

# THE GOLDEN TRIANGLE

## Foreword

The writing of this book is supported by the discovery and the translation of an ancient Sanskrit document called the Paratrimshika. The author found the Paratrimshika in an eleventh century Indian document called the Paratrishika written by the Indian sage and mystic, Abhinavagupta. The Paratrishika Vivarana was an extension and commentary on the much older Paratrimshika which probably was based on oral traditions going back to or preceding the Indian Vedas, Agamas and Tantras, the world's oldest religious writings.

The formidable Paratrishika Vivarana was written to expound upon the Paratrimshika that is contained within it. However, as you read the Paratrishika Vivarana more closely, you discover that it is really a tutorial upon the concepts required to understand the inner text. Over twenty percent of this interesting mystical book is spent in telling the reader how to dissect and manipulate the Sanskrit terms to properly translate the much older inner document. The genius of Abhinavagupta can be understood as he uses a surface translation of the Paratrimshika to explain the complex system of the Tantrik model of the mystical body and mind. The meaning of the inner document is still hidden however, even with the assistance from Abhinavagupta. This is because the inner document speaks of processes that will be interpreted wrongly if they have not been experienced. Without that experience, you can only rely upon the commentary that is very complex and difficult to follow with a science foreign to the modern world. Modern references to this writing claim it to be one of India's most challenging books to read. The Paratrimshika can best be described as a very scientific or technical writing and like any other technical writing it is meaningful only to those who have been initiated into the specialized nomenclatures and teachings.

The Paratrimshika, in summary, was written for that one person in a thousand spoken of as one of the "select" in religious writings. If the reader has not experienced the higher realms or sensations that were written about, the document becomes a meaningless and obtuse manuscript. However, if you are curious, open and willing to explore, then you will be fascinated with this strange document and feel that something great is contained within it. The obscurity of the writing can also be explained in that it was written for the kaliyuga age or the "age of darkness" to preserve the ancient wisdom for the dawning of a better time.

This book is intended to be primarily a modern extension of the contents of the Paratrishika Vivarana, with support from other ancient writings, as well as a source of modern scientific wisdom. The Golden Triangle reveals much of the philosophy and practices as well as other material assumed to have been taught by the ancient sages. The Golden Triangle is written in the same technical style as the earlier writings and hence is not academic with each statement limited or supported by the normal outside authoritative references. Rather, it is written to be self-supportive in that the preceding statements as well as personal

experiential verification supports each new statement. If this is not found to be true, then this book may not be for you or you need to restudy the prior discussions. Statements cannot be taken out of context nor read out of order. Further, the reading of the whole document is necessary for understanding since all of the statements are interconnected. References to authoritative books are given in the Appendix if you care to investigate further.

The Paratrimshika discusses a super power that resides within the hridaya, heart or "center-of-self" located between the thighs. This power is associated with strong feminine and androgynous characteristics that is maintained by the generation and flow of an inner creative fluid called soma (the mystical elixir of the Vedas). Because it is the source of powers, knowledge, and ecstasy of living, this center provides a connection directly to Heaven. The opening of this heart is reached through what is called matrena or the union of the "Sun" and "Moon". Upon opening the heart, one finds the mystical gifts and powers described by the world's major religions as well as the very physical forces utilized by the original martial arts. The Sun, Moon and created Heaven which constitute the basis of The Golden Triangle is found to have been at one time universal and expressed in many ways throughout the world.

The Golden Triangle was written for you if you are an active, creative person who has found inexplicable changes in your mind and body that include six or more of the following:

- a) inexplicable pleasurable sexual-like or upward rushes of feelings,
- b) sensations of an increased opening or sensitivity of the perineum,
- c) feelings of being androgynous or having opposite sex characteristics,
- d) perceiving the nature of the world as different from what you were taught,
- e) increased faith in your own goals in life or a sense that your dedications are coming to fruition,
- f) pressures in the head and chest initiated with slight or subtle emotions,
- g) strengthened drive to understand the self and life,
- h) increased awareness of inner ringing of the ear (tinnitus) or in the head,
- i) some ability to intentionally change your world and how you feel,
- j) moments of transcendence in levels of awareness or consciousness,
- k) increased sense of softness, tenderness toward others or more people,
- l) increased desire to have more intimacy (non-sexual) with others,
- m) feelings of not belonging and being separated from others.

The contents of this book are also the result of an extensive verification of the esoteric models and practices by several large groups of volunteer middle class Americans (without any exchange of money). These people were willing to attempt to undergo and evaluate each exercise or practice to determine its fitness and value in today's world. After 20 years of research and practices, it was concluded that participants would find changes in the physiology of the body and increases in mental capabilities that agree in general with those mentioned in ancient writings. It also became evident that another mode

of presentation of these practices was required for the modern age and that the participants' efforts also helped to produce those modes of presentation.

The author wishes to honor the traditions of India that maintained, preserved and revered the ancient documents without burning, destroying, or excessively modifying them as was commonly done in Western history. The author also pays homage to the early sages and teachers who wrote in such a remarkable manner that their Truths could be discerned in the modern world. Also, this book could not have materialized without the continual dedication of those supportive people seeking to explore the relevancy of the ancient writings to today's world. The author also honors the couples who meticulously worked and experimented with the "yoni" couplings of "maithuna" and reported their findings. The author offers his thanks to these generous people and to their faith that the ancient truths could be enlivened in the midst of the market place of our materialistic society.

#### WARNING

The disciplines in this book work with the interaction of the body and mind. The body can be stimulated, for instance, to increase sensory perception, strength, sensitivity, and the power to give reality to the constructs of the mind. If the body is stimulated without the necessary mental controls, the mind can become deeply depressed, fearful, or aggressive. Similarly, if the mind is developed without the necessary physical development, the body can become more stimulated than it can withstand, resulting in severe damage and possible death. As an example, imagine placing your present mind in the body of a child, or the mind of a child within your body.

You should be careful in seeking personal assistance. Masters of the spiritual path do not profit from their services and the reader should avoid seeking assistance from anyone who requires a fee or donation for guidance. Since the results of the included practices are systemic, any Master should be able to explain all of your symptoms or problems based only on a few interrogative questions or observations. No Master needs to revert to any further analysis. Do not entrust yourself to the guidance of anyone who has not directly experienced your level of development as well as the higher levels.

#### Chapter 1

##### An Introduction

The Golden Triangle recovers some of the keys to the powers described in the ancient writings by the discovery and translation of a very ancient Sanskrit document called the Paratrimshika or the Thirty Transcending Statements. These thirty short concise maxims, which date back long before the Christian era, do in fact open unknown doors that can lead you into the ecstasy and powers of life promised by so many of the world's mystical and religious writings.

The first invaluable contribution of the Paratrimshika is the

presentation of some basic and very surprising definitions of terms used in many of the old writings. Without these proper definitions, it is easy to see how so much confusion about and misuse of the old religious and philosophical writings and teachings prevail today. For instance, consider your present definitions and feelings about the basic religious words: "heaven", "heart" and "spirit". You no doubt find these terms vague and abstract with little relationship to your daily life. As will be shortly demonstrated, the Paratrimshika defines these terms as relating to definite places and forces that exist within or emanate out of the lower abdominal region of your body, controlled by an almost unknown yet physically manifest organ which requires specific exercises for its full development.

As a brief introduction, "Heaven" as used in the old texts is not a place of your afterlife. Your "heart" is in fact the center of your existence, but is not in the head or chest. "Spirit" refers to an indwelling and controllable power that lies behind the supernormal and largely unexplained feats accomplished by individuals. The amazing Paratrimshika provides the long lost definitions of many of these mystical terms used around the world and provides the clues for finding a deeper understanding of many of the early writings and claims of Alchemy, the martial arts, Yoga, the Tao, Christianity as well as other mystical writings. With accurate definitions, the difference between the religious, mystical, and scientific fields also diminishes. It will also be shown that science is really built upon the ancient mystical four elements with a viewpoint of energy that is compatible with the forefront of modern physics today. Modern physiology and psychology have "thrown the baby out with the bath water" in by-passing subjective feelings. Instead of finding feelings subjective, the ancient Masters found many of them to be definitely objective physiological changes as will be discussed.

Another contribution of the Paratrimshika to the modern age is to point to the universality of the ancient writings. As an example, the meaning of the "One becoming Two" (A Creator starting with the creation of two items) is found in nearly the same wording in the Paratrimshika of Northern India, the Te Tao Ching of China, and in The Emerald Table of ancient Egypt. The "Two" is also generally described as the "Sun and Moon" or as an equivalent the "Masculine and Feminine". The "Two" also has two locations, either in the Heavens above or within you. It is the indwelling "Sun and Moon" that provide the powers to transform your world.

Another important teaching to be gained from the Paratrimshika is that many of the important ancient mystical documents were written as technical discourses that intended to elucidate important concepts rather than to simply inspire or preach. As technical writings, they can be compared to modern papers written on physics, psychology, chemistry, or other technical subjects that require a prior knowledge of the technical terms and their usage. Another important requirement of technical papers is that there must be a step-by-step reading of the text. You cannot take isolated statements out of text or attempt to randomly read the text out of order by skipping unintelligible paragraphs.

Perhaps the most startling aspects of the Paratrimshika are its references to androgyny as a necessity for evolution or transcendence. The Paratrimshika describes the center of androgyny as being within the "yoni". This connection clarifies the classical writings of Yoga which describe the location and activity of a yoni although generally misunderstood as being the female pudenda. It is also apparent upon reflection that androgyny appears in many of the world's early religious writings. For instance, many writings speak of sexual changes before ascending to higher realms. The union with the Divine is often described as entering into a sexual tryst with the Divine with a sexual role reversal. Another interesting point is that the traditional Priests from many religions can be identified because of the feminine nature of their garb. The source of this custom is no doubt long forgotten.

The Paratrimshika identifies the source of androgyny as resulting from the union of your inner Sun and Moon. This Sun and Moon in their union create your personal Heaven or perfected world. The inner Sun, Moon, and inner Heaven constitute a Trinity that corresponds to another external Trinity of Sun, Moon, and Earth. The ancient esoteric or secret powers lay in the control of the inner Sun and Moon and this was done in part by stimulating their dwelling place in the yoni.

The thirty statements of the Paratrimshika when combined with the extant mystical teachings, modern science, and experimental verifications form the basis of The Golden Triangle. The original philosophies taught that there is an underlying spiritual formation that precedes the physical manifestation of everything that you experience. This means that there is a real aspect of entelechy or directed and defined will power that must be addressed if you truly desire to find change or evolution in your daily life. However, to change your world and Self, there likewise must be a change within the physical body and its chemistry in order to connect the physical with the subtle or spiritual realms. This change corresponds to the rapid changes taking place in pre-pubescent children that, as will be discussed, are associated with intense lower abdominal activity. Although this activity is suppressed by our society as children mature, some adults can remember the strong sexual-like feelings associated with this state of the body and the associated zest, fervor, and passion for life. Many of the monastic-type practices used around the world loosen the abdominal tensions and mental controls gained in growing to adulthood such that the creative energy of childhood can be reclaimed.

## Chapter 2

### The Emerald Table and the Paratrimshika

One of the oldest (first Century AD) and most revered writings on the arcane science of Alchemy is The Emerald Table written by the legendary father of Alchemy, Hermes Trismegistus (Messenger of the Three powers). The Emerald Table survived through the ages because as brief as it is, it has a strong impact on most readers as somehow touching upon some very important truth. For the majority of people, Alchemy has been perceived as a route to fabulous material wealth through the conversion

of lead to gold and this no doubt kept the writings from being burned. A much smaller number of people, however, perceive it as a possible guide to the perfection of the Self and it is for these few people that many of the ancient documents and this book were written.

Several beginning exemplary comparisons can be made between the "conversion" processes spoken of by the Alchemists and by the early Christians (not related to today's usage of the word "conversion"). The Alchemists described their reaction vessel in which the conversion took place as the "Athanor" similar in shape and size to the human body. The athanor can also be compared with the water vessels of similar size described in the Wedding at Cana in the Bible. Alchemy used the infusion of "immortal fire" or ignis innaturalis into the athanor, while Christianity describes the conversion process by the infusion of "Spirit" into the water vessels for the conversion of water into wine. (Indian models used a similar model with soma as will be discussed later.) The Alchemists describe the end result of the conversion process as pure refined gold whereas the Christians describe it as vintage wine. The use of wine (or leavened bread) was an allegorical term characteristic of the early Western philosophers. This usage was based upon their belief that the conversion of grapes (or flour) into a higher form could be compared to the change in individuals as they opened to a Divine Spirit.

One characteristic of early religious writings is that they contain two or more levels of understanding. The upper level or most widely understood level was generally politically correct for its time or was acceptable to the majority of people. The lower or hidden levels were only understood by a small percentage of readers who would be those few who had "ears to hear" as described by Jesus. If you have the "ears to hear" you can perceive the two levels of writing in the story of the Wedding at Cana. The average person desires magical powers and only reads the story as depicting super powers that would impress their friends. If, however, the readers are seeking union with a higher power or the joy of life, then they see the transformation of water in the water vessels as an allegory for the infusion of some transformational "Spirit" within their own bodies or the injection of a higher state of consciousness into themselves. This hidden level of teaching refers to the greatest of miracles which far exceeds the magic of making wine.

In unraveling the "secrets" of the ancient writings, it must be understood that these were not secrets but rather "truths" to those individuals who had already mastered their social world and had some experiences with their inner vital forces and processes. These ancient writings were, however, veiled and misdirecting to those who were seeking power, gold, wine and sex. To those individuals, the writings became sacred and were worshiped as a potential source for satisfying their lusts. If this element had not been written into the documents they might not have survived, particularly if they were to be preserved by greedy or power hungry institutional leaders.

Before proceeding on, it is helpful to also mention again that many of the original mystical writings were very technical in nature. This means that the ancients were careful to define their terms that were inserted into the text. You cannot take a line or verse out of context in these

writings since all of the thoughts must build upon and be consistent with the others. (All of the points being raised will be discussed in detail later, but it would be timely for the reader who likes to jump about in a book to be patient and recognize the importance of the "step-by-step" or krama process described by the early writers. This will become evident with later detailed discussions of some of the writings.)

The terms and their meanings, which are obtained by the careful step-by-step analysis of the documents, will be described in detail in later chapters, but to simplify the initial reading, a few of the resulting critical definitions are listed below. (A more complete Sanskrit Dictionary is given at the end of the book in the Appendix.)

Sun and Moon: the universal symbols for the Masculine and Feminine such as the Yang and Yin of the Chinese or the un-manifest and manifest natures or forces. Personified in many religions as an indwelling God and Goddess (in the inner Heaven described below).

Hridayam: "Heart" as the center of action or of life and not the beating heart in the chest. The hridayam is located within the sexual region or in the yoni.

Mantra: the intentional mental creation or conative process.

Mudra: the manifesting of that mental creation or mantra.

Tantra: is the advanced Yoga system dealing with the inner energies of the body.

Shiva: an indwelling God and the source of the masculine powers.

Soma: (ambrosia of Greek Gods) is the mystical fluid of the Rig Veda with its source in the yoni. It is related to the Moon and the feminine inner power of Shakti.

Yoni: is like a female sexual center, but found in both men and women, and the source of soma.

Heaven: is the highest state of existence or anuttara. It is the same as the Bible's term of "the kingdom of Heaven "within" you and not a future place after death.

### The Emerald Table

From Hermes Trismegistus, 1st Century

It is true, that as it is above, so it is below.

All things are from the One, by the One becoming Two.

The Sun is the Father, the Mother is the Moon.

The breath has carried it to the belly and the body nurtures.

The gateway to perfection is now opened through this potential lying in the depths of the physical.

Only with the greatest care, is the physical separated from the subtle or the subtle from the physical.

It rises from the depths to the heights;

descends, while the higher and lower magnify the power.

The promise is as follows:

The world in all its glory is seen with clarity and wisdom.

More powerful than strength and force, solid and subtle are conquered, and thus all is created, that which is, and the perfection of tomorrow.

This Page will continue with the full recently translated document, however the Golden Triangle book presents a comparison between two

documents.

### The Paratrimshika

Unknown, before 500 B.C.E.

- 1) Devi asks Deva; how can Tantrik powers quickly open the kingdom of Heaven with the knowledge of matrena that opens the path to heaven? Tell me of this hidden aspect of myself which shines forth largely unhidden.
- 2) Tell me Deva about that Tantrik power that resides in the hridaya as the ruling feminine power of the body, (and tell me) in what way can I find fulfillment?
- 3) The illustrious feminine power is the source of great Divine gifts in the kingdom of Heaven.
- 4) By maintaining Tantrik practices, the desired world is made real, thrust forth from the Heaven within your heart (hridaya). I am revealing to you the powers of the kingdom of Heaven.
- 5) Now! We Begin with: all of the reality of heaven can be found to be built on, and becomes manifest with the subtle union of the Moon and Sun.
- 6) The physical or manifest is in union with the creative force in the evolving world. Evolution proceeds step by step from one realm to another, as the letter "Ka" to the letter "Ma".
- 7) There are four supporting elements of reality: air, fire, flowing water, and manifested earth. From these there arises a shining forth proceeding the developing of the expansive world.
- 8) Without beginning, they are the steps of bringing forth all that is known, experienced and created. Everything is truly mantra, knowledge, and glorious.
- 9) This yoni is filled with the 'shining forth' of the four illustrious elements in balance with the expansive world.
- 10) The third nature of Brahma or the hridayam between the thighs unites the Soul with the Divine. Those who do not have the existence as a yogini or the state of androgyny, as did the god Rudra, cannot break forth.
- 11) This hridayam is the dwelling place of the God of Gods and is the source of union with liberation at the same time. Ascending (beyond) is accomplished with the uniting of the great mantra and mudra.
- 12) At the moment of opening, the body moves expressing the union with a continuing expression and enjoyment of sensual and ecstatic up-flowing feelings associated with a mudra.
- 13) At that time, one attains the empirical form of the mantra-mudra, which was created in the future and became manifest in the present.
- 14) The thoughts can be thrust forward into time by the androgynous power of Rudra to make a clearly manifest and real spiritual shining form.
- 15) The thrusting forth of these three: energy of mantra and mudra with pure consciousness brings forth complete true knowledge and the higher powers of the yogi (masculine).
- 16) The inner great masculine power directs and sets in motion the coming together of the creative powers.
- 17) The inner perceptive powerful drive results in the obtaining of mantra and the power over the faultless manifest.
- 18) The junction of the two Tantrik powers brings forth all of the powers in the form of a flowing unseen creative fluid (soma).
- 19) The unseen fertile fluid moves, and thus, with this motion, reality

is known, portion of his powers come into their own existence, he is a yogini (feminine), he is also initiated.

20) Being blameless and with the knowledge of matrena, knows all of the powers (shaktis). Even without the training of yoga, becomes one with the assembly of shakinis.

21) However, without knowing the rules, he brings forth worship.

22) The manifested world is first begun with matrena, then shaped with maya. The masculine force pervades the boundless created world with its three mentally created powers of spiritual creation, destruction and maintenance.

23) The inner continual process of life becomes a pure path for the one who perseveres in the rules. It quickly opens to the knowledge of the inner sovereign powers.

24) Because of the radiant fluid (soma) one is a great Soul, knowing the masculine powers of Shiva and all things, One is without sin, one's will and exertions become pure and shining.

25) As the great banyan tree is contained within the energy of its seed, so also is the evolutionary upper 'kingdom of Heaven' contained as a seed in the hridaya.

26) Truly, bound with the knowledge of the true state, the reaching for oblivion (nirvana) fades away, dedication comes into existence; doubts, anointings and impressive religious ceremonies are abandoned.

27) Having made the object of worship manifest and united with that seed, the goal is reached.

28) The inner seed bursts forward as the Moon becomes full, coming forth from the inner lotus of the heart meditation with soma exerting one's own security.

29) Whatever is desired and made a dedication to, becomes reality. The power of knowing all is not reached for but rather abides within.

30) This manifested mantra bursts forth from the combined masculine and feminine powers to attain all knowledge and powers.

## Chapter 3

### The One, the Two, and Trinity

The ancient sages looked to the sky for their explanations or models of the creation and maintenance of the earth and its dwellers. As the sages formulated models of how the earth was created by the Heavens above, they found that these same models could also be allegories for what happened within their own personal manifest world. Many sages, as their experience and wisdom increased, discovered that the powers ascribed to the celestial objects were found to be powers within their own minds and bodies as will be presented in this and following chapters.

The statement from The Emerald Table about the "One" is an excellent starting point for the discussion of the early philosophies. The "One" according to The Emerald Table is the source or creator of the Sun and Moon that consequently became the creators of the Earth. This concept of creation is almost universal in the major religions with the Sun and Moon being generally described as Masculine (Father) and Feminine (Mother) forces. Many of the ancient paintings depicting masculine gods

or divine beings, portrayed their divinity with the disk or halo of the sun behind their heads while some of the feminine deities had a disk similar to the moon similarly placed behind their heads.

To approach the physical models used in the ancient writings, it is necessary to set aside much of modern wisdom and to see and feel the world with the senses. With this approach, it is obvious that the sun and moon rule the sky, but what the modern person forgets is that the sun and moon are both the exact same size (to the eyes). The size and nature of the sun and moon was determined during the solar eclipse when the moon exactly covered the face or surface of the sun and showed the outer ring of fire around the solar disk. The moon could be perceived as a solid disk (or possibly a ball) capable of hiding or covering the sun, while the sun appeared as a luminous disk of fire the same size as the moon. Since the two appeared the same size occupying the same sky, it was easy for the ancients to assume therefore, that originally the two were one, with the fire of the sun attached to and covering the moon. The fire may then be assumed to have dropped away earlier from the moon much as a ball of hot pitch will drop away from a burning stick and burst into flame as it falls. The sun and moon therefore, can be considered to have come from the "One" and are two separate manifestations of the "One".

To the ancients the characteristics of the sun were quite obvious. The sun was vaporous without solidity, radiating heat and light similar to a flame. The sun controlled the seasons as well as the day and night. The sun was known to increase the creative power of the mind and increase awareness of the world and appeared to be the power source for life as well as for consciousness. Under the full power of the sun, the activity of life increased.

Unlike the ancients, the modern philosophers largely ignore the characteristics of the moon as well as its cyclical phases. Even the effect of the lunar month upon the menstrual cycle is forgotten and is minimized as the inner electrical lights at night in modern homes counter the varying intensity of the lunar light. The passive nurturing nature of the moon is also lost in the lights of the cities and homes. Many of the medical people report the strange effects of the full moon on the body and mind that were accepted as real to the ancients living under the moon. Whereas the sun appeared to control the cycles of nature, the moon was assumed to control the personal lives of humans and became the time clock for religious observations and special social events. Related to the social and personal timing was the height of the seas or the tides that resulted also from some hidden powers of the moon. Because of its passive, hidden yet personal powers, the moon was related to the universal feminine force while the dominating, driving, heating, creative powers of the sun were equated to the masculine nature.

In addition to perceiving the sun and moon as celestial powers, the ancients also observed five very strange and unique "stars" that wandered around the night sky seemingly independent of the rest of the stars marching in step across the night sky. These five "stars" we now know to be planets and in fact do appear to wander randomly through the sky each with its own unique path, brightness, or color. This uniqueness

suggests individuality and freedom from the rigid disciplined motion of the multitude of stars. It would be natural for the ancients to contrive stories of these aberrant sources of light suggestive or symbolic of forces controlling those people below who did not march in unison with the majority of people through life.

Without elaborating on the powers associated with these wandering planets, it is important to mention that the forces or natures symbolized by them became fairly universal. It follows that the sun and the moon plus the five wanderers became the symbolic basis for seven unseen, unpredictable, and powerful forces affecting life. These forces or celestial objects were also symbolized by unpredictable anthropomorphic figures or gods who were easy to visualize. These seven forces, celestial bodies, or gods became the basis for the seven levels of individual attainment or evolution. As they were worshiped or appeased they became associated with the seven days of the week. As an example, Sunday, or the day of the Sun became the day of worship of the creative source in many cultures. It was because of these seven celestial objects that the number seven took on mystical significance implying the full powers of the Celestial Heaven such as were used in many of the various apocalyptic or expositional religious writings.

The response of the people to this concept of the Celestial Powers took two routes. The first route led to the worship of these Powers in order to modify or change their life here below. This route led to the development of churches, temples, and priesthoods as intermediaries between the populace and the Celestial Heavenly Powers. The second route started with the recognition that some individuals appeared to have powers akin to those associated with the Celestial Heavenly Powers and were quite superior to others. In studying these accomplished individuals, it became clear that there were certain things or practices that these evolved people did which could be equated to the development of specific powers. These "things" were found to be universal and became the practices or sadhanas of Tantra. This study therefore resulted in the acquiring of the wisdom about the forces and powers within the Self as well as the practices that enhanced or controlled them. This effort resulted in the development of the Tantrik systems as well as the later Alchemical, mystical and esoteric schools and the following scientific disciplines such as Chemistry, Physics, Biology, etc. At the same time, there appeared another model of creation and control which centered itself within the individual rather than within the celestial Heaven above. As will be discussed, as the celestial Heaven above could create the physical world, so too could an inner Heaven within you create an outer experiential world that could also become a Heaven. The inner Heaven contained the equivalents of the Celestial Sun and Moon.

One important philosophical point presented in the above model of the sun and moon is the creation of a dyad (two elements with opposite characteristics) from nothing or the "One". This creation of dyads can be used to explain the nature of bringing forth your own creations from nothing. It can be assumed that if the elements of a dyad are in fact true opposites, then when they are combined they will equally interact together and annihilate each other leaving nothing. This resulting nothingness should therefore contain the combined two elements and hence, they should be able to be pulled forth later as two separate

elements. As an example of this thinking, many theoretical physicists accept the concept of the existence of matter and anti-matter, which when brought together results in the annihilation of both. Another example is given with the Black Holes in space into which matter disappears.

The creation of the universe out of nothing by creating the matter/anti-matter dyad seems somewhat logical to explain where things came from. Heat pumps are another example. If heat is removed from a container of water at room temperature and put into another container of water also at room temperature, the first container of water becomes cold while the other becomes hot. If the two containers are then mixed together, the resultant temperature is the starting temperature of the first container. In this case, you may argue that you are creating heat and cold from something akin to the nothing. You might imagine a large tank of black paint that contains, of course, all colors that make it black. It is possible that you could remove the various colors with some filter or process which would give you many different colored paints which when re-mixed together later would result with the original black paint.

The Western world uses a Dyad model similar to that of the sun and moon to explain your creation or existence. The Bible states that you are formed of two opposites: the spirit (Sun) that comes from God and dust (Moon) that comes from the earth. When you die these elements return to their source as stated in the burial ceremonies of the West. It should be noted that it takes energy of the right type in all of the above examples to bring forth opposites from nothing, as will be explained later in regards to creating your own realities.

Creation can therefore proceed from nothing by the creation of opposites that would return to nothing or neutrality if brought together. This idea was expanded to include such dyads as: manifest and spiritual, life and death, hot and cold, light and dark, expansion and contraction, good and evil, positive and negative, etc. This expanded system of duality was named the "Two Truths" in early Egypt and served as the basis for many of the dualistic (dvaita) philosophical and religious developments.

Monism (advaita) or "Oneness" was based upon the primary consideration of the Nothingness from which the Dyads appeared. The Nothingness that can divide into opposing elements to create reality must originally have had the characteristics of the elements of the Dyads and hence cannot be truly nothing. Similarly, each element of a Dyad cannot be considered to be truly real since it exists only as a particular manifestation of the Nothing and quickly can return to nothing. This statement, although difficult to grasp with the modern brain, has been expressed in equally abstract modern concepts such as all of creation came forth from God who created the male and female, or creation came forth from Brahma who created Shiva (male) and Shakti (female.) The early Vedas described Indra who preceded Agni and Soma or Sun and Moon.

There is, of course, the generally accepted monistic philosophy of the Materialists which states that everything is physical with no spiritual counterpart. This philosophical view is atheistic and does not need refutation in this book.

There is another more integrative philosophical approach that considers that Nothing, as the Source by itself, is not real and only becomes real with the advent of the Dyad. Reality therefore must include both the Source and the Dyad. This approach using the Source and the two created elements can be called Trinitarian and is found in most religious descriptions of the manifesting of reality. In general the "One" is expressed as the creative source or the ideation of the creation. The Sun (masculine force) is the process or energy of the bringing forth of the creation and the Moon (feminine force) is the manifested creation.

Any world that you find yourself in whether dream, real, past, future, parallel, or the self-created, has these three elements which define it or describe it. Most religions contain a Trinity encompassing these three elements which is symbolized within this book as the Golden Triangle. For instance, Buddhism and Hinduism describe the world as having:

spiritual,  
energizing, as well as  
physical attributes.

The Bible similarly describes the world as consisting of:

a Creator,  
a manifesting Spirit, and  
the manifested Creation.

The following text will use the three elements with the descriptions given in the Paratrimshika as:

the Creative,  
the process of manifesting or Mantra, and  
the manifested or Mudra.

## Chapter 4

### Bondage

Bondage is a universal religious and philosophical term and it is used therein to mean enslavement to your own past. Bondage is normally tied to sin that has the universal religious connotation of being that which keeps you from reaching the rewards of life or the realization of your own dedications. A very important consideration is that what might be a sin to you such as lust may be a blessing and a positive force to a growing child as will be discussed in Chapter Seven.

For almost all people in all cultures, social laws must be first learned and then obeyed. The citizens are therefore put into bondage of law. These laws are necessary for the growth of the children of that culture and hence cannot be labeled as sins. However, can the law become a sin to an individual who has followed and mastered the law? In other words, can the law keep an individual from further rewards of life? Does following the law lead to the ultimate or only reward in life? These questions are debated within many religions and can be bypassed for the moment with yet another question, "Is there anything higher than society and its law?" This last question is the basis for this first section of

this book. In seeking the answer, the old story of Adam and Eve will be considered.

The story of the "Garden of Eden" is like many ancient religious stories in that there are generally two levels of understanding. The first level corresponds to the politically correct teachings of the time. The second level is called a hidden teaching open only to those who have attained a certain level of evolution. As you read the following version of the famous story watch your own reactions and look for problems that hinder you from following the narrative as an indication of your own bondage.

In the second level, or rendition of the Garden of Eden, the heroes or good guys will be the serpent and Eve. This is in contrast with the normally accepted version in which they are the villains. As you read the story without the first and normal interpretation, another picture looms quite clear, that Adam and Eve are "pets" or watchdogs of the garden. The Bible states that they were created to "dress" and "keep" the garden. The original Hebrew words used to describe their position are: "aw-bad" (dress) that means to be enslaved in bondage while "shaw-mar" (keep) is to guard. Apparently the gods felt that this particular pair of animals out of all of the different other types that they created might make good watch dogs. They were given all that they needed in terms of necessary food, shelter, etc. and all they had to do in turn was to be the watchdogs. The other central character in this scenario is the serpent. The Hebrew word for this serpent comes from "maw-cash" which means to hiss as whispering a magical incantation. The serpent was symbolic in most of the world for rebirth since it would crawl out of its old skin and grow a new one. As will be discussed later, the Tantrik system describes a "serpent" that lives in your sexual region and is capable of waking you and teaching you as does the serpent in this story.

As the hidden story unfolds, it becomes obvious that Eve is terrible as a watchdog. The essence of her "sin" is that instead of running a serpent out of the garden as instructed she converses with it and befriends it. Who wants to keep a pair of watchdogs who not only let intruders in, but also befriend them? So of course the gods ultimately kicked this pair out of the garden, and we can only assume that they then tried to breed a better pair.

Now the serpent was, in fact, wiser than the gods and could see the potential in this pair of animals. In fact, it could see that this pair of humans had more promise than any of the other animals that the gods had created and perhaps even more than the gods themselves. Therefore, the serpent told Eve of a source of knowledge that could offer her and her mate the possibility of ultimately becoming as great as or even greater than the gods by eating the fruit of the tree of good and evil. Of course this possibility included hard work, pain, frustration, and challenges as well as joy. To get started on this path she had to sacrifice her security and tranquillity, as well as her insipid and insentient life. The attainment of knowledge opened her eyes to her own bondage and offered freedom from the confinement in the garden or kennel. This freedom shifted the responsibility for her life from the gods to herself. She chose to listen to the serpent, to eat of the fruit, and then to coerce Adam also to eat of it. This ability to guide

and influence Adam also justifies her name as "life giver". Modern women are endowed with the potential of this "life giving" power, called adhithana in Tantrik writings, but generally are unaware of it and do not use it due to their conditioned roles in society.

To return to an overview of this story, the first level of interpretation is generally used with children giving the teaching that if you do not obey the laws you may be punished with banishment. To a child could there be any greater punishment than to be banned from the security of his family? This version also teaches how other people may attempt to mislead you and cause you to lose all that you have. What parent is against this teaching? The main theme of the Garden of Eden is how wonderful it is and how you should appreciate it and do what ever is necessary to stay there. If this is transferred to loving and honoring your home, then this becomes a very positive teaching indeed.

Does this first level of interpretation, however, apply to adults as well as children? Are there not a majority of adults who cling tightly to security and refuse to open their worlds to other ideas, concepts, or teachings? They may very well defend their cherished ideas with their lives hoping for a future reward for their valor and view people with other viewpoints as threatening. To these people, the first interpretation is a panacea and an encouragement to try harder.

To discuss the second meaning of the story requires a great deal more effort. It must start with an understanding of bondage. Bondage is absolutely necessary if societies or social institutions are to remain stable. The members of any social group must conform to relevant requirements of skills, conduct, and purpose. The power and rights of a stable society must always be greater than those of an individual, and individual rights are well defined within the interests of that society. As an example, can you imagine driving down a high-speed freeway at 60 miles per hour with on-coming traffic without everyone observing the law? How long would your electrical power remain on if there were no laws concerning who ran the plants or maintained the machinery?

Bondage starts with social conditioning performed by families, churches, schools, and governments. As a child you were taught to follow laws beginning at a very early age with "potty" training during which you had to give up the control of your bowel movements to a higher authority. This was followed with the further suppression of basic instinctual impulses such as your hunger drive that was modified by table manners. Your language was impressed upon you along with a sense of values and definitions. Your basic fears were replaced with forced beliefs, inquisitiveness was replaced with fear of failure, and your sensual nature was replaced with shame about parts of your body. Perhaps the most surprising aspect of this process was the loss of feeling sensual or just physically good as the body was disciplined to become socially acceptable.

This early training or conditioning is not sufficient since there must also be a constant reminder or corrective force if a child veers away from the proper conduct. Societies utilize body language to enforce proper behavior and children are taught to become very much aware of it. For instance, a frown from someone instantly sets up tension within the

child and the brain quickly reviews the current behavior with judgments as to acceptability. A parent will speak of how well their child behaves if they can control the child with just an approving or disapproving look.

A growing child is perceived by social institutions in terms of some future role in society. The child's conduct, manners, skills, and personality are then shaped to approach the idealized model of that future person. During this process, children are taught to be "true" to that role. The idealized person will have the traits of the teaching institution. For instance, a Catholic Church will tend to produce a person with Catholic beliefs, a farm family tends to produce farmers, and professionals raise teachers, doctors, lawyers, etc. The spoken language, gestures, dress habits, manners, and religious and moralistic views are all impressed in a child by social institutions during early formative years.

A subtle balance in behavior is maintained within a culture by the maintenance of two opposing forces controlling individual conduct. The opposing forces are recognized as "shoulds" conflicting with "should nots". For example, you should not be disrespectful to another person, but also you should not lie; you should not drive fast, but should not be late; you should think kind thoughts, but you should protect yourself from harm. For almost every "should" there is an opposing "should not". The "shoulds" and "should nots" can be compared with the expansive and contractive forces discussed in Chapter Seven. Self-control is therefore built upon pure frustration, you can never reach "perfection" since your conditioning prevents it. For instance, you want to succeed, but you should not be greater or better than those around you or else some calamity will happen. Similarly, you cannot fail so you flounder in between being a failure and a success. The controlling process ranges from uncomfortable to painful as we attempt to satisfy both the "shoulds" and the "should nots". The attempt results in maintaining a relatively unstable middle ground that provides the appearance of being in control. Experts in manipulating people are aware of this instability and can deliberately force the mind into one emotion after another until you become uncontrolled, and unable to manage the large swing of emotions. The manipulator can thus gain control. As an example, if a speaker adds a joke in the middle of a serious speech, the response of the audience will be far greater than if the joke were told in a normal social environment. If this joke is then followed with a statement that arouses fear, the fear will be far more intense than the humor. An experienced speaker can therefore sway the audience by controlling the sequencing of emotions while continuing to increase the intensity of them until the desired emotion or feelings are obtained.

The modern way of life is one of control and tension in which you attempt to present a rigid and fixed image of yourself to the outer world and to hide your real Self from scrutiny. The image to be presented is largely determined by television commercials and popular programs that present the "perfect bodies" or at least those that are in current vogue. Tummies are pulled in and the buttocks are tucked under, the shoulders are relaxed and eased forward while the head and neck are projected forward. You speak in a certain manner and what you say must likewise be currently acceptable and what is even more frightening is

that even what you think or feel must be subject to social acceptance. You are aware of a definite image of what you want to be and that image is made real. It is the reality and rigidity of the Self that proves the power of all of the social conditioning.

Once you take on a persona of being what you think you should be, it becomes hardened in place by your family and associates. If you fail to respond in accordance with your role, the people around you will let you know that you are not being yourself or inquire into what is wrong with you. As an example, if you forget to comb your hair, or speak from a different political view point, your friends will quickly bring it to your attention. This is part of the problem visiting your parents because they expect you to behave and respond like you did as a child.

One of the higher powers cited by Yoga is the power of discrimination and this is required to fully ascertain the forces that have you in bondage. The early Christians called it "proving all things". Unfortunately the modern culture is taught to believe rather than to prove or think and institutions take advantage of this serious lack in your development. As an example of how this lack of discrimination is used to put you further into bondage, consider the medical profession. This well organized group uses fear to persuade large numbers of people to buy services offered by government or insurance supported programs that guarantee health protection.

As an example, at the moment, breast cancer is being used to sell breast cancer clinics, research programs, and even more publications. The scandal starts with the statement that one in nine women will develop breast cancer. In order to obtain bondage to these programs, the news media add more fear and presently imply that one in nine women will die of cancer, but getting an examination will save your life. With a bit of discrimination, the actual death rate per year from breast cancer is less than 0.05% whereas one in nine is over 11%. A bit of digging into the government statistics shows an even more revealing picture of medicine as indicated in Tables 5, 6, and 7 in the Appendix. The graphics all demonstrate that advances in modern medicine, including the introduction of the miracle drugs and intense cancer therapies, fail to show any increase in longevity. (The increase in deaths around 1920 shown in Table 6 was due to a flu epidemic.) If modern medicine did in fact cure major diseases then there should be a fast drop in death rates starting in the middle 40's, yet no deviation in any of the curves can be noted. There is no significant difference between people who buy all of the health benefits they can, and Christian Scientists or people in Third World countries who use very little medicine if any. There simply is no evidence that medicine causes you to live longer.

However, products of the Western technology such as the common window screen, modern sanitation as well as an improved diet, can be related to an increase in life expectancy for infants and children. Surprisingly, this does not hold for senior citizens who still live about the same allotted years as their forefathers (see Table 7.) The death rate from cancer is increasing slightly each year and for breast cancer this can be attributed to a number of possible non-medical reasons. The most obvious reason is that women are living longer (cancer is primarily a problem of old age.) Also, some less often considered reasons are the

restriction of breast movement and reduced stimulation (as will be discussed later.)

One of the most insidious aspects of social bondage is the conditioning that you are not in bondage! The majority of people and for the majority of the time believe that they control their own lives, thoughts, and actions. The Book of Thomas gives an excellent test for how much control you have when it suggests that if you cannot take off your clothes and stand on them (in public), you are in bondage. To most people this test is impossible because of their conditioned view of themselves and of others. As you look more deeply into your behavior, the dominance of past learning or past programming (to use a computer concept) becomes evident. You are not completely free to do as you wish, and this becomes even more disturbing as you realize that your wishes are also programmed.

There are two major methods of breaking free from bondage to the body or conditioning. Both of these methods are primarily centered upon the senses of the body. The first is the path of asceticism wherein you break free of conditioned responses by diminishing your desires through the denial of any pleasures and the adherence to a totally enveloping law of conduct. The second is to increase the senses such that you look for more pleasure, trusting in a guidance or law beyond society and your own conditioned desires and thoughts. The two paths of following religious law or seeking a higher law were debated by the early members of Christian groups, particularly since many of the early members were Jewish with a heavy tradition of obedience to the law. The path of law adherence and social obedience must be viewed as a necessary beginning path (for almost everyone) as the Self is developed and prepared for evolution. As Saint Paul in the Bible teaches, there are two laws, the lower and the higher. The lower path is followed in the first stages of evolution requiring judgment and control. The succeeding path of liberation is trodden by renouncing judgment and attachment to results as will be discussed in Chapter Seven.

## Chapter 5

### The Dance of Life, Lila

You sit beside a stranger, a person you have not met before nor will ever meet again. You are bored and feel isolated and have a deep yearning to find some relationship or union with someone. You become interested in the stranger next to you and wonder what she is thinking or feeling and find a desire to feel some interaction with her. You offer some simple statement and then... two hours later you part with a sense of deep union and sharing of extreme intimate feelings approaching ecstasy. There were no conflicts, only deep yearning and the sense of having been overpowered.

Why can you not have this closeness with your friends and family? The difference in the two states of interaction with the stranger and with your friends can be described as the difference between trusting what is happening or what is going to happen versus attempting to control the

outcome by thinking and trying. This is the difference between freedom and bondage or "playing" and "trying". This difference will be elaborated upon in the next chapter.

Playing is first experienced as a child. Initially, a child may watch older children playing some imaginative interactive game. Then she is gradually allowed to enter into the game, starting as an inert non-reactive element, like a crew member in a space game or a student in a school game. At this level the child is told what and when to speak and is fully controlled by the older children in the game. The child gradually senses the intensity the older children bring to the game and how they fully interact with each other, somehow not worrying or hesitating about what they do or say. The child senses magic in the game that overtakes and controls the players. In the game the children are able to let the game and their different roles dictate their actions, what they think, say, and do. Newcomers are gradually led into the method of game playing until finally the game controls their actions as well. When the game and not the older children control, then the child becomes a full-fledged player.

Educators and other people working with children are aware of the power of games. If a teaching or lesson can be inserted into a game, then it is more rapidly absorbed by the children than if they "try" to learn the content.

What is of importance in these games is the ability of the children to accept various roles and to make them real in their own minds and perhaps even more importantly, to make them real in the minds of the other players. Once they assume and enliven their respective roles, they no longer have to think or plan "how" to play their roles in the game. They must, of course, continue to put their effort into maintaining the roles. The roles fit the game and the game seems to fit all of the roles. The game moves along with the children becoming more and more enmeshed within and taken over so that observing adults can become concerned about their children's fantasies becoming real, which of course they are. To play these imaginary games requires that the children have an initial dedication to the game or a deep yearning to become someone different, a willingness to renounce who they were before the game, and a trust in the game to guide them. The children must likewise be willing to let the game overpower them and control their thoughts, actions, and statements. This process is called samarpana.

Game playing is nearly opposite to the conditioned interaction with others that children eventually learn. In game playing, the role is of greatest concern. Effort must be placed into portraying the role just right. Even slight deviations of the role can ruin the game as for instance, smiling if you are playing a suffering dying martyr. The other point of interest is that in game playing there cannot be any effort put into what you are going to say or do. Instead, you must be completely open to the game and let the game lead you. In the adult civilized world the concerns are reversed. You must worry about what you are going to say and do. At this time, you do not put effort into the role since that is assumed to be fixed and is the real "me".

Children are being civilized or conditioned to have fixed and controlled

responses to the outside world, or to say and do prescribed things. Their role, ego, conditioned self, or character then becomes the result of doing the prescribed things in a prescribed way. This is of course the opposite to game playing.

The first game that a child learns to play is reacting to a parent. A child, for instance, will increase the intensity of a scream if it seems to yield more response from a parent. When children scrape their knees they may look to a parent's response to gauge how much effort they should put into playing the role of an injured person. The parent becomes the leader or power behind each moment in the game. Later, this variable reaction to the parent becomes fixed, based upon success in the past. The response becomes a part of the conditioned self or ego.

Children are gradually taught by the adult society to be only one person or to have only one role (with fixed and repeatable responses to the outer world.) This is evidenced by some of the definitions you have about someone, such as ; they take everything seriously and frown, or they laugh at problems, or they are honest. While a child is being conditioned to maintain a fixed response to the world, they are also warned about people who are "playing" a role which might be misleading and harmful, such as a child molester who smiles and offers candy. This conditioning carries on into adulthood with adults being very suspicious of people "who are not themselves" including yourself. Just what the term "being your Self" means is not questioned. The actor Peter Sellers was quoted as saying that he had played so many different roles that he no longer knew who he was.

The conditioned and rigid social reaction of adults requires many years of coaching, copying, and watching. When adults become parents they find themselves rearing their children as they were reared. One of the humorous sides of parenting is the recognition that you are doing to your own children what you rebelled against in your parents. The professional games played out in the market place require studying, practice sessions, and much coaching. College students learn more than course work as they observe the mannerisms of their professors and later adopt many of them as their own. A person entering the blue-collar work place also finds coaching and training from other workers in how to please the bosses, how to get along with fellow workers, and how to minimize the effort or pain in the work. The advent of unions and professional standards has complicated the drama and roles in the work place and the games are played with increasing sophistication.

When you consciously choose a game and play it with the understanding that a mystical unseen power in that chosen game controls the actions of the players, the game becomes "the dance of life". This dance of life requires dedication, renunciation, energy, and trust. You must fully intend to interact with the dance and do, say, or feel what ever the dance requires. The role that you intentionally put on to play is called your Mudra. If you do not consciously chose a role or a game to play then you remain a conditioned robot with conditioned responses that are associated with "you".

The dance of life that includes others must therefore start with a clear agreement of the roles each active person involved in the game will

play. If one person is playing the role of a policeman, then there must be the recognition of the power that goes with that role. The policeman role must have the power to control and to overpower you if necessary. A teacher role must be a perfect source of wisdom without flaw that can overpower you with new insights. A lover must have complete control over your feelings and able to lead you into ever deeper intimacies. A physician must have mystical powers of healing which can overpower your illnesses or complaints. One of the very interesting aspects of the game of life is that when you empower the other players, they play their roles with greater intensities. As an example, if you do not empower your policemen, and instead consider them as part of your problems then they become ineffective in controlling. Similarly, when you limit the power of your lover, love and intimacy disappear only to be replaced with conditioned responses.

Your own role requires the acceptance of purpose and power and the renunciation of any old role that may have been played, including "being your Self". You must have a clear concept of the goal associated with the role and its relationship to the chosen game, and then you must take on the attributes or characteristics that make that role and game become more and more intense.

If you are playing "being your Self" for instance, then the goal is carried in your conditioning and may appear as "being good". The characteristics of the Self then take on the nature of being affable, agreeable, trustworthy, and traits learned from our childhood as being socially acceptable. If however, you take on the role of being a fireman, for instance, then many of the old learned traits must be shed. Concern for Self must be replaced with concern for others. Fear of fire, height, or danger must be overcome with absolute trust in equipment, procedures, leadership, and fellow firemen.

Primitives living close to nature do not outgrow this trusting game and instead perceive the world as a unity and their immediate God as a Spirit contained or moving in everything (each element having its own nature, game or god.) Nothing in nature acts upon its own, but rather as an interaction with everything else. If one attempts to live in nature without playing this game, one remains always an outsider and at harm. One may also argue a similar game in a city with its inhabitants becoming "street-wise" or acquiring other civilized games such as sales or construction.

One major source of misery to adults is the loss of the concept of playing a game. Instead, you start to identify with your role and see yourself as being that role, not a player acting that role. It is this identification with the role that immediately limits your ability to change or to evolve beyond the role. In contrast, you can accept the concept that what you think you are is only a role that you have been playing most of your life. This role was not of your choosing, but rather was forced upon you during the process of becoming civilized. Public performers and artists report how some of them become identified with their role on stage and have difficulty in shedding it off-stage. "Groupies" or their followers increase the difficulty since they force the performer to continue their stage role off-stage. This is not unlike what happens when you, as an adult, are in the company of your parents

and are forced into old roles.

The comparison between conditioned roles and the desired new roles is like the difference between reliance on past conditioning and shaping a new role that lies in the future. That desired role is ahead of the present moment in time, always in the future. As an example, when you are your old self, you "think" about what you should do, whereas in a desired role, you find yourself doing without thought. "Thinking" is the link with the past conditioning whereas "finding yourself," is reacting to that which is ahead in the un-folding or on-coming moment.

One interesting aspect of the game of life is that it cannot have a beginning or an ending. We must step fully into a role immediately upon entering it. You cannot gradually become a boss with an employee or gradually become a parent with a child. It is similar to dreaming. You enter a dream without any preamble and never have to ask, "What's going on?" or "Where am I?". You are instantly in a role that has a history as well as a present and future all controlled by the game.

The dance or game of life has no ending. If you encounter an old school friend after many years of absence, there is an immediate re-connection to the old game that you played together. Class reunions are interesting in that even after decades, the old school roles and interactions predominate despite what each individual may have done in the intervening years. There is a definite sense of continuing worlds with no time in between the scenes. You do not experience a time lapse between meetings with people who have been joined in play. By extrapolation of this experience you see the impermanence of death or the ability of some inner spiritual nature to exist beyond physical separation.

The game of life cannot be coupled with the normal controlled world. You cannot enter into the game while attempting to restrain or control your actions or thoughts. It is an all or nothing type of interaction. Children, for instance, cannot play "mud slide" if they are concerned about keeping their clothes clean. Nor can you experience the joy of the game with a fellow traveler in conversation if you are concerned about saying something wrong. There must be a complete renunciation of other roles in order to play a new role even though the new role may have some characteristics that are similar to the old role.

In the market place, if you can renounce the desire to judge and control, you can learn to experience the game of life with people you would not normally choose as playmates. This stepping into the game of life can be accomplished even though those around you do not see the game. You may have opponents in the business world for instance, whom you have disliked very much, but this dislike may be changed to a respect for their abilities in playing their roles (even though they might deny that they are "playing".) If you can see your enemies as supporting players in the game of life, then they can be accepted as wonderful additions to the plot who increase the intensity of the game by their excellent portrayals of an opposing force. You learn to react to an individual's role with intensity while seeing the interaction as part of the whole play and loving the person playing the hateful role. This can be compared to a children's game where one child plays the role

of some horrible fiend, hated by all but at the same time completely enjoyed by the other players. It is again when one identifies either the conditioned self or other individuals with the roles that misery results.

The game of life has the characteristic of "pulling" you into it. As you step into the game, the desire to act or react grows. The game intensifies and the game tends to find a rising crescendo as the players warm to it and develop skills that increase their ability to project their roles. The villain becomes more villainous while the heroes become more heroic. The game is fired by the desire to experience more and more in the game. This intensification of the action will be called the crescendo of the game or vimarsha. This crescendo, vimarsha, is well known to playwrights and musicians and reflects the intention of playing the game or listening to some music whereby you wish to be stimulated and carried beyond your present feelings.

For example, in the conversation described at the beginning of this chapter when you are bored with your trip and looking for a lively discussion with a fellow traveler, you allow a discussion to intensify and become more and more personal or intimate to increase the crescendo or interest in the conversation. If you are successful, the time passes almost instantly and you arrive at your destination actually refreshed and more alive than when you started the trip. Unfortunately, as the excitement and crescendo increase, most would-be players may back away from the game and begin to judge their actions or feelings. They may then become horrified at their lack of self-control, the exposure of their inner feelings, or the animation in their expression. It is typical to start to feel that you are being overpowered by the other person or the game or both. Such an interruption destroys the game by removing the intimacy and the crescendo of the game. The game is reduced to a controlled social interaction. To continue in the game you must allow the vimarsha of the game to become overpowering and trust in the outcome. Along with the trust, there likewise is a requirement for a greater and greater input of energy (in a form that will be discussed later.) As the game intensifies, you find that you are exerting yourself more and more with increased awareness and openness as well as with the intensity of your expressions. Without this increased investment, the game dies. Another requirement is that you must not attempt to bring another world or game within the present game. For instance, one of the reasons that you can find a game with a stranger on a bus is that you can renounce your old games that include self-importance, prestige, social powers, etc. If you attempt to bring one of your old roles into this new game, the game will probably die unless the other person can build upon your old game.

In general, our conditioning labels activities with a vimarsha as "fun" or as "games" while the activities without a crescendo are the drudgeries of life. The method for increasing the joy in living is therefore to bring vimarsha into your ordinary activities or to make a game of each element of life.

## Heaven

The term "Heaven" was introduced in Chapter Three as the source of a creation and this chapter will add to that definition several more considerations including the idea that it is also the state of existence. Heaven, or the state of Heaven, has been commonly defined as a perfected world, but this is not a sufficient definition since it also becomes the source of creation of yet another higher world and hence cannot be perfect. Existence in a Heaven requires vimarsha or the seeking of more and more in your immediate experiencing of life. Heaven has some characteristics opposite to many of the common descriptions of Hell, such as eternal torment, un-ending suffering, and eternal bondage, but the common definitions of Heaven as a future place of eternal rest or peace lack vimarsha and become something like eternal sitting, which is not very appealing even if the sitting is done in a beautiful hall.

Heaven, as used in the ancient world, was not a place, a state of mind, or even something that could be directly described since it cannot ever be static. Jesus, in the Bible, gives excellent allegorical definitions of Heaven such that it is like ten virgins, a mustard seed, an inheritance that must be used, a pearl of great price, etc. When the ancient teachings are understood, then they provide the key to understanding these models as will be demonstrated. The following text will attempt to describe a few of the attributes of Heaven. As you read, do not attempt to form a complete or understandable picture of Heaven for it can only be understood during its creation.

To summarize Chapter Three, Heaven must come forth from a world that was created using the power of the Sun and Moon of a higher Heaven. The created world can however, in turn, create another Heaven since that world must also contain the elements of creation, the Sun and Moon. This concept is important in understanding the following text and for changing your own world into a Heaven.

You have probably experienced Heaven to some degree and you might have even stated that you were in Heaven. As for instance, when you have been caught up in the dance of life and lost your ego, judgements, and self-importance, you found a complete oneness with your inner mentally created view of what the outer world should be and what you perceived it to be. Your outer world became a perfect reflection of your own mind or creative center; or the inner Heaven became the source of the created perfect outer world. You may have done superhuman things or at least heard of others who have done so in this Heaven.

The above biblical phrase (in the Book) "Heaven is within you" is used for an introduction to this chapter because when it is interpreted correctly it shows the universality of the early concepts of reality. The original Greek word used for "within" (en) is not the specific Greek word meaning "inside" (or in the future,) but rather has the sense of an intermediate position as between a source or creation and its full or final manifestation. This definition is strange to a modern Westerner and meaningless without more of the ancient concepts of reality. With this interpretation, however, the above statement about Heaven is in agreement with other ancient writings and can be understood to mean that

you can be an integral part of Heaven in the present moment. This then leads directly to the opening question of the Paratrimshika' which asks "How can you find this Heaven?"

Consider first a sequence of Heavens. The ultimate Creator of all is called the "One" in The Emerald Table and this "One" must reside in a creative Heaven that is called the Telestial Heaven. Out of the Telestial Heaven came the Sun and the Moon which reside in the Celestial Heaven and together are a manifesting of the "One". The "One" in the Celestial Heaven, or the Sun and Moon in turn created the Earth which in its perfected form is called the Terrestrial Heaven or Heaven on Earth. This perfected Earth must involve you as a co-creator as will be discussed and requires a reflection of your inner perfection. This inner reflection is formed in part by your past experiences as well as your genetic inheritances or samskaras. When your dedication and yearning can be energized with the proper energy and samskaras, then Earth can become the kingdom of Heaven, Anuttara or state of perfection, moksha or freedom, enlightenment, etc.

Heaven is never the ultimate fulfillment, rather it is something always ahead of you. What is ahead of you is created with the mind or the power of the Masculine or Sun as will be discussed in Part B. To create Heaven, the conditioned "you" must become a co-creator with the inner Sun and Moon. You are however, a creation or reflection of the Celestial Sun and Moon Dyad and cannot be separated from it as discussed in Chapter Three, so therefore you also contain the Sun and Moon within yourself and hence are not only a co-creator, but also the creator. This bit of logic sounds strange, but is paramount to finding your personal Heaven. This identity with the higher realms will be dealt with Part B of the book, but for the moment a reflection of the basic teachings of some of the religions can make this point somewhat clearer. You have as basic building blocks within yourself, Yin and Yang, Shiva and Shakti, subtle and gross, Spirit and flesh, or Sun and Moon. Religions express these inner building blocks identically with those of the Celestial Heaven. If there is God in Heaven, the same God is within you. What is above, must also be below. What is without, must also be within.

This realization of the creation of Heavens immediately changes the approach to changing your life and world since the change must come from a Heaven above or beyond the Heaven you are attempting to create or enjoy. In other words, if you are not enjoying your world and want to change it, you must first find the Heaven or power that created it. This Heaven or power is beyond your present identification with the conditioned self who is in the midst of the world judging, desiring, and fearing. Most old religious writings attempt to teach this view by arguing that the physical and manifest world was first a mental creation in the mind of the "One" or Creator. The Bible, for example, has two creations in the book of Genesis; the spiritual creation (mantra) which existed before anything was made manifest and then the physical creation (mudra) which became the manifest.

If you are not in the kingdom of Heaven, where are you then? In describing the normal world, you do not use the word "perfect" to describe it. There is a large difference between your expectations and desires for the outer world and what you observe. This can be expressed

as a large difference between your inner mantra and your projected mudra. This difference can be explained with the model of a child's world. If a child is lost in play, then there is complete agreement between the inner world of the child and the outer world. The game has become the perfect reflection of the inner mind or mantra. When the child however, enters into the world controlled by adults, there is suffering because of the vast gulf which separates the outer world from that created within. Further, social institutions desire to keep the gulf in place to maintain conformance.

The conditioned world of the adults and society can be called the "World of Law" or that of Mammon, while the higher and opposing world can be called the "kingdom of Heaven". The two realities or worlds can be described with four basic elements such as:

Heaven:

- 1) you must maintain the dedicated game and role you have chosen,
- 2) you cannot worry or attempt to control any thoughts, actions, or feelings, and
- 3) there must be a continual crescendo of feelings or vimarsha in your world as you surrender to the role, and
- 4) there must be an intense faith in the game and its outcome.

World of Law:

- 1) the role is fixed as being "yourself,"
- 2) you must be proper and do that which is expected by controlling what you say and do,
- 3) you do not allow yourself to become overpowered or to increase the intensity of life or vimarsha, and
- 4) you maintain a tight control on your thoughts and actions through continual judgements.

It is true that you are either in Heaven or in the World of Law. You cannot be partially in the kingdom of Heaven. There are, however, some people who may be said to be preparing to enter Heaven or are finding moments during which they are caught up in it. It is the study of these people that became the basis for Yoga and more recently became the basis of study for the American psychologist, Abraham Maslow. Maslow studied highly evolved or exceptionally successful people and is credited with being the founder of the Humanistic psychology movement. In studying the exceptional people of society (as did the ancient sages), rather than those of lesser social attainment, Maslow found that the exceptional or "self-actualized" people had characteristics that can be related to the special traits associated with religious or spiritual mastery. Maslow suggested six steps required to reach this higher state of attainment. These compare quite closely with the Eastern concepts of the steps necessary for evolution as discussed in the next chapter. Many of the modern Humanistic movement members have however, concentrated on the lower steps in Maslow's "hierarchy of needs" which are the beginning social conditionings of people, rather than on the higher steps of evolution. This exclusion is obvious since Maslow pointed out that less than 1% of a populace reaches the higher realm. This is an interesting number when compared to the statement in The Gospel of Thomas that only one in a thousand reach the state of Heaven. Does this mean that only one in ten of Maslow's self-actualized people reach the kingdom of

Heaven or has the world evolved since Thomas' day?

One characteristic that impressed Maslow was that the "self-actualized" have a humility and openness rather than having a rigid self-centered view of their world. Along with this humility is a deeper insight into the nature of the Self and outer world with an ability to be more objective and observant of life. They are able to "see" and "hear" truth whereas the majority of people "hear" and "see" only that which they desire or are conditioned to hear and see. The self-actualized have broad interests and are capable of non-judgmental and correct interactions with their world. One strong characteristic that all of the self-actualizing individuals have is an intense dedication or drive toward some major goal in life. Because their goal becomes central to their life, everything becomes pleasurable whether others perceive it as work or play. They are highly creative with their creativity "flowing through" similar to that found in children. They are uninhibited and can play almost any role demanded of them. Lastly, they have an abundance of courage and faith in their own future and capabilities. These characteristics can be perceived to be fundamental for being in the kingdom of Heaven as described in the "Sermon on the Mount" by Jesus.

Another often quoted characteristic of Heaven is having a particular state of love. This state of love is not "caring for," "controlling," "possessing," or in "pleasing" another person. Instead, the higher state of love can be expressed with the Sanskrit word samaj. There is no corresponding English word for samaj, though you have probably experienced it at some time in your life. Samaj is described as having three powerful forces associated with it:

a yearning to merge with another,  
the ability to completely surrender to another, and  
the opposing conflicts to the above two.

The first term of yearning is not a passive term but requires a continuous driving force for more union or for coming ever closer; it is not becoming accepting, comfortable, or accustomed to each other or fully understanding each other. In samaj as in Heaven there must forever be the reaching and yearning for more and more. Surprisingly, that state can be found and is a characteristic of Heaven. The first term is not the same as wanting to possess or please each other.

The second term of surrendering is foreign to most modern people as they attempt to control their own lives and prevent others from influencing them. This term means surrendering to the extent that your mind and body become overwhelmed or controlled by the other. You are thoroughly conditioned not to allow yourself to be influenced by anyone else, particularly your enemies or those you don't like. Samaj however, requires you to reach into and join another person's beliefs, feelings, and thoughts as if they were your own. As an example, a wise person can often be characterized by his willingness to listen to any issue with an open mind whereas you may have trouble listening to any statement in support of your opposite political party or religion. One further example of surrender is given by young children who are able to open to and learn opposing points of view and agree with both.

Before moving on to the third term, the interaction of the first two

terms needs to be clarified. An excellent example of samaj is sometimes perceived in "first love" as two teenagers fall in love. They are said to exist in their own world and to hold each other in the palms of their hands. They desire nothing more than to merge with the other in complete union in body, mind, and soul and at the same time to allow the other to overpower them as they surrender to what ever the demand of the other might be. Whatever one says to the other is wonderful, true, and has a tremendous interest and power over the other. Parents can be very jealous of the power another person has over their child and to most people in the modern world, this love is foolish, irresponsible, and degrading.

At this stage of love the third term of conflict can start to be understood. It is perhaps the judgment of the lovers by others that begins the process of conflict between the two. The people surrounding this couple warn them about being overcome, how they cannot trust each other, why the love cannot last, and about the weaknesses of one or both of the lovers. Because of these comments and expressed doubts, the couple will typically try harder to prove their love and the lovers starts to constrain or increase their actions, thoughts, or statements, so as not to endanger the relationship. This trying, constraining, and proving changes the yearning and surrendering into pleasing the other and others and controlling the Self to prevent any reduction in the relationship. However, they are now relying upon their learned and programmed concepts of what "should be" rather than "what is". Rather than "losing" themselves in their love, they now attempt to control their actions such that their love is not threatened. They can neither have an open, deep and ever increasing yearning nor can they surrender and become completely overcome by the other because of the fear of losing what they once started to experience. All of the attempts to control become conflicts that prevent love. The above opening quotes from the book of Luke in the Bible can be seen to directly relate. When the lovers trusted the "kingdom of Love" that lay within themselves they found more and more riches, but when they lost their faith and attempted to preserve and keep what they had, they lost it. A true union between two lovers can only take place with deep yearning and sacrifice of the self to the other. The higher plane relationships must be first experienced and then the relationship itself must be trusted which requires an unsubstantiated and unrelenting faith. Without this faith in their own potential future, the lovers are doomed to reducing their love. Their love can quickly drop to the possessive, jealous, and controlling relationship so familiar to almost everyone as they work at and cling desperately to what they were taught that they should have. Another important point about conflict is the element of giving you free Will. Without conflict, it would be impossible to escape samaj. This can be related to seeking Heaven, without opposition or conflicts, you would have no free agency or choice and hence, you would be powerless and remain only a kept "pet".

Love, like the dance of life and ecstasy (that will be discussed in Chapter Twenty), must continually be increasing and have vimarsha. The excitement, enjoyment, or ecstasy of a relationship with someone else is dependent upon the rate of exploring or sharing new experiences with the other. The social relationships exist because of fixed and generally well defined boundaries around each person. Social decency for instance,

requires that you not stare or even react to a facial blemish on a casual acquaintance. Personal questions or even observations are taboo and interactions must be kept at an impersonal level. This boundary however, gradually lessens or opens with increased contact as you both gradually expose yourself more to the other. It is this increase in exposure that becomes pleasant or intriguing. In most social relationships, however, a stable boundary or separation develops which is "comfortable" to everyone. There is an unwritten list of taboo subjects that are avoided and limitations on behavior are recognized. For instance, any deviation in your opening remarks or your normal facial expressions on greeting these people causes an immediate negative or questioning response. In an exciting relationship, on the other hand, participants find that with each encounter, the boundaries open more and more as they both learn more of the other and share more experiences. This opening can involve much pain as well as relief as deeper feelings and thoughts are shared. This opening of boundaries is enhanced with the common pursuit of some goal and in sharing the problems and successes of the past toward that goal. If the relationship does not include some mutual evolution, love or samaj becomes less as the shared boundaries become fixed, and the conflicts become hardened.

The parables of Jesus about the kingdom of Heaven are unique in religious writings. However, they are seldom elaborated upon because of the misleading way they are generally interpreted. The actual power in the parables about the kingdom of Heaven is that they express a universal experience that rises above the normal World of Law and may be unassociated with any religious belief or practice. As an example and as an introduction to Tantrik philosophy, consider the Sermon on the Mount as described in the book of Matthew in the Bible (see Table 5, Part E). This sermon is an ancient "technical" commentary in that the meaning of terms is developed step-by-step (krama) and each verse must be taken in sequence. The necessary state of mind is given in the opening "Beatitudes" by the usage of Greek terms which specify humbleness and openness and the ability to allow the outer world to overpower you similar to Maslow's observations. The teaching of the Sermon follows with a definition of the power within yourself as "the Father in Heaven" which must be compared to the in-dwelling masculine force (or Sun) popularly called Shiva in the earlier Tantrik writings (Shiva is also considered to reside in the Celestial Heaven as well as within your body.) It is this acceptance of an inner Masculine force that makes the rest of the Sermon understandable. Much of the following text points to the intense effort that it takes to stay in this Kingdom which can be compared to the difficulty children have in playing an imaginary game. The most challenging aspect of remaining in this state is that you must follow stricter laws than any religion can require.

The Sermon can be compared with the characteristics of the self-actualizers studied by Maslow such as humility, faith, openness, and trust. Jesus elaborated upon trusting the game of life with his statements of taking no thought for tomorrow, or for what you will say, do, or even wear which are, of course, contrary to religious requirements of constantly trying to be good.

In addition to the Sermon on the Mount, Jesus provided many different allegorical models to define the elusive concept of Heaven. The opening

quotation from Luke above gives Jesus' concluding remarks on the parable of the talents. This parable depicts various people being given money (talents) and how the one who invested, used, and increased the money is praised while the others who carefully hid and secured their money had to give up what remained. The teaching of the parable of the talents is also reflected in the above story of the teenage lovers who in attempting to preserve their love, lost it. Another parable of Jesus uses the model of the seed that contains all of the future manifestation of a life (as does Tantra in the game of life or lila). This can be seen in reviewing portions of your life when you dedicated your self to some attainment and then found the unfolding of your world to the perfection of your dedication. It is as if there was a master plan or seed contained within your first dedication. A third parable uses the idea of "leavening" as do many major religions. Leavening was associated with a spirit that changed the nature of ground grain or flour, and was symbolic of the transformation of an individual infused with a higher spirit of life. The last two models can therefore be used to imply that the kingdom of Heaven is contained within yourself (like a seed) or that you must be infused with a Spirit which will permeate and flow throughout your entire being (like leavening) to thoroughly change your life. Jesus also likened leavening to activating the whole loaf or the entire game (in your parlance) which fits the requirement that a game must continually grow or contain vimarsha. Further, if you do not fully contribute to a game, to continue the analogy, you cannot remain a player as Jesus exemplified with the story of the ten virgins and their lamps.

The state of being in Heaven is being compared directly to the trust and dedication required to play a child's imaginary game as described in the last chapter. With trust the child dives into a role completely, becoming a character, gaining fully the powers associated with that character. Children will report how the power of a role can overpower them and lead them into a previously unknown experience. If they do not respond to this power, they remain outside the game, locked in the effort of controlling or judging themselves such as a child who is afraid to get his clothes dirty.

Another approach to the attainment of Heaven can be described using the Indian model of the four objects or stages of life. The four objects or stages of life with their four major goals are: dharma, or the obedience to the world of law; kama, or the seeking of joy; artha, or the reaching for wealth and power; and moksha, perfection or liberation. Each of these stages has an associated sexual nature that will be discussed in detail later. Each stage or object also has a Power or creative source attributed to it as well. A child begins under the power of the world of law or the manifested and terrestrial Heaven. Although the next major objective involves the desire for joy with associated power of the Moon, the child is taught to distrust joy and consequently, the power of the Moon. Later, when success is the major goal, involving the power of the Sun, the child is taught to measure success only in terms of dollars, which likewise diminishes the power of the Sun. Western institutions do not in general support the ancient four stages of life since they do not advocate the latter three objects of life and instead argue for devotion to duty and finding security and safety. The average life is a Triune of law, joy, and success whereas the higher life becomes a Triune of joy,

success, and perfection. The four stages and the associated sexual force with its source is listed below.

Stage:

Duty	Joy	Success	Perfection
(Dharma)	(Kama)	(Artha)	(Moksha)

Sex:

Neuter	Feminine	Masculine	Androgynous
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Power:

Terrestrial	Heaven	"Moon"	"Sun"	Kingdom of Heaven
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Trusting in the higher power of a game or of Heaven conflicts with our modern Western culture in two major ways which prevent most people from "playing" or stepping into the kingdom of Heaven. The first problem is that the religious organizations require that game playing be postponed to a life after death and also that you must put your efforts and judgements into being good. This process leads, of course, into further conditioned control. The second problem is the belief in the powerlessness or non-existence of a higher power ruling a game. You may have turned against the concept of a benevolent God sitting on a throne watching your every action. But in doing so, you have thrown out any acceptance of a higher power or the Divine over your life. This denial forces you to the belief that you must control and judge your own life according to your conditioned responses.

One further comment about the "power" of the Divine: The Divine must have infinite and unlimited power if you are to fully play the game. The power of the game you are currently playing must become greater than any conditioned power or concepts. For instance, many people say that they believe in God, but then limit the powers of that God by not accepting anything in their life that does not meet their requirements of what God can and cannot do! In a game, you expect to do the unexpected and the miraculous, but that can only come with unlimited faith in the game and yourself. This can be compared with a child who is told to, "Go and play, but don't get dirty or forget to be good". A strong warning is required here: the kingdom in Heaven is in no way similar to "doing what you want to do". Rather, it involves losing your desires as you allow a dedication to become manifest through the process of mantra. All of the world's major religions, as well as the great contributors to society, state that the kingdom of Heaven (or its equivalent) is attained only with a strong drive toward some evolutionary goal.

One important aspect of Heaven is the realization of supernormal powers often associated with it. Maslow was very impressed with the abilities of the exceptional people in his study and how they exhibited insights and actions that were certainly beyond the normal. As noted earlier, children often demonstrate actions, insights, and awareness beyond their usual ability when completely absorbed in a game as do partners in early love. The old system of Tantra stated that super powers come when there is a need for them; so a first requirement is that you find yourself in a place where super powers are required of you. If you find yourself playing (with all of your effort) the role of an advisor, you will find that your advice is beyond what you could have given outside of the game. If you find that you are suddenly required to perform some feat of

strength or courage, you may later be amazed at the power that comes forth. For instance, consider a commonly reported type of incident in which a small woman lifts a car to release a child pinned under it. Initially with the shock of seeing the child trapped, the woman experiences a distortion of time, awareness, and capability of response. With trauma induced clarity, she sees the situation in complete detail. Then within the same time frame, she envisions herself freeing the child. The woman then simultaneously steps into that perceived role lifting the car. This is an example of the instantaneous transport into the kingdom of Heaven which should be convincing to everyone of the supernatural powers that can be found.

Therefore under sufficient duress and with sufficient faith, a new Self is created instantly which is able to deal with the pressures and demands of the moment, whether it be increased patience, strength, endurance, knowledge, or love. An important aspect of this new state is that the conditioned judgmental aspect of the self is by-passed and you view the world dispassionately without judgment, fear, or need to control. Normally however, this change is not permanent and can only exist as long as the extreme demand exists. Once the demand ceases, you return back to your conditioned lower world and self. The practices of Tantra as will be described allow this normally hidden kingdom of Heaven be attained, sustained, and utilized under intentional control for increased evolution, joy, and ecstasy.

## Chapter 7

### The Seven Major Stages of Evolution

Most of the world's religions originally taught that you have the chance of evolving upward step-by-step, from one level to another, from life to life, or from one world to another. As you look at history an ever increasing rate of evolution is obvious from generation to generation. Though most modern institutions teach that either chance or a Deity directed this evolution, the early writings state that the world evolves by the efforts of its inhabitants or that they at least share in it with an inner higher power. One important aspect of this book is demonstrating that individuals can and do evolve and are capable of creating new worlds and affecting the worlds to come.

Many of the world's great people report having changed their lives or to have stepped into new roles and worlds within their own lifetime. You also may have experienced stepping into strangely new worlds after puberty, marriage, trauma, or change in life style. The ancients made a study of what happens as you enter into a new world and found that there are seven basic steps that have to be negotiated in mastering that world. The creation of worlds from a perfected Heaven and then the perfection of the new world into a new Heaven has been discussed in previous chapters. This chapter will discuss a particular aspect of this process, namely, the steps taken within each world leading toward its perfection or your own (there is no difference between the two).

Evolution is the mastering of a world or the accumulation of skills,

powers, wisdom, and experiences that can then open you to a higher world for a repeat of the process. If this evolution is studied, a number of discrete steps can be described that are universal in any world. For instance, the word "wonderment" was used by a senior citizen stepping into a world called second childhood. This is the same sensation that is experienced in any major change in life such as marriage, deaths, professional appointments, moving, or any change that places you in a new position in terms of the people and/or places or the games around you. As you attempt to adapt to the new world, there is the development of frustration and anger at your own ineptness that you typically will attempt to blame on someone or something else. As an example, it is common for many people attempting to step into a religious life to create or use a Church concept of evil forces to blame for their inability to fully adapt to love, faith, or service.

Before proceeding on with the seven steps of evolution, the concept of good and evil needs further elaboration. The concept of good and evil forces or forces of light and darkness are institutional inventions. The older writings, on the other hand, speak of Light and Dark forces often as the Sun and Moon with both very much required for reality and evolution. This chapter will add another aspect to the Sun and Moon, namely the expansive nature of the Sun and the contractive nature of the Moon. The expansive force is called evolution or pravritti and the contractive force is called involution or nivritti. Evolution and reality results from the expansion of your awareness outward and then the concentration (contraction) upon a very limited aspect of the total world such as a flying bird. As the world or your concentration is narrowed, the bird becomes real. Otherwise, the bird blends into the totality that is unreal or without specific form and definition. Similarly, you have a basic nature that you may call "goodness" which is essentially expansive as you open to the outer world. You also have a nature that is labeled bad as you turn inward with "emotions". However, as will be discussed, the "emotions" serve to fuel or stimulate another reversal outward for more evolution. The following Table is presented as an overview of the steps used in evolving toward the kingdom of Heaven. Different cultures have used variations in the following listing, but the variations are unimportant if the basic concept is gained. The Table breaks the steps into three major divisions: the first is the growth and evolution within a social group or institution (the right hand path), the second is the evolution as you choose your own path to be followed (the left hand path), and the third is the opening into the kingdom of Heaven which will be discussed in detail later.

The numbered steps begin with a broad term of definition, followed by an evolutionary force, the corresponding contractive force, and finally the Sanskrit term for that step or level. The evolutionary force describes the inner Self expanding outward, and the contractive force, which is generally called a sin, is in actuality a necessary force in evolving. The last three levels describe breaking free of the world of law and evolving toward perfection or the kingdom of Heaven and constitute "the left hand path" of Yoga.

World of Law: the Right Hand Path

1. Learning basic social laws, Stillness, Anger, Vedachara
2. Self-Control, Trust, Envy, Vaishnavachara

3. Self-Motivation, Chaos, Lust, Shaivachara
4. Developing; Discipline, Pride; Dakshinachara

The Higher Realm: the Left Hand Path

5. Individualism, Vitality, Sloth, Vamachara
6. Perfected, Serving, Avarice, Siddhantachara
7. Freedom, Evolving, Gluttony, Kaulachara

Kingdom of Heaven: Anuttara

The above seven steps are again undertaken in a new world as you evolve through a sequence of worlds and Heavens.

The first level begins with your awareness of external forces. This is the beginning of evolution as the distinction between the inner and outer worlds is manifested. The inner stillness becomes the center for reaching toward the external. As you reach, you experience frustration and then anger as you discover the inability to bring the experiences and objects of the outer world into your center. Anger brings your awareness to a specific object and intensifies its relationship to you. This intensification makes it "real".

Learning control of the body, senses, and mind begins with success in interacting with the outer world as you desire to break through the separation of the inner "me" and the outer "it" interface. When you are a child, this interacting is generally assisted by a parent or sibling and they play with you encouraging you to reach, feel, and move. The joy of the interaction and experiences and the awareness that it can be repeated increase your trust in your own senses and body as well as the outer world. It is at this second stage that you, as a child, become trainable and can be conditioned to follow laws. Self-control starts with the simple attempt to balance the expansive and contractive elements of reaching and experiencing. As your awareness of consequences is still very limited and the forces experienced in the outer world are constantly increasing, you find it expeditious to be guided by someone more experienced in worldly matters and trust in others begins. With trust, a model of behavior can be accepted and you can then attempt to comply with the new requirements of experiencing. Anger and frustration have been replaced with trust. With trust of the outer world you also find envy. Others are perceived as doing incomprehensible things or enjoying things that cannot be directly understood, all of that appears to be wonderful and yet impossible to attain. You want it too.

The third stage of Self-motivation results from the increasing force of envy and the desire to know and become more and more. You find that you have a power to reach out and that there is a corresponding reaction from the outer world that can be pleasant or unpleasant depending upon your judgements of the outer world. Pleasure is expansive in that your input and interest keeps increasing whereas work is contractile as your efforts and awareness diminishes. You find pleasure when you are "good" and are rewarded and you seek to obtain more pleasure. However, in seeking more pleasure or in being good, you encounter the chaos and uncertainty of the outer world and must constantly learn to judge with the Self as the center. That which results in unpleasant reactions must be renounced while that which results in pleasure is pursued.

In attempting to judge and equalize your world, you have the increasing awareness of unpredictability, lack of control, and of the unexpected that places you in a new state of chaos. You can no longer simply "be good" in an ever changing world, but rather you are now required to exert yourself further by "doing good" or at least attempting the appearance of doing good before the outer world.

It is during the reaching for rewards and pleasure that lust develops. Those things that appear to have the highest pleasure become those things most lusted for. As lusts become unfulfilled, a new reaction occurs, a withdrawal from the outer world. The frustration that results when pleasure cannot be obtained now becomes unpleasant in itself.

This third level is reached by the majority of people in any society and is characterized by the ability to manage one's ambitions and desires to a level of controlled limitation. This involves reaching out to the extent that lusts and desires appear to be somewhat satisfied, but also contracting and withdrawing from interaction or involvement that requires too much effort or that may be judged negatively. It is the play of these two expansive and contractive forces that stabilize the members of a society much the same way that automatic controls work. For instance, a thermostat wants heat until a preset temperature is reached where it must turn heat off. Most people want success with a limited amount of effort, with the avoidance of notoriety or loss of privacy.

The fourth level requires increased effort and dedication. It is characterized by increased self-discipline with a goal of self-perfection or of doing good. A few people in a society have an inner drive to succeed which calls forth an expenditure of greater than average energy. They have a definite goal or dedication in their lives which they strive to attain. It may start with the desire to imitate some hero or heroine, a parent, or some fictional character, and the desire to take on the personal nature of that model "god" as much as possible. This effort immediately requires strong personal discipline as they learn, acquire skills, and develop a demeanor that radiates the personality of that personal god.

The expansive process of perfection is limited or modified by judgments leading either to delight in your progress or criticism of yourself at failure to reach expected goals. The delight can strengthen to the extent that it is judged by others to be pride or similarly the criticism can lead to self-denigration. Either contractile force can become strong enough to stop further evolution and many fail due to the inability to renounce either their pride or their self-denigration.

In order to renounce pride or self-denigration, another assessment of the self must take place. This perspective must become different from the limited social view of the self. Almost everyone is conditioned to view themselves within limitations of both potential success and failure. You are conditioned to stay within societal limits, neither too great nor too low in the eyes of the immediate milieu. It is at this level that you need to look beyond the expectations of conformance within the culture and define a higher goal or model for yourself. This model is the start of true individuality.

The fifth level begins the evolutionary steps toward the manifesting of your own Heaven called the stage of individualism. In attempting to break free from the confining and limiting bondage of the expectations and controls of society, another source of energy must be found that can be activated from within rather than from external sources. In order to stand alone and rise above the society, an independent, supportive, creative, and radiant force must be developed or found. This force results from the primal sexual energy that we will call shakti to be described later, and has as one of its attributes the shifting of the perceived outer world as it is called into usage. As we find the shakti to break free of conditioned judgments and their limitations, we find opportunities, challenges, and a beauty in the world, instead of drudgery and problems. This is the beginning of the higher world spoken of in religions.

There is a tendency initially to believe that you can throw out society and institutions and forget your past, but this misconception is quickly dispelled as you also become aware of the richness that your life has given you. You start to experience that the characteristics that you had labeled objectionable about yourself are in fact positive characteristics that have added to your richness. Instead of breaking free from your old teachings and concepts, you find that you build or stand upon them. Instead of driving down the highway on any side that you choose, you find yourself an even better driver as you increase the safety of yourself and others.

You are also able to directly recognize greatness in others and to see their true contributions to society. You are also starting to become one of the self-actualizers described by Maslow.

As you rise, you also become aware of the depths. With the ever-increasing effort and flow of shakti, you are at any moment, able to check your rise to success and reverse your direction toward inaction and oblivion. It is at this level that you are finally able to die spiritually. As long as you were a part of the lower world you could not separate yourself from yourself or separate the inner Sun and Moon as will be explained. Since at the lower levels you cannot separate yourself from your life, this gives rise to the Eastern concept of samsara or being bound to the wheel of continual birth and death. However, at the higher level where shakti is utilized, you can actually develop sufficient energy to remove yourself from the system of samsara by intentionally seeking ultimate death or oblivion.

The sixth level of evolution is called the stage of power or mastery. In facing oblivion, you can turn and see creation. In rising above the lower world you can sense something which can survive your birth and death. Entropy can be reversed, you can leave behind something more than memories or ashes. Your life can produce a permanent change in the world contrary to the laws of physics. Your efforts and dedication, rather than being acts of uncovering or discovering, become the acts of creation. You are contributing to the creation of a new world and Self. Finding service to others is not in meeting their desires, but rather in planting seeds that can grow and change their very nature as they evolve. You become a creator in the kingdom of God. One very important

aspect of "you" at this level, is that "you" become the tool for playing the higher game. "You" find yourself doing great works rather than "trying" to do good as a higher power takes over and controls your life.

As you look out over the unlimited domain, you can also look at your own shortcomings in the human form. The contractile forces make it easier to avoid looking at creating, and enjoy instead, the possessing of all that is already created. Avarice is then fed with denial of our actual capabilities and possible future.

The seventh and last stage in your world is called the stage of freedom. Avarice can inspire the desire for even better worlds than those already existing. In denying your own abilities, you long for even greater powers. This sets in motion the creation or ascendancy to higher worlds and the evolution of your Self into more light and ecstasy. You become free of all of the limitations of the past worlds and instead become free to choose, select, create, or rule new worlds.

Before that moment of freedom, contractile forces can again make you reach for what is immediate. With the evolution you have undertaken, you can finally satisfy avarice to the extent that your whole world becomes the manifesting of that avarice. Avarice disappears in its own fulfillment. With its fulfillment, vimarsha and dedication also disappear. In gluttony you have gained mastery over worlds in order to create a complete world dominated by the object of gluttony. You can condemn yourself to perfected Hells of your own creation instead of finding freedom from the old.

The eighth stage is the first stage in another world or Heaven. As you free yourself from an old world and create a new world, that new world must likewise be explored and you must again evolve upward within it. This is the samsara of the East or the cycle of birth, death, and rebirth. This samsara can however always have the evolutionary aspect of finding more and more challenges, or more and more ecstasy in the direction of becoming a god or goddess.

## Chapter 8

### The Mystical Nature of Change

Energy and Knowledge are not related or exchangeable. They are separate entities yet bound together in their mutual creations. They are the ancient Moon and Sun or the Feminine and Masculine forces. The early religions believed that within your sexual region lay a connection with the Knowledge controlling the universe as well as a connection to the Energy of the universe. You become god-like when you can utilize these two forces to create new worlds or Heavens.

You are accustomed to change in the physical world, yet you must become aware that any change including becoming emotional, worried, or having a thought requires energy. To become aware and conscious of that change also requires energy and then to deliberately and consciously change your self requires yet even more energy.

In the following discussion, an ancient concept of what energy is will be added to what the modern world knows about energy. This can be done since both ages agree as to the basic nature of energy and while this modern world pursued the energy of the industrial world, the ancients also pursued the energy of thought and inner transformation.

Both ages agree that energy is a mystical formless substance since energy cannot be directly measured, touched, weighed, or seen. Both the old wisdom and the new agree that energy can only be evidenced during some change. A stick of dynamite may weigh the same as a wooden stick yet the actual differences can only be observed when the energy in both is released or changed into heat or an explosion. Similarly, a can of gasoline can be of the same volume as a can of water, yet the water can readily be determined to have far less energy than the gasoline when a match is brought near to them both. Observing the gasoline breaking into flame, the ancients would have stated that the gasoline contained a great deal of phlogiston, "fire element," or energy. In the modern world science can measure how much "phlogiston" is in a can of gasoline by burning it and measuring the heat that results or they can calculate it from prior experiments with gasoline.

One of the chief problems with energy is that it can take so many different forms. It can appear in varied forms such as sound, motion, chemical, heat, electricity, light, and life. There is a hierarchy within the various forms of energy based firstly upon the ability of a particular form to produce other forms of energy and secondly upon the concentration of that energy. As an example, this hierarchy can be seen in the production of electricity that can be used to produce many other forms of energy such as light and microwave radiation for cooking. Chemical energy in the form of coal is used to create heat and then the heat forms steam which drives a turbine that drives a generator that produces the electricity. Each step seemingly a higher form of energy, yet each each step is essential in its proper order. The concept of a hierarchy and concentration of energy must be considered in causing change. Most of the members of the modern society recognize this in terms of their physical world as for instance, no one would consider using the sound from a radio to boil water. However, when it comes to changing thoughts, emotions, health, the perceived inner and outer world as well as your creativity and interaction with others, ignorance and superstition prevail.

If a change occurs in life, there must be an expenditure of a discrete amount of energy. This is obvious in moving a piano up a flight of stairs, but not so obvious in changing one's mind although one might be aware of the mental struggle that preceded the change. You learned in school that it takes a particular type of energy to heat your house and to propel your automobile, but what and where is the energy to change your feelings, consciousness and thoughts and how do you find it and use it? Surprisingly, this is a question that modern scientists cannot fully answer even though they are able to measure and predict very well the flow and transfer of energy in most industrial systems.

Science does not know what energy is, but does know the accounting techniques for keeping track of it. Physics has constantly proven that energy cannot be created or called down from heaven or directly released

by a magical pass of the hand, a mantra, a posture, a chant or an incantation. Any change that occurs in our world must be equated to an expenditure of a proportionate amount of energy from some other source. The process of physical change is measurable only by consideration of its status "before" and "after" and the amount of change equals the energy flow. Change is not free! The early founders of religion knew this law very well.

There are four major types of energy. The first type, called "entropic" energy, is the energy of the universe found in various manifestations such as fuel, wind, and solar radiation. This type of energy is gradually becoming less and less available as stars burn out and matter mixes together into one big homogeneous blob. For example, the center of the earth is cooling, mountains are wearing down, oil is being consumed, metal ores are becoming depleted and dispersed, arable land is decreasing, soil is washing into the oceans. The second type of energy called prana which means "to bring forth breathing" or "vital energy," is that of biological processes in which a birth or rebirth replaces the decay of death. This natural biological energy is cyclical in that it goes through phases of creation, maturity, decay, death, and finally rebirth. Prana, like entropic energy, can be found in several forms within the body such as within the basic energy of stimulated muscles, brain functions, and food digestion. Prana in its highest form is stored as sexual energy and becomes the fuel for procreation as well as fuel for the even higher forms of individual energies, such as shakti and kundalini. The third type of energy called shakti, (defined as primal sexual energy in Chapter Seven), is limited to certain evolved humans who are able to leave behind in the world more than their ashes or decaying bodies at death. Examples of what can remain are philosophical or religious developments, inventions, long-range constructions, new social concepts and changes, as well as personal changes which effect future lives including your own. This energy is associated with creations that survive the creator's death resulting in a reversal of the loss of energy or a gain in entropic energy. This type of energy brings more energy or intelligence into a world than had been there before. The fourth type of energy called kundalini is the evolutionary energy or the energy that allows a person to become something more than a programmed physical and mental body. This is the energy of transformation or liberation in which an individual is able to step into other worlds or dimensions. This is the energy that allows one to go beyond time or space and is the energy behind the mystical or religious experience.

The forces or powers referred to in The Emerald Table and the Paratrimshika can be described as shakti and kundalini. It must be recognized that these two energies or powers must be transformed from another source of energy or from the flow of energy in some other form. The modern investigations of energy have proven that energy can only be changed from one form to another and hence shakti has to be "paid for" with another source of energy. To the ancients, the source of energy for these creative and transcendent powers was from prana that was stored as sexual energy or within organs located within the lower abdominal region. The sexual energy of procreation as prana was a very mystical power subject to a power beyond the individual. It should be noted that you cannot convert your normal physical or mental biological energy

directly into shakti since a higher and more concentrated form of prana energy is required. This can be compared to attempting to run your car on a cup of sugar or attempting to run a race on a glass of gasoline rather than a sugar drink. To the ancients the sexual energy had to be increased with sexual abstinence, proper physical practices, and proper mental practices (as will be described) with the basic prana energy coming in from the proper diet and proper breathing. The practices, in other words, allowed the conversion of base biological energy or prana obtained from food into shakti or a higher form of prana energy. The shakti can then be converted into the even higher form of energy, kundalini.

One of the body's processes of conversion of prana to shakti is through "churning" of the lower abdomen that will be discussed in more detail in the next chapter and in Part D of this book. As a quick example of this conversion, you experience "gut" wrenching feelings before some challenge or demand. This "wrenching" can range from a mild tightening of the lower body in response to a nagging worry up to extreme "wrenching" during a hard crying or laughing session or in meeting the actual challenge. This "wrenching" is part of the natural body's energy conversion of prana or sexual energy into shakti. You are conditioned however to suppress this "obscene," primitive and childish behavior and instead to tighten up the belly and take deep breaths. If you are facing an upcoming challenge such as facing your boss, you do not believe that you should get "up tight," worry, stew, or "get your guts in an uproar" and you then add your worry about the symptoms of worry to your total unrest. One solution to this problem is to engage in some activity that adds to the inner churning such as crying, moaning, rocking, dancing, deep exhalation, singing, walking or exercising. In contrast to your conditioning, this inner churning of the abdomen is beneficial, natural, and required to increase the shakti and your ability to tackle difficult challenges or problems.

The problem of describing and working with change can be stated as the problem of connecting two different realities together such as the "before" with the "after". The space in between the "before" world and the "after" world is largely ignored in modern society, yet if one hopes to control change, then this in between stage becomes very important. In terms of mental changes, it is not uncommon to find yourself suddenly in another mood or mind set without the awareness of the changing process of one to the other. Science faces a similar problem in the position of electrons around an atom when the atom either gives off energy or absorbs energy. The electrons do not gradually shift their positions, but do it instantaneously with an energy exchange. All biological changes are made up of this type of instant electron appearance-disappearance reactions with energy exchange. In general, the "before" to the "after" change in which shakti is used takes place nearly instantly, as for instance, when you suddenly receive an answer to a complex question while you are in the shower. The changes involving kundalini take place instantly outside of time as for instance with the "near death" experience or spiritual visions or insights (gnosis or jnana). However, with physical motion or growth so many atoms are generally required in a particular series that an observer sees a gradual shift in going from the "before" to the "after" as for instance in the flexing of a muscle in digging a hole.

This "before-world" to the "after-world" change can be described as a triad of:

the goal or change to be obtained (the Sun element),  
the energy or process to get there (the Moon element), and  
the final manifesting of the desired change (the heaven or manifested element).

For personal changes, one proceeds with a dedication which extends beyond any desires or specific results. In order to do this one uses the creative process of mantra to be discussed in Part B using shakti generated by the techniques in Part D. The manifesting of change is through mudra to be discussed in Part C.

## Chapter 9

### The Tri-Sexual Nature of the Body

There are many myths and religious stories about a single Creator of the universe who brings forth both male and female creatures. With this model, the creator can be assumed to have been androgynous or to have had both masculine and feminine characteristics to pass on or to split off. The concept of androgynous Deities is therefore very common throughout the world in explaining the origin of the two sexes.

The developing Western world, however, required that the Creator be solely masculine. The opening statement of Genesis in the Bible (as quoted above) is typically ignored in favor of a following statement in Genesis stating that Elohim first created the man or Adam and then woman was created from Adam. This is interpreted to mean that Adam is a part of creation who furnishes the feminine characteristics rather than Elohim. With this questionable logic, Elohim can remain the strong patriarchal figure unadulterated with anything female. The patriarchal Western religions can also go further to separate Adam (and hence all men) from the female attributes by having those attributes (in the form of Eve) removed or cut out by Elohim. This operation after the creation of Adam then furnished the support for the religious lawyers to argue patriarchal or masculine superiority that has deeply permeated the Western society ever since. This view also denies any aspect of androgyny or physical similarities of the two sexes since surgery separated the two.

Because of the Western religion-based negation of any aspect of androgyny and the complete separation of the male and female, several very important aspects about your sexual nature have been lost or suppressed over the centuries. The modern world believes that sexual function and nature are completely formulated and known by churches and by science. This is generally true about the reproductive system of humans. Great effort has been expended in studying sexual intercourse and as a result sex has become a big business with the rise of many specialists in various aspects of reproductive sex ranging from problems of sexual impotency to promises of increased pleasure in intercourse. Science does know, however, that sexual characteristics do not quite fit the "either male or female" religious model. Science is well aware of the many variations in sexual response as well as variations in the

physiology of sex organs including androgyny. Both sexes are known to contain the opposite sex hormones (despite the religious concepts to the contrary) and their ratio can vary in the fetus producing androgynous characteristics as well as the individual sexual characteristics in infants. These androgynous characteristics are quickly surgically altered to produce normality and then further shifted, if required, with the administration of hormones. Any variation in the Biblical interpretation of sex is still taboo in the Western culture (as well in other patriarchal cultures).

There is however, a change that can take place after puberty and this can be called the "third sex" because it is androgynous in that it has two sexual characteristics. As will be explained, this androgynous nature is but a continuation and further development of the initial or "primal" sexual energy of the prepubescent child. The re-experiencing of this primal sex is described in terms of having both the male and female sensations and reactions as will be described later. It is no doubt this experience of androgyny that is behind many unusual religious stories, practices, and images.

For example, the concept of androgyny is quite evident in some religious stories. The early Christians for instance, described the religious experience with the male worshipper entering the bridal chamber (as a female) while mystics have used similar sexual metaphors in describing the encounter with the Divine. In his poem "Dark of the Soul," Saint John of the Cross states that he went forth by a secret ladder when his house (body) was a rest (meditation) to where his lover (male) was awaiting him, and he ends being lost among the lilies without any cares. This is quite a vivid allegory to describe the deep sexual-like feelings aroused with the encounter of the Divine. This shift in sexual identity is common when individuals, both men and women, write about approaching the Divine.

The feminine religious garb in many Western religions and removal of beards are other reflections of the androgynous nature of the evolution of the body, which is noteworthy considering society's assertions as to the superiority of the masculine. This same confusion exists in the Eastern world which has many teachings of the female spiritual nature being supreme while again the male generally reigns supreme in the marketplace.

A very unusual image of androgynous origin is found in the majority of Hindu temples this icon is a horizontal female pudendum or yoni with a protruding phallus coming out of the yoni called the Shiva Linga (phallus). As will be described later, this protrusion of a linga from the yoni can actually be attained for varying periods of time by women (and men) with proper practices. In women, this protrusion is also accompanied with very strong masculine feelings and may be the basis for the concluding remark in The Gospel of Thomas that states, "Every woman who will make herself male will enter the kingdom of Heaven." Similarly, there are practices that produce very feminine androgynous characteristics in men that will be described shortly. In general, there are many men and women who find confusion with their gender identification when they experience awakening sensations of an androgynous nature.

One common thread through many cultures is the description of an inner flow of some form of power or energy that leads to transcendent or mystical experiences. In many cultures this flow is described in sexual terms or allegories which can be explained because of the intense lower sensations in the yoni. In particular, all of the major Tantrik writings consider that the source of all of the energies for the body and mind lies within the lower part of the body in the "heart or yoni," and specifically in the perineal or sexual region of the body.

Briefly, the primal sexual energy or shakti is the energy found in pre-pubescent children that assists in their ability to learn vicariously, to imagine or mentally create, and to play and communicate verbally with others. The primal sexual nature is quite obvious once you change your conditioned thinking about sex. You experienced it as a child with perineal pressure or massage, such as the very good feelings you found by sliding along a tree limb on your crotch, by putting pressure on the perineum, or by sleeping with your hands or a pillow in between your thighs. A young child loves perineal pressure and thinks rubbing is even better. What child does not love to ride your foot as a "horsie"? Likewise is there a child who does not also love riding a tricycle that puts pressure against the perineal region as well as the massaging between the thighs and against the seat as the child pedals and moves? Children love touching and being touched. We can quite easily visualize children squirming with pleasure as they are stroked or loved, or vibrating in anticipation of some cookies or candy. We remember them losing themselves completely in some game or in reacting with other children and how they seem to respond in unison in some of their seemingly weird and wild imaginative games. In play, they enjoy falling or being hit in the sexual region such as dropping to the ground during such games as "Ring Around the Rosie" (which of course gets even more exciting if they are aware of the symbolism of developing a rash and then dropping dead of the plague). They love their bodies and love to have close body contact with others. Recent studies demonstrate the remarkable increase in growth and learning if a young child is stroked and loved, and the lack of development or even death in infants when this is lacking. Remarkable improvements have been claimed with disturbed or retarded children riding bareback on horses, which amounts to direct stimulation of the perineum. It is not difficult to relate the normal child's rapid early growth to the primal sexual or perineal stimulation. It is no doubt because of this early sexual energy that many religious teachings point to the child as an example for learning the higher principles or as an example of the attainment of the higher realms of religion.

This primal energy or shakti is not found in animals and is generally suppressed by modern societies as the child matures. However, this energy can be re-found and increased with special practices leading to a heightened response to others and the world. The supernormal experiences resulting from this increased shakti can range from the case of the small woman who lifts a car off of a pinched child, to the highly creative outputs of motivated individuals.

With the activation of shakti or the further development of the primal sex, there is a shift in your center of being. The average Westerner

believes the center of being to be in the middle of the head because of the intense discipline and the conditioned usage of the brain with its judgement and analysis. This can be compared with the average Easterner or primitive who identifies the center of being as within the chest because of the conditioning in the East as to the importance of feelings and trust. As the Westerner increases the shakti, the perceived center of the Self lowers within the body. With the development of androgyny, the center of being drops to the lower gut or sexual region that is called the "center", "heart", fire, or a heating cauldron, etc. in the mystical schools.

Some of the characteristics of the flow of shakti are well known within the modern society. For instance, many individuals have reported the incredible rise of "imagination" during sexual intercourse while they were reaching for and orgasm. Along with this highly active imagination in which their partner might become the most beautiful person in the world is the complete loss of ego. Many people suffer what is called a "global amnesia" in which they lose much of their conditioned responses and memory of such things as their partner's name (which can be embarrassing of course!) One obvious conclusion about the so-called "near death" experience is the lack of concern or fear that you are dead. This state of mind, although not mentioned in most reports, would seem to be the most shocking since you would think that finding yourself dead would really be upsetting. The sense of ecstasy, of being in a new world and body, of possessing higher powers of mind and body, of having no fears or concerns, are but some of the effects of the flow of shakti.

The mystical schools used allegories in describing the rising of the creative energy shakti, within the body. Alchemy depicted it as upward progressing reactions within the athanor and thinly veiled its descriptions with the substitution of lead for the basic energy of the body (prana) and gold for the results of the upward flowing evolutionary forces. Christianity described this process in terms of the rising of the inner "spirit" or quickening force. Certainly the evolution of an individual is a far greater miracle than converting lead into gold or converting water into wine or even healing the body of illnesses.

The use of children in the old allegories also suggests the third sex or androgyny and the unique sexual nature of shakti. Alchemical artwork, for instance, many times depicts a young prepubescent boy and girl in a mock sexual embrace, while the New Testament of the Bible has several references to the advantages of being like a child. References to childhood can stimulate the wonderful feelings of the body without the distraction of the sexual drive and allow the assimilation of the concept of a higher force of unification.

One of the earliest expositions on the sexual forces was through the Tantrik writings in India which were later carried throughout the known world including Egypt, which was described as one of the spiritual centers at the time of Jesus. Buddhism is known to have carried the Tantrik concepts of the sexual source throughout the East where they became merged with local models and ideas. The Chinese Taoist teachings are clear in speaking of the lower fires in the body and the stimulation of the sex to increase the inner flow of shakti called "chi" which was later called "ki" by the Japanese.

Before starting with the physical sources of the higher sexual forces, it is necessary to speak first of pleasure particularly since you are conditioned to be afraid of deep inner pleasure other than that of sexual orgasm (for procreation). The materialistic and puritanical West assumes that seeking pleasure interferes with duty and calls this hedonism which is a derogatory term in our modern world. The Puritanical school believed that suffering was good for character while the modern Liberals in opposing puritanical thinking like to believe that while suffering is bad, hedonism or excessive joy and ecstasy are also bad or at least highly suspect. Both schools manage to make everyone who seeks ecstasy a possible social deviant. The system of Tantra however teaches that one of the main reasons that you exist is for kama, which means pleasure as well as the desire and yearning for more and more pleasure.

The practices that stimulate the sexual primal energies lead into the capability of experiencing joy as the lower abdomen is freed from constraint and tension. It should be noted that the same primal energy also liberates the brain from some of the conditioning it has undergone and allows you to think more clearly. Kama is not the normal pleasure of being good, or of attaining a specific goal, nor is it the pleasure of a sexual orgasm (despite the popularity of a book from India called the Kama Sutra that is about sexual play). Kama is close to Freud's concept of "libido" being a basic driving force except that it is not interpreted to be limited to the sexual drive.

Kama is the reaching for more and more pleasure, and therefore kama can never be satisfied. For instance, reaching for a sexual orgasm kama, but at orgasm there is cessation of kama. One of the basic objects that you seek is some form of pleasure that goes beyond what you have already experienced. You have a desire to find a special absorbing closeness with others that has not yet been experienced or you feel that there is never enough within any relationship. In sexual interactions you yearn for something that is more continual more a merging together and uniting in some intense pleasure. In the market place, it is reaching for more and more abilities, interactions, or challenges and it is always beyond you. Kama is the process of attempting to fulfill that which is yearned for and it is process, not that which is being sought. An example is given with the difference between romantic love and mature love. Romantic love is reaching for more and more closeness and union that requires effort and the experiencing of intense kama. Mature love is fulfilled love without change or kama and is typified with the lack of reaching for more love or new experiences or the lack of union. One is satisfied with mature love, but who doesn't sometimes wish for romantic love? Our modern culture teaches us to be satisfied, controlled, conforming, and secure with what we have. Tantrik students face a very strong opposition as they attempt to feel more and more pleasure or to obtain kama. They were taught by society to believe that this is sinful (for some unknown reason), and that it will turn into something bad, or that they will lose control of themselves and do something terrible. The Westerner is deeply ingrained with guilt and avoidance of anything new. You have experienced this many times as you start to lose yourself in some situation that becomes more and more pleasurable until you become frightened of some vague possible consequences. These uneasy feelings are generally of the form that you will have to pay for this with some

deep suffering that will catch up with you later.

There are centers within the body for controlling kama and hence the production of the complex biochemicals that control or stimulate the functioning of the body, but society teaches and enforces postures, tensions, thoughts, and breathing which suppress these centers. The intensity of kama is determined by the control centers that are further modified by the activity within the yoni.

The word yoni has a number of meanings with the most common being the sexual organ of a female. It has also the meanings of being a source or center of life and as such is also called the hridaya, which is generally translated as 'heart' (which gives problems to most translators). The word yoni comes from a root which means to unite (yu), so it is the organ of union or the coupling between the "I" and the "You" or the "That". The yoni is also considered to be the central connection of the nadis of the body that serves to couple the tattvas both within and outside the body. This will be discussed in detail in Chapter Eleven dealing with the Tattvas and Chakras. The word yoni in modern Sanskrit usage has both a masculine and feminine gender associated with it, but in the early Rig Veda writings before 500 BC, it had only the masculine connotation. The writings of Yoga describe and locate the yoni (in men) quite clearly as: 'it is like a mouth or opening that resides behind the base of the penis and in front of the anus. It is found with a depth equal to the distance across four fingers, and it is hidden with a covering of a cloth like material' (some writings refer to the yoni as 'the hidden' or guhya). Despite this clear description it is largely ignored since the modern world 'knows' that men do not have such an opening, hidden or not. Some scholars assume however that when the yoni is referred to, it means related to yoginis or female yogis. This referral is perhaps more accurate since as will be discussed, yogis can develop the female characteristics and in some literature such as the Paratrimshika, male yogis who have mastered the practices are clearly referred to as yoginis.

The yoni occupies a fairly large space that includes the volume bounded by the perineal skin, behind the front pubic arch, the anus and the lower abdominal wall. In women it is found in the same region and includes the vagina and the surrounding muscles. The perineal region of Western men is normally quite hard, tough and impenetrable, and many men after hearing about the yoni, will quickly deny its existence since they cannot find any opening or even any soft tissue. It is only after prolonged stretching and exercising that it becomes soft and then the finger can easily probe into it. Once the yoni is softened then the above ancient description in the Yoga writings can be understood. The finger will penetrate until it reaches the deep layer of the superficial fascia or the support for the forward abdominal area which, in the forward area of the perineum, this has a depth of about the distance of the width of four fingers. As the yoni becomes fully activated it can feel like a lower mouth as described in Yoga writings.

The yoni essentially disappears when it is not activated or sensitized in that the softness and openness disappear and the perineum return to normal. It is this behavior of the yoni that keeps it out of the physiology books, since it certainly is not evident on a corpse or the

average non-stimulated patient undergoing an examination by a medical doctor.

The development of the yoni is first begun in general with the stretching of the perineal skin and supporting tissue. This stretching is fundamental to most of the Eastern disciplines. Almost without exception Hathayoga and other popular Yoga and martial arts are taught with the students in sitting postures with the legs crossed and thighs extended for lengthy periods. It is certain that most teachers could not explain the persistence of this practice although the explanation is very simple in terms of the development of the yoni. The standard meditating posture of Yoga is a very easy method of stretching the tissue and ligaments of the perineum such that the yoni can expand and open in men as well as women. The descriptions of the proper material to sit upon in the early yogic writings (such as a tiger skin on dried manure) serve to also bring pressure to the yoni for further stimulation. Without this type of stretching as well as the other practices associated with the yoni, the yoni cannot be penetrated and remains fully hidden.

The first indication of the existence of the yoni in men can be found by inserting a finger into the middle of the scrotum to pick up loose flesh and then moving the finger towards the anus sliding it under the perineal skin until an opening of the yoni can be felt or entered. Later the perineal region changes such that the finger can be directly inserted into the yoni through the perineum without much opposition. Women notice the shift in sensitivity and tenderness with pressure around the labia. It should be noted that the yoni in men does not have a hole such as the vagina, but rather softens to such an extent that a finger can be inserted into it.

The development of the yoni is described within Part D of this book. The listed practices develop lower abdominal muscles long unused since early childhood and introduce methods for the internal stimulation of the yoni with churning of the lower muscles and use of the breathing muscles and breath. The churning is similar to that found in belly and exotic dancing in which the lower abdominal muscles are used independently to cause the agitated motion of the lower abdomen. This becomes stimulating both to the observer as well as the dancer. In contrast to these exercises our culture teaches everyone to tighten their bellies and to tuck their fannies under, to take deep breaths, to pull the tummies in and never to allow sexual-like motions of the body. You are also conditioned to keep your anus and sexual muscles tight to prevent "leakages". All of these prohibit the yoni from responding and evolving.

As the yoni is further stimulated, a swelling occurs within the yoni that is called the kanda which means bulb or chord. Initially the swelling is very subtle in that it expands without much pressure, that is, as the kanda starts to swell it can readily be suppressed with a very light countering pressure. To the fingers, the kanda initially feels as if it is filled with a very soft gel or foam with little form. As it develops, it becomes more firm and takes on a definite tube or bulb shape. This bulb ultimately extends from the base of the penis in men and from the bottom edge of the pubic arch in women (same position in both sexes) toward the anus or vagina and then inward and upwards.

The kanda lies behind the front of the pubic bone structure and in front of the vagina (or that location if you had a vagina). With swelling, a further increase in sensitivity of the perineum occurs when the perineum is very lightly stroked. The swelling is obvious in men and can be physically observed where it can become larger than a one inch diameter bulb or tube extending from the base of the penis even though the penis and base are not enlarged. The kanda is initially more hidden in women by the labia that normally swells as well, but the protruding of the total pudendum becomes quite pronounced with swelling equal to that in men with proper excitation or stimulation of the kanda. In women, as the kanda becomes swollen and firm, the vagina is pressed shut and penetration into it with a penis can become difficult. The swelling can press outward through the opening of the vagina which is the basis for several distorted dictionary definitions. For example, kanda is defined as "(is like) uteri prolapses or the protrusion of the uterus from the vagina." Another description calls it yonyarsha which means "(like a) hemorrhoid of the yoni." This development can terrify many if they have not been told to expect it and may deter them from continuing the practices that produce it. You can easily verify that the uterus has not fallen with the insertion of a finger into the vagina. You will find instead very healthy and strong support for the uterus from the developed pelvic floor muscles and well developed sexual and urethra muscles, if the outlined practices have been followed. The strengthening of these muscles and increased blood flow is also known to prevent or alleviate vaginal disorders.

As the yoni becomes more and more active your center of awareness drops from the middle of your head to the area of the yoni which is why it is also called the heart. As this center of being is transferred, the reliance upon thinking diminishes as "feelings" are found to be more reliable and exciting. The old writings speak of the generation of "soma" or an "unseen fertile fluid" from the lower heart or yoni, and this may be explained in today's science as the production of powerful neuropeptides, hormones, or other biochemicals which have an immediate as well as a long range effects on the body. Many individuals who had experienced drug "rushes" before the Tantrik practices, report that the rise of this inner fluid feels very similar but far better than the drug rush. It is also referred to as the golden womb in old writings because of the intense feelings and awareness that the yoni becomes the source for a new or "quickened" life. The yoni is also considered to be the central connection point for all of the nadis that link the tattvas (see next chapter). The nadis are likened to the nerves of the body but are better considered as an interconnecting system of conduits like the lymph system.

In both sexes, the excitation of the developed and opened yoni and kanda is far more stimulating and pleasing than that of the clitoris or penis (although they remain as sensitive as before). One difference with this third type or primal sex is that it requires increasing muscular effort and concentration to maintain or to increase the pleasure. It is much different from sex where the sexual drive takes over and the body responds "automatically" as compared to the strong conscious and physical effort required with the primal response. Only after prolonged practicing can you notice the swelling of the kanda with relatively normal demands on the body or mind without conscious effort or control.

As the sensitivity and controlling muscles are increased and developed, it becomes easier to activate the yoni with simple practices, as for instance, lower abdominal breathing (or use of the lower lung capacity to breathe). As the perineum region becomes more sensitive, a deep exhalation forces the levator ani muscle to push air out of the lungs to move and to stimulate the yoni. Sitting in meditation for very long and repeated sessions can also stimulate the yoni, as for instance reported by a recent popular writer on kundalini, Gopi Krishna. He wrote that his first awakening to kundalini started after very long hours of meditation when suddenly he felt a sensation "... so extraordinary and so pleasing ... at the place touching the seat ...". Women report similar experiences during prolonged sexual "fore play" where the yoni becomes physically stimulated.

When the kanda is active there are changes in the mind and body that can be alarming if not understood. The activity of the kanda has the net result of opening you to an expanded and created world that includes what would normally be considered as religious. You accept the presence of a guiding hand in your life or in the magic of the game of life. You are aware of the power in your own dedication, Will, shakti, and the power of the body and mind. The body feels more supple and sensual with the rising of wonderful feelings in the yoni. The body feels tender and gentle which adds to your expanded world. In the modern Western culture such changes are associated with the feminine nature and it becomes of concern to the average male who has been conditioned to be "macho". There are however, other changes that can be interpreted as masculine such as the rise in self-confidence, sense of power and control, as well as keener insight. These traits can be of concern to a woman who has been conditioned to be timid, shy, and removed from the responsibilities of the market place. These changes can be misinterpreted into an even more limited view of your sexual gender rather than into an acceptance of having both sexual traits or of becoming androgynous.

When the kanda becomes active another change can occur which is called the rise of the kundalini. This change is related to an inner organ called the Shiva linga or the phallus of the God Shiva. This linga is described as projecting downward toward the perineum with its base against the floor of the abdominal wall or the svadhistana chakra region. The ancient description states that around the Shiva linga is coiled a serpent called the kundalini. When properly stimulated, the serpent uncoils and darts toward the base of the spine and hammers against the "sacred" sacrum bone until it is able to penetrate the bone and then find its way up the center of the spine to the interior of the head. This description is a model which describes the experiences of many people who find it easy to envision a serpent banging against the sacrum when the advanced disciplines are being learned. As mentioned before, the Hindus use an icon called the Shiva linga in their temples which was no doubt correlated originally with the physical experiences of the further activation of the kanda.

The precursor to the rising of the serpent is felt within men and women as certain of the practices or mahasadhanas are being done. This feeling is associated with the development of something growing within the yoni that is more than the swelling kanda. If inner body pressure is applied

to the growth, a protrusion of something relatively hard and with a phallus like shape is felt being forced out through the surface tissues. This feeling is generally pleasant and might be compared with defecation. Others report the feeling of a rupture although it also feels good. This protrusion extends beyond the perineum and can best be described as appearing as the Hindu icon with a phallus coming forth from a female pudendum. It is this appearance of the Shiva linga that opens into another world of sexual-like responses and body-mind changes. This protrusion of the Shiva linga is difficult to maintain and can instantly disappear if the concentration of the practices is disturbed. Some of the old writings describe this linga as being very "shy" which is an excellent description. The appearance of the Shiva linga with the sense of "rupturing" yourself can be of great concern when it first occurs, but as everything can quickly revert back to normal, the anxieties can be controlled, particularly if you find that your normal sex is unchanged. In fact your pelvic floor and inner muscles are far healthier as discussed in Chapter Twenty-three.

The Shiva linga is so called, because it is related to the creative power of the Sun or of the "masculine" force. The linga normally extends during advanced practices as mentioned or also during intense pleasure with, for instance, the physical union of two yonis or in some outer demand upon the mind or body which requires special supernormal powers. For instance, some people report the intense and strong sexual-like fatigue in the "groin" following some extreme trauma when they have exerted supernormal powers.

One of the practices used in finding the kanda uses the stimulation of the nipples with other exercises. The majority of people are instantly repelled with the idea of nipple stimulation, which is of course, simply the result of social conditioning. In men and women connections are to be found between the nipples of the breast and the yoni or kanda. The two nipples are described as the Sun and the Moon in ancient literature and are connected with the more popular concept of the heating and cooling natures of the two sides of the body or of the ida and pingala nadis. As the yoni and kanda develop, the sensitivity of the nipples likewise increases. As you massage the nipples, a corresponding pleasurable feeling is or can be obtained in the yoni. Some women have experienced this connection following childbirth when they felt pleasurable contractions in the uterus and vagina during nursing. However, many of these women were horrified and suppressed the wonderful feelings when they interpreted the feelings as sexual, and evidencing some perverse psychological feelings toward their child. Most men are conditioned from an early age to ignore and suppress feelings in their nipples. Also, since most men are concerned for their self-image as males they similarly repress any sensitivity or connections to the yoni. That this connection or functioning of the nipples is not known is evidenced by the simple observation that in the modern world it is acceptable for men to show their nipples whereas women may not. In a small sample of men and women, it appeared that about half of the men and women could report that nipple stimulation felt good, although after mastering the advanced practices, everyone found the connections.

The primal sex or the hidden sex cannot co-exist with the reproductive sexual responses; however, they may be switched back and forth even

after mastery of the Shiva linga. As one response is achieved the other rapidly falls away. For instance, once the yoni is stimulated, both the clitoral and penile erections cease; however, light stimulation can further increase the stimulation of the yoni without stimulating the normal sexual responses. Also the swelling kanda will tend to suppress penetration of a penis into the vagina. If however, the reproductive sex is stimulated first, then the hidden sexual response does not appear. Both sexes experience the activation of the yoni as a change in gender response. The erection of the Shiva lingam is certainly perceived as masculine to females and the opening sensation and swelling of the kanda is perceived as very feminine to males. In fact, both sexes can equate the kanda excitation as being "super feminine".

With the energized kanda, a state of mind can be found in terms of your relationship with others or with the Divine that can only be described as oneness or union. This might be explained in common terms as "operating on the gut level," where you respond according to your feelings rather than to your thought processes. In this state of mind, you perceive the world as one large interaction with everything seeming to fit together in perfect harmony. You seem to have a deep understanding and union with others even though you may be acting in opposition to them in life situations. It is this state that allows you to play games with others or to respond promptly with the necessary physical or mental response to a crisis or demand.

With the increased production of shakti, the ancient references to the "Two Truths" become meaningful (see Chapter Three). Dyads that were the basis for reality were called the "Two Truths" and included such pairs as: masculine and feminine, heating and cooling, creative and manifesting, evolution and involution, pleasure and duty, freedom and bondage. Many of the ancient teachings are concerned with balancing these opposing forces. For instance, the English word "righteous" as used in the New Testament of the Bible means to be "balanced" or equal. As has been discussed in Chapter Four, social behavior is based upon the balance of "shoulds" and "shouldn'ts".

Both of the opposing forces are concentrated, formed or released from the sexual region as will be discussed in detail in Chapter Eleven. The masculine force is experienced as a deep yearning for more and new experiences originating in the groin, while the feminine is experienced as the desire to merge with to become a part of someone or something first experienced in the groin and then the chest as it becomes manifested. Obviously, if a union is to be found, there must be the dedication for it as well as the manifesting or experiencing of it. In sexual terms, there must first be a strong attraction followed by the actual contact and union. In modern society both of these forces are suppressed; however, the ancient teachings argue that both forces must be energized and coupled or balanced. This is required in order to reach the object of dedication and manifested or make it real. You have had the experience of being strongly attracted to someone and then thoroughly enjoying being with them in a "close" or "intimate" sharing of thoughts, ideas, or experiences with very strong sexual like feelings. Touching can further increase this and an intense union can be obtained with a specific partner without sexual orgasm. These experiences leave you feeling very much alive and aware afterward,

rather than enervated and disinterested as following sexual orgasm. People who learn to activate their kandas report an almost constant sexual-like stimulation while observing attractive people of both sexes. They also tell of the intense joy associated with everyday personal interactions. In other words, to be fully alive you should have as much sexual stimulation and union as possible, but little or no sexual orgasms.

Some Near Eastern "wives tales" spoke of a different type of sexual activity that the Sheiks learned to keep their harems of women happy. Similar tales abound with the Tantriks, claiming that they had discovered the secrets of sexual orgasm and pleasure. There is in fact a strong basis for these tales, however, the activities do not employ a sexual orgasm nor the normal sexual excitation nor penetration. One descriptive term which the Tantriks used to describe this union or maithuna (see Chapter Twenty) was kunda-golaka which can be translated as "ball and socket". The yonis are brought into contact with specific postures. One pose that has become a basis for many false claims involves two people sitting together with one in the other's lap. The assumption commonly made is that a woman is sitting on top of a man with prolonged penile penetration. Looking to experience this Tantrik union, many misguided seekers pay for fraudulent courses which supposedly teach how to maintain this assumed erect penile penetration for long periods of time. Certainly, the actual Tantrik sitting pose can be held for hours with intense ecstasy, but there is no penetration by the penis and neither the clitoris nor the penis are excited. Instead, the two Shiva lingas are stimulated which are then directed to protrude against the yielding flesh of the partner and join similar to two ball and socket joints. Since the flesh is soft, the Shiva lingas are partially formed by the partner and displaced such that both are shaped, move, and project into the right places. Needless to say, the non-Tantriks will not attain this posture or its results from any weekend course.

## Chapter 10

### Soma

The oldest religious writing in the world is about soma and is contained in ten books called the Rig Veda. The title means "Hymns of Knowledge" and had its origin in about 1000 BC. The books were written by "Aryans" living in the Indus Valley of India about whom very little is known. The books in general are about Gods and how soma gives them powers. There are considerable descriptions of both the source of soma and its preparation although both are very imprecise. The most accepted explanation of soma offered by today's writers is that it was prepared from some psychedelic plant using prescribed ritualistic tools in a ceremonial ritual. This explanation has absolutely no support however, since no drawings or detailed descriptions of the plant can be found and no known plant has the very broad medicinal properties ascribed to soma. Another problem is that the writings are very contradictory when they are applied to the characteristics and processing of a plant. There is however, considerable support for the yoni being the source of soma as described in the Paratrimshika.

The verses of the Rig Veda are quite compatible with the Paratrimshika

when it is understood that the descriptions many times are based on feelings associated with the churning activity around the yoni. Another strong support for this interpretation is that among the few artifacts found in the ancient Aryan communities were a large number of icons of the yoni and Shiva linga. These icons, as has been mentioned, are still used in Hindu temples, although the original meanings of these icons appear to have been lost over the centuries. When the references and descriptions of the Rig Veda are accepted as allegorical and related to individual experiences instead of to Gods and forces outside of the self, deeper meanings can be obtained. For instance, each God described in the books can be seen to be symbolic of inner feelings and forces.

The overall message of the books can therefore be considered as a testimonial on the effort required to generate soma and soma's power in overcoming many of the inner weaknesses. The last book of the Rig Veda states that all of the Gods came from the "One," again in keeping with the other writings. The last book also denies that soma comes from the crushing and pressing of a plant, but rather is an inner "God". One very important consideration is that the Rig Veda is like the Sermon on the Mount of the Bible, in that it can only have meaning to the select few who have opened to and experienced the inner powers. To the remainder it remains an inspiration or as a promise of something greater.

The word soma is used over one thousand times in the Rig Veda in reference to the creative and powerful fluid. Some of the prominent traits ascribed to its use are: knowledge, bravery, strength, supernormal powers (siddhis), union with the (inner) gods, and compassion. A few selected verses from the Rig Veda about soma are: "...it makes you victorious and invincible and is intoxicating...", "...when you imbibe the soma you become immortal...", "...with its light you can discover the Divine..." "Soma is a protection that must be allowed free flow through the body in order to break the bonds of illness and to couple the body tightly together." These descriptions are also reminiscent of the drink of Ambrosia described in a later time by writers of the Greek and Roman gods.

The origin of soma is described in the Rig Veda as follows: "The source of soma is contained within the inner vault of Heaven and covers itself with a stretched cloth soft as a cloud." "It is produced from a swollen bulb like a swollen udder." (see Chapter Nine on the kanda). "When milked with pressing and churning, the bulb is freed and the sweetness flows and mixes with the flowing waters (fluids of the body) and flows throughout the world (body)." "The source of soma is sometimes related to a milk cow such as "flowing forth from the cow in Heaven", and might have been the source of the Hindu worship of the cow. Other terms used in its preparation involve pounding, drawing, squeezing, lifting, pouring, and filtering, all which describe the feelings produced by advanced yogic practices as outlined in Chapter Twenty-three.

The Paratrimshika gives the keys to unlocking the mystery of where soma is produced and its effects. However, it does not give the method of the production of soma. When the keys offered by the definitions of the Paratrimshika are applied to other Indian documents the story of soma becomes complete. A common statement in old writings in many cultures is concerned with the conversion of sexual fluids into a more refined

powerful fluid. Sanskrit describes this process with the term urdhva retas, or the upward flow of a fluid. This fluid is mistakenly assumed to be a refined or altered form of semen or sexual fluid transformed into the form of soma, and this basic concept in most modern Indian schools (and also in other cultures) who decry the loss of semen in sexual orgasm without procreation.

One of the highly recommended esoteric practices of India provides the clue to the pounding, pressing, pulling, and filtering described in the Rig Veda for preparing soma. This practice is called mantham or churning and it is easy to find references to it although the details are not readily available. This practice will be discussed in Chapters Twenty-two and Twenty-three. In general, churning consists of using the lower abdominal muscles in such a way that the yoni and kanda are stimulated. (It is interesting to mention here that some men report a similar deep inner pounding sensation and churning preceding the nocturnal emission.) As the kanda becomes swollen it feels like a "swollen bulb or udder" and there is the great desire to "milk" it or to pull up the contents. Another Indian model is that the yoni becomes as a lower mouth. This model can be coupled with other practices that suggest sucking up from the yoni to yield the model of a thirsty mouth sucking up soma.

The production of soma and the amount of soma produced is dependent upon the stimulation or need. Soma is something like a universal hormone that stimulates the body and mind such that they can better approach any demand. For instance, in the case of the woman lifting a car off of a child, the soma may function as a muscle stimulant and pain suppressant. In the case where increased mental function is required, soma may take a form that stimulates the brain and sensory organs. Soma is the fuel for the special mentally controlled powers called siddhis that function to manifest complete fulfillment of that which is required to reach the dedicated goal. (It should be stressed that soma cannot be produced to satisfy personal desires.)

One of the first physical characteristics to be changed with soma is the reaction time of the body. The first martial artists are generally believed to have been yogis who had mastered Tantra. When the soma flows one may experience the state of suspended time that has been reported by athletes and others during trauma where there are severe demands upon the mind and body. The response time of the nerves and muscles is at least doubled (see Appendix, "Measuring Response Time of Tantriks"). With suspended time, increased awareness, and enhanced mental and physical capabilities, it is easy to be victorious against an opponent. The secret of the martial arts is the production of soma or the state of mind and body that produces it.

The selection of what powers are to be manifested or enhanced by soma certainly does not exist at the conscious level and must come forth from a more subtle or at the Soul level. Physiologists and psychologists already know how the subconscious mind can vary hormones and other biochemicals produced by the body. Intense trauma is known to produce wide variations in the biochemical production of the body as the body is prepared to respond well beyond its normal capabilities. The sensation of pleasure is many times preceded by the sensation of an upward flowing fluid found to be dependent upon the generation of a neurotransmitter

called dopamine. Soma can therefore be assumed to be generated in order to stimulate the body and mind like processes controlled by some of the known natural biochemicals. Unlike other body biochemicals, however, Soma is capable of freeing the self from the identification with the bondage of social conditioning as well as providing increased strength and mental abilities.

As soma flows, the conditioned brain quiets and the socially imposed inhibitions disappear. This is sufficient to equate soma with normal intoxication, but there is also extreme euphoria, ecstasy, and union with others. The temporary losses of ego, fear, and memory have already been discussed. Tantriks can play and relate together as perhaps only creative and free children can do. Critics of Tantra and the Rig Veda could very well use their impression of intoxicated Tantriks to describe them as evil people intoxicated upon some unholy brew. It is interesting that the same criticism was leveled against some of the early Christians during their "love feasts" and that Jesus was also accused as being a winebibber. However, the Bible contains descriptions of substances that are no doubt the equivalent of soma. For example, within the book of John the "living water" is certainly similar to the Rig Veda speaking of soma. The book of John states that the living water springs up into everlasting life and flows forth out of the belly of a believer. This can be compared to a number of statements in the Rig Veda about soma giving immortality to those who imbibe.

The excitement of the kanda and Shiva linga can be considered as contagious. There is an increased sensitivity within your own yoni that is found in the presence of others with excited yonis. There is enhanced group empathy when the kandas are active and soma is being produced. The groups can quickly respond to higher emotions and experiences during common worship, singing, dancing, or playing. The "songs" in the Rig Veda may well have been impromptu creations during such gatherings. It is noted that very expressive insights can be obtained during the sharing of soma and that a leader can find the knowledge necessary to lead a group further toward their common goal or dedication. Some fundamentalist groups around the world approach this same enhanced group dynamics as they surrender themselves to a higher power and allow a common "game" to take place. As the vimarsha increases, so does the flow of shakti or soma and the state of intoxication or madya is approached.





