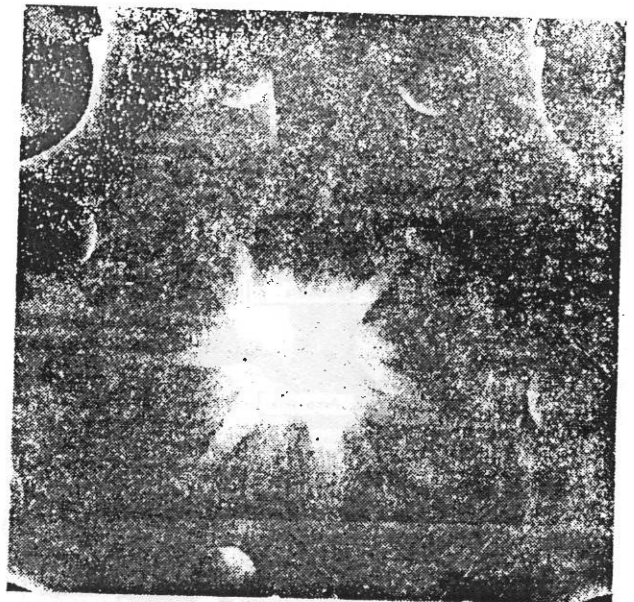


Fig. 1 : The Big Bang

Philosophically before the beginning of creation everything was in a state of total balance. No light, no darkness, motionless, still. This was the state of yoga Nidra of the Paramatma, Sri Sada Shiva. Awakening of Sri Sada Shiva from yoga Nidra caused motion and hence movement of energy and manifestation of Adi Shakti, the Primordial energy, and creation as shown in figures 4, 5 and 6.

Evolution

Creation is the manifestation of energy and consciousness in premeditated measures as living and non-living forms. Evolution is the rise in level of matter

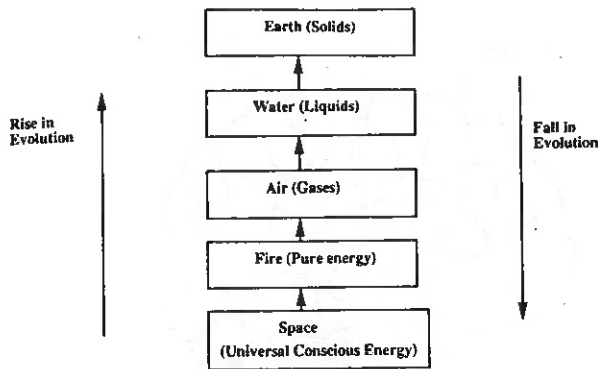


Fig. 7 : Evolution in Matter

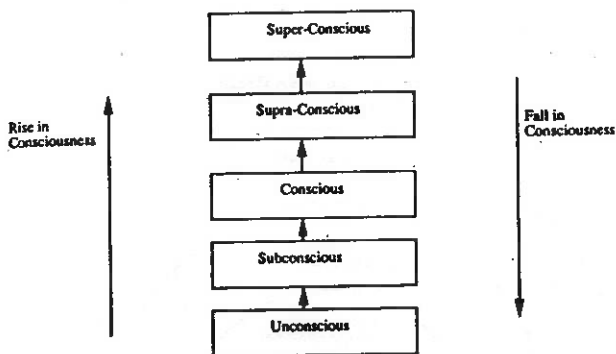


Fig. 8 : Evolution in Consciousness

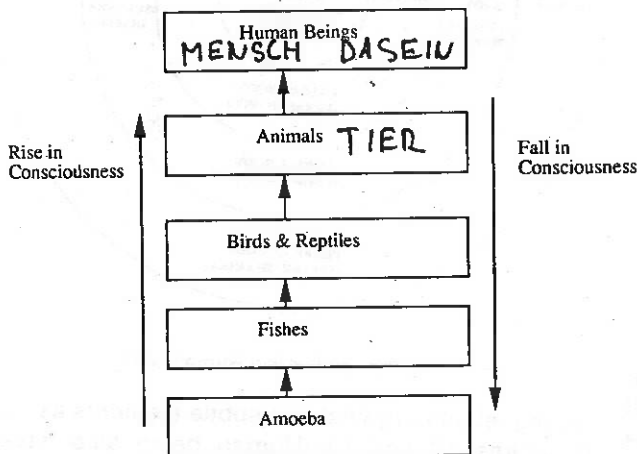


Fig. 9 : Evolution in Life

While whole creation is seen as Virata, human being is considered as an image of the Virata. Thus a human being represents the highest form of matter and consciousness. But human beings also have evolved in their level of consciousness. Primitive Human (Homo sapiens) beings of stone age possessed one level of consciousness which probably was lowest at human level whereas the Rishis, maharishis and yogis possessed highest level of con-

sciousness in human beings. This growth or evolution in conscious had passed through different stages which are related to environment and personal efforts of the person. Environment related evolution has been manifested in the growth of brain and content of information or knowledge. Growth achieved through personal effort has been defined as states of Samadhi, which is caused by meditation, Kundalini awakening, and yoga.

Brain is a complex mechanism comprising billions of Neurons (the brain cell) and functional areas. It is said human brain is the most complex system. It contains 10^{12} Neurons and Glia cells which constitute the processing power, memory etc. But most significant is the interconnection of Neurons in the brain, which imparts the real brain-power or mental capability to the brain. To get an idea of the magnitude of this complexity and how size of brain and interconnection effects brain power, we will look at the evolution of brain in various livings from fishes, birds, animals to human as shown in figures 10 and 11.

The brain of smaller livings comprise from few neurons to few dozen Neurons, whereas a human brain contains 10^{11} Neurons. Each Neuron can have upto 10^3 (one thousand) connections with other Neurons. This amplifies the power of the brain 10^{10} to 10^{14} neuron equivalent which far surpasses any computer we can ever design. This is base for human evolution.

Atma and Paramatma

Atma is the reflection of Paramatma in the human being. Paramatma is the source and end of all creation. Scientifically, an image, i.e. reflection of the real object, is supposed to be a copy of the real in imaginary plane. The image is supposed to reflect every aspect of the real. Atma is also a reflection of Paramatma in the same way. In the human being Atma is the real master or controller and radiates Paramatma in all aspects.

Giving the example of reflection of Sun on a mirror, Mother has explained,

"Atma is a reflection of Paramatma... Like on a mirror you can see a full image of Sun, in the same way a human being acts like a mirror to reflect Paramatma."

Most important point is that in the mirror reflection of Sun is complete Sun, i.e. even though a mirror is so small in comparison to Sun still whole Sun is visible as image on the mirror. And, Sun while fully reflected in mirror can be seen in every mirror in the same way. In the solar system, if we consider every cell particle as a mirror, Sun will reflect out of each particle in the

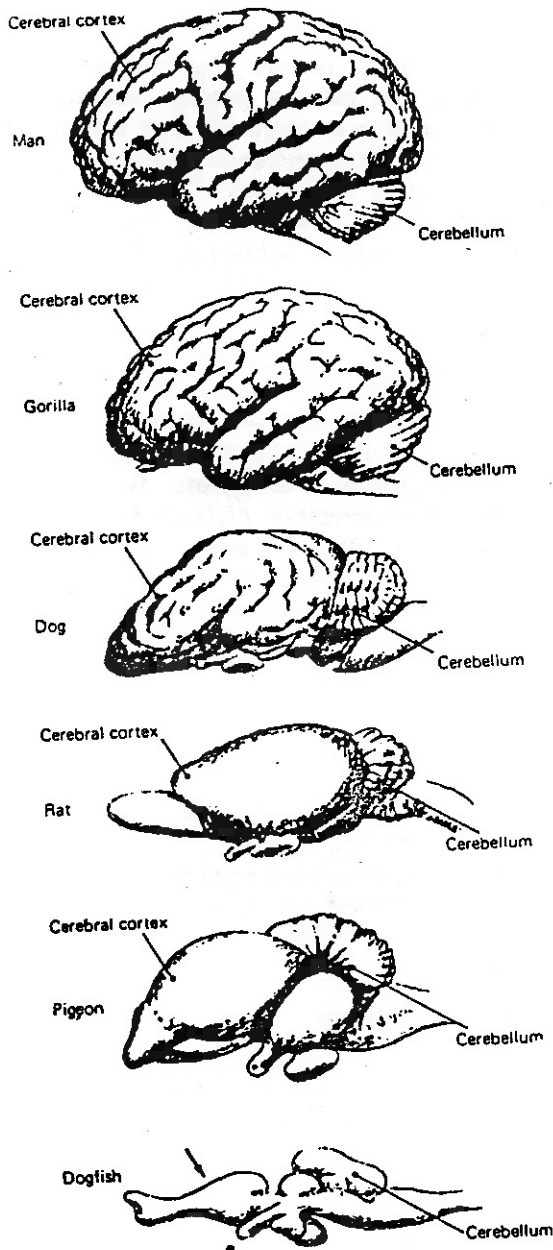


Fig. 10 : Evolution of Brain in Various Species

same way as Sun. Therefore in the Creation if we consider Paramatma as Sun then every particle, cell or human being reflects Paramatma as Perfect image of Paramatma. This we call Atma. Another point to note is that every image has essence of original object as its shape and quality and also the quality of the mirror. In the same way Atma also has all the aspects of Paramatma and also of the individual. As a result in human being while Atma is known Atma - a reflection of Paramatma, individual Atma is known as spirit or individual. Thus an individual self is Atma in the human body and Atma is the essence of Paramatma.

Sahaja Yoga, Evolution and Paramatma

A human being comprises of four bodies, each

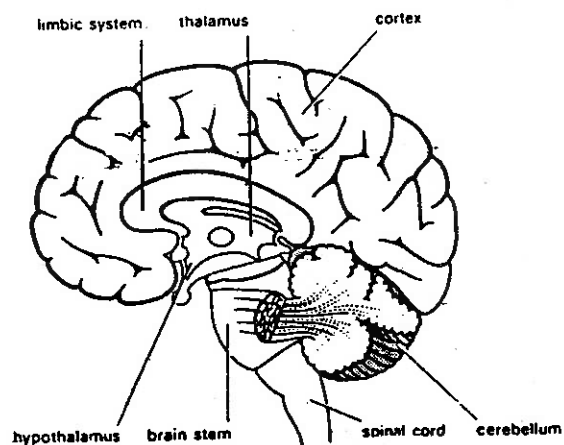


Fig. 11 : Human Brain

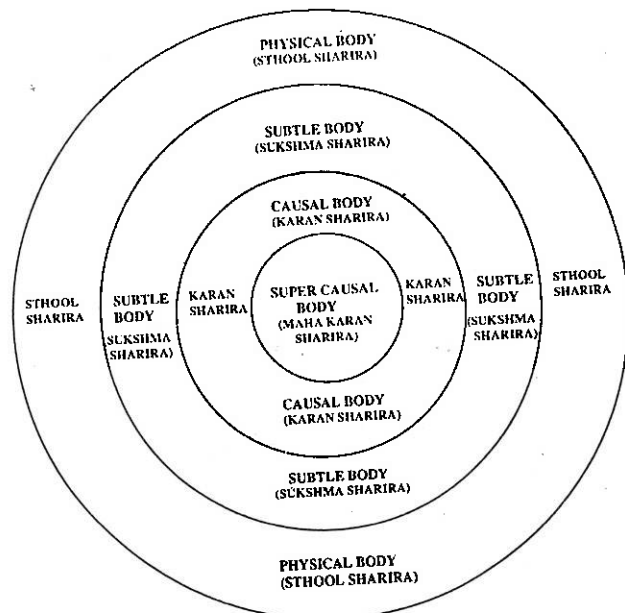


Fig. 12 : Bodies in a Human being

having related physical and subtle elements as shown in figures 12 and 13. Human being also have an instrument of Kundalini and are supposed to be made in the image of Virata. These aspects can be best seen from figures 14, 15 and 16.

While all human beings have a body, brain and all other elements, it is the level of awakening in Nadis and chakras and consequent effect on working of the human brain and Nervous system, which make a person more evolved than earlier or others. Kundalini awakening leads to yoga. Yoga leads to evolution of consciousness from conscious to superconscious. Superconscious in human being operates at uncon-

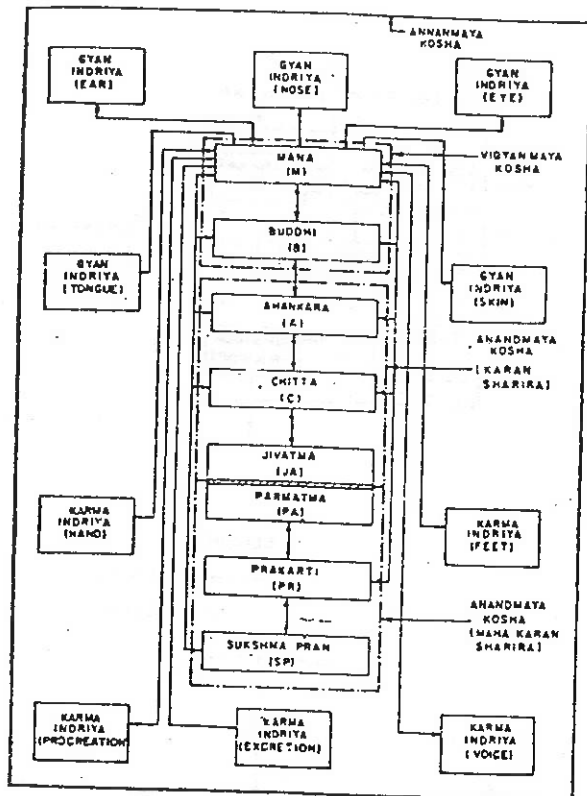
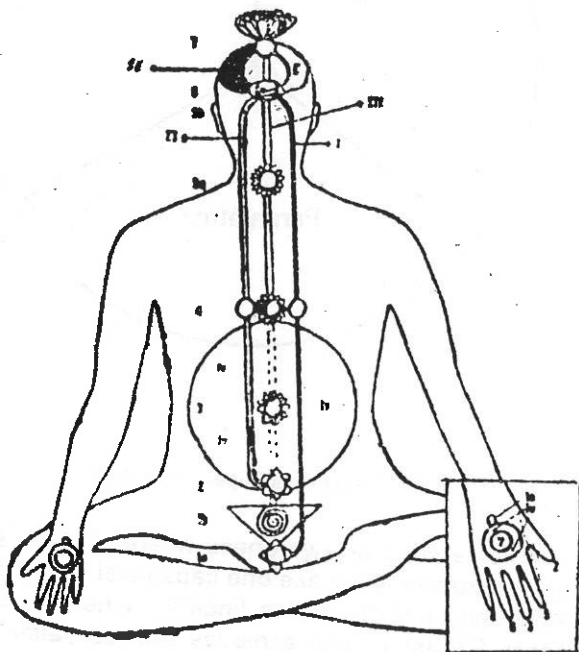


Fig. 13 : A Functional Model of the Human Being



- I. Ida II. Pingla III. Sushumna. IV. Void 1a Mooladhara chakra
1b Mooladhar 2. Swadisthana chakra 3. Nabhi chakra
4. Anhat chakra 5a Vishuddhi chakra 5b Hamsa Chakra
6. Agnya chakra 7. Sahastrara

Fig. 14 : The Kundalini Instrument

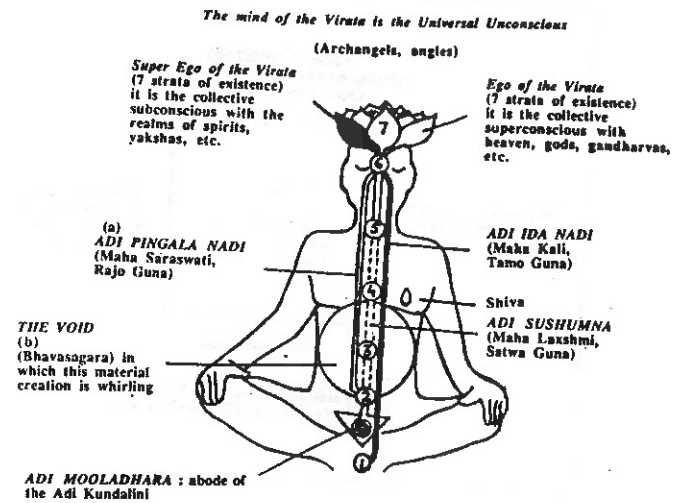


Fig. 15 : The Virata

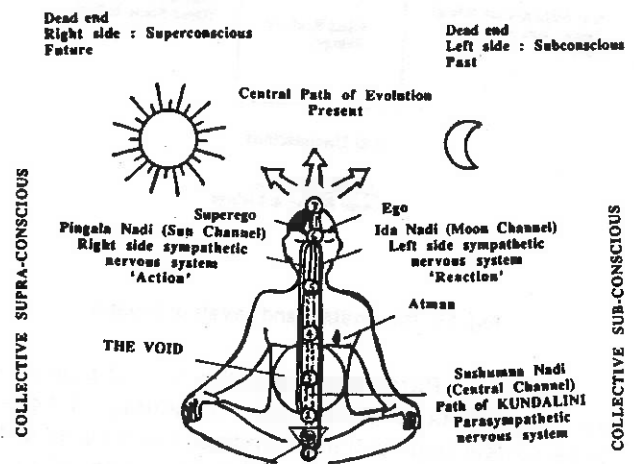


Fig. 16 : The Human Microcosm

scious of Virata. But this can rise further with meditation and reach the God-realisation state, where in a human being achieved God-like state. This could be compared to working of a cell in human body which is at unconscious level. Once a human being acquires yoga state, with further advancement one can witness even the working of a cell in any part of the body i.e unconscious level activities can be brought to the Conscious level of awareness. This can be shown as in figure 17 and 18.

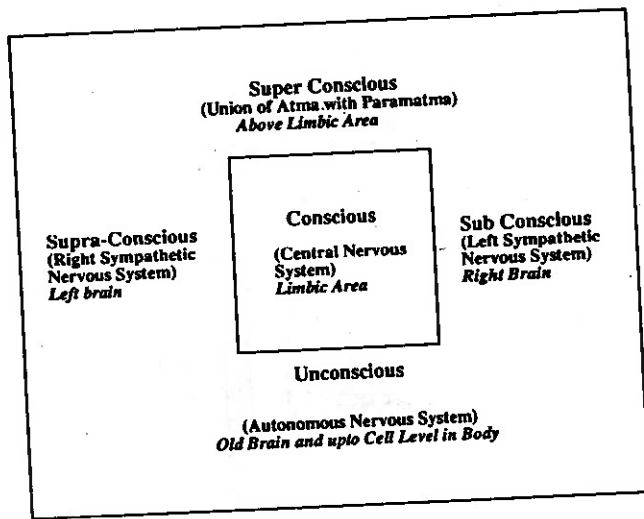


Fig. 17 : Levels of Consciousness in a Human being

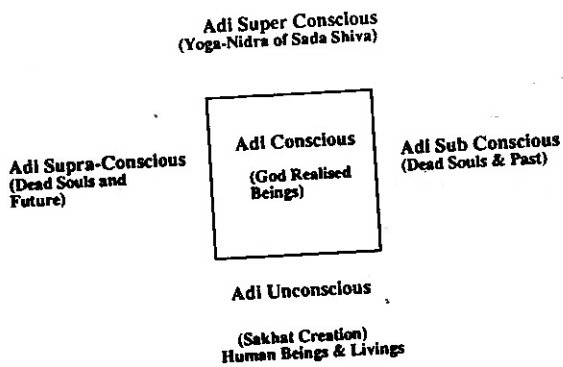
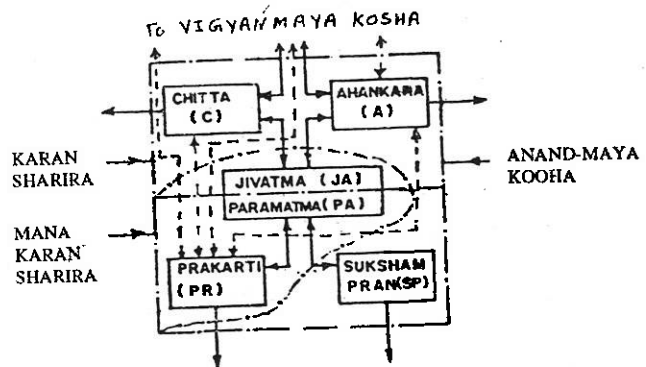


Fig. 18 : Paramatma and Levels of Creation

However, Paramatma is at the core of every living as Paramatma is within the Anandmaya Kosha or supercausal body within Anandmaya Kosha as shown in figures 19 and 20. On achieving Yoga Atma and Paramatma get united and Atma takes control of whole being. But Atma is a reflection of Paramatma, a Human being really gets under the control of Paramatma. This change in the Human being from being controlled by causal (Ego and Chitta) to control by supercausal (Atma and Paramatma) can be described by change in position of the elements of Anandmaya Kosha as shown in figures 21 and 22.

This change in role of Atma and Paramatma is achieved through evolution in Samadhi as shown in figure 23.

Initially, when seeker goes in meditation and Kundalini starts awakening, individual attains Savichar



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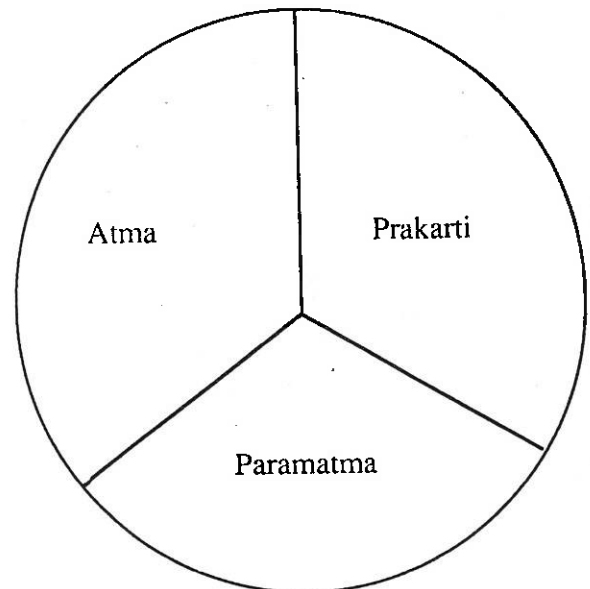


Fig. 20 : Elements of Supercausal Body

Samadhi a state of awareness where chakras start being energised and make one capable of sensing the state of physical organs on fingers. When kundalini crosses Sahastrar, one achieves self-realisation and a state of Nirvichar Samadhi or thoughtless awareness. As the growth of the individual continues in meditation and chitta becomes stable all doubts start vanishing till one achieves a state of doubtless awareness or Nirvikalpa Samadhi. Further growth in Nirvikalpa makes one merge in Paramatma in such a

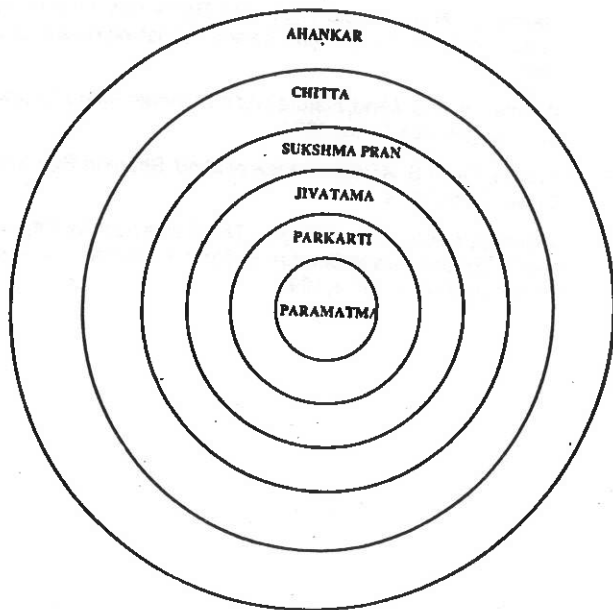


Fig. 21 : Elements of Anandmaya Kosha Before Realisation

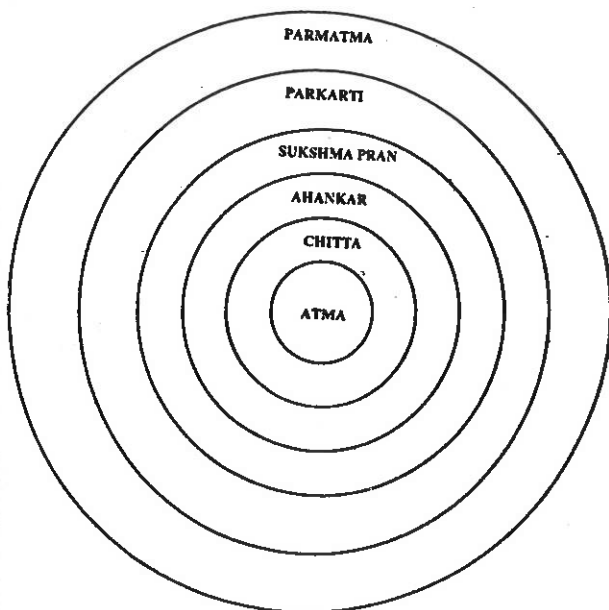


Fig. 22 : Elements of Anandmaya Kosha After Realisation

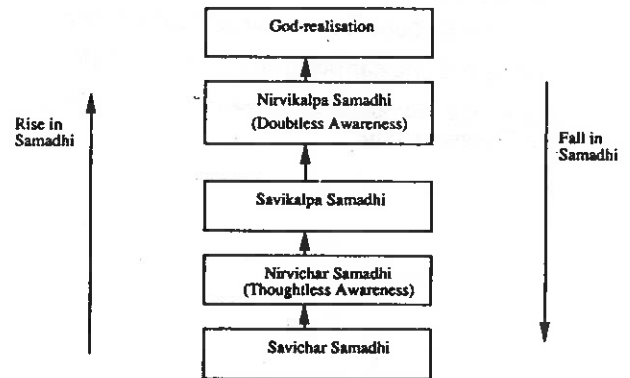


Fig. 23 : Evolution of Samadhi

works and performs all activities as if God has come on earth. In the individual Parmatma comes to conscious level and guides the working of all the elements of the human beings. Human beings become living Paramatma on earth.

Conclusion

All creation has evolved out of Paramatma. Paramatma exists in everything as the ultimate seed and cover. Evolution is rise in level of matter and consciousness. Evolution begins with emergence of matter and consciousness in the form of creation. In living beings it begins at amoeba level and can go on till the living achieves the level of Paramatma. This is ultimate in evolution.

In human being evolution is caused by growth in level of awareness. Meditation is the means of achieving ultimate. In the beginning creation was merged in God (Paramatma). On complete evolution of living in creation God manifests through the living. To take a human being to this ultimate state, where human being attains God-like state in this body only is possible through Sahaja Yoga. Therefore Sahaja Yoga is the ultimate in yoga in creation. Through Sahaja Yoga, most ordinary of human being can achieve the ultimate. This is also the desire of the Almighty and the aim of the creation.

Jai Shree Sada Shiva
Jai Shree Adi Shakti

way that one cannot be seen away from another. Individual self becomes universal self. Individual becomes God-like. This, the state of God-realisation or God-like awareness, is the ultimate in evolution where Individual becomes a living god on earth with God-like qualities and level of awareness. Only incarnations i.e. when God comes to earth as human being can surpass the level of awareness of God-like human being. In the *God-realisation* state individual lives,

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Sahaja Yoga : A Scientific View (Part-XVII)

(Detachment, Surrender and Bhakti : Tools of Mental Happiness and Spiritual Growth)



"In our heart there is a flicker of light, which is burning all the time; which is Atma; which is reflection of Paramatma in our heart."

Her Holiness Shri Mataji

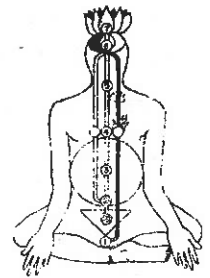
Sahaja Yoga : A Scientific View (Part-XVII)

(Detachment, Surrender and Bhakti—The Tools of Mental happiness and Spiritual Growth)



"Surrender is the way to be in ever-loving company of Shri Bhagwati."

Her Holiness Shri Mataji



Introduction

In the day to day, life most human beings are driven by needs for safety, survival and growth of self and of all those related to the individual. Thus most people are either concerned for own health, prosperity, material gain and ego-satisfaction or for the health, prosperity, gains of brothers, sisters, sons, daughters, relations etc.

From worldly standard of modern life, even though most people criticise others for being selfish and concerned only for their own kith and kin, people do not consider it bad when doing it themselves. But this selfishness is a cause of most personal and worldly problems, socially and spiritually.

The reason for this is in the way human beings have been created by God they can only have peace and happiness by living a just and virtuous life. This is only possible if one can control the wandering of mind and senses and develop confidence in God.

While control of mind and senses and confidence in God appear subjective statements highlighting a philosophy, if we go deep into the working of human *senses-brain-mind system* in dealing with material world and role of attention (Chitta) and Soul (Atma) in the working of cognitive mechanism, we will find that all these have scientific basis.

In this, two important points relate to attachment and undue reliance on ego etc. Detachment and Surrender lead to Bhakti which is the ultimate path for yoga and salvation.

If one can understand how the attachment and ego effect the working of human cognitive and evolutionary system, one can learn to master these and grow socially and spiritually.

Mother has said,

"Jivatma (Soul) is the master of Mastishk (Brain)."

An understanding of interaction between brain and Atma can also lead us to understand the working of attachment, ego etc.

Adi Shakti—The will of God and source of creation

The theories on origin of creation have brought out that whole creation has emerged out of a big bang, which was a celestial explosion of energy. However, before the big bang all was in a state of total peace and harmony. This state is the state of *yoganidra*, also identified as *Param Brahma* and *Sada Shiva*. Mother has said,

"In the beginning it was all peace, complete silence. Then there was awakening in silence, silence was awakened. The silence is called *Param Brahma*. Then this silence became *Sada Shiva* Then Sada Shiva desired to create This desire manifested as desire power..... This desire power is called *Adi Shakti*."

Adi Shakti—the primordial energy—is the will of God and is the source of whole creation. Adi Shakti only has transformed herself into *Trigunatmika Prakriti* and imparted qualities of existence to creation. This can be shown as in figure 1.

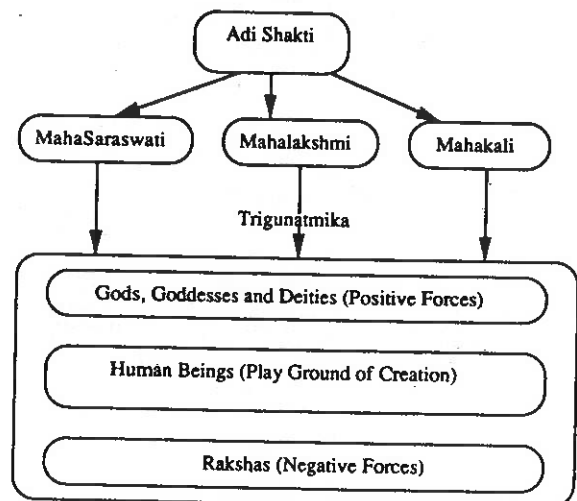


Fig. 1 : Evolution of Creation

Will is the source of action. Adi Shakti manifests herself as Param Chaitanya or universal conscious energy which is perceived as vibrations in creation.

Mother has said,

"Adi Shakti is the will of God. Will of Adi Shakti is Param Chaitanya.

"Chaitanya is the integrated force of your physical, mental, emotional and religious selves."

Mother has further expressed that,

"In our heart there is a flicker of light, which is burning all the time; which is Atma; which is reflection of Paramatma in our heart."

and,

"Vibrations are the *Prakash* going through us."

Thus vibrations or Param Chaitanya is the source of all existence.

Instrument of Awareness

In a human being all awareness of existence i.e. material and subtle existence, comes from senses, brain and mind system. It has been explained that a human being comprises of four bodies or three koshas as shown in figures 2 and 3 each of which have certain subtle elements which all play a role in working of the system of awareness in a human being. The four bodies are physical, subtle, causal and Supercasual. The physical body comprises physical organs like ears, eyes, nose, brain etc. Subtle body comprises

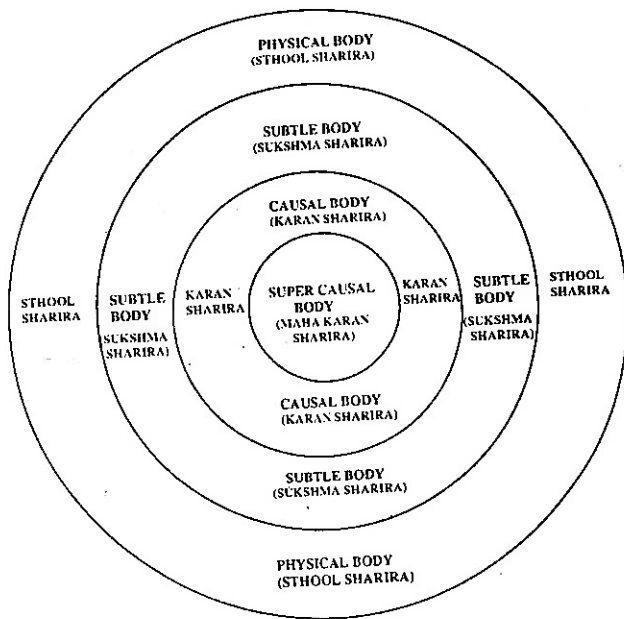


Fig. 2 : Bodies in a Human Being

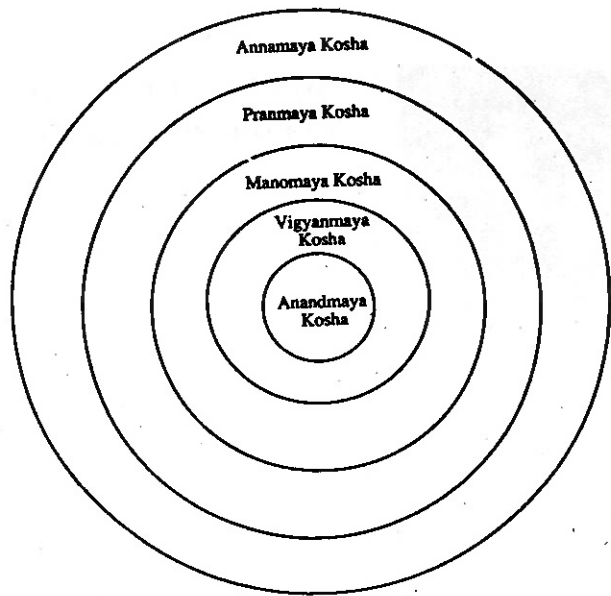


Fig. 3 : Koshas in a Human Being

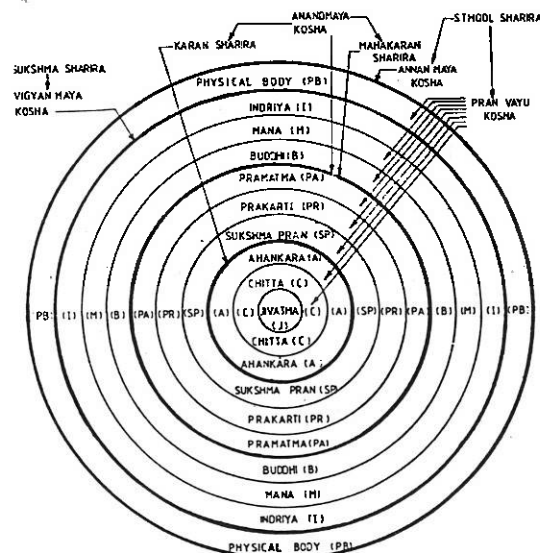


Fig. 4 : Human Being - A View from Upanishads

mind, intellect and subtle senses (the energy behind physical sense organs which makes the physical sense organs work). Causal body comprises Attention (Chitta), Ego (Ahankara) and Subtle Air (Life Force). Super causal body comprises Soul (Atma), Super-Soul (Paramatma) and Nature (Prakriti). These are shown in figure 4.

In every day life, all interaction with physical world is made through physical elements of senses i.e. ears, eyes, nose, skin etc. On interaction with external world (for example, on seeing an object), the energy

from external object generates a signal in the sense organ (e.g. eye) which is transmitted to the brain through nerves as shown in figure 5. Brain processes these signals to give a meaning like forming of images, position, concepts, view etc. The processing of signal in the brain is done at physical level but formation of images, concepts etc. is done at subtle level by the mind and intellect. But mind and intellect are controlled and guided by other elements of Anandmaya Kosha (Causal and Super Causal body) which become part of the Instrument of awareness as shown in figure 5. Apart from the external signal, human being also generates internal signals which also give rise to thoughts, views, concepts etc. as happens when one is day dreaming, musing, seeing images or thinking etc.

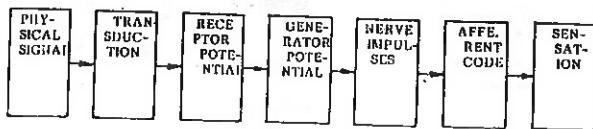


Fig. 5 : Signal Flow from Senses to Brain

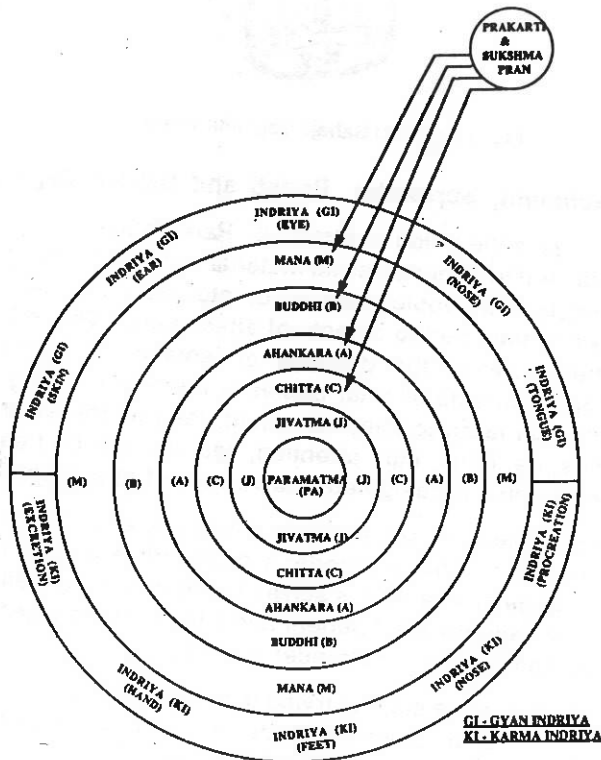


Fig. 6 : The Instrument of Awareness

In the brain there are areas relating to control of senses, thinking, memory and movement of body organs (hand, feet etc.). Since these activities are termed as Perception (relating to working of sense organs and brain), cognition (relating to thinking etc.),

Memory (relating to remembering) and Motor (relating to movement), mind is assigned four major areas of activities termed as Perceptual System (PS), Cognitive System (CS), Memory Management System (MMS) and Motor System (MS) respectively as shown in figure 7. All these four systems have their role in working of the instrument of awareness as shown in Figure 8.

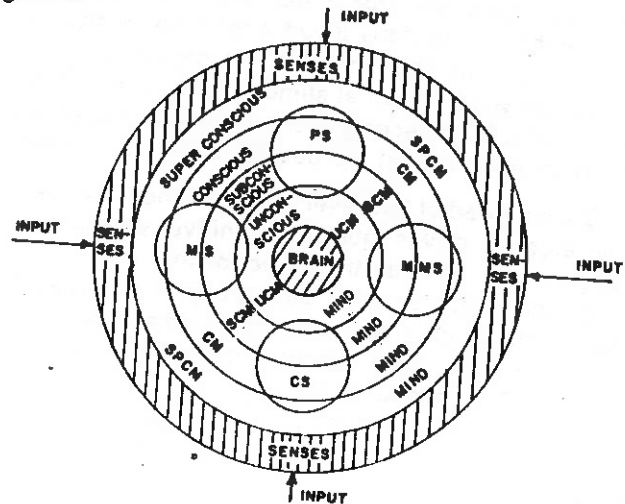


Fig. 7 : The Brain-Mind System

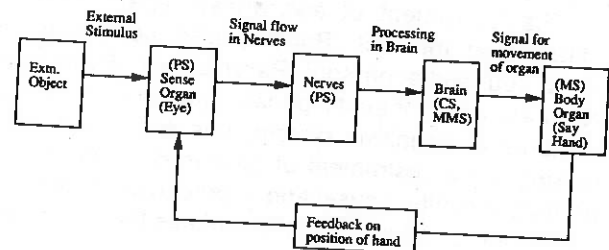


Fig. 8 : Signal Flow from Senses to Brain and Body System (Example: Picking of an object)

Thus, in a human being a signal is generated either by external stimulus from senses or internal signal from cognitive system of the brain. These signals activate the brain areas, which are controlled by four major systems (PS, CS, MMS, MS). This interaction of External/internal stimulus, brain, mind and other elements of the instrument of awareness is the source of all awareness in a human being.

Attachment

Senses have an uncanny way of working. Signal generated by external stimulus, while activating the brain-mind system also generates a need, a feeling of pleasure or attachment which again and again draws the senses and mind towards the external objects.

This is caused by the cognitive system which records the **need and feeling of satisfaction** generated by the flow of energy from external object to sense organ (eye) and flow of signal in the nerves from sense organ to brain. This happening is the beginning of attachment in the human being and depends on the type of external object. For example, a flower or natural scene generates one type of happening whereas sight of a person (Particularly loved one) causes another. Both are form of attachment. This happening could also be caused by internal stimulus. For example the memory of a flower/scene or a loved one can generate a need to see or meet the desired object or person.

Once a need of this level i.e. attachment has been generated, it drives human cognitive system (i.e. thoughts etc.) towards the object of that need. This makes the mind run after sense object or object of attachment which stops brain from doing any other worthwhile work. Thus attachment binds the cognitive system and consequently the brain and senses in the web of object of attachment. But cognitive system also comprises other elements like chitta, intellect, ego etc.

Thus bondage of cognitive system brings the whole of the instrument of awareness under the control of attachment, which is a great hurdle in the path of evolution and yoga.

The instrument of awareness, apart from Mind (Mana) and Intellect (Buddhi) also comprises ego, chitta, soul and supersoul (Paramatma). Even Prakriti (Nature), which imparts gunas (qualities) to all other elements of cognitive system, has an impact on the working of the instrument of awareness. But all these are part of subtle, causal and supercausal bodies in the human being. Thus attachment affects the whole being.

Bhakti (Devotion)

Bhakti (devotion) is the state of merger of awareness in the object of Bhakti (God). As the devotion increases, the devotee gets more and more identified with the Deity (source and object of devotion). This is only possible when the devotee is fully detached from all other things and surrenders fully to the Deity. If we look at the instrument of awareness in the body, then we find that by detaching from all material and mental objects we make our senses, mind and intellect fully free from all worldly bindings. When we surrender, we put our ego and chitta (attention) under the control of Atma (Soul) and Paramatma (God). Thus by detachment and surrender we put our instrument of awareness under the control of will of God. This is the state of Bhakti.

It has been seen earlier that attention (Chitta) is like a tuner in a radio/TV which links the self with Virata

as shown in figure 9. Bhakti facilitates this linking of self with Virata by making attention direct towards this union of self with Virata.

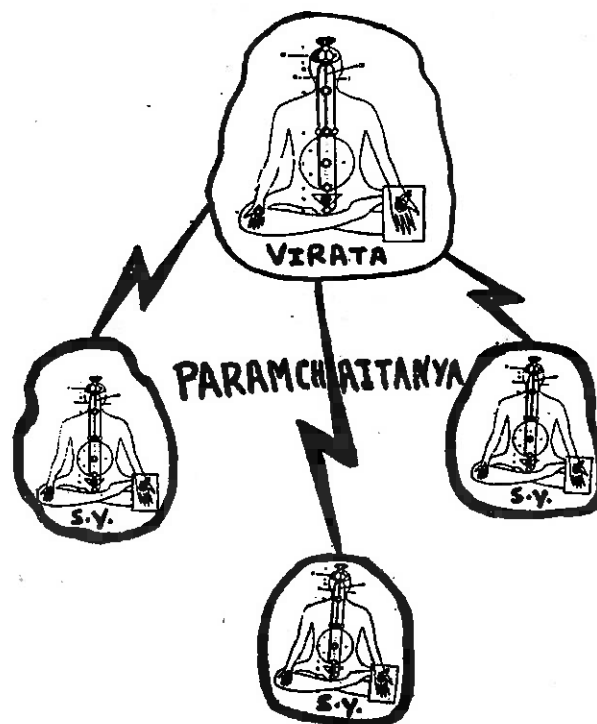


Fig. 9 : Union of Sahaja Yogi with Virata

Detachment, Surrender, Bhakti and Sahaja Yoga

Yoga is the union of Atma with Paramatma. If one is attached to either external material world or memory of events and people, then mind, intellect, ego, chitta all will remain tied to objects of attachment. This will further increase the distance or isolation between various elements of inner bodies in the human being. If one can learn to keep detached, then all the inner bodies, i.e. Mind, ego, attention, soul etc. will be free to work without being tied to an object of attachment.

Surrender means allowing somebody else to control yourself. If this surrender is done with respect and knowledge of what one is surrendering to, then surrender will have greatest benefit and control of the object or person to whom surrender is made.

Bhakti is the state of trying to become one with our Deity, i.e. God. Since surrender and detachment expedite the process of union of Atma with Paramatma, by going deep in Bhakti, it is easier to retain the state of yoga in Bhakti. Thus Bhakti is the ultimate in achieving yoga.

In a human being soul is a reflection of Paramatma. If surrender is made to Paramatma then soul, which is the reflection of Paramatma, will take control of the

working of the instrument of awareness. This will as shown in figures 2 and 3. make soul drive the ego, chitta, intellect, mind and senses towards their natural role, the yoga. Since human beings are born with a free will, yoga is only possible when a human being surrenders to the will of God freely, i.e. individual will works under the control of will of God.

In Sahaja Yoga, yoga is achieved by awakening of kundalini. Kundalini is the reflection of Adi Shakti. Adi Shakti is the will of God. Thus by surrender to the will of God we allow Kundalini, who is the mother of every individual, to take charge of human cognitive, memory and perceptual systems to move the individual body under the divine will. Thus by surrendering to the will of God a human being physically, mentally, emotionally and spiritually becomes part of the will of God. This leads to attainment of yoga and ultimate in evolution in the human being.

Conclusion

A human being is made of physical, subtle and divine elements. In the day to day life, physical and subtle element (Mind, attention etc.) are drawn easily towards material objects and thoughts of living world. These thoughts are most strong, when objects of these thoughts are close to the person. This is termed as attachment and recognised as greatest hurdle in spiritual growth in a person.

By detaching from these worldly attachments and surrendering to the will of God one can achieve ultimate goal i.e. yoga. Kundalini is the will of God in a human being. By surrendering to will of God one allows Kundalini to control the working of physical and subtle elements in the human being. On being awakened kundalini links the individual with God. Thus by keeping detached and surrendering to the will of God one achieves the ultimate, yoga. For this reason Sahaja Yoga teaches us to keep detached and surrender for the ultimate growth and yoga.

In literature there are various forms of yoga. For

example Karma Yoga (yoga of Action) relates to doing one's duties with surrender to God. Gyan Yoga (Yoga of knowledge) relates to acquiring true knowledge. In a human being Gyan (knowledge) leads to Action (karma). Only by having true knowledge can one perform true actions. True action means following God's will. Thus true knowledge and action lead to will of God, which can be better achieved by Bhakti. Thus Bhakti can make one achieve all that can be achieved by acquiring true knowledge and then performing true action. For this reason *Bhakti Yoga* is considered superior to *Gyan Yoga (Yoga of Knowledge)* and *Karma Yoga (Yoga of Action)*. By following the path of Bhakti, seeker can achieve yoga and salvation in a much easier and faster way than following the path of knowledge and Action. But Bhakti is possible only by complete surrender to God, which can only come by having true knowledge of God and performing true actions as desired by God. In Sahaja all these are facilitated by vibrations, which are the source of true Knowledge and divine action and hence Bhakti.

Jai Shree Adi Shakti
Jai Shree Sada Shiva

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Sahaja Yoga : A Scientific View (Part-XVIII)

(Karma, Dharma and Tapsya—The tools of Human Evolution)



"It is the divine power by which we do all Divine work."

"Silence is the best expression of it as she understands subtlest things from heart of the hearts."

Her Holiness Shri Mataji

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Sahaja Yoga : A Scientific View (Part-XVIII)

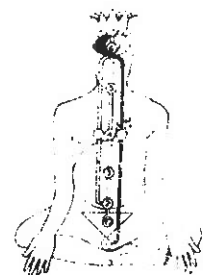
(Karma, Dharma and Tapasya—Tools of Growth and Evolution)



"Karmanaye vadhikaraste
ma phaleshu Kadachana."
Ma Karma phala heturbhurma te
sangostva karmani. (BhG. ch 3)

—Lord Krishna

Jai Shree Mataji



Introduction

In the creation, every thing has been created with a goal. This goal is effected by the present. Present is the result of past and is the fore-runner of future. While past is gone and beyond control, future is unseen. Thus only thing that exists is present. Karma is performing actions in present. Karma if done in accordance with divine laws leads to Virtuous and happy existence. Dharma are the divine laws used as guidelines for existence and define what is wrong and right. Thus doing one's duty in keeping with one's Dharma leads to salvation.

While everyone talks of Dharma and righteous action people find it difficult to distinguish between wrong and right. Sahaja Yoga helps one in distinguishing between good and evil through vibratory awareness. Tapasya is performing the practice of Karma in accordance with laws of life or dharma and makes one perfect.

While for simple minded it is easy to understand the divine words, intellectuals and scientific minded find it difficult as they need a scientific explanation and proof of how vibrations or any other happening in body and inner being could lead one on path of action.

Accordingly here an effort is made to analyse how actions are performed in a being and what leads to action.

Human Being and the Instrument of Action

A human being comprises of four bodies or five Koshas as shown in figures 1,2,3 and 4. These bodies consist of certain elements, which help in performing inner and outer activities at physical level by the physical body which comprises of physical elements like Organs, bones (skeleton), nerves (Nervous system), blood, skin etc. The activities of physical body are controlled and guided by the working of subtle, causal and super causal bodies, which also define inner activities. Since the effect of inner activities is manifested through physical body as behaviour, the

system comprising of the elements of subtle, causal and super causal bodies involved in these activities is termed as Instrument of awareness and is shown in figures 5 and 6.

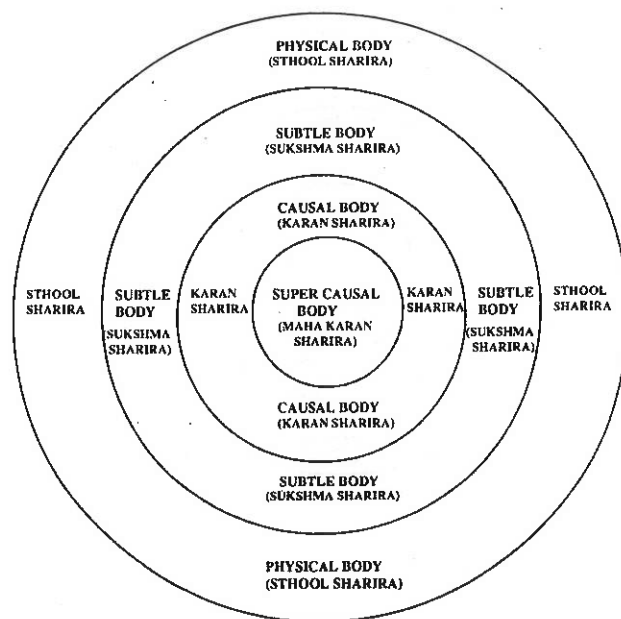


Fig. 1 : Bodies in a Human Being

Studies (Sharma, 1990) have also shown that human beings perform mainly four types of activities at four levels of consciousness. These are known as Perceptual activities, Motor activities, memory activities and Cognitive activities. The four levels of awareness are known as super conscious, conscious, sub conscious and unconscious levels. Taken together, the levels of activities and awareness, are defined as mind modules as grouped in Table 1.

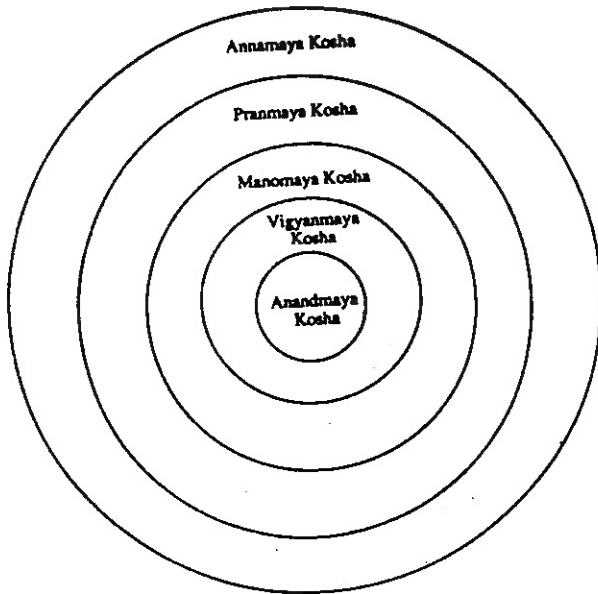


Fig. 2 : Koshas in a Human Being

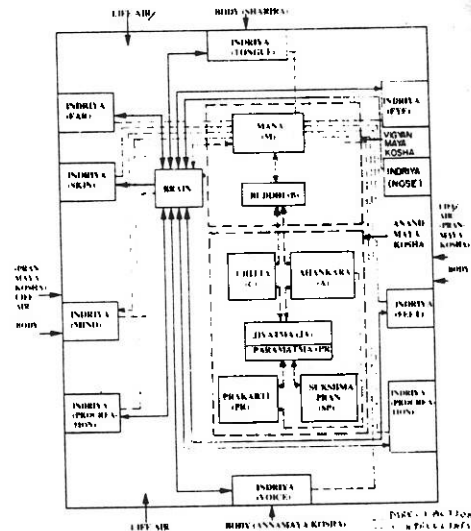


Fig. 4 : A Functional Model of a Human Being

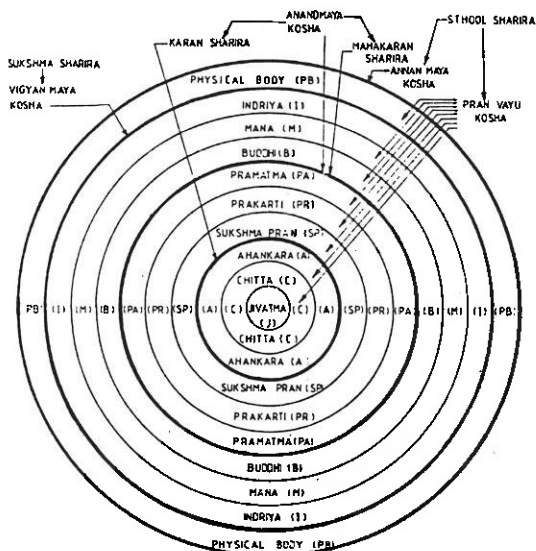


Fig. 3 : A conceptual Model of a Human Being

Table 1 : Mind Modules

Levels of Consciousness	Perceptual System (PS)	Cognitive System (CS)	Memory Management (MMS)	Motor System (MS)
Super Conscious (SPC)	SPCPS	SPCCS	SPCMMS	SPCMS
Conscious(C)	CPS	CCS	CMMS	CMS
Subconscious (SC)	SCPS	SCCS	SCMS	SCMS
Unconscious (UC)	UCPS	UCCS	UCMMS	UCMS

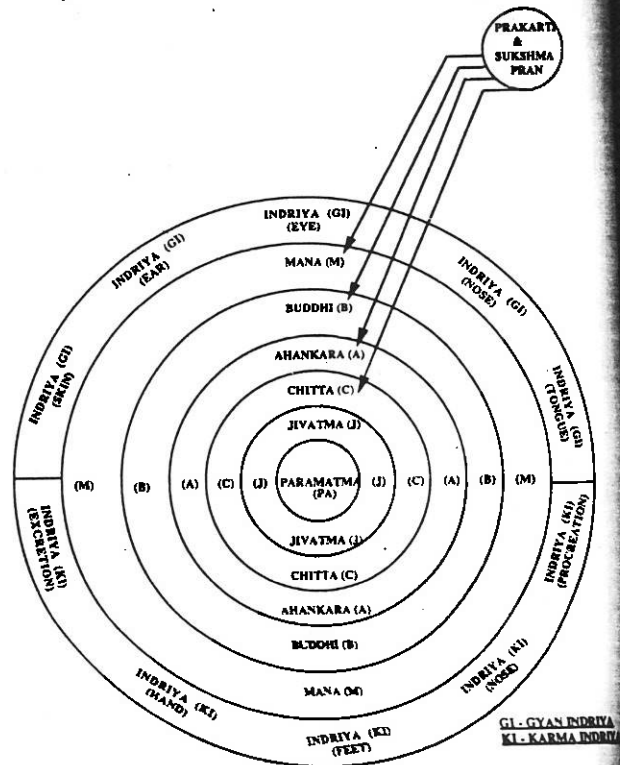


Fig. 5 : A conceptual Model of the Instrument of Awareness

These sixteen modules of the mind are responsible for all actions in life. They interact with each other and the physical body through brain, as shown in figure 7 facing page.

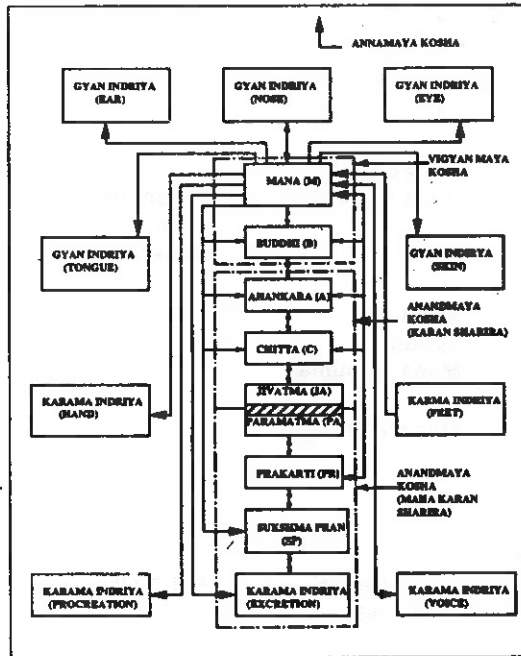


Fig. 6: A Functional Model of the Instrument of Awareness

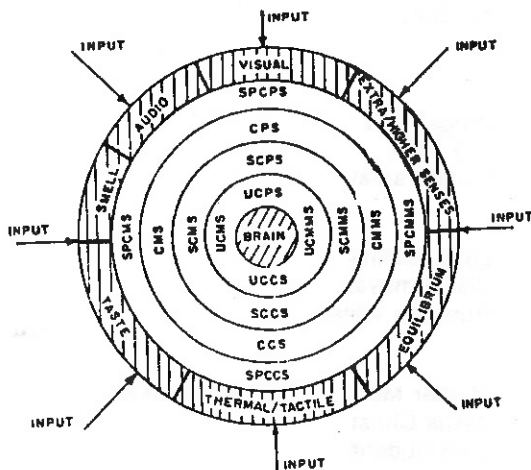
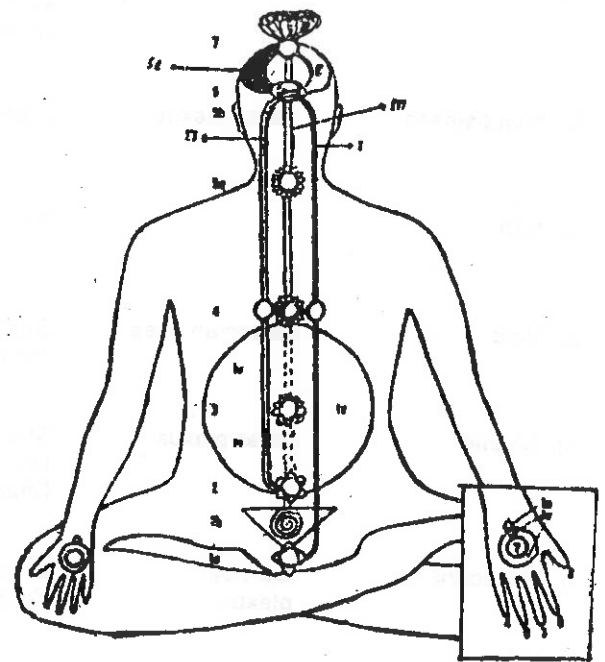


Fig. 7: The Brain-Mind System

Kundalini Instrument, Action and Dharma

As discussed above a human being comprises of four bodies. All four bodies have a role in all activities, thoughts, emotions and evolution. Sense organs, Brain and mind work at physical and subtle levels in per-

forming physical, mental and emotional actions. But these are controlled and effected by state of causal and supercausal bodies. All these four bodies are like a well-defined block or module in the chain of actions in the human being. All these modules are kept together by the Instrument of Kundalini, which acts like a thread tying beads of a rosary together. The Kundalini Instrument comprises Kundalini, Nadis and Chakras as shown in figure 8. At physical level chakras are known as plexuses, which control every cell and organ of the body. The Nadis are known as nerves and kundalini as Primordial energy. At subtle level chakras, nadis and kundalini are known as vibrations and qualities associated with those vibrations. At causal level these are known as Gods and Goddesses and qualities associated with each God and Goddess. At super causal level all merge into Adi Shakti, Trigunatmika Prakriti and Sada Shiva, who is the source and end of all in creation. These aspects are defined in Table 2.



I. Ida II. Pingla III. Sushumna IV. Void
1a Mooladhara Chakra 1b Mooladhar 2. Swadisthana chakra
3. Nabhi chakra 4. Anhat chakra 5b. Hamsa chakra
5a Vishuddhi chakra 6. Agnya chakra 7. Sahastrara

Fig. 8: The Kundalini Instrument

In the Kundalini Instrument all thoughts and feelings are controlled by Ida Nadi, which is the manifestation of Shree Mahakali and creates the Super Ego (Mind) an element of subtle body in a person. These are also affected by the state of chakras and Pingala Nadi, which gives birth to ego, an element of Causal body in a person. Feelings and thoughts are most

Table 2 : Kundalini Instrument and Levels of Existence

Sr No.	Kundalini/ Nadi/Chakras	Physical Expression (Nervous System & Plexuses)	Subtle Expression (As Quality)	Causal Expression (As Deity)	Super Causal Expression
1.	Kundalini	Param Chaitanya Energy & Consciousness	Life	Ma Gauri	Prakriti
2.	Nadi				
	a) Ida	Left Sympathetic Nervous system	Feeling, thought Super Ego)	Mahakali Maha Bhairav	Trigunatmika Prakriti (Adi Shakti)
	b) Pingala	Right Sympathetic Nervous System	Action (Ego)	Maha Saraswati Maha Hanuman	
	c) Sushumna	Para Sympathetic Nervous System	Balance (Joy)	Mahalakshmi	
3.	Chakras				
	a) Mooladhara	Pelvic plexus	Purity, wisdom, innocence,	Sri Ganesha Kartikeya	Adi Shakti
	b) Swadisthana	Aortic plexus	Creativity	Brahma deva Saraswati,	" "
	c) Nabhi		Dharma	Lakshmi Narayan	" "
	d) Void	Abdomen Area	Guru Tattwa	Adi Guru	" "
	e) Anahat	Solar plexus	Strength, Life and Dharma	Durga Mata Sita Ram Shiva Parvati	" "
	f) Vishuddhi	Cervical plexus	Love and Compassion	Lord Krishna Vishnumaya, Rukmani Vithal	" "
	g) Agnya	Crossing of Optical Nerves	Foregiveness	Mother Mary, Jesus Christ Lord Buddha Mahavira	Adi Shakti
	h) Sahastrara	Limbic Area	Complete Evolution	Sada Shiva Adi Shakti Allah, God	Paramatma

affected by the state of Mooladhara Chakra and Swadisthana chakra, who impart the level of purity, wisdom and creativity. Ida Nadi effects the state of mind and mooladhara chakra, the quality of character. Swadisthana chakra controls liver which affects attention and state of awareness. Nabhi chakra and Sushumna control the Dharma in a person. In the same way other chakras also effect the state of mind and body, which have impact on the way a person performs various actions and follows Dharma in daily life. Some of these aspects are shown in Table 3.

Karma : To get a deeper view of Karma and Dharma let us look at how an action is performed in a person. At physical level all actions are caused either by an external stimulus or an internal thought as shown in figure 9. This stimulus causes a set of signals which travel from senses to brain (in case of external signal) as shown in the figure 9.

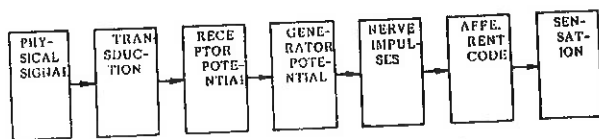


Fig. 9 : Signal Flow from Senses to Brain

Brain has welldefined sections relating to various activities as shown in figure 10. In the brain these signals are processed by respective regions which generate signal for action. This signal for action is transmitted to body organ to perform desired action as shown in figure 11.

While the signal is being processed in the brain it is affected by the state of nadis and chakras, which interact through state of vibrations affecting the brain and internal signals. For example, if a person sees a snake, eyes will immediately send a signal and cause a reaction. But this action will be different for different persons, depending on the state of Nadis and Chakras, as defined further,

- An ordinary person (non-realised) will perceive snake as threat and run away, or pick up something to hit the snake with.
- A Sahaja Yogi will smile, remember Her Holiness and watch.

This is because an ordinary person has a mind conditioned by past experience, whereas a Sahaja Yogi is governed by awakened kundalini instrument (Nadis, Chakras and Vibrations) and has no fear or precondition to cause fear. In the same way all actions are affected by the state of Nadis and Chakras, which control the level of awareness in a person.

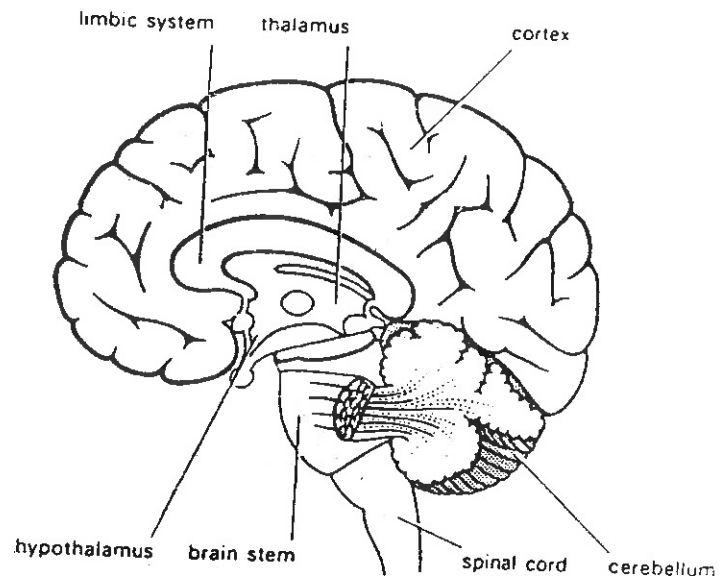


Fig. 10 : Brain and Its Areas

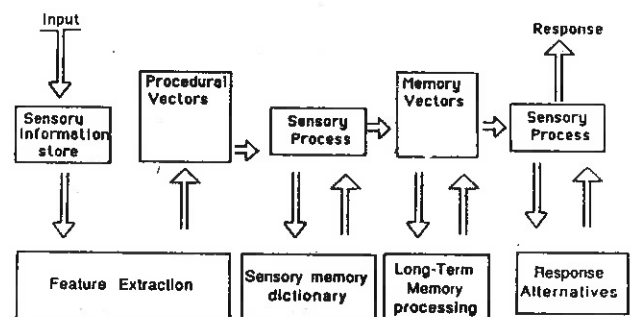


Fig. 11 : Signal Flow for Action

Dharma : Dharma relates to laws of existence. In a normal person all laws emerge from the state of mind and attention. Both these are effected by the state of Nadis and Chakras. In case Nadis and Chakras are not awakened and acting to impart true qualities, a person will be guided by the teachings, experience and influence of environment. But if Kundalini has awakened, then enlightened, Nadis and Chakras will radiate qualities which will make a person behave in accordance with the state of Nadis and Chakras.

Sahaja Yoga, Action and Dharma

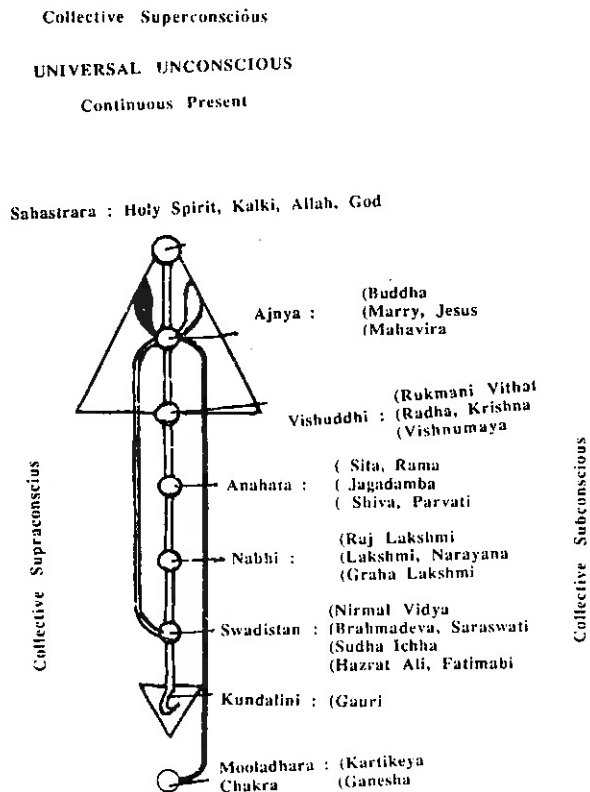
Sahaja Yoga relates to awakening of Kundalini by the blessings of Her Holiness Shree Mataji. The process of Kundalini awakening is explained in Appendix B and Annexure 2 of this volume. On being awakened Kundalini ascends to Sahastara, filling nadis and chakras with vibrations. On Kundalini awakening nadis and chakras also get awakened and start radiating qualities. These qualities effect the working of body organs, brain and mind. Ida Nadi causes balance in feelings and emotions and brings the mind in balance. Pingala Nadi balances ego and also brings

actions into balance. Balance of Ida and Pingala awakens Sushumna Nadi which fills the being with balance and Dharma. In the same way chakras also effect the working of brain, mind and body and consequently the thought, emotions, action and Dharma.

As explained earlier, nabhi chakra is the seat of dharma. Awakening of Nabhi chakra fills the being with dharmic life. But Nabhi chakra is covered by void. Void is the seat of Primordial Master (Adi Guru) and imparts Guru Principle to the being. Thus ten commandments and other principles are awakened by awakening in void. Nabhi chakra and void make a person an embodiment of Dharma. But Dharma necessitates purity, balance, wisdom and innocence. These are the qualities of Shri Ganesha : The Lord of Mooladhara chakra. Thus Mooladhara chakra imparts innocence, balance, wisdom and purity which are essential for Dharma and righteous action. At higher levels all relationships in a person are governed by Anahat (Heart) chakra and Vishuddhi chakra. Centre Heart is the source of motherly Love and power. Right Heart is the source of fatherly Love and male relationship in life. Left heart is the seat of Atma and imparts Atma-Tattva. In the same way Vishuddhi chakra imparts capabilities to communicate and have love and compassion for all. Agnya chakra gives one power to be pure and forgive all. Forgiveness, effects both mind and ego as both are cooled by the awakening of Agnya chakra. Agnya chakra is the seat of Shri Jesus-Christ and Mother Mary as well as Lord Buddha and Lord Mahavira. Thus awakening of Agnya chakra makes one a loving, forgiving and balanced being which makes all actions pure and full of dharma. Sahastrara is the seat of Shri Sada Shiva. All chakras also have their Pithas at Sahastrara. Thus Sahastrara controls all chakras and hence the total being. Awakening of Sahastrara fills all chakras and nadis with purity, wisdom and dharma and brings balance in every emotion, thought and action. The location of various deities are shown in figure 12.

Role of Action in Sahaja Yoga

Action could be either at physical level or at subtle level. In both cases the brain and mind become active. Mother has said that every action has a reaction. Thus whatever we do has an impact on our being. In daily life one has to perform various actions as well as come in contact with different people and places. Every place and person also has vibrations, which could be good or bad (negative). Since attention is likely to fall on any one of these, a person is likely to get affected by those one comes in contact. This means, one can get effected by the vibrations emitting from others. Best way to keep in balance is to keep attention always on Sahastrara. But, in practical life attention can waver, which can bring a catch or effect of bad



vibrations to Nadis and chakras. Knowing this Sahaja Yoga has prescribed certain practices and techniques for clearing the nadis and chakras. Every Sahaja Yogi is advised to sit in meditation and clear the nadis and chakras so as to keep in balance. These are necessary actions, which need to be performed consciously and regularly to keep the nadis and chakras clean. In Sahaja Yoga every thought, word or action performed in awakened state is a Mantra. Her Holiness Shri Mataji is the ultimate. Feeling of Her Holiness in your heart, keeping your thoughts full of mother's Love and performing actions in thoughtless awareness with surrender to Her Holy feet is the ultimate. But, for this kundalini should be fully awakened and one should be and live in thoughtless awareness.

In day to day life it is difficult for one to be in thoughtless state. Therefore one is likely to get affected by the negativities. To keep clean and in balance one should use Sahaja Yoga techniques and practise clearing of Nadis and Chakras regularly.

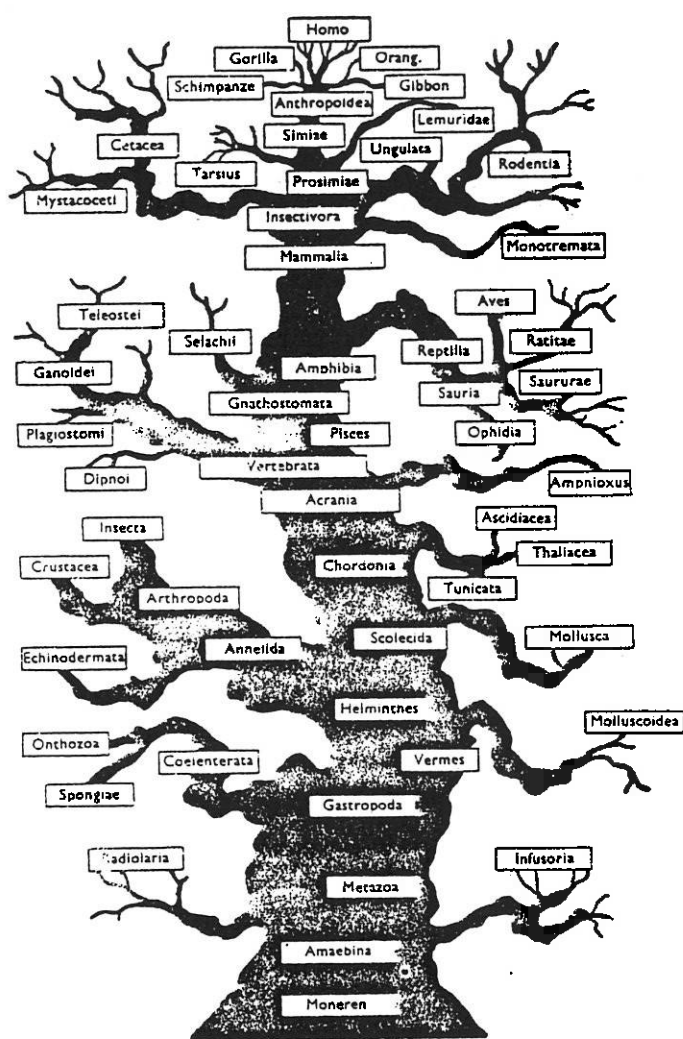
Tapasya

Tapasya is performing of actions in accordance with Dharma regularly. In a human being thoughts create mind as well as cause action. Actions effect Pingala Nadi and hence the Ego. To ensure all thoughts and actions are balanced in accordance with

Table 3. Chakras, Nadis and Their Attributes

A. CHAKRAS

S.No. Chakra	Deity	Qualities	Gross Expression
1(a). Mooladhara Chakra	Sri Ganesha	Innocence, Eternal Childhood, Wisdom	Prostate Gland (Pelvic Plexus)
(b). Mooladhara*	(Mother Gauri)	Virgin purity, Holiness of Mother, Motherly life	Sacrum
2. Swadisthan Chakra	Sri Brahmadeva (Sri Saraswati)	Creativity, Abstract thought Aesthetics	Aortic Plexus
3(a). Nabhi or Manipur Chakra	Sri Vishnu (Sri Lakshmi)	Dharma (virtue) Ten Commandments Right behaviour Wealth, welfare, well-being Evolution	Solar Plexus
(b) VOID (Ocean of Illusion)	Adi Guru	Primordial Master	Abdomen Area
4. Anahat Chakra	Left : Sri Shiva (Sri Parvati) Centre : (Sri Durgamata) Right : Sri Rama (Sri Sita)	Existence, Mother Silent Joy Protector of the Universe Dutiful, life, Father	Heart organ Sacred Heart Cardiac Plexus
5. Vishuddhi Chakra	Left : (Sri Vishnumaya) Centre : Sri Krishna (Sri Radha) Right : Sri Yashoda (Sri Rukmani Vithal)	Virata (the vast cosmic being) Divine diplomacy Playful witness Joy in Self	Cervical Plexus (thyroid)
6. Agnya Chakra	Left : Sri Mahavira Centre : Lord Jesus (Mother Mary) Right : Sri Buddha	Superego Forgiveness Resurrection Ego	Right Temple Crosses of Optic Thalamus (pineal & pituitary glands)
7. Sahastrara	Sri Kalki (Sri Mataji)	Collective consciousness Integration, Silence	Left Temple
B. NADIS			
1. Ida Nadi (Moon Line)	(Sri Mahakali) Archangel Michael Sri Bhairava	Tamo Guna Subconscious Joy, Past	Left Sympathetic N.S.
2. Pingala Nadi (Sun Line)	(Sri Mahasaraswati) Archangel Gabriel Sri Hanumana	Rajo Guna Supraconscious Attention, Future	R. Sympathetic N.S.
3. Sushumna Nadi	(Sri Mahalakshmi)	Satwa Guna Truth, Present	Parasympathetic N.S.



Ernst Haeckel, contemporary and supporter of Charles Darwin, devised this 'family tree' to illustrate the evolution of all living things. Man, flanked by the apes, is at the top of the tree.

Fig. 13 : The Tree of Evolution in Life

divine laws one needs to make conscious effect. Thus sitting in meditation, performing Havans and Pujas, reciting of mantras and clearing of Nadis and Chakras so as to reach the state of thoughtless (Nirvichara) and doubtless (Nirvikalpa) awareness states is the process of Tapasya. For undergoing Tapasya one has to follow the path of Kundalini awakening, clearing of Nadis and Chakras and achieve thoughtless awareness. Once stabilised in thoughtless awareness yogi will grow and achieve doubtless awareness, which will lead to God-realisation.

When one achieves the ultimate, one can say Tapasya is complete.

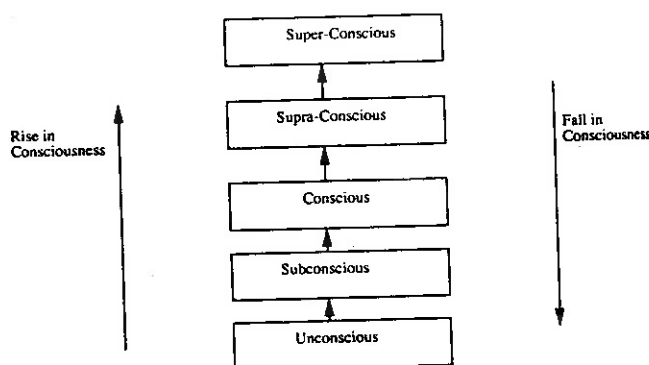


Fig. 14 : Rise in Consciousness

Evolution and Role of Action, Dharma and Tapasya

Evolution relates to rise in level of consciousness. Life first emerged as amoeba a unicellular being which evolved into higher and higher states and reached the current stage of human evolution. Scientists have recorded this as tree of evolution and yogis have recorded this as rise in level of consciousness. Both relate to evolution of consciousness manifested as type of living known as animals, birds, human etc.

At subtle level, this evolution is connected to emergence of chakras in the living and awakening of chakras in Virata. Thus mooladhara chakra appeared in amoeba and was awakened in Virata to grant capabilities of survival—innocence, wisdom, balance, purity. As life tried to evolve further, Swadisthana chakra was placed to guide and control creativity. Its awakening in Virata filled creation with power for creation. As numbers grew the need arose to lay down laws of sustenance and growth. Nabhi Chakra was placed to impart qualities of dharma in the living. Similarly Anahat chakra imparted capabilities to sustain and fight negativity as well as have higher values of dharma and Vishuddhi chakra granted capability to communicate and have love and compassion. But ultimate in evolution started only on opening of Agnya chakra in Virata and awakening of Kundalini in the human being. This reached its ultimate on opening of Sahastrara in Virata and happening of mass awakening on earth in human beings.

Nadis, chakras and kundalini are the instruments of evolution. Action effects Nadis and chakras. Dharma guides actions and Tapasya stabilises in meditation and leads to doubtless awareness and God realisation, which is the ultimate happening in evolution. Thus action, dharma and Tapasya are the ultimate tools for ultimate in evolution.

One important point to note is that nadis and chakras are only the steps in the ladder of evolution, these are not ultimate goal of evolution. Every nadi and chakra have a controlling God and Goddess who impart their power to the being on awakening. In Tantrik literature and Practices one is taught to master these powers by attaining perfection of a chakra (This is termed as *Siddhi*). This is like stopping at first or second floor, while aim is to go above seventh floor. This is bad for a seeker as he or she is stopped at that chakra and cannot go further in evolution. In Sahaja Yoga one automatically achieves all siddhis. But by meditating only on any one chakra (i.e. trying to gain the siddhi relating to any one chakra) one is blocked in evolution and cannot rise further. Therefore, *No Sahaja Yogi should meditate to get siddhis. One should meditate and perform Tapasya to achieve ultimate which is granted by Shree Adi Shakti as blessing in Sahaja Yoga.*

Conclusion

Life is motion. Work is worship. For beginning of life every living has to perform action. But every action leads to a result, which is recorded as samskara. Whether the action will lead to a good result or a bad result, will define the end effect of action in life. But what action is good or not can be judged by the laws of life.

Laws can be of two types. One, those given by the seers and rishis, i.e. the enlightened beings. Second, those defined by human beings to suit the particular time and state of existence in the society. The laws of life defined in accordance with the divine laws become the laws of sustenance : Dharma. Every action performed in accordance with divine laws or dharma leads to good Samskara.

—In creation good and evil are ever-active. A human being is effected by both at all times. All human actions, though are performed at physical level but these are guided by the thoughts behind the action. Thoughts are caused by the state of the cognitive system and effect of environment and experience on the human being. Thus the result of a action will be good or bad depending on the state of the human being and environment in which one lives. Dharma helps in knowing what is good and bad and also guides actions accordingly. More and more a person is aware of these laws of life i.e. Dharma, more and more he/she will act in accordance with Dharma. But Dharma even when known requires efforts to make it a way of

life.

A human being is the product of heredity, environment and teaching. Human cognitive system is affected by the awakening of Dharma in the being. To awaken Dharma one needs to make effort. This effort is termed as Tapa or Tapasya. Thus Tapa leads to awakening of Dharma and performing of righteous action.

Soul is the controller of human cognitive system. Self-realisation leads to greater enlightenment and control of soul on the human being even at physical level. Sahaja Yoga leads to complete enlightenment on awakening of kundalini. On kundalini awakening nervous system is filled with divine vibrations (Param Chaitanya). This leads to awakening in Ida, Pingala and Sushumana, Ida and Pingala guide the feelings and action. Sushumana grants awareness of dharma. Thus Sahaja Yoga leads to righteous action by awakening kundalini and self-realisation. Tapa establishes one in Self-realisation as it helps the Sahaja Yogi in going deep in meditation. Performing righteous action and continuing to live the Sahaja way of life are the ultimate way of achieving *Sat-Chit-Anand* state of existence.

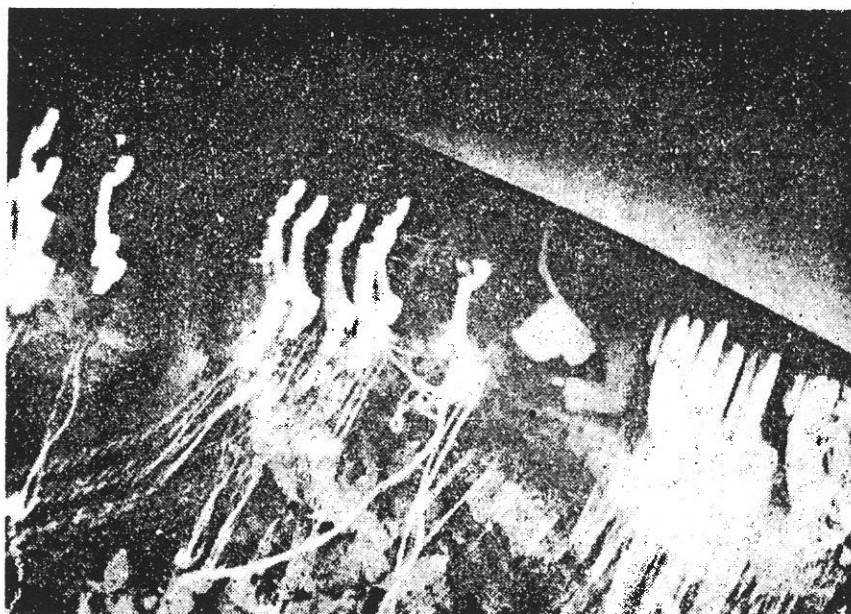
Jai Shree Adi Shakti
Jai Shree Sada Shiva

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Sahaja Yoga : A Scientific View (Part-XIX)

(Yoga and Vibration - The Agents of Evolution and Key
to Rise in Consciousness)



"Attention is Chitta." "God is attention."
"When your attention is drenched in the bliss of Self, you enjoy."
"For Growth you should keep in the middle, control your Chitta."

Her Holiness Shri Mataji

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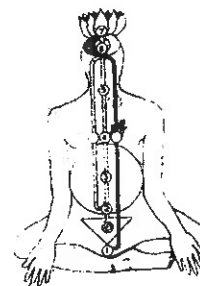
Sahaja Yoga : A Scientific View (Part-XIX)

(Yoga and Vibrations—The Agents of Evolution and Key to Rise in consciousness)



"Yoga Means Union of Atma with Paramatma Chaitanya is the integrated force of your Physical, Mental, Emotional and religious Selves Meditation is the way of always being in the Company of Ever loving Bhagwati our goal is to be the spirit."

Her Holiness Shri Mataji



Introduction

All through the history of evolution living have moved from one step to another on the ladder of evolution, as if they have been programmed and lead to next step. This programming by evolutionary process is manifested in the growth in level of consciousness and has been recorded by the scientists as the tree of evolution or growth in levels of consciousness. Thus amoeba, the unicellular organism and also the first living organism to appear after the manifestation of Panchmahabhootas i.e. the physical material world, was at the lowest step and human being, the most evolved of all, at the highest.

But, even within human beings there are differences in the levels of consciousness. Thus there are some who revel in physical prowess and sensual pleasures as the ultimate, which is no different than many animals, while there are others who spend life times in search of ultimate - the Self and the God. Still there are some others who initially revelled in physical powers and sensual pleasures but at some stage changed their ways and became seekers of ultimate.

Thus we have a spectrum of varied categories of people at different levels of evolution and see the change in many from lower to higher (and even higher to lower also) level of consciousness manifested as behaviour in daily life. But most significant change has been the change in perception and behaviour of those granted self-realisation by Her Holiness shri Mataji and whom we call Sahaja Yogis in our daily life.

Earlier, this change in a person came either as a result of some incident or accident. But in most cases it was already existing and only the manifestation was caused by some incident or accident. For example in case of Gautam Buddha, it was witnessing of dead and suffering, which caused him to relinquish the kingly life and revert to the life of a seeker and then to the enlightened one. So also in many other ordinary beings either a setback or loss of a near and dear one could force a change towards recluse or ascetic life.

But, in case of a Sahaja Yogi, all changes are towards a higher level of evolution and happen as a boon received consciously and by free will and granted as Yoga - The union of Atma and Paramatma. In Sahaja a person desires and receives the blessing as yoga and evolves instantaneously, which starts manifesting as a change in perception, behaviour and thought process in day to day life. And the agent of this change is the divine vibrations, which are consciously felt and received on happening of yoga and are radiated by the being himself or herself.

Since human beings are made in a specific way and science, which is nothing but study of physical and subtle material world, has succeeded in discovering the information codes (genes) underlying the human evolution, vibrations which are the source of all existence must have a role in changing the genetic code so as to make a change in human behaviour. If so, then vibrations become the base of change in genetic code and hence the change in working of human brain-mind system and behaviour.

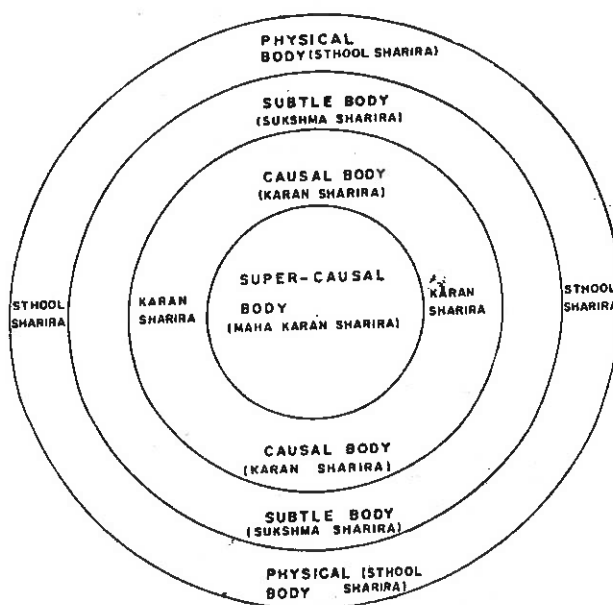


Fig. 1 : Levels of Existence/Bodies In a Human being

Table 1 : Level of Existence and Bodies in Human being

Sr. no.	Level of Existence	Sharira Koshas	Related Koshas	Element of Bodies/
1.	Physical	Sthool Sharira	Anna-maya Kosha Pranmaya Kosha	Skelton, skin, organs, Blood, brain, Nerves etc. Air (Pran Vayu, Apan Vayu, Byan Vayu, Udan Vayu)
2.	Subtle	Sukshma Sharira Kosha	Vigyan-maya Kosha Manomaya Kosha	Intellects Mind and Senses (Eyes, Ears, Nose, Tongue, Skin, Hands, Legs etc.)
3.	Causal	Karan Sharira	Anand-maya Kosha	Chitta, Ahamkara, Sukshma Pran
4.	Supercausal	Mahakaran Sharira Kosha	Anand-maya	Prakarti, Atma, Parmatma

Human Being

It has been established that in creation there are mainly four levels of existence : Physical, subtle, causal and super causal (Fig. 1). Accordingly a human being also comprises of four levels of existence, which are known as bodies (Shariras) and koshas (cells), each comprising of related elements/organs as shown in table 1.

These four bodies have evolved from a single human cell (Zygote), which is formed by the union of sperm (Male cell) and Ovum (Female cell) and comprises of elements like RNA, DNA etc. as shown in figures 2 and 3. The Nucleus in the Zygote contains

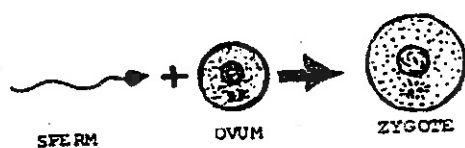


Fig. 2 : Birth of a Human Cell

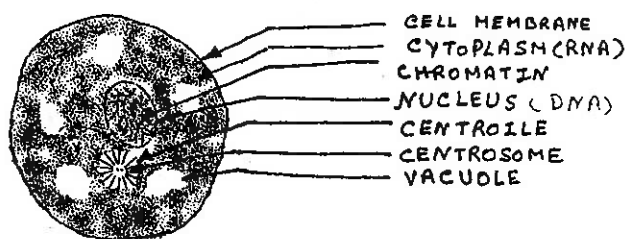


Fig. 3 : Cell - The Basic Brick of all existence

chromosomes, which carry DNA, the gene carrying material, as shown in figure 4.

DNA (The container of gene) in the cell is the main information carrying unit containing the code for growth and evolution of a being from single cell to multi cellular living being - the human being. The Cell has a complete set of genes needed for growth of a human being. The genes comprise the basic codes, embedded in molecular structure of the Proteins identified as A, C, T, G glued together by sugar and phosphates. Since all matter consists of atoms, each of the genetic units also comprises of atoms. Atoms are the basic unit of matter comprising fundamental particles like electron, proton, Neutron etc. Thus genes finally define the physical and subtle structure of a being.



Fig. 4 : Double Helix (DNA)

Atomic Structure and Electro-magnetic Radiations

Scientists like Neils Bohr, Rutherford and Einstein, who had identified the structure of atom, Nuclear radiation and energy have shown that an atom is the basic brick of all matter and comprises of a Nucleus (Proton and Neutron) and rotating electrons, which are moving around nucleus of the atom like the earth and moon, rotate around Sun in the solar system. It is the number of electrons and protons in a atom. In a balanced atom number of electrons orbit is equal to the number of Protons in the nucleus which define the basic type or nature (E.g. carbon atom has four Electrons and Protons) of the Atom. In this scientists have found some important characteristics such as,

- In every atom there are layers of electrons in well defined orbits, which rotate within the boundary of that orbit.
- Whenever an electron changes its orbit it either absorbs or radiates energy which is observed as radiation.
- The number of electrons in the outer most orbit defines the valency and hence the capacity to absorb or give out electrons during combination of atoms to form molecules.

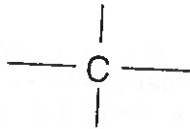


Fig. 5: Carbon Atom

Another important fact noted by the scientists is,

- Whenever electrons move, they cause change in the balanced state of a atom or molecule making it positively charged (i.e. deficient in Electron) or negatively charged (i.e. excess in electron) (Fig. 6).
- The flow of charged particles (Electrons) causes flow of current which is the cause of electro-magnetic radiation in conductors (Fig. 7).

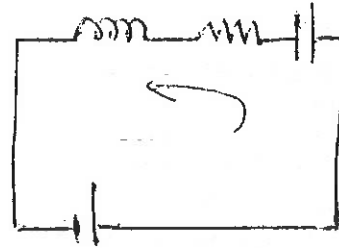


Fig. 6: Flow of current in a circuit

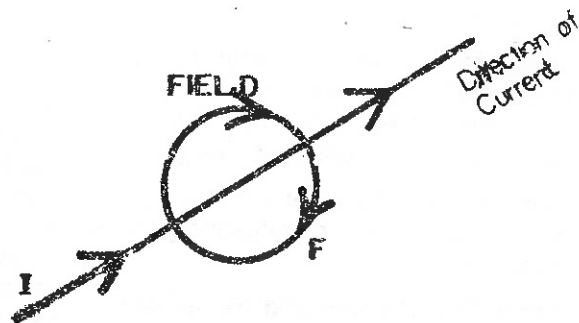


Fig. 7: Electro magnetic radiation in a conductor

Energy and Consciousness

Energy is essentially seen as Electromagnetic radiation, which is recorded as Energy or Electromagnetic spectrum and is defined by frequency as the basis of segregating various types of energy as power, radio, cosmic radiation or waves etc. (Fig. 8). But even energy performs tasks like reflection, refraction, diffraction, etc. which require capability to sense, judge and take action which are attributes of consciousness. Because of this some scientists have ascribed wave capabilities to elements of existence and drawn a spectrum of consciousness as shown in figure 9. In this illustration we notice that even the elements like Atma, Paramatma and Prakarti have been assigned a frequency band.

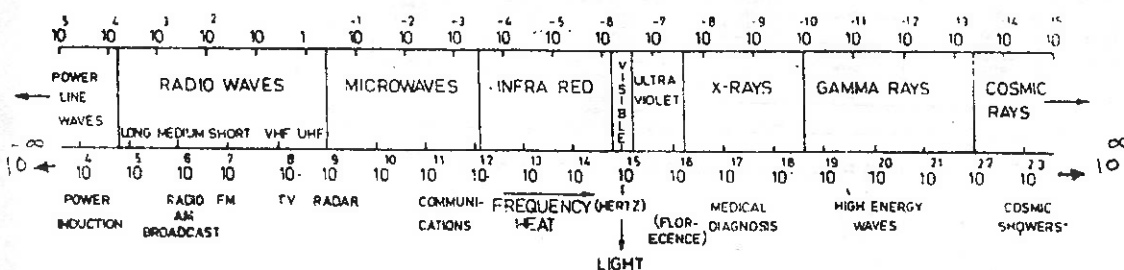


Fig. 8: E-M Spectrum

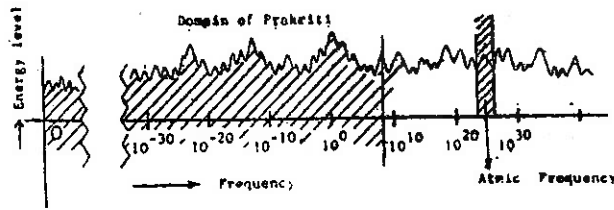


Fig. 9 : E-M Spectrum and Existence

While the veracity of Atma and Paramatma having the same frequency as proposed may yet have to be proved, two facts clearly emerge from this study (these were also discussed in the article "Paramchaitanya - The Universal Conscious Energy in Volume I),

- Energy has an element of consciousness which makes it perform activities like sensing, judging and acting (scientists have observed that even an atom has a level of consciousness).
- Energy and consciousness are the base of whole creation.

The presence of consciousness in energy or energy and consciousness existing together are recognised by Vedas, Upanishads and Sahaja Yoga, and is known as Param Chaitanya or Universal Conscious Energy.

Param Chaitanya (universal conscious energy) is the source of whole creation and manifests as divine vibrations in existence

Mind As the Controller of Brain and Behaviour

In a human being brain is the controller of all activities. Brain works under the control of Mind, who in turn is controlled by Buddhi (Intellect), Attention (Chitta) etc. Mind is defined as the element in a human being that provides capabilities like perception, thinking, decision making, dreaming etc. Sharma (1988) in his study of mind has brought out that mind manifests as working of consciousness and has four levels (fig. 10), based on levels of consciousness, as follows :

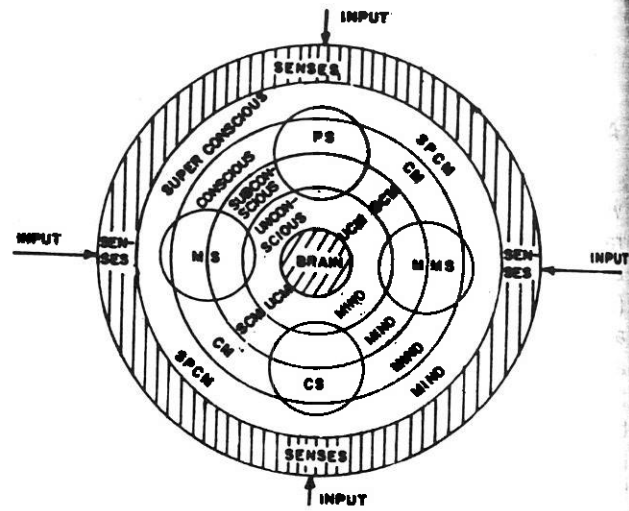


Fig. 10: Levels of Consciousness and Mind Modules

- Unconscious Mind
- Sub-conscious Mind
- Conscious Mind
- Super conscious Mind.

In further study, based on the study of Mind and model of human being from Vedas and Upanishads, Sharma (1992) had also developed two functional models of the mind as shown in figures 11 and 12. Model from science based on findings from Neuroscience, Psychology, Computer Science i.e. Cognitive science, apart from functional areas also had an element of the divine, which has lead to development of Model of Mind from Upanishads, science does not yet deal with divinity while the Vedas and Upanishads and other schools of philosophy are based on divine experience of Rishis and Maharishis.

Atma and Mind

From an analysis of the model of mind in figure 11 we see that *Atma* (Soul) is the real controller, who works through *Chitta* (attention), *Ahankara* (Ego), *Buddhi* (Intellect), *Mana* (Mind), *Brain* and *Senses* (Indriya) and manifests as behaviour at physical level.

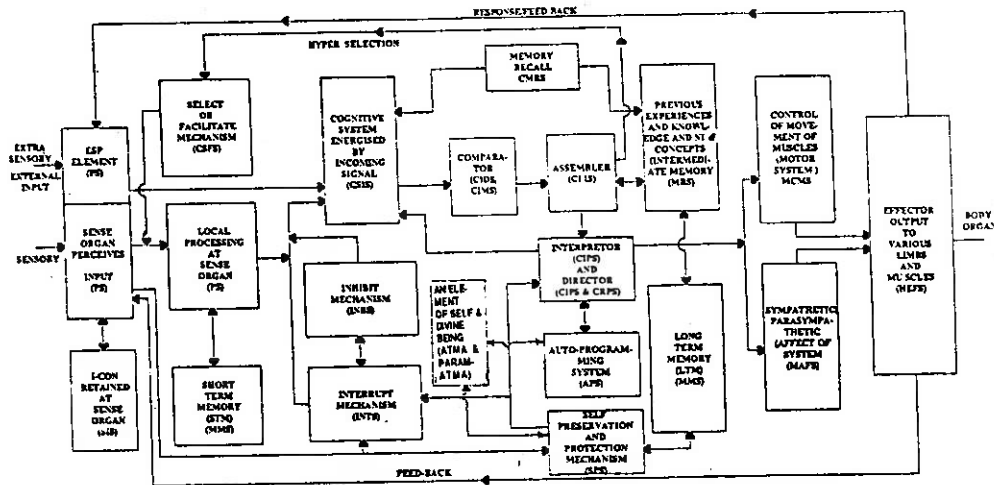


Fig. 11 : A Functional Model of Mind (From Science)

Gene as a Physical Packet of Conscious Energy

Gene is a material element comprising of specific pattern of nucleotide molecules (Proteins) joined by phosphate - Sugar molecules, containing information. Each gene has a very specific code and hence a very specific structure to provide specific meaning to the information encoded in the material configuration of the molecules. In Information Technology, a packet is a organised collection of bits to provide a specific information. The bits are embedded as charges on material base, which is in the form of energy, of the carrier or medium carrying the packet or collection of bits. In the gene also the information is held in the form of codes, which are formed by collection of molecules of the base materials. Thus a gene could be considered like a special class of Packet of information. But all matter has evolved out of the Param Chaitanya i.e. Universal Conscious Energy and hence a gene is nothing but a Packet of universal conscious energy in material form.

Impact of Radiation on Gene and Human Being

Every gene has a very specific combination of various molecules to create the set of information known as genetic code or genome. Scientists have recorded around 75,000 different types of genes in a human being and have even produced an Atlas of Genetic Codes to define the role of genes in human evolution. All matter comprises of molecules or Atoms and hence charged particles like protons and electrons which make the material susceptible to impact of Electro-magnetic radiation. In normal circumstances these radiations could induce electrical charges in the matter which is nothing but change in location of electrons in the matter. This change is generally temporary but if this change is caused by strong radiations or other charged particles, the change could be permanent or long lasting.

Gene, being a information carrying material could be more susceptible to a long lasting change if the radiation causing change is capable enough to cause a change. Any long lasting change, which could exist long enough to be present during interaction of gene in the body metabolism, could give rise to new changes not envisaged by interaction of the unchanged gene earlier. Since gene is made of universal conscious energy, it is expected that the change caused by a radiation having stronger element of consciousness, could make more permanent changes then ordinary electromagnetic radiations.

It is therefore envisaged that strong conscious energy radiations like the vibrations radiated in a self-realised person, will have greater and long lasting impact on gene and hence changing the role of gene in a human evolution.

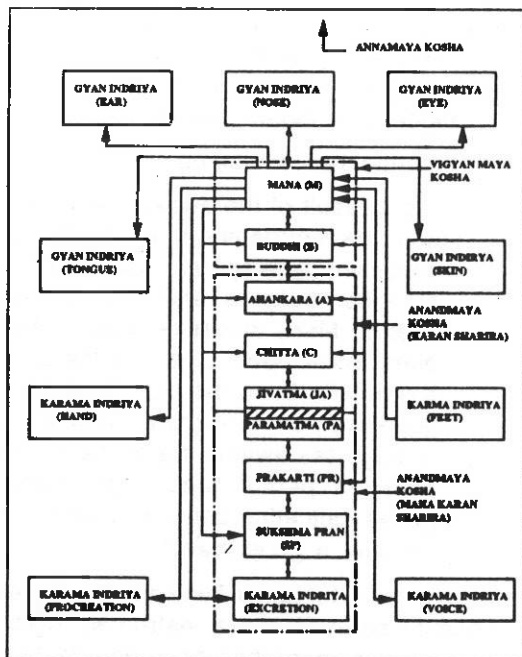


Fig. 12 : A Functional Model of Mind (From Upanishads)

But Atma is a reflection of Paramatma, who manifests as Adi Shakti (The Will and Desire power of Paramatma) and Paramchaitanya (The will of Adi Shakti). Thus Atma has an element of Paramchaitanya as Paramchaitanya is the will of Adi Shakti, the Desire power of Paramatma. Paramchaitanya is pure consciousness and energy and hence Atma has been defined as a Packet of Universal Conscious Energy as shown in Figure 13. Thus Atma is also pure consciousness and energy and hence manifests as consciousness and energy in human being.

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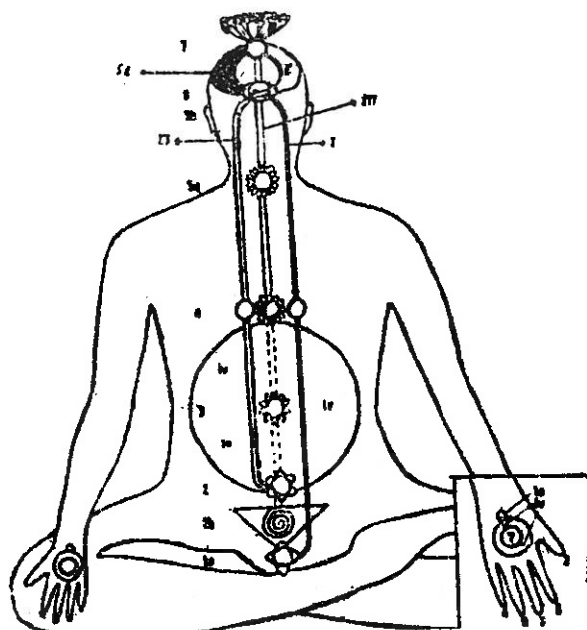
Fig. 13 : Soul - A Packet of Conscious Energy

In a human being all physical and subtle actions, particularly the ones that make a person a specific being with a specific character and behaviour, are effected by genes. In day to day life genes take part in body metabolism by generating enzymes and other chemicals. The change in set of chemicals and body metabolism is responsible for all disorders/correction of ailments and behaviour. Therefore any change in gene can cause either a improvement or deterioration in physical and mental state of a person as well as of a off spring.

If this change is the improvement then what we witness is evolution in the state of a being.

Sahaja Yoga and Evolution in a Being

Yoga means union of Atma and Paramatma. Sahaja yoga relates to union of Atma with Paramatma by Kundalini Awakening. For this every human being has been provided by birth with an instrument comprising Nadis, Chakras and Kundalini as shown in Figure 14. The Kundalini resides in the base of the spine, in the sacrum bone in a three and half coil and is the divine power that records and corrects the human thought, emotion, actions on awakening.



- I. Ida II. Pingla III. Sushumna IV. Void
 1a Mooladhra Chakra 1b Mooladhar 2. Swadisthana, chakra 3. Nabhi chakra, 4. Anhat chakra, 5b Hamsa chakra, 5a Vishuddhi chakra, 6. Agnya chakra 7. Sahastrara

Mother has said,

"For our evolution and spiritual ascent there is a residual power within us which is located in the triangular bone at the base of our spine. This residual power is known as Kundalini."

Union of Atma with Paramatma i.e. yoga, leads to the higher state of evolution in a human being. On kundalini Awakening Atma rises to unite with Paramatma at Sahastrar. As Atma unites with Paramatma yoga happens and one starts feeling the flow of vibrations. This is also the beginning of self-realisation. On getting realisation can cause flow of vibrations in another person. The vibrations in a person flow through the nerves and hence effect every part of the human being. These vibrations are emitted on awakening of Kundalini, who is pure conscious energy and has the power to make the person evolve to higher and higher stages.

Mother has explained,

"As a result of the awakening of the kundalini and the nourishment of these centres, an important development would be that you feel an inner balance and you will enjoy good health. Many diseases, even some incurable ones, have been cured by the awakening of Kundalini. Even the data base of the herited genes may be restructured after self-realisation through the awakening of the kundalini. As a result, a person who might have inherited genes indicating criminal tendency might well become a good man."

Before Kundalini Awakening and self-realisation a human being is like a instrument disconnected from mains and hence has no capability to judge and use the divine power. On Kundalini awakening every Sahaja Yogi becomes a transmitter of divine vibrations and is able to know his/her own state of Nadis and chakras as well as those of others.

Mother has explained,

"A person who gets realisation can feel own seven centres on your finger tips. Also you can feel the centres of other because you develop a new dimension of awareness."

Theoretically a human being lives in all the four planes of existence : Physical, subtle, causal and super causal. But only few transcend the boundaries and know the way to enjoy bliss of existence at each level. In day to day existence most people are struck at physical and mental (subtle) levels. To a large extent even these are supposed to be inherited, as most people do not know how to rise above the bondage of physical needs and sensual pleasures. Awakening of kundalini imparts power of divine judgment as a result of which one can learn to distinguish between good and evil and follow the path of good and evolve.

Mother has explained,

"First you start feeling the cool breeze of the Holy Ghost on your fingertips, which represent

the subtle energy centres. Thus you know the truth on your finger tips. You transcend all the limitations of race, religion and ideas and you go beyond your mind to see and feel the reality and understand it."

In this world most people live with their conditionings. Thus either they are crying for the past or worrying for the future. In this struggle of time lost and desire to make up for the past in future, all lose the present. This machine like existence is the cause of all worldly troubles. On Kundalini awakening one learns to dissociate from past and future and live in present. This is caused by flow of divine vibrations, on kundalini awakening. Mother has explained,

"We live in the future and in the past through our thoughts. They come to us from these two areas of time but we cannot be in the present. While these thoughts are rising and falling we are jumping on the crisp of these thoughts. But when kundalini rises she elongates these thoughts and thereby creates some space in between, which is the present, which is the reality."

Kundalini Awakening also brings total peace and balance, which are essential for evolution of being and harmony in existence. Mother has explained,

"As a result of the awakening of kundalini and nourishment of the centres, an important development would be that you will feel an inner balance."

Once established in inner peace and balance, one becomes a true radiator, a transmitter of peace and balance. One can give self-realisation and make kundalini grow in others, which will transform others into peace-loving, balanced beings as well as make them evolve into higher states of thoughtless awareness. This will also make one grow from individual to collective consciousness, which is essential for collective peace and harmony. Mother has explained,

"When you become thoughtlessly aware then you become completely peaceful within yourself. A person who has achieved this peace also emits peace and creates a peaceful atmosphere around himself."

And,

"This peace is very important. Unless and until we have this peace we will never truly understand whatever our ideas are."

And that,

"you develop a new dimension of awareness which is collective consciousness."

Conclusion

Whole existence has evolved out of the divine power of universal conscious energy, which flows through every living and non-living as divine vibrations. In a human being these vibrations remain dormant till happening of yoga and self-realisation. Kundalini, who is the reflection of Adi-Shakti, the primordial power and desire of God, on Awakening leads to yoga - the union of Atma and Paramatma and self-realisation.

In the creation human beings are the most evolved of all beings. Mother has said that without self-realisation, human beings are like a angel in stone. Self-realisation is achieved on kundalini awakening, which is granted as a boon by Adi Shakti. Kundalini Awakening is manifested as flow of divine vibrations, which could be achieved either by a direct blessing or by getting vibrations from other realised person i.e. a Sahaja Yogi. The vibrations rise only on kundalini Awakening. Thus vibrations are the main agent of self-realisation.

At physical level Gene is the basic unit of information which participates in various internal activities. Genes are also responsible for appearance, characteristics etc. in a person. All existence is made of Panchmahabhootas, emerged out of Primordial Energy - Universal conscious energy. Since energy can effect energy, rise of vibrations can cause a change in Gene, which can lead to rise in consciousness.

In existence awareness is caused by rise in level of consciousness. Kundalini awakening therefore also signals rise in level of awareness and hence evolution in the being. This evolution becomes the source of individual and collective peace and hence evolution in existence. This collective peace is also achieved as the divine vibrations, which start flowing on kundalini awakening. Thus vibrations are both an agent of evolution and key to rise in levels of awareness.

Jai shree Adi Shakti
Jai Shree Sada Shiva

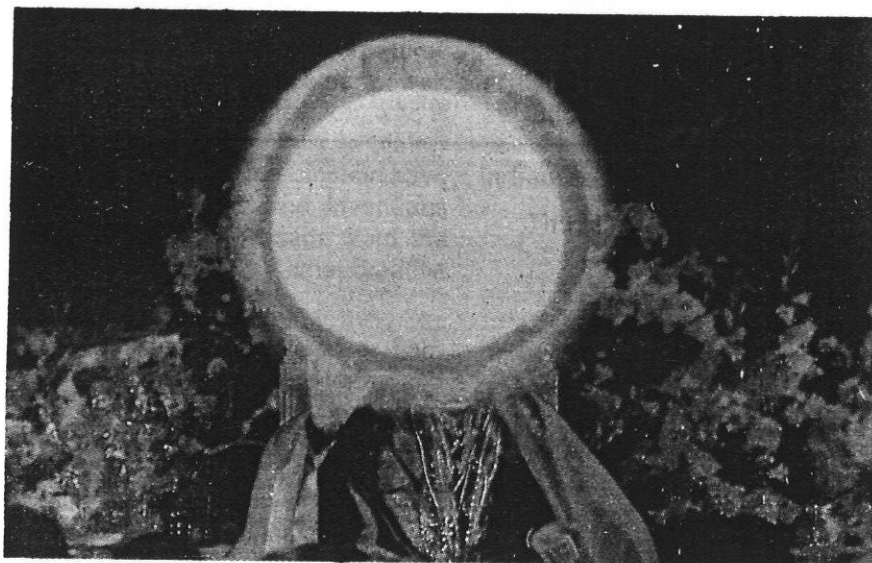
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Sahaja Yoga : A Scientific View (Part-XX)

(Origin, Evolution and Yoga - The integrated View of
Creation and Existence)



"Sada Shiva is the God Almighty, the one who sees the play of Adi Shakti.
"He is the ocean of Knowledge. Those who get self-realisation get the
Knowledge of the Divine, which is very subtle permeating into every atom
and molecule."

Her Holiness Shri Mataji

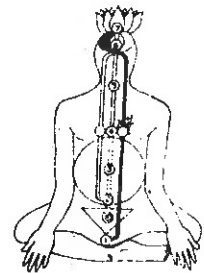
Sahaja Yoga : A Scientific View (Part-XX)

(Origin, Evolution and Yoga - The Integrated View of Creation and Existence)



"How a seed sprouts. How we became human beings. God Almighty has spread this beautiful Brahma Chaitanya all over. If it is so you must experience and verify but just to say no is to deny yourself a chance of getting connected to that vital power. This vital power has evolved us. It organizes, creates everything, vibrates everything. It thinks how far to go with you. Such a beautiful power is all prevailing into every atom and into every living commune, into every living being. It acts so beautifully that we don't even feel the smoothness of it."

Her Holiness Shri Mataji



Introduction

From the beginning of creation, all activities and events in the creation have moved as if programmed by a divine hand. Seekers had always realised it but even science, which was against the supernatural, has started accepting the existence of a super power, beyond current level of human comprehension, who is behind everything in the creation. This is mainly because even best of the scientists like Einstein have recognised that their best theories and inventions came as a sudden revelation or message from the divine. So has also been recognised by other creative people like artists, philosophers etc.

The question remains how it happened or happens. Because these events happen even today and would continue to happen in future also. Connected with this is also the question of certainty of events or that is everything determined and certain in the creation? Science has introduced concepts of infinity and probability to take care of the unexplained phenomena but are infinity and probability really uncertain?

If we go deep into the process of divine and human happenings we would find nothing is really so uncertain and everything can be explained under the unified view of existence which defines creation as an integrated whole.

Origin, Creation and Evolution

In our discussion on Origin it was observed that both philosophically and scientifically creation has evolved from a single source and that all evolution is nothing but manifestation of Energy and Consciousness as Adi Shakti and transformation of energy from one form to another, filled with requisite levels of consciousness. In this view there is only one source - Sada Shiva, the Primordial Being and one cause - the primordial desire, defined as Adi shakti. The purpose

of creation is to manifest infinite forms (by human standards, though fully known to God) of creator known as evolution and make the creation realise this truth.

This fact becomes even more clear when we look at the origin of life as a single cell and subsequent evolution into varied forms like water-borne, land-borne, air-borne livings and the human being as shown in figures 3 and 4.

Thus creation is nothing but unfolding or manifes-

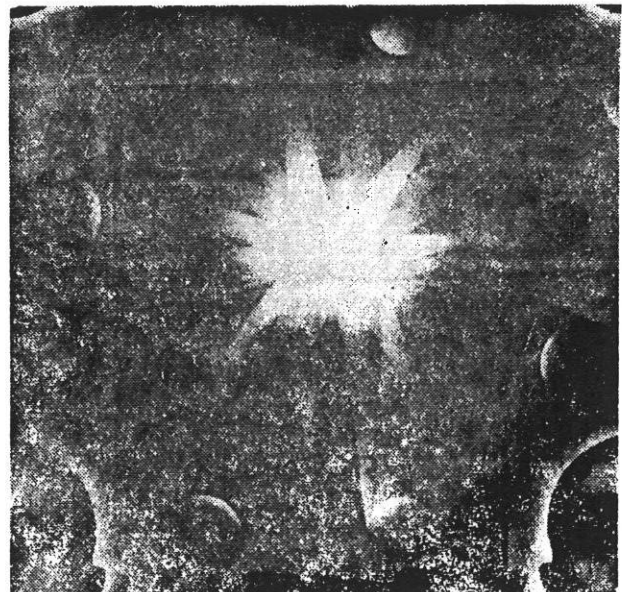


Fig. 1 : Big Bang

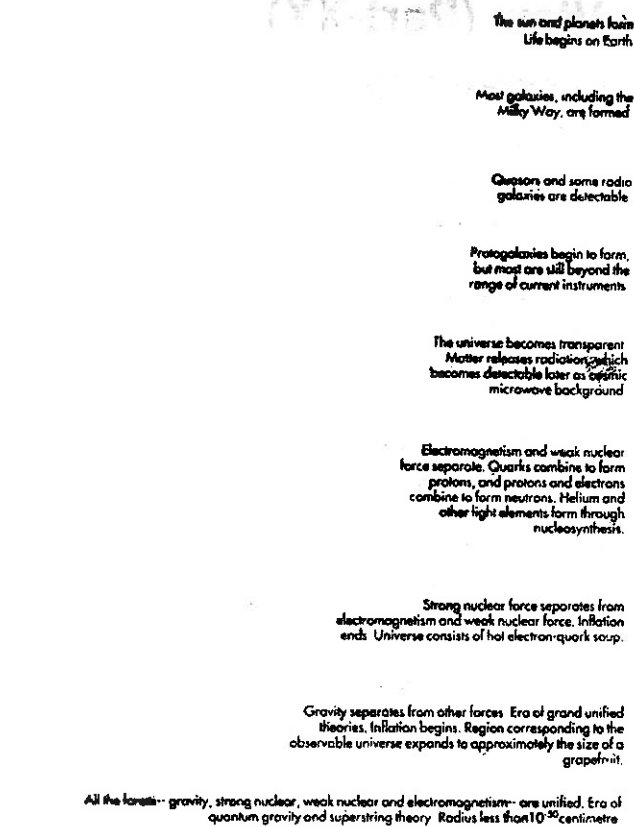


Fig. 2 : Evolution of Creation

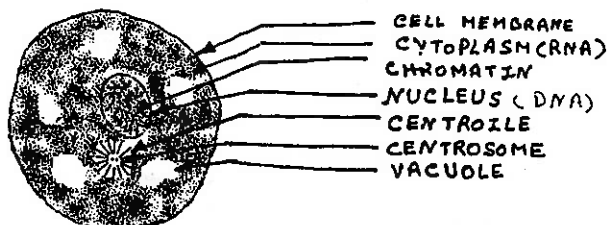


Fig. 3 : Cell - The Basic Brick of All Living

tation of varied forms, associated qualities and colours of the creator - Shri Sada Shiva or The Primordial Being. The Evolution is the process of the unfolding or manifestation in time and space which has been studied and recorded by scientists as different forms of life and events using techniques like carbon dating.

In this creation, human being, a microcosm, was seen as an image of the Primordial Being. But most interesting aspect is the emergence of Kundalini Instrument, which is present both in Virata and the human being and links the two on happening of yoga as shown in figure 8.

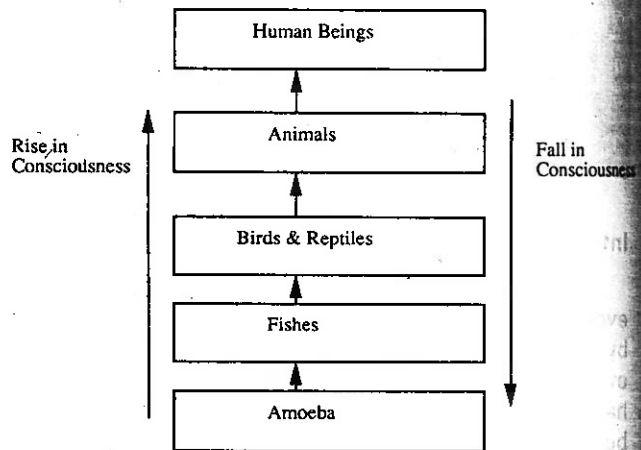
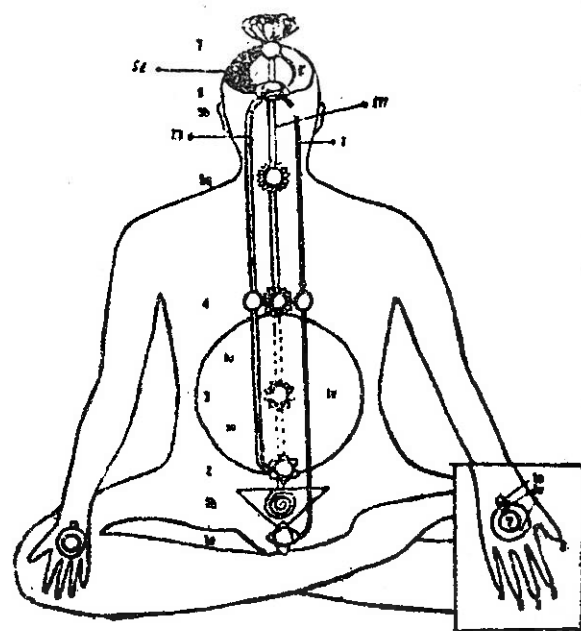


Fig. 4 : Evolution of Various forms of life



Kundalini Instrument

- | | | | |
|----------------------|------------------|------------------|------------------|
| I. Ida | II. Pingla | III. Sushumna | IV. Void |
| 1a Mooladhara Chakra | 1b Mooladhar | 2. Swadisthana, | |
| chakra | 3. Nabhi chakra, | 4. Anhat chakra, | 5b Hamsa chakra, |
| 5a Vishuddhi chakra, | 6. Agnya chakra. | 7. Sahastrara | |

Fig. 5 : The Kundalini Instrument

The mind of the Virata is the Universal Unconscious.

(Archangels, angles)

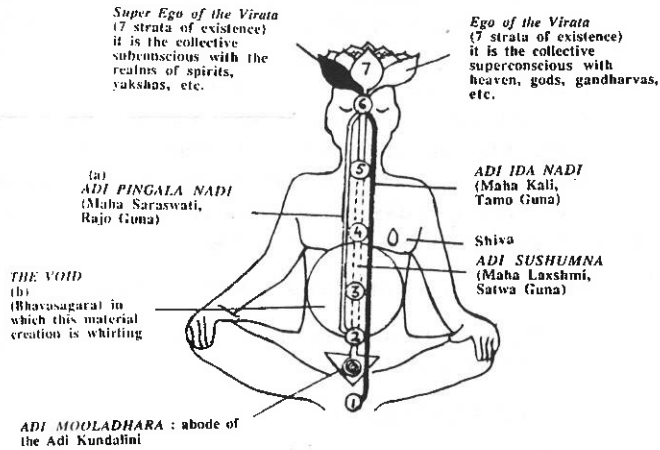


Fig. 6 : The Virata

Dead end
Right side : Superconscious
Future

Dead end
Left side : Subconscious
Past

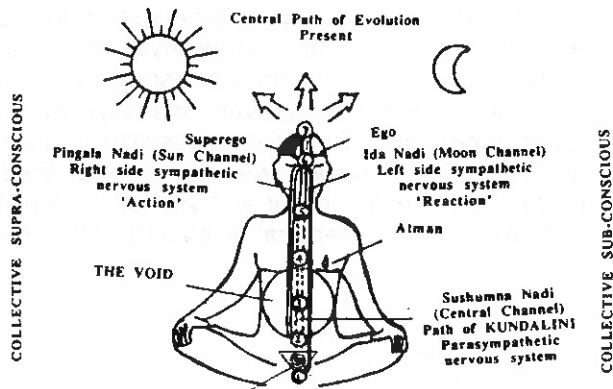


Fig. 7 : The Human Being

Yoga and Integration of Creation

Yoga means union of Atma with Paramatma. This union can either happen in this body and life or when individual self is called back by the creator. In both cases Atma becomes one with Paramatma and hence the process is an happening in an integrated whole. In this body, yoga or union of Atma with Paramatma happens when Kundalini Awakens and provides a path for Atma to travel through Brahma Nadi and reach Sahastrara. Brain in a being is Virata. Sahastrara is the seat of Sri Sada Shiva in the brain. Thus coming of Atma, from its seat in the heart to brain causes yoga, which manifests as opening of the Sahastrara

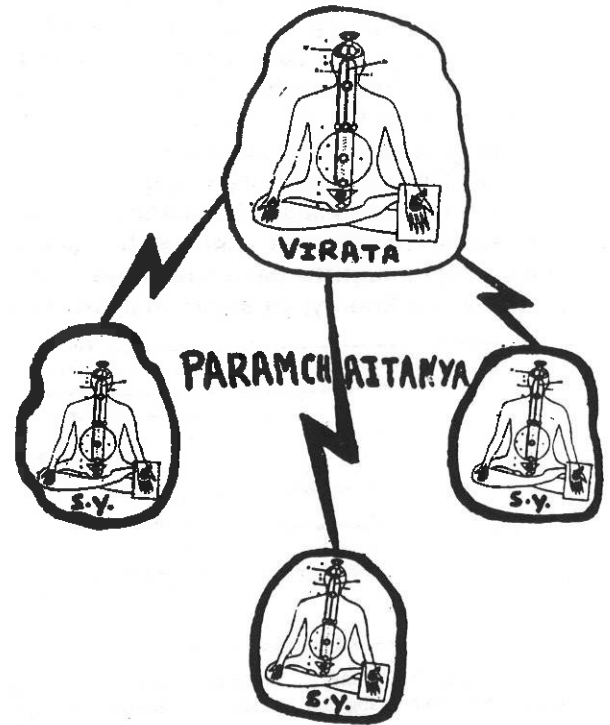


Fig. 8 : The Union of Human Being and Virata

and linking of Individual Consciousness with the universal consciousness of the Virata as shown in figures 8 and 9.

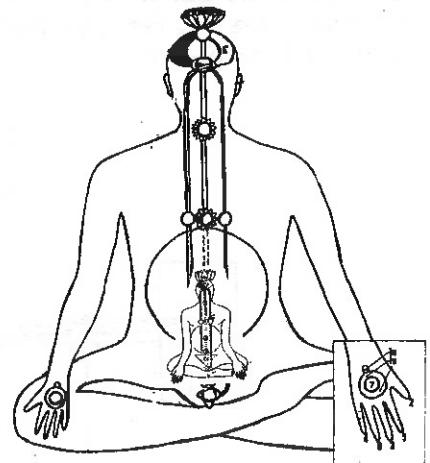


Fig. 9 : Human Being as a sub-set of Virata

Virata is the creation as well as the creator. Hence everything in the creation exists in the Virata. If we consider this as a database or record of all events and happenings in the creation then yoga becomes the linking of individual consciousness with universal data base and hence knowledge of every-

thing in the creation.

Now, if we go back to our findings on origin and creation, then everything in the creation - seen and unseen - is one or the other form of Paramchaitanya (Universal Conscious Energy) as shown in figure 10. In the human being Nadis and chakras are like a computer network (fig. 11) where Nadis act as information (Energy and Consciousness) highways and chakras as centres of control. Thus Sahastrara, which is the seat of all the chakras, when open acts like a universal gateway for access to the universal database of Virata. Thus on happening of yoga, i.e. awakening of Kundalini and opening of Sahastrara, *individual self* (The Human being) gets united with *Universal Self* (The Virata) through the paramchaitanya (The Universal Conscious Energy) as shown in figure 8 earlier.

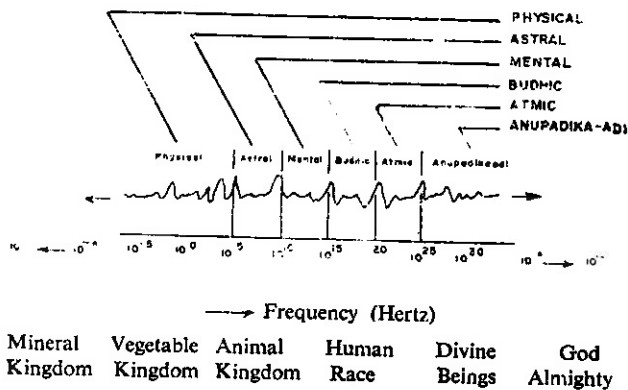


Fig. 10 : Spectrum of Consciousness and Creation

Mother has explained,

"When the Kundalini rises, she passes through this Agnya Chakra which is the optic chiasma and sucks in these two (Ego and Super Ego) and opens the Sahastrara. Then Kundalini goes up. This is a living process of a living God and living energy."

"When the Kundalini rises and pierces through the fontanelle bone and gets connected with the all pervading power of God's Love."

Thus all lower beings like plants, animals are already in control of divine. Human being, who have freedom to chose and act, get united on achieving yoga and hence move under divine will on Kundalini Awakening. This makes creation an integrated whole where everything seen - unseen, living - non living becomes one as an integrated whole. As a result human being consciously (and other beings by divine will) can read and hear through the universal database of Virata and make prophesies of past and future as well as control events in the creation.

Yoga and Control of Stars and Planets

"After realisation people of valour and honesty grow very fast."

Mother has stated,

and,

"All problem of star, Nakshatra Vanish"

and,

"On Kundalini Awakening, Ego and super ego suck away all the effects of past and future and make you free from all the samaskaras."

Whole creation has emerged out of Paramchaitanya and works as an integrated whole linked in Paramchaitanya. Planets, stars and Earth are all made of Paramchaitanya and float in Paramchaitanya, linked as a conscious system capable of comprehending every message and command of the divine. This also makes creation as a fully controlled deterministic system of planets, stars, living and non-living. In our analysis of the Kundalini Instrument, it was seen that all planets, colours, days

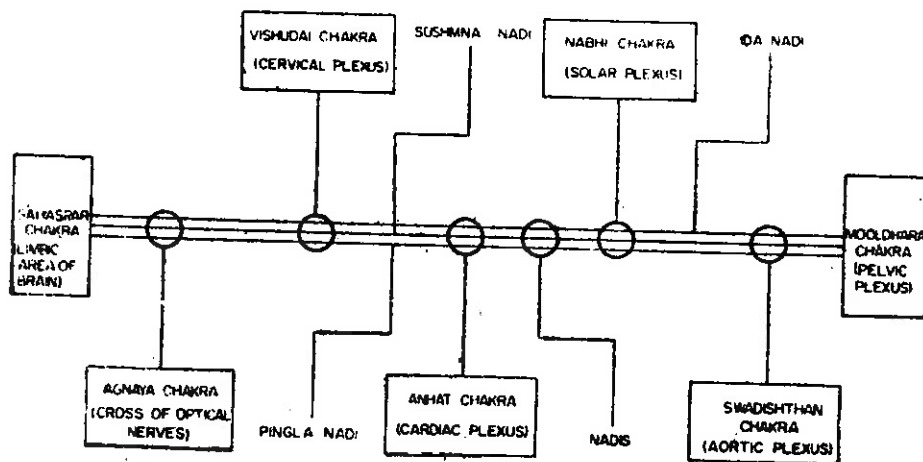


Fig. 11 : Kundalini Instrument as a Network

Table 2. Chakras, Nadis, Deities and Related Aspects

Chakra	Deity	Colour	Element	Planet	Day	Gem	Symbol	No. of Petals	Organs Watched
Mooladhara									
Centre	Sri Ganesh	Coralred	Earth	Mars	Tuesday	Coral	Swastika	4	Excretion, sex, Pelvic-plexus
Left	Gaurimata								Womb, Prostate gland
Right	Kartikeya								Heels of hand and feet
Swadisthan									
Centre	Saraswati & Brahmadeva	Yellow	Fire	Mercury	Wednesday	Amethyst	Davidstar	6	Liver (liver urinal tract)
Left	Nirmalavidya								Uterus, Pancreas,
Right	Lakshman								Thighs & Upper Arms)
Nabhi									
Centre	Lakshmi & Vishnu	Green	Water	Jupiter	Thursday	Emerald	Yin Yang	10	Intestines, Stomach,
Left	Grihalaxmi								Spleen, Liver (Part),
Right	Rajalaxmi								Knee, Elbow
Void									
	Adi Guru	Green	Water		Thursday				Digestion, Ocean of illusion
Anahat									
Centre	Jagdamba	Purple	Air	Venus	Friday	Ruby	Flame	12	Breathing, Lung, Breast
Left	Shiva & Parvati								Heartbeat, Joy
Right	Sita Ram								Cardiac Plexus, lower arm & leg
Vishuddhi									
Centre	Radha & Krishna	Blue	Ether	Saturn	Saturday	Sapphire	Timewheel	16	Neck, Arms, Mouth,
Left	Vishnumaya								Tongue, Speech, Face,
Right	Yashoda Rukmani Vithal								Ankles & Wrist, Ears (Inner and outer part)
Agnya									
Centre	Mary/Jesus Mahavishnu	Violet	Light	Sun, Neptune	Sunday	Diamond	Cross	2	Crossing of optic thalamus Hypothalamus
Left	Mahavira								Left and back brain
Right	Buddha								Right and front brain
Sahasrara									
	Kalki & Mataji	All	All	Pluto	Monday	Pearl	Bandhan	1000	Limbic area

Nadis**Autonomous Nervous System**

Ida Nadi	Mahakali, Bhairava (Archangel Michael)	Left Sympathetic Nervous System
Pingala Nadi	Maha Saraswati, Hanuman (Archangel Gabriel)	Right Sympathetic Nervous System
Sushumna Nadi	Maha Lakshmi	Para Sympathetic Nervous System.

Signs

Mooladhara	Mars	Leo	Earth
Swadisthana	Mercury	Leo	Fire
Nabhi	Jupiter		
Void	Pisces		
Heart (Anahat)	Venus		
Vishuddhi	Sagittarius		
Hamsa	Uranus		
Agnya	Capricorn		
Sahasrara	Scorpio		

etc. on earth have a controlling deity (Table 1). In the creation Gods and Goddesses act as divine controllers of all events and happenings. These Gods and Goddesses are also present in a human being as deities on nadis and Chakras.

Once a person gets self-realisation i.e. Kundalini is awakened and fills all Nadis and chakras, awakening controlling deities in the person, then the realised being acquires all the powers of the Virata by getting connected to the Virata. This gives one power to know the working of stars, planets and all other things in the Virata. This can also empower a yogi (as was the case of Maharishi Vishwamitra and many others, who could control events) control the working of stars, planets etc so as to be useful to the being and all that the being effects.

Conclusion

Virata - the universal Being - is the creation. Everything in Virata works as an integrated whole. In the creation human beings have the freedom to chose and act, which more often than not makes one isolated from the Virata. On achieving yoga, one again achieves union of self with Virata, which makes one capable of living and acting as a part of the integrated whole. This also allows one to comprehend and influence the

working of all other elements like stars, planets, events etc. and thus one is granted power to control, predict and influence the events.

But all this is possible only when one lives a divine life and does not deviate from divine will, to use everything for divine purpose. A self-realised person becomes a replica of divine and lives and works as a part of divine.

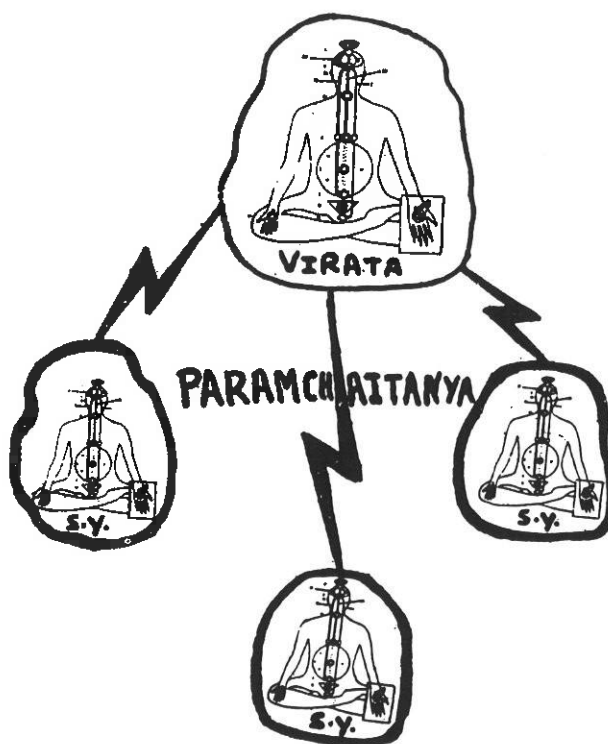
Jai Shree Adi Shakti
Jai Shree Sada Shiva

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Sahaja Yoga : A Scientific View (Part-XXI)

(Yoga - The Ultimate path of salvation)



"Shri Sada Shiva is the reflection of Sada Shiva within us. Sada Shiva is the God Almighty.

"When He is reflected within us we get our self-realisation. We get the light of our spirit, we get into ocean of Joy."

Her Holiness Shri Mataji

Sahaja Yoga : A Scientific View (Part-XXI)

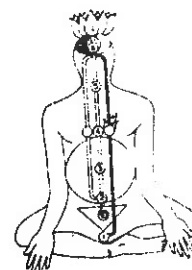
(Yoga -The Ultimate path for salvation)



"The spirit is the reflection of God Almighty. Its one God who reflects, Sadashiva. Sadashiva is the witness to the work of the Primordial Mother, the Adi Shakti.

In you he is witnessing as Atma but He doesn't come into your attention. His attention is only limited because He has not in any way to interfere with your freedom. He keeps to Himself and is just watching. That is the auto, the Spirit. It is the reflection one Sadashiv, So naturally all the reflections have to be the same."

Her Holiness Shri Mataji



Introduction

In the creation everything has a purpose and meaning. Human life, the most evolved of all living systems in the creation, has to have the best purpose. Yoga means union of Atma with Parmatma. The creation began with the manifestation of Panchmahabhootas and individual souls as elements of creation. Before this moment of manifestation everything was merged in the Primordial being. Hence purpose of human life should be to manifest all the colours of creation, as a living system, while seeking to merge with the Primordial in the state of yoga.

Human being as a system is supposed to reflect Virata -the creator - with all the divine elements. Therefore achieving yoga while in the body of a human being should lead to manifestation of all the divine happenings in this body and in this life on earth. But Vedas and Upanishads suggest that ultimate aim of human life is to achieve salvation or Moksha. Moksha means freedom. If this is to be achieved in human body then one should be able to experience and live in the divine light of freedom in this body and life.

To understand this we would examine here the process of evolution of life, yoga and salvation and see how yoga can lead to salvation in this life and body on earth.

Origin, Creation and Evolution

It has been seen earlier that whole creation has emerged from Sada Shiva, who was in a state of yoga-nidra or total peace, before emergence of creation. Science has noted it as big bang, while philosophy has explained it as emergence of Adi-Shakti - The desire power of Sada Shiva. This was also seen as manifestation of Energy and Consciousness in different forms and levels in the creation. As Panchmahabhootas, this creation is seen as Energy which has been represented as Electromagnetic Spectrum. Filled with consciousness, other aspect of creation, Existence

can be seen as spectrum of energy and consciousness as shown in figure 1.

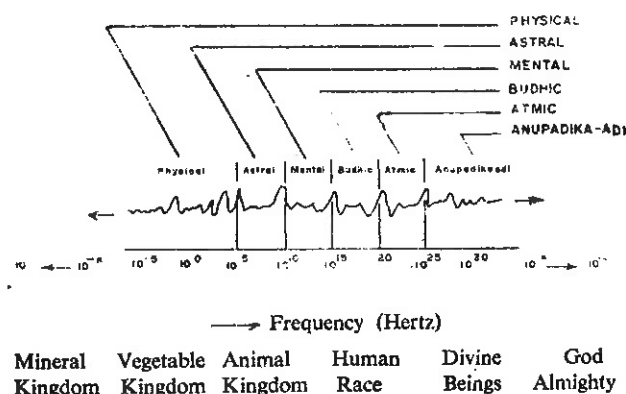


Fig. 1: Spectrum of Existence

In this creation Atma is the unit of life and manifests as individual life form. Evolution in creation i.e. rise in level of consciousness and physical form is the purpose of existence. This evolution can be manifested as a rise in level of consciousness in various forms of living as shown in figures 2 and 3.

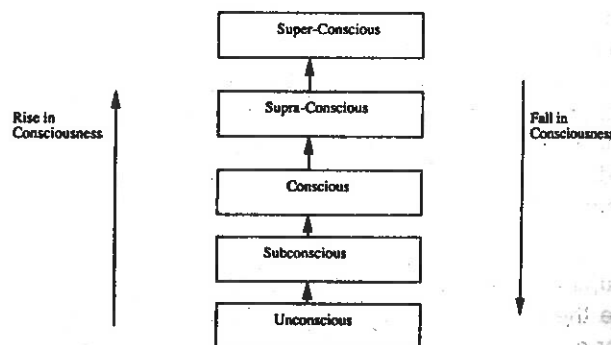


Fig. 2: Rise in level of consciousness

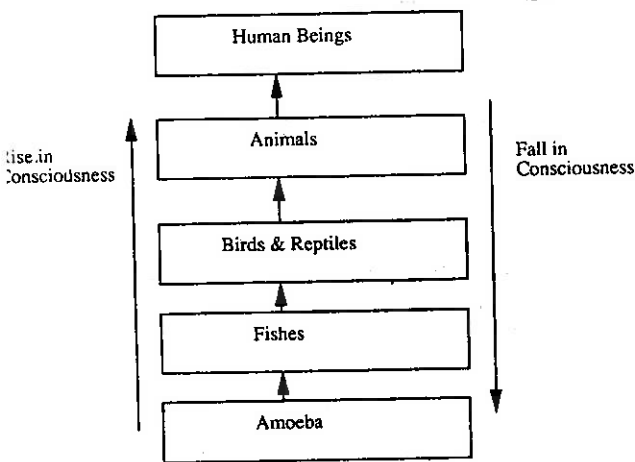


Fig. 3 : Physical Manifestation of levels of living

Salvation

Yoga means union of Atma with Paramatma. This happening causes certain evolutionary changes which one can see and feel on central nervous system as flow of vibrations on awakening of Kundalini. To understand how yoga will lead to salvation, let us examine what salvation means and what happens when salvation is achieved.

It has been seen that a human being comprises of four bodies (Physical, subtle, causal and supercausal) which are kept as a integrated whole by the effect of Kundalini Instrument (Nadis, Chakras and Kundalini - Fig. 4). Of the four bodies (Fig. 5) first three are perishable and hence change from life-form (Living being) to life-form. But, the fourth body termed as super-causal body, comprising Atma, Paramatma and Prakarti, is eternal. In this Atma is a reflection of Paramatma and Prakarti is a reflection of Adi Shakti and hence the will power of Paramatma. Thus both Atma and Prakarti are two aspects of Paramatma, who manifests as part of living system in the creation. Other three bodies (Physical, subtle and causal) keep changing from one life form to another and give the individual a name and identity in the physical world or 'manifest creation.'

Since Super-causal body is eternal and only physical, subtle and causal bodies change with every new life then if by some means Permanent elements (Super causal body) of human being in general and Atma in particular can become free of this need to acquire the three other bodies (Physical, Subtle and Causal) or forms then this should lead to salvation of Atma from the cycle of birth and rebirth. However the

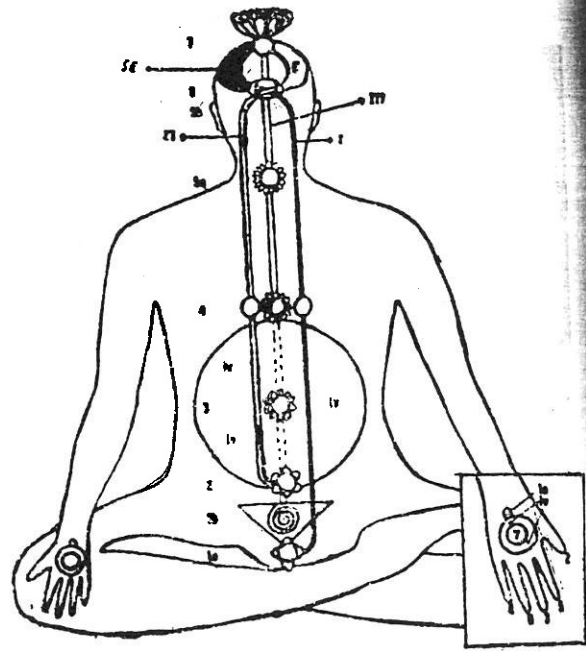


Fig. 16. The Kundalini Instrument

- | | | | |
|----------------------|---------------------|-----------------|----------|
| I. Ida | II. Pingla | III. Sushumna | IV. Void |
| 1a Mooladhara Chakra | 1b Mooladhar chakra | 2. Swadisthana | |
| 3. Nabhi chakra | 4. Anhat chakra | 5b Hamsa chakra | |
| 5a Vishuddhi chakra | 6. Agnya chakra | 7. Sabastrara | |

Fig. 4 : The Kundalini Instrument

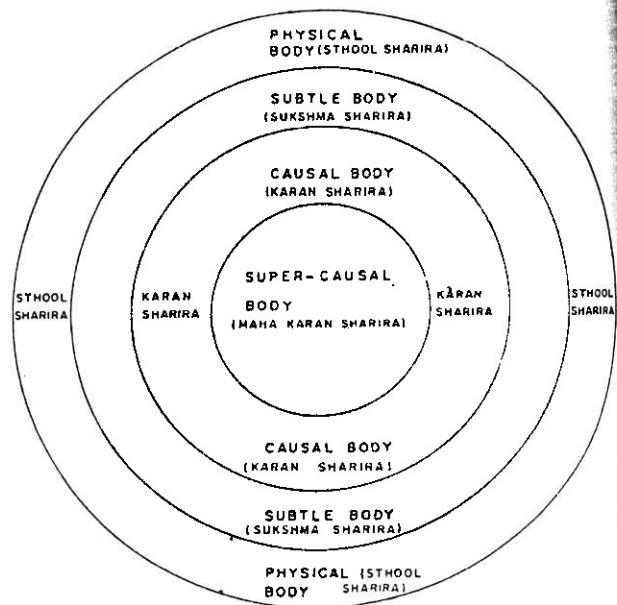


Fig. 5: Bodies in a Human Being

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question remains, if Atma is eternal and free, then why this need for other bodies and how can it be explained scientifically? This we shall examine further.

Atma and The Human Being

From our study of the evolution of creation and life, it was seen that before the beginning of creation everything was merged in the Lord (Paramatma) in the state of yoga-nidra. Creation began when the desire of Paramatma to create, manifested as Adi Shakti and began the process of creation. This was witnessed as emergence of physical, subtle, causal and super causal states of creation. Thus for the creation, and hence for all the elements of the creation, to become fully manifest, these should manifest at all four levels. In this, best state would be the emergence of a living being with all four bodies integrated as a single unit of existence, as it is only in this form that supercausal can manifest all its characteristics at causal, subtle and physical levels. Therefore for Atma, Prakarti and hence Paramatma, to fully manifest it is necessary to acquire other elements of causal, subtle and physical bodies.

From our study of birth and evolution of human being, it was seen that a human being evolves from a cell (Zygote) formed by the union of other two cells (Male and Female cells) as shown in figure 6. This cell then multiplies into two, four, sixteen etc. to give rise to a human body as shown in figure 7. When this grouping of cells (foetus) is about 2-3 months old in mother's womb Kundalini (and soul) enters the foetus from fonetenelle bone area of the brain in the foetus and starts the process of life. This moment onwards, all activities in the body of the foetus, who evolves into a full grown child and a human being, happen under the control of Atma and Kundalini and hence Paramatma.

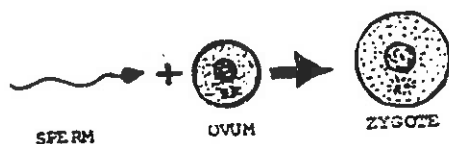


Fig. 6 : Birth of a Human Cell (Zygote)

Two important points to note are,

- Till the entry of Atma and Kundalini, the foetus grows as a collection of cells under the control of mothers system.
- When Atma and Kundalini enter the body of foetus, the process of evolution of causal and subtle bodies, as independent elements of the

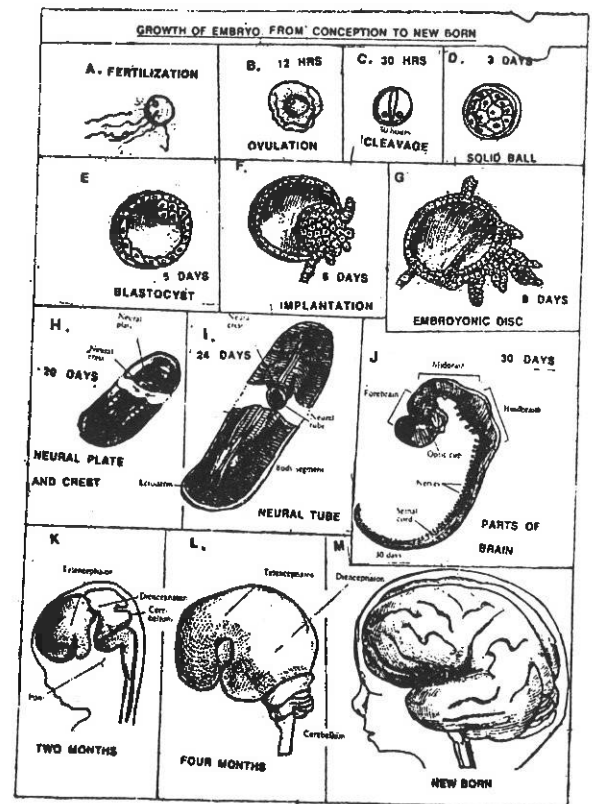


Fig. 7 : Evolution of Human Being from a Zygote

new being, takes place.

This aspect of the impact of Atma in the evolution of causal and subtle elements and finally as human being at physical level was shown as evolution of Instrument of Awareness and human being as shown

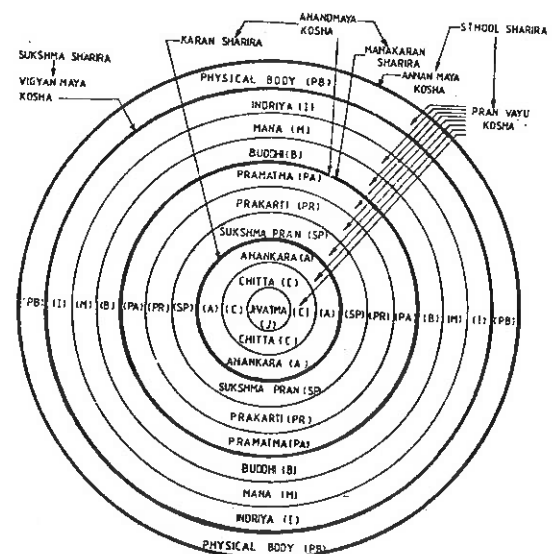


Fig. 8 : A Conceptual Model of Human Being

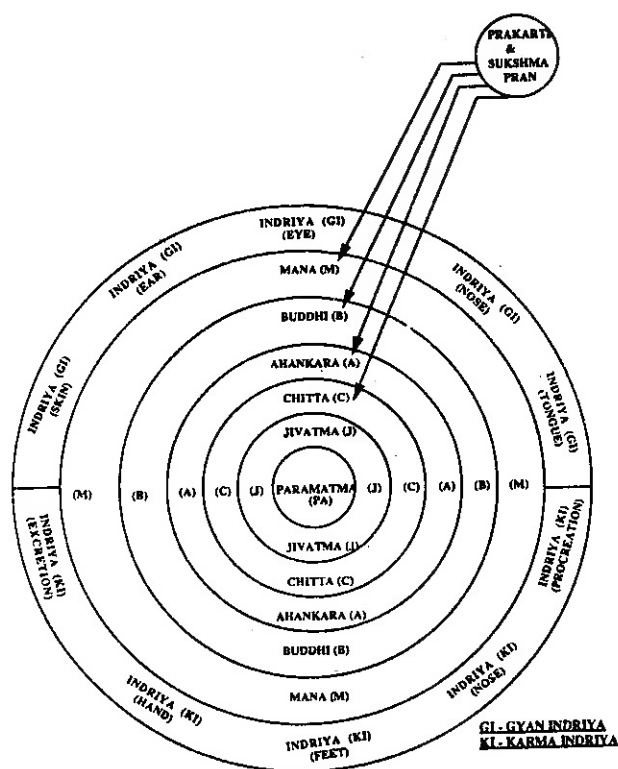


Fig. 9 : A Conceptual Model of Instrument of Awareness

in figures 8 and 9.

As an aspect of universal conscious energy, Atma has been shown as a Packet as in figure 10.

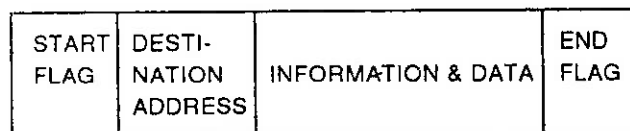


Fig. 10 : Soul : A Packet of Energy and Consciousness

In the same way other elements can also be seen as different aspects of energy and consciousness as shown in figure 11. In this every element becomes a

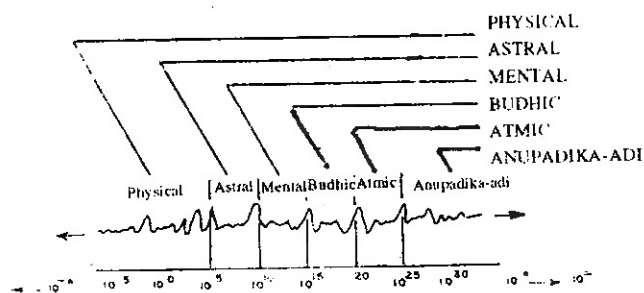


Fig. 11 : Spectrum of Creation

specific part of universal conscious energy and hence of creation.

Yoga and the Human Being

In the human being all knowledge of the external world and performance of physical and mental tasks is done under the control of mind. While physical senses act as agents of receiving a signal from external world (Figure 12) and mind guides and controls the senses to receive, process and transmit these signals to specific areas of the brain, mind works under the control of intellect (Buddhi), Ego (Ahankara) and nature (Prakarti) who in turn work under the control of

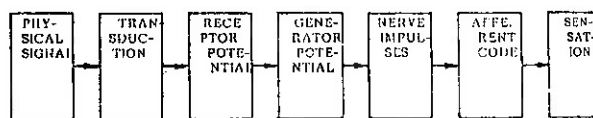


Fig. 12 : Flow of Signal from External World to Brain

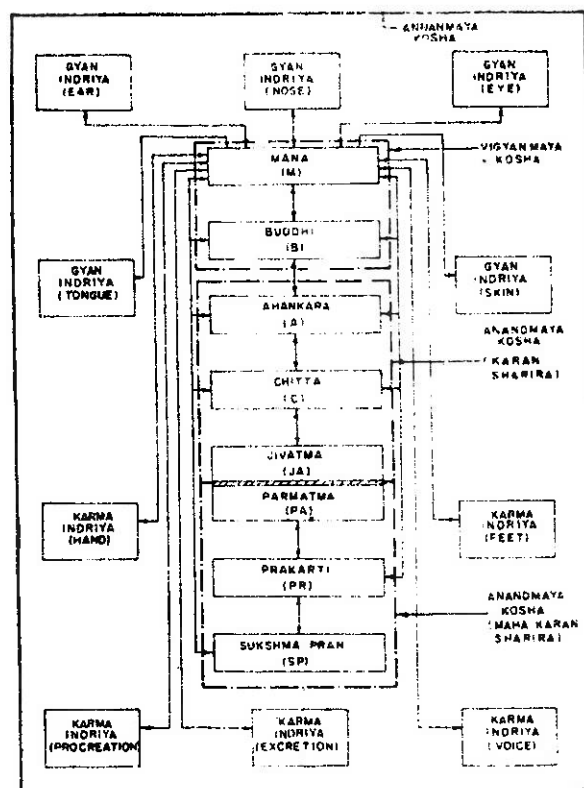


Fig. 13 : A Functional Model of the Instrument of Awareness

Attention (Chitta) and finally the Atma (Soul) as shown in figure 13.

But, in a normal being Atma is not realised easily.

Mother has explained,

"Unless and until we are connected with that power we cannot know the ultimate reality, because the spirit within us is not in our attention.

In the human stage we have one problem and that is that we have developed two institutions in our head called as Ego and Super-ego (conditioning). These cross over in our head and classify and we become a closed personality."

Thus in a normal being due to the impact of Ego and super ego, Atma remains dormant and hidden from conscious level of awareness. Though Atma remains within the body but is not felt, perceived or heard (Except in very exceptional cases, where one perceives the working of Atma as a call from within or as divine message) at conscious level. When Kundalini awakens, Atma rises from its seat in the heart and travels through Brahma Nadi to Sahastrar, where yoga - the union of Atma with Paramatma, happens. Once yoga happens the balloons of Ego and Super Ego deflate making Atma manifest at Conscious level as the master of thought, attention and action in the human being.

Mother has explained,

"When the Kundalini rises she passes through this agnya chakra which is on the optic chiasma and sucks in these two and opens the Sahastrara, then the Kundalini goes up.

When She pierces the Brahmarastra the seat of Sadashiva on top of the head then we have touched the feet of Sadashiva and He enters into our attention. When the spirit enters into our attention then our attention becomes enlightened. This attention is very alert, it knows everything. You can know about people on the chakras. And you become Nirvichara, connection is complete that is the state of Nirvikalpa. Then your attention is absolutely correct, your vibrations are correct and the information you get is hundred percent.

The nature of the Spirit is that it tells the truth."

Thus once yoga happens all physical, subtle and causal elements of the human being start manifesting the qualities and power of super-causal. Since Atma is all knowing and doer, Chitta, intellect and mind all work as Atma and one achieves thoughtless aware-

ness. When this stage further grows one starts seeing the ultimate truth that mind, intellect, attention are *nothing* but *Paramatma* and achieves the Nirvikalpa Doubtless Awareness which means seeing Paramatma in everything as thought, action and result.

Looking in the light of universal conscious Energy this could be seen as acquiring the capability to manifest qualities of any other element in the spectrum of existence. This is possible if any one element can travel and manifest as the specific element. In the Atma, who is a reflection of Paramatma and hence the whole creation, can manifest any aspect of creation.

Yoga and Salvation

The purpose of every new life is to manifest a new dimension of creation i.e. working of Atma and hence Paramatma. Thus a plant manifests one aspect and an animal another and a human being yet another. Even within plants, animals and human beings every new plant, animal and human being reflects variety in qualities at that level. Thus purpose of birth and rebirth is to provide Atma an opportunity to reflect qualities of that life. Another aspect of this cycle of birth and rebirth is to provide Atma an opportunity to change into different states from lower to higher or higher to lower (in case the Sanskaras make Atma acquire lower level of life).

In this process, human beings who are made in the form of Virata, are supposed to be the highest level (as a level of consciousness) of living. Even within human beings, yogis - the people who achieve self realisation - are the highest level of existence. As discussed earlier a self-realised person reflects the working of Atma and Paramatma and thus a yogi reflects Paramatma in all divine colours.

Salvation means freedom from cycle of birth and rebirth. This can be achieved in two ways. One, if creation comes to an end hence the process of evolution and consequently of birth and rebirth stops. Second, if one achieves highest level of evolution and becomes one with Paramatma. Purpose of birth and rebirth is to provide Atma an opportunity to evolve. Evolution is also the purpose of creation. This purpose can not be stopped unless Atma achieves union with Paramatma and becomes one with Paramatma. Since yoga takes this evolution to highest level possible, on achieving yoga the need to further evolve can be stopped and hence one can be granted freedom from the cycle of birth and rebirth, which means salvation, without creation coming to an end.

Mother has explained,

"Once You get realisation, your salvation is guaranteed"

Looking in the light of spectrum of universal consciousness energy, yoga means awakening the capability manifest characteristics of every element within a human being and linking with all other elements in the universe (or Virata) as shown in figure 14.

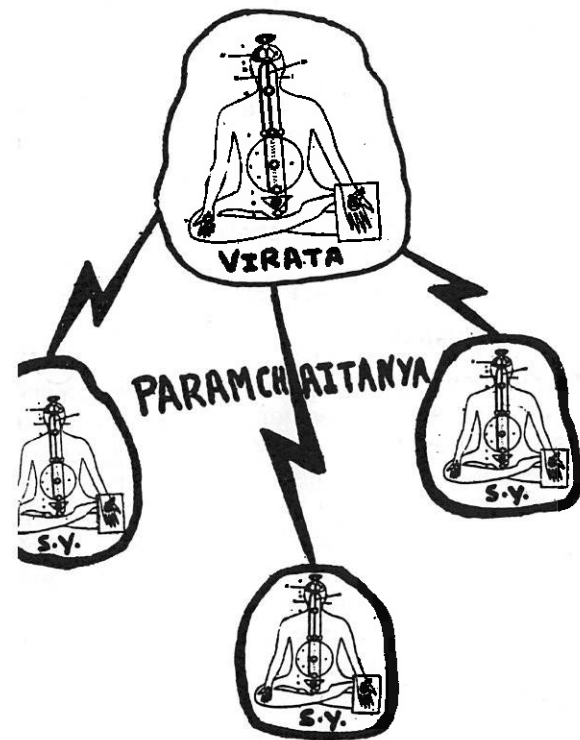


Fig. 14 : Linking of a yogi with Virata

In this at individual level Atma controls every other element and thus makes itself manifest through every element. At universal level Atma unites with Paramatma and hence with every other element in

creation. Thus, on achieving yoga, Atma can manifest as every other aspect of creation. Once this capability is achieved there is no need for Atma to change bodies and hence pass through the cycle of birth and rebirth.

Conclusion

In the creation everything has a purpose. While most existence follows the dictates of Sanskaras, human beings evolve to become yogis. Atma, a reflection of Paramatma, is the unit of life and can manifest as various forms of life, depending on its Sanskaras. Salvation makes Atma free of the need to acquire new body.

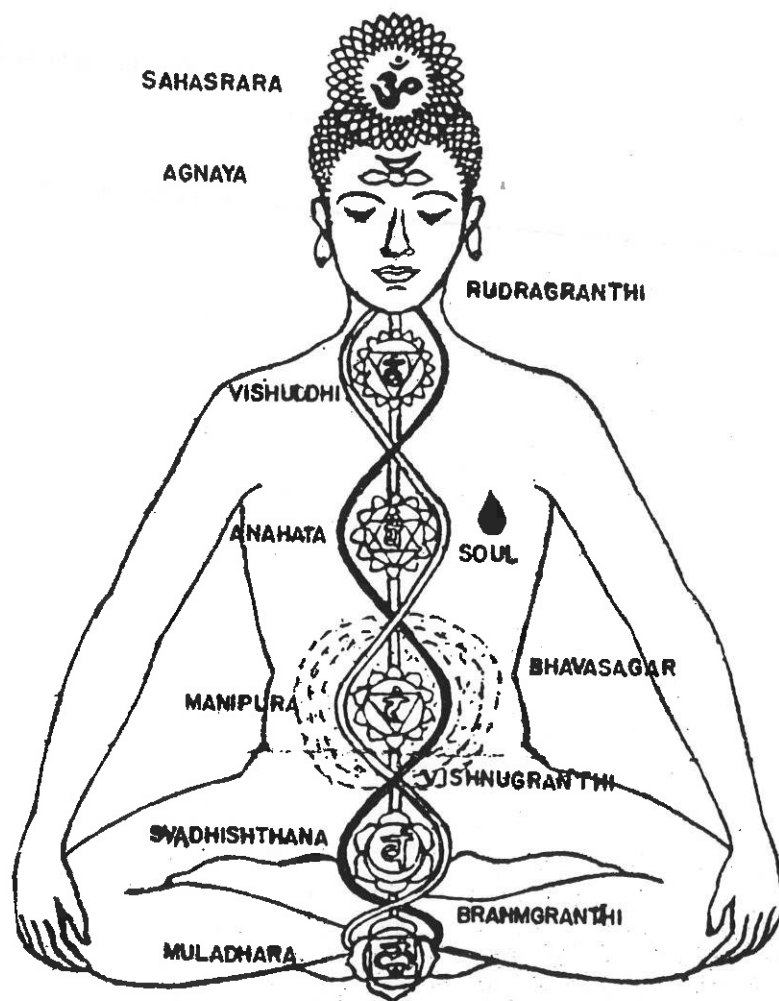
Yoga means union of Atma with Paramatma. Once united with Paramatma, Atma becomes free of the need to travel from one body to another and can achieve salvation. This is manifested as power to transcend all levels of existence and exhibits as state of Samadhi in a being.

Jai Shree Adi Shakti
Jai Shree Sada Shiva

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The Essence of Yoga



"There is chaitanya all around us which thinks, which understands, organises and loves us."

"It is the divine power by which we do All divine work."

Her Holiness Shree Mataji

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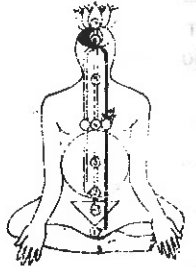
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The Essence of Yoga



"Adi Shakti is the will of God. Will of Adi Shakti is Param Chaitanya. Vibrations are nothing but Brahma Shakti. Brahma Shakti creates everything."



Her Holiness Shree Mataji

Introduction

Who am I? Human beings have always desired to know their Self but 'Self-realisation is achieved by will of God—Adi Shakti.

Sahaja Yoga is the Mahayoga granted as a boon to mankind by the will of God—Adi Shakti. Self-realisation is the result of Sahaja Yoga, which makes one rise above the physical, mental and emotional bondages and become the spiritual self. Sahaja is simple and created by God with us. Yoga is the union of Atma with Paramatma and happens on awakening of Kundalini in the being.

While awakening of Kundalini happens spontaneously, growth and stability in Sahaja Yoga requires full understanding of the Self and the Instrument of Kundalini. Nadis, Chakras, Kundalini are all manifestations of Param Chaitanya. Param Chaitanya is the will of Adi Shakti. Adi shakti is the will of God. Thus Self, Nadis, Chakras and Kundalini are all manifestations of the will of God.

Will of God has various levels of manifestation—physical, subtle, causal, supercausal. Divine principles are active everywhere but Human beings comprehend these most at physical and subtle levels. It is only after Self-realisation that one comprehends the working of subtle, causal and super causal.

Physical is only one stage of manifestation. In the living physical is granted its essence by the working of subtle, causal and super causal which radiate as Personality, magnetism and divine radiance. Kundalini is the source of this radiance. Mind, Ego, Super ego, Attention are all manifestations of Param Chaitanya and become divine on awakening of Kundalini. Self is the master of all physical, subtle and causal in the human being. Self-realisation is the key to this understanding. Mother has said that in the creation everything is created by Brahma-Shakti and Brahma-Shakti manifests as Vibrations.

Vibrations are a living force. Energy and con-

sciousness are two aspects of Brahma-Shakti, which manifest as various forms of living and non-living. Human beings have evolved out of energy. Consciousness adds the level of awareness to this manifestation of energy as human being. Knowing this and by using the vibrations to rise above the physical, human beings can grow from material to spiritual planes of existence. This is the goal and essence of Sahaja Yoga.

Kundalini Instrument and Creation

Kundalini Instrument is the divine system of Nadis and Chakras created for the Kundalini to rise and control the process of evolution in the creation. Virata is the manifestation of creation at divine level. Human being (Fig. 1) is the reflection of Virata (Fig 2) at micro-physical level of existence. The gap between microcosm (Human being) and the Macro-being (Virata) is filled by Self-realisation, where human being can realise the divine at conscious level of existence and become one in meditation (Fig. 3). Kundalini is silver chord, divine ladder that helps in happening of self-realisation on awakening. Thus a human being is the miniature universe—a living system of chakras, Nadis and associated deities that remains with a human being from birth to death.

The creation manifests at four levels : Physical, subtle, causal and supercausal. Nadis and Chakras also manifest at all four levels (Table 1). Physical as Nerves and plexuses. Subtle as Vibrations and qualities. Causal as deities, and supercausal as Adi Shakti and Sri Sada Shiva. In creation supercausal is eternal. Soul is the unit of life. Apart from living human beings there are also other beings at subtle and causal levels, which exist. These could be of two types : Good or positive and bad or negative. Both, when without a physical body are known as bhoots and exist either on the left or right in the Virata. The Left side is called collective sub-conscious and right side, collective supra-conscious (Fig 2). These also reflect in the human being as shown in figure 1 and can affect the human being, if one goes too much in the left or right.

Table 1 : Kundalini Instrument and Levels of Existence

Kundalini/ Nadi/Chakras	Physical Exp- ression (Nervous System & Plexuses)	Subtle Expression (As Qua- lity)	Causal Expression (As Deity)	Super Causal Expres- sion
Kundalini	Param Chaitanya	Life	Ma Gauri	Prakriti
Nadi	Engergy & Con- sciousness			
a) Ida	Left Sympa- thetic Ner- vous system	Feeling, thought Super Ego)	Mahakali Maha Bhairav	Trigunatmika Prakriti (Adi Shakti)
b) Pingala	Right Sympa- thetic Nervous System	Action (Ego)	Maha Sar- aswati Maha Hanuman	
c) Sushumna	Para Sympathe- tic Nervous System	Balance (Joy)	Mahalakshmi	
Chakras				
a) Mooladhara	Pelvic plexus	Purity, wisdom, innosence,	Sri Ganesha Kartikeya	Adi Shakti
b) Swadisthana	Aortic plexus	Creativity	Brahma deva Saraswati,	" "
c) Nabhi		Dharma	Lakshmi Narayan	" "
d) Void	Abdomen Area	Guru Tattwa	Adi Guru	" "
e) Anahat	Solar plexus	Strength, Life and Dharma	Durga Mata Sita Ram Shiva Parvati	" "
f) Vishuddhi	Cervical plexus	Love and Compassion	Lord Krishna Vishnumaya, Rukmani Vithal	" "
g) Agnya	Crossing of Optical Nerves	Foregiveness	Mother Mary, Jesus Christ Lord Buddha Mahavira	Adi Shakti
h) Sahastrara	Limbic Area	Complete Evolution	Sada Shiva Adi Shakti Allah, God	Paramatma

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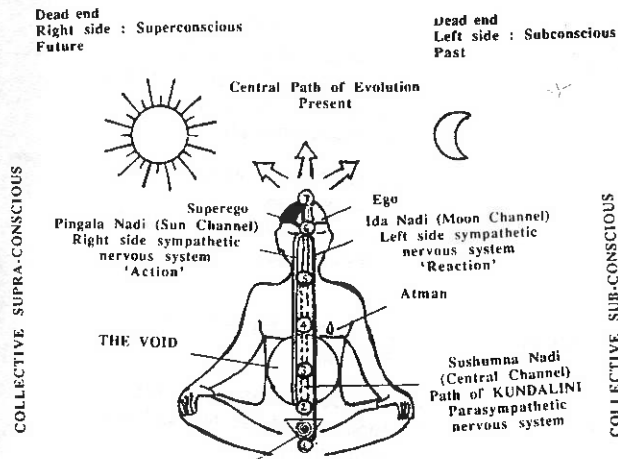


Fig. 1. The Human Microcosm

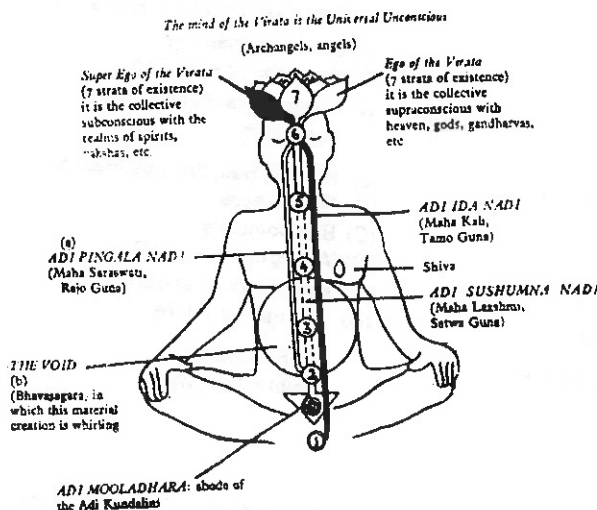


Fig. 2 : The Virata

State of Nadis and Chakras also indicate the state of the being as these control the physical, mental, emotional and spiritual state of existence. The likely effect of good and bad on Nadis and Chakras is shown in Table 2.

Kundalini Awakening and Sahaja Yoga

Nadis, chakras and Kundalini have all emerged out of the Primordial energy Adishakti. Kundalini is the reflection of Adishakti and is the mother of every individual. Kundalini enters the body when it is 2-3

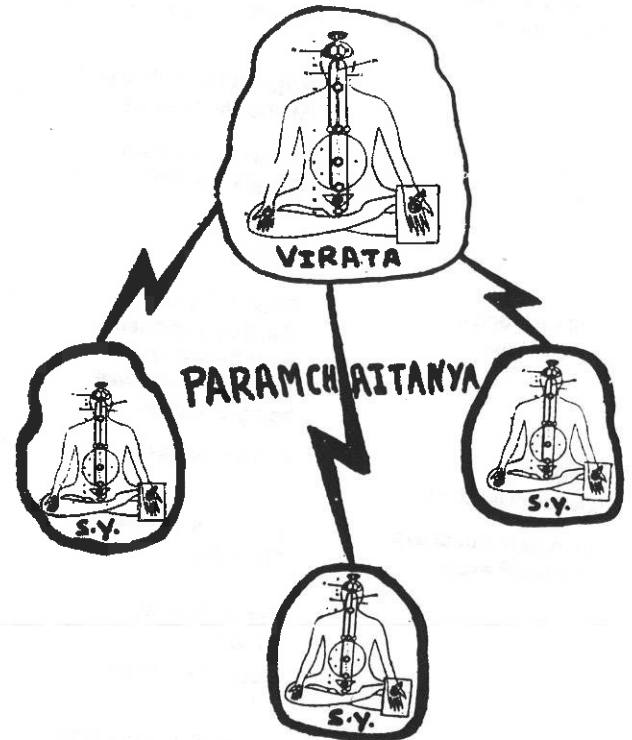


Fig. 3 : Union of Yogi with Virata in Meditation

months old in the womb and remains with the body till death. From the time Kundalini enters the body till death of the body, Kundalini records every event in the life of a person and carries these as Samskaras after death.

In the early stage till child develops ego and super ego, and these bloat so much that the Brahmrandra is closed, Kundalini remains fully awakened. When ego and super ego over-grow, Kundalini recedes and goes into sleep in the mooladhara. Consequently individual self is cut off from divine and human being moves like a rudderless ship tossed on the waves of ego and super ego. Slowly the nadis and chakras are also affected and individual develops all types of physical, mental and emotional problems. If this state continues, individual loses sense of even good and bad and starts moving on the path of destruction—diseases, catches, disorders.

To stop this fall, only way is to awaken the Kundalini and get self-realisation. This is also the objective of Sahaja Yoga. On awakening Kundalini passes through Nadis and Chakras, which reactivates the divine powers and corrects all disorders, catches and problem. When kundalini reaches Sahastrara and pierces through Brahmarandhra, then Atma unites with Paramatma and Yoga happens. This is manifested as changes in physical, mental, emotional and spiritual state of the being.

Table 2. Chakras, Qualities & Catches

HAKRAS			
lo. Chakra/Plexus	Qualities	Manifestations	Causes of Catch
(2)	(3)	(4)	(5)
1. Mooladhara Chakra (Pelvic Plexus)	Innocence, Eternal Childhood, Wisdom	Sex Elimination Sympathetic system	Sex "liberation" Excess puritanism Tantric & Occult practices
Mooladhara*	Virgin purity, Holiness of Mother, Motherly love	Parasympathetic system	Imbalance of sympathetic
Swadisthan (Aortic Plexus)	Creativity, Abstract thought, Aesthetics	Liver, Kidney Spleen, Pancreas Uterus	Too much thinking & planning, Heavy drinking. Hallucinogenic drugs. Artificiality. Crude behaviour. Spirit Communication and use
(a) Nabhi or Manipur (Solar Plexus)	Dharma (Virtue) Ten Commandments Right behaviour Wealth, welfare, well- being, Evolution	Stomach Liver (part)	Family, household, and money worries Alcohol, Indiscriminate use of Pharmaceutical drugs
(u) VOID (Ocean of Illusion)	Primordial Master	Nabhi & Swadisthan	Fanaticism, False Gurus Fantasies
4. Anahata or Ruddhaya (Cardiac Plexus)	Existence, Mother Silent Joy	Heartbeat	(L) Excessive physical activity (L) Rigid disciplines. Neglect of Spirit (L) Hatha Yoga
	Protector of the Universe Dutiful life, Father	Breathing	(C) Sense of Insecurity (C) Spirit possession by relatives (R) Father shirking responsibility/ excess responsibility
5. Vishuddhi (Cervical Plexus)	Virata (the vast cosmic being)	Neck Arms	(L) Lack of Self-respect, (L) Feeling Guilty (L) Swearing, Impure relationships
	Divine diplomacy	Mouth Tongue	(C) Smoking, chanting (C) Speaking against God
	Playful witness Joy in Self	Hearing Face	(R) Arrogance & dominating personality
6. Agnya (Crosses of Optic Thalamus)	Super Ego Forgiveness Resurrection	Conditioning Sight	(L) Harm to Self, Worries, Habits (C) Roving eyes (C) Bad Company (C) Wrong ideas about God
	Ego	Thought "I" ness	(R) Harmful ideas about God (R) Unforgiving nature
7. Sahastrara (Limbic Area)	Collective consciousness, Integration, Silence	Cool Vibrations	Doubt in God Doubt in Shri Mataji
B. NADIS			
1. Ida Nadi (Moon Line) (Left SNS)	Tamo Guna Subconscious Joy, Past	Auspiciousness Emotions Existence	Superstition, spirit possessions Mother's problem Habits
2. Pingala Nadi (Sun Line) (Right SNS)	Rajo Guna Supraconscious Attention, Future	Self-respect Physical & Mental Creativity	Suppression, Egotism Father's problem Possession by ambitious spirits
3. Sushumna Nadi (PSNS)	Sattwa Guna Truth, Present	Sustenance, Religion, Revelation	Doubt in God Doubt in Shree Mataji

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In the past, Kundalini awakening was a difficult task. Today it is simple. In the beginning one can have Kundalini awakening by praying to Her Holiness Shri Mataji, in front of Her photograph or in person. Later one could achieve Kundalini awakening even while working or moving, by just thinking of Her Holiness and praying from heart. Praying from heart, Mother understands the message of the heart.

Sahaja Yoga relates to achieving self-realisation through kundalini awakening. Surrender to the will of God is the best way of achieving kundalini awakening. Surrender comes by understanding Sahaja Yoga and will of God. Understanding can be best achieved by Praying to Her Holiness with pure heart. Mother comes to all her children and grants Self-realisation as boon.

The Essence

Whole creation has emerged out of Adi Shakti. Adi Shakti manifests at all levels. Param Chaitanya is the will of Adi Shakti and permeates through everything in the creation. Science understands this as matter and energy. Philosophers understand this as matter, energy and consciousness. Sahaja Yogi feel this as divine cool breeze. Sahaja Yoga lifts every one from matter to the divine level and make witness to rise of Kundalini, flow of Param Chaitanya and Yoga. Awareness rises from unconscious to super conscious and makes universal unconscious conscious. Sahaja Yoga grants Self-realisation and total harmony of individual with universal. Micro-cosm becomes one with macro-cosm. Physical becomes one with super-causal. Living becomes *Sat-Chit-Anand*.

Conclusion

From beginning of the creation living have sought to know the ultimate and evolve to become one with the divine. This has driven amoeba to grow and multiply and arrive at current stage of evolution—the human being. The desire to know and evolve is the divine gift to the being.

Among the living, human beings are the epitome of evolution, as God has finally put the being in his own image. It is only in human form that a living can try and hope to achieve the ultimate—union of Atma with Paramatma, in this body itself. For this God has put a divine instrument, termed as Kundalini Instrument in every human being. Kundalini Instrument in the human being is a reflection of the primordial Kundalini Instrument in Virata.

Vibrations are caused by Brahma-Shakti. Kundalini on being awakened makes the vibrations flow through all Nadis and chakras, which fills a person with divine qualities and powers. By surrendering to the will of God, Adi Shakti, human beings grow and stabilise in yoga and vibrations.

Life had first appeared as amoeba and evolved to the current stage of human beings. Further growth will be the evolution of human being from conscious to super-conscious being. This will happen with rise of vibrations and awakening in nadis and chakras on self-realisation.

Self-realisation is the beginning of evolution from human being to divine being and will culminate in God-realisation. For this human beings have to know the 'Self' who is the master of body, brain, senses, mind, ego, superego and all that is known as a human being. Till 'Self' is realised, one is governed by ego, super ego, mind and senses. But on getting Self-realisation, Self takes over and leads one to the kingdom of God.

Sahaja Yoga is the mahayoga—culmination of centuries of evolution through Bhakti, Karma, Gyan and all other forms. Physical, subtle, causal, supercausal are only different aspects of Primordial energy. Param Chaitanya is the central thread passing through all stages. Param Chaitanya is therefore the ultimate ladder of the 'Self' and unites 'Self' with 'Universal Self' causing yoga.

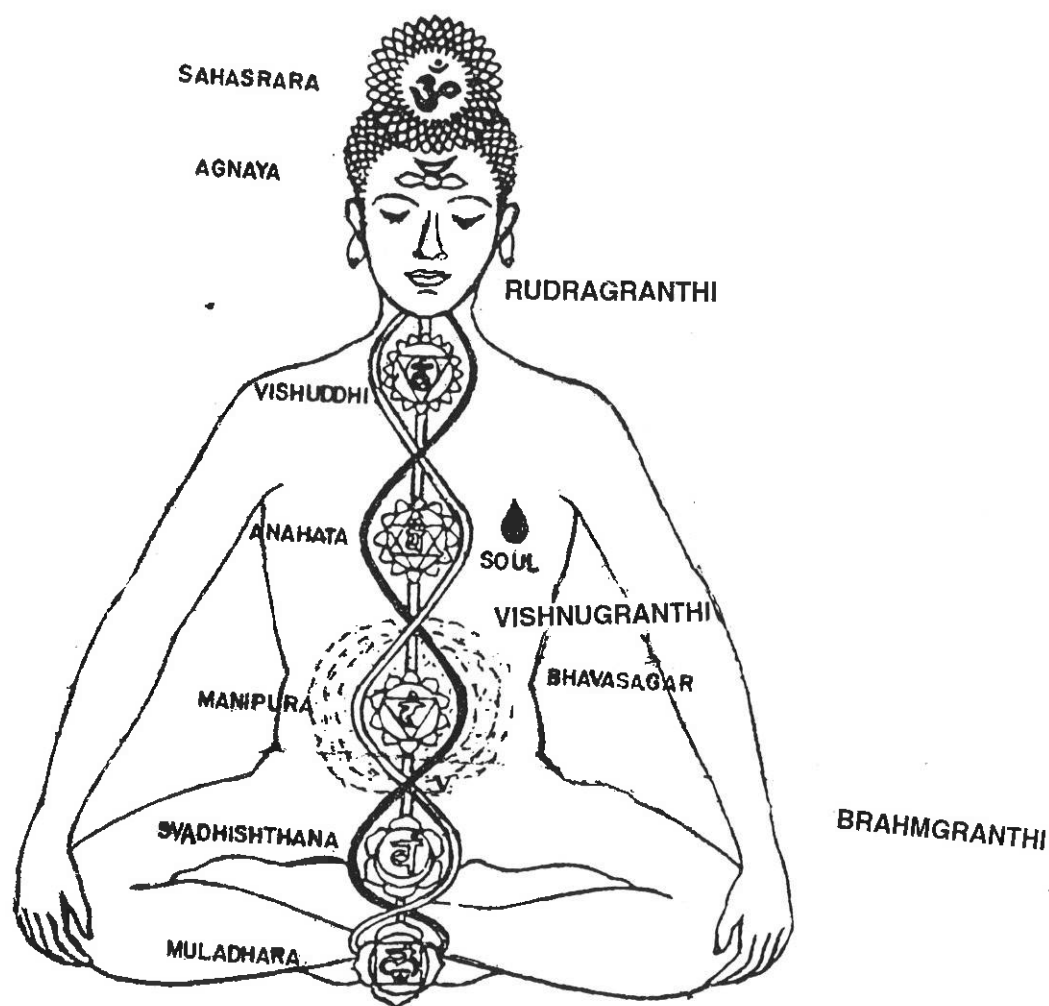
Self-realisation is the key to all knowledge and power. Surrender to the will of God is the key to Self-realisation. Surrender is the essence of Bhakti, Karma and Gyan. All actions, thought and feelings become worship in surrender and lead to God-realisation. This is ultimate goal and essence of Sahaja Yoga.

Jai Shree Adi Shakti
Jai Shree Sada Shiva

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The Chakra and Its Configuration



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Her Holiness Shri Mataji

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The Chakra and Its Configuration

Introduction

A chakra is a centre of energy and has four different forms relating to four bodies, namely, physical, subtle, causal and supercausal in the human being. A chakra is supposed to have following four forms :

- Physical Form** : A point formed by crossing of Efferent and Afferent nerves and known as plexus (Fig. 1). This is the Panchmahabhootas grouped in a specific way to form the chakra. It comprises a number of sub-plexuses, as the subsidiaries of the main plexus. In graphic form a chakra and its petals, are shown as in Figure 2.
- Subtle Form** : Every chakra has a specific set of vibrations, which radiate the qualities and power of each chakra.
- Causal Form** : Each chakra has a controlling deity, who is the master of the chakra. The deity reflects the qualities of the chakra.
- Supercausal Form** : Every chakra is formed out of Adi Shakti—the primordial Energy. Every deity, vibration and the petal has emerged out of the primordial energy which is the essence of whole creation.

Physical Form

In our discussion on nadis and chakras in Volume I, it was shown that a conductor radiates energy as shown in figure 3. If we look at radiation of electro-

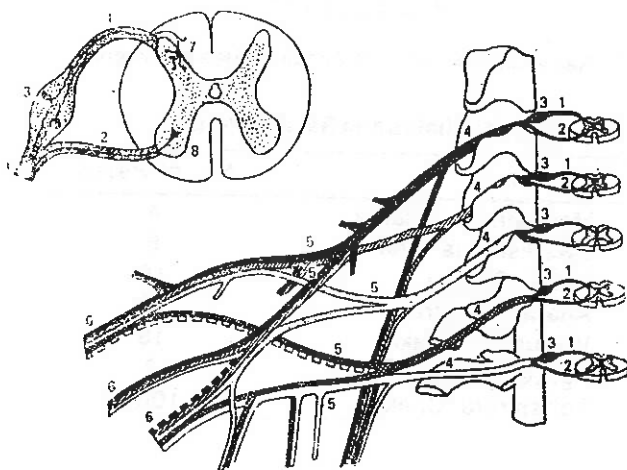


Fig. 1 : Plexus

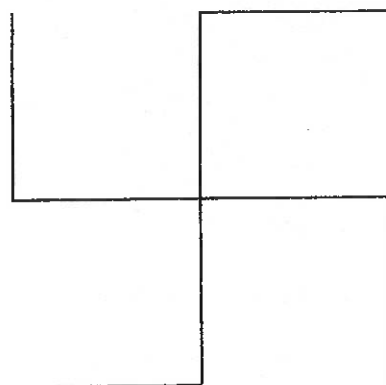


Fig. 2 : Graphic symbol of Chakra
(Mooladhara Chakra : Swastik as Physical Symbol)

magnetic radiation in a radio antenna in radio/radar systems, we find it radiates in the same way as any other conductor. In any system current flows from a source to another object or sink. This is similar to a loop, in which current flows in two directions, one upward and another downwards, which is similar to flow in a plexus comprising afferent and efferent nerves. The radiation pattern will be as shown in figures 4 and 5.

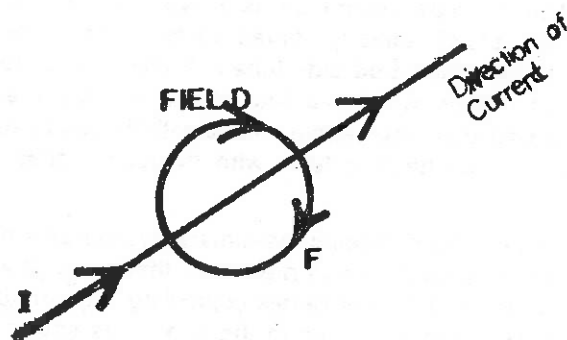


Fig. 3 : A Radiator

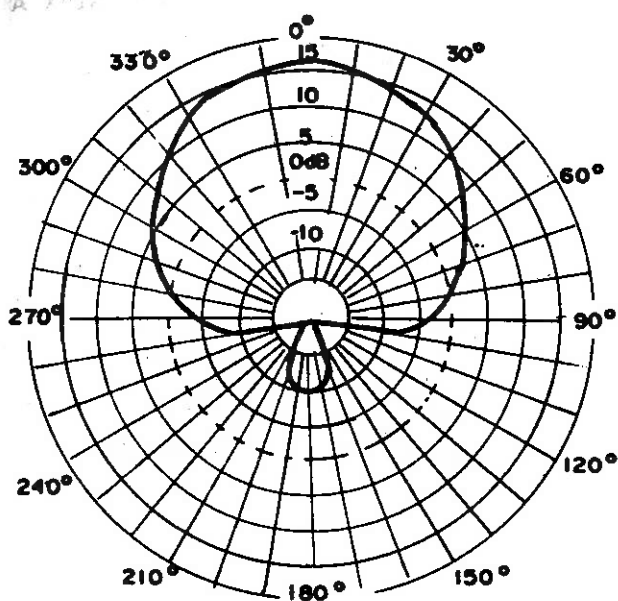


Fig. 4 : Radiation Pattern in an Antenna

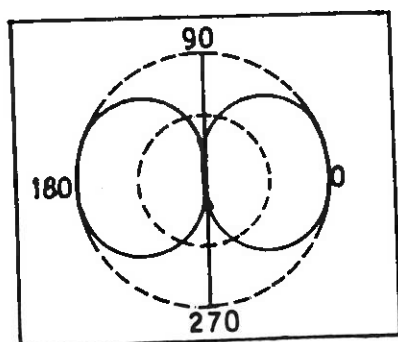


Fig. 5 : Radiation Pattern of a Loop Antenna

If the number of radiating elements, similar to nerves in a plexus, is increased then number of lobes will increase proportionately as shown in figure 6. Another important point to note is that radiation pattern comprises main lobe and side lobes (Fig. 6), which indicate the sub radiation areas in addition to main lobe.

If we consider each lobe as a petal then a chakra with two sets of radiating nerves will have two lobes or petals and associated side lobes. A chakra with four sets of nerves will have four lobes or petals and associated side lobes and a chakra with thousand sets of nerves will have a form with thousand lobes or petals.

Since in the Kundalini Instrument each chakra has a specific number of sub plexuses, these are physically drawn as lobes or petals coinciding with number of nerves or sub-plexuses in the chakra as shown in table 1 and figure 8.

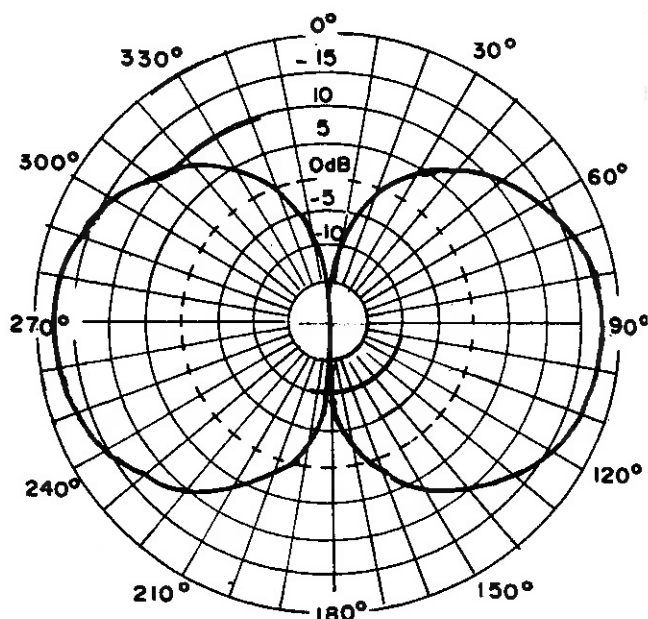


Fig. 6 : Radiation pattern of Twin Radiating Element Antenna

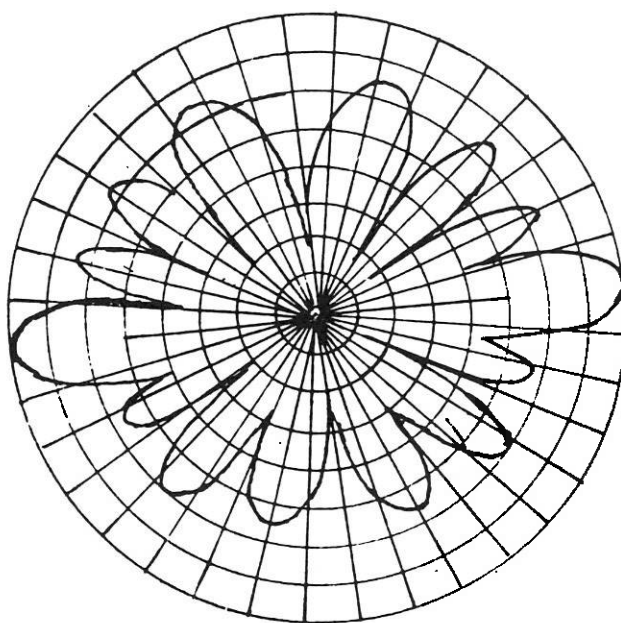


Fig. 7 : Radiation Pattern of Multi Radiating Element Antenna

Table 1: Chakra and Related Petals

Sr.no.	Chakra	No. of Petals
1.	Mooladhara Chakra	4
2.	Swadisthana Chakra	6
3.	Nabhi Chakra	10
4.	Anahat Chakra	12
5.	Vishuddhi Chakra	16
6.	Aghnya Chakra	2
7.	Sahasrara Chakra	1000

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Subtle form

Subtle form of each chakra is witnessed as vibrations. We also know every vowel and consonant also makes vibrations. Since the vibrations of each chakra have a specific nature coinciding with the vibrations caused by vowels and consonants in different Petals of the chakra these can be shown in the representation of each chakra as in Figures 9(a) to 9(g).

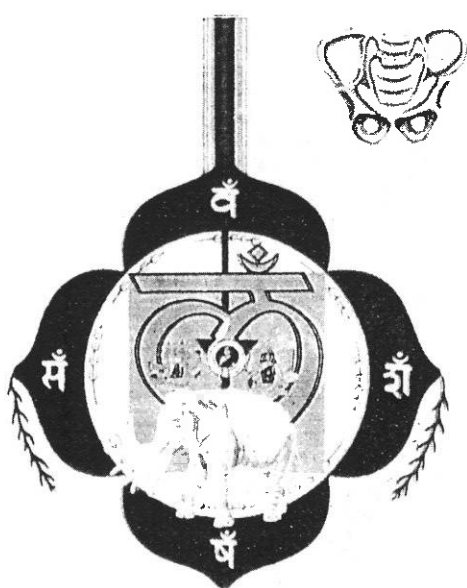


Fig 8 : Chakra with Petals

Since energy radiated by the vowels and consonants matches with the vibrations of the particular chakra, these vowels and consonants act as Mantras in correcting the catches in the chakra.

Table 2 : Chakras and Related Note and Ragas

Sr. no.	Chakra	Related Musical Tone	Related Raga
1.	Mooladhara Chakra	Sa	Bilaval
2.	Swadisthana Chakra	Re	Yaman
3.	Nabhi Chakra	Ga	Gunkali
4.	Anahat Chakra	Ma	Bhairva
5.	Vishuddhi Chakra	Ni	Jay-Jay Vanti
6.	Agnya Chakra	Pa	Durga Vageshwari
7.	Sahastrara Chakra	Dha	Bhairavi

Even the vibrations caused by specific musical tones and Raga also have similarity with vibrations of a specific chakra and can therefore be used to correct the catches in chakras. All seven chakras have their equivalent musical tone as in table 2.

Causal Form

Causal form is represented as Deities controlling each chakra. For example controlling Deity of Mooladhara Chakra is Sri Ganesha. Sri Ganesha is identified with elephant head and trunk. Accordingly a elephant could be used to signify mooladhara chakra. In the same way Brahm Deva-Saraswati are the controlling Deity of Swadisthana Chakra and can be used to represent qualities of Swadisthana Chakra.

Accordingly causal form of a chakra is represented by the figures of controlling deities in the graphic form a chakra. Each Chakra has a controlling deity as shown in Table 3.

Super Causal Form

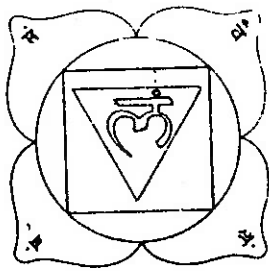
Pure conscious energy, Param Chaitanya represents the super causal form of each chakra. This is signified by the combination of other three forms as a single graphic symbol. This is also the name of each chakra.

Chakras and Symbols

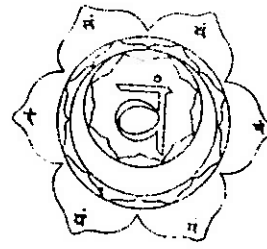
Based on above the graphic symbol of each chakra complete with Petals, alphabets and deities are shown in figures 10(a) to (g).

Table 3 : Chakra and Controlling Deities

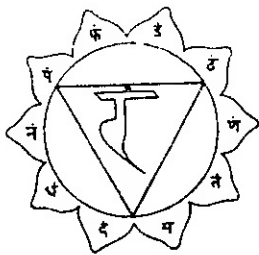
Sr. no.	Chakra	Controlling Deity
1.	Mooladhara Chakra	Sri Ganesh, Sri Kartikeya
2.	Swadisthana Chakra	Sri Brahm Deva-Sarswati, Sri Sudh Iccha, Sri Nirmal Vidya, Shri Hazrat Ali-Fatimabi
3.	Nabhi Chakra	Sri Lakshmi Narayan Sri Grah Lakshmi, Sri Raj Lakshmi
4.	Anahat Chakra	Durga Mata, Sri Sita-Ram, Sri Shiva-Parvati.
5.	Vishuddhi Chakra	Radha-Krishna Sri Vishnumaya, Sri Rukmani Vitthal
6.	Agnya Chakra	Sri Marry-Jesus, Sri Buddha, Sri Mahavira
7.	Sahastrara Chakra	Sri Kalki, Sri Mataji, Allah, God, Sada Shiva.



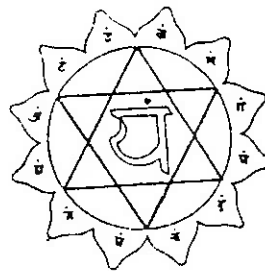
(a) Mooladhara Chakra



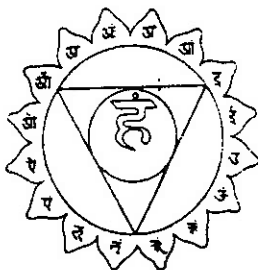
(b) Swadisthan Chakra



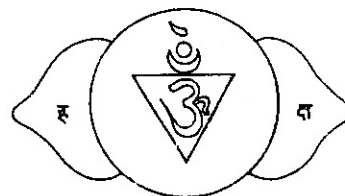
(c) Nabhi Chakra



(d) Anahat Chakra



(e) Vishuddhi Chakra

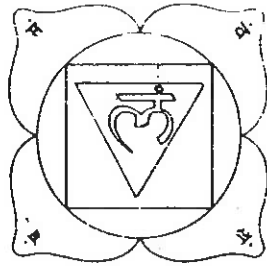


(f) Agnya Chakra



(g) Sahastrar

Fig. 9 : Chakra with Petals and Associated Alphabets



(a) Mooladhara Chakra



(b) Swadisthana Chakra



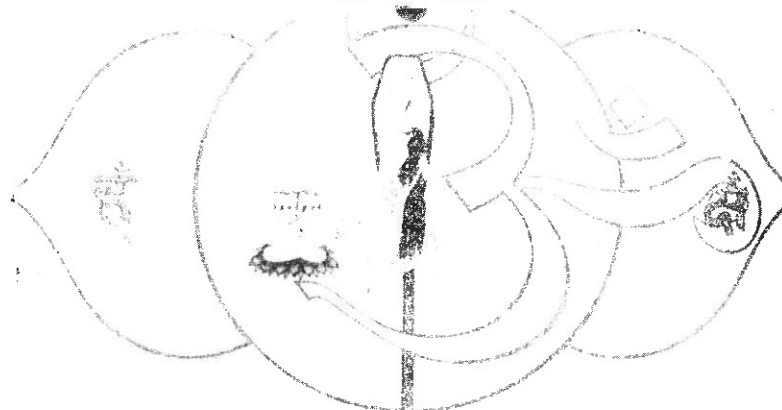
(c) Nabhi Chakra



(d) Anahat Chakra



(e) Vishuddhi Chakra



(f) Agnya Chakra

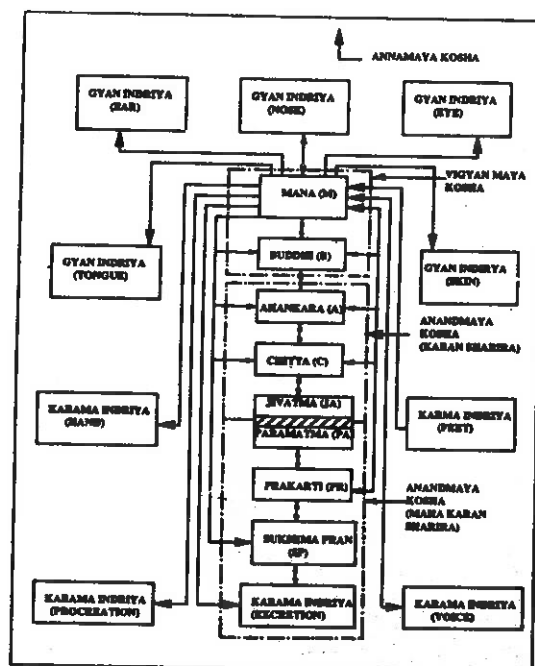


(g) Sahastrara

Fig. 10 : Chakra, their Symbols and Associated Alphabets and Deities

Control of Chitta

Performing Subtle Actions using Chitta (Attention)



"Man should actualise his potential by focussing his attention inside and should attain the higher Plane of Life."

"Watch where the Chitta goes all the time. Always ask yourself where is my chitta."

"Stability comes by constantly stopping your own attention or chitta. Always do Chitta-Nirodha."

Her Holiness Shri Mataji

Chitta
Chitta is e
and yoga
chitta is to
vibrations

To Begin

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Control of Chitta

Chitta is most mobile and wanders. Control of Chitta is essential for growth and stability in meditation and yoga. In Sahaja Yoga best way to control the chitta is to awaken the Kundalini and meditate. As the vibrations grow chitta starts becoming stable.

To Begin (Fig. 1)

- Take a photograph of Shri Mataji.
- Sit in a comfortable position (Sahajasan) on ground or chair, as convenient, in front of Mother's photograph.
- Raise Kundalini and take Bandhan (As explained earlier in Volume I).
- Open both hands and keep towards the photograph of Shri Mataji.
- Look at the Bindi (Kumkum mark) on Mother's forehead in the photograph.
- Take Mahamantras (As explained earlier in Volume I).
- If any thoughts come, let the thoughts flow.
- Slowly as vibrations grow, your eyes will close; let eyes close.

- If Chitta wanders, take Sri Nirvicharita Mantra.
- If thoughts still persist, open the eyes and look at mother's photograph.
- As thoughts become still, close the eyes.
- Repeat slowly till vibrations become strong and thoughts still.
- Sit in *Thoughtless Awareness*.

Notes

1. Do not force your thoughts. In Sahaja, Kundalini stills the thoughts and grants Nirvicharita.
2. Do *Foot Soaking* and *Shoe Beating* regularly.
3. Clear your Mooladhara and Swadisthana.
4. Clear your Agnya Chakra; burning in eyes or heaviness in forehead above the eye brows.
5. Meditate regularly to achieve stability in thoughtless awareness.

Jai Shree Sada Shiva
Jai Shree Adi Shakti



Fig. 1. Sitting in Meditation

PERFORMING SUBTLE ACTIONS USING CHITTA (ATTENTION)

Chitta (Attention) is the instrument of awareness and helps in obtaining knowledge and performing cognitive actions. However, enlightened Chitta becomes a very potent instrument of performing subtle actions like giving *bandhan*, *clearing nadis* and *chakras* and various other actions. Since Sahaja Yogis mostly perform actions like *bandhan* and *clearing of Nadis* and *Chakras* using hands, we will examine how same actions could be performed using *Chitta*. These are particularly only important when in a Public place amid non-Sahaja Yogis.

BANDHAN

Technique of giving bandhan using hands has been explained in Volume I. These are also demonstrated in figures 2, 3, 4, 5, 6 and 7. For giving bandhan by Chitta proceed as follows :

Kundalini Raising (Fig. 2)

- Sit/stand (as the case may be) in a relaxed position and bring your *attention* to Sahastrar.
- Take the Mahamantras (silently without speaking out).
- Move your *attention* to Mooladhara and pray to Shri Kundalini Ma to rise.
Slowly slowly take *attention* from Mooladhara chakra up to Sahastrar feeling the movement of Kundalini upwards.
- At Sahastrar tie the Kundalini with *attention* as if hands were performing the action.
- Repeat three times without moving hands and body but performing Kundalini raising action as done by hands.

Note : During Kundalini raising by *Chitta* one can feel the rise of *Kundalini* and going out of Sahastrar.

Bandhan (Fig. 3)

- Put *attention* on the palm of left hand and feel the vibrations.
- Then move vibrations using attention from left to right crossing over the head.

Note : At this time one can feel the vibrations moving from left to right and covering the body from head down.

- Repeat seven times.

CLEARING NADIS AND CHAKRAS

Give *Bandhan* using *Chitta* as above.

Left Side (Fig. 4)

a) Left channel

- To clear left side, put *Chitta* at Mooladhara chakra.
- Raise *Kundalini* using *Chitta* on left side from Mooladhara to Agnaya Chakra.
- At Agnaya Chakra move attention to Sahastrar.
- Repeat slowly till left side is clear and cool vibrations flow.
- Feel the flow of cool vibrations from Sahastrar.

b) Left arm

- Then, put *Chitta* on centre of left hand palm.
- Feel the flow of vibrations.
- Using *Chitta* move vibrations from left hand palm up to left hand shoulder (Vishuddhi chakra) and move upto Sahastrar (Through the left arm).
- Repeat till you feel vibrations from left hand palm and Sahastrar.

c) Left to Right (Using Shri Ganesha Mantra)

- Put attention on palm of left hand.
- Take Shri Ganesha Mantra.
- Using *Chitta* move vibrations from Palm of Left hand to right hand palm as if vibrations are travelling through left arm to shoulder and to right arm and coming out of the palm of right hand.
- Repeat till you feel cool vibrations on both sides (coming from left and going out of right).

Right Side (Fig. 5)

a) Right Channel

- Put your *Chitta* on Swadisthana chakra
- Feel the flow of vibrations at Swadisthana chakra.
- Raise your *attention* from Swadisthana chakra

to Sahastrar (Passing through Nabhi Chakra, Anahat Chakra, Vishuddhi Chakra, Agnya Chakra to Sahastrar).

- Repeat till you feel cool vibrations from Sahastrar.

b) *Right arm*

- To clear right side, put *Chitta* on the palm of right hand.
- Feel the flow of vibrations
- Move vibrations upwards from centre of right hand palm to Sahastrar (Passing through right arm).
- Repeat till you feel vibrations in right hand palm and Sahastrar.

c) *Right to Left* (Using Shri Chandrama Mantra)

- Put your attention on the palm of right hand.
- Take Shri Chandrama Mantra
- Feel the flow of vibrations.
- Very slowly lift your attention from palm of right hand to right shoulder (right Vishuddhi), travelling through right arm.
- Move attention to left Vishuddhi and left arm till your attention reaches the palm of left hand.
- Feel the flow of vibrations from right to left.
- Repeat till you get cool vibrations on both sides.

(coming from right and going out from left)

Both Sides (Using Shri Mahalakshmi Mantra) (Fig 6)

- Put your *attention* on Mooladhara Chakra and feel the ascent of Kundalini.
- On left side move kundalini from *Mooladhara* to *Mooladhara chakra* and upto *Sahastrar*.
- Then move your attention on right side and travel down till Swadisthana Chakra.
- At Swadisthana move *attention* to central channel and move attention upwards to Sahastrar crossing through all the chakras.
- Repeat till you feel cool vibrations from Sahastrar and both sides.

Whole Body (Fig. 7)

- Put your attention on Mooladhara Chakra.
- Move the attention from Mooladhara Chakra to Sahastrar as above (for both sides).

- Bring attention back to Mooladhara chakra and move to Swadisthana chakra on left side.
- At Swadisthana Chakra move attention to left leg and travel from leg joint down to centre of left feet, crossing through various chakras in the left leg.

- Bring attention back to Mooladhara chakra and move on right side from Swadisthana to Centre of right foot, crossing through various chakras in the right leg.

- Repeat till you feel flow of cool vibrations.

- Then, move attention to *Mooladhara Chakra*.

- Feel vibrations

- Move Vibrations from *Mooladhara Chakra* to Vishuddhi Chakra on left side.

- From Left Vishuddhi move *attention* to left arm and travel through left arm till centre of the left Palm.

- Feel flow of vibrations through the palm of left hand.

- Repeat till you feel cool vibrations on left side.

- Then, move attention to *right mooladhara*.

- From right mooladhara move to *Right Vishuddhi*.

- From *Right Vishuddhi* move attention through right arm upto the palm of right hand.

- Feel Vibrations

- Repeat till you feel cool vibrations on right side.

- Then move attention to centre Mooladhara chakra.

- Feel vibrations

- Move attention from Centre Mooladhar to left Mooladhara and upwards upto Agnaya Chakra on left side.

- At Agnya Chakra, move attention to right side of brain through *Super ego*.

- From Super Ego move attention to right brain cleaning Ego.

- Go upto Agnaya Chakra and cross attention to right side.

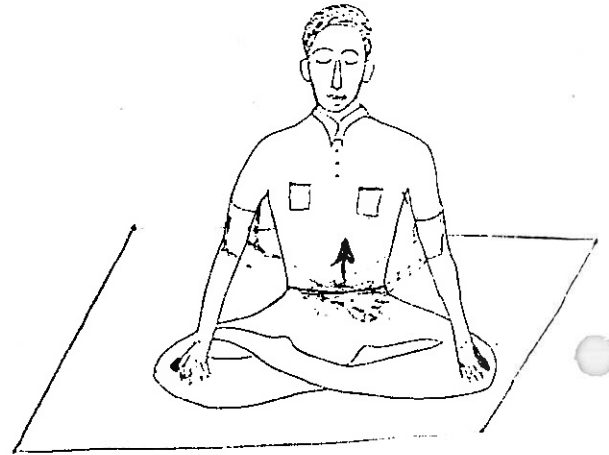
- On right side, move attention down from Agnya chakra to right vishuddhi and go down upto Swadisthana Chakra.

- At Swadisthana chakra move attention to Central Channel.

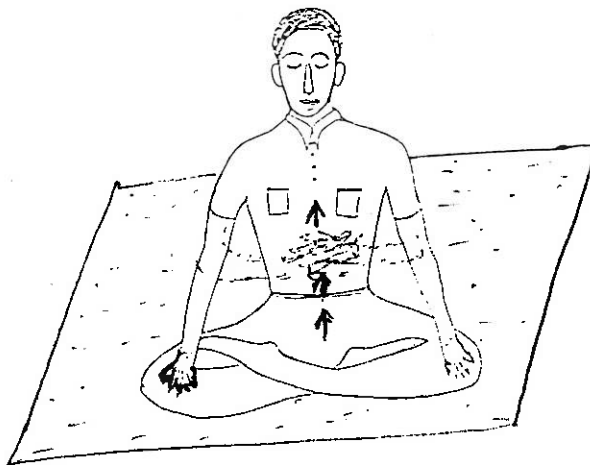
Fig. 2. Illustration of Performing Subtle Actions using Chitta Attention)



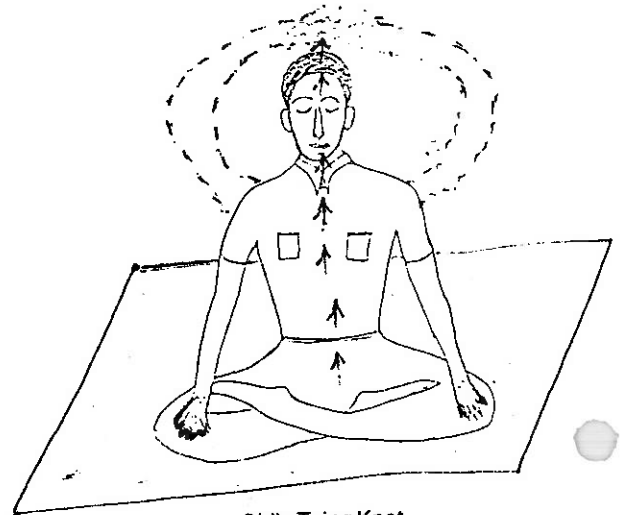
2(a) : Sitting in Meditation



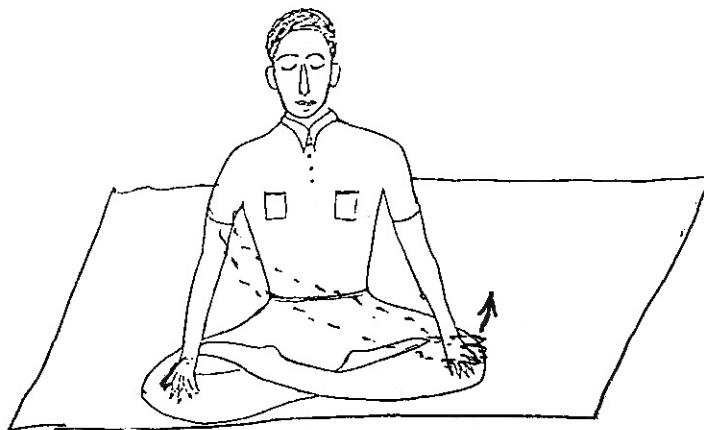
2(b) : Kundalini Raising - I
(Repeat Three Times from 2(b) to 2(d))



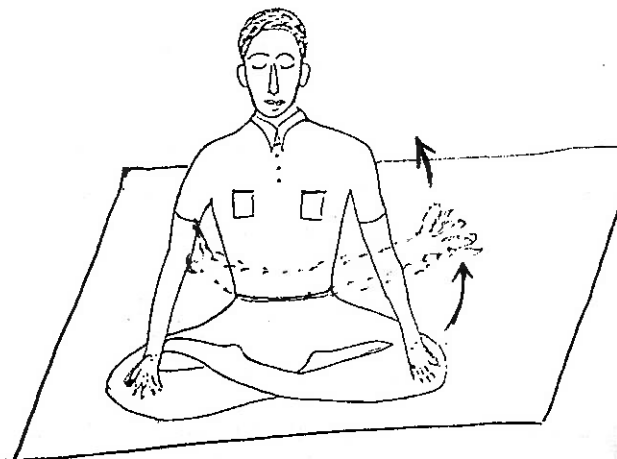
**2(c) : Raising
Kundalini - II**



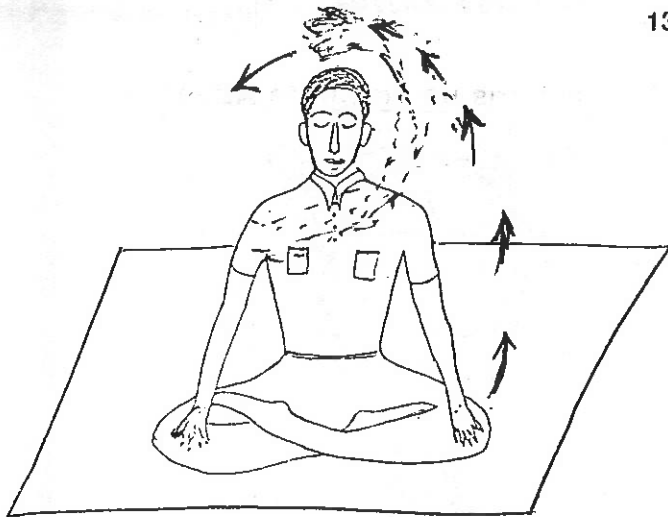
2(d) : Tying Knot



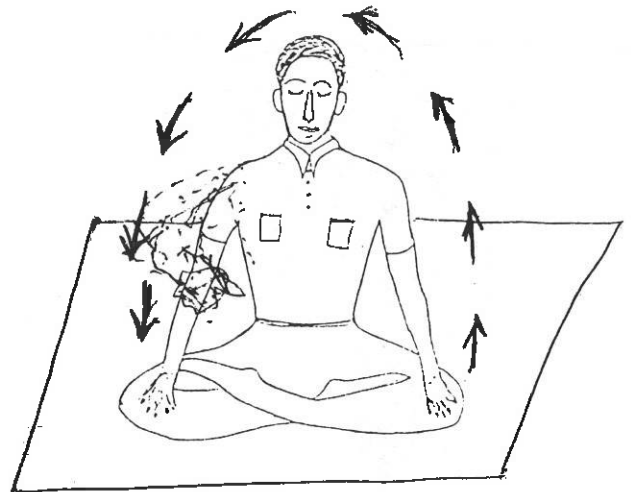
3(a) : Bandhan (Start from Left)



3(b) : Bandhan (Moving upon Left)



3(c) : Bandhan
(Moving from Left to Right)



3(d) : Bandhan
(Moving down on Right)

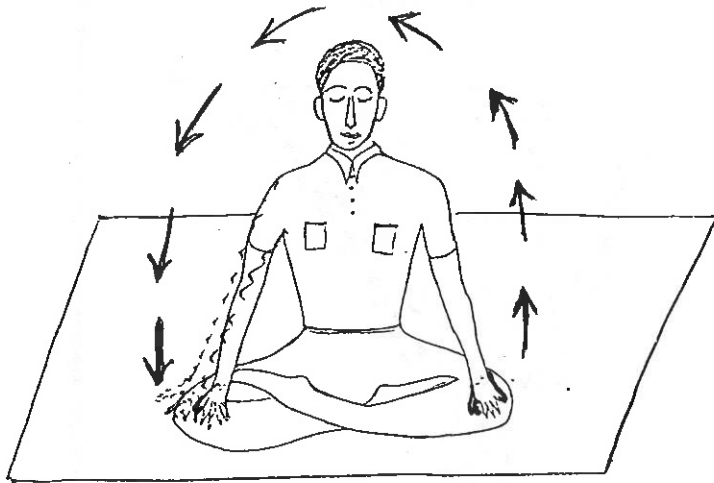


Fig 3(e) Bandhan
(Moving Down on Right)

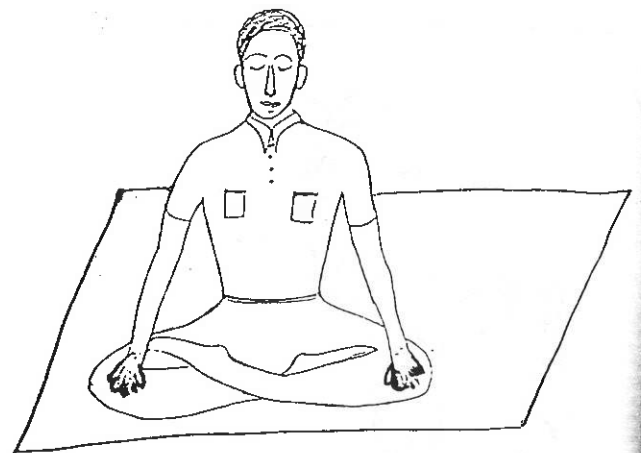


Fig 3(f) Bandhan
(Right Bottom)

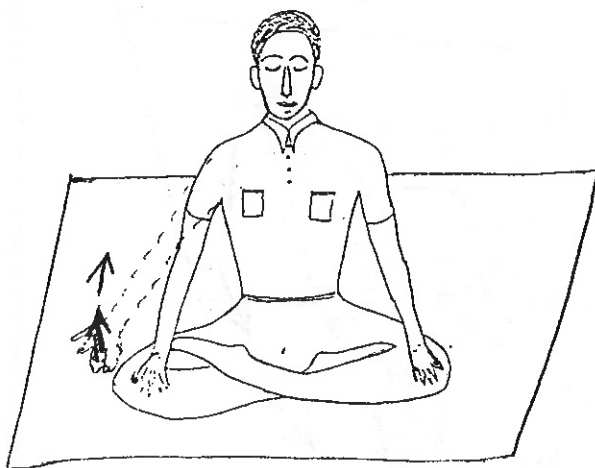


Fig 3(g) Bandhan
(Moving up on Right)



Fig 3(h) Bandhan
(Moving from Right to Left on Top)

Fig 6 Clearing Both Sides

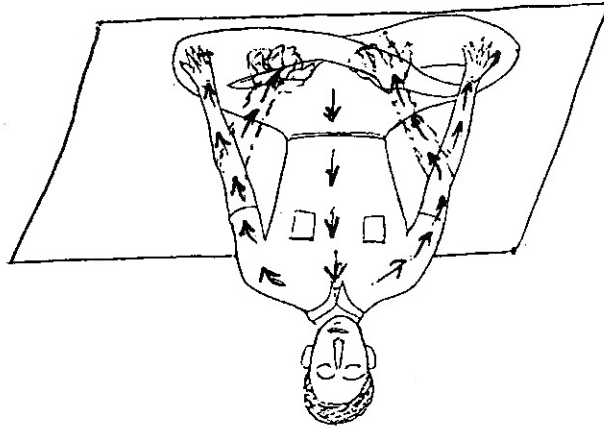


Fig 4 Clearing Left Channel

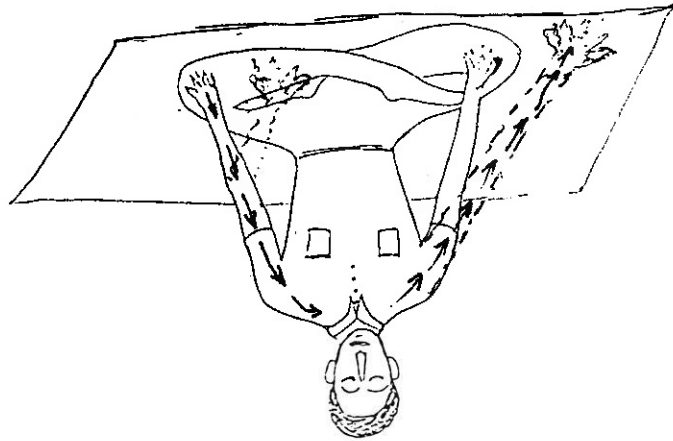


Fig 7 : Whole Body

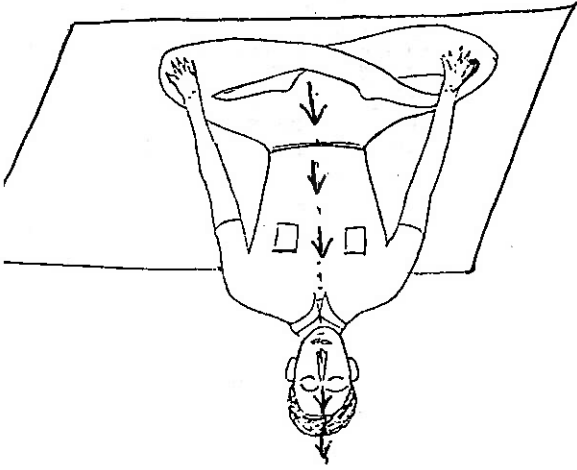


Fig 5 Clearing Right Channel

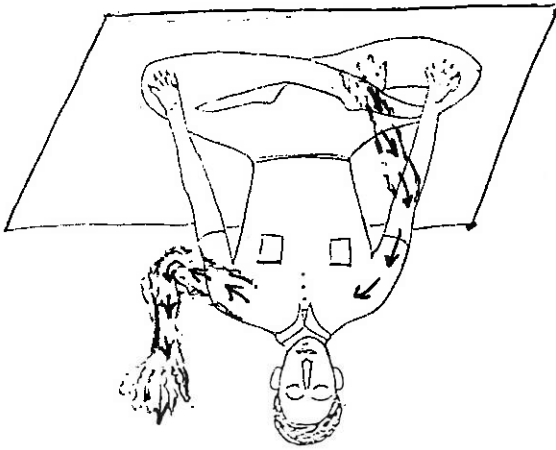


Fig 3(ii) Bandhan
(Moving Down to Left)

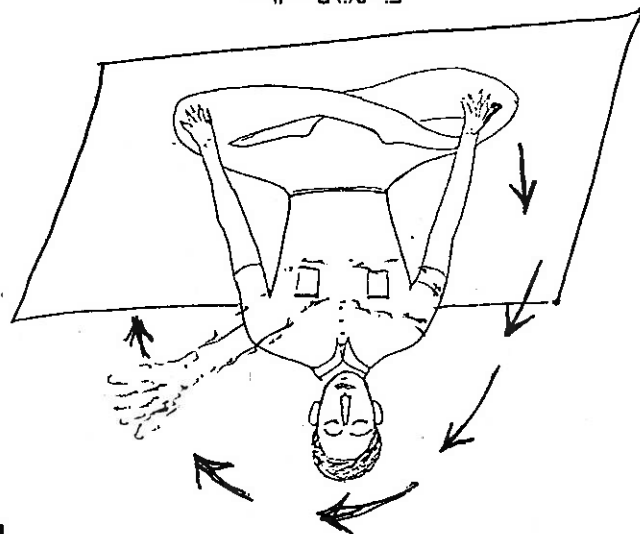
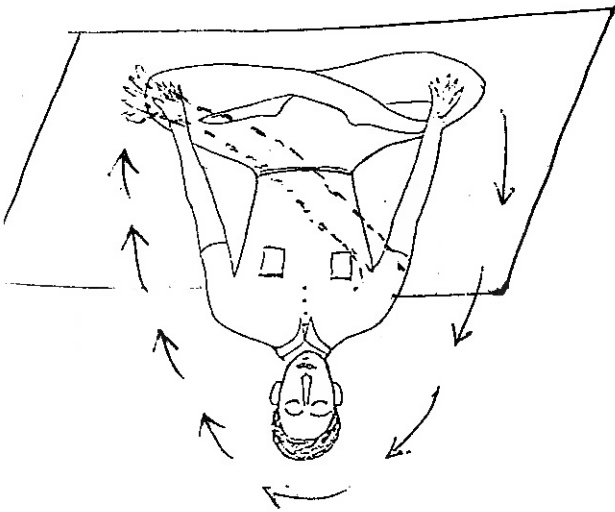


Fig 3(i) Bandhan
(Bottom Left)



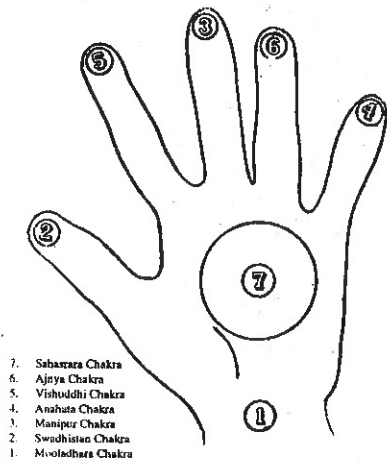


Fig. 8 : Location of Chakras on Hand

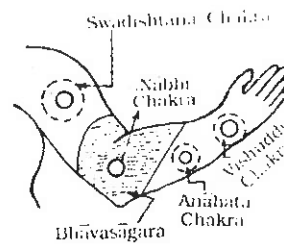


Fig. 9 : Location of Chakras on Arm

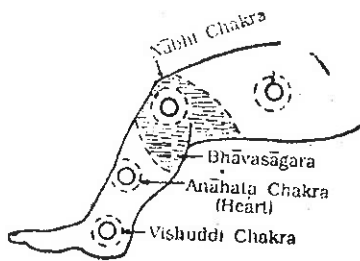


Fig. 10 : Location of Chakras on Leg

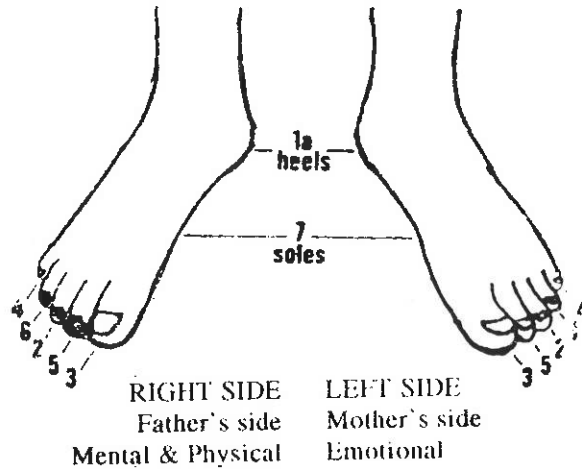


Fig. 11 : Location of Chakras on Feet

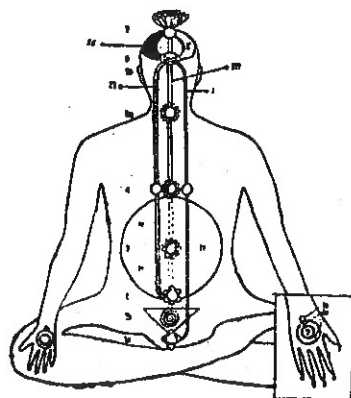


Fig. 12 : Location of Chakras on Trunk

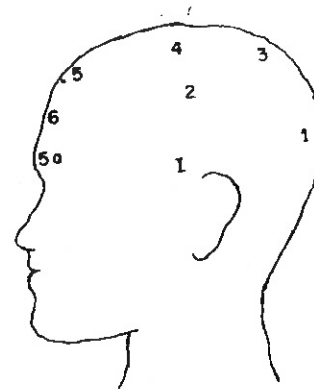
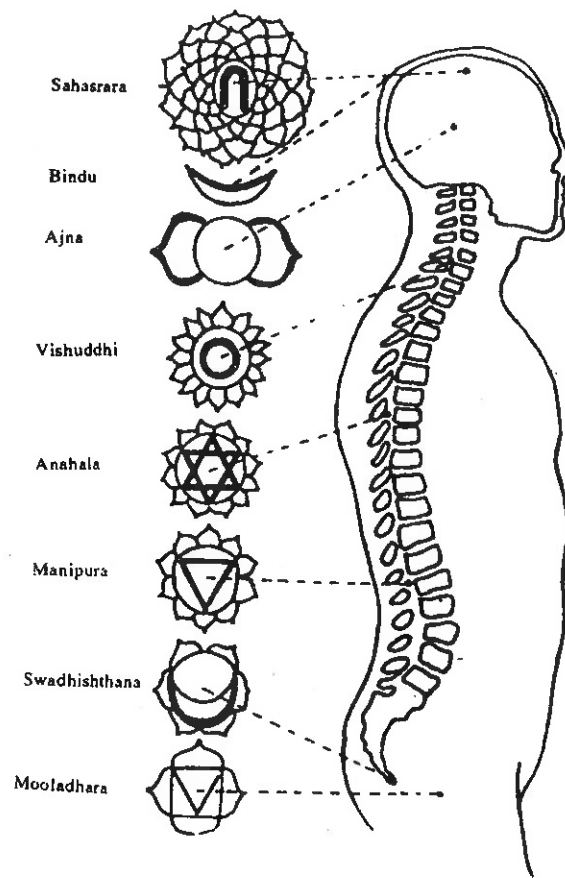


Fig. 13 : Location of Chakras on Head

Sahaja Yoga : Techniques & Treatment

Ice, Water and Fire - Tools of Clearing Nadis and Chakras



"Both sympathetic and parasympathetic act on the plexuses but in opposition to each other i.e. the parasympathetic relaxes the plexuses but the sympathetic squeezes the energy by constricting them. One fills in the vitality and the other consumes it."

Her Holiness Shri Mataji

"Saha means with; Ja means born, Sahaja is something that is born with you, that is innately built in you, which manifests itself like you can see a seed sprouting into a tree. This what is Sahaja."

Her Holiness Shree Mataji

"Sanskrit is the language of Soul (Atma) ----- . When mother Kundalini rises on her path, then the Vibrations (Paramchaitanya Lahiri) give out a special type of Sound, which reverberates in different chakras in the form of Devanagiri (Hindi) language."

(Translated from a Hindi lecture)

Her Holiness Shri Mata ji

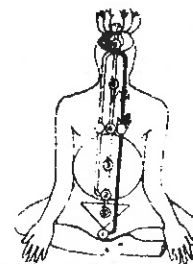
Sahaja Yoga : Techniques & Treatment

ICE, Water and Fire - Tools of Clearing Nadis and Chakras



"Liver, in general terminology, collects all the poison of the body and passes heat into the circulation. This liver gets affected because it is neglected. Then the heat starts going all over. It can get into the blood so it starts going upward, downward, sideways."

Her Holiness Shri Mataji



Introduction

Whole creation has emerged out of Adi Shakti and manifested as Panchmahabhootas. Thus a human being and the bodies in a human being are made of Panchmahabhootas—*Earth, Water, Air, Fire and Ether* (Space). Nadis and Chakras and all the organs are also therefore made of Panchmahabhootas and can be cleared by using these five elements.

In volume I and II of "*Sahaja Yoga : The Divine path*", various techniques like foot-soaking, candling etc, had already been described. Here we shall discuss the use of Ice (solid form of water) water and fire as general tools of clearing the Nadis and Chakras.

Nadis and Chakras

A human being comprises of a Kundalini Instrument (Nadis, Chakras and Kundalini) location of various Chakras on various parts of body and relationship between Nadis, Chakras and organs have been explained in earlier volumes and articles. It has also been explained that all ailments are caused by imbalance in Nadis and Chakras and can be corrected by clearing the Nadis and Chakras. The specific relationship of each chakras related Panchmahabhoota and effected plexuses and organs can be defined as in Table 1.

Use of Water, ICE and Fire

From an analysis of Table 1 it would be seen that three major chakras related to fire and water are Swadisthana Chakra, Agnaya Chakra and Nabhi Chakra. Of these Swadisthan and Agnaya are related of Fire and Nabhi to Water. Fire causes heat and light. Therefore both these chakras are effected by excessive heat.

Swadisthana controls liver and also provides brain cells to brain. Too much thinking, planning etc can

Table 1 : Chakras and Related Elements of Panchmahabhoota, Plexus and Organs

S. No.	Chakra	Panch-mahabhoota	Plexus	Organ
1.	Mooladhara Chakra	Earth	Pelvic plexus	Prostrate gland, Organs of Secretion, Procreation
2.	Swadisthana Chakra	Fire	Aortic plexus	Kidney, Liver, Spleen, Pancreas,
3.	Nabhichakra	Water	Solar plexus	Stomach, Liver
4.	Anhat Chakra	Air	Cardiac plexus	Heart, Lungs
5.	Vishuddhi Chakra	Ether	Cervical plexus	Arms, Neck, Mouth, Nose, Lower brain etc.
6.	Agnaya chakra	Light (Fire)	Optic Chiasma	Pineal & Pituitary glands, Eyes
7.	Sahasrara	All	Limbic Area	Brain, Whole system

cause heating of liver. This heat can also travel further up and effect Anhat and Agnaya Chakras and related Organs. This leads to problems of sugar due to liver effecting spleen and pancreas Asthma due to heating of Anhat (lungs) by liver and Paralysis of brain and eyes due to heating in Agnaya Chakra. To correct the imbalance of chakras, and cure the ailments, best way is to cool the chakras by using Water and Ice (Water in solid form) Ice Packs are put on liver and back Agnaya and also whole of brain area to clear the heat.

Foot Soaking by Cool Water and use of Ice Packs as shown in figures 1, 2 and 3 is of great help in clearing the problems of Swadisthana (Liver) Anhat and Agnaya Chakra and related Organs.

Agnaya Chakra is related to light. Therefore it requires use of both the Ice and Fire to clear the

ya in the following way.

Light (Fire) : Problem of eyes caused by catch in Agnaya can be cleared by using candle as shown in figure 4.

Ice Pack (Water) : Problem of inner eye, and brain, caused by heat can be cleared by use of Ice pack at Agnaya as shown in figure 4 (Ice Pack is kept under right hand at liver and back Agnaya).

Conclusion

A human being is made of Panchmahabhootas.

Therefore catches in chakras can be cleared by using a element of Panchmahabhoota suitably.

Cool water and Ice can be used to clear Swadisthana and Agnaya chakra as well as right Anhat. This can cure problems like diabetes, Asthma, Paralysis of brain. Fire can be used to clear front Agnaya which can clear the eyes. In the same way Earth (Salt), Air (Mantras and breathing) and space (silence) are also used to clear chakras.

*Jai Shree Adi Shakti
Jai Shree Sada Shiva*



Fig. 1 Foot Soaking

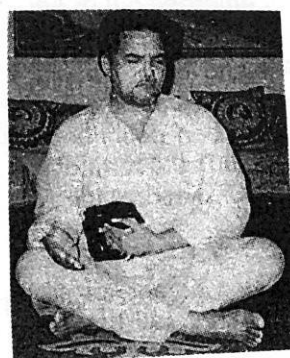


Fig. 2 : Clearing Liver by using Ice Pack
(Ice is under Left Hand)



Fig. 3 Clearing Front Agnaya



Fig. 4 Clearing of Back Agnaya
(Ice Pack is under right Hand)

Agnaya in the following way.

(a) Light (Fire) : Problem of eyes caused by catch in front Agnaya can be cleared by using candle as shown in figure 4.

(b) Ice Pack (Water) : Problem of inner eye, and brain, caused by heat can be cleared by use of Ice pack at back Agnaya as shown in figure 4 (Ice Pack is kept under right hand at liver and back Agnaya).

Conclusion

A human being is made of Panchmahabhootas.

Therefore catches in chakras can be cleared by using a element of Panchmahabhoota suitably.

Cool water and Ice can be used to clear Swadisthana and Agnaya chakra as well as right Anhat. This can cure problems like diabetes, Asthma, Paralysis of brain. Fire can be used to clear front Agnaya which can clear the eyes. In the same way Earth (Salt), Air (Mantras and breathing) and space (silence) are also used to clear chakras.

*Jai Shree Adi Shakti
Jai Shree Sada Shiva*



Fig. 1 Foot Soaking

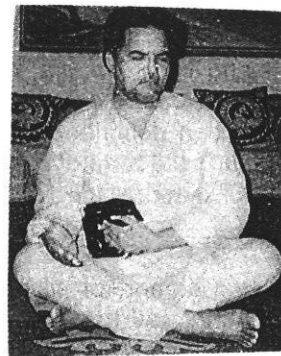


Fig. 2 : Clearing Liver by using Ice Pack
(Ice is under Left Hand)



Fig. 3 Clearing Front Agnaya



Fig. 4 Clearing of Back Agnaya
(Ice Pack is under right Hand)

