

GURURAJ: And you know what it is when you start discussing a problem, you can't leave it half way until the full explanation is given. Good.  
We'll meditate for a few minutes together.

VOICE: [INAUDIBLE] ...has two little paragraphs I'd like to offer to you, because I think it fits the [?????]. It comes from a little book on St. Francis, The Journey And The Dream. St. Francis feared that someday the brothers would lose the vision, and would settle down into routine and boredom. They had to be continually renewed, as he was, by places like the Hermitage, [Amat?], Mt. [Sebastian?]. There, at that high altitude, in those dark caves it was possible to return to the primitive, the elemental, in nature and in oneself. The Hermitage was balanced with peace. He was always aware that he would have to return to the work a day world below, but it was possible to do so with joy, knowing the mountain would not move. That the mountain would be there waiting, drawing him back. Mt. [Sebastian?] was his magnetic mountain, pulling his spirit up, beckoning him to lift his eyes to the sky whenever the flame began to fix his stare in the horizontal orbit of despair. Francis Brady, lord for every man, a mountain. If you'll excuse me, we're thankful that the mountain came to us.  
[LAUGHTER AND APPLAUSE]

GURURAJ: Oh, what a beautiful passage. What a beautiful passage. How beautiful. Yes.

VOICE: Do you have some questions here?

VOICE: Yes.

Gururaj, last night in discussing chakras and the word kundalini was brought up. And you [INAUDIBLE]

GURURAJ: Beautiful. Yes. Yes.

VOICE: Just before we start, is there an artist here who could draw a picture of all of the [INAUDIBLE]?

VOICE: You wanted a picture of Gururaj asking [INAUDIBLE]?

GURURAJ: Yeah, sitting like I'm sitting. [INAUDIBLE]. [THERE SEEMS TO BE A GLITCH AT THIS POINT.]

And then the names of the chakras. But then...no, not all. So therefore, I thought if I could just place them for you. So to some of you it would be redundant, obsolete. But then there might be some that don't know the situation of chakras, so I thought we'll have a little drawing there.

[PAUSE]

VOICE: Will he smile? [LAUGHTER]

GURURAJ: [????] [LAUGHTER] [LONG PAUSE WITH SOUNDS OF DRAWING?]

Those names, then you will have an idea. Can everybody...?

[LONG PAUSE AND SOUND OF SOMETHING BEING MOVED AROUND]

VOICE: Oops. That was from this being pulled down.

GURURAJ: Oh, this being pulled down. That's fine. [GENERAL COMMOTION] Right. Now, with our physical organism. And of course we are familiar with the organs of the body. Now, with the organs of the body we are connected...the organs of the body are connected with the gross nervous system. Good. Now, that gross nervous system has a subtle counterpart in the subtle body. Now, the infinite power that resides in man, or the Divine energy, also needs stages by which that subtle energy could become more and more grosser so that it could reflect and activate the physical body. So it requires an intermediary. So the finest, the subtlest, energy has to become a bit more grosser, and from that level it has to become grosser still. So that fine energy, to repeat again, becomes more grosser in the subtle body, and then still more grosser in the physical body. So therefore, the Divine energy within man forms a continuum via the medium of the subtle body. That means at one end you have the finest of the finest Divine energy, which is even beyond subatomic particles, and on the other end we have the gross physical system. And the subtle body in between is the link through which this fine energy passes to the gross physical body. Good.

Now, what we are going to discuss this morning is the subtle body of man. Good.

Now, it is said in kundalini yoga that at the bottom of the muladhara chakra there exists this sleeping energy, which is supposed to be coiled three and a half times at the bottom of the muladhara chakra. Now, this is not what the books would tell you, but this is very true, that it is just representational. That subtle energy does not reside at the bottom of the

muladhara chakra, as some of the authors would say. But that subtle energy is forever permeating the entirety of the subtle body. Good.

The kundalini yogis tell you that by doing certain practices you are raising the kundalini. That is not true. You are not raising the kundalini energy. The kundalini energy is forever circulating in your subtle body. But what is happening is this, that the subtle body, not having the required purity, the energy from the divine level is not shining through in its fullest force. It is not shining through in its fullest force, so that the subtle body is not entirely activated. And when the subtle body is not clear like a dirty glass, dirty window when the subtle body is in that dirty state, then that light cannot penetrate through it in its fullest force. And the physical body do not experience that subtle energy as it should experience it.

So in the process and in the practices, what we are doing is cleansing the subtle body. Now, if cleansing the subtle body can be called raising the kundalini, fine. We can agree with that. But the contention of some of the yogis that this energy is curled up there at the bottom of the muladhara chakra, and through practices it rises up, that is not a fact. Good.

Now, all the...all the chakras we see there, muladhara, svadhishtan, manipura, anahata, vishuddha, and the ajna chakra are of equal importance. They might perform different functions, but one cannot say one chakra is lower and another chakra is higher. You cannot say that your feet are of less importance than your hands. You cannot say that your liver is of less importance than your stomach. You cannot say that one organ of your body has a greater importance than another organ of your body. That is not true. Each one has a certain function to perform. And when all the organs of the physical body work in harmony, then maximum physical health is experienced. Likewise, in the subtle body when all the chakras are functioning in harmony, where an equal distribution of energy is taking place without any blockages, then the subtle body is functioning in harmony. Fine.

This subtle body is more important and of greater lasting value than the physical body. At the time when a person passes away, or passes over, whichever word you wish to use, the physical body is left behind, and what is carried forward is the subtle body. And in the state hereafter it is the subtle body...it is the subtle body that takes birth again. Now, most of you would know, perhaps, that our parents do not choose us, we choose our parents. Now, the state of evolution of a man is dependant entirely upon the subtle body: how refined it is, or how gross it is; how clean it is, or how dirty it is. The cleaner and the more refined the subtle body is so more a person is evolved. That's all what it means. It's very simple. Fine.

Now, through our practices of meditation we are refining the subtle body so that more and more light, more and more pure light, that is within us in the spiritual body has a chance to shine through. Good.

Now, if the subtle body is dirty, or the glass is not clear, what is the reason why it is not clear? That would be the question. Now, every action, every action that man performs, every thought that man thinks, has a direct effect on the

subtle body. Good. Now, modern psychologists would call that the subconscious mind, perhaps, or even the unconscious mind. Good. Now, the subconscious mind forms a part of the subtle body. The only thing which modern psychologists neglect is this, that they go back only to one's childhood. But within the yogic systems one goes back not only to one's childhood, but all the lives that one has lived. And as I said the other day, that all the memories of all our actions are contained in the mind.

Now, there is no difference between the mind of man and his subtle body. The mind of man is part and parcel of the subtle body. So the subtle body, a portion of the subtle body, constitutes the memory box of all our existences. Now, every chakra within man...every chakra within man performs a function. Like the physical body we described just now: the eyes see, the ears hear, the nose smells, the hands feel. So like that every chakra in the subtle body has a function to perform.

Now, the two chakras, muladhara and the svadhishtan chakra, are the chakras that forms, or contains, the memory box of past experiences. When I say that these two chakras contain the memory box, it does not mean that they are isolated from the other chakras. It is, too, a continuum. They are interconnected. But the major part of the memories of past lifetimes are there mostly in the svadishthan and the muladhara chakra. Good. Now, all the actions and thoughts of past lives are there in impression form. Impressions are created and a million tons worth of impressions can be contained on the head of a pin. So you can imagine how subtle impressions could be. Fine.

Now, with certain wrong practices that we do.... Now, you must remember that all these yogas, it could be hatha yoga, that is more physical, but has an effect on the subtle body; mantra yoga, [laya?] yoga, various kinds of yogas, various kinds of techniques, do reflect upon the subtle body. And when a person does wrong techniques, he starts hammering on the repositories of past impressions: that is the muladhara and the svadhishtan chakras, the two bottom ones. Good. Now, if there is no method contained in the techniques, by constant hammering on those chakras, we are stirring up those past samskaras, or those past impressions. Now, these things which I'm talking about is not what is normally found in the books of kundalini yoga. You can pick up a book on kundalini yoga which will give you the basics of it. I'm speaking about it from a completely different angle which could form a basis of a book, and we could get someone to write one soon. Right. So by doing the wrong practices we are constantly hammering upon.... Say, for example, one is using a wrong mantra. With that mantra one is constantly hammering upon that memory box, those muladhara and svadishthan chakras, and stirring up past impressions. Now, those past impressions is what we are. We are today, as said before, the sum totality of all the past lives we have lived, and the past lives we have lived from the plant, to the animal, to the primitive man, to the sophisticated man. All those lifetimes are there within us in impression form. Good. Now, by

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hammering upon those chakras or exciting those chakras or stimulating those chakras, we are stirring up those past impressions, or samskaras. Good.

Now, evolution is always progressive. Do remember this that this life you are living is better than the lives you have lived before. So by constantly hammering on these chakras, you are stirring up certain of the past impressions. And there are weaker impressions and there are stronger impressions. And which are the strongest impressions within a person would be those that had effected us the most in a certain lifetime. Say a person has committed a heinous deed. That would have a much stronger impression than eating strawberries and ice cream. Hm? Okay. Right.

So we stir up these impressions. And by stirring up this impression if there is no power to dissolve the impressions, then what happens is this, that we are beating the carpet...we are letting the dust out of the carpet, and what happens to the dust? It settles back onto the carpet. So any method in the practice of yoga one should always insure oneself, and the way to insure oneself is to experience it, that when stirring up these samskaras, at the same time the samskaras has to be dissolved.

Now, what we are actually doing is that samskaras could never remain in a static form. Samskaras are very, very turbulent. And by dissolving them, we are creating a tranquility, a calmness, in the memory box, or the repository, which in this case is the muladhara and the svadhishtan chakra. So those two chakras represent all our past lives. It is only, it is only when our manipura chakra is strengthened, that is the navel area there, that when that is strengthened.... Now, manipura means, "mani" means jewels and "pura" means city, the city of jewels. It is only when we have activated the manipura chakra that we have really reached the level of a human being as a human being should be. Now, apart from the repositories of our past impressions, the muladhara and the svadhishtan, there are seven chakras which are lower down. But we do not need to go into that. There is where the strongest of the animal impressions reside, and they could be seen in a more tangible form than they could be observed in the muladhara or the svadhishtan chakra. Muladhara and the svadhishtan chakra carries the impressions.

So what we have seen up to now, to recap, is this, that we have three bodies within ourselves: the spiritual body, the subtle body...now, the subtle body can be divided up into many aspects. You have the [????????????] and all that. And it's not necessary to go into that now. Good. We have the spiritual body, we have the intermediary, which is the subtle body, and then we have the gross physical body. Now, what we are trying to do is cleanse up the subtle body so that the spiritual body can shine through in its fullest force into our physical body, so that our lives on this earth could become more pure and lightened with that light. That is as far as we have gone.

Now, the part that the chakras play in that is that in our physical organism we have certain nervous complexes where there is a bundle of nerves, a nerve complex from which various other nerves lead off. Good. Now, the grosser nervous complex also has its subtle counterpart in the subtle body. Now, people that have the third eye opened, that has psychic sight, if you would like to use that word, can see these vortexes of subtle energy, can see the subtle complexes. Now, the best way to influence the grosser nerve complexes is by working on the subtler nervous complexes. And as we said yesterday, I think it was, that whatever is subtle could be more powerful. So in the practices given yesterday in the mandala practices, we are using certain chakras for the purposes of allowing the energies to flow smoothly and harmoniously and to get rid of the blockages. Good.

So it is only very figuratively said that we proceed from one chakra to another and then to another and then to the highest chakra. That is figurative language. It is allegorical. While, really speaking, all the chakras are functioning as a totality. There is no separation. And the reason, the reason why these chakras are observed in different parts of the body is because in those parts of the physical body there are nervous complexes, nerve complexes, and allied to the grosser nerve complexes there is the subtle nerve complex. And that is why we find them positioned as we see in the diagram. Fine.

Now, the whole ideal of kundalini yoga (that is the classical kundalini yoga as explained), is this, that you do practices to allow that sleeping serpent, that three and a half coiled serpent of energy, to rise through the stem, the stem that connects up in a straight line all the chakras, and that is called sushumna. That nerve is called the sushumna. Now, to approach the sushumna, or to open up the passage through which this energy can flow, two nadis are used, the ida and the pingala, which we see intertwined through each chakra.

It's a pity we don't have different colors of chalk, but....

Would you point out, Amrit, the ida and the pingala?

AMRIT: These are the two.

GURURAJ: Yeah.

AMRIT: They actually have a form, which, by the way if any of you have ever seen the picture of the DNA molecule it forms a helix. Okay? And it's exactly the same form you find here in the ida and the pingala.

GURURAJ: Same form.

AMRIT: They intertwine like this. They go around and they...

GURURAJ: Yeah, instead of a...

AMRIT: In a circular fashion, like that. Double helix.

GURURAJ: That's right. Double helix. Fine. Good.

Now, to activate, to activate that serpent power, or the kundalini, if you read [Woodruff's?] books he speaks a lot on these subjects. Fine. In order to activate or open the passage of the sushumna nerve, which is the central one that is connecting up.... Would you show the central?

AMRIT: The sushumna, that's the central point.

GURURAJ: That is the central one sushumna. So it is said that at the bottom end, near the muladhara, the sushumna is closed. And it being closed, that three and a half coiled serpent of energy, kundalini energy, is unable to penetrate the sushumna. So in order to allow it to penetrate, the two nerves ida and pingala is used. So in many pranayama practices you are asked to close one nostril then breathe in, and you breathe out of the other nostril. So by breathing, and as we discussed yesterday in pranayama, that the outward breath, the grosser breath, contains this vital life force. You might have heard of yogis in India that bury themselves underground for thirty days without breathing. What is actually happening there is that they take one deep breath and there is a mudra called [kacheri] mudra, which I would not advise anyone to practice, is a long process of this little skin under the tongue that connects the tongue with, what do you call the bottom section? Yah.

AMRIT: The glottis. The glottis, isn't that it?

GURURAJ: The glottis.

VOICES: [DISCUSSING DEFINITION]

GURURAJ: Right, under the tongue you have this little skin. Right. Now, over a process of time, what those yogis do they cut that skin. Slowly, slowly, slowly they cut it, so that the tongue is not connected to the bottom section. Right. Then, and this takes quite a while to practice, a year, two years, three years, depending upon the person. Good. Then after taking in this deep breath containing this vital force, prana, they have a system of rolling up the tongue and blocking the entire throat. What would you call this in medic....

VOICES: [VARIOUS SUGGESTIONS]

GURURAJ: Trachea, fine. They block this up...um hm. They block this up, I don't know the English terms of, medical terms, of these things. They block this up and they trap that vital force that they have taken in through breathing. And with that vital force, with that fine force, or call it fine breath, breathing is not necessary, and they could survive for thirty days being buried underground. So this is just to point out to you how powerful that vital force is that it can keep man alive. Now, after these yogis get...excavated?

AMRIT: Exhumed. Exhumed. Exhumed.

GURURAJ: Exhumed. Yeah. Fine. They should be excavated, rather. Ancient, yes. Fine. Once they get exhumed, fine, the doctors have examined them and found them to be completely normal. Now, with the cessation of the gross breathing, the heart rate also goes down just to an impulse and they remain alive. In other words, the body is not required to use the energy that we use in daily living. And that is how the person survives. The whole secret behind that burial is to trap that vital force.

Now, in kundalini yoga this is what is done. That through these pranayama exercises, through this pranayama breathing, and there are many methods of breathing, I could point out to you at least a hundred, and they are used for certain specific purposes. But the practices I give in breathing are those that are good for the householder and for his needs. Now, through certain methods of breathing one breathes in with one nostril, down the ida nerve, or nadi, as we call it in Sanskrit, and the breath circulates, and out by the pingala. Then you breathe in through the pingala nerve and out through the ida. Fine.



Now, the purpose of that is that when it reaches the end, the bottom end, at the muladhara chakra where the serpent is lying asleep, breathing in it with that vital force, the vital force is supposed to awaken that sleeping serpent and a pressure is created. The breathing out is just a release. So we always say that a greater control should be required in exhalation. So that if the exhalation is, the inhalation would be proper, too. And that would be automatic. Right. Now, with this form of breathing a certain pressure is created within oneself at the base of the sushumna, the central nerve. And with that pressure being created the sushumna opens and allows that sleeping serpent to rise up the sushumna. And as it rises up it touches and energizes all the chakras in the body. It goes from the muladhara to the svadhishtan to the manipura, anahata, vishuddha and the ajna. Hm.

Now, this is the theory that has... not theory, hypothesis, rather, that has been expounded by the yogis. Now, there is a reason for that. The reason being that it gives a person a focal point, an object of concentration. And then the person in the yoga, accompanied by his pranayama exercises, is required to visualize these various chakras opening up. And every chakra is defined with so many petals. It has so many petals. It also has a diagram: square, circle, triangular, so that one can visualize those petals, one can visualize those diagrams. Hm? Right. Then with each chakra there is associated a goddess of the chakra: Rakini, Dakini, Dakshini those are the names, fine, so that you start visualizing the goddess.

Now, all the mantras that have been devised by the practitioners of kundalini yoga, which consist of the seed mantras, is supposed to awaken or draw power from the goddesses that reside in these chakras. Now, this is totally and absolutely hypothetical and untrue. [LAUGHTER] Yes. My goddess is the one that sits next to me and I worship her. Not those unseen, unknown goddesses inside your system. And if my navel goddess was so powerful there, why do I get indigestion sometimes? [LAUGHTER]

Please remember one thing, that all my teachings are not based upon Hinduism. My teachings are not based upon Christianity. My teachings are not based upon Buddhism. My teachings are not based upon Islam, or any of these religions you see around here. It is based upon the essence of all the religions. If I find something wrong in Hinduism as it is taught, I will talk about it fearlessly. If I find something wrong in any of the other religions, I too will talk about it fearlessly. I have nothing to fear. Okay. Alright, [LAUGHING] let's get back to our subject. Fine. Good.

So they ask you to visualize those flower petals. They ask you to visualize the geometrical shape associated with the chakra. And they ask you to visualize the goddess that rules that particular chakra. Now, it has some value for the sake of visualization. Now, instead of going into all those various forms of intricate visualization where the goddess is sitting with four arms or six arms, and then concentrating on each of the things she holds in those arms: a conch shell, a lotus flower, a mace, a dagger, a garland of skulls and things like that.... Now these things are very symbolic. And symbolism has

some value, we cannot deny that. So one is asked to visualize all that when one does not require visualizing all that, and one can just use a very simple object as a flame or even a flower or anything. Even this microphone. Yes. The only reason why we use a flame is because the practice can become more easier with the flame. Firstly, the flame leaves a little after image being light it leaves a little after image. That after image lasts for a few seconds. And when the visualization continues for longer than a few seconds, then you know it is visualization. So it gives us a little start off, a little push, because of the after image. That is why we use the flame. So what we have done is taken this entire intricate system with all the lotus petals and all the goddesses and with all the arms and hands and legs and feet and all the various symbols that they carry and things like that, we have reduced all those intricacies into a very simple form for the man of today. Right. So to proceed with that all the chakras are interconnected, they are interconnected. And the old theory, the old hypothesis that the energy rises and, as it rises, these drooping flowers they're all shown as lotuses. That they are drooping and as the energy rises, the flowers [that] droop face up. Hm? Now, it is very beautiful symbology. Lovely poetry. Lovely allegories. It is very beautiful. We don't like flowers to droop, we want them to face the sun. Good. Fine.

But what is actually happening in fact is this, that with the breathing practice we do we are creating a rhythm within ourselves. Now, because of the samskaric impact that we are carrying, we have, by ourselves, of course....

[END SIDE ONE]

[the vital force?] we get rid of some of the toxins or the blockages that make our subtle bodies perform in its proper way. So the blockages or the samskaras are the actions and thoughts that we have thought over the ages and now we are balancing it out. Hm?

Now, it is not only a mechanical process perhaps in the subtle sphere we can call it partly mechanical but by trying to create this rhythm within us by balancing up the vital forces itself contains the law of grace. Contains within itself the law of grace because it is a life force, and life force is grace. Hm? We live by grace only. We live, we exist, because of this grace, and this grace is known best to us because of the life we have in us. That is one aspect of the law of grace. So when we do our breathing exercises consciously, we must also be aware that with every breath I am taking I am taking in this life force. And that life force is Divinity itself it is grace. Now, when we do our breathing exercises and we are conscious of this principle, then the principle becomes activated more. It becomes activated more because we are conscious of it. We are recognizing it. We are giving it its true value. So all these energies that we breathe in combine to produce this rhythm.

Many times we hear complaints. A person suffering with jerks or this or that or the other, or having negative symptoms, and they call it the rising of the kundalini, which is not true. It is a misconception. Many people when they have these problems and they go to these pseudo teachers of spirituality they get told, "Ah, your kundalini is rising too fast." The kundalini can never rise too fast. Or in other words, the rhythm that is created within one can never go too fast, it can only go as fast as the system is capable of carrying it. And the greater the rhythm that's created in us, or the greater the kundalini energy is set into motion within us, the greater the joy we experience, because this in fact means opening up oneself, unfolding oneself.

So based on very beautiful principles these theories were evolved. Based on very sound principles of the essence of man, the essence which is Divinity itself, all these hypothetical theories were based. And they were based for the purpose of giving man something tangible to work on, giving man a picture to work on instead of an abstract concept. So it has served its purpose to a certain extent. Good.

Now, as a greater and greater balance takes place within ourselves, or according to classical kundalini yoga as the energy rises, so the chakras are supposed to open. The nervous complex we have here at the solar, the solar complex...

AMRIT: Solar plexus.

GURURAJ: Solar plexus, right, there we have the manipura chakra, which is the subtle counterpart of the grosser solar plexus. And by clearing that up one enjoys better health. Most of a person's ailments stem from this plexus. Stem from the solar plexus. I mean I'm talking of organic ailments. We are not now talking of psychosomatic diseases. Fine. Then with the energy, with the energy that is now freely flowing it reaches the heart complex. Now, the heart, the physical organ, as we know, is a very important organ. And it has a highly intricate nervous complex. And behind that is the subtle complex. Fine. Good. From there, cleansing or purifying that complex, one reaches up further to the vishuddha and from the vishuddha to the ajna.

Now, according to the kundalini yogis, the ajna is the chakra of perception. Is the chakra of perception, and that is where greater awareness dawns. I want you to know one thing, that these concepts of the three and a half coiled serpent, and things like that, are mostly allegorical and representative. Mythical in the sense that it gives forth a certain idea of the subtle body that exists within itself, although the nerve complexes of the subtle system are existing there.

Can you be a bit late for lunch?

VOICES: Yes. A little bit.

GURURAJ: Ten or fifteen minutes? Good. Okay. Because I see it's going two minutes to twelve. Right.

Now, the aim of creating this rhythm...creating this rhythm within ourselves must have a culminating point. And that culminating point is at the ajna chakra, whereby that is on the forehead, the third eye area whereby one can perceive things in its truest perspective. When the ajna chakra is opened one can perceive things at its truest value. And in order to perceive things at its truest value, one has to have a balanced rhythm within oneself.

Now, this perception does not only include one's own little individual self, but this perception embraces the entire universe. Now, you know this as a fact that if you know the workings of a grain of sand, you know the entire workings of the whole universe. Because that grain of sand, the molecular structure of that grain of sand, is exactly the same as the structure of the entire universe. So in that way, by creating that rhythm, by creating that balance within us, we become automatically attuned through the ajna chakra, or through the power of perception, let us forget the word chakra. Through the power of perception we automatically become attuned to the cosmos. So the microcosm becomes one with the macrocosm. And that is the purpose of all evolution, where the grain of sand becomes one with the entire universe. Where the entire universe is contained in the grain of sand, and the grain of sand is contained in the entire universe. That is why the scriptures say that Divinity is smaller than the smallest and is larger than the largest. And all scriptures say that, and this is what it really means.

Now, the Hindus, the kundalini yogis, also have another theory that at that height of perception and beyond the powers of perception, is the sahasrara chakra, our halo up there the sahasrara chakra. And the sahasrara chakra is equated with Shiva. And among the Shaivites, that means the followers of Shiva, Shiva is regarded to be the supreme being. Among the Vedantists they would call it Brahman, and the Shaivites call it Shiva. Two different names for the same thing. They represent that, they say, that everything existent is a manifestation. Now, this is where the Shiviites and the Vedantists agree, that everything we see around us is the manifestation of that which is unmanifest. Good.

Now, all manifestation is represented in the female form. That is why all manifestation is called shakti energy. The only way how the Divinity, the impersonal God, the absolute, can express itself in the universe is in the form of energy. Firstly, in the subtlest impulse of energy, and then that energy becomes grosser and grosser and grosser still, so that everything we see around us becomes perceptible to our five senses, which is also powered by this energy. And the ideal of the kundalini yogi is to allow shakti to become one with Shiva. And symbolically therefore here is symbolism as meaning that shakti at its grossest level is at the bottom. That is why we have a three and a half coiled serpent there. And if anyone tells me that shakti, being female, is a snake, I don't believe it. [LAUGHTER] She is God's finest creation. Good.

Now, the ideal of the kundalini yogi is to allow the shakti to become one with Shiva, and then bliss is experienced. And this bliss, or the sahasrara chakra, is pictured as a thousand petaled lotus. They use the word "thousand;" actually what they mean is infinite. But to put it in tangible terms they call it a thousand. They call it a thousand.

Now, that is the principle underlying all philosophies and all theologies. The principle is this, where the manifestation becomes one with the unmanifest where man becomes one with God. And that is true, as the Bible says, when Christ says, "I and my Father are one." So the principle underlying all these various theories is the same, because the highest principle in any philosophy could only be man's aspiration to become one with the Divine. Hm?

Okay. Five past twelve. We can go on and on, on the mythological, and sometimes the pathological side of it too.

[LAUGHTER]

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