THE MOTHER: The Goddess declares that the “subtle body, that is my own rarefied form.” “How else could souls be reborn into future lives? ..."

1 message

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The Goddess declares that the “subtle body, that is my own rarefied form.” “How else could souls be reborn into future lives? They take on various births in accord with modifications of Maya.” “A person may fail to realize knowledge of me and so will depart to the Jeweled Island. Going there, that person encounters enjoyments of all kinds, though remaining indifferent, and in the end attains complete knowledge of my essence that is pure consciousness. [...] Thereby the person is forever liberated; liberation arises from knowledge and from nothing else.” “He who has ears let him hear.”

[emphasis ours] 1.2.42 Devi Gita 2.3.4 Devi Gita 3.7.29-31 Devi Gita 4 Matthew 11.15

April 25, 2021

NOTE: For the last few days I have been listening to the Audiobook of The Physics of God and am now into its second listening. Two days ago, I made a beautiful discovery of the subtle system body that finally brought a deeper comprehension of the Observer, THE MOTHER.

The Physics of God should be frequently listened to over the weeks and months because of this discovery, among other reasons. QM is as mind-blowing enlightening as it is mind-numbing dense. The Kingdom of God that Jesus spoke of 2000 years ago can only be understood today through Quantum Mechanics. It was the future that He spoke about, the Age to Come when humans would have the scientific evidence of QM to confirm the Kingdom of God that the Paraclete Shri Mataji also repeatedly declared over 40 years. Due to the importance of the discovery and comprehension of the subtle system body, it will be required reading for HALF THE SKY, and will be presented next together with the monthly updates. I will then continue on “BERTRAND?!!!!!! You too? This is Heaven on Earth! (April 3, 2021)"

Subtle body

From Wikipedia, the free encyclopedia

A subtle body (Sanskrit: सूक्ष्म शरीर, IAST: sūkṣmaśarīra) is a “quasi material” aspect of the human body, being neither solely physical nor solely spiritual, according to various esoteric, occult, and mystical teachings. This contrasts with the Mind–body dualism that has dominated Western thought. The subtle body is important in the Taoism of China and Indic originating religions such as Hinduism, Buddhism and Jainism, mainly in the branches which focus on tantra and yoga. However, while mostly associated with Asian cultures, non-dualistic approaches to the mind and body are found in many parts of the world.

Subtle body concepts and practices can be identified as early as 2nd century BCE in Taoist texts found in the Mawangdui tombs. Although "evidently present" in Indian thought as early as the 4th to 1st century BCE when the Taittiriya Upanishad describes the Panchakoshas, a series of five interpenetrating sheaths of the body, a fully formed subtle body theory didn’t develop in India until the tantric movement that affected all its religions in the Middle Ages. In Indo-Tibetan Buddhism the correlation of the subtle body to the physical body is viewed differently according to school, lineage and scholar but for Completion stage purposes is visualised within the body. The subtle body consists of focal points, often called chakras, connected by channels, often called nadis, that convey subtle breath, often called prana. Through breathing and other exercises, a practitioner may direct the subtle breath to achieve supernormal powers, immortality, or liberation.

Subtle body concepts have become part of Western developed perspectives. In esoteric studies the Theosophy movement were the first to translate the Sanskrit term as "subtle body" although their use of the term is quite different from Indic usage. This makes the term problematic for modern scholars, especially as the Theosophist view often influences New Age and holistic

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Asian religions

The yogic, tantric and other systems of Hinduism, Vajrayana Buddhism, as well as Chinese Taoist alchemy contain theories of subtle physiology with focal points (chakras, acupuncture points) connected by a series of channels (nadis, meridians) that convey subtle breath (prana, vayu, ch'i, ki, lung). These invisible channels and points are understood to determine the characteristics of the visible physical form. By understanding and mastering the subtlest levels of reality one gains mastery over the physical realm. Through breathing and other exercises, the practitioner aims to manipulate and direct the flow of subtle breath, to achieve supernormal powers (siddhis) and attain higher states of consciousness, immortality, or liberation.[5][6]

Hinduism

Further information: Three Bodies Doctrine, Kosha, Chakra, and Nadi (yoga)

Early

Early concepts of the subtle body (Sanskrit: sūkṣma śarīra) appeared in the Upanishads, including the Brhadaranyaka Upanishad and the Katha Upanishad.[7] The Taittiriya Upanishad describes the theory of five koshas or sheaths, though these are not to be thought of as concentric layers, but interpenetrating at successive levels of subtlety:[8][9]

- The anna-maya ("food body", physical body, the grossest level),
- The prana-maya (body made of vital breath or prana),
- The mano-maya (body made of mind),
- The vijnana-maya (body made of consciousness)
- The ananda-maya (bliss body, the subtlest level).

Subtle internal anatomy included a central channel (nadi).[8] Later Vedic texts called samhitas and brahmanas contain a theory of five "winds" or "breaths" (vayus, pranas).[8]

- Prāṇa, associated with inhalation
Apāna, associated with exhalation

Udāna, associated with distribution of breath within the body

Samāna, associated with digestion

Vyāna, associated with excretion of waste

Later [edit]

A millennium later, these concepts were adapted and refined by various spiritual traditions. The similar concept of the Liṅga Śarīra is seen as the vehicle of consciousness in later Samkhya, Vedanta, and Yoga, and is propelled by past-life tendencies, or bhavas.[10] Linga can be translated as “characteristic mark” or “impermanence” and the Vedanta term sarīra as “form” or “mold”. [11] Karana or “instrument” is a synonymous term. In the Classical Samkhya system of Isvarakrsna (ca. 4th century CE), the Liṅga is the characteristic mark of the transmigrating entity. It consists of twenty-five tattvas from eternal consciousness down to the five organs of sense, five of activity (buddhindriya or jñānendriya, and karmendriya respectively) and the five subtle elements that are the objects of sense (tanmatras) The Samkhyakarika says: [12]

The subtle body (linga), previously arisen, unconfined, constant, inclusive of the great one (mahat) etc, through the subtle elements, not having enjoyment, transmigrates, (because of) being endowed with bhavas (“conditions” or “dispositions”). As a picture (does) not (exist) without a support, or as a shadow (does) not (exist) without a post and so forth; so too the instrument (linga or karana) does not exist without that which is specific (i.e. a subtle body).

— Samkhyakarika, 60-81[12]

The classical Vedanta tradition developed the theory of the five bodies into the theory of the koshas "sheaths" or "coverings" which surround and obscure the self (atman). In classical Vedanta these are seen as obstacles to realization and traditions like Shankara’s Advaita Vedanta had little interest in working with the subtle body.[13]

Tantra [edit]

In Tantra traditions meanwhile (Shaiva Kaula, Kashmir Shaivism and Buddhist Vajrayana), the subtle body was seen in a more positive light, offering potential for yogic practices which could lead to liberation. [14] Tantric traditions contain the most complex theories of the subtle body, with sophisticated descriptions of energy nādis (literally "stream or river", channels through which vayu and prana flows) and chakras, points of focus where nādis meet. [15]

The main channels, shared by both Hindu and Buddhist systems, but visualised entirely differently, are the central (in Hindu systems: sushumna; in Buddhist: avadhuti), left and right (in Hindu systems: ida and pingala; Buddhist: iñāna and rasana). [16] Further subsidiary channels are said to radiate outwards from the chakras, where the main channels meet. [17] Chakra systems vary with the tantra; the Netra Tantra describes six chakras, the Kaulajñāna-nimaya describes eight, and the Kubjikamata Tantra describes seven (the most widely known set). [18][19]

Modern [edit]

The modern Indian spiritual teacher Meher Baba stated that the subtle body “is the vehicle of desires and vital forces”. He held that the subtle body is one of three bodies with which the soul must cease to identify in order to realize God. [20]

Buddhism [edit]

In Buddhist Tantra, the subtle body is termed the “innate body” (niña-deha) or the “uncommon means body” (asadhrana-upayadeha), [21] or sūkṣma śarīra, rendered in Tibetan as trway-lu (transliterated phra ba’i lus). [22] The subtle body is sometimes known as nanomaya-kāya, the “body made of mind” and is the means for synchronising the body and the mind, particularly during meditation. [23]
The subtle body consists of thousands of subtle energy channels (nadis), which are conduits for energies or "winds" (lung or prana) and converge at chakras.[21] According to Dagsay Tulku Rinpoche, there are three main channels (nadis), central, left and right, which run from the point between the eyebrows up to the crown chakra, and down through all seven chakras to a point two inches below the navel.[24]

Lati Rinbochay describes the subtle body as consisting of 72,000 channels, various winds and a white and a red drop whilst a further very subtle body is a wind abiding in a drop at the centre of the heart chakra. The central channel is then described as being squeezed by two channels that encircle it at each chakra and thrice at the heart chakra, ensuring the winds do not move upward or downward until death.[25]

Buddhist tantras generally describe four or five chakras in the shape of a lotus with varying petals. For example, the *Hevajra Tantra* (8th century) states:

> In the Center [i.e. chakra] of Creation [at the sexual organ] a sixty-four petal lotus. In the Center of Essential Nature [at the heart] an eight petal lotus. In the Center of Enjoyment [at the throat] a sixteen petal lotus. In the Center of Great Bliss [at the top of the head] a thirty-two petal lotus.[18]

In contrast, the historically later *Kalachakra tantra* describes six chakras.[18]

In *Vajrayana* Buddhism, liberation is achieved through subtle body processes during *Completion Stage* practices such as the *Six Yogas of Naropa*.[26]

**Other traditions** [ edit ]

Other spiritual traditions teach about a mystical or divine body, such as "the most sacred body" (wujud al-aqdas) and "true and genuine body" (jism asli haqiqi) in *Sufism*, the *meridian system* in *Chinese religion*, and "the immortal body" (soma athanaton) in *Hermeticism*.[27]

**Western esotericism** [ edit ]

**Theosophy** [ edit ]

In the 19th century, H. P. Blavatsky founded the esoteric religious system of *Theosophy*, which attempted to restate Hindu and Buddhist philosophy for the Western world.[28] She adopted the phrase "subtle body" as the English equivalent of the *Vedantic* sūkṣmaśarīra, which in *Adi Shankara’s* writings was one of three bodies (physical, subtle, and causal). Geoffrey Samuel notes that theosophical use of these terms by Blavatsky and later authors, especially C. W. Leadbeater, Annie Besant and Rudolf Steiner (who went on to found *Anthroposophy*), has made them "problematic"[28] to modern scholars, since the Theosophists adapted the terms as they expanded their ideas based on "psychic and clairvoyant insights", changing their meaning from what they had in their original context in India.[28]

**Post-theosophists** [ edit ]

The later theosophical arrangement was taken up by Alice Bailey, and from there found its way into the *New Age* worldview[29] and the human *aura*.[30] Other authors treated the subtle body in varying ways. Max Heindel divided the subtle body into the *Vital Body* made of Ether; the *Desire body*, related to the *Astral plane*; and the *Mental body*. Samael Aun Weor wrote extensively on the subtle bodies (Astral, Mental, and Causal), aligning them with the *kabbalistic tree of life*. Barbara Brennan’s account of the subtle bodies in her books *Hands of Light* and *Light Emerging* refers to the subtle bodies as "layers" in the "Human Energy Field" or aura.[33]

**Fourth Way** [ edit ]

Subtle bodies are found in the "Fourth Way" teachings of Gurdjieff and Ouspensky, which claim that one can create a subtle body, and hence achieve post-mortem immortality, through spiritual or yogic exercises. The "soul" in these systems is not something one is born
with, but developed through esoteric practice to acquire complete understanding and to perfect the self. According to the historian Bernice Rosenthal, "In Gurdjieff's cosmology our nature is tripartite and is composed of the physical (planetary), emotional (astral) and mental (spiritual) bodies; in each person one of these three bodies ultimately achieves dominance."[34] The ultimate task of the fourth way teachings is to harmoniously develop the four bodies into a single way.[34]

**Hermetic Order of the Golden Dawn** [edit]

The Hermetic Order of the Golden Dawn, a secret magical Order originating in 1888 in Victorian England, describes the subtle body as "The Sphere of Sensation".[35] The occultist Israel Regardie published a collection of Golden Dawn magical texts which state that "the whole sphere of sensation which surroundeth the whole physical body of a man is called "the magical mirror of the universe". For therein are represented all the occult forces of the universe projected as on a sphere..."[35] Regardie connects the Sephirot of the Kabbalistic Tree of Life to this sphere as a microcosm of the universe. The Kabbalistic concept of the Nephesch is "the subtle body of refined Astral Light upon which, as on an invisible pattern, the physical body is extended".[35][non-primary source needed]

**"Ancient Egyptian" esoteric anatomy** [edit]

The 19th century occultist Florence Farr (writing under the pseudonym "SSDD") studied the ten parts of a human being which she claimed were described in Ancient Egyptian writings, including the Sahu, the elemental or astral body; the Tet or Zet, the spiritual body or soul; and the Khaibt, the sphere or aura, radiating from the Sahu, and symbolised by a fan. Farr wrote that the Ancient Egyptian adepts "looked upon each body, or manifested being, as the material basis of a long vista of immaterial entities functioning as a spirit, soul and mind in the formative, creative and archetypal worlds." She described how the Khaibt forms a sphere around a human being at birth.[36][non-primary source needed]

**Aleister Crowley** [edit]

The occultist Aleister Crowley's system of magick envisaged "a subtle body (instrument is a better term) called the Body of Light; this one develops and controls; it gains new powers as one progresses".[37]

**Meditation research** [edit]

Western scientists have started to explore the subtle body concept in relation to research on meditation. The subtle body model can be cross-referenced onto modern maps of the central nervous system, and applied in research on meditation.[4]

**References** [edit]

11. ^ Purucker, Gottfried. *The Occult Glossary*
14. ^ Samuel 2013, p. 34.
“The three channels cross at the Agnya which represents the most narrow way for the Kundalini to pass through. It is the 'narrow gate' that Jesus said about: ‘Strive with earnestness to enter through the narrow door, for many, I say, will seek to enter and will not be able.’ (Luke 13:24.) ‘Enter through the narrow gate.’ (Matthew 7:13.) Jesus revealed Himself as the Master of the Agnya chakra: ‘I am the Door; if any one enter in by Me, he shall be saved’ (John 10.9.) He will be saved because he will be able to reach the end of the spiritual ascent, Sahasrara (the Kingdom of Heaven) the synthesis of all chakras, where the individual Spirit joins with the Universal Spirit — God.” (Costian 1995, 252)
highly evolved realised soul. She thus rises, piercing six chakras in the central channel." (Kalbermatten 1979, 25)

"In 16:12.15 the Paraclete guides Jesus' community into all the truth, but it does so in a complex way: The Paraclete will move the church towards the future, declaring things to come, while at the same time the Spirit will speak only what the Spirit has heard — the things of Jesus, and hence things that are the Father's. The Spirit's instruction turns in two directions, speaking of originality, newness and the future, and at the same time of dependence, givenness, and the continuing authority of what has been disclosed.

The supreme purpose of the Spirit's work is the glorification of Jesus (16:14). By the Paraclete, the fullness of the divine life that is brought in Jesus is made known and accessible to redeemed humanity." Stewck 2011, 289

"He always talked about the future. He said you have to enter into the Kingdom of God, the Holy Ghost has to come. He said that you have to get somebody who will counsel you, who will take care of you, who will comfort you and that is the Holy Ghost." The Paraclete Sri Mata

"Advocate/Paraclete. The term occurs in one of the fullest descriptions of the nature and function of the Holy Spirit and is therefore more important than its limited use would suggest. If John was the last gospel written, as was suggested early by Clement of Alexandria (150-215 C.E.), then it is not surprising to find there a fuller expression of the nature of the spirit than was usually present in the OT or the synoptic Gospels (including Acts). In the Gospel and Letters of John, the Spirit is described as being sent from the Father to be in and with the believers, teaching them, and reminding them of Jesus' words and deeds (John 14:15-26).

The paraclete is identified with Christ (1 John 2:1) and with the spirit (John 14:26), is said to proceed from the Father as the spirit of truth, and will guide Christians to the truth (John 15:26; 16:13) — Mills and Bullard 1990, 13.

"Today I want to tell you about the Agnya Chakra, about Jesus Christ, who advanced to this center of Agnya Chakra where you see this red mark (bindi on forehead). Behind that, inside the brain on the crossing of the optic chiasma, is this subtle center where this great Deity is placed through His crucifixion. And through His Resurrection He has created this space for us to enter into the Kingdom of God (Sahasrara Chakra) which is placed within us—it is not without."

THE MOTHER: Messiah-Paraclete-Ruh-Devi
The New Age Has Started, Houston, USA—October 6, 1981

"The Sushumna is the central channel for our evolution. It is through this channel that we become Collectively Conscious and all the disparate factors of our being are integrated into one Whole. It makes the connection between our conscious mind and the auto of the autonomous system, the Spirit, which is a reflection of God. Sushumna is the way of Dharma, the straight and narrow path by which we pass through the Gate of the Agnya Chakra to enter into the Kingdom of God in the Sahasrara."

THE MOTHER: Messiah-Paraclete-Ruh-Devi

"We are here to know the Truth, first through our mental understanding and then through our experience, to prove everything you have heard so far. But the minds are very conditioned. Like in India when you talk about Christ to Hindus, saying that Christ is based and placed in the Agnya Chakra, they think that I am trying to spread Christianity because I was born in a Christian family. But when people talk about the Deities on the Chakras, which is a fact, people in the West start thinking they are talking about Hindu philosophy. But one must know they are all related to each other. Christ Himself has said in the Bible, "Those who are not against Us are with Us."

THE MOTHER: Messiah-Paraclete-Ruh-Devi

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“You are so respected that Christ is born within your Agnya. But you must respect your Agnya Chakra. Your attention should be in the Centre so that no wobbliness.... So this Agnya Chakra is to be kept very clean, healthy and holy. The attention should be holy. The attention outside is still not very holy, should be detached attention. If you start seeing through your Agnya it should project a Power of Holiness. So that anybody who looks at your eyes should know that serenity is flowing from these eyes, and not lust and greed and aggression. All this we can achieve because we have got Christ within our Agnya. Accept Him there. He is born yet to grow.”

THE MOTHER: Messiah-Paraclete-Ruh-Devi
Pune, India—December 24, 1982

“On first awakening Kundalini ascends Sushumna Nadi up to the Agnya Chakra. It covers the lower plate of the main, then descends like melting clouds on the Ida and Pingala Nadis to the Void. It fills this area and then the three combined Powers of Mahakali, Mahasaraswati, and Mahalakshmi re-ascend the Sushumna to open the Lotus Petals of the Sahasrara. The Spirit, residing in the heart, has its seat at the top of the head in the centre. All the Chakras have their seats in the Sahasrara. This is the fontanel area that is pierced by the Kundalini, the point of Yoga at which the attention is united to the Spirit — the Brahmarandhra, the hole into the Brahman.”

THE MOTHER: Messiah-Paraclete-Ruh-Devi
Bombay, India—September 26, 1979