

The background of the cover is a traditional Chinese ink wash painting. It depicts a dramatic mountain landscape with steep, craggy peaks and several gnarled pine trees with dense, dark foliage. In the lower-left foreground, a small, traditional Chinese pavilion with a red roof is visible. The overall style is minimalist and atmospheric, typical of classical Chinese art.

The art of
Meditation



IMRE VALLYON



Creative Commons license Attribution-Noncommercial-No Derivative

You are free:



to Share — to copy, distribute and transmit the work

Under the following conditions:



Attribution. You must attribute this work to Imre Vallyon, the copyright owner (but not in any way that suggests that he endorses you or your use of the work).
You must attribute the source to Sounding-Light Publishing (www.soundinglight.com).



Noncommercial. You may not use this work for commercial purposes.



No Derivative Works. You may not alter, transform, or build upon this work.

- For any reuse or distribution, you must make clear to others the license terms of this work. You must retain this license in its entirety.
- Any of the above conditions can only be waived with written permission from Imre Vallyon, application for which shall be made through the publisher.
- Nothing in this license impairs or restricts the author's moral rights.
- The full legal text is available at www.soundinglight.com/ccpl/

The Art of Meditation

IMRE VALLYON

The Art of Meditation, by Imre Vallyon

First edition, July 2002

Second edition, October 2007

eBook edition, October 2008

ISBN 978-0-909038-56-4

Sounding-Light Publishing Ltd

PO Box 771, Hamilton 3240, New Zealand

www.soundinglight.com

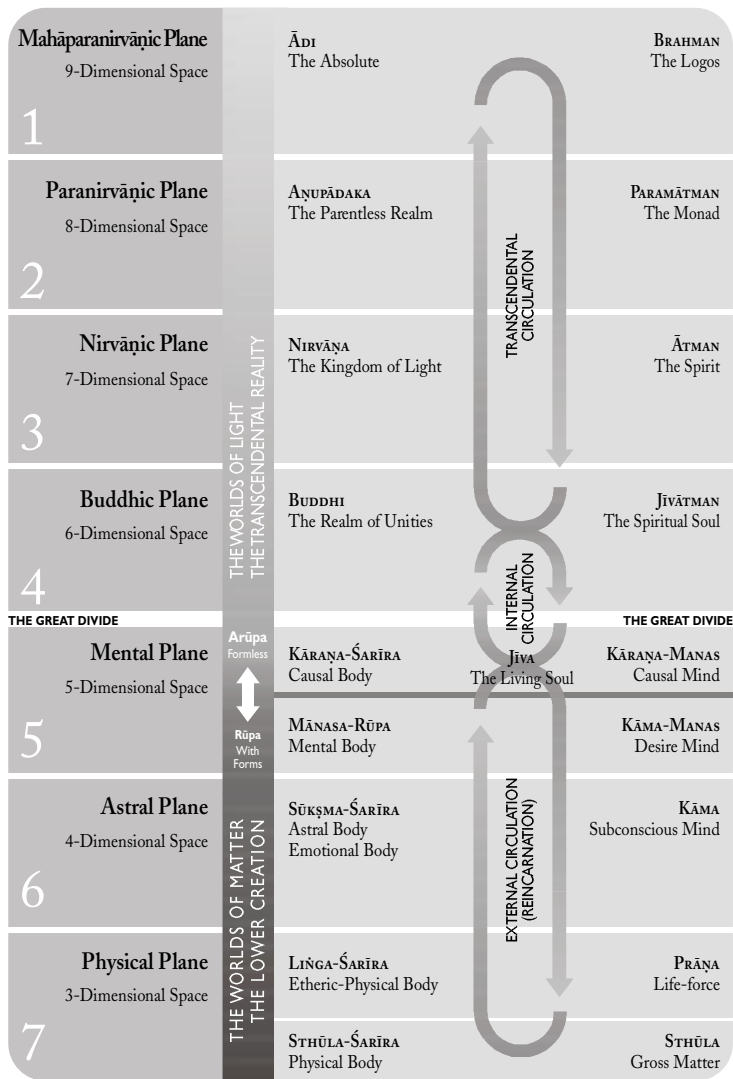
Transcribed from lectures given by Imre Vallyon in De Poort, the Netherlands,
from 3-10 July, 1996. Recorded on Wisdom Tapes 2127-2151.

© Copyright 2008 Imre Vallyon. All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means without permission in writing from the author, application for which shall be made through the publisher.

CONTENTS



CHAPTER I:	The <i>Goal</i> of Meditation	7
CHAPTER II:	The <i>Process</i> of Meditation	21
CHAPTER III:	The <i>Science</i> of Meditation	37
CHAPTER IV:	The <i>Art</i> of Meditation	67
CHAPTER V:	The <i>Art of Teaching</i> Meditation	95



The *Goal* of Meditation

Why do we do Spiritual Work? Why do we meditate? And how are the Eastern Path and Western Path different?

First of all, we have to know a basic fact: Creation is divided into two major divisions or hemispheres. If you do not understand that, you do not know the purpose of meditation. Basically, you could say that Creation—the Total Manifestation, the All-Reality, the Absolute Reality—is dual. On the uppermost regions are the Buddhic, Nirvāṇic, Paranirvāṇic, and Mahāparanirvāṇic Planes—amazing Light Universes, Light Solar Systems, Light Planets, and Light Beings completely r comprehension (unless one has some experience of them). That is one Reality, what we call the *Transcendental* Reality. Then there is a huge gap or divide and another Creation begins. The Causal Worlds, Mind Worlds, Astral Worlds, and Physical Worlds form an interlocking system, one Creation.

So there are two Creations: an inexpressible, transcendental, limitless Creation; and a limited Creation with its various planes, worlds, universes, realms, and dimensions. And between the two there is a cosmic gap.

Now the idea of evolution is to bridge that gap. The goal of the human evolutionary plan, since the beginning of time until now, is to go from this Universe into that other Beginningless, Endless, Immutable Universe, to transfer our evolutionary line from *this* Creation to *that* Creation. That is the human goal. And it has never been easy, because in the natural order of things it is easier to access the planes, worlds, and dimensions that are close to us. In other words, it is more natural for us to go from the physical to the astral dimensions, or from the astral to the mind dimensions, or from the mind dimensions to the causal dimensions. Similarly, once you are in the Higher Creation, it is easier to go from the Buddhic to the Nirvāṇic realms, from the Nirvāṇic to the Paranirvāṇic realms, or from the Paranirvāṇic to the Mahāparanirvāṇic realms. It is easier because you are functioning within the same Creation structure. The critical point, therefore, is how to transfer your beingness from *this* Creation into the *Transcendental* Creation, what I call the Unbounded Worlds of Light. That is what meditation, or Spiritual Life, is all about. That is what evolution is all about.

There are actually three evolutions. First, there is the natural evolution within the Lower Creation, what I call the *external circulation*. Everything in the Lower Creation—all matter, energy, life waves, and entities—circulates from the physical dimension to the astral, to the mental, and to the causal dimensions, then back to the mental, to the astral, and to the physical dimensions. In terms of a human being, it begins on the Causal Plane, where the Soul abides. The Soul first turns itself outward toward the Mental Plane and creates a mind body, then turns further out and

creates an astral body, then an etheric body, and finally a physical body. Then the process is reversed and it returns to causal consciousness as a Soul and starts the whole cycle again. Then there is the Transcendental Evolution within the Higher Creation, the circulation from the Buddhic to the Nirvānic, Paranirvānic, and Mahāparanirvānic Planes, then back to the Paranirvānic, the Nirvānic, and the Buddhic. And there is a third evolution, the supernatural evolution, what I call the *internal circulation*, which is the progress from the Lower Creation to the Higher Creation. This is what we are trying to achieve in our practice of meditation—how to liberate ourselves from the external circulation and enter the internal circulation of the Greater Stream.

In the System of Tantra, the Higher Creation is represented by ŚIVA and the lower Creation by ŚAKTI. Which means that the latter—all its planes, dimensions, beings, energies, and forces—is controlled by Śakti, the Feminine Principle. She runs Creation in an automatic way according to established laws, which we call the Laws of Nature. (Although the Laws of Nature are mechanical and repetitive, they are not necessarily unintelligent. There is intelligence even in a stone—a different kind of intelligence, one that our consciousness cannot grasp. But all forms of consciousness—from that of an atom to that of a galaxy—are united in the consciousness of Śakti.) Lying behind the working of everything in the Lower Creation, these laws are very strict, so no one can escape from them unless he or she makes a special path out of Creation. For thousands of years, therefore, the great Teachers and Sages of all religions struggled with the idea of

how to liberate Humanity, realizing that every single entity in Creation—every stone, plant, human, angel, god, or goddess—is subject to the Great Law of Śakti, which binds everything in the Lower Creation.

Accordingly, as long as you have a human body, the physical-body laws will push you this way and that; as long as you have an astral body, or an emotional nature, your emotions will push you this way and that; as long as you have a mind body, then your thoughts will push you this way and that. That is the Law. Unless we do something different, therefore, unless we resort to an extra source of knowledge or understanding that will take us out of Śakti's ruling power, we will endlessly follow out the laws that are inherent in Creation and never escape Her All-Pervading Law. Her power is absolute; but human intelligence can do something.

It is very important, therefore, that the process of Liberation is clear in your mind. What exactly is Liberation and why should we work for it? And why do we remain in *this* realm of Creation if we do not work for Liberation?

Firstly, there is nothing wrong with this realm of Creation. It is not wrong; it is just limited. And the most limited realm of Creation is the physical dimension. The astral dimension is more expansive and free. The mind dimension is even more expansive and contains more possibility, and the upper regions of the Causal World are even more expansive. In the Higher Creation, even the lowest, seventh subplane of the Buddhic dimensions is infinitely more glorious and expansive than the highest region of the Causal World. And this difference increases in each of the higher dimensions.

There is a tendency in the human spirit to always want something better, to move from a smaller expression to a larger one, from a smaller degree of happiness to a larger degree. It is inborn in the human spirit. Why? Because one part of us actually lives in that *other* Universe. Everyone of us is a human Soul surrounding a mind body that surrounds an astral body that surrounds an etheric body that surrounds a physical body, and the entire mechanism is enmeshed in *this* Creation. But this is only one part of you; there is another part that has a completely separate existence to this part. That is the Buddhi, the Love-Wisdom Principle, who lives in the Buddhistic dimension; the Ātman, the Pure Spirit within us, who lives in the Nirvāṇic dimension; and above that, the MONAD (PARAMĀTMAN), the Fire of Divinity within us, who lives in the Paranirvāṇic dimension.

And just as there is a gap between the Lower Creation and the Higher Creation, there is also a gap between us as supernatural, transcendental Realities and us as human, incarnated Souls. And that is why we are schizophrenic. Sometimes we are totally immersed in the affairs of the Soul—its creations, karmas, and incarnations; and sometimes we hear a faint call from deep inside, from that other part of us that is not of *this* Creation, and a longing arises to be united with or re-become that. In other words, we are the Buddhi-Ātman-Monad living its separate reality in the Higher Creation, and the Soul and personality structure living in the Lower Creation, and we cannot imagine that they are both the same Being.

Because the two Creations are totally unconnected, and because the two vastly different realities of human nature are also

unconnected, we have to make that connection by effort and skill; that is, by Karma Yoga, meaning “skill in action”. That is what our Path is about. We try to develop that skill in action through which we gradually transfer our attention from the outer dimensions of the Physical World to increasingly subtler dimensions until we touch on the Causal Planes and then gently glide into the lowest Buddhic realm. We are reborn into that supernatural evolutionary stream and slowly regain our Divinity; first, in the Love-Wisdom mind, the Buddhic Consciousness, which is like the mind of the Christ and the Buddha; then in the Ātmic mind, the Pure Spirit within us; and then in the Monadic mind, the Cosmic Fire of the Divine within us.

This goal may seem far away, but it actually is not, because we carry those two natures within us simultaneously wherever we go. Whether we are asleep or awake, alive or dead, whether we are in the physical, astral, mental, or causal dimension, we have those two natures within us. But there is a gap in consciousness between those two realities. That is why the Path has been so difficult in the past, and why for hundreds of thousands of years the Sages have been trying to develop techniques and processes whereby we can bridge that gap.

Meditation is such a process. In the first stages of meditation, you neutralize the influence of the physical body and the outer environment. In the second stage, you enter deeper into yourself, into the consciousness within your astral body (what modern psychology calls the subconscious mind). In the third stage, as you go deeper inside yourself, the Astral World fades away, and you are totally aware of the pulsating Thought World,

the mental realms. In the next stage, the Thought World disappears from your consciousness, and you reach the very apex of your Soul-Being, where the Soul is like a fine, translucent filament, or field, of Light.

When that happens you can then make the leap into the lowest Buddhic Worlds. (In Yogic literature this transference into the Higher Creation is given many names—*Transcendental Consciousness*, *Self-Realization*, *God-Consciousness*, *the Fourth State*, *the No-Mind Condition*, and so on.) But the fact of the matter is that you have withdrawn your attention from your whole personality mechanism—even from your whole Soul mechanism—and are beginning to sense the existence of Ātman, the Spirit within you. And then, by going deeper into your consciousness through further meditation, the pull of the Spirit becomes stronger. This stage is called ĀTMĀ-JÑĀNA (Knowledge of the Self) or ĀTMĀ-VIDYĀ (Self-Realization). Then, when you begin to feel the pull of the Monad—a much deeper, fiery energy—that is called BRAHMĀ-JÑĀNA (Knowledge of God) or BRAHMĀ-VIDYĀ (God-Consciousness).

The goal of Yoga, in terms of the Soul, is the attainment of this level of Self-Realization, but in terms of Consciousness, it is the attainment of what is called the Fourth State or Fourth Level of Consciousness, or simply the Fourth State or Fourth Level. This is not a separate state of consciousness but forms the basis of the other three states of normal human consciousness. When we are functioning in any of those other states, we are really out of tune with our own nature, for the Fourth State

of Consciousness is our real nature, our home, the basis of our existence. It is what Jesus referred to when He said, “Seek ye first the Kingdom of God.” It is where we are actually situated in terms of the evolutionary hierarchies of the Cosmos.

CITTA (consciousness), or SVA-CITTA (your own consciousness), is like an ocean. When you are functioning in the so-called objective state of awareness like you are doing now (we also call this self-conscious awareness, objective mind, or wakeful mind), then the focus of your consciousness is narrowed down to a small part of the ocean. Similarly, when you are functioning in your astral, or psychic, consciousness (also called dream consciousness, subliminal consciousness, or subconscious mind), then it is the same consciousness but narrowed down to another part of the ocean. And when you are functioning in your mind consciousness, what we call the dreamless sleep state, again, your awareness is narrowed down to yet another aspect of that ocean. So each time you are switching your attention to a different part of the ocean but in a narrow way. In the Fourth State of Consciousness, on the other hand, you have universal awareness (MAHĀ-CITTA) in which the other states of consciousness are not separate but part of that universal awareness.

In the early stages of meditation, you may only have glimpses of the Fourth State of Consciousness, flashes of expanded vision or awareness. But as you persevere with meditation, the Fourth State will become stabilized, you will become aware of it for increasingly longer periods, and the sensation of an all-pervading awareness—what is called Universal Consciousness or Cosmic Mind (MAHAT)—will become stronger, continuing until the

end of the Self-Realization process. When you are completely Self-Realized, you are aware of an Infinite Sea of Life pulsating with every sound and light frequency, life wave, and energy in the Cosmos. And whatever you are doing—whether you are awake or asleep, alive or dead, in the body or out of the body, in this world, the Astral World, the Mental World, or the Causal World—that all-pervading consciousness is in the background of your consciousness all the time. You can tap into it at will. You just focus for a moment and that vast Ocean of Consciousness will start flooding into you.

When you complete this cycle, you will be Self-Realized, you will have attained *Ātmā-Vidyā*. That is the end of the human development cycle, but not the end of the journey. You will have reached the Buddhist level of consciousness, which is the completion of the human cycle. But above that there is Nirvāṇic Consciousness; above that Paranirvāṇic Consciousness; and above that Mahāparanirvāṇa—three great levels of consciousness that are reached in a completely different way, for you are no longer dependent on your personality or your Soul. You are on a completely different journey, the journey of superhuman development.

On that journey, when you are functioning in the Fourth State, a vision will arise inside you of the Nirvāṇic heights, the Nirvāṇic level of consciousness. Although quite indescribable, this is like another horizon dawning in your consciousness. You realize that there is *another* Ocean of Consciousness, and to perceive it you need to modify your awareness in some way. The mind function plays no part in this process, nor does the

personality or any part of the natural human being. Within the Soul the Knowledge and the Way arise in a natural way when you are completely established in the Fourth State. Technically, you are coming out of your natural evolution and are beginning to be born slowly into supernatural evolution; that is, your humanity is slowly connecting to the Divinity inside you.

These glimpses of Nirvāṇa are actually flashes of Śiva Nature, the realization of the *other* Universe. You will then notice that *this* reality is perishable—everything within the cycle of Nature is created and uncreated (MANVANTARA and PRALAYA)—and that *that* reality is the Imperishable Realm. You will have a sensation of permanence, of an Absolute Eternity, of something that from the beginning until the end of time—and even beyond time—will be there like an imperishable question mark in the Cosmos that all entities must one day search for and find. And a quest will then arise within you: the quest of the Spirit within you, the quest of Ātman, seeking its own Being.

The important point to remember, however, is that this is an inward process of drawing into yourself deeper and deeper—but not to the point where you will not return. The idea of dissolving into Nirvāṇa, where you are completely cut off from the rest of Creation, is the Way of the Yogī, Sannyāsin, or Buddhist, the ideal of the Eastern Path. But it is not *our* way. In the Eastern Path you first withdraw yourself from the physical body, then from the astral body, neutralizing all emotional expression, then from the mental body, entering the state of UNMANI, the No-Mind Condition. You then withdraw completely into your Soul-

Nature, liberating yourself from all the lower worlds, and enter the Causal World. But this is where many Yogīs get trapped, for they cannot go from the Causal World to the Buddhic and higher worlds. So they have to reincarnate in the lower dimensions and start the whole spiritual process over again because their practice yields only partial results, not the complete result.

So what is the complete Path? The complete Path is actually the original Path for Humanity, before it degenerated six thousand years ago. The first part is the same as that of the Eastern Path, namely, you withdraw yourself (through meditation). But where the original human Path is different is that you withdraw yourself and then come back again and engage in activity. Withdraw, come back, and engage. And you keep doing that as you progress inwardly through all the stages of meditation. In the first stage you withdraw yourself from your physical body, then come out and engage in activity; you will become a more active person. As your meditation process deepens, you explore and neutralize all the inner emotions, then come out and fully engage in your feeling life; you will become a feeling person with a vibrant emotional nature. Similarly, as your meditation process deepens further, you enter into the mental realm, where you neutralize your mind activity, entering the state of Unmani, and then you come out and create; you will become a greater thinker. In this way, rather than suppressing what is inherent in yourself, you are actually increasing it, while you grow in a dimension that is not possible for those on the Eastern Path.

Now, this process of withdrawing and engaging is continued even when you reach Soul-Consciousness. You return to the

physical realm, buzzing with life and energy and ready to tackle the world and make it better. And then comes the final struggle, when you transfer your awareness into that other Creation. This is quite an involved process and might take years to complete. But while you are in that process—and even after you have managed to complete it—you do not forget about this Lower Creation, but come back with that increased wisdom and power you have received, as a blessing for this Creation. Even when you have attained God-Realization and have united yourself with the Monad, you bring that Cosmic Fire, that Cosmic Intelligence, that Cosmic Energy back to this Creation.

Once, when I was in a Buddhist country, I was told to go and see a Buddhist Master—“the most amazing Master in existence since the Buddha,” I was told. So I went to see him. He was sitting on a stone seat, like a stone himself, with nothing emanating from him. He had managed to suppress all physical, emotional, and mental movements. Creation is teeming with activity, I thought to myself, and here is a person who is supposed to be Enlightened not doing anything about it, just sitting there like a statue while Creation craves intelligent people who have knowledge and can do things to change conditions in life.

That is the way of the Buddhist monk, but that is not *the* Way—and it has never been the Way. Our way is the way of action. Stillness in action and action in stillness. You go inward, attain, transcend, come out, and then *act!* And each time you go deeper into your consciousness until you reach the Fourth State and there is no longer any division in your consciousness and its pervasive

sense of unity exists as a natural background to all your actions, thoughts, and feelings, to everything that happens to you.

The Eastern understanding of Liberation (MOKṢA) is that you escape into your Soul-Consciousness or into Nirvāṇa. But that is not true Liberation; it is escape. Liberation occurs when you are able to function in and integrate the various realms of consciousness inside you, when you are able to function in both Creations simultaneously, at will. Then you will be able to manifest on the physical, astral, mental, and causal dimensions, or in the Buddhist and Nirvāṇic Worlds and beyond. For you, those realms will no longer be distinct divisions but one field of activity and experience. And then you will have achieved the final act, the linking of Divinity and *this* Creation. That must be achieved because it is the Law—the Absolute Law that is above the Law of Śakti and the Law of Śiva.

Then you will have achieved the glory of the perfect human archetype: a Cosmic AVATĀRA, a being who can link Creation from the very Monadic level to any embodiment it might take at any time. A Cosmic Avatāra is not just a singular event or embodiment such as the Christ or the Buddha or Kṛṣṇa; it is the prototype or blueprint of what every human being should be. People think that the Buddha, Christ, and Kṛṣṇa were special events in the Cosmos, but that is not true. They simply fulfilled before others what the Divine Plan is for every single one of us. When every single human being fulfils this archetype, we will all be like the Buddha and the Christ, divine embodiments connecting the highest and lowest realities, in service to Creation with the power of Wisdom and Love inside us.

That is the goal. It is an enormous undertaking and I cannot promise you instant success. But you will succeed according to your inspiration and inner strength, and how much effort you are prepared to put in. The amazing possibilities of Spiritual Life will inspire you to meditate and strive on this Path toward the prototype of the Avatāra. That Path is within you. It is what your consciousness performs on itself. It is simply yourself transforming yourself, liberating yourself from lower conditions and achieving higher ones. If you follow this Path, you will realize that the Transcendental Realm and the lowest of the physical realms are only one infinite continuum with no beginning and no end; that the subtlest part of Creation and the grossest part are simply the One Reality, unbroken. An ordinary human being can experience only the surface of the ocean and not the middle or the depths. A Yogī in Nirvāṇa is aware of the depths of the ocean but not the middle or the surface. When you become a perfected human being, however, you can simultaneously experience the depths and the top of the ocean—the surface waves of Creation and the silent waves of the Absolute. ✘

The *Process* of Meditation

For a Christian or a Muslim or a Jew, the standard form of spiritual practice is prayer. Because it forms the basis of the religious life of many people, prayer is commonly identified with spiritual practice. And it could be a spiritual practice, except that people tend to make it into a selfish activity. Normally, in any of those religions, prayer is a verbal communication directed to God. Most prayers, however—and I am talking about the general prayers in these religions—are demanding, that is, you demand something from God: health, wealth, or even Enlightenment. Very few people pray just to praise and glorify God without the slightest tinge of selfishness in it. That is the pure form of prayer, and it is a wonderful spiritual exercise.

Another so-called spiritual practice that is very popular nowadays is New Age therapy. But this is another form of selfish activity, mostly designed to influence others for some personal benefit, that is, for manipulating people. In fact, many new-agers know all kinds of manipulative mind techniques taught to them by mediums, channelers, and New Age teachers. To them, manipulation is a form of meditation. It is really just a form of

black magic, but they do not know that.

And there are intermediary groups between the true Spiritual Scientists and the complete materialists (those concerned only with the personality). They are not striving towards the Spirit, but neither are they involved in personality development. These groups use *mind power*. For instance, you are told to contemplate on the idea of beauty or truth or goodness and work out its meaning logically, on all levels. This is called a thinking-process meditation. Of course, if you do this as a world service, it benefits the world; thinking about beauty or love and trying to manifest it in the world is very good for the world. But as a process to reach the level of the Spirit, it does not work because it is simply an activity of the mind. You can think about a topic for one thousand years but that will not take you to the level of the Spirit.

So what distinguishes real Yoga work, the true Spiritual Science of Yoga, from prayer or New Age manipulative techniques? The true, ancient form of Yoga, which is the system I teach, is quite different, and the basic difference can be summed up in one term: *Ātmā-Vidyā* (Realizing the Self), which is the goal of Yoga.

What is this mysterious Self-Knowledge, or Self-Realization? First of all, *Ātmā*, or *Ātman*, is you the Self as Pure Spirit. And as Pure Spirit you live in the eternal Nirvāṇic condition, which is beyond your existence as a Soul. *Ātman* is you as the Eternal, Virgin, Unbounded Spirit—Omniscient, Omnipotent, and Omnipresent. *Ātmā-Vidyā* refers to the Knowledge of that Eternal Spirit within you. And that Knowledge is the objective of meditation, and of spiritual life.

Naturally, Ātman lives in the *other* Universe of Light above *this* Creation, as I discussed previously. In the upper region of *this* Creation, you are JĪVA, or JĪVĀTMAN, the Living Soul that emanates from Ātman, surrounded by a very fine matter-light filament called the causal body, KĀRAṆA ŚĀRĪRA. And there you abide from the beginning of this Creation until the end of this Creation (unless you do something about your evolutionary process). As the Living Soul, you have a sense of being immortal, but you are nevertheless limited, compared with the level of Ātman. It can therefore be called a limited immortality. Similarly, your intelligence, although far superior to what is conceivable here, is a limited omniscience.

A few hundred million years ago we descended from the level of Ātman to the highest region of the created Universe, and we became Living Souls. Surrounding ourselves in a causal body, we began our downward journey, creating first a mind body, then an astral body, then an etheric-physical body, and last a physical body. With each body that we assumed on the downward journey, we experienced a greater limitation. When we descended into the mind body level and ceased to function as a causal Self and functioned as a mind entity, the sense of eternal awareness was immediately reduced. It was further reduced when we assumed an astral body, and by the time we reached physical embodiment, there was virtually no awareness left, compared with the glory that we knew even as a Living Soul.

Accordingly, the process of Ātmā-Vidyā basically consists of moving out of those increasingly limited conditions and merging into increasingly freer conditions, until we have completely

moved out of this Creation and re-attained our Spiritual Nature, Ātmā, our true Selves. That should be the only objective of any good meditation process or spiritual technique. Otherwise, the purpose of meditation would simply be to gain something on the *personality* level, and meditation would be one of those many techniques available nowadays designed for only one thing: solving *personality* problems. The Soul would not exist; the Spirit would not exist; only the personality would exist. But that is not the case and that is not the way of true Spiritual Science.

The way the Cosmos is made up and the way we are made up determine the design of the whole Spiritual Path, which is actually based on how the Cosmos functions and how we function in the Cosmos. That is the reason why the Spiritual Path is so difficult. If an easier process could have been arranged, I am sure the Teachers would have invented it by now. But as it is, we have to struggle on in this very clumsy way. I have always thought that Yoga, the so-called Spiritual Path, is a clumsy way of doing things. But we do it because, unfortunately, no better device has been invented—or the possibility of inventing a better device has not yet arisen. And that is because, to be able to invent something better, you would have to radically alter the way we function as embodied entities in the Cosmos.

As embodied entities we have to rely on the breath energy. But from the instant that we are born and start breathing we are on the path of no hope and no return, because it is the actual breathing mechanism itself which is the problem. If we were constituted in a different way and did not have to use our

breathing mechanism, the Spiritual Path would be radically easier. The problem, therefore, is that our breath current (PRĀṆA), by necessity, cuts us off from reality (or limits our consciousness) because of the way the breath energy has to be transformed in the physical body itself.

When we are in the Astral World, that is, when we are sleeping or in a state of trance or when we are out of our physical body after we die or before we are born, we breathe in a different way. We do not breathe through a specialized breathing mechanism such as the physical breathing mechanism, but through the whole astral body. In other words, the astral life-force sweeps through us like the ocean passes through a fish as it breathes in and out. In the Astral World, therefore, because we breathe through our whole mechanism, reality for us is a hundred times greater than what we perceive here, where we use our physical breathing process. In our mind body we also breathe through the whole mental body, but the breath current is even deeper and more internal. And in our Soul-Nature it is as if we are not even breathing at all, but simply absorbing the Universal Life around us and releasing it in a very spontaneous, natural way.

Accordingly, the most limited mechanism is the physical body, with its specialized breathing mechanism. It is so limited in fact that we cannot even experience all of the physical world, only its three lower subplanes, while the other four subplanes, which constitute the larger portion of the physical world, are invisible to us (as is Prāṇa, the energetic life essence that permeates the Physical Plane). It is no wonder, therefore, that we cannot receive the Universal Light directly through our whole

mechanism, merge into it, and experience the Ocean of Energy that is around us.

By nature we have to breath. PRĀKRṬĪ, Mother Nature, demands that we breath. There is no escape from that fact. So the problem confronting the Sages was to find ways to neutralize Prāṇa, the breath current (without dying, of course), and recapture what was lost through the act of physical birth. They therefore invented Hatha Yoga and its PRĀNĀYĀMA breathing techniques, as well as mantras and mandalas—techniques of directly working on the breath current, aimed at neutralizing it. Once the physical breath is neutralized, we can connect to the astral breath current, then the mental breath current, and finally the Soul’s breath current. (The latter is called the “long current” or “long breath” because each lifetime is one breath; that is, when the Soul comes into incarnation, it breathes out, and when it returns to its Soul-Nature, it breathes in. What we call a human life, therefore, is simply one breath movement of the Soul.)

All the many meditation techniques that I have given out (and will give out) are based on the simple idea of modifying the breath current in a very natural way so that you can transcend your physical breathing process and become aware of your internal breathing. Success in meditation can therefore be measured by a single factor: how much your breath current has naturally decreased. The human breath current has a normal speed. In meditation you have to make your breath current abnormal, but you have to slow it down, not speed it up. The best way that the Sages discovered to do this is by focusing your attention on one thing to the exclusion of everything else. If you see a beautiful

sunrise or something enchanting and you get absorbed into it, your breath current immediately stops. Naturally. And sometimes a fright is enough to concentrate your attention to such a degree that your breath stops. Again, naturally. So if you focus your attention in a spontaneous, natural way, your breath current will decrease and stop. At that moment Enlightenment becomes possible; at that moment your consciousness can be transferred to the higher reality.

So the secret to meditation is to neutralize your breath current in an innocent, simple way, slowing it down to such a point that your breathing stops. And then you will find that there is an inner breathing inside you, and you will begin to feel that inner breath current. Then you can attain SAMĀDHI, or what the Yogīs call TURĪYA PĀDA, the Fourth State of Consciousness. The first three states of consciousness—the wakeful consciousness, the dreaming consciousness, and the dreamless sleep consciousness—all depend on the breath current. Turīya Pāda does not depend on the outer breath; it is the state of Samādhi, the state of ecstasy or mystic trance. And the meditation process will slow your breath down to the point where you can break through into Samādhi *naturally*, just the way you slip out of your body when you go to sleep.

Taking Mantra as an example, the proper method is simply to announce the mantra in your mind with a clear consciousness and with your total attention. That way the breath current can slow down. Now, there is a misconception about how to use mantra, perpetrated by the Svāmīs of India who either

have not been initiated into Tantric knowledge or have forgotten that knowledge. The misconception is that you have to *repeat your mantra endlessly*, morning and night. But continually fulfilling the demands of repeating the mantra just produces activity (RAJAS) in your mind. It is a method that they teach to Westerners; but it is counterproductive and one hundred percent wrong.

Saying that the activity of the mind has to be stopped does not mean that there is something wrong with the mind itself. That is not why you want to stop it. It is not a judgement on the mind. You need to stop the activity of the mind because that is the only way you can become aware of levels *beyond* the mind. It is as simple as that. It is merely a natural fact. The activity of the mind is twofold and ceaseless; it continually radiates out mental waves—*VṚITTI*, in Sanskrit—and creates thoughtforms—*RŪPA* or *SANKALPA*. So while the mind is ceaselessly acting in this way, you cannot penetrate beyond the mind level into the nature of the causal body, nor into your nature as *Jīva*, the Living Soul within the causal body.

Meditation therefore has to do with the process of reducing mental waves until they automatically become still. In Tantra that is called *Unmani* or *Unmana*, meaning “no mind”. This refers to the no-mind condition, the *state beyond any mental vibration*, which the Buddhists call the state of *NIRVĀṆA*. Other schools of Yoga—Raja Yoga, for example—use the term *CITTA-VṚITTI-NIRODHA*, “stop the activity of the mind”, which refers to suppressing the mental waves forcefully. In such a school you have to be a first-ray person with an immense will that can subjugate everything in your life, including yourself.

But the Yogīs discovered that for most people that would be considered a difficult path, and is suitable for only a few. Mantra is an easier and more natural way. It leads naturally to SAHAJA DHYĀNA (spontaneous meditation) and then SAHAJA SAMĀDHI (spontaneous ecstasy).

But the basic idea is the same; the mental waves have to be stilled because they are the major block towards Spiritual Realization. Imagine that your mental and astral bodies are a lake, continually in motion. This is what in Yoga is called the subtle body, SŪKṢMA-ŚARĪRA, or the KĀMA-MANAS Principle. To a Yogī the subtle body is dual in nature. It is composed of the astral body, KĀMA, and the mental body, MANAS. Together it is called KĀMA-MANAS—the subtle body as a compound entity (what in occultism is referred to as the astral-mental body complex). When you repeat the mantra, you put an energy wave over the natural waves of this compound body, which is endlessly moving. As you keep repeating the mantra, it starts to regulate the subtle body according to a definite pattern, imposing a regulated rhythm on it. After you have repeated the mantra for a while, say, ten or twenty minutes, the mantra will start to guide that ceaseless activity into a more regulated pattern.

As you practise meditation more and more every day, the mind will quickly assume the shape of the mantra, because the mantra has its own radiation field and form, as your mind does. In other words, your mind generates images and mental waves, and the mantra also generates an image and a mental wave. So what happens is that the mind will take over the generation of the mantra's image, which is usually a god or goddess form

(DEVATĀ), and the mental wave that corresponds to it. As you continue your practice, the mind will completely take over the image, so you become that image—that god or goddess form—and you become the vibration that the image represents, that is, the Power of Love, the Power of Wisdom, the Power of Joy, the Power of Realization. There are many mantras and they all have their own images and their own forms of energy—and that is what the Science of Mantra is all about.

If a breathing technique is used, the idea is still the same—to slow down the breath and still the mind; not all techniques, however, have that goal. Of the 108 Yogic breathing techniques, in fact, only one has that goal. The rest are used for various objectives, mainly focused on awakening the eight major psychic powers and 108 subsidiary powers. They teach you to walk on water, control the power of fire and other elements, or do all kinds of magical things. But they do not lead you to Self-Realization. For that objective, mental activity has to be neutralized; if you are doing something else, you are not meditating for the goal of Self-Realization. Saying that all Paths are the same and all lead to God is a philosophical idea, but in practice it does not work like that. In practice, there is only one way that you can attain the level of Self-Realization, and that is by *neutralizing the currents of the mind*. There is no other way.

The one breathing technique designed to slow down the breath naturally is known on the outer level as watching your breath and on the esoteric level as the HŌNG-SOH/SŌ-HANG technique, the so-called *Breath Mantra*.

The popular version of this technique is practised by monks in Buddhist countries, who learned it from the Hindu Yogīs a long time ago. In its simplest form the technique consists of quietly watching your breath, without mind control or thinking. A much better version, however, uses the HŌNG-SOH/SŌ-HANG Breath Mantra, which is a specific sound frequency that is actually the sound of the breath itself. The technique is practised in the same way, just watching your breath and repeating the mantra as the breath goes in and out—again, without mental commentary or interference—until the breath current changes by itself. In the beginning your breath current may be in any of various conditions. But after a while it will become more regulated because the mantra will begin to shape it, and the breath current will become increasingly subtle as the mantra moves toward its source in the Causal World. In its wake your breath current will ascend from the first level, the physical breath, to the second level, the astral breath, to the third level, the mental breath, and then to the fourth level, where it will stop and you will be in a natural state of stillness, or Samādhi.

When you use a yantra or a Kabbalistic diagram or the Tarot Keys or other mandala (be it Buddhist, Hindu, Jewish, Muslim—whatever, as long as it is a ‘correct’ symbol, one that is in tune with the original idea of that particular symbol), the meditation technique is exactly the same, except that rather than using an internal sound you use an external symbol. This means that you must first look at it outwardly, because you have to establish the image in your brain consciousness before you take it inside. So you contemplate the symbol and allow the mind to be

stilled as the image gets transferred to the brain cells, which are then altered according to the nature of the symbol. Some people say that the image should be focused in the Third-Eye CAKRA or the Crown CAKRA, but the location is not important. What is important is that you contemplate it without trying to analyse it or manipulate it in any way. If you can do that, after a while the inner mind will begin to vibrate according to the quality of that symbol, and the waves of the mind will shape themselves according to that quality.

It is not easy to neutralize the activity of the mind because of how the mind is constituted, as I mentioned previously. The mind is full of RAJAS, which is one of the three qualities (TAMAS, SATTVA, RAJAS) produced by Śakti. The tamasic energy of Śakti works through the physical body, the rajasic energy through the astral and mental bodies, and the sattvic energy through the causal body. So Śakti, the great Nature-Principle, has made the astral and mental bodies vibrant and super-active, and that is why it is so difficult to meditate, because in a sense you are working against Nature. When you start to meditate, therefore, you have to overcome the tamasic nature of your body, the rajasic nature of your astral and mental bodies, and later on, when you are conscious as a Living Soul, the sattvic nature of the Living Soul.

In the beginning stage, however, you must neutralize the activity of the astral and mental bodies. That is why we use mantras, mandalas, yantras, and breathing techniques that all have one purpose: to still the activity of the mind. Once the mind stops producing thoughts and waves and enters a state of still-

ness, then you will be in the state of Unmani—like a lake when the wind is still and nothing is moving on the surface of the water. In that natural stillness will arise an insight (VIDYĀ) into your own true nature as a Living Soul, existing above your mind, outside your personality construct, in a disembodied, eternal condition (*relatively* eternal, that is, because this is not the Eternity of the Spirit).

To know yourself as a Living Soul is only the beginning stage of meditation and takes the longest time to reach. After that the progress is much more rapid. This can be likened to the rocket used to send a capsule into space, with its different booster stages. The first stage of meditation, to neutralize your breath current and mental waves, is like the first stage of the rocket and requires a lot of hard work and energy; it is the toughest part of the process. But once you have managed to still your mind in a natural way and become aware of yourself as a Living Soul (the second stage of the rocket), you will find that everything flows easily and you will be able to function with relative ease. After the second stage becomes natural, the third stage can also begin in a natural manner, and then you can perceive yourself as the Fiery Spirit, Ātman, the pure realization of who you really are.

Knowing what the goal is, therefore, you should know that not every method will take you there. A lot of people have the idea that all meditation is the same and leads to the same goal. That is incorrect; the practice must correspond to the goal. Since our goal is the attainment of Self-Realization, our techniques are based on slowing down the mental activity and, in a natural way, reaching the condition of the Living Soul. In this condition

you will be able to see the Light of Ātman shining inside you, and you will be aware that *It* is you and at the same time not you, because at that stage that Light will appear to be coming into you from somewhere else; so there is a distinction between you and It. When you go beyond the Soul-Conscious level to Ātmā-Vidyā, however, the Light of Ātman and you are just one thing, and It shines throughout all of Creation like a Universal Light, which you realize is your true nature.

When you follow this path, the True Path, you are not interested in accumulating wealth, getting healed, overcoming people, or building world empires. So it might appear that you are not gaining anything in the beginning, while others are getting rich or having a good time. But if you follow it through you will realize that the real benefits come later, after you have gone through the first stage and are approaching the second and third stages. (The first stage seems to be the least useful but it is the most essential.) So when you meditate, remember the grand purpose behind it: to still your mental and astral body functions in a natural way, and allow your Self to shine spontaneously.

Mother Nature gave us a super-active mind that is continually in motion day and night (the mind is working non-stop even when we are asleep!) from the time we are born until the time we die—even before we are born and after we die. True meditation begins when you cease producing mental forms and mental waves. So if your mind is active, you should allow it to calm down first before starting to meditate. Then introduce the tool—the mantra, yantra or mandala, or breathing technique—to further reduce the

activity of the mind and the breath. Shut out everything else, but in a natural, enjoyable way. If you can enjoy meditation, then it will be easier for your mind to disengage, because you will automatically put yourself into a trance (Samādhi). Everything that you enjoy is easy to do. Those of you who have children may have observed a very strange phenomenon. Children always have energy to play, but when you ask them to wash the dishes or do some other work, they always seem to be very tired. The lesson to be learned here is that when you enjoy something, energy flows in a spontaneous way, and when you do not enjoy an activity, resistance builds up inside your system.

If you are a wise meditator, therefore, you will enjoy meditation. Then you will find that everything will begin to flow in a natural way and your inner enjoyment (ĀNANDA) will increase, and you will begin to be happy. Can you imagine that? You will actually be happy meditating. It will give you such happiness inside that you will want to meditate to perpetuate that happiness. And in that enjoyable process, you will find that the natural events that should take place in meditation will take place automatically. In that moment of enjoyment, your breathing will stop automatically, your mind will stop automatically, and you will glide into Samādhi—automatically.

Enlightenment cannot be forced. I use a natural path, a way that the average person in the world can practise safely. If you are an emotional type of person, you will not find meditation difficult. You will want to unite with the higher reality—to touch, taste, and feel it—so your devotion will give you the desire to meditate. If you are a mental person, you should understand the

meditation process and why you are doing it, and then you also will find it enjoyable. Regardless of the type you are, however, meditation will give you a great opportunity to put yourself on a higher wave of Reality. Through the understanding you gain from meditation you will know that there is an infinite benefit waiting for you—as Jesus said, “a treasure hidden in the ground”—and that you have to dig up that treasure from the ground of your Inner Being, because you know its infinite value. ✂

The *Science* of Meditation

The secret of meditation is difficult for the Westerner to understand because the Westerner does not understand the basic constitution of the human being or the Universe. For the Westerner, a human being has a physical body, an emotional structure, a mental structure, and a balloon called the Soul. Nobody knows where that balloon is (supposedly it is floating up in heaven somewhere), and when you die, you somehow become that Soul and join the Heavenly Father surrounded by angels playing harps. With such a disunited view of reality it is difficult for people in the West to understand the secret of meditation: nothing is disunited; everything constitutes one complete continuum. This means that your physical body is continuous with your astral body, which is continuous with your mind body, which is continuous with your Soul, which is continuous with your Spirit, which is continuous with God. Only with such a view will the process of meditation begin to make sense.

When you sit down to meditate, therefore, you are seeking Unity—or in religious terminology, God-Consciousness; in Yogic terminology, Self-Realization; in Buddhist terminology,

Nirvāna; and in Chinese terminology, Tao. Whatever word you use, you are seeking an ultimate experience that you think is somewhere far out of your reach. This notion arises because of your compartmental way of thinking, since you do not realize that you are already in that ultimate condition. The function of meditation is to remove the blocks that prevent you from realizing that you are already in the ultimate condition that you are seeking. You are already in that ultimate condition because there is only one infinite continuum that contains no separate parts.

MANTRA-SIDDHI, “the power of the mantra”, is the basis of meditation. The understanding of the use of Mantra—Mantra Science—is vast in scope, with thousands of mantras in the Eastern system and in the Western system (the Hebrew Hagah system). But I want to tell you about Mantra-Siddhi so that you will be inspired to use mantras, so that you will grasp their profound significance. Mantra-Siddhi means that each mantra has its own power. The Sanskrit word SIDDHI has many meanings, such as, accomplishment, perfection, psychic or occult power, success, and vital energy. So the term MANTRA-SIDDHI encompasses all these meanings. It means that through Mantra you accomplish, you achieve, you succeed, you have vital energy, and you realize perfection.

To begin with, the origin of Mantra is Śakti, the Great Sea of Feminine Energy that permeates all Creation, ruling, guiding, and organizing it. Now MANTRA-ŚAKTI, “the energy of the mantra”, has its origin in that higher source. In Yoga, the upper regions of Śakti are called NĀDA or ŚABDA-BRAHMAN or ANĀHATA-ŚABDA, which refer to sound in its highest resonance.

None of these is a physical sound; they are causal sounds that can only be heard with causal hearing. In your causal body, therefore, you are immersed in a massive sea of Sound-Light Energy. In other words, the Causal World, the highest region of Śakti, is a massive sea of Mantric Energy that manifests as *differentiated* Sound and Light. Then that Mantric Energy descends and forms the Mental Worlds, then the Astral Worlds, and finally the Etheric-Physical and Physical Worlds.

That is the origin of Mantra. So Creation is actually produced through Sound, or Mantra, and each mantra emanated by a creator becomes the created act. For instance, the Solar Logos utters a mantra and the Solar System comes into being. On a smaller scale the Planetary Logos utters a mantra and the planet comes into being. Every Creative Hierarchy utters mantras and Creation comes into being. The principle is the same whether it is a human creator, an angelic creator, a god or goddess, a Logos, a Solar Logos, or a Galactic Logos. They all utter mantras and those mantras bring about Creation on various scales.

It is important to understand that the Mantra-Śakti comes from the Causal World. So when you receive a mantra in an Initiation (DIKṢĀ), the creative act has already been performed for you; the mantra has been brought down from the Causal World. When you use the mantra, however, the movement is reversed. As you recite the mantra inside yourself, you immediately set up a sound resonance—Nāda or Śabda-Brahman or Anāhata-Śabda—a sound vibration too subtle for the physical ear to hear, audible only in the inner dimensions with the psychic inner ear. Every time you announce that mantra, therefore, there is an effect

in the Cosmos, in the Inner Worlds, where it is clearly perceptible as an energy current. Since by the laws of Nature every action has a reaction, there must be a response from the Cosmos. And this is the key to Mantra-Siddhi (the power of Mantra).

That is why the great Teachers of Mantra say that everybody, without exception, can be saved by the power of Mantra. No matter how bad their karma or how low their consciousness or how degenerate they may be, if they use Mantra systematically, the transformation must take place. Mantra is one medicine that is applicable to everybody. Only one thing is needed: the will or desire to use it. If you seriously use it, I can guarantee that it will work miracles in your life.

Basically, there are three kinds of mantras. First there are *seed mantras*, which are universal conditions, states, forces, energies, realities, qualities. They are neutral, directed to the great Universal Śakti, Mahā-Śakti, the Great Goddess, without addressing any particular form, description or quality. Then there are mantras directed to a Divine Name—a specific goddess or god name—which could be an archetype existing within the Ocean of Reality, or the Universal Mind. As you work with the mantra you gradually draw down that Divine Archetype and through it move into the Infinite Mind at the level of Cosmic Consciousness. And the third type is directed to an Avatāra, like the Buddha, the Christ, Kṛṣṇa or Rāma, real beings who existed in some place and time in history. They still exist in the Cosmos—no longer in the human category of existence but still approachable through the divine Science of Mantra.

When we take reality in an impersonal way, we use seed mantras. Now a seed mantra is linked to an archetype by an energy structure—you could say that all the seed mantras are structures within the Universal Consciousness of Śakti—but when you meditate on it that archetype is not forced on you, that is, you don't have to think about, say, what kind of an archetype it is or what the god or goddess form is. That's completely unimportant at that point; you just simply work with the mantric vibration, or the energy field, of the mantra, which you use as a means for Enlightenment. The archetype might reveal itself later on and you might realize that a particular seed mantra is linked to the Ultimate Reality through some particular form in the Divine Consciousness. That is a discovery you might make, but it's not something you have to worry about before, but afterward, in the later, deeper stages of meditation.

However, there's another set of mantras that are definitely archetypal and these are called the Divine Names. When you say the name of Kṛṣṇa, Rāma, Buddha or any of the other gods and goddesses—not only the major ones but also minor ones like Śoḍaṣī, Kali, and Durgā—then you are immediately connected to an archetype. With this type of mantra, therefore, you use the divine name of a god or a goddess not so much to work with a Sound frequency but to try to touch the archetypal reality behind that name, which will connect you to the Primary Reality. There's only one Reality possible, and even if there were a million archetypal gods and goddesses, they would still be part of that One Reality. So in the Science of the Divine Names, you link to a definite archetypal form and then meditate on its

imagined form—I say *imagined*, because it’s usually the product of artistic imagination or an internal psychic vision.

The third type of mantra directly addresses an Avatāra who actually existed in physical form. The Buddha was an Avatāra and so was Rāma, Kṛṣṇa and Jesus Christ, and there are many others who are not as well known. But they are all entities who descended from higher regions of the Cosmos. In Sanskrit, Avatāra means “one who descended from a higher plane”. The lesser Avatāras come from the Causal Worlds, the middle Avatāras from the Buddhist Worlds and the great Avatāras from the Nirvāṇic World. Then there are Cosmic Avatāras who come from realms completely outside our scheme of reality. They have nothing to do with us, but they impinge on the solar systemic consciousness, for they are the ones who initiate our Solar Logos. Can you imagine, even the Logos receives initiations? In the Cosmos, the initiation process goes on all the time, constantly expanding everything to the next level of evolution.

It is important to distinguish the three different types of mantras used in meditation. With a seed mantra, you don’t have to worry about archetypes, you just repeat the mantra and in time it will do its work and connect you to the Infinite Consciousness within you. A mantra that is a combination of a seed mantra and a divine name is a deeper concept of Mantra because you’re working with the universal power of Sound Vibration but aligning it with a particular archetype, a goddess or god form. There are hundreds of mantras to gods and goddesses that you can work with and through these god and goddess forms attain Infinite Consciousness. In other words, these archetypal

forms stand between you and eternity and help you get to the Unbounded Condition. And a mantra that directly addresses a real entity who is above the human evolutionary level, like the Buddha, Rāma, Kṛṣṇa and the Christ, or the entity who in the East is called Quan Yin and in the West, Our Lady, and in Egypt, Isis, is an even deeper, more profound way of working. There is a difference between an archetype and an actual entity. An entity is somebody who is separate from the rest of Creation; an archetype isn't. The goddess and god forms are archetypes that arise in the Universal Mind and then disappear back into the Universal Mind. They're not like Avatāras, who are separate beings in their own right, like every single human being is separate from every other human being, every angel is separate from every other angel and every god is separate from every other god.

So what happens if the mantra you are using contains a seed mantra and invokes a divine name and a real entity like the Buddha or Quan Yin or Our Lady?

First of all, this is a threefold process. There is the seed mantra, or the Universal Śabda-Brahman, the Universal Sound Vibration, God expressing Himself/Herself as the Universal Sea of Intelligent Sound; there is the archetype the mantra goes to; and there is the highly evolved entity that the mantra is attached to. Now, you might not consider that entity to be an Avatāra but to be God. If you are a Christian, then Christ is God; if you are a Buddhist, the Buddha is God; if you are a Hindu, Rāma, Śiva or Kṛṣṇa is God. You may think of them as God; nevertheless they're not God, they're Avatāras. But when you use a mantric

formula that contains the name of an Avatāra, an interesting thing happens because of the way the Cosmos works.

In the Cosmos everything is interlinked. I'm talking especially about the Inner Cosmos, the Inner Worlds, where there is a magnetic link established between any two entities at the moment of a thought, no matter where they are. This is the power of *intention*, which is like a magnetic energy stream emanating from you to the entity you have an intention to connect with. You don't have to say that you want to connect with it, but the fact that it appears in your consciousness means there is an immediate registering in that other being. This is hard for us to understand because of the communication systems we are used to. You might think that television, radio and satellites are really fantastic, but compared to the internal techniques of communication they're intensely primitive. On the Astral World, for instance, it takes a bit of time to communicate with another person, maybe a second or two, but the deeper you go into the Inner Worlds, the quicker is the rapport between one entity and another. In the mental dimensions and the Causal Worlds, for example, it is almost instantaneous, while in the Buddhic Worlds, there's just an immediate flash of recognition because of the power of consciousness in those dimensions. Your consciousness pulsates towards some entity and that entity instantaneously registers that pulsation.

So what happens when you call upon Avatāras through a mantric formula? The mantric formula is like a magic call, like having their telephone number and dialling them up. Saying a mantric formula is literally like dialling into an aspect of

supernatural reality. So when you dial the Buddha or Śiva or Our Lady, what happens is that, by the Law of the Cosmos, they have to register your call. I don't say they will answer immediately, but they register it. This is an important distinction. They have to register it because that's how the Universe functions. In a universe that is always One it's not possible to think of a division; it's not possible to think of separated entities in the Universe. This idea of separate realities only exists on the brain consciousness level. It starts to disappear even on the astral consciousness level and completely disappears when you reach the Buddhic consciousness level.

So you're dialling Our Lady with, say, one of the mantras of Śoḍaṣī, or you're dialling the Buddha or the Christ. They will actually pick up that vibration straight away because that mantra is a call they can understand. This is the awesome power of Mantra, the awesome magic of Mantra: these entities, who are living in amazingly different conditions, have to register your presence because you are calling upon them, you have their secret code. Now just because you've dialled them up once doesn't mean they will immediately leave their exalted heights and rush down to meet you—not *immediately*, anyway. Nevertheless, a miracle has happened: they have taken notice of you!

It's hard to illustrate this in a human situation, but suppose you are the cleaning lady in a large multi-national company with thousands of employees and one day for some reason or other the head of the company notices you and tells you that you are doing a wonderful job. Now in the spiritual dimension, something like that has happened. You have dialled up the big boss and he is

now aware of you. These wonderful beings have taken notice of you, and if you are sincerely on the Spiritual Path and devoted to your goal, they will keep watching over you. This doesn't mean that they will be breathing down your neck. They don't need to do that; they have a multi-dimensional consciousness and have their own ways of observing you.

The interesting point is that this avataric influence (or divine influence, if you like) will increase in your life; that is to say, if you don't give up after the first meditation. If you're serious and meditate year in and year out, if you're devoted to your vision and keep working at it, you'll find that that connection will grow stronger and you'll feel that the Avatāras are getting closer to you. In a strange, mysterious way, you will no longer feel that they are "out there" somewhere, like abstract realities or historical figures of the past, but that they're actually alive today, here and now—because they *are* alive today, here and now. They cannot be anywhere else. To them, 10,000 years ago and 10,000 years hence are the same thing; their consciousness is always here and now. And in the end, if you persevere with the process, you can become a part of them. They can absorb you into their own field of awareness, which is when you will begin your stage of superhuman evolution. This occurs towards the end of the meditation process, at highly advanced stages of consciousness. You become a part of their field of consciousness and begin to express their qualities, their levels of consciousness in your natural being, and through them you attain your own progress through the infinite levels of consciousness.

Then you will understand that even on those levels Mantra is

used. In all the layers of Creation, from the lowest to the most exalted strata, Mantra must be used because it is the Sound ‘stress’ by which things are produced. To produce a new Creation, to bring about changes in that Creation and to dissolve that Creation, Sound formulas—mantras—are used. We think of mantras as things that humans use, but angels use them too. The greatest Avatāras use mantras and so do the Planetary Logos and the Solar Logos, and the more highly evolved the being, the more consciously it uses them to manipulate Creation through Sound. By Sound, of course, I mean much more than human or natural sounds. The angels use different sounds and the Planetary Logoi use different sounds. On that level, Sound works on a vaster scale: the initiation process of a planet is much longer than our initiation process, and it takes centuries for a Cosmic Avatāra to announce a mantric sequence for the Solar Logos.

Mantra is the only science that is used throughout Creation by all entities. For what? For creation, preservation, destruction and change—to move from one level of substance to another, one level of consciousness to another. In other words, Mantra, the Science of Constructive Sound Formulas, is used for the transformation of consciousness, substance and energy. That is why it’s the most perfect and divine science in Creation. It’s so much more than just a form of meditation or a relaxation technique. Such ideas of Mantra are so primitive that they’re not even worth talking about. It is actually a science of cosmic manipulation, how to manipulate reality, matter, and energy to bring about changes in the Cosmos intelligently, for the purpose of higher evolution.

Once you start on this Path, Mantra Yoga will be the only significant process in your life. And the amazing thing is that all you need is one little start—one seed mantra, one initiatory process. It’s phenomenal what one awakened mantra can do to you. Once you get into it and begin to feel its power, then it will open up a whole new world of realities, a completely different understanding of the Cosmos, of everything outside and inside you. You will be amazed at how your intelligence works on ever-larger horizons, and you will realize that nothing has been accomplished in the Universe except by the Science of Mantra. Later on, when you reach the level of Cosmic Consciousness, you will realize that the whole Universe is one mantric pulsation, that every entity in it is continually making mantric pulsations. You will realize that in the Cosmos there are always energy sources greater than yours, intelligences greater than yours, and you will know that they always speak through Mantra. And you will also know that the supernatural conditions of evolution have to do with one single fact: how to catch the higher mantric pulsation of a higher entity in the Cosmos, how to tune yourself into it and become it and thereby make a quantum leap in evolution. Mantra is the supreme Science. But to get to those exalted heights and possibilities of the Science, you start off with a little thing, a little thing you have to work with, develop and understand until all those other things I’ve outlined happen to you.

Your progress depends on improving your perception of Reality, and what is more, the more you progress, the more will be given to you. Now what that “given to you” is about is a mystery. It’s not given to you on an outer-level sense—that too—but

more on an inner-level sense, as if the Cosmos somehow gives more to you. It's like what Jesus said: "To him who has, more will be given, and he will have abundance, but from him who has not, even what he has will be taken away."

For example, suppose you are given a mantra and you use it and explore it and it begins to function and pulsate in your inner consciousness. That mantra will connect you to other mantras, that is to say, other pulsations of Energy, other pulsations of Reality. It's ever expanding. But suppose you don't use what you have been given and everything starts shrinking and contracting, then even the little you had will suddenly disappear. This happens so many times: people are initiated into meditation, they are given a mantra, which is really a seed of Energy, and they don't practise. The seed dies and then they say that they don't feel any energy coming from the mantra. Of course they don't, because they allowed it to die. That's what Jesus was saying. If something is given to you and you use it, then more will be given to you; if you don't use it, even the little you had will be taken away from you. It's the Law of the Cosmos. It's not a human law that somebody invented and enforces; it's just how the Cosmos works, the natural way of the Cosmos.

I just want to give you a bit more insight into the vast field of Mantra, the beauty and glory of it. It is a secret science because it is so vast and profound, like an ocean whose bottom can never be reached. I'm just giving you a glimpse of its wonderful possibilities for human evolution; but to see the full stretch of it is so awesome. As you move into the Fourth, Fifth and Sixth Levels of Consciousness, your whole understanding of this profound

Science will expand and you will realize that it's a science of the gods. You will understand why they say that this Science was given to mankind by other entities, entities more in tune with cosmic forces, cosmic realities. (They say that the Angels gave us the Kabbalah, which is really the Science of Sound.) And you will realize that it must be so; the original Science is so vast that it must come from higher regions. And it does.

Every sound—even a physical sound—makes a pattern. And that is where the science comes in. There are thousands of mantras that produce thousands of patterns with different qualities; the quality of love, the quality of joy, the quality of peace, the quality of expansion, and so on. And these qualities can be combined scientifically to produce any desired effect. There is nothing you cannot achieve through Mantra Science. Any physical, astral, mental, or spiritual accomplishment is at your disposal, once you understand this Science.

It is very important to understand that this *is* a science, one that can be demonstrated within your own consciousness with consistency. The only differences will be the reactions or energy realities that are brought about in your system. The process will always be the same. You transcend the physical vibrations of the body, then the astral vibrations of the astral body, then the mental vibrations of the mind body, and then even the causal vibrations of the causal body, establishing yourself in the Soul vibration—all brought about by the power of Mantra.

The mantra has a tendency to go back to its source, which, as I mentioned previously, is the highest level of the Causal World.

This secret was discovered thousands of years ago by the Eastern and Western Sages who used mantras in Hebrew, Sanskrit, Chinese, and Arabic. They realized that the human consciousness could utilize this principle to return to the Divine. That one single discovery altered the whole approach to Spiritual Reality. The return trip to our Divine Source could then be made quickly and efficiently.

Making this return trip is what Mantra Science (MANTRA-VIDYĀ) is about. On this inward journey you will first feel the mantra's subtle *energy* then its subtle *intelligence*, and then the *essence* behind it—the Universal Force, the Universal Śakti. This means that in its essence Mantra indicates that Śakti, the All-Pervading Cosmic Energy of Creation, resonates to sound frequency. In other words, it *is* Sound. The Jewish Kabbalah was based on the secret doctrine of Dabar, the 'Word' (or Mantra), and in Christianity there is the idea that "In the beginning was the Word and the Word was with God and the Word was God." In other words, in the beginning was Mantra and Mantra was with God and Mantra was God. While the Bible says "*was*", in the past, it actually *is*, in the present. Mantra (the Word, the Name, the Power) was God and Mantra is God and Mantra will always be God. That is the realization that you will come to through the practice of meditation. Mantra is the All-Encompassing, All-Creative, Almighty Power of the Divine Word.

Accordingly, Mantra is actually that Power that created the Universe, is maintaining the Universe, and will dissolve the Universe. Here, the East has a much more profound understanding of Reality. To the Easterner, everything in the Universe

is made of Light-Vibration. The original emanation from Divine Consciousness is like a massive Energetic Field of Light, infinitely vaster than Śakti (which is the inferior energy that permeates Creation). It is called PARAKUṆḌALINĪ (the *Supreme Kuṇḍalini*) or FOHAT. In the individual human being, this energy is KUṆḌALINĪ, since the human structure is the same as the cosmic structure, only on a minute scale. So the Supreme Power is already inside us in the form of Kuṇḍalini. But actually that is only one of its expressions. In the occult sense it is all the Life Energy inside us; all the manifestations of Śakti, every single strand of energy, life, and vitality inside us on any level. Awakening us to that Energy is the aim of the Science of Mantra and the Science of Meditation.

Inspired with the understanding of this Science, you will be filled with tremendous enthusiasm for meditation, with the realization that it is an incredible process, the most important thing you can do in your day. Mantra has the power to transform you like nothing else can. You will see the results in your life. Through this Science, you can acquire the occult and psychic powers of the Yogīs, gain Wisdom, Knowledge, and Enlightenment, and be able to manipulate Reality through the power of Sound, the power of the Cosmic Word. You will have the Power of God—BRAHMĀ-ŚAKTI—as simple as that. That is the end result of this amazing Science.

What makes a sacred language, or the sacred part of a language, sacred? Whether the language is Sanskrit, Hebrew, Arabic, Greek, Latin, Chinese, or any ancient language, the sa-

cred part of it is sacred because of the sound formulas (letters) in the language. Each one of the sound formulas is a unique strand of energy in the Ocean of Śakti. So when you introduce a mantra into your system, your natural Śakti energy field is impacted by the unique stream of energy that that particular mantra represents. That is why it can be awakened inside you.

As was mentioned previously, the Universal Śakti is always inside us, but we are simply not aware of it. When we recite a mantra internally, we slowly learn to focus our attention on the mantra, and we begin to realize that it is an energy stream. Then, as our attention remains focused on the mantra and we penetrate deeper and deeper into the very substance of that mantra, we realize that that energy stream is actually a wavelet in Mahā-Śakti, the Great Ocean of Energy permeating all of Creation. A mantra is a part of that Ocean, a specialized part that allows us to access that Ocean.

In Sanskrit a mantra is referred to as BIJA, a “seed”, a concentrated form of energy. A *Seed Mantra*, RĀM or ŌM for example, is composed of letters. But they are not just letters; they are energy units. When you say the mantra out loud, you make a physical sound, which is a sound-energy unit that has a measurable vibration and a specific form or shape. But the real significance of the mantra is that on the inner levels it also forms a perceivable structure and a definite energy wave. If you look clairvoyantly at the mantra you are reciting, you will see a translucent shape, usually the form of a god or a goddess or an angelic or other translucent being. You will also see that the mantra emanates different colours, as well as a pulsating Light wave. So the mantra

has a threefold effect, that is, form, colour, and Light (which is its innermost essence). In the beginning it is just the form you will notice; later on you will be aware of its actual energy; and finally you will notice its essence of Light.

Thus the mantra takes you from the form worlds to the intermediary energy worlds to the real world of Light. It can do that because the mantra that you recite is not separate from the Śakti Energy that permeates and sustains the form worlds of Creation—the physical, astral, mental, and causal universes and heaven worlds, the countless universes made out of matter of different degrees of density—nor is it separate from the Transcendental Reality, the Infinite Field of Light that contains the form worlds and the formless worlds—the Buddhic, Nirvānic, Paranirvānic, and Mahāparanirvānic Planes.

The important point is that the mantra will slowly take your awareness away from the form reality to the Energy Reality and then to the Light Reality. And it does this in a natural way, because Śabda-Brahman, or God as Sound, has three aspects: the Sound that produces physical Creation; the Sound that is Śakti, the Energy Reality; and the Sound that is Light, the Absolute Condition. Sound is an unimaginable Reality. That is why in every religion the Divine Name is an unimaginable Glory beyond the conception of even the highest Buddhas or Angels or Christs, who only know that there is something beyond the Absolute Light that they cannot even name—what we call God, or the Absolute, or the Transcendental Reality.

The amazing thing about Mantra is that, if you persevere with its practice with total dedication and sincerity, it will take you

through major transformations of awareness inside yourself—by its very nature. First it will impact on anything that is created or formed—the physical, astral, mental, and causal forms that we can see with our physical, astral, mental, and causal eyes, appearing to them as separated forms and objects. But as the mantra takes you deeper inside yourself, the awareness of separate forms disappears as you become aware of the Boundless Ocean of Energy. The mantra will take you to that awareness because it *is* that Energy, its source is in that Energy. Then, as you reach the perfected stages of meditation, even the attraction to the Ocean of Energy disappears as you realize the mantra’s subtle essence of Pure Light. Then you will be drawn to the other Universe, to the Light of Ātman (ĀTMĀ-JYOTI), the Light of God.

Besides the created, or formed, worlds, besides the energy field called Mahā-Śakti or Mahā-Kuṇḍalinī or Fohat that permeates all of Creation, and besides the Infinite Field of Light that contains the formed and formless worlds, there is another ‘substance’ that I have not mentioned: Consciousness. It may be called awareness or mind or intelligence, but whatever it is called, it is none of those other things. It is not matter; it is not Śakti; it is not Light. So what is Consciousness (Citta)?

Let’s start with the assumption that you have some of it; that is, you have some intelligence, mind, awareness, or consciousness. You might then imagine that an angel might have more consciousness than you, and that a god might have even more of this mysterious quality. Similarly, a Planetary Logos, one who produces and maintains a planet for a whole cycle of incarnation,

might have even more of this quality. If you stretch your imagination further, you might imagine that a Solar Systemic Logos, one who produces a whole Solar System and maintains evolution for several billions of years, might have even more consciousness. Now stretch your imagination even further to a Galactic Lord, one who creates a Galaxy, and then beyond that to what is called MAHAT, the great Cosmic Mind—Infinite Consciousness, Infinite Awareness, Infinite Intelligence.

Consciousness is not matter nor energy nor Light. It is a completely separate reality. In fact, it is the cause of all those other things. The Cosmic Mind, Mahat, is simply the condition within which and by which and through which the other three aspects of Reality exist. In other words, everything from the smallest atomic particles to the largest universes is in that Cosmic Mind. Everything is within that Infinite Consciousness.

Now how does this relate to our practice of meditation? A mantra in any language, but particularly in a sacred language, has higher frequency vibrations and a greater capacity to modulate your consciousness than do ordinary words. The Yogīs make a distinction between outer space and inner space. The latter they call CĪTTA-ĀKĀṢA, “the space of consciousness”, which is a beautiful expression. To a normal person space is something ‘out there’, but to a Yogī there is outside space and a corresponding inner space, a space that is within Consciousness itself. Consciousness permeates all space; so if space is infinite, Consciousness is infinite. This is important from the standpoint of meditation because, if Consciousness is infinite, the end result of meditation is Infinite Consciousness, or Omniscience.

In the beginning stages of meditation, therefore, you are using the mantra with your normal, limited consciousness. As you recite the mantra, however, it wants to expand itself because it is aligned with, or functioning within, *Citta-Ākāṣa*, the space of consciousness. And in order to expand itself, it has to expand your consciousness because you are limiting it. (That is why the same mantra pronounced by an ordinary human or pronounced by a buddha or a god or a goddess will have a radically different effect.) Accordingly, the mantra starts working inside your system at the level of consciousness that you have. The mantra knows that behind it is an Infinite Consciousness, what is called *MANTRA-CAITANYA*, “the consciousness of the mantra”, so it seeks its own infinity. The only thing restricting it is you, so—and this is the beautiful part of this Science—it seeks to expand you because it seeks its own Limitlessness. It is natural for the mantra to do that, since its nature, its source, is Infinite Consciousness.

Even after only a few years of meditation, therefore, your intelligence will grow, your mind will expand, your awareness will increase, and your intellect will become brighter. This is the benefit and the blessing of Mantra, and why mantras have been kept in such profound veneration and sacredness since time immemorial by those who know about them. In all the great traditions, Mantra (or the Divine Name or the Word or the Divine Word) is identified with Absolute Reality, Absolute Consciousness.

In the literature of Tantra and Yoga, a mantra is called a *DEVATĀ*, distinguishing it from a *DEVA*. This is an interesting distinction, for a *Deva*, which means “shining one”, is an actual living entity, a created being like us or like an angel, whereas a

Devatā is *like* a Deva but not the same. It is not a created being, not a ‘real thing’, but a point of consciousness within the Infinite Ocean of Consciousness. It is only real as the infinite Ocean of Consciousness is real. Every mantra has its own Devatā, which is symbolized by a form—perhaps a goddess form such as Śoḍaṣī or Kālī, or a god form such as Kṛṣṇa or Rāma or Christ. The Devatā is the goddess-or god-being behind the mantra, but it is not really a god or goddess. It is an aggregate of an infinitely conscious Energy, not a separate creation. The Devatā *is* Creation in that it is part of the Universal Mind Field. It exists only as long as you hold your awareness upon it; afterwards, it disappears into the Infinite Ocean of Consciousness. That is the mystery of the Devatā.

How does the Devatā of the mantra arise? When you are meditating and reciting a mantra in seriousness, immediately another form arises inside your inner being, in your auric atmosphere. After a while you will be able to sense it inside yourself. That is the Devatā of the mantra. It is a mystery that each mantra produces a separate Devatā, but an even greater mystery that the influence of the Devatā can become so strong that, when you perceive it inside your consciousness during meditation, you might think you are communicating with your Soul or Jesus or the Buddha. When you actually become aware of the Devatā formed by the mantra as you meditate, another awesome reality will enter into your existence because through that Devatā you will have direct access to the Infinite Cosmic Mind—the Love and Wisdom Mind, what the Buddhists call PRAJÑĀ-PĀRAMITĀ, “the Perfection of Wisdom”.

The Devatā formed inside you by the mantra only exists while you are focused on it. When you are no longer focused on it, it dissolves back into the Infinite Mind (where it always existed and always will exist). Now suppose you become very fanatical about your spiritual life and you meditate daily for many years. Over time the Devatā will increase in size and energy from a little point of Light inside your auric field until it takes over your whole auric field. A clairvoyant looking at you would see two things: your personal structure (your physical body, astral body, mind body, causal body, and Soul); and surrounding that structure, another entity separate from you—the Devatā, which, like a dynamo, is drawing energy from the Cosmos to you. When it is established inside you, therefore, you will become a different being, with access to a source of Power and Wisdom that was unimaginable before. But this is still not the end of this Science. For, in the final perfection of Mantra Science, the Devatā will dissolve back into the Infinite Mind, and you (your mental structure) will dissolve with it. You cease to exist as a separated, aware entity and simply become the Ocean of Awareness, the Infinite Mind Itself—Mahat.

To better understand this process, I will discuss the difference between thinking and meditation. There are many groups and schools—Sufi, Buddhist, Christian, New Age groups, occult groups, esoteric groups, hermetic groups, and Masonic groups—that believe that thinking is meditation. But thinking is not meditation and never can be. Thinking is a natural activity of the mind, like the dancing of the waves on the surface of a lake or an ocean, and it goes on all the time. Sometimes there

is a big storm (you have a brainstorm) and the waves are big and sometimes they are small. All you can do is make different waves; the activity is still the same. When you think a beautiful or profound thought, it might appear to you that you are in a state of meditation, but a thought is still a thought, and you are still in the realm of thinking.

How then does meditation differ from mental activity? Thinking is a natural activity, while meditation is a process of becoming aware of the substance of the mind itself (Citta), which is quite different from thinking. In other words, thinking is a natural act, but it is not natural to be aware of the mind itself. You can be aware of your thoughts, but that is awareness of the process of thinking, not of the mind substance itself. In Yoga this is called Citta or Manas, that which your mind is, with or without thoughts; the actual substance and essence of the mind.

The first step in the process of meditation, therefore, is not only not to think but to go beyond thought and fathom what the mind is in its pure, original nature. Accordingly, the meditation process is a gradual withdrawal from the surface activity of the mind to its deeper layers, where you can become aware of the mind itself and not just the fact that you have produced a thought. Krishnamurti, who in past lifetimes was a great Yogī who followed the way of Raja Yoga, in his last lifetime had the natural ability of completely being aware of his whole mind, its every movement and fluctuation. The average person, however, is not like that. The average person needs a ‘tool’—that is, a MAN-TRA (MAN means “mind” and TRA means “tool”)—to become aware of the mind or the essence of what the mind substance is.

Symbolically speaking, the mind waves are like the waves of an ocean, and normally you are only aware of the waves—your thinking process. What a mantra does when it is introduced into your mind is simple. First it plays along with your thought waves, assuming the shape of your thinking process—large waves, small waves, whatever kind of waves. If you are patient and keep repeating the mantra and stay focused on it—first on its sound and later on its subtle energy stream and even later on its god or goddess form—the mantra will take your consciousness, by a natural, spontaneous process, from the surface layer of thought to the deeper content of your mind. And suddenly you will become aware of your whole mind field as your awareness moves from the thoughts themselves to what is behind the production of thoughts.

To do that the mantra has to traverse the realm of the mind. This is why subconscious desires and images will manifest as you move from the surface to the intermediate level of the mind; that is, as the mantra shows you first the conscious and then the subconscious content of your mind. So as you meditate you will experience what in psychology are called hypnagogic images—dream images or psychic images—and this means that the mantra is slowly taking control and moving your awareness deeper than the normal thinking level into the subconscious realm of the mind. Suppose you throw an inflated rubber tube into a lake. It will float on the top of the waves, of course, because it is full of air. But if you fill it half with sand, it will sink partway into the water. This is like the second stage of the mantra action. In this stage of meditation you may see strange visions or images of

the past, present, or future, even mystical visions. But, however fascinating, such images are not the object of meditation, only part of the subconscious mind activity.

If you follow the mantra deeper into your mind (keep putting more sand into the rubber tube), then in the next stage of meditation you will begin to be aware of the movement of the mind—not thought but the mind itself, Citta. You are aware without thought. On the normal thinking level you are aware only because you are thinking. That is why Descartes said, “I think therefore I am.” This is incorrect, since you exist first before you think, but the idea behind it is that you recognize your existence because you think. In meditation, however, you go beyond the recognition that you exist just because you think, and you recognize that you exist as Intelligence, or Consciousness (CAITANYA).

That is when you will begin to identify with the actual substance of the mind itself, with the essence that moves the mind and makes thoughts. (Yogīs have made a vast Science of this so-called esoteric psychology, knowledge of the true nature of human beings, based on inner experiences of the nature of the human mind that they gained through meditation using Mantra.) Accordingly, as the mantra sinks deeper into your mind, it will reveal to you the Mind that you are. But this is not the end of the meditation process; it is only halfway through.

As you go deeper into meditation, you will begin to discover the action of the mantra itself. This is possible because you have become aware of the actual mind substance, so now you can also be aware of what the mantra is doing to that mind substance.

This stage is where the Mantra-Siddhi (the power of the mantra) is revealed, and you become aware of how the mantra affects and transforms your mind. Then you can use that power to acquire the quality of the Mantra-Śakti (the energy of the mantra) as your mind becomes one with the Universal Mind, the Great Śakti. And then you will discover two things: that your own mind is not your own at all; and that it is like a small whirlpool on the Great Ocean of Consciousness that stretches in all directions, through inner space and outer space, one continuous Ocean of Mind—an activity in that Great Energy Field called Mahā-Śakti, the Universal Primary Energy Source.

There are two stages of awakening the mantra inside you, or two stages to the Mantra-Siddhi. The first stage occurs during Initiation, when you receive the mantra from the Guru and some of the Universal Śakti embedded in that mantra is transferred to your auric field, where it starts working. That is the beginning of the process, when the ‘seed’ (BIJA) is cast. Your auric field becomes the Great Womb, which nurtures and nourishes the mantra until it is ready to be born. That occurs in the second stage, as I have just described, halfway through the meditation process, when you realize that you are connected to the mantra and through the mantra to the Teacher and through the Teacher to the Universal Field of Energy. That is the birth of the mantra, when you are awakened to the power of the mantra and you feel a new entity, a new energy stream, a new reality working inside you. That is when you can call upon the mantra to produce miracles in your life.

As you progress in meditation—remember, this is still in the middle stages of meditation, in the middle depth of the ocean—you can consciously manipulate the energy stream that the mantra represents. You can manifest that energy reality (Śakti) and power (Siddhi) in Creation, recreating your existence in a radically different way, far beyond the scope of positive thinking, for you are dealing with the essence of Life. With positive thinking you can change your environment, the way you do things—in a word, your karma—but with Mantra you can change your DHARMA, the essence of your being, the way the Life-Force itself moves inside you, the whole embodiment of your reality—a far deeper level of change.

That is the miracle of Mantra but that is still not the end of the story, for we are still in the middle stages of meditation. After that, the mantra goes even deeper until it hits the bottom of the ocean—and disappears. You will know that the mantra has reached its goal when it actually disappears and nothing remains except Awareness itself. It has not actually disappeared; the level of its activity has become so fine that you can only perceive it in Transcendental Consciousness. As long as your normal consciousness remains (that is, the deepened consciousness that you have at the time), the activity of the mantra is so refined and your awareness level so deep in your mind-essence that you are one with it, so you cannot perceive a thought or even the presence of the mantra. It has just become the ocean itself and you can perceive no differentiation in that ocean. You are aware that you are aware—and that is all. In Yogic literature this is called ŚUDDHĀ-VIDYĀ, which means “Pure Consciousness,

Pure Wisdom, Pure Awareness, Pure Insight”. The Buddhists sometimes refer to it simply as VIDYĀ, “Insight”.

At that point you will be aware that you *are* the Ocean of Life, existing in the state of Pure Consciousness—SAT-CIT-ĀNANDA, “Being-Consciousness-Bliss”. This is the first stage of Yoga and it is the end of the process of Mantra.

The mantra has therefore accomplished its task and there is no more it can do for you afterwards. You have reached the Fourth Level of Consciousness and immersed yourself in the field of Universal Śakti. Your consciousness is dis-identified from your mind and you have become the Universal Mind as it is reflected in Śakti. After that, to reach the Cosmic-Conscious level, which is the Fifth Level of Consciousness, the method is radically different, for it is purely internal. The Spirit will call you and all you will have to do is attach yourself to the ‘String’ of the Spirit, SŪTRĀTMA (SŪTRA-ĀTMA, “the String of Ātmā, the Beam of Light from Ātmā”). In other words, outwardly you will act like a normal person and do normal things, while your Soul, with total surrender, allows the reflection of the Ātmic Light, the Light of the Spirit, to pervade slowly the Ocean of Radiant Energy that you are aware of. But that is another process. ✂

The *Art* of Meditation

There are two kinds of music inside you—the natural music that is always inside you and the music that is generated by the mantra you are using. This internal music is another way of knowing what stage of meditation you are in, that is, how deep inside your consciousness you are moving because of meditation. Of course, you have to be an auditory person, one who can hear internally with the psychic hearing mechanism. If you are such a person and you manage to focus and enter into the Heart Cakra or Third-Eye Cakra or at the back of the head or into the Crown Cakra in a natural, spontaneous way, you will hear inner music (Nāda).

First you will hear the natural music that emanates from your own being, the music of the Śakti energy working inside you. This manifests as a sound of Nature, perhaps the song of cicadas or cricket sounds or the humming of bees. Or you may hear other nature sounds like the sound of running water or a waterfall or ocean waves breaking on the shore. These are natural sounds, your own natural energy, and may be heard at the lower level of meditation.

On the next level you may hear a musical instrument. This can be a stringed instrument, like a violin or harp or an East Indian vina, tamboura, or sitar; a wind instrument, such as a flute or panpipe; or a percussion instrument, such as a tabla or other small drum or a large drum. (In fact, such instruments were invented by people who heard the inner music in meditation and wanted to imitate those sounds so they could return to those states of meditation.) At the highest stage of such sound manifestations, you will hear the very bright and piercing sound of Kṛṣṇa's flute playing an exquisitely beautiful melody in your ear.

After that, the instruments will die out and you will be left in Silence, but only a temporary Silence. For out of that Silence you will hear the sound of rolling thunder, first as a distant rumble and then as a tremendous thunderclap. Or you may hear a bright, high-frequency trumpet blast. And when that sound dies out, there will come the real Silence—the Silence of the Void, what the Buddhists call ŚŪNYATĀ, “the Great Emptiness” (which in effect is the same as what the Yogīs call ŚUDDHĀ-CAITANYA, “Pure Consciousness”). It is the All-Pervading Ocean of Consciousness, which has no categories, differentiation, or qualities.

Accordingly, if you are hearing nature sounds, you are moving from the physical to the astral dimension; if you are hearing water sounds, you are in the astral dimensions; if you are hearing musical instruments, you are in the mental dimensions; and if you are hearing thunder or a tremendous trumpet blast, then you know that you are in your causal body, on the verge of breaking through to the Pure Consciousness of the Soul. In the

subsequent stillness, you will exist in your Soul-Consciousness as a pure Soul-Being in the Fourth Level of Consciousness.

Listening to the inner sounds can be practised consciously as a form of Yoga; Nāda Yoga (Inner Sound Yoga), Laya Yoga (the Yoga of Repose or Rest), or Surat Śabda Yoga (listening-to-the-inner-sound Yoga). This is, of course, very hard to do because of the restlessness of the mind; otherwise, it will simply happen to you during meditation. Remember, I am talking about those who are hearing-sensitive. If you do not hear these inner sounds, it just means that your inner hearing is not registering them because you are not a hearing-sensitive type. Not everybody can hear internally in the same way, just as not everybody can see or feel internally. When you meditate, however, you will develop one or more of these abilities, becoming touch-sensitive or hearing-sensitive or sight-sensitive or having any combination of these qualities. Here, I am talking about those who can hear inside, and what they hear in meditation are sounds that are not self-produced or produced by the mantra. They are natural sounds and can indicate to the meditator how far he or she is away from the Fourth Level of Consciousness.

There are three ways to have mystical experiences, namely, through hearing, through sight or vision, or through feeling or touch. Some feel reality by touch, an inner touch that is like a feeling but not a solar plexus feeling, an internal mechanism by which you *feel* how close you are to your goal. This is the feminine approach. Practically all the Christian feminine mystics relied on this sense of feeling to develop a closeness to their “Beloved”. Other people see visions or rely on the sense of sight.

If you are one of them, it is important to understand that, as long as you see colours or human-like shapes or beautiful angelic figures, you are moving in the Astral World. When your vision opens to the mind dimension, then you will see geometric patterns or figures, the whole Cosmos structured according to pure geometry and mathematics.

Whichever inner sensory mechanism you use, however, you will always end up in the state of Śūnyatā, which is not a non-existent state but one that is free of the qualities that were previously perceived with the inner senses—sight, hearing, or touch. The mystics called it the *Divine Darkness* or the *Darkness of the Soul* or the *Dark Night of the Soul*. Technically, this is the Buddhist State of Consciousness, but because they could not perceive or register it with their inner senses, it appeared to them as a great darkness, an infinite, unknowable something—so they called it the Divine Darkness.

What I have been discussing is the natural experience of the inner senses of sight, hearing, and touch, and has nothing to do with the mantra you are using. As you meditate and the mantra comes alive, then you will hear the music of the mantra or see the form of the mantra or touch the energy of the mantra. The mantra is another reality. It also has its own colour tones and emanations, and its own touch, which is felt as a kind of energy source or energy outlet. So when you meditate, you can either experience the natural Śakti energy inside you or the effects of the mantra. And with practice you will be able to distinguish the two, because you will know how the Śakti energy works inside you naturally and how the mantra transforms the natural working of that energy.

Then you will be able to manipulate the natural energy inside you by using different mantras and their different mantric energies.

Similar to the natural inner experiences you will have during meditation, the mantra can also indicate what stage of meditation you are at. If you see the mantra as a god or goddess inside, then you are still in the form world; if you sense it or it appears to you as an energy field, then you know that you are moving closer to your objective; and if the mantra appears as only a pure source of Intelligence, then you know you are very close to your objective. After that, the mantra will disappear and only the Universal Intelligence, the Infinite Mind, will remain in your consciousness.

Besides these inner experiences, which either originate in the natural Śakti energy or are generated by the mantra, there is a vastly different experience that you may have during meditation, namely, interference from the Inner Worlds. When you meditate, you attract forces to you first from the Astral World, because the meditation process itself is observed by the entities on the other side, who can actually see you meditating and are affected by it. Of course, the beings in the psychic dimension are as varied and different as people are here. Some are good, some are bad, some are indifferent. So sometimes you attract beings who are sympathetic to your work and they will help you stabilize your meditation; other times you attract entities—human or nonhuman—who do not want you to encroach on their territory. As far as they are concerned, the Astral World is their territory and we should stay in our physical body consciousness, solidly looking after worldly affairs.

For example, nonhuman elemental beings may appear to you in horrible guises while you are meditating and try to scare you. This is normal, because those entities live on the Astral World, their natural habitat, and we are intruding into their territory. If this happens to you, you should first of all understand that any entity that tries to scare you must be inferior to you. (A superior being—an angel or a highly evolved being—would never come to the Astral World and purposefully scare you.) If you say to yourself, “I am an immortal Spirit and live in seven different dimensions; this entity only lives on the Astral World and I am superior to it,” and show that you are not scared, the entity will leave you alone. It is only if you are scared that they will bother you, because it is so much fun for them.

It is a much worse situation when human entities in the Astral World try to divert you from the Path purposefully. This will rarely happen to meditators who have the protection of a mantra, but it often happens to mediums and channelers, people who psychically open themselves up without a mantra to protect them. Any human entity in the Astral World can then start bothering them, and they often do, speaking to them, declaring to them that they (the mediums) are Enlightened or are great Avatāras, and increasing the size of their *egos*—a sure sign that the entity is a fake. In the end, the mediums believe and teach everything the entity tells them. If you encounter such an entity while you are meditating, the danger is that it will divert you from the Spiritual Path, telling you that you no longer need to meditate because you are already Enlightened, causing you to cease striving for that goal and start to do the entity’s bidding.

Rule number one, therefore, is: if you hear a human voice (or voices) telling you things that inflate your *ego*, cut off the communication straightaway and do not listen to it. Such entities work through the psychic energy stream, and they will trap you in their psychic webs if you listen to them. In meditation you should hear only those sounds I described previously and the sound of the mantra. If you hear human voices, stop meditating. That will put an end to them. Or if you are an advanced meditator and have been working with mantras for some time, send the energy of the mantra at them and let the intelligence of the mantra—an intelligence far superior to theirs—deal with them. But in order to do this, I repeat, you must first have established an intimate communication with your mantra.

It is a pity that so many people give up meditating and fall away from the Path because of a frightening experience that they do not understand. And all because they did not have a knowledgeable Teacher who could guide them through that experience. Meditation is an art and like any art requires, among other things, the help of a good Teacher. Unfortunately, there are not many good meditation Teachers in the world. That is why this knowledge is so vital for the world. Many Schools only have techniques, with little understanding of the meditation process or of Spiritual Life. In the normal Christian and Hebrew traditions, spiritual problems are dealt with as the work of the *devil*. That is the simple solution—and the end of spiritual understanding. Nothing is the work of the devil; it is the work of something in Nature that has happened for a reason. Understand that reason and then you can deal with the problem in a logical, rational manner.

Krishnamurti said that you don't need any means to meditate, you don't need any technique or process. Of course, the lazy people said, "Hurray! Now we've found a Guru who tells the truth; we don't need to do anything," and went to the coffee shop and had a good time. This philosophy that you don't have to do anything to get enlightened was then taken up by the new-agers. The common New Age thinking is that you don't have to meditate because you are already in the state of Enlightenment, or because the spirits or angels will come and save the world anyhow. In other words, no effort is needed because everything will be fine one way or another. It's actually not as easy as that, and this is a dangerous philosophy and it's not true.

To understand the origin of that philosophy, we have to consider the life of Krishnamurti himself. As you know, Krishnamurti was a highly advanced Yogī. In his past life he attained Buddhic Consciousness and Nirvāṇic Consciousness, and in the life he recently completed he was discovered by C.W. Leadbeater and Dr. Annie Besant of the Theosophical Society. They were wandering through villages in India at the time and, being clairvoyant, they saw a boy with an amazing aura. (Krishnamurti had a large and brilliant auric body.) So they decided that he must be a world teacher, a great Avatāra who had come into incarnation, and they took him into their fold. At that time, Krishnamurti was not aware of higher states of consciousness, he was still functioning like a normal thirteen- or fourteen-year-old boy, playing soccer and cricket and going to school. Nevertheless, these clairvoyant people saw that he had an amazing aura and convinced him that he was a great Avatāra and started training him in the various forms

of meditation they used. Later on he was connected to some of the other Theosophical Masters and underwent disciplined forms of meditation and guidance from the whole Theosophical Society hierarchy. Then, because he had been a Yogī in the past, he broke through and re-established himself in Buddhic Consciousness and later on in Nirvāṇic Consciousness.

Now the interesting thing is that, as soon as he attained that state of consciousness, he denied the means he had used, because he was naturally established in that condition, and declared that all teachers, paths, methods and processes were completely invalid and unnecessary. Of course, that caused a huge confusion in the Theosophical Society. In fact, many people left the Society and there were aftershocks for many years, and people still question the validity of what he said and whether he should have said it or not. But he stuck with it to the end of his life: no gurus, no teachers, no methods, no paths, nothing.

So where was he coming from? Once you are at the Fourth Level of Consciousness, to progress inwardly into deeper (or higher) layers of consciousness, outer means like meditation are unnecessary; there are only inner means, because it's an inward process beyond the stages of meditation. So when Krishnamurti said, "Truth is a pathless land," in other words, you cannot carve a path to get to it, he was completely correct—for *the Fourth Level of Consciousness and above*. At that level, there's no technique, process or method you have to use; in fact, if you used one you would just descend. But the question arises, why didn't he say, "For me a path is not necessary; for me a method is not necessary," instead of saying that *nobody* needs a path or a method?

Now, why he assumed that everybody would be able to throw themselves into his condition without any help whatsoever is a mystery that has been debated for a long time. Well, the answer is simply that he was a Sādhu in previous lives and followed the path of negation, and because he re-established himself in that condition, he somehow lost touch with the reality of the outer conditions, how ordinary people were. He could only judge or explain things from his own understanding, his own point of view, without reference to the struggles and problems ordinary people would face in trying to attain the same level of consciousness. And that is not really unusual because in India it's normal for Sādhus to lose touch with their environment.

The reason I'm mentioning this is that a lot of students of occult schools and other seekers hear this idea of Krishnamurti, and knowing that he was a great Teacher who knew what he was talking about, decide that they don't need to do anything to become enlightened. Unfortunately, this is a serious misconception because you do have to have a means for the Path, unless, like Krishnamurti, Ramana Mahārṣi and others, you spontaneously recover your enlightened condition by some natural means as a result of your previous work, re-awakening that condition because in your past life you were a great Yogī. That's possible, of course, but it's not the general rule. Not every person who starts out on the Spiritual Path will have a spontaneous re-awakening of a high state of consciousness. Most people were not Yogīs in their past lives. The general rule is that you do have to have a means, something you use to attain that condition.

The process by which we can attain higher levels of consciousness is actually a process of Tantra. Of course, if you read popular books on Tantra, you will get a very warped idea of what it is. It is therefore necessary to go back to the original meaning of the Sanskrit word TANTRA, which is “freedom”. This is why lots of strange acts are associated with Tantra; when you are free, you dare to do things that other people do not dare to do. But when you analyse the Sanskrit word itself, TAN means “to stretch” and TRA is “an instrument or tool”. So the scholastic meaning of the word TANTRA is “freedom” and the spiritual meaning is an “instrument by which you can stretch yourself”.

So Tantra refers to activities that cause you to stretch yourself. Naturally, a lot of people use this idea of stretching yourself and apply it in the strangest ways. In Tantra, there are schools of black magic and witchcraft with all kinds of strange practices. For instance, there are Yogīs in India who practise Tantra by sitting in graveyards and eating corpses, and the Kālī worshippers used to throw themselves under huge chariots drawn by elephants, killing themselves. How people interpret Tantra varies dramatically from sect to sect and person to person. But I do not want to discuss individual ways that people practise Tantra, but the general concept behind the meaning of the word, namely, that you have to *stretch* or *expand* yourself.

In ancient India, they used the word TANTRA to refer to the looms that were used to weave patterns into carpets and cloth. So the concept of Tantra was in the language of the ordinary people as a “tool for weaving new patterns”. On the physical level this means that you weave a pattern into a carpet, for example; on

the spiritual level it means you weave new energy forms inside yourself. The idea is quite poetic, actually. You have your basic nature, like a plain cloth or carpet, and with Tantra you weave beautiful patterns into it.

Accordingly, the new pattern that you introduce into your system is the means by which you stretch yourself. If you do not stretch yourself, you remain ever the same. The normal human consciousness is closed and bounded, so most people function in a routine, limited way. They do not practise Tantra; they practise a solidification of consciousness by routine. But if Humanity is like that, Liberation is not possible. That is why the Buddha and the Christ and other Avatāras were such pains in the neck of Humanity. They shook people up, forcing them out of their routines, stretching them beyond their limits (which usually were quite narrow, in any case). These Teachers brought a new velocity of consciousness, a new impulse, new ideas, new methods, and new revelations, and people found all that stretching too hard to bear. That is why they had to put such Teachers to death in one way or another.

If you are not prepared to practise Tantra—to stretch yourself—you will not make progress on the Spiritual Path. Tantra describes a reality, a reality that you must effect in order to attain Enlightenment, the supreme goal of existence. If you do not make an attempt to stretch yourself in whatever way is necessary, how can you reach that goal? In Spiritual Life, therefore, the idea of stretching yourself is the one and only true prerequisite. That is why some people make more progress than others on the Spiritual Path. Now, it is common to think that

spiritual progress depends on Karma. But the more basic reality is that some people are prepared to stretch themselves according to the idea of what their spiritual goal is—and some are not.

The two meanings of TANTRA—“stretching” and “freedom”—are connected, of course, because you cannot be free from your present limitations unless you stretch yourself beyond them. So you have to step outside yourself, your environment, and your limitations, where you are in terms of space, time and consciousness. One of the most important parts of this process is the breaking down of habits. That is why in some Zen schools pupils are forced to do things they are not used to, and in karate and other hard schools of Zen, pupils are constantly stretched to their limits. They call it Zen but they are actually practising Tantra.

The point is that you practise Tantra within your own existence when you can understand the idea of stretching yourself. This idea is absolutely necessary in order to attain a higher consciousness. We are accustomed to our normal wakeful consciousness, our dream consciousness, and even our dreamless sleep consciousness (which does not register on the physical brain but on the mental body). They are automatic processes and natural. But we are not accustomed to the Fourth Level of Consciousness, which is so powerful that it will literally annihilate us—unless we have stretched ourselves to accommodate it. If a person who has never practised meditation should suddenly awaken to the Fourth Level of Consciousness, he or she would become a jabbering idiot, an event not uncommon in India, where such people are called *divine fools*.

In the first level of consciousness you are aware of yourself as a fish in the ocean. In the second level, in the dream state, you are still a fish, but you are seeing a different part of the ocean. And the same applies for the third level. In the Fourth Level of Consciousness, however, you are no longer a fish in the ocean, you *are* the ocean (although you do not lose your sense of Self completely, for a residue of I am-ness remains, not as an idea but as an inborn quality). That is a major shift in your human consciousness, an awesome experience. And unless you have accustomed yourself to it by stretching yourself so that you can handle the larger reality, you can lose your sense of identity and become unable to deal with the outside world.

This is why the techniques of Yoga are so critical; they prepare you step by step to become gradually accustomed to a higher velocity of Reality. You stretch yourself a little at a time, meditating and having flashes of insight repeatedly. New energy streams are gradually woven inside your system in increasingly complex patterns, expanding your awareness so that, when the full manifestation of the Fourth Level of Consciousness bursts upon you, your system simply accommodates it. Tantric practices were therefore devised to enable people to stretch themselves a little at a time, the idea being to absorb the higher levels of consciousness and be able to function like a normal human being on this planet, to be able to live in that other Reality and at the same time be useful to yourself, to the community, to the environment, to society—to the whole of Creation on all levels.

What goes hand-in-hand with practice and is equally important, however, is the reorganization of your life. People do

not like change, however, because the tamasic principle is very strong, especially in the physical body. They get used to a certain situation and they hang onto it, no matter how horrible it is. That is because they do not practise Tantra, stretching themselves. If you read the biographies of Saints—either Eastern or Western—you will realize that one thing that characterizes the life of a Saint is that it was stretched to its limit. Undergoing the most fantastic experiences internally and externally or performing the most incredible disciplines, the Saints had one thing in common. In the totality of their Being they were stretched. There is no way that you will be able to reach Enlightenment by watching your favourite TV programmes all the time.

Tantra is a real principle that will give you insights into yourself and your progress in Spiritual Life. When someone says to me, “I have been meditating for ten years now, and I don’t seem to be getting anywhere”, I reply, “Have you been practising Tantra?” Usually they haven’t. The practice of Tantra is essential; there is little progress made on the Spiritual Path without it. When you introduce a new mantra into your system, a new Light energy emerges within you, and as you practise that mantra, you weave, with that Light energy, a new pattern of consciousness inside you. And that is exactly what will emerge through the practice of Tantra.

In Tantra, the Sanskrit word MUDRĀ is often used. Its basic meaning is a “seal” or a “stamp of authority”. In ancient times it referred to the seals used by kings to convey their authority. Nowadays it is used in many ways. In Hatha Yoga and Indian

classical dance, Mudrā refers to the position assumed by the practitioner or dancer to convey a certain meaning or emotion, and in Tantra, Mudrā is a ritual that conveys a deeper meaning, for example, the use of a bell and dorge to symbolize the union of the Male and Female Principles of the Cosmos in certain rituals. In other words, a Mudrā is a symbolic gesture or act that has an inner meaning.

Accordingly, a good way to understand the word MUDRĀ is to think of it as an inner attitude of mind, because, whether it is a seal of authority, a Yoga or dance posture, or a ritual act, it represents the inner attitude of mind of the person performing the gesture or act. A Mudrā is never a meaningless thing; it is always full of meaning, expressing an inner attitude or intention. In Tantric Buddhist works, the word MAHĀ-MUDRĀ, the “Great Mudrā” or the “Great Seal”, is used a lot, and this term has baffled many students of Tantra. But if we think of Mudrā as an inner attitude or intention, then it is clear that Mahā-Mudrā is the inner intention or purpose needed to succeed on the Spiritual Path, when you decide once and for all: This is it! In this lifetime I will make myself Realized, I will attain Divine Consciousness!

Another word for MUDRĀ—a modern one—is “empowerment”. When you suddenly awaken and make your whole life a spiritual quest, you are *empowered* by the Spirit to begin the Spiritual Path. The Buddhists, on the other hand, speak of the *Seal of the Absolute* or the *Seal of the Void*, which you receive when you complete the Spiritual Path and become a Buddha or an Enlightened Being. And it is true that when you reach that level

of consciousness you will feel the imprint of a Seal upon you. This is symbolized in the Bible at the baptism of Jesus when a voice from heaven says, “This is my Beloved Son in whom I am well pleased.” In other words, the Spirit gave its seal of approval—the Mahā-Mudrā—to the Christ.

To Tibetan Yogīs, MAHĀ-MUDRĀ means “total dedication”. With the Mahā-Mudrā inside themselves, with great purpose and intent, they subject themselves to severe self-discipline in order to reach their goal. They are said to have YOGA MUDRĀ, the “Seal of Yoga”, for their whole lives are dedicated to the act of *union* (which is the meaning of the word Yoga). When, through a series of Initiation processes and expansions of consciousness they break through to Higher Consciousness, then the Spirit (what they would call Buddha-Nature or Śūnyatā) descends upon them and seals that whole journey in one great act, as they become established in that Higher Consciousness—be it the Fourth Level of Consciousness or Buddhist Consciousness or, later on, Nirvāṇic Consciousness.

But you will not be empowered by the Spirit unless you first assume the Mahā-Mudrā on this level and dedicate your life to the Spiritual Path.

So you have to ask yourself how great your Mudrā is. If you have a lukewarm desire toward meditation and the Spiritual Life, your Mudrā, naturally, will be small, and you will not have the driving force necessary to reach the goal of Spiritual Life. A lot of people start on the Spiritual Path, start meditating, and then give up. A modern study of a large group of initiates found that one month after initiation 60% of the group had given up

meditating, and within one year only 5% were still meditating. The reason for such a high dropout rate is that the size of the Mudrā in most initiates—the dedication toward internal transformation—is small.

As I mentioned previously, the word Mudrā in common Sanskrit refers to a seal of authority such as that used by kings in ancient times. In terms of our own spiritual development, however, there is no external authority outside ourselves. And that is the problem. In the world of business or in society a higher authority can put pressure on us to do things. But in Spiritual Life there is no such outside authority. In Spiritual Life *we* are the authority, we hold the seal of our own consciousness. So if you do not have authority over your own consciousness, if you do not have a strong purpose or will, then the Yoga Mudrā within you will be weak, and you will lack the drive needed to impel you toward your goal, toward Union.

These drives are cosmic forces within us and they are symbolically represented by yantras, which are two-dimensional geometric patterns, and mandalas, which are three-dimensional designs and patterns. Both, however, are external projections from inner consciousness, the projection of one's inner purpose onto paper or other external mediums. That is why the Tibetan Yogīs draw mandalas; they are simply projecting their inner purpose or plan onto a visible object. But it is not the visible object that is important; it is the inner Yoga Mudrā, the inner symbol, that is important. If you do not have the inner Mudrā, the outer mandala will not do much for you, because it is merely a representation of your inner state.

Here, a simple fact must be acknowledged. Living the life of a monk or a nun, free from the distractions of the world, makes it easier to become a Self-Realized person, because there is little outer interference that will prevent you from persevering with your purpose. And it is also true that, for those who live in the Western World, distractions are comparatively numerous, so it is difficult to stick to one's purpose. By the time you have dealt with a normal busy day, it is hard to find the energy to attain the state of Nirvāna. That is why I say that for the Westerner this Path is not easy. Nevertheless, the fact remains that you must somehow break the pattern of your busy world and find the Great Seal—the Mahā-Mudrā—inside you. You must determine that, no matter what, you will attain Higher Consciousness in this lifetime, starting the great conversion away from material consciousness toward Higher Consciousness. Later on, after you have had certain inner experiences and had a glimpse of the Fourth Level of Consciousness, Mahā-Mudrā will become Yoga Mudrā, and then your path will be irreversible. You will never go back to material consciousness again.

Once that has happened, the Great Seal will be established within you as a permanent authority. And what is this authority? This is the authority that Jesus spoke of when He was asked by what authority He was teaching and replied, "By the power of the Spirit." The authority is the stamp of the Spirit, the stamp of the Higher Consciousness within.

A beautiful expression used in Yoga is *BODHI-CITTA*, "the Energy towards Enlightenment". This expresses the idea of Mudrā as a driving force inside you, a real energy that impels

you toward your goal regardless of your situation, problems, environment, karma—whatever. This energy, *BODHICITTA*, is important because there will always be obstacles in your way. Just because the Great Seal has descended upon you does not mean that your life is going to be easy and the Path of Enlightenment free of hurdles. But with the Great Seal inside you, with that fiery desire burning inside you and impelling you onward, rather than worry and complain about the hurdles, you will fly over them and reach the final Revelation, the end of your journey—the Great Seal of Enlightenment, *YOGA MUDRĀ*.

In Spiritual Life many people give up when they come across the first hurdle. They get initiated, start to meditate, and then get sidetracked and forget their purpose. It is very common. They lack the *Mahā-Mudrā*, the Great Seal. So it is not the hurdles that are the problem, it is the lack of intention and drive that is the problem. So you have to ask yourself: What is the Seal inside me? How important is it to me? If it is a feeble imprint, your inner forces and outer environment will not respond to your vision. Without a strong Seal, without a strong authority inside you, the hurdles will simply overcome you. The only way you can succeed is if you have the imprint of the Spirit—strong and invincible—inside you, driving you onward, ever onward toward your goal.

There was a young girl who at a very young age was in an accident and became paralysed, and seeing one day a picture of a ballet dancer, was so moved by it that she wanted to become a dancer more than anything in the world. In other words, the Great Seal (the *Mahā-Mudrā*) of a dancer arose inside her. With

that force inside her, she slowly regained movement of her limbs and was eventually able to become a dancer, overcoming all her limitations. Of course, everybody called her transformation a miracle, but it was the Mudrā inside her that allowed her to achieve what seemed like an impossible task. It is the same for you on the Spiritual Path. What is possible and what is not possible depends on the strength of your desire, your intent, your attitude—in short, the power of the Mudrā inside you.

Meditation is a tradition that has been taught and handed down by male monks. All scriptures—Jewish, Muslim, Hindu, Buddhist—were written by male monks. Accordingly, most of the knowledge that people have about the subject of meditation has come from those traditions—traditions dominated by the male mind and warped because of that. Monks renounce the world, which means they renounce normal relationships with the whole planet. This is the normal view of the life of a spiritual person, shared by many aspirants, especially those who come from those traditions. But I want to present what for them would be a completely revolutionary new idea. Renunciation is not the Spiritual Path. The Spiritual Path starts where you are and as you are—which is a radically different approach to Spiritual Life.

Now what do I mean when I say that the Path starts where you are and as you are? Simply that, when you receive teachings and meditation techniques from me, you implement those teachings and techniques in the exact circumstances you are in. You do not have to renounce or give up anything; you do not

have to change anything or force yourself to do something that you are not able to do. You start as you are. Normally, you would be expected to give up smoking, drinking, or sex, or quit your job and go to an ashram or what have you. The Path has been taught from the idea of renunciation. But we say no, the Path is in life itself; it has to be carved out of your own circumstances—the place, tradition, and way of life you have chosen—and with the level of consciousness that is uniquely yours. You are the Path itself.

The idea of regimenting people to become nuns and monks is completely unnatural. It is anti-nature because, if human beings were supposed to be nuns and monks, that is how they would have been designed. (In fact, most of us would be driven crazy to live such a life, just as many of the Christian nuns in the Middle Ages were driven insane because they were forced to live an unnatural life.) Each one of us is a unique embodiment of Śakti, the Great Mother Force, or Mother Nature (also called PRĀKRṬĪ), and She made each of us according to our own Cosmic Plan, the design of how we are made up and what we are to become. We are all subject to Śakti, each with our own particular circumstances, so we have to begin the spiritual journey where we are, not where somebody else is.

The first lesson of meditation therefore is: be yourself and begin where you are. Eastern religions force you to begin at a place you are not, asking you to renounce some part of your life before you can begin the Path. In other words, you first have to become unnatural and then in that unnatural condition begin the Path—which is actually crazy. You begin the Path as you

are, in whatever condition you happen to be in when you hear the Call and want to act on it. You may be married and have children; you may have a job or be unemployed. Whatever your situation, you do not have to change anything first. Just sit down and start meditating, following the technique you were given. The important thing is not to put stress in your system by trying to be radically different than what you are. If you do that, the Path is already failing inside you. The Path has to be natural—SAHAJA MĀRGA, which in Tantra means “the natural path”—that is to say, how Śakti expresses herself through you in a natural, spontaneous way.

The first step of this path is to meditate and use the mantra that you have been given. The mantra’s magical energy resonates with the Śakti energy inside you, which in turn resonates with the Cosmic Mind, establishing a subtle, fourfold relationship between the Guru, the Cosmic Mind, the mantra, and the Śakti within you. From that relationship you will get inspiration to change (if change is needed). You will be inspired to compose music or get another job or quit smoking. But these will be natural changes based on internal realization—not changes imposed on you from the outside, but simply the reactions of the mantra as it takes effect inside you. In that way you are working along the line of least resistance of Nature, letting the direction of Nature within you demand its corresponding action. That is why we cannot make hard and fast rules about how a disciple should live. A rigid approach to Spiritual Life is unnatural and actually hinders the process of Enlightenment.

The second step is to follow through with the meditation. This means that, when you meditate and experience the effects of the mantra and they indicate that you should take a particular course of action, then you should act. Many fail to do so because it entails a change in their life. And here is where people fail on the Spiritual Path right at the beginning. When you meditate you get in touch with Higher Consciousness, which shows you what you should be doing. But if you are afraid to do it, then, when the cosmic moment arrives and you do not act, you are actually cutting the Path in half—and your neck as well.

To illustrate this I will recount a story from the Hindu scriptures. A disciple approached a Guru, exhibiting an enormous enthusiasm for the Spiritual Path, as the story goes, and asked him, “What can I do to attain Enlightenment?” Being a real Guru, the Guru grabbed him by the hair and pushed his head into a nearby drinking trough, holding it under the water until the disciple was coughing and gasping for air. Then the Guru released him and said, “When you really want the Spiritual Path as much as you just wanted a bit of air, then you can come back and become my pupil.” It is as simple as that. You have to be serious about meditation and follow it through, even if it entails changes.

You are given an opportunity when the Spirit moves inside you and indicates that you should do something. But the normal human reaction is to respond logically or emotionally, in a way that is radically different from what the original energy indicated. You will then miss out on the opportunity presented to you by the Divine Energy inside you. Every time you stop yourself at the critical moment, you arrest your progress. So it is important

to follow through with meditation, and that means that your life may have to change slightly or drastically or not at all.

If you are one of those people who want to succeed rapidly, you should follow the way of drastic change, the way of the Sufis or the Christian Mystics. They followed the path of ultimate transformation, the radical path of the Spirit. If you read the life stories of some of these people, you will see that they did the craziest things—things that even their fellow disciples condemned—as a result of the impulse of the Spirit within them. And when you can actually feel the movement of the Spirit, the Śakti, within you, and you follow through on that feeling, that is when meditation will become real for you. If you are able to follow through, your path of transformation will be very rapid; if you block that energy, your path of transformation will be very slow.

People often think that every change in their life is dreadful. But in the beginning stage of meditation the person is working as a personality trying to change his or her life, while in the latter stage of meditation the person is working as a Soul trying to change its existence. Sometimes the results will entail a lot of karmic consequences for a person. Sometimes all hell will break loose. Sometimes nothing happens and people have a serene existence. This is because all karmic stresses are in the Causal World, locked up in the causal body. These are stored-up karma accumulated over thousands of lives. When the proper meditation process begins and you start tuning into the energy of Śakti inside you, a massive amount of karma may descend on you suddenly from the Causal World like a burst dam. Or nothing may happen. The path of each person is absolutely

unique. There is no rule that says everybody will go through exactly the same process.

Some people have a massive amount of karma to work out, while other people have very little. The Soul lives in a different reality and it releases these karmas, not in a controlled, rational manner, but in the “mysterious way of the Spirit” that Jesus spoke of. Now this is not just a beautiful, fanciful phrase; it has a very profound meaning. What He meant was that the Spirit moves in irrational ways. Nothing is what it seems to be. What appears fine actually isn’t, and what appears not fine is actually fine. There is nothing logical about the way of the Spirit; nor does it have to be. What is important, however, is to follow through with the impetus of the Spirit. In its strange, illogical, mysterious way it will lead you to Liberation—if you trust it.

Imagine that you are a small child. Your mother puts you through all kinds of things—washing, dressing, and feeding you, or dragging you here and there—that you cannot logically understand. You may be absorbed in your favourite toy, when suddenly your mother whisks you off to bed, forcing you to go to sleep when you are not even tired. She has mysterious ways and does the strangest things, wanting you to do things that you do not want to do. That is the way of the mother. But as a child you have to trust your mother; she knows when you need to sleep, when you need to eat, when you need to do everything. It is the same with the Cosmic Mother, Mahā-Śakti, the great Divine Feminine Principle that rules all Creation from the highest Causal Worlds to the sub-atomic particles. She knows how the whole process works, how evolution should progress in

the Human Kingdom, the Angelic Kingdom, the sub-Human Kingdom, the Elemental Kingdom. She knows it all. The problem is that we do not have Her consciousness. So when She does something it appears to us as unnatural and we do not understand why things are happening to us in the way they are happening.

If you follow through with meditation, after a while you will become so sensitive that you will be able to feel the Spirit within you and know “which way it comes and which way it goes”. Jesus said, “You cannot know the Spirit, which way it comes and which way it goes.” But that is true only at the beginning of the process. Later on you can actually tune into the Spirit, which for you will then become a super-rational reality—something that you can understand in the Fourth Level of Consciousness, the state of Mystical Trance, where everything is clear and you can understand the mysterious way of the Spirit.

This stage of meditation comes after the follow-through stage, and it is called *spontaneous* meditation, meaning the different stages of Samādhi—Sahaja Samādhi, Nirvikalpa Samādhi, and Sarvikalpa Samādhi. In these states you automatically transform the natural environment through inner consciousness alone, and it is not necessary for you to do any outer action to transform your consciousness. This is difficult to explain. On the normal level you act out your karma on the Physical Plane through the vast variety of physical-level activities. But in the state of Samādhi, or when the Spirit within you is spontaneous, your karma is increasingly worked out in the Inner Worlds—the Astral World, the Mental World, and the Causal World—not in the outer world. That

is the higher degree of meditation, in which you are liberating yourself from the lower dimensions. If this process is continued until its ultimate conclusion, you will attain the complete cycle of Realization and will free yourself and reconnect with that other glorious Universe, the Original Field of Light, the Original Field of BRAHMAN, or PARABRAHMAN.

On our level of consciousness the Spirit cannot be approached in a rational way—that is hopeless and should not even be attempted. Rule number one: meditate. Rule number two: accept the consequences. Rule number three: follow through with the meditation. If you do this, you will succeed and the Spirit will, quite literally, teach you everything. You will have an inner force guiding you all the time. You will be part of the Śakti Reality, part of the Divine Mother, who knows how everything should be in Creation because She created it and maintains it according to Her Plan. Avoid all unnatural paths. Begin exactly where you are. And then when change arises in a spontaneous way, impelled by an inner impulse, follow it through, whatever consequences arise, wherever the Spirit leads you. ✨

The *Art or Teaching* Meditation

Teaching is not so much the outer form you teach. What you teach is *yourself*. In other words, your own life is your teaching. What are your convictions? If you have no convictions, then you cannot teach no matter what the presentation is, be it Tarot, Kabbalah, Creative Intelligence, Kriyā Yoga, or whatever. The essential teaching is not a particular presentation; it is yourself. Any one of those knowledge fields is simply a branch of the Tree of Knowledge. You may choose this branch or that branch to express your teaching, but the teaching is actually your life. Your lifestream. Your life-energy. Your beingness. That is why I keep reiterating that, to become a real teacher, you have to become serious about meditation. You have to be serious about having inner experiences and making the effort to connect to the Source within you. That effort has to be there first.

When you have reached a certain amount of inner attunement, then the teaching will flow out of you automatically—with or without a particular presentation. A lot of Teachers had no particular presentation but they could teach. Jesus, for example, was uneducated, a carpenter's son with the background of a

common worker (unlike the Buddha, who was a well educated Brahmin). So when He taught He used the language that He knew—that of the common people. He talked about ordinary things that they were familiar with, but He could nevertheless convey His teaching. It is not because of the form or path that you choose that you are a teacher, but rather, because you are already yourself a teacher, you can then choose the form that you want to teach. The point, therefore, is not what you should teach; the point is: can you teach? Because if you can teach, Reality will flow out through the system of teaching that you choose. You have to be a teacher before you can start teaching.

So what makes you a teacher? First, you have to believe in what you teach. Again, this belief is not based on the outer presentation that you are using. The belief has to come first. But before belief arises, what is needed? You cannot just suddenly believe in something. Before belief comes practice, because practice leads to conviction, which leads to belief. This is very important. You develop faith in what you teach simply by practising what you teach. The key to everything is meditation, and applying what you know in a practical way *to yourself first*. By meditating and getting results, you will understand how the system works and then believe in it. And when you believe, your conviction will radiate out of you and people will pick up that you believe in what you are doing.

So it all comes down to practice first. As you practise meditation, you will make the inner connection and the teaching will flow out in a spontaneous, automatic way. Of course, you may prefer some forms or presentations over others. You may be

more aligned with the Eastern esoteric sciences than with the Western esoteric sciences. That is just a circumstantial fact and is not important. What is important is that, whatever you take up as the method of your teaching, you have faith in it. You radiate it. You *are* it.

To be an effective teacher you have to be grounded in your own reality. If you can state a simple fact of spiritual existence from your own experience, it will convey a much greater authority than if you are able to describe the whole Tarot System or Kriyā Yoga System. To be a real teacher you have to be a teacher to yourself. To be a teacher to yourself you have to become your own Light, your own source of Revelation. And when you are your own source of Revelation you can teach anything. Whatever you put your mind to, the Light of Revelation will simply flow out of you.

So how do you become a teacher yourself? First meditate. Meditate and meditate more. Experience and experience more. Get to the ground of your Being. Inside us there is an infinite field of Knowledge, which you will discover as you go deeper and deeper in meditation. And then you will realize that real teaching has to do with that internal Knowledge, not the presentation you choose. If you can tap into that Source and emanate it out to others, they will feel that what you are talking about is real, not just an abstract idea. And you will have given them something far greater than ideas: an energy that will work magic for them, that will begin the process of transformation that will change their lives.

Teaching is an Energy reality, a Truth reality. It is the most intense form of ecstatic joy. Something inside you buzzes with

vitality when you teach—if, that is, you teach from within. But to develop that inner vitality you must go deep inside yourself through meditation. The deeper you penetrate into your own being, the greater the vitality that will come out of it. You will find a limitless supply of power, energy, and vitality inside you. Then you will be a teacher twenty-four hours a day, in the body and out of the body, in the Physical World, the Astral World, the Mental World, and the Causal World. People will come to you all the time as a source of inspiration and knowledge. Then you will have become a real Teacher.

It is a good idea to want to be a teacher. It is a way of service to Humanity and to the planet. It is a wonderful idea, but you first have to become a teacher. Of course, you can go to a teachers' training college and take positive thinking courses, managerial courses, psychological courses—all kinds of courses—and these will be of value when you want to present your material to the world. But they are not enough to make you a Teacher in this Science. Why? Because the Spirit is missing from them. To be a Spiritual Teacher it is not enough to learn how to express yourself or give logical presentations. What is required is your *inner connection*. The more profound the inner connection, the more the Spirit of Truth flows out of you.

Remember the words of Jesus, who instructed His disciples to “go out and teach in the name of the Father, the Son, and the Holy Ghost”. They asked Him, “But Master, what shall we teach?” And He said, “The Holy Spirit will show you.” What that actually means is that, by endless meditation, by making your whole life an inward movement all the time, the Holy Spirit

will be awakened inside you. The Holy Spirit is simply a translation of a Hebrew term—RUACH HA KADOSH—for what we call Mahā-Śakti or Mahā-Kuṇḍalinī or Fohat, the great Universal Sea of Energetic Reality that permeates all of Creation. Once you are connected to that Source, you will be able to teach spontaneously, naturally, in any situation, on any subject matter.

You can only become a teacher when you are totally inspired yourself; you are totally inspired when you have the Spirit of God within you; and to get the Spirit of God within you, you have to motivate yourself to drive inward more and more—and ever more. There is no other process. Teaching is very easy. It is the simplest thing to do when you have made that inward turning. So take a look at yourself and ask yourself: are you a teacher? If you are a teacher, you will radiate the Spirit, and if you radiate the Spirit, teaching will not be a problem.

There is a Light within us which is the Teacher. In Sanskrit it is called SAT GURU, the “True Teacher”. In the Eastern system they speak of the GURU, who is the outer Teacher; the SAT GURU, who is your Soul, the inner Teacher; and the PARAM GURU, who is the Deity Itself. (In Christian terminology the Christ is the SAT GURU, and the Cosmic Christ, who is the Eternal Love-Wisdom Principle of the Cosmos, is the PARAM GURU.) The Teachers are all these. First you receive inspiration from your outer Teacher, and that puts you on the Path; then you come to realize the SAT GURU, the True Teacher, as a divine, inspiring energy source inside you. When that happens, every knowledge field comes to you at will, simply because you are aligned to that inner Teacher. At a much later stage of Yoga, at a much

higher stage of meditation, you will realize the PARAM GURU, or the PARAPARAM GURU, the Final Supreme Guru, who is the Divinity Itself.

When you are aligned with the SAT GURU within you, you will realize that teaching is actually an ongoing process. The SAT GURU has been teaching all the time; humans, angels—all of Creation has been given knowledge all the time; the Logos, the Creator, has been emanating the Divine Creative Word, teaching the Universe all the time. You will realize that the teaching function is actually a cosmic function—one solid, unbroken, creative activity that has been going on since the formation of the Universe and will continue until the final dissolution of the Universe.

I am just trying to inspire you in this direction. There is a lot more to teaching than you think. And you can start this amazing process by meditating—first listening to the outer Teacher; then, through the Knowledge, Wisdom, and Understanding that you receive from the outer Teacher, moving gradually to the inner Teacher; and finally, through the application of this Principle over many years and the development of transcendental states of meditation in which you can tune directly into the Cosmic Mind, realizing that the Cosmic Mind itself is the Ultimate Teacher. And then you will realize that teaching is actually an activity that is as natural as breathing, and you will be able to do it any place, any time, whenever the Spirit moves you.

Every mantra or initiatory formula is a bundle of Energy that comes out of the Guru (Teacher). When the Guru gives out a mantra, it is an Energy Life-Force coming out of his or her own

Soul-Consciousness, or causal body. How does this work? When the Guru meditates, regardless of the process used, he gathers inside his auric field Cosmic Energy, or Śakti. As he continues to meditate, that Śakti Energy builds up inside his being. And when he initiates a pupil, he releases a stream of that built-up Energy into the initiate, penetrating the initiate's auric field. Mantra is simply the tool the Guru utilizes to do this, for he cannot tune into Cosmic Energy and give it manually to another person (although there are techniques for transferring energy mind-to-mind). There are other tools that the Guru can use for this purpose, but since time immemorial Mantra has been the best.

To maintain this link between Teacher and pupil two things must happen. The pupil has to keep working with the mantra, and he or she must remain psychically linked to the Guru. If the pupil does not meditate, the link is broken; if the pupil breaks the psychic link in some other way, the process also stops. In other words, as long as the Guru and pupil are linked on the psychic energy level and the Guru keeps meditating on the Cosmic Archetype and the pupil keeps practising, then a twin circulation of energy is created: between the Cosmos and the Guru, and the Guru and the pupil. As long as this circulation of energy continues, it is possible for the pupil (or a group of pupils) to experience Higher Consciousness and attain Enlightenment. That is why the understanding of Mantra is so important, for it is the key to this whole process. Mantra is that subtle Energy that links the pupil to the Guru and the Guru to the Cosmos.

Accordingly, when the Guru meditates on a mantra, he connects that mantra to Śakti, or Mahā-Śakti, the Great Mother

Force. Then, when he starts the process of Initiation, the Mantric Energy that has been connected to the Cosmic Energy is transferred into the mental body of the pupil. If the pupil starts working with the mantra, a resonance is created, because of similarity of vibration, going back to the Guru and through the Guru to Śakti. If the circulation is maintained through daily meditation, the pupil will receive more and more of that Universal Śakti Energy day by day, expressing itself as increased emotional and mental capacity, creative ability, and psychic and spiritual experiences. This is what Jesus referred to when He said, “I came to give life and more life.” He was speaking as a Tantra Master, not as an ordinary teacher, but as a Guru who absorbs the Cosmic Life-Stream into himself and gives it out to his pupils, increasing their vitality and life wave. That is the function of the Guru—and the function of Mantra.

If the Guru has no pupils, the Mantric Energy just keeps circulating between the Guru and Śakti, and there are many Gurus who are quite happy just doing that. But when a Guru takes pupils, it is a completely different process, for he not only has to circulate the Energy back to the Cosmos, but among his pupils as well. Now if the pupils understand the process and use it intelligently, there will be no problems. The Guru can take in more and more Cosmic Energy and give it out. But if the circulation of energy is stopped either through pupils’ ignorance or because they do not meditate, the Energy Field will be blocked and that blockage will be reflected back into the auric field of the Teacher, resulting in what I call spiritual pain—an intense suffering on the part of the Teacher—which I have had to endure many times.

This is why many Teachers in India will not take pupils. They do not want to be responsible for circulating the Cosmic Energy and for how that Energy is utilized by the pupils, because of the backlash in their auric fields when the circulation of energy is stopped. This is what Jesus referred to when he said that He was suffering for his followers. The Christians put a lot of emphasis on the idea that the Christ suffered for their sins. Of course, they do not understand that the Christ did not suffer for the sins of the Christians of today; Jesus suffered for the sins of his pupils in His time, because He was in a body and there was a circulation of energy between His pupils and Himself, and because that circulation was broken by some of His pupils and He had to work out the accompanying backlash through His own system, by suffering.

Mantra is not scripture. One can read the Bhagavad-Gita, Patanjali's Yoga Sutras, the Śiva Sutras, the Brahamanas, the Upanishads, the Vedas, or any of the great scriptures, and be filled with inspiration. If mantras were ordinary words, the Guru could just read from scriptures, and the pupil could meditate on their beautiful words. But they would not be mantras. A mantra is something else: an absolute jewel; an awesome reality; a living energy; an embodiment of the Cosmic Archetype. When you are given a Śoḍaṣī Mantra through Initiation, for example, that mantra is the Goddess Herself, communicating to you through the Guru (because the Guru is the intermediary link) and then through the mantra (because the Guru's expanded life-force is given to you by the power of the mantra). So as you work with

that mantra, you use the Guru's life-force until you yourself are established in the Cosmic Energy Field and are able to draw in the Cosmic Energy Current directly from the Universe and use it in your own way to attain Enlightenment.

Mantra is essentially a specialized life-force from the Guru, and in order to communicate that Energy to others, it has to first be awakened in the initiated meditation teacher. Accordingly, if you are an initiated meditation teacher, you must first tune into your Teacher's auric field before you initiate someone else. Mantras that you have been working with are awakened in you and will be easy to use in Initiations, but any mantra (even those you have just seen in written form) can be awakened by simply connecting to the Guru's auric field, where all the mantric sequences you have seen or will see in the future are already circulating as thousands of energies linked to the Cosmos. Once you take a mantra inside you and enter the auric field of the Teacher, that Mantric Energy becomes a reality functioning inside you. Then you can initiate people even after the Teacher dies.

This Science can only work, therefore, if you have made that initial connection and have learned to tune into the auric field of the Teacher while he or she is still alive. In other words, you have to establish a link with that auric field so that, wherever the Guru is—whether in a physical, astral, or causal body—you can get in touch with his auric field, awaken the mantra inside you, and transmit that Energy to the people you want to initiate. To achieve this, you have to start working with the mantras you already know. Meditate on them and try to enter the Cosmic Energy Field through the Teacher until you begin

to feel pulsations coming from the Teacher and then from the Universal Śakti. Once you can do that with several mantras, you will gain the ability to look at any mantra and immediately create a circulating energy flow between you and the auric field of the Teacher. That mantra will then be immediately energized inside your being, and when you initiate somebody, the Śakti Energy will flow into that person.

But this will not be possible unless that connection with the Teacher is already made by awakening the power of the mantras that you are presently working with. This will develop your Wisdom Mind because Mantra is connected to Mahā-Śakti, Cosmic Intelligence, and you will be able to tune into any mantra and initiate people with the right process suitable for that particular individual, for each mantra is a very precise, scientific formula that can be applied in particular situations. That is why I do not initiate all my pupils into the same mantras and why one mantra cannot be given to the whole world. Initiation is a sacred act, an awesome privilege, and a momentous event in the life of the initiate. (It is actually a cosmic event because of the transfer of Cosmic Intelligence.) It is therefore important to know whom you should initiate and not be in a rush to initiate everybody.

This is illustrated by a story from one of the Gnostic Gospels, which were written by Christian writers who actually *knew* (Gnostic means “one who knows”) what the Spiritual Path was about, and were suppressed, persecuted, and killed because of their knowledge. In the Gnostic Gospels there are many references to the fact that Jesus did not initiate everybody and did not give the same mantra (in Hebrew, DABAR, or “Word”) to

everyone He did initiate. Jesus had many pupils. He had thousands in the outer group and hundreds in the inner group; there was also a smaller inner group, the twelve disciples, and even within that small group He had a few chosen ones, because He was very careful what mantra He gave to whom. According to the story in the Gnostic Gospel of Thomas, one day the three disciples of the innermost group were together, and Jesus called one of them apart, Thomas, and initiated him. When the others asked him what Jesus had done, Thomas said, “He gave me three words.” Like all good pupils, of course, they immediately asked him what his mantra was. And then Thomas said, “If I tell this to you, then the stones will burst into flames.” In other words, he was saying that he was not allowed to communicate the mantra, because it is a powerful energy-reality that can only be communicated to those who are supposed to receive it.

The auric field of the Teacher is like a candle from which other candles can be lit. It is a source of energy that you can tune into and light other candles with; if you are not tuned in, there is nothing to light with. As teachers you should meditate on the mantras that you have been given with an awesome inspiration until you feel that they are alive inside you. Once you are connected to the Universal Energy Field you will find all the Teachers there—the Buddha, the Christ, Moses, and billions of others you have never heard of—all there in your consciousness. And infinite Wisdom, infinite Knowledge, and infinite abilities will be available to you.

It is important that this beautiful tradition is not lost, and that you realize how unique it really is. If you do not do your part

it will die out, because you have not carried on the work. But if you take on the responsibility to make sure that this Teaching does not die out, because you believe that it is an amazing thing for Humanity (which it is), that it can solve human problems (which it can), and that it is a chance for this planet to evolve and for Humanity to move forward and progress in real terms, then you have to dedicate your life to it one hundred percent. Not for yourselves, for Humanity. And if you do that, you will be blessed, because Śakti will bless you, and you will have done your part and fulfilled your purpose in life. ✨

ABOUT THE AUTHOR



Imre Vallyon is a Teacher of Synthesis. His writing is universal, not biased towards any particular religion or tradition, yet embraces all traditions and points beyond them all to the One Truth, One Life, One Reality.

Born in 1940 in Budapest, Hungary, Imre emigrated to New Zealand as a refugee at the age of sixteen. Since 1980 he has dedicated his life to teaching the Wisdom Science through his extensive writings and through workshops and retreats conducted in New Zealand, Australia, the United States, Canada and Europe. In 1982 he established the Foundation for Higher Learning, an international Spiritual School based in New Zealand, to provide people with the opportunity to practise Self-Realization, Enlightenment, Union with God, Planetary Transformation, in a group environment.

Imre's extraordinary knowledge of Human Spirituality and the Esoteric Wisdom is derived not from scholastic research, but issues forth from his own Interior Realization. His Teaching spans the full spectrum of human experience: horizontally, reaching through time, illuminating the great Spiritual Teachings and Sacred Languages of our planetary history while pointing the way to the future; and vertically, from the everyday problems and existential dilemmas of the masses of Humanity to the most exalted states of the Spiritual Master or Adept.

SELECTED TITLES BY IMRE VALLYON



Heavens and Hells of the Mind

ISBN 978-0-909038-30-4

The Magical Mind

ISBN 0-921590-113

The Sedona Talks

ISBN 0909038-51-1

The Divine Plan

ISBN 0909038-53-8

Heart to Heart Talks

ISBN 0909038-55-4

Please refer to our catalogue for a full list of products

www.soundinglight.com

info@soundinglight.com