

Rishi Singh Gherwal

KUNDALINI,

The Mother of the Universe

The Mystery of Piercing the Six Chakras

Bird Publisher, 2008

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The Mystery of Piercing the Six Chakras

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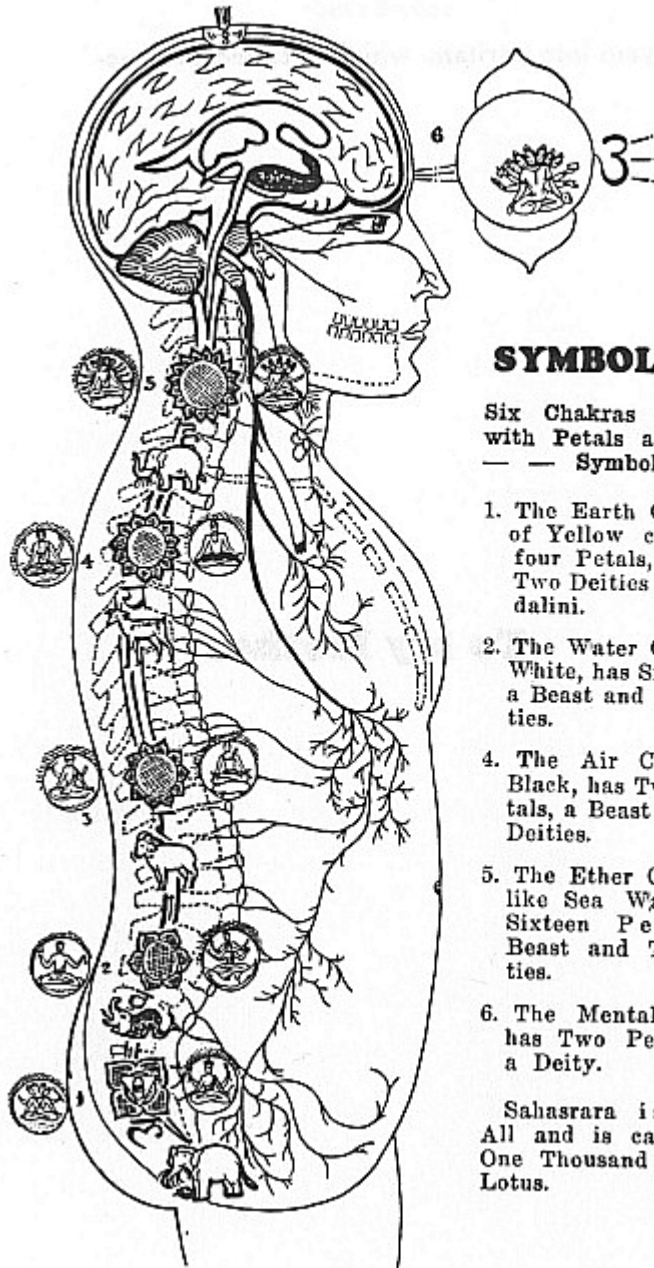
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SYMBOLICAL

Six Chakras of Yoga
with Petals and Deity
— Symbols —

1. The Earth Chakra is of Yellow color, has four Petals, a Beast, Two Deities and Kundalini.
2. The Water Chakra is White, has Six Petals, a Beast and Two Deities.
4. The Air Chakra is Black, has Twelve Petals, a Beast and Two Deities.
5. The Ether Chakra is like Sea Water, has Sixteen Petals, a Beast and Two Deities.
6. The Mental Chakra has Two Petals and a Deity.

Sahasrara is Above All and is called, the One Thousand Petalled Lotus.

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TO THE KUNDALINI - THE MOTHER OF THE UNIVERSE

"What Yogis now, what Rishis of old,
The greatness of that Mother hath told,
Who from her own breast gave birth
To the sky and to the earth.

Thou hung the Heavens in empty space,
And holds the earth in its place,
Thou made and lighted up the sun
To stay and shine this earth upon.

Thy power transcendent, since their birth
Asunder holds the heaven and earth,
As chariot wheels are kept apart
By axles made thru workman's art.

In Shakti, who with thee can vie,
Thou fills the earth, the air, the sky;
Thy presence, unperceived, extends
Beyond the world's remotest ends.

A million earths, if such there be,
A million skies fall short of thee;
A billion suns can not out shine
The effulgence of thy light divine.

The worlds, which mortals boundless deem
To thee but as a handfull seem.
Mother, Thou art without a peer.

On earth, or in yonder heavenly sphere. [p. VII]

Thee, God, such matchless powers adorn
That thou without a foe was born.
Thou art the Lord of Lords,
Adored by Men - by Gods.

The circling times which wear away,
All else, to thee can not decay;
Thou shinest on in youthful force,
While countless Yugas run their course.

Unvexed by cares, or fears, or strife,
In bliss serene flow on thy life,
With faith we claim thine aid divine,
As thou art Mother, and we are thine.

An old Hindu prayer.

The metrical translation from the Sanskrit writers, by Mr. J. Muir,
with modifications by author.

If all great men were good and all good men would write a book this world would be made better by their activities.

Rishi Gherwal's books are observations of nature and nature is God's "Master-piece". They are historical records of true facts of the Hindu books on philosophy, and are like a visit to that old ancient Temple of Mathra.

His manner of teaching and writing inspires us with the knowledge of ourselves, to be the same as the Universal Brotherhood, - Self of the Universe, with God's poise and sense of mastery.

His books give us the blessed assurance that we no longer need to travel to get wisdom. Study TRUTH and absorb its teachings, and the world will come to you, as it has to him.

May Peace be Unto him, together with a benediction of love, with our blessings.

Dr. and Mrs. J. D. Ward.

INTRODUCTION

Kundalini, The Mother of the Universe

"O God of Gods, Thou art a
Father, Mother, kinsman, friend.
Knowledge, riches, all - I find in Thee,
All good Thy being comprehends."

India is the mysterious land chosen as her own by Kundalini, The Mother of the Universe. What we read in old histories and Holy Bibles, and the records, can be seen there today.

In India there are Yogis who perform such marvelous feats that Doctors, Scientists and Chemists are unable to solve them, and I may say, are unable to understand them. For instance, such feats, as lying down upon blazing logs of fire; walking over red hot fire that has been especially prepared by burning ten tons of wood, - twenty men walked over this without a bur - not even a hair on their feet; also feats of levitation, walking on water, etc., equally as astonishing.

Yogi Haridas, at Lahore, willingly permitted himself to be buried alive for forty days under fifteen feet of earth. After that length of time, he was taken out as normal as ever. Such as that, and standing on one leg for years; head buried in the earth with both legs up in the air for days; living without food for forty years, - these and many other things can be seen in India today.

Any one wishing to read further about this may obtain the author's booklet entitled: "Marvelous feats performed by Yogis through Yoga."

I have received many letters asking: "How can that be done?" The answer is, they always do this through the Kundalini (The Divine Mother) by awakening her from her sleep, for then any one can have supernatural power - this is her gift with unfoldment.

"Kundalini the Giver of Health";
"Kundalini the Giver of Wealth"
"Kundalini the Giver of Joy and Happiness"
"Kundalini the Giver of Faith"
"Kundalini the Giver of Bliss, Life, and Powers."

By awakening her, seeming miracles can be performed by men and women. The resurrection came as a living faith.

see "The Great Masters of the Himalayas" - by the author

The Kundalini is always back of all powers and feats of seeming miracles. She is the All in All.

Swami Vivekananda says: "Whenever there is any manifestation of what is ordinarily called supernatural power or wisdom, there must have been a little (control over the) current of Kundalini which found its way into the Sushumna. Only, in the vast majority of such cases of supernaturalism, they ignorantly stumble on some practice which set free, (and made them conscious of) a minute portion, (of the control) of the coiled up Kundalini."

The Kundalini (Divine Mother), always keeps for herself a chosen country, in which her higher wisdom is preserved from all dangers.

That land is India. When she wanted to see the play of helplessness, weakness and ignorance of the world, she chose that land. When the Kundalini again wants to raise up from ignorance to Mighty Wisdom, and a Blissful state, she chooses India again, for the purpose of raising India once more to the highest of Pure Wisdom.

In ages past the greatest Avatars, of India - Sri Rama Chandar, Ram Sri, Sri Krishna, King Janak, Guru, Buddha and countless others. The present day we have Saint Mahatma Gandhi.

Why does the Kundalini choose India? To perfect her being and for the purpose of perfecting harmony. That only can save the world from misery of selfishness and hate.

Only India can find harmony. That harmony is by change of heart. Such change and harmony comes by Yoga. Yoga can and will change the mind, heart, and action; this change is from within; not from without.

Not by politics nor by creeds but by the realization of the Goddess Kundalini, remodeling life by pure Wisdom - not by knowledge. This Divine Harmony is not alone for suffering humanity, but for even the smallest insects, animals, etc.

That change of heart, that Blessed Harmony, the son of Mother India, Mahatma Gandhi, has shown the world.

Have I lost my sense of understanding to make a statement about India? Not so, I am conscious and seeing with clear vision. The India that has kept true to Spirituality, in the past ages against all storms of material opposition, is now the chosen land of Mother Kundalini.

I sincerely trust that my many friends and seekers of Truth, who are looking to California for the future Spiritual Teacher of the world, will not be hurt by the above statement. Truth is Truth, although it hurts many, many times.

"Lo, in the East this Wisdom's showering Light
Adorable, hath sprung from out the night;
Now may the Dawns, heaven daughters, spread
Shining afar, a path for man to tread."

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow, in some parts a very paradise on earth--I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserved the attention even of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we, here in Europe, may draw the corrective which is most wanted in order to make our inner life more perfect, more universal, in fact more truly human, again I should point to India."

Max Muller

Pope Pius IX says: "India alone has remained true to the heart of the spiritual motives."
From Sir Woodroffe's book "Is India Civilized?"

THE YOGA AND ITS OBJECT

Whenever we see or read of any miracles of supernatural power shown by human beings in India it is always done by Yoga.

What is this Yoga that gives such wonderful power, divine peace, longevity, etc.?

Yoga is the science of sciences, it is the way that leads to Godhood. "The Yoga we practice, is not for ourselves alone, but for humanity. Its object is not personal Mukti (liberation), although Mukti is a necessary condition of the Yoga, but the liberation of the human race. It is not personal ananda (bliss), but the bringing down of the divine Ananda - Christ's Kingdom of Heaven, our Satyayuga upon the earth".

An excerpt from "The Yoga and Its Objects"

"Humanity is evolving. Yoga is the means of carrying that evolution forward with great and victorious rapidity".

Yogic Sadhan

"The goal marked out for us is not to speculate about these things but to experience them. The call upon us is to grow into the image of God, to dwell in Him and with Him and be a channel of His joy and might and an instrument of His works. Purified from all that is Asubha (evil), transfigured in soul by His touch we have to act in the world as dynamos of that divine electricity and send it thrilling and radiating thru mankind, so that wherever one of us stands, hundreds around may become full of His light and force, full of God and full of

Ananda (the bliss of the spirit). Churches, orders, theologies, philosophies have failed to save mankind because they have busied themselves with intellectual creeds, dogmas, rites and institutions, with achara sudhi and darshana, as if these could save mankind, and have neglected the one thing needful, the power and purification of the soul. We must go back to the one thing needful, take-up again Christ's Gospel of the purity and perfection of mankind, Mahomed's gospel of perfect submission, self-surrender and servitude of God, Chaitanya's gospel of the perfect love and joy of God in man, Ramkrishna's gospel of the unity of all religions and the divinity of God in man, and gathering all these streams into one mighty river, one purifying and redeeming Ganges, pour it over the death-in-life of a materialistic humanity as Bhagiratha led down the Ganges and flooded with it the ashes of his fathers, so that there may be a resurrection of the soul in mankind and the Satya yuga for a while returns to the world. Nor is this the whole object of the Lila or the Yoga, the reason for which the Avatars descend is to raise up man again and again, developing in him a higher and ever higher-humanity, a greater and yet greater development of divine being, bringing more and more of heaven again and again upon the earth until our toil is done. Our work accomplished and Sachchidananda fulfilled in all even here, even in this material universe. Small is his work, even if he succeeds, who labours for his own salvation or the salvation of a few, infinitely great is he even if he fail or succeed only partially or for a season, who lives only to bring about peace of soul, joy, purity and perfection among all mankind."

from the "Yoga and Its Objects" by a Master

LOCATION OF KUNDALINI

Every one has many bodies, but I will deal with only two at this time, the Sthula (gross body) and the Sukshma (the subtle body). These two bodies can be easily understood by every one. The gross body can be felt but the subtle body can reason, as every one has experienced in the dreaming state. What keeps these two bodies together? There are ten pranas; five are subtle and five are gross. The gross pranas are in the gross body and move thru the gross Nadis or nervous system. The subtle pranas are in the subtle body and move thru the subtle Nadis. These two pranas are connected about the heart which is the organ of sensation. When the poets and others felt that sensation, they called it Atma or God in the heart. The other connection of the pranas is between the heart and the navel, that is the mind. The subtle body has as many nerves as the gross body. The three main ones are the Ida, Pingala and Sushumana. The Ida Nerve is on the left side, the Pingala is on the right and between the two is Sushumana. The mouth of the Sushumana is closed by the Goddess Kundalini as she is sleeping at the door of the Sushumana. The Kundalini is in the subtle body and remains there always, but part of her divine energy is in the gross body and manifested as Prana, Apana, Vyana, Samana and Udana. The Kundalini is the creator and the sustainer of the universe. She is the All in All.

The best authority on the Kundalini is the Hatha Yoga Pradipika. It says: "The Kundalini is sleeping, closing the door of the Sushumana. She sleeps above the Kanda or where the

"This work also describes certain things which are gained by contemplation on each of the Chakras. Some of them are of general character, such as long life, freedom from desire and sin, control of the senses, knowledge, power of speech, and fame. Some of these and other qualities are results common to concentration on more than one Chakra. Others are stated in connection with the contemplation upon one centre only. Such seem to be made, not necessarily with the intention of accurately recording the specific result, if any, which follows upon concentration upon a particular centre, but by way of praise for increased self-control, or Stuti-vada; as where it is said in v. 21 that contemplation on the Nabhi-padma gains for the Yogi power to destroy and create the world.

"It is also said that mastery of the centres may produce various Siddhis or powers in respect of the predominating elements there. And this is, in fact, alleged. [*14] Pandit Ananta Shastri says: [*15] "We can meet with several persons every day elbowing us in the streets or bazaars who in all sincerity attempted to reach the highest plane of bliss, but fell victims on the way to the illusions of the psychic world, and stopped at one or the other of the six Chakras. They are of varying degrees of attainment, and are seen to possess some power which is not found even in the best intellectuals of the ordinary run of mankind. That this school of practical psychology was working very well in India at one time is evident from these living instances (not to speak of the numberless treatises on the subject) of men roaming about in all parts of the country." The mere rousing of the Serpent power does not, from the spiritual Yoga standpoint, amount to much. Nothing, however, of real moment, from the higher Yogis' point of view, is achieved until the Ajna Chakra is reached. Here, again, it is said that the Sadhaka whose Atma is nothing but a meditation on this lotus "becomes the creator, preserver, and destroyer, of the three worlds"; and yet, as the commentator points out (v. 34), "This is but the highest Prashangsa-vada or Stutivada--that is, compliment - which in Sanskrit literature is as often void of reality as it is in our ordinary life. Though much is here gained, it is not until the Tattvas of this centre are also absorbed, and complete knowledge [*16] of the Sahasrara is gained, that the Yogi attains that which is both his aim and the motive of his labour, cessation from rebirth which follows on the control and concentration of the Chitta on the Shivasthanam, the Abode of Bliss. It is not to be supposed that simply because the Serpent Fire has been aroused that one has thereby become a Yogi or achieved the end of Yoga. There are other points of difference which the reader will discover for himself, but into which I do not enter, as my object in comparing the two accounts has been to establish a general contrast between this modern account and that of the Indian schools. I may, however, add that the differences are not only as to details. The style of thought differs in a way not easy shortly to describe, but which will be quickly recognised by those who have some familiarity with the Indian Scriptures and mode of thought. The latter is ever disposed to interpret all and their results from a subjective standpoint, though for the purposes of Sadhana the objective aspect is not ignored. The Indian theory is highly philosophical. Thus, to take but one instance, whilst Mr. Leadbeater attributes the power of becoming large or small at will (Anima and Mahima Siddhi) to a flexible tube or "microscopic snake" in the forehead, the Hindu says that all powers (Siddhi) are the attributes (Aishvaryya) of the Lord Ishvara, or Creative Consciousness, and that in

the degree that the Jiva realises that consciousness [*17] he shares the powers inherent in the degree of his attainment.

The above is an excerpt from Mr. Avalon's introduction to his book, "The Serpent Power". Every student of Yoga should read it.

-FINIS-

Om, Om. Om.

Footnotes

p.68:1 This and the following notes compare his and the Indian theory. The Devi or Goddess is called Bhujangi or serpent because at the lowest centre (Muladhara) she lies "coiled" round the Linga. "Coiled" - at rest. The Cosmic Power in bodies is here at rest; when roused it is felt as intense heat.

p.68:2 Certain Siddhis or occult powers are acquired at each center as the practitioner works his way upwards.

p.68:3 The petals of the lotus are Pranashakti manifested by Pranavayu or vital force. Each lotus is a centre of a different form of "matter" (Bhuta) there predominant - A .A.

p.68:4 This a Western term - A. A.

p.68:5a Not mentioned in the account here given. - A. A.

p.68:6 See last note but three.

p.68:5b Not mentioned in the account here given. - A. A.

p.68:6a So little attention seems to be given to exactitude in this matter that one of the letters is dropped in order to make 1,000 petals--that is $60 * 20$. "Thousand" is, here only symbolic of magnitude. - A. A.

p.69:8 With the aid of bodily purification, certain Asans and Mudras (v. poet).

p.69:9 In the first edition of my Mahanirvana Tantra. CXXIV.

p.69:10 There are three 'knots' which have to be pierced or centres where the force of Maya is particular, strong.

p.69:11 "The Apocalypse Unsealed," p. 62.

p.70:12 Those who do practise magic of the kind mentioned work only in the lowest centre, have recourse to the Prayoga, which leads to Mayika Shiddhi, whereby commerce is had with female spirits and the like. The process in this work described is one upon the path of liberation and has nothing to do with sexual black magic.

p.70:13 Which are sometimes given as 50 and sometimes as 51.

p.71:14 See Yogatattve Upanishad, where contemplation on the earth centre secures mastery over, etc. At the same time it points out that these "powers" are obstacles to liberation.

p.71:15 Anandalahari, p. 35.

p.71:16 This, it is obvious, comes only after long effort, and following on less complete experiences and results. According to Indian notions, success (Siddhi) in Yoga may be the fruit of experiences of many lives. Kundalini must be gradually raised from one centre to another until she reaches the Lotus in the cerebrum. The length of time required varies in the individual - it may be years ordinarily or in exceptional cases months.

p.72:17 As this is by the Devi's grace, She is called "the giver of the eight Siddhis" (Ishitvadyashtasiddhida). See Trishati, II. 47. She gives Aishvaryya.