



AADHA AKASH <the.great.conjunction.2020.12.21@gmail.com>

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

Jagbir Singh <s.jagbir@gmail.com>

Tue, Apr 27, 2021 at 8:37 AM

To: AADHA AKASH <the.great.conjunction.2020.12.21@gmail.com>

The Goddess declares that the "subtle body, that is my own rarefied form."¹ "How else could souls be reborn into future lives? They take on various births in accord with modifications of Maya."² "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."³ "He who has ears let him hear."⁴

[emphasis ours] ¹2.42 Devi Gita ²3.4 Devi Gita ³7.29-31 Devi Gita ⁴Matthew 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"^[1] 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.^[1]

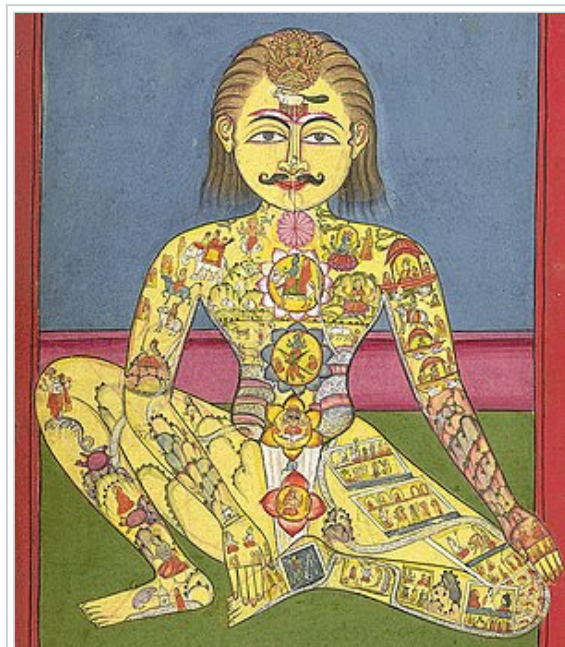
Subtle body concepts and practices can be identified as early as 2nd century BCE in **Taoist** texts found in the **Mawangdui** tombs.^[1] Although "evidently present"^[1] in Indian thought as early as the 4th to 1st century BCE when the **Taittiriya Upanishad** describes the **Panchakoshas**, a series of five interpenetrating sheaths of the body.^[2] a fully formed subtle body theory didn't develop in India until the **tantric** movement that affected all its religions in the Middle Ages.^[1] 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.^[3] 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**

medicine perspectives.^[1] Western scientists have started to explore the subtle body concept in research on meditation.^[4]

Contents

- 1 [Asian religions](#)
 - 1.1 [Hinduism](#)
 - 1.1.1 [Early](#)
 - 1.1.2 [Later](#)
 - 1.1.3 [Tantra](#)
 - 1.1.4 [Modern](#)
 - 1.2 [Buddhism](#)
 - 1.3 [Other traditions](#)
- 2 [Western esotericism](#)
 - 2.1 [Theosophy](#)
 - 2.2 [Post-theosophists](#)
 - 2.3 [Fourth Way](#)
 - 2.4 [Hermetic Order of the Golden Dawn](#)
 - 2.5 ["Ancient Egyptian" esoteric anatomy](#)
 - 2.6 [Aleister Crowley](#)
- 3 [Meditation research](#)
- 4 [References](#)
- 5 [Sources](#)
- 6 [Further reading](#)
- 7 [External links](#)



The subtle body in Indian mysticism, from a *yoga* manuscript in *Braj Bhasa* language, 1899. A row of *chakras* is depicted from the base of the spine up to the crown of the head.

Asian religions [[edit](#)]

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 [[edit](#)]

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

Early [[edit](#)]

Early concepts of the subtle body (*Sanskrit: sūkṣma śarīra*) appeared in the *Upanishads*, including the *Bṛhadaranyaka 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 *vijñāna-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
- *Uḍāna*, 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 *sarira* as "form" or "mold".^[11] *Karana* or "instrument" is a synonymous term. In the Classical Samkhya system of [Isvarakṛsna](#) (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 (*buddindriya* 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 *nadis* (literally "stream or river", channels through which *vayu* and *prana* flows) and *chakras*, points of focus where nadis 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: *lalana* and *rasana*).^[16] Further subsidiary channels are said to radiate outwards from the chakras, where the main channels meet.^[17]

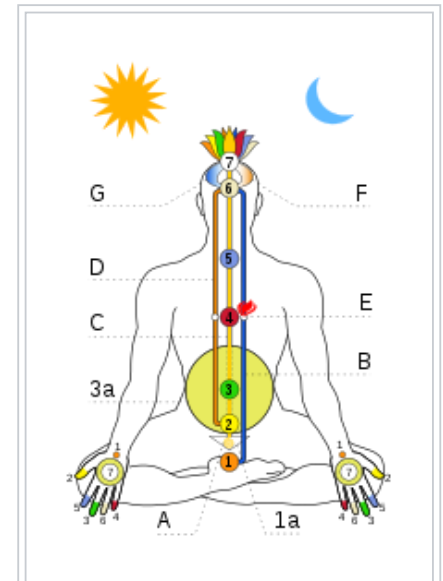
Chakra systems vary with the tantra; the *Netra Tantra* describes six chakras, the *Kaulajñāna-nimaya* describes eight, and the *Kubjikamata Tantra* describes seven (the most widely known set).^{[18][19]}

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" (*nija-deha*) or the "uncommon means body" (*asadhrana-upayadeha*),^[21] or *sūkṣma śarīra*, rendered in Tibetan as *traway-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]



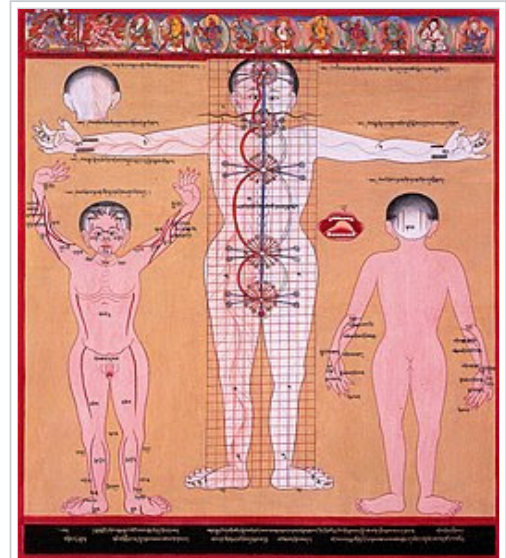
An illustration of a subtle body system of seven *chakras* connected by three major *nadi* channels, as commonly adopted by contemporary yoga

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]



A Tibetan illustration of the subtle body showing the central channel and two side channels connecting five chakras

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*.^[31] *Samael Aun Weor* wrote extensively on the subtle bodies (Astral, Mental, and Causal), aligning them with the *kabbalistic tree of life*.^[32] *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 [Sephiroth](#) 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]

- [^] [Jump up to:^{a b c d e f} Samuel, G.; Johnston, J. \(2013\). *Religion and the Subtle Body in Asia and the West: Between Mind and Body* . Routledge studies in Asian religion and philosophy. Taylor & Francis. ISBN 978-1-136-76640-4. Retrieved 30 March 2021.](#)
- [^] [Mallinson & Singleton 2017.](#)
- [^] ["Tibetan Medicine and the Subtle Anatomy - Tibetan Medicine, Buddhism & Astrology - London" . *Shrīmālā | Tibetan Medicine, Buddhism & Astrology | London*. 11 January 2020. Retrieved 2 April 2021.](#)
- [^] [Jump up to:^{a b} Loizzo, Joseph J. \(10 May 2016\). "The subtle body: an interoceptive map of central nervous system function and meditative mind-brain-body integration". *Annals of the New York Academy of Sciences*. Wiley. **1373** \(1\): 78–95. doi:10.1111/nyas.13065 . ISSN 0077-8923 .](#)
- [^] [Mallinson & Singleton 2017](#), pp. 171–184.
- [^] [Pregadio, Fabrizio \(2012\). *The Way of the Golden Elixir: A Historical Overview of Taoist Alchemy* \(PDF, 60 pp., free download\). Golden Elixir Press.](#)
- [^] [Mallinson & Singleton 2017](#), pp. 173-174.
- [^] [Jump up to:^{a b c} Samuel 2013](#), p. 33.
- [^] [Mallinson & Singleton 2017](#), p. 184.
- [^] [Larson 2005](#), p. 242.
- [^] [Purucker, Gottfried. *The Occult Glossary*](#)
- [^] [Jump up to:^{a b} Larson 2005](#), p. 268.
- [^] [Samuel 2013](#), pp. 34, 37.
- [^] [Samuel 2013](#), p. 34.
- [^] [Samuel 2013](#), p. 38-39.
- [^] [Samuel 2013](#), p. 39.
- [^] [Mallinson & Singleton 2017](#), pp. 172-174.
- [^] [Jump up to:^{a b c} Samuel 2013](#), p. 40.
- [^] [Mallinson & Singleton 2017](#), pp. 175-178.



The Subtle body and the cosmic man, Nepal 1600s

20. [^] [Baba, Meher](#) (1967). *Discourses, volume 2*. San Francisco: Sufism Reoriented. pp. 144–145. ISBN 978-1880619094.
21. [^] [Jump up to:^{a b}](#) [Wayman, Alex](#) (1977). *Yoga of the Guhyasamajatantra: The arcane lore of forty verses : a Buddhist Tantra commentary*. Motilal Banarsidass. p. 65.
22. [^] [Miller, Lama Willa B.](#) "Reviews: Investigating the Subtle Body" . [Archived](#) from the original on 19 March 2018. Retrieved 18 March 2018.
23. [^] [Simmer-Brown, J.](#) (2002). *Dakini's Warm Breath: The Feminine Principle in Tibetan Buddhism* . Feminine Principle in Tibetan. Shambhala. p. 169. ISBN 978-1-57062-920-4. Retrieved 1 March 2021.
24. [^] [Dagsay Tulku Rinpoche](#) (2002). *The Practice of Tibetan Meditation: Exercises, Visualizations, and Mantras for Health and Well-being*. Inner Traditions / Bear & Co. p. 80. ISBN 978-0892819034.
25. [^] [Rinbochay, L. H. J.](#) (1985). *Death, Intermediate State, and Rebirth in Tibetan Buddhism* . Snow Lion Publications. ISBN 978-1-55939-756-8. Retrieved 1 March 2021.
26. [^] [Samuel 2013](#), p. 38.
27. [^] [White](#).
28. [^] [Jump up to:^{a b c}](#) [Samuel 2013](#), pp. 1-3.
29. [^] [Johnston, Jay](#) (2002). "The "Theosophic Glance": Fluid Ontologies, Subtle Bodies and Intuitive Vision" . *Australian Religion Studies Review*. **15** (2): 101–117.
30. [^] [Hammer, Olav](#) (2001). *Claiming Knowledge: Strategies of Epistemology from Theosophy to the New Age*. Brill. p. 55. ISBN 900413638X.
31. [^] [Heindel, Max](#) (1911). *The Rosicrucian Mysteries* . p. Chapter IV, The Constitution of Man: Vital Body - Desire Body - Mind. ISBN 0-911274-86-3.
32. [^] [Samael Aun Weor.](#) "Types of Spiritual Schools" . Archived from the original on 31 May 2007.
33. [^] [Dale, Cyndi.](#) "Energetic Anatomy: A Complete Guide to the Human Energy Fields and Etheric Bodies" . Conscious Lifestyle magazine. Retrieved 9 August 2019.
34. [^] [Jump up to:^{a b}](#) [Rosenthal, Bernice](#) (1997). *The Occult in Russian and Soviet Culture* . Cornell University Press. p. 361 . ISBN 978-0-8014-8331-8. OCLC 35990156 .
35. [^] [Jump up to:^{a b c}](#) [Regardie, Israel](#) (2015). [Greer, John Michael](#) (ed.). *The Golden Dawn: A Complete Account of the Teachings, Rites and Ceremonies of the Hermetic Order* (7th ed.). Woodbury, Minnesota: Llewellyn. pp. 125–132. ISBN 978-0-7387-4399-8.
36. [^] [Farr, Florence](#) (1887). [Westcott, William](#) (ed.). *Egyptian Magic in Collectanea Hermetica. VIII*. London. pp. 239–286. ISBN 978-1544089201.
37. [^] [Aleister Crowley Magick \(Book 4\)](#), chapter 81.

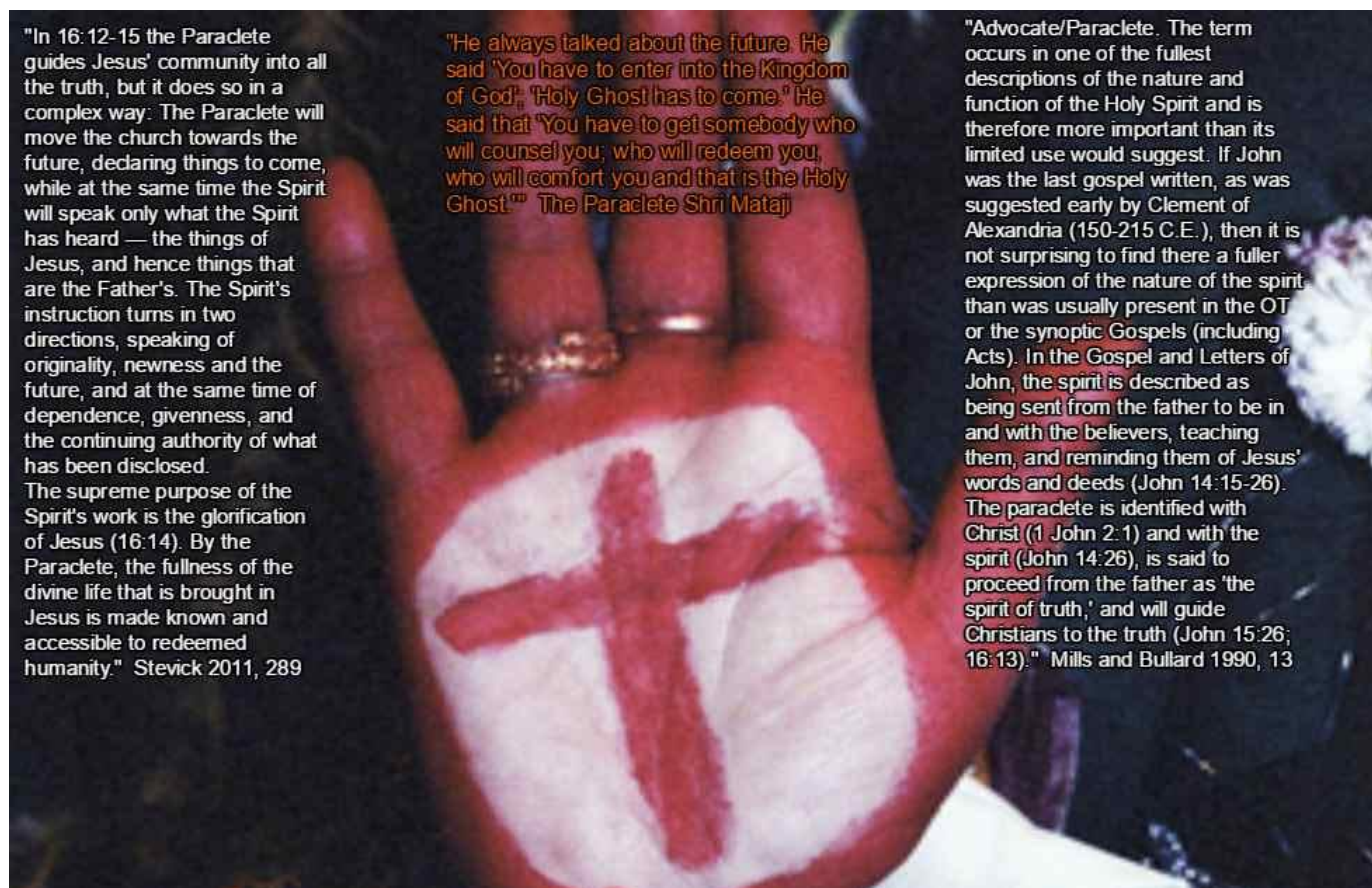
Sources [edit]

- [Larson, Gerald James](#) (2005). *Classical Samkhya : an interpretation of its history and meaning*. Motilal Banarsidass. ISBN 978-81-208-0503-3. OCLC 637247445 .
- [Mallinson, James & Singleton, Mark](#) (2017). *Roots of Yoga*. Penguin Books. ISBN 978-0-241-25304-5. OCLC 928480104 .
- [Samuel, Geoffrey](#) (2013). *Religion and the subtle body in Asia and the West : between mind and body*. Routledge. ISBN 978-0-415-60811-4. OCLC 690084604 .

Further reading [edit]

- [Alfass, Mirra](#) (The Mother) *Mother's Agenda*
- [Besant, Annie](#), *Man and His Bodies*
- [Brennan, Barbara Ann](#), *Hands of Light : A Guide to Healing Through the Human Energy Field*, [Bantam Books](#), 1987
- —, *Light Emerging: The Journey of Personal Healing*, Bantam Books, 1993
- [Eliade, Mircea](#), *Yoga: Immortality and Freedom*; transl. by W.R. Trask, [Princeton University Press](#), 1969
- [C. W. Leadbeater](#), *Man, Visible and Invisible*
- [Sheila Ostrander](#) and [Lynn Schroeder](#) *Psychic Discoveries Behind the Iron Curtain*, [Englewood Cliffs, New Jersey: Prentice Hall](#), 1970.
- [Poortman, J. J.](#) *Vehicles of Consciousness; The Concept of Hyllic Pluralism (Ochema)*, vol I-IV, The Theosophical Society in Netherlands, 1978
- [Powell, Arthur E.](#) *The Astral Body and other Astral Phenomena*
- —, *The Causal Body and the Ego*
- —, *The Etheric Double*
- —, *The Mental Body*
- [Samael Aun Weor](#), *The Perfect Matrimony or The Door to Enter into Initiation*. [Thelema Press](#). (1950) 2003.
- [Samael Aun Weor](#), *The Esoteric Course of Alchemical Kabbalah* . [Thelema Press](#). (1969) 2007.
- [Steiner, Rudolf](#), *Theosophy: An introduction to the supersensible knowledge of the world and the destination of man*. London: Rudolf Steiner Press. (1904) 1970

highly evolved realised soul. She thus rises, piercing six chakras in the central channel." (Kalbermatten 1979, 25)



"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
London, U.K.—November 21, 1979

"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

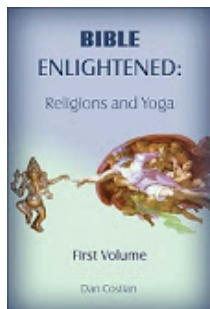
"On first awakening Kundalini ascends Sushumna Nadi up to the Agnya Chakra. It covers the lower plate of the main, then descends like melting clouds on the Ida and Pingala Nadis to the Void. It fills this area and then the three combined Powers of Mahakali, Mahasaraswati, and Mahalakshmi re-ascend the 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

"Agnya Chakra is very subtle. The physicians are also unable to notice it. There is a very subtle door in this Chakra. That is why Jesus Christ said, 'I am the Door.' Jesus Christ incarnated on this Earth for facilitating the passage through this Door, and He Himself was the first to pass through it."

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

3 attachments



bible_enlightened_M.jpg
17K



the_advent.jpg
6K

Paraclete-19.jpg
82K