

# **Tantra**

*The Dance of Ecstasy*

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All poetry and art work by Lee Timmerman

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### *Author's Note*

At the age of three, with my out-of-body experience,<sup>1</sup> and the realization that neither earth nor the body was my home, I began to work on what was my home. I came to the understanding that my awareness was the only thing that I could take with me, and therefore was the only thing that was truly mine.

That state of Satyam, Shivam, Sundaram Consciousness that I experienced with the mystical experience at age three is what I identified with as my Soul's nature and my home. My life has been a journey to realize and attain this state of Consciousness continuously.

My life and poetry are a reflection of the love, beauty, and delight I have experienced this lifetime, with a little sorrow sprinkled in, which has deepened my compassion for all those who are suffering.

*when the flame  
becomes  
the fire  
and the fire  
becomes the flame  
the dance  
and the dancer  
are one*

This poem is about seeing that we are created in the image of God, and realizing our Divine nature as one and the same Divine nature as God. My whole life I have strived to see the dance (the creation) and the dancer (God) as one, to see and experience that the flame (Soul) comes from the fire (God), and the fire creates the flame.

In the summer of 2014, as I was preparing for the summer retreat, I offered up a simple prayer, "Oh my Beloved, what should I share with this retreat?" Babaji, Kriyananda (Donald Walters), and a Tantric Adept appeared in my meditation and suggested I share my understanding of Tantra. As I meditated on Tantra that week and for

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<sup>1</sup> See 'About the author' at [www.leetimmerman.com](http://www.leetimmerman.com) for a description of this mystical experience.

the next few years, I came to understand that this would not be a simple task. In all of my research on Tantra (both inwardly and outwardly), I discovered that it was generally agreed that there were three schools or stages of Tantra: Kaula Tantra (left-handed path), Mishra Tantra (middle path), and Samaya Tantra (right-handed path), and these three schools of Tantra were considered as successive stages of the inward journey, of touching and perfecting both the inner life, and the outer life. After agreeing that there were three schools, and that God was both formless Consciousness and manifested Consciousness of form, the universalness of the Tantric teaching seemed to give way to “variety is the spice of life.”

We must strive to come to the realization of this next poem as the inhalation (meditation), which will bring us to the source of life, and that the appreciation of life (exhalation) will be a dance of ecstasy:

*love  
is the source  
of life  
beauty  
the  
energy of eternity*

I have included in this book a section with my poetry, which I feel is my best explanation of my understanding and appreciation of Tantra. Also included is meditation techniques that are necessary to “be ye still and know they you are God,” and discover and explore the kingdom of God.

This book shares my knowledge and understanding of Tantra. I have also included a suggested Reading List with Books on Tantra, but will also say that without the guidance of a realized Soul, the Path of Tantra can be confusing. Tantra is the study and worship of God, as both eternal Consciousness without form, and as the manifested Consciousness of form. Tantra is a dance of the Soul and God as the same Satyam, Shivam, Sundaram, a dance of beauty, joy and ecstasy.

May you have light, blessings, and joy as you journey on your path into the kingdom of God, and the realization of the oneness of God.

*Lee*

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*somewhere there will be  
angels singing  
in the heavens above  
and saints will be  
dancing on the shore*

*and the moon will stand above  
the darkness  
and call out for more*

*somewhere the dawn will choose  
between night  
and morning  
and the soul will call out  
for more*

*and the soul will call out for more*

## **Introduction**

Tantra is the study and worship of God, as both eternal Consciousness without form, and as the manifested Consciousness of form. Tantra is a dance of form and formlessness, of the Soul and God as the same Satyam, Shivam, Sundaram nature; Shiva and Shakti ever in sacred union.

The Path of Tantra is the awakening into our nature and the nature of God as one and the same Satyam, Shivam, Sundaram. Practicing or being on the path of Tantra is about life becoming a journey of exploration, celebration, and joy, *Om Shakti Ram, Rama Shiva Om* (rejoicing in God completely). With the path of Tantra, the intention of realizing both our eternal Consciousness and our Wholistic nature is the foundation upon which all our desires to explore life is built. Becoming aware of the interwovenness of all life is the goal of Tantra, and is what we strive to attain with our practices and our life.

With the creation of the Soul, we have the eternal God Consciousness (Satyam), then the Word (Shivam), the Aum or Holy Stream (Sundaram) with the mayac sheath,<sup>1</sup> and around a small piece of this Satyam, Shivam, Sundaram Consciousness of God, is thrown a tiny golden net and a Soul is created. Because of the triune nature of the Soul, there is a strong desire to experience or to realize the Satyam, Shivam, Sundaram nature of God, as well as the desire to experience the nature of our bodies<sup>2</sup> and creation.

To the Soul is added the Causal body, with the higher mind, lower mind, field of memory, and ego (idea of ownership). The Divine impulse continues downward and includes the Astral consciousness, with the five senses, and finally the Physical manifestation, with the body and organs of senses. The Divine impulse that created the Soul as a unique Soul will continue to seek fulfillment until it experiences completion both with the downward flow to the physical, and then the reversing of this flow upward to the Satyam Consciousness. The Soul calls out for union, completion with God at all seven levels of God Consciousness.

The Soul will experience this union by going inward to experience the Satyam, Shivam, Sundaram nature of itself and God. This inward journey starts with the meditation process of calming down the body, mind, breath, and ego to attain sabikalpa samadhi (the state of awareness of the Satyam, Shivam, Sundaram nature of the Soul), and this experience leads to the realization that we are created in the image of God (nirvikalpa samadhi).

The Tantric philosophy can be understood intellectually by anyone who has fallen in love with another. When a person first falls in love, they feel the bliss and joy of being in love. They only see the beauty and feel love for the other. This type of falling in love is similar to, and like a microcosm of the Tantric devotee's relationship with God. The Tantric is looking to see and experience the harmony, love, and beauty in their beloved (God), to see the perfection in life, *Om Purnam*, to see the perfect love, harmony, and beauty. This looking to see and focus on love, harmony, and beauty is why the path of Tantra is often referred to as the Path of Ecstasy. Once we become aware of the pure Satyam Consciousness, it will liberate us into God, a Wholistic God (Shiva and Shakti

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<sup>1</sup> *Mayac Sheath*: The universal idea of separateness.

<sup>2</sup> Reference to our "bodies" includes our Causal body, Astral body, and Physical body.

ever in union). The path of Tantra is a process of learning to surrender to the Ecstasy of our Divine nature. Tantra teaches there is only God, only pure Satyam Consciousness without form and Satyam Consciousness in motion with form, Shiva and Shakti ever in union. *Om Shakti Ram Rama Shiva Om* (rejoicing in God completely).

There are three stages or schools of Tantra: the left-handed path, the middle path, and the right-handed path. ***The left-handed path of Tantra*** is when we begin to study God. This will begin with meditation, theology, and practicing the virtues, along with our desires of looking for Satyam, Shivam, Sundaram in the creation. The aspirant is looking for love, beauty, joy, and appreciation of life, inclusive of knowledge of God, both inwardly and outwardly. This study is inclusive of unlearning our beliefs and habits in the idea of incompleteness (Original Sin), and we begin to accept responsibility for our happiness and our self. The Tantric teachings will include the transformation of the four primal instincts,<sup>3</sup> the study of Tantric theology, and beginning to practice meditation.

***The middle path of Tantra*** begins when we attain *sabikalpa samadhi*<sup>4</sup> in our meditation. When we calm the mind, breath and ego and attain sabikalpa samadhi, we can experience the triune nature of the Soul. In this state of meditation, we will distinguish or discern our nature of Satyam, Shivam, Sundaram from the sensual pleasures of our lower nature. We can clearly distinguish the difference between the higher triune nature of the Soul and God, and the pleasures of the lower nature of the three bodies (Causal, Astral, Physical) and the instincts for seeking outwardly for fulfillment. Attaining sabikalpa samadhi at will is what distinguishes ***the middle path of Tantra*** from ***the left-handed path of Tantra***. In the beginning, we may only be able to attain sabikalpa samadhi occasionally, but the goal is to attain this identity of experiencing the triune nature of the Soul both in meditation and outside of meditation.

As we move into the middle path, we begin to study the triune nature of the Self and the triune nature of God as one and the same Consciousness, both inwardly and outwardly. We are trying to see the Satyam, Shivam, Sundaram essence or nature in all

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<sup>3</sup> Four primal instincts: The need for food, sleep, self-preservation, and procreation. The Tantric process of transforming these instincts is to make them beneficial and uplifting for the individual and the international community, and to be wholistic so they include body, mind, spirit, and Consciousness. We purify in a rajasic-to-sattvic manner, bringing about the transformation of the four primal instincts.

<sup>4</sup> *Sabikalpa Samadhi*: Union with God, but with a slight perception of individuality. With sabikalpa samadhi in meditation, there is identification with one's Satyam, Shivam, Sundaram nature, but there is also a conscious awareness of the Self, and there is usually a suspension of breath.



life, including seeing Satyam, Shivam, Sundaram within the primal desires of the Physical, the sensual desires of the Astral, the knowledge and power of the Causal, and strive to attain “be ye still and know that I am God” and experience the Soul, the Holy Stream, the Christ/Krishna Consciousness, and the absolute God Consciousness. We are also exploring our desires of the Causal, Astral, and Physical bodies, and are striving to make them rajasic-to-sattvic and non-binding. We are studying and striving to realize the harmony of Shiva and Shakti, which are ever in union. This harmony is realized when we can fulfill or express our desires in a cheerful, selfless, and non-binding manner, and when we continue to reach sabikalpa samadhi in our meditation. Depending upon desires we have of exploring the creation, this middle path may take us years or even incarnations. However, this study and practice will lead us to ***the right-handed path of Tantra.***

***The right-handed path of Tantra*** is when we calm the mind, breath, and ego, and begin to experience the *God Consciousness without form*. This then becomes the harmonization with and study of God, both without form as pure Consciousness, and with form as God in motion. We strive to identify with the pure Satyam Consciousness because this is the only aspect of our Self, life, or God that is eternal. Once we begin to attain this state of God Consciousness without form in our meditation, we begin our study of God, both without form and God manifesting in form, both in meditation and outside meditation. Now begins the joy of touching and perfecting both the inner life (Soul, Holy Stream, Christ/Krishna Consciousness, and God Consciousness) and the outer life, or God Consciousness, Christ/Krishna Consciousness, Aum Consciousness, realm of the Soul Consciousness, Causal manifestation, Astral manifestation, and the Physical creation. Shiva and Shakti ever in union. This study of a Wholistic God is ***the right-handed path of Tantra.***

The three stages of Tantra (or schools of Tantra<sup>5</sup>) are easily recognizable. The ***left-handed path***: If we are meditating consistently and also have desires of the Causal, Astral, and Physical, but are trying to make them harmonious, then we are practicing the

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<sup>5</sup> In the Eastern traditions they refer to the three schools of Tantra as: *Kaula* Tantra (left-handed path), *Mishra* Tantra (middle path), and *Samaya* Tantra (right-handed path), and consider these three schools of Tantra as successive stages of the inward journey, of touching and perfecting both the inner life and the outer life.

left-handed path of Tantra, which includes Sex, Love, Prayer. The *middle path*: When we attain sabikalpa samadhi in our meditations, we add Transcendence so that we now have Sex, Love, Prayer, and Transcendence. This Wholisticness of Sex, Love, Prayer, and Transcendence is practicing the middle path of Tantra. The *right-handed path*: When we are able to be still in our meditation to realize the absolute God Consciousness without form, which always has been, is now, and forever shall be, this is true Transcendence. As we come out of meditation (Transcendence), we will have the divine vision to appreciate a Wholistic God, or have Prayer. We will be Love, because we have been able to identify with the triune nature of the Soul beyond Original Sin (idea of incompleteness). We can then include the enjoyment and appreciation of the Physical (Sex) in a manner that is beneficial for the individual and the international community.

All three stages or schools of Tantra are striving to attain knowledge and a harmony of the Soul and God. Tantra is the study of God, the study of the God Consciousness without form, and the study of God Consciousness in motion or with form. It is Shiva ever in union with Shakti. Tantra is a dance of form and formless Consciousness throughout eternity.

*when the flame  
becomes  
the fire  
and the fire  
becomes  
the flame  
the dance  
and the  
dancer  
are one*

*Now let us meditate on Om  
and then dance with Shiva and Shakti*

*you can feel it in the air  
that rhythm  
coming from the earth  
the rising of the moon  
and a smile coming from your soul*

*a gypsy heart dancing on the mountains  
with nothing between you and i  
except the sky  
oh nothing between you and i  
except the sky  
and the fragrance in the air*

*oh you can feel your heart beating  
to the rhythm of the earth  
and the rising of the moon  
and a lover's touch*

## **Tantra**

The path of Tantra is the path of worshipping the nature of love, beauty, harmony, and ecstasy that is and permeates God. Tantra is the only path that recognizes the wholisticness of God...from God, of God and is God. God the absolute and God in motion are ever in union.

There is only God, unmanifested Consciousness and manifested Consciousness in different vibratory forms. In the beginning was the Word, and the Word was from God, of God, and is God, manifested all the way to the Physical, becoming God in motion. The Path of Tantra recognizes that God is in manifestation all the way to the Physical. The Tantric process is a dance of form and formless, of learning to appreciate or worship God in all seven levels of the God Consciousness.

The first practice of Tantra is meditation.<sup>6</sup> The techniques are very simple because the Tantric techniques are based on the Word, the Divine impulse that reaches all the way to the Physical. This vibration is light and sound, and by focusing on an aspect of this vibration (sound or mantra), we can reverse this process of the downward flow into an inward and upward flow, attaining the awareness of the God Consciousness. The path of Tantra practices harmonizing with the Word, which is the divine impulse that brought everything into manifestation. From this divine impulse, which is from God, of God, and is God, there is only *Om Purnam*, perfection. The Tantric process acknowledges that there is a diversity in the downward flow, but a harmony and oneness in the realization of the completion of both the downward and upward Wholistic flow. This realization of the Satyam, Shivam, Sundaram triune nature of God, and the perfection of the Divine impulse is a part of a Wholistic Shiva and Shakti Consciousness, and is the goal of the Tantric studies and practices.

The Tantric process looks for the perfection, beauty, and harmony of all life, and ultimately liberation into the pure state of Satyam Consciousness. The study of love, harmony, beauty, and joy, is the premise upon which all the practices of the path of Tantra are built. When we calm down the mind, breath, and ego in meditation, we can realize the harmony of the perfect God that is both unmanifested and manifested. The Tantric practitioner begins to experience Shiva and Shakti as *Om Purnam* (perfection), first in their meditation, and then they begin to see, study, and practice this perfection in a wholistic sadhana<sup>7</sup> from the God Consciousness to the Word, and all the way to the Physical, and then back to the absolute God Consciousness.

### **Guru Preceptor**

With the practice of looking for the beauty of God in all life, we come across the first and foremost difficulty on the path of Tantra, which is: if all life is legitimate, and all life comes from the Divine desire, how do we explore and study life and still remain focused on attaining the absolute God Consciousness? How do we make the return trip through the Physical, Astral, Causal, and realm of the Soul, Holy Stream, Christ/Krishna

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<sup>6</sup> See page 78 for meditation techniques.

<sup>7</sup> *Sadhana*: Spiritual practices that lead the aspirant to an awareness of being created in the image of God.

Consciousness, and God Consciousness without being distracted by the beauty of Shiva and Shakti (Lila)? This is where the guidance of a Realized Soul is beneficial to help keep us focused on our Wholistic journey (dharma). In the beginning was the Word, and the Word was from God, of God, and is God, and if we keep our focus on the Word (*Om*) it doesn't matter if we are male or female, young or old, nor whether we are yogic or tantric. By focusing on the *Om*, we will be able to fulfill our dharma and surrender into the God Consciousness.

The Guru-preceptor's role is to help us attain greater awareness of our Divine nature, thereby discovering our inner guru, that of the triune nature of the Soul and God, which in turn leads us to the realization of the true Guru, the eternal Satyam Consciousness, the absolute God Consciousness.

On the spiritual path, each person will have unique interests or desires to explore, and this leads to the fulfillment of their dharma. It must be acknowledged and realized by the devotee that their Soul's interests are legitimate, and each Soul's unique dharma is a legitimate worship and expression of God. The Guru-preceptor's role is to help the devotee to discern and explore their desires in a manner that is in harmony with their dharma or the fulfillment of the Soul's purpose.

The practices of the Tantric path are directed towards seeing and experiencing the Satyam, Shivam, Sundaram in all life, and this is why meditation is absolutely necessary. Without meditation, we cannot realize we are created in the image of God. The Tantric path is about the direct experience of our Divine nature and the Divine nature of all life as one and the same Satyam, Shivam, Sundaram. Love and devotion to God and Guru (and all Realized Souls) are utilized to help us experience our Divine nature, and progress on the journey of our eternal Soul.

The practice of meditation is to calm the mind, breath, and ego. Although all life is legitimate, we must be able to calm down the mind, breath, and ego, and "be ye still" in order to experience our Soul as pure Satyam, Shivam, Sundaram. Without this glimpse that we are created in the image of God, that our nature is Satyam, Shivam, Sundaram, we cannot embrace the Tantric path. We learn to embrace the oneness of God and Soul through the direct experience with Satyam, Shivam, Sundaram (the triune nature of the

Soul and God). We utilize the sacred mantras and meditation to calm the mind, breath, and ego, and attain a state of union with God.

In the beginning was the Word, and the Word was from God, of God, and is God. This means that in the beginning was Satyam in motion, or Shivam. Shivam was from God, of God, and is God. Through this Satyam in motion (Shivam), the Holy Stream (Sundaram) is created. Around a small piece of Satyam, Shivam, Sundaram a tiny golden net is thrown, and this is the creation of a unique Soul. To this unique Soul is given a Causal body, Astral body, and Physical body. This manifestation of the Word, all the way to the Physical creation and body, is also referred to as the Divine impulse, and is perfect. This Divine impulse is the creative force, both downwards and back upwards to the God Consciousness.

The fourth chakra is the host of the Soul, and is symbolized by the Star of David, which is two intersecting triangles, with one pointing upward, and one pointing downward, representing the downward current and the upward current. The path of Tantra includes both of these currents as “from God, of God, and is God.” The downward flow is *perfect*, and the awareness of the harmoniousness of the upward flow is our awareness of the *perfection* of God (enlightenment). The exhalation and inhalation of God is perfect, and the awareness of this Divine breath is referred to as enlightenment. Seeing the perfection of both the downward current and the upward current is God Realization.



It is very important to understand that although meditation is the first practice of Tantra, Tantra is inclusive of Meditation Yoga, Jnana Yoga, Bhakti Yoga, and Karma Yoga. Meditation is utilized to get to know the eternal Satyam, Shivam, Sundaram nature of God by calming down the body, mind, breath, and the ego. We calm down to experience the Astral, Causal, Soul, Holy Stream, the Christ/Krishna Consciousness, and ultimately surrender into the absolute pure Satyam Consciousness that always has been, is now, and forever shall be, realizing our oneness with God.

### **The Path of Ecstasy**

The path of Tantra is the path of ecstasy because the Tantric practitioners study that both the downward current and the upward current are “from God, of God, and is

God.” Tantra also acknowledges that once the downward current reaches the fourth chakra and passes downward into the individual with the Soul, and the Casual, Astral, and Physical bodies, it now has the quality of duality and diversity, becoming the many faces of God Consciousness.

The Soul was created when a tiny golden net was cast around a small piece of the pure vibration of Satyam, Shivam, Sundaram. The Soul is pure Satyam, Shivam, Sundaram. The Soul begins to collect its experiences and memories, as the downward flow continues to manifest to the Causal, Astral, and Physical manifestations. At some point in its evolution, the Soul will begin to move inward and ascend upward, transforming these desires and experiences into the fulfillment of its creation (dharma).

The path of Tantra understands that there is a positive and negative quality to the pole of the ego, the higher ego and the lower ego. The higher ego is the mechanism that helps the Soul fulfill its Divine purpose or dharma, while the lower ego is an idea of “I-ness” or ownership, and must be gone beyond. The higher ego is Satyam, Shivam, Sundaram with a sense of individuality, and this state can only be realized by purifying and going beyond the self-centeredness of the lower ego.<sup>8</sup>

In the schools of Tantra we experience the triune nature of God first in meditation and then in our activities. This path is about transforming our desires into a rajasic-to-sattvic manner, and becoming identified with Satyam, Shivam, Sundaram, both on the inward journey and the outward journey. Once we can reverse the downward current into the upward current and rise to the heart chakra in meditation, we can experience the pure Satyam, Shivam, Sundaram of our Soul and begin to rejoice in the kingdom of God. In our active life, we strive to come to the beauty and harmony of Satyam, Shivam, Sundaram in everything we see, think, or do. Our practices become the looking for and the practicing of what is beautiful, harmonious, and that pure state of Satyam Consciousness.

The practice of Tantra is to experience the pleasures and enjoyment of the creation in a non-binding manner, while we are striving towards the bliss and ecstasy of

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<sup>8</sup> The lower ego (idea of ownership) is a legitimate quality that helps us stay focused on our unique desires. These experiences are the seeds of our dharma, but we must eventually allow these seeds of our self-centered desires to transform into rajasic-to-sattvic qualities that are both universally beneficial *and* the expression of our Soul (dharma).

liberation into the God Consciousness. To attain this state of joy, we focus our discipline into looking for and experiencing the Satyam, Shivam, Sundaram essence of all life, beyond the ideas of incompleteness, and the self-centered lower ego, first in meditation and then in our activities.

Tantra is about the direct experience of Satyam, Shivam, Sundaram, and learning to see the Satyam, Shivam, Sundaram beauty, harmony, and love in our nature, and in God's nature. Shiva and Shakti are ever in union, both within the downward flow and the upward flow. One strives to see the beauty of the Divine impulse as Shiva manifesting into Shakti, and Shakti surrendering into Shiva. The Tantric aspirant strives to realize that the manifestation of form is, at its essence, the Satyam, Shivam, Sundaram triune nature of God.

### **Non Binding**

One of the disciplines is to practice non-attachment. We must look for and feel a connection to life by developing an appreciation and reverence for life, while understanding that in order to feel connected we will also have some attachment. We must be careful not to become bound to this attachment or form while still staying connected to the essence of Satyam, Shivam, Sundaram. The aspirant strives to be in love with the triune nature of God, while appreciating the beauty of the form in a non-binding manner.

It is part of the Tantric philosophy to recognize that God is both eternal Consciousness as well as beautiful finite patterns of living energy, as both the dance and the dancer. Shiva is the eternal Satyam Consciousness, which always has been, is now, and forever shall be. This absolute Satyam Consciousness is the only aspect of the Soul and God that is eternal. Shakti, starting with the Word, is the uniqueness, beauty, and transforming power of the temporary. This dance of Divinity, unmanifested and manifested, is what the devotee strives to worship and practice each day.

We strive to transform our karma and recreate our future by realizing that all life is from God, of God, and is God. Our thoughts, words, and deeds will create our future. The simple premise of the law of karma is that what you give to life, life will show more of that in return, allowing you more to choose from. In meditation, the revelations and



insights of our Wholistic nature help us to have the vision for transforming our desires into a harmonious rajasic-to-sattvic pattern, which helps to lead the serpent energy (kundalini) inward and upward, from the muladhara chakra<sup>9</sup> back up through the Astral, Causal, Soul, Holy Stream, Christ/Krishna Consciousness. The practice of seeking, experiencing, and therefore vibrating the Satyam, Shivam, Sundaram essence of life will then attract more Satyam, Shivam, Sundaram Consciousness into our life.

The path of Tantra, when practiced properly, provides not only the beauty and joy of the creation, the beauty of God in motion or form, but also leads to the ultimate ecstasy of liberation into the God Consciousness of both form and formlessness; Shiva and Shakti ever in union.

*Now let us meditate on Om  
and then dance with Shiva and Shakti*

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<sup>9</sup> Muladhara chakra: The first chakra, representing the Physical, or grossest/densest level of manifestation. Its' location is associated with the base (bottom) of the spine.

*that ancient river is running tonight  
carrying my soul along  
the orange blossoms have stolen the night  
like the tide steals the shore*

*and here i stand  
naked and bare at the edge of eternity  
beginning my pilgrimage to you*

## **Rejoicing in God Completely: The Theology**

*Om Shakti Ram Rama Shiva Om...*Rejoicing in God completely. The Tantra theology is that there is only God. God the Absolute that always has been, is now, and forever shall be is pure Satyam Consciousness without form. From this pure Satyam Consciousness comes the Word that is from God, of God, and is God, which is the Satyam Consciousness in motion (Shivam). The pure Satyam Consciousness without motion, and the Word/Satyam Consciousness with motion (Word) are both God. From this perfection comes the Holy Stream or Aum (Sundaram), along with the mayac sheath, which is also from God, of God, and is God, and now we have the triune nature of God (Satyam, Shivam, Sundaram). The creation of the Soul is from God, of God and is God. This pure triune nature of the Soul comes with the mayac sheath, and when we add the individual ego of the Causal, we add diversification to the duality. We no longer have just the pure vibration of this triune nature. Now it manifests and diversifies with the idea of separateness, and also the idea of incompleteness (Original Sin).

The Tantric tradition sees the manifestation as “*from God, of God, and is God,*” or Lila/Leela, “*God in motion*” now with diversification of the Causal, the Astral with its senses, and manifesting to Physical, becoming the many faces of the one God. The

Tantric philosophy says there is only God, whether in the pure Consciousness without form, or the dance of Consciousness in motion with form.

In order to best utilize the sacred vibrations or names of God, we must have an intellectual understanding of the theology of Tantra: *Om Shakti Ram Rama Shiva Om*, which means “to rejoice in God completely.” *To rejoice in God completely* has as a premise that there is only God, God without form, and God manifested all the way to the physical, Shiva and Shakti are ever in union. The philosophy of Tantra directs us to put our inward focus on that part of our nature that is eternal, that always has been, is now, and forever shall be (God Consciousness without form). We then begin to study, and learn to appreciate the perfection (*Om Purnam*) of God in motion (Lila/Leela), the dance of Shiva (formless) and Shakti (form) that are ever in union. All forms will come and go, but the absolute Satyam Consciousness is eternal. This Tantric philosophy must be embraced as we make the study of, and the practice of Satyam (in both stillness and motion) our foremost goal in our journey of the Soul.

The Tantric philosophy allows for the union of, and the distinction between, that which is eternal and that which is temporary.<sup>10</sup> Tantric theology does not condemn the temporary; rather it sees the temporary as God in motion, and a necessary step to realizing the eternal. Satyam, Shivam, Sundaram (the triune nature of God) are the essence and the nature of all things manifested. The practices are utilized to experience this Satyam, Shivam, Sundaram Consciousness in all things, from the eternal Satyam Consciousness to the very limited and temporary patterns of Consciousness. The Tantric tradition worships<sup>11</sup> the Satyam, Shivam, Sundaram nature of life without becoming attached to the form for our happiness. The practitioner learns to appreciate the form, but worships that which created the form, the Satyam, Shivam, Sundaram vibration or essence. The concept seems simple...there is only God, God in stillness and God in motion, but the attainment of this realization takes discipline and practice. *when the flame becomes the fire and fire becomes the flame, the dance and the dancer are one.*

The path of Tantra states that there is only God. This God is the absolute God Consciousness without beginning or end, *and* also the Satyam Consciousness and

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<sup>10</sup> This connection of the eternal and the temporary patterns of living energy is the study of mysticism.

<sup>11</sup> *Worship*: To have love, appreciation, and reverence for the object of our worship, whether that be an outward form, an inward concept, or a vibration of consciousness.

manifestation of form (Shivam). God has the triune nature of: 1) the absolute Satyam Consciousness (without form), 2) Shivam Consciousness (Satyam in motion), and 3) Sundaram Consciousness (Satyam with motion and form). This philosophy brings personal responsibility to the one who is treading the path to practice and realize *Om Shakti Ram Rama Shiva Om*, (to rejoice in God completely). The Tantric practices are looking for, and realizing the Divinity in all life. This philosophy must be understood, accepted, and practiced in all of our daily activities, with the understanding that we will “seek ye first the kingdom of God (triune nature)” as the foundation of our sadhana (spiritual practices).

Identification with Satyam, Shivam, Sundaram is the state of awareness we have in meditation (sabikalpa samadhi). This happens through our efforts to calm our mind, breath, and ego in meditation, or through our connection to our Divine nature by darshan or upanishad with a Realized Soul. Once we experience our Soul’s nature, we continue to strive to attain and experience the triune nature of both the Soul and God as one and the same nature.

### **The Awakening of the Serpent Energy**

The path of Tantra is the study of this creative force from the Word all the way to the physical manifestation and back upward to the absolute God Consciousness. We must bring the downward facing serpent back upward and bring our awareness to our Wholistic<sup>12</sup> eternal nature. We bring our awareness upward through the Astral, Causal, Soul, Holy Stream, Christ/Krishna Consciousness, and ultimately to the God Consciousness. On the Tantric path, this process starts with the awakening into true spirituality,<sup>13</sup> and rising of the kundalini.<sup>14</sup> The downward Divine impulse manifests and creates all the way to the Physical, and must be turned upward and purified to ascend all the way back up to the God Consciousness. This reversing of the Divine impulse upwards is the awakening into true spirituality, and the rising of the kundalini.

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<sup>12</sup> *Wholistic nature*: The awareness of being created in the image of God, all seven levels of God Consciousness.

<sup>13</sup> *True spirituality* is a term used to reference the actual experience and realization of the seven levels of God Consciousness, as opposed to just an intellectual or philosophical understanding.

<sup>14</sup> *Kundalini*: Primal energy that is transformed and purified, rising from the gross physical, transformed and purified through the seven chakras to the God Consciousness.

It is the initiate's responsibility to turn this downward-facing serpent back upward. This is the rising of the kundalini. The rising of the kundalini is about reversing the downward flow of the Divine impulse into the inward and upward awareness and completion of the Soul's purpose for manifestation within the Wholistic God Consciousness.

In order to attain and fulfill our dharma, we must bring the kundalini energy back up through each of the chakras<sup>15</sup> (representing the seven levels of God Consciousness). The Tantric tradition wants to see, share, and delight in the Satyam, Shivam, Sundaram essence and nature of all life, inclusive of the perfection of God in motion.

This desire to rejoice in God completely is the greatest appeal of the path of Tantra. However, to appreciate, enjoy, and feel connected to the form, we must also be able to learn to appreciate the essence and the form in a non-binding manner. When we attach to the manifestation, it becomes binding to the limitation of the form. We must realize the distinction between that which is eternal and that which is temporary. The Satyam, Shivam, Sundaram Consciousness is the eternal essence, and the forms, no matter how attractive and beautiful, are temporary. There are many different vibrations or forms (levels of Consciousness), but the essence behind all forms is the same Satyam essence. Like the flame and the fire, the essence and the form are co-joined and are of the pure Satyam Consciousness. *when the flame becomes the fire and the fire becomes the flame*, when you can see this oneness then *the dance and the dancer...*the pure Satyam Consciousness (without form) and the form...*are one*. There is only God, and this is what the path of Tantra strives to realize. The Tantric aspirant falls in love with love (Satyam) itself. Tantra is not an instant or easy path to enlightenment, but the path of Tantra promises the sincere devotee the joy of heaven and earth on the way to the ultimate ecstasy of liberation into God Consciousness.

With the Tantric philosophy, we accept that happiness is our nature (Satyam, Shivam, Sundaram), and pleasure is that which can be experienced by/with the mind, senses, and body (Causal, Astral, Physical). Pleasure is not the same as happiness. If we attain liberation into Shakti and Shiva, the ultimate ecstasy is in the experience of the absolute God Consciousness and the Word that is from God, of God, and is God. The

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<sup>15</sup> A more detailed description of the chakras is discussed on pages 87-91.

Realized person will rejoice in the whole journey. Both the downward Divine impulse and the upward rising of the kundalini will become a state of worship and rejoicing in God completely.

Treading the path of Tantra, it is important to understand and embrace the Tantric philosophy of: *there is only God*, both eternal Consciousness without form, and ever-changing Consciousness of form. All practices, whether meditation, affirming the sacred mantras, singing the sacred songs, doing good works, or inflaming love and devotion with the sacred practices, are to raise our Consciousness to the absolute God Consciousness of only one God.

When we understand that everything we experience and work towards will be influenced by what we believe will bring us happiness, we will choose the intentions of our thoughts, words, and actions carefully. The Tantric practice of looking to see love and beauty in all life has its foundation in being created in the image of God, and that all life is of Satyam, and is Satyam. The triune nature of Satyam, Shivam, Sundaram Consciousness permeates all life, and it is this triune nature the Tantric aspirant studies.

What we think, feel, speak, and do is our offering to life, our karma. What we offer to life, life will show us more of to choose from. It is important to understand and accept this simplistic view of karma because the perfection of the law of karma is what allows us to transform our desires to sattvic, and ultimately attain liberation into God.

The path of Tantra allows for the transforming of our limited desires into desires of being in love with our beloved (God). To rejoice in God completely, we continually expand our Satyam, Shivam, Sundaram consciousness. The study of the triune nature of God becomes our practice and our path, our dance through eternity.

*Now let us meditate on Om  
and then dance with Shiva and Shakti*

*oh take me down to that ancient river  
and bathe my body and soul  
wrap me in all that is holy  
for tonight you are standing  
naked and bare  
at the edge of my desire for you*

## **Rejoicing in God Completely: The Practice**

*Om Shakti Ram Rama Shiva Om*...rejoicing in God completely is truly the philosophy and practice of Tantra. Tantra is a dance of ecstasy. In order to have this rejoicing, we must get to God, not just the theology of God, but the actual experience of God, the pure eternal Satyam Consciousness without beginning or end..

The God that always has been, is now, and forever shall be is without form. It is eternal Satyam Consciousness. To help get to God, that always has been, is now, and forever shall be, we utilize the sacred vibrations<sup>16</sup> or qualities of God (mantras). The proper enunciation of the sacred vibration “*Om Satyam*” becomes a practice, which will help us to experience God as Satyam (eternal Love). The “Sss” part of Satyam vibrates the medulla. “Sat” brings it to the front part or the spiritual eye, so we have both ends of the pole of the sixth chakra with “Sat.” The “yam” vibrates the heart chakra, and if one does the “yamm” properly, one will go from the heart chakra up to the crown (Sahasrara), thereby vibrating the Soul’s nature. We will have the vibration of the eternal Satyam when we properly enunciate *Satyam*. The heart chakra is where the Soul resides as the Satyam, Shivam, Sundaram nature of God.

The gate to the Garden of Eden, and the gateway to God, is the Satyam, Shivam, Sundaram of the Soul. When we properly do the *Om Satyam* mantra, we will reach the edge of the God Consciousness that is eternal, always has been, is now, and forever shall be, then we must surrender (“be ye still”) into this Consciousness. We can also utilize the

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<sup>16</sup> The Word manifests rays of light that also have a quality and a sound. The emulation of this sound is called “mantra.”

mantra *Om* and/or *Aum* to bring us to the edge of the formlessness, and once there, we must surrender into the absolute Satyam Consciousness.

Concentration and proper enunciation of the sacred mantras, including the *Om Satyam* mantra, will help us to progress on the spiritual path. Our intention with all sacred mantras, both with meditation and with chanting, is to bring our focus to the triune nature of God. To identify with the Satyam Consciousness, we utilize the sacred mantras, and when we reach the edge of the God Consciousness or Satyam Consciousness, we surrender into the experience of the pure Satyam Consciousness without form.

The goal of all true spiritual traditions is to attain the state of Satyam Consciousness, both with and without form. Both the path of Tantra and the path of Yoga strive to attain this state. If we are fortunate enough to study with a Realized Teacher, the teacher will help us to develop this goal, and discover this state of pure Satyam Consciousness. When we can experience the pure Satyam Consciousness, then we will know our Soul is also eternal Satyam Consciousness without form. This Satyam Consciousness is both our eternal nature and the eternal nature of God, and is the only aspect of our nature and God that is eternal, always has been, is now, and forever shall be.

The Soul calls out for more, and the “more” that it wants is the Satyam, Shivam, Sundaram Consciousness, whether with form (Satyam, Shivam, Sundaram) or without form (Satyam). Tantra is about learning to worship and then share the Satyam, Shivam, Sundaram Consciousness in all life. In the beginning was the Word, and the Word was from God, of God, and is God, and through the Word everything was created or made manifest...from God, of God, and is God, the alpha and omega. All life is from God, of God, and is God, and therefore is *Om purnam* (perfect). It is the attainment of this knowledge and the realization of Satyam, Shivam, Sundaram that makes the study of Tantra so interesting and delightful.

*love*  
*is the*  
*source of life*  
*beauty*  
*the energy of eternity*



The Tantric life<sup>17</sup> and practices fall into four categories, with the utilization of Meditation Yoga, and the knowledge and awareness of Satyam, Shivam, Sundaram that we attain in meditation, as the foundation of all practices.

***The first category of the practices of Tantra*** correlates with the Left-Handed Path of Tantra. It is the utilization of someone or something from the external that we include in our practice. We practice and learn to include worship of the other. Again, worship is to have love, appreciation and reverence for the object of our worship. Whether the activity is chanting the sacred mantras, or focusing on an image of the Holy Ones or God, or whether we focus on a dance with our beloved, or a walk beside the ocean, or planting flowers, or growing organic food, sharing a meal and a glass of wine, or making love with our beloved. As long as we include the study and worship of something of the external, it is part of the first category (Left-Handed Path) of our practices of Tantra. The mantras we utilize to help us realize the Left-handed Path of Tantra are: *Hrim Namaste, Om Namō Arihantanam, Om Namō Siddhanam, Hrim, Hari Om, and Om.*<sup>18</sup>

***The second category of the practices of Tantra*** correlates with the Middle Path of Tantra. It is when we learn to have this same experience of joy and ecstasy, which we had with an outer partner, with our inner study. This study includes meditation on the chakras, and study of the chakras.<sup>19</sup> We experience the unique bliss and joy with each chakra, and also have a balancing of the ida and pingala. These experiences first happen in meditation, and then we find the balance in our outer life. This will allow the kundalini to rise through the chakras, and attain a state of worship, ecstasy, and joy of our Soul's consciousness. When we can attain this ecstasy with the outer partner and/or with the inner Self, we are practicing the Middle Path of Tantra, and we are then ready for the third practice, the Right-handed Path. The mantras utilized to help realize the Middle Path of Tantra are: the Chakra Meditation, the Kundalini Meditation, the Sri Vidya technique, and the *Om Shakti Ram Rama Shiva Om* mantra.<sup>20</sup>

***The third category of the practices of Tantra*** correlates with the Right-Handed Path of Tantra. It is when we no longer need the outer partner, as we now have our

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<sup>17</sup> The path of Tantra was developed to assist the householders fulfill both their worldly duties and their spiritual dharma in a manner that is delightful, uplifting, and selfless on their journey towards liberation.

<sup>18</sup> See Appendix for mantras and their meaning.

<sup>19</sup> See Chakras and Chakra Meditations on page 87-91

<sup>20</sup> Meditations and techniques are described starting on page 78.

identity of our triune nature of Satyam, Shivam, Sundaram. It is more than just balancing of the ida, pingala, and chakras, but is about learning to balance Shiva and Shakti. It is the study of Satyam, starting from the Physical or Sex, to Sex and Love, to Sex, Love, and Prayer, to Sex, Love, Prayer and Transcendence, all the way to the eternal God Consciousness. It is the study of God, the study of Satyam Consciousness that permeates all life. We become aware that the only way we can Wholistically study God is to calm down the mind, breath, and ego to experience our Self as pure Satyam Consciousness, which is the same Satyam Consciousness as God. The practice of Tantra is very simple, but it calls for the practice of worshipping all of God, form and formless. Our intention must become the desire to experience Satyam, Shivam, Sundaram continuously, and to rise above the limitation of Original Sin.<sup>21</sup> It takes the sacred practices *and* the discipline to do the practices, which will lead us to our goal of realizing we are created in the image of God. These three categories of practices, when perfected and proficient, lead us to the fourth category of practice. Mantras to help realize the Right-handed Path of Tantra: *All sacred mantras* will help us to realize the qualities of God.

*The fourth category of the practices of Tantra* is experiencing or have union with the oneness of the God Consciousness, that of becoming the Dervish.<sup>22</sup> Liberation into Satyam, Shivam, Sundaram is the goal, attaining the triune nature of God with form, and also the Satyam Consciousness without form, at will. Then the fourth practice becomes the **enjoyment of everyday life** through our worship of God (all life, manifested and unmanifested). The mantra *Om Satyam Satyam Om Shalom Shalom* is utilized for the appreciation and identification with God, both manifested and unmanifested.

The kingdom of God is Satyam, Shivam, Sundaram. “Seek ye first the kingdom of God, and then we can begin to add the appreciation of the all-else”. It could take us our whole incarnation, or even incarnations, but as Sri Chitrabhanu<sup>23</sup> said, “If the goal is worth attaining, the journey is worth making.” Once you’ve attained the kingdom of God, then life becomes a joy because you accept your nature and the nature of God as Satyam,

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<sup>21</sup> *Original Sin*: Illusion of being incomplete and needing something from the external to complete us. This illusion is created when we combine the Mayac Sheath with the individual ego of the Causal realm.

<sup>22</sup> Dervish: one who dances in ecstasy within the oneness of God, rejoicing in life completely, both in form and in formlessness.

<sup>23</sup> *Sri Gurudev Chitrabhanu*: a Realized Soul of the Jain tradition.

Shivam, Sundaram. You look forward each day to the study of God, enjoying the study of the triune nature of the Soul and God as the same Satyam, Shivam, Sundaram Consciousness.

When one begins to study Satyam (Love) at all levels of God Consciousness, one truly treads the path of Tantra. This path starts with the simple intention of wanting to live within our true nature of Satyam, Shivam, Sundaram, and then the willingness and discipline to do the practices that help us go from our limited nature, to the experience of our Divine nature, until we can live within Satyam, Shivam, Sundaram of God Consciousness. “Seek ye first the kingdom of God” in meditation, and then we can begin to expand the kingdom of God to be inclusive of the all-else, to see the beauty, to see the joy and the delight within all life (God). We must remember that our study is wholistic, with the body, heart, mind, and Soul Consciousness. It is the ability to experience love wholistically, to feel the Satyam, Shivam, Sundaram Consciousness that will liberate us into the absolute God Consciousness. The Tantric Path is the study of Satyam, Shivam, Sundaram, from the formless to the form, Shiva and Shakti ever in union.

Each of us will determine where we will seek our happiness and joy. The path of Tantra teaches us to, “Seek ye first the kingdom of God” in meditation, and then we can begin to appreciate the all-else in manifestation. Once we have attained the kingdom of God,<sup>24</sup> we have the vision to see whether we want to explore and attach our Self to something temporarily, which is legitimate and a natural desire, or whether we wish to continue on in a non-binding manner of worship, with love, appreciation, and reverence, which is also legitimate and natural.

The path of Tantra is the path of ecstasy. It is the study of love and beauty. In the beginning we look for the positive and overlooking the negative. When we look for the Satyam and Shivam, and overlook the negative, we will be able to continuously grow, and expand into our Divine Consciousness. With consistent concentration and meditation, we will reach sabikalpa samadhi and become aware that our Soul is beyond both the positive and negative duality. We will attain the awareness that the Satyam, Shivam, Sundaram nature of the Soul and God are one and the same God Consciousness.

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<sup>24</sup> Kingdom of God: The Satyam, Shivam, Sundaram Consciousness of the Soul and God, first experienced as the pure nature of the Soul.

The path of Tantra, in both its simplest form and its most advanced states, is the study of falling in love with life (God) each day. It is coming to the state of love, appreciation, and reverence each day, while in the pursuit of adding more Satyam, Shivam, and Sundaram. The Tantric aspirant will strive to see the sattvic, the beautiful and the harmonious, in order to attain the realization of their oneness with God.

The path of Tantra is the study of Sex, Love, Prayer, and Transcendence, starting with the Left-handed Path, the inclusiveness of the Middle Path, then the inclusion and transcendence of the Right-handed Path. Sex-Love-Prayer-Transcendence. First is the practice of including the “other.” When you learn to experience the ecstasy and joy of the connection with the other (God with form), you then also work to have the experience of ecstasy and joy with the inner nature of our Self. When you have attained that inner experience, of Satyam, Shivam, Sundaram, you begin the third practice of striving to have that experience of Satyam, Shivam, Sundaram with all seven levels of God Consciousness, the awareness and worship of God, with form and without form, as pure Satyam Consciousness. Once this is attained, you move into the fourth practice, that of the Enjoyment of Everyday Life and the study of Satyam (Love), or the study of God throughout eternity.

The path of Tantra is philosophically simple, not necessarily quick or easy, but simple. We learn to go beyond our samskaras, and learn to appreciate all life in a non-binding way. To truly appreciate life we must have reverence for all and see the Divinity in the temporariness of form, “*Namaste.*” This takes the vision which starts with realizing the Satyam, Shivam, Sundaram of the Soul. *Om Shakti Ram Rama Shiva Om*, rejoicing in God completely.

Tantra allows us to *seek* after love and beauty, and to *feel* love and beauty, and *delight* in love and beauty each day while we work towards transcendence and liberation into the absolute God Consciousness. We make the journey from the feelings of incompleteness that come with Original Sin, to no longer being dependant on anything other than our Soul and the grace of God, as we continue our journey to the attainment of God Consciousness. *Om Shakti Ram Rama Shiva Om*

*Now let us meditate on Om  
and then dance with Shiva and Shakti*

*tonight we will dance on the water  
to the rhythm of that holy song  
and drink from the nectar  
of a thousand golden flowers  
for tonight we will dance in eternity  
tonight we will dance in eternity*

## **Rejoicing in God Completely: The Potential**

Tantra is about the awakening into our nature and the nature of God as one and the same Satyam, Shivam, Sundaram, about life becoming a journey of *Om Shakti Ram, Rama Shiva Om*. The intention of realizing our Eternal and Wholistic nature becomes the foundation upon which all our desires to explore life is built.

There are seven stages of the Soul's development once we have evolved to the level of incarnating as a human being. These stages also correspond to the awareness and integration of the seven chakras, which are the doorways to the seven levels of God Consciousness. We are created in the image of God, and all seven levels of God Consciousness are represented in the chakras. Therefore, it will take our study of the chakras and a Wholistic God Consciousness to harmonize and become one with God.

***First Stage*** is when the Soul first takes its incarnation at the Physical. This person will be concerned with the four primal instincts: the need for food, the need for sleep, the need for procreation, and the need for survival and creature comforts.

***Second Stage*** is when a person wants to add appreciation of the human spirit to their life, usually through developing an interest in the studies and expression of the

humanities: art, music, poetry, dance...the expressions of love, compassion, and the upliftment of the human spirit.

**Third Stage** is when one begins to add a world vision to their life, which involves helping in humanitarian aid or projects, beyond their immediate self or biological family, and for the benefit of the environment, humanity, and others.

**Fourth Stage** is *Self Awakening*, when we want to know both our higher nature (God Consciousness, Christ/Krishna Consciousness, Holy Stream, and Soul), as well as our lower nature (Causal, Astral, Physical bodies). This awakening begins when the limitations of the lower nature are no longer enough to satisfy us and we want to know more about our Wholistic nature, and are willing to begin doing the practices that help us attain this knowledge.

**Fifth Stage** is *Self Realizing*, when we begin to realize the triune nature of the Soul in meditation and begin to study how we are created in the image of God, both as an inward awareness and an outward vision and realization.

**Sixth Stage** is *God Realizing*, the study of the Satyam, Shivam, Sundaram triune nature of all seven levels of God Consciousness; the study of the harmony between the inner life and the outer life and the sacredness of all life.

**Seventh Stage** is the *Enjoyment of Everyday Life*, the identification with Satyam, Shivam, Sundaram Consciousness, and our oneness with this nature. This stage is our liberation into eternal God Consciousness, and the touching and perfecting of both the inner life and the outer life, and our oneness with God.

## **Stages of Spiritual Evolution**

The three stages or schools of Tantra correspond to the three stages of evolution of the spiritual aspirant: purification, ascension, and identification with our pure Satyam nature.

First is the **purification**. We must purify our desires that we have accumulated with the downward impulse. We need to take these limited desires and either end them (renounce) or mend them (make them rajasic-to-sattvic). This is part of the purification step. We utilize meditation to see what our desires are, both consciously and subconsciously (latent desires). By calming down the breath, ego, and the mind, we are

able to see the limitation of those desires and then go beyond them. Most religions include purification, as expressed in their creed or their version of the Golden Rule.

The *ascension* process is reversing the downward flow to an inward and upward harmonization.<sup>25</sup> The inward and upward stage, or the awakening and raising of the kundalini through the seven levels of God Consciousness is an integrative process of transforming our limited desires into their unlimited potential. This stage is accompanied by deep meditation (sabikalpa samadhi). It may take us our whole incarnation to ascend all the way up the chakras and reach God Consciousness. However, as Sri Chitrabhanu said, if the goal is worth attaining, then the journey is worth making.

We can know where we are in our evolution or ascension by looking at what we are wanting to experience and explore in life, and by what we feel will bring us happiness or completion: 1) There are the four primal instincts and the carnal desires of the *Physical* realm. 2) Then there is the beauty, joy, and sense delights of the *Astral* realm, which is fulfilled with the human family, creativity, music, dance, and art. 3) There is the philosophy, theology, and the study of mysticism, which comes with the *Causal* realm. 4) The purification and ascension of the Physical, Astral, and Causal will bring us to the fourth chakra, the residency or host of the *Soul*. The fourth chakra is considered the gateway between higher nature and lower nature. The symbol for this chakra is a six-pointed star, two intersecting triangles with one pointing upward and one pointing downward. The continued upward ascension into the study of mysticism and the triune nature of the Soul takes us to the Holy Stream (*Aum*), Christ/Krishna Consciousness, and into the absolute God Consciousness.

The *identification* phase is when we identify with the Satyam, Shivam, Sundaram ecstasy and nature of the Soul and realize it is the same Satyam, Shivam, Sundaram nature as God. We begin to experience and study the oneness of the Soul and God, at all seven levels of God Consciousness. We are in union with God at this stage, while we work to become one with God.

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<sup>25</sup> The inward and upward flow, or harmonization, is when we have transformed our limited ego desires into desires that are beneficial to both the individual and the international community, desires that represent a harmony of the microcosm and the macrocosm.

### **Left-Handed Path of Tantra: *Purification.***

The first stage or process is purification. In the beginning was the Word, and the Word was from God, of God, and is God. From the Word everything was made manifest all the way to the Physical. This is the Divine impulse, also referred to as the outgoing current, or the downward facing serpent. The first phase of Tantra is learning to purify these limited desires and bring them into harmony in the upward flow. The *Awakening* into spirituality begins when the aspirant or devotee recognizes that they are not satisfied with only the outward current, and they want more from their life than just an enhancement of the four primal instincts.

The process of *Meditation* is what makes the practice of the left-handed path of Tantra different from just a philosophy or theology. Without striving to calm the mind, breath, and ego to “be ye still and know that I am God,” one will only harvest the positive and negative results of our desires that are under the influence of Original Sin, which is legitimate, just limited. The left-handed path of Tantra includes daily meditation, which will help us realize both our Wholistic nature, and our desires for/in the creation, which we must purify in a rajasic-to-sattvic manner. In the left-handed path, we work to purify the four primal instincts, the senses, and our thoughts and concepts by bringing them into a positive and uplifting state that is beneficial for the individual and the international community. We accept responsibility for our unfoldment, without blessing or blaming the external, but rather see the external as the grace of God that has been provided for the fulfillment of our Soul (dharma).

The purification process is taking this downward facing current and beginning to transform this vision inward to acknowledge that we are created in the image of God. *Namaste*, “*I bow to the Divine light within you,*” is a mantra we can utilize to help attain this vision. We also begin to look at our desires and make them beneficial for the individual (Self) and the international community (others). We begin to renounce all desires and habits that are harmful to our self and others, such as the eight meannesses of the human condition.<sup>26</sup> Instead of looking just downward and outward for our fulfillment, we begin to look inward and upward. When we begin to meditate, we begin our inward

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<sup>26</sup> *Eight meannesses of the human condition:* hatred, shame, fear, grief, condemnation, race prejudice, pride of pedigree, and narrowness of thinking.



Journey to know our Self, and to discover how we are created in the image of God. Deep meditation will bring the experience of the seven levels of God Consciousness. This is a process, and is attained by meditating, recognizing and then transforming our desires from tamasic to rajasic-to-sattvic. By doing the practices consistently, we will get a glimpse of, and identity with, our Divine nature, thereby experiencing the Satyam, Shivam, Sundaram nature of the Soul.

The aspirant accepts that it is difficult to renounce anything without replacing it with something better, and therefore they transform their self-centered tamasic desires to be inclusive and beneficial in a rajasic-to-sattvic manner. This process of rajasic-to-sattvic begins by turning the serpent energy inward and upward, and leading the energy upward through the chakras<sup>27</sup> where we gain a greater awareness of our Wholistic nature. In utilizing the sacred mantras and doing the kundalini meditation, we strive to attain a harmonization between the Soul and God. This harmony is realized first in meditation, then in our activities.

When we work to end or mend the limited desires or samskaras that we have accumulated on the downward journey, this purification process will remove the suffering from our life and replace it with the beauty and joy of Sundaram. Meditation is utilized because we need to ascend to the level of the Soul to be able to see our samskaras, which have their roots in the Causal and keep us bound to Original Sin and the wheel of birth and death. From the Soul level we will have the vision to see our samskaras as illusions or incomplete.

The desires of the downward flow are legitimate, just limited. It is the awareness that comes in meditation and the purification of these limited desires that makes this process of living enjoyable, and also allows us to grow as a human being and mature as a Soul. We purify and reverse the flow back upward to the God Consciousness, starting at the Physical and then ascending upward through the Astral, Causal, Soul, Holy Stream, Christ/Krishna Consciousness, and ultimately into the pure God Consciousness. We make consistent effort to purify our desires and live within our Divine nature in order to enjoy life, and attain freedom into Satyam, Shivam, Sundaram.

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<sup>27</sup> The process of leading the energy upward through the chakras starts with doing the Chakra Meditation and the Kundalini Meditation. See pages 92-95 for a description of these practices.

## **Middle Path of Tantra: *Ascension***

To attain the second phase or evolution of Tantra (the Middle Path), we reverse the downward flow back upward and purify our desires by making them rajasic-to-sattvic. In order to do this step, we must have deep piercing meditation, including chakra meditation. With deep meditation (sabikalpa samadhi), we discover we are created in the image of God, that our Soul's nature is Satyam, Shivam, Sundaram. This state will first be realized in meditation (calming the body, mind, breath, and ego), and then we work to realize and transform our desires and the activities in our everyday life.

We make the ascension through the second chakra (swadhisthana), that of the Astral. Then we ascend through the Causal (manipura). Then we ascend to the Soul (anahata), the Holy Stream (vishuddah) and the Christ/Krishna Consciousness (ajna), our Satyam, Shivam, Sundaram nature. This ascension and harmonization with our Wholistic Self is the study and sadhana<sup>28</sup> of the Middle Path of Tantra. The middle path still has a subtle idea of separateness, which exists both in meditation (sabikalpa samadhi) and in our activity. The middle path of Tantra is about finding harmony (rajasic-to-sattvic), or finding a balance, both inwardly and outwardly between God and our Soul's dharma. It is about discovering a life that is Wholistic, which includes Sex, Love, Prayer, Transcendence,<sup>29</sup> and Transcendence, Prayer, Love, Sex.

To help us attain this ascension, we affirm and chant the sacred mantras and begin to identify with the Sacred vibrations of God. We also non-attach from our samskaras, first in meditation, then in our everyday life. These practices will help us to experience and identify with our Wholistic nature of being created in the image of God.

We begin to transform the four primal instincts<sup>30</sup> and their relationship to the nature of the Soul. We discover that what we are getting in the need for food is *prana*. Prana comes in food, water, sunlight, and directly through the medulla oblongata. As we purify, we can utilize pranayama techniques and learn to get more prana (life force) directly through the medulla oblongata. There are yogis who don't sleep and have 24-

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<sup>28</sup> Sadhana: The spiritual practices we do in order to attain the enjoyment of life and enlightenment.

<sup>29</sup> *Transcendence* is a term that starts with sabikalpa samadhi and includes the Holy Stream, Christ/Krishna Consciousness, and the absolute God Consciousness without form.

<sup>30</sup> See footnote on four primal instincts on page 3.

hour consciousness. There are examples amongst the Realized Souls<sup>31</sup> that show we have alternatives on how we utilize the four primal instincts of the downward flow. In the pure illuminated state, we do not need sex and birthing for procreation, but only our Divine will. There are examples in the sacred books<sup>32</sup> to show how the four primal instincts are just a limited part of the downward flow, but not the ultimate reality. There are yogis who have lived thousands of years, which shows that self-preservation really is about realizing our oneness with God. Most people believe they need food, sleep, procreation, and self-preservation as their source in maintaining life, and their time and energy is spent procuring these limited desires. This is all part of the downward flow, which is legitimate, but limited, Unless we can transform our life into our Wholistic potential, we will live a life limited to our lower nature.

We strive to ascend to the state of awareness (illumination) so that we live by every word that comes from the mouth of God (coming in through the medulla oblongata), that we live by the grace of the pure Satyam, Shivam, Sundaram Consciousness. Once we have attained sabikalpa samadhi, we are able to compare the gross pleasures of the Physical, Astral, and Causal with the ecstasy of the Satyam, Shivam, Sundaram Divine nature, and only then can we truly begin to choose between our higher nature and lower nature. The seeking of the triune nature of the Soul, (Satyam, Shivam, Sundaram) becomes the focus of our practices. This will lead to the experience of the Satyam, Shivam, Sundaram nature of God. By utilizing all the tools available, and doing the practices with our whole heart, mind, body, and Soul, we will attain the realization of being created in the image of God.

### **Right-Handed Path of Tantra: *Enjoyment of Everyday Life.***

Then we come to the Right-Handed Path or third stage of Tantra, that of touching and perfecting both the inner life and the outer life so that we may attain identification with our Satyam, Shivam, Sundaram nature. The process of touching and perfecting both

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<sup>31</sup> There are numerous examples of Saints and Sages going beyond the four primal instincts in both *Autobiography of a Yogi*, by Paramahansa Yogananda, and *Living with the Himalayan Masters*, by Swami Rama.

<sup>32</sup> See previous footnote, and Recommended Reading List in Appendix.

the inner life and the outer life is the practice that continues throughout eternity, and is why the path of Tantra is considered “the Dance of Ecstasy.” Each day and each incarnation is a process of purification, ascension, identification; a process of touching and perfecting both the inner life and the outer life. This process of touching and perfecting becomes our sadhana and our dharma, and is the study of God.

The right-handed path of Tantra is the study and identification with the triune nature of the Soul and God, or the state of nirvikalpa samadhi.<sup>33</sup> In sabikalpa samadhi we get a glimpse that our Soul is Satyam, Shivam, Sundaram. Sabikalpa samadhi, although it is beyond Original Sin, is samadhi or union with seed. We still have a subtle idea of separation, still have the seed of individuality. With the left-handed path and middle path, there is a dualistic nature to our awareness of Reality. With the third stage, the right-handed path of Tantra, we must go beyond this idea of separateness by surrendering into the absolute God Consciousness that always has been, is now, and forever shall be, thereby becoming one with God Consciousness.

This attainment of identifying with the pure Satyam or God Consciousness is the goal of the sincere aspirant of both the Yoga and Tantra traditions. Both traditions teach calming down the mind, breath, and ego (meditation), and along with non-attachment and humility (a willingness to learn), this will lead us to realize we are eternal Satyam Consciousness. This is the realization that brings mukti, freedom into rejoicing in God completely.

The Tantric tradition sees God as Wholistic, both Shiva and Shakti, and they see humanity as being created in the image of God, a microcosm of the macrocosm. This Wholistic Consciousness is the God the Tantric devotee strives to worship. They are in love with God, both as Satyam Consciousness without form (Shiva) and Shakti Consciousness (Satyam, Shivam, Sundaram Consciousness with form). The Tantric aspirant strives to attain this union or dance with God as their daily sadhana. This becomes the ultimate Tantric dance of lover and beloved, form and formless, Shiva and Shakti ever in union.

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<sup>33</sup> *Nirvikalpa samadhi*: A superconscious state where there is no sense of separation from God as one realizes fully his identity as Consciousness.

It takes the experience of the formless Satyam Consciousness to identify with our eternal nature, which is the eternal nature of God (the pure Satyam Consciousness that always been, is now, and forever shall be). This Satyam nature of the Soul and God becomes our absolute identity, and the bodies are realized as temporary forms or vehicles that we utilize to experience and express our Divine purpose (dharma). The Tantric theology and practices sees life as a state of continuously realizing this dance of Shiva and Shakti. The sadhana of the Tantric path is learning to identify with the triune nature of God and the Soul as the same Satyam, Shivam, Sundaram nature, seeing the form as from God, of God, and is God. The Tantric aspirant keeps the focus on the Satyam, Shivam, Sundaram essence of all life, while developing a greater awareness, delight, and appreciation of the Satyam, Shivam, Sundaram nature of the Divine light in and of the form. There is only God, both manifested and unmanifested. *Namaste*: “I bow to the Divine light within you.”

*when the flame  
becomes  
the fire  
and the fire  
becomes  
the flame  
the dance  
and the  
dancer  
are one*

*Now let us meditate on Om  
and then dance with Shiva and Shakti*

*there is a big yellow moon rising tonight  
and i can hear the wind  
blowing through the trees  
and feel raindrops touching my face  
but mostly i'm just bathing  
in your essence  
in the beauty of the moonlight  
and a dance in the moment  
a dance of just you and i  
and the wind and the sky  
and the sea*

## **The Kingdom of God**

According to Hazrat Inayat Khan, “When you say the sacred name of God, you yourself become sacred.” The *Om* mantra is the most sacred mantra, because it is the sound and vibration of the Word that is from God, of God, and is God. This is the first vibration or manifestation of God...God that always has been, is now, and forever shall be.

The practice of the *Om* meditation and chanting the *Om* mantra will help one harmonize with and experience the Divine Ecstasy.<sup>34</sup> Intellectual knowledge may inspire us to want to experience the Divine Ecstasy. But, calming down the mind, breath, and ego is what will allow you to experience the Satyam, Shivam, Sundaram nature of the Soul, and God Consciousness. The experience of the Satyam, Shivam, Sundaram triune nature of both God and the Soul is the Divine Ecstasy, and the goal and harvest of meditation.

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<sup>34</sup> The eternal Satyam Consciousness, inclusive of the truth, harmony, and knowledge of the Christ/Krishna Consciousness, is the Divine Ecstasy.

The kingdom of God is the Satyam, Shivam, Sundaram Consciousness of the Soul and God. Around a tiny piece of the Satyam, Shivam, Sundaram vibration there is a tiny golden net, and this is the creation of a unique Soul. To the Soul is added a Causal body, with the higher mind, lower mind, field of memories, and the ego (idea of ownership). To the Soul and Causal body is added the Astral body with the five senses. And to this is added the Physical body with the organs of senses.<sup>35</sup>

To experience the kingdom of God we have to calm down the body, mind, breath, and the ego (idea of individuality and ownership). This is where meditation (sabikalpa samadhi) comes in, because until we can calm the mind, breath, and ego, we cannot experience the Soul in its purity. Before samadhi, we will be under the illusions of Original Sin, still believing we will get the experience of love, security, and completion from the external. The idea that something outside of our self, or that something we can attain will bring us security, love, or complete us, is all part of the illusion of Original Sin.

The Soul is the gateway to the kingdom of God. To experience the kingdom of God, we must calm down the mind, breath, and ego and experience our Soul as the pure Satyam, Shivam, Sundaram Consciousness of its nature. The kingdom of God includes the eternal God Consciousness, with no beginning or end. The manifestation of God in motion begins with the Word, the Christ/Krishna Consciousness (Om Shivam), and then manifests out. When the idea of maya (separateness or duality) is added, this becomes Sundaram, joy and beauty, allowing for the appreciation and worship of the diversity and the beauty within the creation, or God in motion.

“Be ye still and know that you are God,” is the ultimate definition of meditation, and it is in meditation where we will first discover the kingdom of God. In Patanjali’s Eightfold Path,<sup>36</sup> we work on the yamas and niyamas, asanas, then breath control (pranayama), then withdrawal from the senses, then concentration, and then we get to meditation. We focus on the mantra or divine vibration, and that will lead to samadhi or union with God, and our oneness with God. This process is the inward and upward

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<sup>35</sup> For a more detailed description of creation, see *The Holy Science* by Sri Yukteswar (Self-Realization Fellowship), or *The Book of Wisdom* by Swami Rama (Himalayan Institute).

<sup>36</sup> See Glossary for the steps of the Eightfold Path.

journey we must make to realize or experience our Wholistic nature. It is a simple process, just not easy.

Hazrat Inayat Khan says the only sin is to take a breath without awareness of God. We all choose where we seek our happiness, love, joy, or fulfillment. Humanity does have free will. For those who want true happiness, we must learn to appreciate and worship God by first having the direct experience of God, both God without form and God with form, and this will bring us to the true spiritual journey, that of *Om Shakti Ram Rama Shiva Om*.

The path of Tantra is learning to worship (appreciate) God as both unmanifested *and* manifested. As beautiful as this experience of God in manifestation is, it is also the greatest obstacle of the path of Tantra. One can easily become distracted learning to appreciate all the beauty of God manifested into form, and not “be ye still and know you are God.” Humanity is created in the image of God, so we are created complete, and it is the study and realization of this completion that is the practice and path of Tantra. Eternity is for expanding our vision and appreciating the beauty of God.

To be a sincere practitioner of Tantra, we need to understand the importance that meditation plays in the enjoyment of life, the appreciation of God, and the path of Tantra. Meditation is an absolute necessity in attaining the knowledge of: “Be ye still and know that I am God.” The spiritual journey is about seeking first the kingdom of God. We must be willing to temporarily non-attach or sacrifice our samskaras in order to actually begin seeing the Satyam, Shivam, Sundaram of the Soul. When we sacrifice our samskaras we will discover our Satyam, Shivam, Sundaram nature. This first happens in meditation and then in our active life.

Only through the direct experience of the Satyam, Shivam, Sundaram nature of our Soul can we know that Satyam, Shivam, Sundaram *is* the pure nature of the Soul, and the triune nature of God that permeates all life. This Satyam, Shivam, Sundaram Consciousness is the kingdom of God, the triune nature of God and the Soul. The spiritual journey is about coming to the kingdom of God (Satyam, Shivam, Sundaram), which will be first experienced in meditation, and then practiced and realized in activity.

Through the practices of chanting and meditation, we learn to repeat the sacred name of God so that we ourselves can experience our sacredness. We repeat the sacred



mantra *Om*, either audibly (chanting) or silently in meditation to help calm down the mind, breath, and ego. When we begin to chant the *Om* mantra audibly, we chant it on the exhalation. On the inhalation, we are listening to the sound or vibration of *Om*. On the exhalation, we once again audibly chant “*Om*”. Then we again listen on the inhalation to the *sound* of *Om*. We are concentrating on the *Om* during the inhalation and exhalation. When we can meditate with full concentration on the sound of the *Om* with both the inhalation and exhalation, then we have reached true meditation. Continued focus will bring sabikalpa samadhi, “be ye still and know that you are God.” Meditation will lead to samadhi or union with the Satyam, Shivam, Sundaram triune nature of God, which is also the nature of the Soul.

The whole creation is made of, from, and is the Satyam, Shivam, Sundaram Consciousness of God. As we focus on this Satyam, Shivam, Sundaram vibration, we begin to surrender and identify with this consciousness, and this will take us to the eternal Satyam Consciousness that is beyond all form, which always has been, is now, and forever shall be. When we can surrender into Satyam Consciousness, we will realize God Consciousness, which is also our eternal nature. This realization will liberate us into God Consciousness and the kingdom of God.

The definition of true meditation is, “be ye still and know that I am God.” This experience begins with sabikalpa samadhi. In sabikalpa samadhi, you will have quieted the mind, breath, and the individual ego and begin to experience the pure Satyam, Shivam, Sundaram nature of the Soul (Self-realization). From there, we begin to learn how to harmonize with the Satyam, Shivam, Sundaram of the triune nature of God. We begin our study into nirvikalpa samadhi, God Realization.

In our Tantric practices, we begin to see that we harvest and become our every thought, word, and deed. Every moment we are creating our karma, our future. When we understand this, then meditation is utilized to expand our vision of who we are. Our intention needs to be to create a better future by living within Satyam, Shivam, Sundaram. We strive to make all our thoughts, words, and actions uplifting for our Self and the human Spirit. With this knowledge that we can create a better life for our self and the world around us, we will be inspired to be more disciplined in our practices and sadhana.

Everyone is created in the image of God, and it is possible to realize this and live this experiencing our Satyam, Shivam, Sundaram nature. We must make the effort to discover how we are created in the image of God, and this starts with meditation, in calming down the mind, breath, and ego to experience our Self as Satyam, Shivam, Sundaram. When we have the intention to experience more of the Divine knowledge and ecstasy, everything we do will be directed towards helping us attain a state of a calm mind, breath, and ego. When we direct our thoughts, words, and actions in a rajasic (active) to sattvic (calm, harmonious, peaceful), manner, this will help us to reach the eternal state of Satyam. The spiritual path is simple; it just isn't instant, or easy.

When we make spirituality our priority, we will make the effort to do the practices that calm down the mind, breath, and ego and experience the triune nature of the Soul, as the same Satyam, Shivam, Sundaram as the triune nature of God. When we can calm down even more, we experience our eternal nature of pure Om Satyam. As Sri Chitrabhanu said, "If the goal is worth attaining, then the journey is worth making." The journey is the joy, the work, the effort, and the discipline that it takes to discover the kingdom of God and live within the Consciousness of Satyam, Shivam, Sundaram.

The soul's journey is about learning to appreciate, delight in, and share the essence of Satyam, Shivam, Sundaram that permeates all life. *Om Shakti Ram Rama Shiva Om.*

*Now let us meditate on Om  
and then dance with Shiva and Shakti*

*I WALKED down  
to the edge of the ocean  
with the waves at my feet  
and my eyes on eternity  
i got a glimpse  
of an ancient mariner  
on his voyage home  
a dance  
of the sun and the sea  
and somewhere beneath the sky  
and before the sunset  
i felt my soul begin to dance  
and a smile  
as i started singing – hallelujah  
oh hallelujah*

## **Poetry**

Through my poetry, I hope to express a wholistic view of my relationship with God, as both pure Consciousness, and as Consciousness in motion. Tantra is the study of the Satyam, Shivam, Sundaram nature of God Consciousness. My poetry expresses the love, beauty, and joy I see and experience in this cosmic dance of the Dancer and the dance. I have used my poetry as a journal of my mystical experiences, which include both the essence and form, and I have attempted to express this wholisticness in my poetry.

Although I am not sure who first perceived God in motion as feminine (Lila), I am sure it was some ancient poet who utilized this imagery of the Lover and Beloved to express his love affair with God. The imagery and relationship of the Lover and Beloved works well for me also, to express the Satyam, Shivam, Sundaram nature of God that I experience and wish to share with my poetry. Although I do not hold God to any one form, I do try to see the essence within the form as from God, of God and is God...when

*the flame becomes the fire and the fire becomes the flame, the dance and the dancer are one.*

I would like to express my vision of God, Tantra, and my evolution through Tantra with a few poems. I realize my poetry is both literal and symbolic, so I have included some explanation of the poems and the mystical aspect of my poetry. Although these explanations are not a complete explanation of the mystical aspect of my experiences, I hope they share the love, beauty, and appreciation I felt with each experience, which included both essence and form.

The following poem is talking about God the absolute manifesting as the Word as I was experiencing the triune nature of Satyam, Shivam, Sundaram in my meditation.

*you came to me in a dream  
and laid down beside me  
in your naked body  
then you disappeared  
back into the night  
leaving behind only a trace  
of your beauty  
and the essence of your love*

The Path of Tantra embraces mysticism where the individual Soul is seen as the limitation of God, and God is seen as the potential of the Soul. To experience or see the Satyam, Shivam, Sundaram nature of the Soul is the beginning of seeing the Divine manifestation of God in motion, and this is what the second half of this poem is about.

*and as i lay there listening  
to the summer rain  
with the memory of your kisses  
and the touch of your breath  
on my body  
i was desiring to be with you  
naked and bare  
in my body and soul*

This next poem is how most of my youth was spent, in seeking after and seeing God as my beloved, and trying to feel that connection. With this poem, I did not have continuous union with God, so these were some experiences where I felt I had that union. This poem was about being in love with God in motion and where I felt the connection to the Divinity.

*I'VE STOOD beside  
golden fields  
watching you move  
within the wind  
and i was in love  
with you then*

This poem has a theme...*and I was in love with you then*. I've included the physical, *i've stood beside golden fields watching you move*, watching the wheat fields, watching the golden aura, the halo around a person, seeing the golden light in my meditation. The key to this stanza of the poem is, *i've stood beside*—there was an idea of separateness. I was in love *with* my beloved. I was seeking the joy, the beauty, the light, still with a subtle sense of separateness..

*i've seen you naked  
in the lakes  
glimpses of shimmering  
sunlight and beauty  
and i was in love  
with you then*

*i've seen you naked*. I remember watching a girl swimming naked in the lake. I saw her Soul radiance, the pure Soul beyond the samskaras.<sup>37</sup> There were no samskaras, no sin, just the beauty of the Soul radiating through. *glimpses of shimmering sunlight and beauty*.

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<sup>37</sup> *Samskara*: a mindset; a view of reality that is incomplete.

*and i was in love with you then.* I simply enjoyed the beauty of the physical. I saw the radiance, *shimmering sunlight and beauty*, all the way from the Christ/Krishna-consciousness to the Soul, to the physical form in the lake. I was looking for the wholistic experience. *and i was in love with you then* is what made me look for it. I was in love with life. I wanted to see God everywhere, so I looked to find my beloved in the fields, the lakes, the Soul and the human form, even the stars overhead.

*i saw you silhouetted  
against the night sky  
embracing the stars  
as only the young can  
and i was in love  
with you then*

Whether it was trees, or children looking at the night sky, studying the stars, whether it was the devotee<sup>38</sup> wanting to experience the formless, the Christ/Krishna-consciousness, or that light that appears in the spiritual eye, no matter what phase I found myself in, I was looking for the essence of Divinity within every form that I encountered. No matter how physically beautiful, I did not allow myself to stop searching for the essence by becoming attached to the beauty of the form.

Sometimes it was easy to see the essence within the form, yet other times I had to make a more disciplined effort. What motivated me to make the effort from childhood on was simple, I liked the feeling of experiencing love more than when I was not experiencing love.

*i watched while you played  
with the ocean  
an ancient ritual of  
awe and intoxication  
and i was in love  
with you then*

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<sup>38</sup> *Devotee*: One who is devoted to God.

I have watched people play in the ocean, watched storm waves beating on the shores. One is people playing with the ocean, and the other is nature playing. I was looking for the essence in both.

*i walked with you  
in the forests and meadows  
in deserts and mountains  
in the sunshine and in the rain  
and i was in love  
with you then*

I walked with my lover. I walked with my children. I walked with my friends. I walked with the light. I walked with the Holy Ones. I walked with the essence, *i was in love with you then.*

*i've danced with you  
beneath the moon  
with the snow falling  
and on the mountains  
and i was in love  
with you then*

This is to experience the light, the *Om*, washing over you, your body swaying in the light of the Holy Stream. *i've danced with you*, is to dance with God or an aspect of God. To dance and feel the connection with life, with music, with light, with joy and love, to constantly look for your beloved, these are the things you do when you are in love.

*and i was in love with you then*, with God, with the whole, by looking for your beloved everywhere, from the very beginning of *Om*, all the way to the mountains and trees, the manifested earth. I was striving to worship a wholistic God.

*i've touched you  
in the spring and summer  
in the fall and winter  
in the daylight and in the night  
and i was in love  
with you then*

Sex–Love–Prayer–Transcendence, Transcendence–Prayer–Love–Sex<sup>39</sup> is the connection, the union with your beloved. When you are in love, you always want that experience, day and night, no matter what the season, no matter what the age. You don't have to be young and youthful to want to be in love, you just have to want to be in love. This wanting to be in love with all life, both manifested and unmanifested, is the foundation of Tantra.

*i sat with you  
beside the river  
hearing our tears  
our joy our laughter  
and i was in love  
with you then*

Our nature is love. Love isn't always easy, but love is always love, *and i was in love with you then*.

This next poem is very similar. It is about seeking my Beloved, but the difference with this poem is that I was just coming out of my meditation.

*SITTING DOWN to my first cup of coffee  
of the day  
i could see by the morning light  
it was going to be one of those days*

*blue skies and flowers  
songbirds and whispers of the wind  
and trees dancing in the sunlight  
and i could see your smile*

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<sup>39</sup> *Sex–Love–Prayer–Transcendence*: The journey that a soul makes as they mature into their Divine nature. First they are only interested in the physical (Sex), then they want to feel connected (Love), they then desire to appreciate all life and see the harmony in existence (Prayer), they then wish to experience the absolute God Consciousness (Transcendence). *Transcendence–Prayer–Love–Sex*: the breath of God Consciousness, coming back to the physical with bliss-bestowing hands. When you have Sex–Love–Prayer–Transcendence *and* Transcendence–Prayer–Love–Sex, this is referred to as the Tantric dance or Tantra.



*from clear across eternity*

This stanza is about my morning ritual of meditation, and when I come out of meditation, I usually have a cup of coffee. I look out my window and I see trees, birds, flowers, and the sky, as I begin to embrace another day. Part of my morning ritual is to say “thank you for being so generous,” to the holy ones and Divine Mother. There are a lot of mornings, after my meditation, when the beauty is overwhelming or overflowing. I close my eyes, say my “thank you’s,” and I can see the gates of eternity, the formless, *i could see your smile from clear across eternity*. It is truly a beautiful way to start the day.

*my gypsy heart longs to be with you  
like a river  
to the ocean*

Rivers surrender to the ocean. They run to the ocean and they just merge right into it. A Bhakti yogi’s heart is always focused on his beloved, always seeking to surrender to the Satyam nature of God and life.

*and when i see the mountains  
pierce that skyline  
sometimes my heart’s desire for you  
just takes my breath away*

This is the perfection of the manifested and the unmanifested; Shakti and Shiva are in perfect union.

It is the beauty, the union, the calling out, the reaching out, the Shivam, Sundaram, the harmony of Jnana Yoga and Bhakti Yoga, in both meditation and activity.

*and sometimes it just comes easy  
it looks like it’s going to be  
one of those days  
and don’t you just love it  
when love comes so easy*

It was easy that morning with the Satyam, Shivam, Sundaram, just washing over me. I was just appreciating the cosmic play, both the formless and the form, the

perfection of God without attributes and the perfection of God with attributes. While I don't want to get caught up in just the form, I do want to include the form and appreciate life wholistically.

*wildflowers and rivers  
and fields of clover  
days of beauty and nights of grace  
heaven and earth coming together  
within a lover's touch  
lilacs and fireflies  
and young hearts coming together  
with a smile and a kiss  
and a lover's touch*

This next poem starts earlier in my life, before I got the meditation techniques, but it is inclusive of the process I use and my intention of wanting to see and experience the triune nature of God in all things, and my experiences that I have incorporated.

My poetry has been written in an attempt to express what is universal. I write with the intention to both express the experience here on earth and to open the door to the experience of our higher nature. My poetry is written about both essence and form.

*I REMEMBER when i was  
a young boy barely fourteen  
there was this girl  
and a jar of homemade wine  
well I'm not sure if her kisses  
were really that sweet  
but it sure had an affect on me*

This stanza is about a family picnic on a Sunday afternoon. I was bringing food back and forth from the house, and getting beers and drinks for the adults. There was a girl helping me and we were having a great time. Every time we would go into the house to get something, we would take a little sip of rhubarb wine. One time we went into the house, had a little more rhubarb wine, and we just looked at each other, embraced, and then kissed. It was like a glimpse of love, filled with thankfulness and appreciation. *well i'm not sure if her kisses were really that sweet but it sure had an affect on me.*

*i remember when  
as a young man  
this girl appeared  
like someone who had  
just stepped down from heaven*

I was at a party, in the basement of an old church that had been turned into housing for college students. The door to the basement opened and a girl came walking down the stairs, an aura was radiating from her, just *like an angel*. It was the first time I had truly seen the soul radiating out of anyone at the physical, and my first thought was, “She looks just like an angel.”

*she touched my heart  
like an angel would  
then she touched my body  
like you would imagine  
the devil could*

We did get together. We dated for three-and-a-half years, fell in love, and eventually got married. It truly was an expansion on my experience at fourteen.

*then she touched my body  
like you would imagine  
the devil could  
oh she sure has had an affect on me*

Now we involved more than just the material world, the material body, a little rhubarb wine. Now it was heart, and soul, and angels, and heavens, and maybe dharma.

*i remember  
a smile overflowing in my heart  
every time i held you  
and such a delight in your every motion  
the laughter and the happiness  
in being next to you  
oh the blessing and the joy  
overwhelming me*

*oh you sure have had an affect on me*

Every parent knows the joy, the overwhelming feelings in holding their child. This is every parent who is in love with their child, seeing their every motion as beautiful, graceful, and something just to be delighted in. *the laughter and the happiness in being next to you*, just having that child there.

This poem is the appreciation, the Love–Prayer–Thankfulness of the connection with other human beings, other infinite spirits, the appreciation of the sacredness of life, including the family unit. *oh you sure have had an affect on me*.

*i remember when  
i first reached out  
to touch the universe  
embracing  
body and soul  
a union of fire and light  
into essence  
in every rose petal  
and every wave on the ocean  
in every smile  
and every perfect touch  
it sure has had an affect on me*

*i remember when i first reached out to touch the universe*, I was a child of three. I had rheumatic fever and my father was taking me to the doctor when my soul, my spirit lifted out of my body. I actually watched from 25–30 feet above as he parallel-parked the car. He went around and lifted my body and carried it into the doctor’s office. It was a strange phenomenon, but the whole time I was out of my body, I was also communing with a consciousness that was saying that I won’t be coming home yet. Then I went back into the body in the doctor’s office.

With this experience, *embracing body and soul a union of fire and light into essence*, I realized that I was not the body. I realized the body and Soul were connected, like the body was the clothing, but it wasn’t the Soul, wasn’t me.

*a union of fire and light into essence*. This was experiencing the union of the small spirit with the large Spirit. It began with my communion with God at the age of

three, and from that age on there were times when I could have that experience, feel that union with *every rose petal*, in a flower, in nature, in *every wave on the ocean*, and in *every smile*, in *every perfect touch*. To see it in the beauty of nature was the easy part. *in every rose petal and every wave on the ocean in every smile*. To see and experience the Soul, to see the Soul radiating through in another infinite spirit, in another person, that took a little bit more effort for me because I had to get past their ideas and my own ideas.

So we went from Sex<sup>40</sup> at fourteen, to Sex–Love in my early twenties, to Sex–Love–Prayer in my late twenties, to Sex–Love–Prayer–Transcendence in my thirties. Even though I had experiences of Transcendence at the age of three and throughout my life, I didn't consistently have the wholisticness, Sex–Love–Prayer–Transcendence. I had made the journey back home for the first time by the age of three, but it took me thirty years to experience the oneness of the Divine inhalation and the exhalation, and to have daily experiences of my Wholistic nature.

*i remember  
the life and times  
of a mystic and a poet  
six white roses  
and the sky above  
lay upon that altar*

*i remember...* throughout my life, I have had memories of other incarnations. I had memories studying to be holy, and of writing poetry. I had a vision of myself talking about spirituality and telling people to read my books at the age of eight.

*the sky above* is the unmanifested. *six white roses* isn't just flowers. *six white roses* symbolizes the purity, the universalness of each chakra, of the Physical, Astral, Causal, Soul, Holy Stream, Christ/Krishna Consciousness levels or realms. You see the essence within, so you offer up *six white roses*. At each level you see the beauty—the flame has become the fire and the fire has become the flame and *the dance and the dancer are one*.

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<sup>40</sup> I did not literally have sex at the age of fourteen, but this experience did awaken the sexual desire, and the delight in flirting with the primal force.

*six white roses and the sky above lay upon that altar.* My life was always about trying to be inclusive of the earth (manifested) *and the sky above* (unmanifested). The sky and the roses imply the wholisticness, and that was the altar upon which I worshipped, that was the altar upon which I sought spirituality.

*there was music  
and there was wine  
dancers with only flowers  
in their hair*

*there was music*, the worldly songs, the divine songs, the songs with your name in it, and the songs of intoxication. *and there was wine*, there was the rhubarb wine, there were the beer and wine nights at bars in college, there was dancing, there was walking home at night with the world spinning around. There was the bliss of my nature that I experienced both in meditation and in activity. *dancers with only flowers in their hair.* There are times I will be chanting and I will have a vision of temples and see people dancing, sometimes with clothes, sometimes without clothes. In this stanza the *dancers with only flowers in their hair* symbolize both the nakedness and the beauty of the human body and the Soul, as they dance and adorn themselves with the beauty of earth, and the opening of the thousand-petal lotus, the nakedness of the Soul, the true nature of Divinity, Satyam, Shivam, Sundaram.

*we are all pilgrims  
on our way to the holy land  
on our way  
to the holy land*

We are each making our own effort in life. No matter where we are in our spiritual evolution, we are all seeking the promised land, we are all seeking after happiness and fulfillment. We are all created in the image of God and seeking the Holy Land.

*i'm just another traveler  
who has set out on his journey*

*i believe it was  
the ancient banks of the Nile  
from which i set sail  
but there are some who say  
it is heaven that i sailed from*

Some of my memories take me back to Egypt. Some take me back further, but I can't place it. I have a couple memories of being approximately eight-feet tall, a different time, a different place. The earliest memories that I can place take me back to ancient Egypt. The Holy Ones, and some of my own experiences, say, "I come from the God Consciousness and took manifestation." Consciousness is who we are. We are not the body or bodies, which are only vehicles that we use to explore the many levels of God Consciousness.

*it's been such a long time  
that i have been upon this ocean  
that i really don't remember*

It's not so important what my past was. It is more important that I sail in that sea of love, in the *Om Satyam*. *i really don't remember* much of my past, the facts, the history, the things that well-if-this-is-true-prove-it-type stuff that the world wants. There are only glimpses of the past, just enough for me to know that I have lived before, both on the earth and in the heavens.

*but i remember playing sweet music  
with Krishna  
and dancing with all the gopis*

I remember that clearly—whether I was actually there in a body watching, playing, and dancing, or whether I was there in the Krishna Consciousness with Krishna and the gopis.<sup>41</sup>

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<sup>41</sup> *Gopis*: "Cowherd girls, maids." Krishna is depicted in his youth as playing his flute and dancing with the gopis. This is symbolic of the unconditional love and innocent lila (play) between Krishna, an avatar (divine incarnation) and his devotees (gopis).

*and drinking wine with Jesus  
talking of days gone by  
and being a follower of love*

Again, whether I was there, or there in the Christ/Krishna Consciousness. When we identify with the Christ/Krishna Consciousness, all knowledge is available, past, present, and future.

*i remember Abraham  
who taught me to separate  
the wind and the sand  
and I remember Solomon's sword*

This is learning to discern between essence and form. I learned to discern, to discriminate the real from the unreal, the pure from the impure. I learned that love was *Om Satyam*, and is everybody's nature. We need to become a follower after love.

*i remember Abraham who taught me to separate the wind and the sand.* Abraham symbolizes discernment. And when you have an incarnation, with both higher nature and lower nature, you have a relationship with Solomon. He will bring his sword with him, *one for the devil and one for the Lord.* With Abraham, I learned to *separate the wind and the sand*, and with Solomon I learned about gunas and how to create a better tomorrow, a rajasic-to-sattvic future.

*going for long walks with Moses  
learning about the law*

More visions, more memories. This line is about wandering around the desert, or the idea of separateness, looking for freedom, striving for enlightenment and the joy of upanishad. It is about learning that karma is the law of motion, and this law is the science of illumination.

*tasting the sweet nectar with Mahavir  
singing his song of amity  
be a follower of love*



The pure bliss of *Om Satyam* from Mahavir<sup>42</sup> is truly amazing, sitting with him or I should say having upanishad with Mahavir, and just being in total intoxication with bliss. *tasting the sweet nectar with Mahavir*, the bliss, the divine nectar, *singing his song of amity be a follower of love*, feeling his effect for days afterwards.

One must make the effort to spend time with the holy ones, and to have reverence for all life, *be a follower of love*. If you wake up and it is a rough morning, pour a cup of coffee, one for yourself, and pour one for Mahavir. Strive to have satsangha<sup>43</sup> with Satyam, Shivam, Sundaram, with the Divine nature.

*i spent a few nights  
drinking beer and wine with Buddha  
we talked about everything  
oh sweet Karmananda  
to be a follower of love*

With every realized Soul I have ever met, whether on earth or in the heavens, to be in their presence and experience the love and the bliss was good. However, being in the presence of an incarnation of Buddha, I truly delighted in the nights we spent talking, sharing, and learning. *oh sweet Karmananda*. Buddha represents or symbolizes the knowledge, the true Jnana yogi.

*and i remember Hazrat walking me up  
that stairway to heaven  
showing me all the sites  
along the way*

The visions of, and the time spent with Hazrat Inayat Khan, brought an understanding of the different stages of the human evolution, including the prophets, saints, and masters. There was also an understanding of the different evolutionary states of the whole creation, including the spiritual hierarchy, the blissful knowledge of being created in the image of God, and the fulfillment of our dharma.

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<sup>42</sup> *Mahavir*, (also Mahavira): an avatar (divine incarnation) and considered the founder of modern Jainism.

<sup>43</sup> *Satsangha*: Keeping company with those who seek their Divine nature.

*saying sometimes the sacrifice is great  
sometimes the sacrifice is small  
but everyone will sacrifice  
so it is best to go willingly  
to be a follower of love*

Sooner or later, no matter what we are attached to, we are going to be sacrificing. Sometimes the sacrifice may seem large or great, sometimes it may seem small, but if we don't sacrifice it for the kingdom of God, don't listen to the Soul calling out for our wholistic nature, we will not attain our nature. The depth of Satyam I felt with Hazrat took me all the way to God the Absolute, *walking me up that stairway to heaven*. And it is best to go willingly to be a follower of love.

*i remember Swami Rama  
who taught me how to breathe*

I have often talked about the breath and the importance of breath. I learned from Swami Rama that: "Those who know breath, those who know prana,<sup>44</sup> know God." Sadhana is about discipline and practice because we have to learn how to breathe wholistically. The breath is the connection between body and soul that leads to the breath of God.

*and Paramahansa he brought me yoga*

Through the many visions of Paramahansa Yogananda,<sup>45</sup> he helped me to get to the samadhi state consistently, with the discipline and the willful effort to be disciplined through yoga or meditation practices.

*Lahiri Mahasaya showed me  
the love behind the stars  
and how to share*

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<sup>44</sup> Prana: Life force.

<sup>45</sup> Paramahansa Yogananda: Founder of the *Self-Realization Fellowship*; author of *Autobiography of a Yogi*.

Lahiri Mahasaya<sup>46</sup> came to me one night in my meditation, and initiated me into Kriya Yoga.<sup>47</sup> He also told me to go teach it to whomever needed it. Sitting, meditating, in my house, the roof had disappeared and I was sitting under the starlight, and looking up at the starlight I could see past the stars to the heavens, see the manifestation of light all the way to the unmanifested. Looking through the stars, I saw light and saw the heavens, and through the heavens I saw and experienced the formless God Consciousness, realizing the “be ye still and know that I am God,” and that *love is the source of life, beauty the energy of eternity*.

*Maharshi Ramana taught me to laugh*

The bliss of feeling his<sup>48</sup> presence overflowed into my everyday life, and brought me a lightness and joy to my heart. Every once in a while I will get together with Maharshi Ramana or just look at his picture and feel his presence, and feel the bubbling over of the bliss and ecstasy of his Divine nature.

*Bhagwan showed me the sacred dance*

Bhagwan Shree Rajneesh (Osho) was truly delight itself. Neo-Tantra: Sex-Love-Prayer-Transcendence, Transcendence-Prayer-Love-Sex. *the dance between wind and sand*—the dance between essence and form. Bhagwan Rajneesh delighted in the cosmic dance and shares that delight with anyone who, through sincere focus, connects with him.

*and Babaji guided me  
through many a night  
saying only  
be a follower of love*

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<sup>46</sup> The *Self-Realization Fellowship* has the lineage of: Babaji, Lahiri Mahasaya, Sri Yukteswar, Paramahansa Yogananda, Daya Mata.

<sup>47</sup> *Kriya Yoga*: A specific set of disciplines and practices given to an initiate who has prepared to receive the instructions. Lahiri Mahasaya was ordained by Babaji to teach Kriya Yoga to sincere seekers.

<sup>48</sup> *Maharshi Ramana*: also, Ramana Maharshi; 1879-1950. A great and highly revered Sage of India.

Babaji<sup>49</sup> and Christ are working together on this whole Yuga cycle, this 24,000-year cycle. I would call out to Babaji at times when the night got too long, because in *Autobiography of a Yogi*, he promised that he would respond to any sincere devotee who called out to him. It was a promise. Many a night he helped me through the storm as he would say, “Be a follower of love. Just focus on love, Satyam.” I also learned this was indeed the grace of God, and that sincere focus on any of the realized Souls would bring this divine ecstasy.

*i remember the night  
Mataji<sup>50</sup> took me for a ride  
we talked about love and beauty  
from flowers and angels  
to oceans and devas  
we laughed and smiled  
held on to each other tight  
the delight of another traveler  
a follower of love*

For whatever reason, I had another dark night of the Soul back in the early 1980’s. It was cold and I didn’t feel like walking in the cold, so I got in my truck and started driving. I decided to get on the freeway so I could just drive on cruise control. I had just started out on my drive and there was a girl hitchhiking, maybe in her early twenties. She was dressed like a homeless person, all ruffled and whatever. I thought, “Well it is a cold night. She looks like she is in need of help so I will give her a ride.” I picked her up, and to my amazement, her dirty rumpled clothes and her hair smelled sweet and fresh. “Oh, this is interesting,” I thought. I asked her where she was going and she said that she didn’t know.

We started talking and she asked me what I thought about angels. She asked me what I thought about flowers and the beauty of the ocean. The whole time the glow and the beauty of this girl were growing and truly delightful. She was reading my mind. We

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<sup>49</sup> *Babaji*: Self-Realization Fellowship lineage. Known as the “deathless saint.”

<sup>50</sup> *Mataji*: Known as sister to Babaji. Both Babaji and Mataji are mentioned in *Autobiography of a Yogi* by Paramahansa Yogananda.

did this dance of telepathy and conversation, and the more we were interacting, the more I realized that she was a fellow traveler of love.

*and i remember how it is  
to lay down beside you  
and immerse into your perfect love  
finding that peace and laughter  
within the day and the night  
oh to be a follower of love*

This was to *lay down* (meditation) and experience the peace and the love of the Christ/Krishna Consciousness and the God Consciousness which began to happen regularly in my mid-to-late thirties.

*i really don't remember  
when this journey began  
but I do remember  
to be a follower of love*

*a follower of love*

What I hope to share with this poem is that this wholisticness is available to anyone who makes the sincere effort to look inward. To experience this, you just have to be a follower of love, and be willing to come to your wholistic nature.

I don't really remember when this journey began. I do remember having a meditation where I saw close to 3000 previous incarnations. The vision went backwards, then again came forward. I don't remember when the journey began, but I know I was striving to be a follower of love, for I have learned that what you seek in thought, word and deed is what you become.

This next poem is about the dance and the dancer, God in motion.

*I WATCHED you dance again last night  
the flowers you wore in your hair  
were so pure and white*

This is about seeing the radiance of the soul when we look at another person. This is referring to the “dance of life,” the daily interactions, and seeing the thousand-petal lotus when you look at another. It is to look with the premise of *Namaste*, “I bow to the Divine light within you.”

*and you had that far off look in your eyes  
with a smile that looked so holy  
your every motion promising  
the love i have been looking for*

This is perceiving the *Namaste*, the Divine light, and the beauty that radiates from the soul in each person. When we can see with these eyes, the love or Satyam seems to overflow wherever we look.

*and i want to touch you for a while  
like the sea touches the shore*

When you begin to look for God, for the Satyam, the essence, you begin to see it in every moment, in every form, and you recognize that it is not the form but the Satyam essence that has created the form and supports the form. *i want to touch you for a while like the sea touches the shore*, symbolizes feeling connected to the Satyam, Shivam, Sundaram triune nature of God.

*and when our desire frees us  
i shall be with you  
like the river is with the ocean  
and the moon is with the night*

When we are beyond getting our needs fulfilled from others, we have reached a state of unconditional love (our Satyam nature), and we will feel connected to all of life, Shiva and Shakti ever in union.

*oh my Beloved have mercy on me*

This line is simply about the joy and bliss of appreciation and being overwhelmed, “Oh, thank you for being so generous.”

*YOU ARE the alpha and the omega  
the Lord said to me*

The individual consciousness has a beginning and an end. When we dive into the formless, we will immerse into the God Consciousness. All sense of individuality will be gone until we come back out and manifest again. The Soul, once born, lives forever experiencing the different planes of God Consciousness.

*and i am without beginning  
and without end*

God the absolute is without beginning and without end.

*so sail on sail on  
sail on into the sun and beyond  
you will never be far from me  
i am the ocean and i am the wind  
and i am the sun and beyond*

No matter where we journey in existence we are still part of God. We are created in the image of God, even our desires to go out and explore are within God.

*so sail on silver seas  
sail on to me  
sail on to another sunrise  
sail on in the name of love*

This is to have constant remembrance of God throughout our days and our nights, throughout our journey.

*sail on sail on  
for it is i*

*who gave you your gypsy heart  
sail on to me*

We are created in the image of God, even our dharma is created by our uniqueness within God. Our journey will be a going out and coming back to God, and sharing our unique joy of living.

*sail on heaven and earth  
sail on between the stars  
sail on golden sunsets  
sail on to love  
sail on grace  
sail on sail on to me*

Spirituality is about the realizing and living our wholistic nature, both in the heavens and on earth, with awareness of our oneness with God, including the Satyam Consciousness without beginning or end.

*come dance with me on the water  
with one hand on the sunrise  
and the other on eternity*

Be aware of our Satyam nature, and our connection or union with God, in both our meditation, and during our activity, in the unmanifested as well as the manifested.

*oh gypsy boy  
i do believe you have found  
your heart's desire  
come dance with me*

The heart and Soul call out for more. The “more” is pure the Satyam, our eternal nature, and the Satyam, Shivam, Sundaram nature of God in motion.

*dance with me in the morning light  
and dance me to the night  
and then dance me through eternity*



Wanting to always be in union with God, to have mukti, the love, and freedom to be love and freedom—this is the realization that I strived to attain since my experience at the age of three.

*come dance with me  
dance with me tonight  
and then dance me through eternity*

This is the nature of God, Satyam, calling *come dance with me on the water with one hand on the sunrise and the other on eternity*. *come dance with me*, in the cosmic play, in the creation, in the delight of union with God, in the oneness through eternity. The Path of Tantra is not about renunciation, but rather it is a path of embracing God (life) Wholistically: heart, mind, body, and Soul.

Everyone has karma to fulfill or work through, desires from our past. This poem is about embracing this work as “from God, of God, and is God,” looking to see the *Om purnam* in all life.

*A FULL moon tonight  
and a glass of red wine  
they said there is a cold front  
moving down from Alberta*

Literally, there was *a full moon* that night and I was drinking *a glass of red wine*, and someone on the news said there was *a cold front moving down from Alberta*. Sometimes it seems that simple at the physical. At the mystical level, *the full moon* is symbolic of the illusion or the idea of separateness. The *glass of red wine* would be the intoxication in the cosmic dance. The *cold front* is symbolic of when I am not identifying with my wholistic nature.

*and oh by the way  
the devil's on the loose again  
something about atonement  
and sins past due*

There are times when we can go from feeling good, and then down to where we are cold and lonely in the idea of separateness, and we aren't sure why it happened. When it is over we can see that it may have been something from the past that hasn't been fulfilled or completed. Hindsight always seems to have more clarity. This is *something about atonement and sins past due*.

*looking up at the moon  
the light and shadow  
seem to walk hand-in-hand  
sometimes as lovers  
and sometimes as strangers*

That is the way it is at the physical. Sometimes the duality is beautiful and sometimes it isn't. Sometimes it is delightful and sometimes you can't relate at all. This is the nature of the dualistic process of the creation, or the yin/yang principle. We can learn to master this principle by learning to be rajasic-to-sattvic in thought, word, and deed.

*whether you bring flowers  
or whether you carry a cross  
we must pay the fiddler  
if we are going to dance tonight  
whether it be sweet  
or whether it be sour  
we must all give the fiddler  
his due*

The *fiddler* is the mayac sheath. If we are going to play in the creation, whether we are in love and bring flowers, or are being persecuted and are carrying the cross, we still will have to pay *the fiddler his due*. This duality is in the nature of creation, and inclusive of the law of karma. The East refers to this as the cosmic play. The West sees it as the cosmic war between good and evil.

*well here's to atonement  
another glass of wine  
and a dance with the devil*

This is just an acceptance of where I am at in the creation, and I will have to do penance or change my sins<sup>51</sup> that are past due, whether my personal karma or karma I have taken on, it is the atonement or making right of sins past due.

*just like the sea and the shore  
and a lover's touch  
another spring has come  
with blossoms on the trees  
fragrance in the air  
and flowers everywhere  
you can feel it in the air  
that rhythm  
coming from the earth  
the rising of the moon  
and a smile coming from your soul*

It was spring again. There were blossoms on the trees. More importantly, it is the symbolism of the youthfulness, and the hope that we have in our youth or the spring of our life. No matter what age we are, Satyam, Shivam, Sundaram is always there, and we can identify with the triune nature of the Soul and God.

*a gypsy heart dancing on the mountains  
with nothing between you and i  
except the sky*

Again, this is the realization that there is nothing between our self and God except our beliefs, *except the sky*, which is nothing. It is our beliefs and our false ideas that keep us from being in harmony with life and our dharma.

*oh nothing between you and i  
except the sky  
and the fragrance in the air*

This is about some of the harmonious aspects of our dharma, which allow us to be rajasic-to-sattvic, but still keep us from being still.

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<sup>51</sup> Sin: Defined as “missing the mark,” or not experiencing the Satyam, Shivam, Sundaram triune nature of God.

*oh you can feel your heart beating  
to the rhythm of the earth  
and the rising of the moon  
and a lover's touch*

There is an excitement, an enthusiasm when you embrace the youthful nature of life, and delight in the Divine essence.

This next poem is about my love affair with God, both manifested and unmanifested, with Leela (*the dance and the dancer*), and my appreciation of living, when I make the effort to look for love and beauty. .

*I SAW the sun beginning to sink  
into that red gold sky  
and as i turned my head  
the moon was rising in fiery red  
i noticed the horizon from east to west  
a golden-red crimson fire seemed to be burning*

This poem started with one of the most beautiful sunsets that I have ever seen. After staring at the sunset for awhile, I turned my head to the east, and noticed that the moon was coming up, fiery red. As I stood there, looking back and forth, I noticed different hues of red from east to west as I was looking from the moonrise to the sunset. It was truly awe-inspiring and beautiful. This was before the rain clouds had formed, which made it seem like a divine painting was being painted right before my eyes.

Leela is the cosmic play. As a mystic and a poet, my view of God and creation is that of the dance and dancer, a cosmic play of form and formless. The delight in the beauty, joy, and intensity of the wholistic experience is the love affair. Tantra can include physical lovers, family, friends, the appreciation and expression of the beauty of nature, the bliss of samadhi, and the union with God, both with form and formless. Tantra is a lifestyle that is wholistic, complete, and becomes a dance of ecstasy.

My poetry is about the mystical union, the Satyam, Shivam, Sundaram dance between the form and the formless.

*oh Leela you were dancing across the sky  
along with Pandora's dancers  
moving to the rhythm of your desires  
and i thought i could hear the angels singing*

*oh and the night seemed to be filled  
with so much desire for more  
as i started hoping and praying  
i would not lose my soul tonight*

Leela is portrayed as a woman. Although I'm not sure who first saw creation as feminine, I am sure some ancient poet used it as his imagery to symbolize his love affair with God in the form. This lover and beloved imagery also works very well for me, as a mystic and a poet, even though I do not limit God to any one form. The imagery of the lover and his beloved captures the intensity of my love for the triune nature of God (Satyam, Shivam, Sundaram) being experienced in the creation and the wondrous harmony and beauty of the form. Whether it is the wondrous beauty of this evening's sunset, or the awe inspiring ocean beaches that I have walked on, or the sheer beauty of the human form, the "lover and beloved" concept of Leela works well for the poetic expression of my love affair with God. .

*and you were laughing  
as you danced from east to west  
changing gowns as rapidly  
as the sun was sinking  
wearing every color of passion imaginable*

*expressing your delight in every song  
and the smile in your eyes  
and the sheer beauty of your body  
takes my breath away  
as you move across the sky*

With the beauty of the sky, my desire was to experience the wholisticness of God. With the overwhelming physical beauty of the sunset, and the rising of the moon, and the thunderstorm that was developing, I was getting caught up in the beauty of the whole experience. Added to this were the awakening of the inner senses, and the experiencing of the harmonious beauty of the creation.

This overwhelming beauty was triggering memories of other times of overwhelming beauty...*for I was being caught up in her beauty like it was some kind of magic spell being cast upon my heart. just like those kisses and slow dances of my youth.* When a person first begins to explore *those kisses and slow dances* and romances, something beautiful and innocent begins to happen in the heart and gives these overwhelming feelings of love and hope for happiness, and this night was turning into that.

*as i watched her every motion  
my desire began to grow  
it seemed i could not help myself  
i was being caught up in your beauty  
like it was some kind of magic spell  
being cast on my heart*

*i feel like i am being seduced once again  
by the beauty of your naked body  
just like those kisses  
and slow dances of my youth  
that had carried my young heart away*

This experience of Sundaram was taking me into memories of the other mystical experience of transcending the duality into a state of harmony, of both heavenly and earthly experiences, Shiva and Shakti ever in union.

*as i was walking in the summer rain  
to that place where devils and angels gather  
to sing hallelujah and dance to that holy song  
i could hear thunder off in the distance  
and there was the smell of lilacs in the air*

*i could hear off in the night  
the music of the songbirds  
acting like an aphrodisiac  
that all lovers have requested  
with every smile and every kiss  
and every beat of my heart*

The temptation to become attached to the beauty of the form is one of the great temptations of this world, and is both the beauty and the prison of original sin. The Tantric strives to appreciate God fully in a non-binding worship of Shiva and Shakti, and develop the passion to fully dive into the love, beauty, and ecstasy that is available when we rejoice in God completely.

*and as the rain washed my sins away  
i began to see how you tempted me  
with the promise of each new virgin petal  
of that pure lotus flower*

*oh Leela you know you tempt my heart so  
and there are some who say  
you are the devil's favorite daughter  
but i have felt your soft kisses  
and your sacred touch on my body  
as we danced in the moonlight*

To be in love with the dance and the dancer is a living ecstasy that we must balance by developing an appreciation of the beauty of form and still attain the ecstasy of the formless Satyam Consciousness in our meditation.

*and i love how your desire washes over me  
and burns in my soul  
as we hold each other close  
and move into that holy fire  
as we dance in the moonlight*

*i know you are trying to steal my soul away  
and i will give you this  
Leela you are the most beautiful lover  
i have ever known  
and everybody knows  
i have already given you my heart*

*so with the setting of the sun  
and the rising of the moon  
you got me hoping and praying*

*for a little more time  
so we can dance with that fire  
across the desert tonight*

We must surrender into the Satyam, Shivam, Sundaram Consciousness and allow the kundalini to rise to the absolute God Consciousness.

*for there is still a warm summer's rain falling  
and the night is still swollen with our desire  
so tonight will be ours  
as we hold each other close  
until tomorrow comes*

*but before the morning sun comes up  
with our bodies entwined  
we will dive into that golden fire  
and dance into love*

*and when the morning sun rises  
all we will have left is our memories  
of a love that once was  
and a love that is eternal  
and a heart and soul that dance as one*

By developing an appreciation for the beauty and harmony of the creation, we will be inspired to want to have a union and oneness with the Wholistic God. This is the Tantric desire and practice.

*oh Leela i love how your desire  
washes over me  
and burns in my soul  
as we hold each other close  
and move into that holy fire  
as we dance in the moonlight tonight*

*oh Leela i love how your desire  
washes over my soul  
and calls out for more*



This experience of watching the sunset, walking in a thunderstorm, memories, and intermittent meditations and mystical insights was experienced over a twelve hour period, from 7 p.m. until 7 a.m. I did not want the beauty to end, but finally surrendered into meditation and rest at 7 am.

*love  
is the  
source of life  
beauty  
the  
energy of eternity*

*love is the source of life* is the Satyam, the absolute God Consciousness that always has been, is now, and forever shall be. Love (Satyam) is the source of everything. To see the beauty, to experience the Word all the way to the Physical is the *beauty the energy of eternity*. This is the joy of life, the joy of the Soul being in harmony with the God Consciousness, *waves of love, waves of beauty*.

This is another poem about bathing in Satyam, Shivam, Sundaram, while going for a walk and striving to have the appreciation and constant remembrance of bathing in the Holy Stream and being in love

*THERE IS a big yellow moon  
rising above the desert floor  
and i can hear the wind  
blowing through the trees  
and feel raindrops touching my face*

*but mostly I'm just bathing  
in the beauty of the moonlight  
and thinking of you*

*thinking about the sunshine and the rain  
and moonlight walks  
about the birds and the bees  
and lovers walking hand-in-hand  
about picking flowers in the springtime*

*and walking in the winter snows*

*about all the smiles  
and laughter in the sunshine  
and about a dance  
that lasts long into the night  
and holding you close  
until the morning sun touches the sky*

The Soul's desire is to seek fulfillment in the Wholistic nature of God. The Soul wants to experience Satyam (Love), in all its exploration, the rajasic to sattvic harmony of "from God, of God, and is God," in all endeavors.

*and about the tears  
that flow from my heart  
into that ancient river  
river of joy river of sorrow  
river of love*

*that ancient river we all sail upon  
searching for the promised land*

*a land of milk and honey  
and sun-golden bodies  
of butterflies and wildflowers  
and fireflies in the night  
of innocence and laughter  
beneath the moon and the stars*

The Tantric life is about seeking the *Om Shakti Ram Rama Shiva Om* (rejoicing in God completely), in celebration of everyday life, and in the heavens, and in the pure Consciousness.

*of music and sweet tasting wine  
and dancing in the moonlight  
and that dance  
of the sea and the shore  
that touches our heart so*

*of walks on the beach*

*and the smell of the sea  
of having coffee  
on a crisp mountain morning  
of a bottle of wine  
and a toast to the moon*

*of a longing and a dance  
of our golden bodies  
that touches both heaven and earth  
of a dance in the moment  
of just you and i*

*a dance of just you and i  
and the wind and the sky  
and the sea*

This is the dance of *Om Purnam*, the dance of ecstasy, of Shiva and Shakti embracing, wholistically. The goal of the Tantric life is to live within the Satyam, Shivam, Sundaram Consciousness, both in our quiet times (meditation and reflection), and in our active times (unfoldment of our desires and our dharma).

One cannot help but be in awe when they stop and reflect on how the whole manifested creation came from, of, and is the Divine Will of formless Consciousness. This poem is about simply striving to appreciate the divine harmony and beauty of manifestation and the wholisticness of Consciousness.

*JUST SITTING on the mountain  
watching the sunset  
spreading like a fire  
across the sky  
and i was remembering  
the wildflowers and butterflies  
and the beauty of the morning*

*i started thinking about  
Lao Tzu  
and the whole miracle  
of chopping wood*

*and drawing water  
it got me to wondering  
if maybe someone  
had missed a line or two  
of that poem*

This poem is also about the development of humility and learning to appreciate those who have the vision and compassion to share their knowledge of Satyam, Shivam, Sundaram, and in learning how to have their upanishad.

*and then i started to wonder  
oh what kind of beauty  
must be in the heart  
of the one  
who waters the plants  
and grows the flowers  
that bring such beauty  
to life  
Oh what kind of beautiful heart  
must that be*

*and then I wondered  
what kind of joy  
must be in the soul  
of the one  
who laughs and plays  
with the children  
and kisses their tears away  
Oh what kind of soul  
must that be*

We must learn to appreciate and have reverence for all life and the study of the Shiva-Shakti connection in all life. *Namaste*: I bow to the divine light within all life.

*and i wondered  
what kind of heart  
must that be*

*of the one  
who reaches out and cries  
with the broken-hearted  
and still kneels  
to pray with the saints  
Oh what kind of heart  
must that be*

*and i wondered  
oh what kind of wonder  
must be in the heart  
of the one  
who looks to discover his soul  
in the heart of everything living  
in every flower and every touch  
in every smile and every kiss  
and in every star in the sky above  
Oh what kind of love  
must that be*

This poem and last stanza of the poem is about the focus on the Satyam, Shivam, Sundaram essence of the Soul and God, and the Satsangha with those who *become a follower of love.*

*and as the sunset faded  
into darkness  
the moon and the stars  
began to transform the night  
and i was wondering  
what kind of love  
must be in the heart  
of the one  
who laughs and twirls  
and dances with the dervish  
beneath every moon  
Oh what kind of love  
must that be  
Oh what kind of heart  
must that be*

This poem is about rejoicing in God completely (*Om Shakti Ram Rama Shiva Om*). With the transformation of our ego into seeking the Satyam, Shivam, Sundaram nature of Shiva and Shakti, ever in union, we experience the ecstasy of the Tantric path, and embrace the soul's dharma.

*LOOKING THROUGH the eyes of God  
i'm not sure I'll ever tire of...*

*thunder and lightning in the night sky  
or the sound of the wind  
and rain falling to earth*

*puppies and kittens  
and young children laughing*

*summer days by rivers and lakes  
blue skies and big clouds  
fields of gold at harvest time*

*the color of autumn leaves  
and frost on the trees  
snow falling on the mountains  
or snow covered fields and forests*

*full moons and quarter moons  
and any moonlit night  
northern lights and falling stars  
and all the stars in the sky*

*sunrises and sunsets  
walks beside the ocean  
and the smell of the sea*

*the feel of the wind on my face  
and the sun on my skin*

*the fragrance of a rose  
and the delight of flowers  
or the fresh smell of the earth*

*after a rain*

*wildflowers and wildlife  
and the rivers and the meadows  
the ocean and forests  
and the stark beauty of the desert*

*and i'm not sure i'll ever tire of  
the smiles and the beauty  
of the souls  
that adorn both heaven and earth*

Through the utilization of the Royal Path and the transformation into our Wholistic nature, we attain the enjoyment of everyday life and the dance of ecstasy, as the dance and the dancer become one.

*oh, looking through the eyes of God  
i'm not sure i'll ever tire of...*

*a journey that is filled  
with the music  
of the wind and the trees  
the songs of poets*

*and your smile in the morning*

*and this dance of fire  
that all lovers will embrace*

*or the time spent  
walking hand-in-hand  
in the sunshine*

*or walks  
when the wind is cold  
and the snow is falling*

*and lets not forget about  
walking barefoot in the sand  
down where the sea*

*touches the shore*

*or laughter in the rain  
butterflies in the morning sun  
and flowers in your hair*

*the shadows of the night  
chasing fireflies in the dark  
and moonlight on the water*

*those summertime smiles  
and the wonder  
of falling in love*

*of moonshadows dancing on the mountain  
or seeing you standing naked  
silhouetted against the night sky  
with moonlight on your body*

*and trembling from the touch  
of the summer breeze*

*or the taste of spilled wine  
on your body  
and the sweet nectar  
of your soul  
that i found in your kisses*

*of dancing to that rhythm  
that inflames our desire  
to hold each other close  
and touch the earth and sky*

*and the heavens above*

*and i'm not sure i'll ever tire of  
diving into that golden fire  
that starts with a touch  
and rises up to consume  
body and soul*



*as we embrace this dance  
of fire and light*

*and after the fire  
has died down  
and the ashes  
have all blown away*

*there is only  
the essence of love  
the seeds of tomorrow  
and eternity*

This last poem needs to be mentioned because it is about intention, the intention to experience more Satyam, Shivam, Sundaram, the kingdom of God.

*I WALKED down  
to the edge of the ocean  
with the waves at my feet  
and my eyes on eternity  
i got a glimpse  
of an ancient mariner  
on his voyage home  
a dance  
of the sun and the sea  
and somewhere beneath the sky  
and before the sunset  
i felt my soul begin to dance  
and a smile  
as i started singing hallelujah  
oh hallelujah*

When we have the intention to experience more of our divine nature, everything we do will be directed towards this dance of ecstasy. To live within this Satyam, Shivam, Sundaram Consciousness, we must remember:

*love  
is the  
source of life  
beauty  
the  
energy of eternity*

*Now let us meditate on Om  
and then dance with Shiva and Shakti*

*oh take me down  
to the edge of that sea  
where the sisters of the sun  
dance naked on the sand  
and dance me oh dance me  
with your golden body on fire  
and your mystical beauty  
holding my soul*

*oh dance this gypsy heart  
like sunlight on the water  
and let me embrace your golden fire  
until the sea comes for my body  
and carries me away  
oh dance my golden body  
until the sea is on fire  
and carries my soul away*

## **Meditation and Chakras**

The Holy Ones have taught that we are created in the image of God, and that there are seven levels of God Consciousness. There is the absolute **God Consciousness** that always has been, is now, and forever shall be. From this eternal Consciousness comes the **Word** (Christ/Krishna Consciousness), which is from God, of God, and is God. Then this vibration continues to manifest into the **Holy Stream** (the Aum). Around a tiny piece of this Satyam, Shivam, Sundaram Consciousness a tiny golden net is formed, and this is the creation or birth of a **Soul**. To the Soul is given a **Causal body** with its higher mind, field of memories, the lower mind, and the ego (idea of ownership). Then there is **Astral body** with the five senses. Finally there is the manifestation of the **Physical body** and the organs of senses. Thus the individual in manifestation correlates with the seven levels of

God Consciousness, and is a microcosm of the macrocosm, “created in the image of God”.

## **The Basic Meditation**

The basic meditation and meditation techniques are very simple. They are not complex or even religious. They are not Hindu, Judaic, Egyptian, or Buddhist. They are not Eastern or Western. The meditation techniques are based on the nature of the physical body and the breath, and the mystical connection to the Christ/Krishna Consciousness. The following meditation is a complete basic meditation.

### **Posture**

The first step of the basic meditation is to sit upright with good posture. This needs to be physically comfortable, and will allow the energy channels in the body to flow freely. It also allows the breath to flow freely. To sit in a place that is quiet, comfortable, and that has fresh air is beneficial to both the body and the mind. Many people around the world are raised without furniture, so it is natural for them to sit cross-legged. They don't call it “yoga posture,” but rather call it just sitting. In the western world most people are raised with furniture and are used to sitting in chairs. You can sit cross-legged or on a chair that allows you to sit comfortable with a straight spine for 30–60 minutes.

### **Breathing**

The next basic step of meditation is to breathe a few deep diaphragmatic breaths. In breathing deeply and filling the upper and lower lungs, you are getting more oxygen and this brings more alertness. In the full exhalation you are getting rid of more carbon dioxide, which brings more alertness. Proper breathing is very practical. There are two basic breathing practices:

## **1–12 Pranayama**

Inhale a full diaphragmatic breath through both nostrils while counting from one to twelve, and then exhale fully to the same count. The mental counting should be calm and even. The count need not be to the full twelve, but does need to be the same count for both the inhalation and the exhalation. (Example: Inhale to 12 then exhale to 12, or inhale to 6 then exhale to 6.)

## **Advanced 1–4–2 Pranayama**

This practice balances the right and left nostrils, balances the ida and pingala (left and right energy channels in the pranic or spirit body). To begin, you close the right nostril with your finger and breathe in the left nostril to the count of 4. You retain, or hold, that breath to the count of 16. You then close the left nostril with your finger and exhale through the right nostril to a count of 8. Next, with the left nostril still closed, you breathe in the right nostril to the count of 4, retain for 16, then exhale through the left nostril to the count of 8. This is one set of 1–4–2 pranayama breathing. If the 4–16–8 count is not comfortable, you can use the count of 3–12–6. It is important, however, to keep the count in some ratio of 1–4–2 such as 4–16–8, 3–12–6 etc. This will balance the ida and pingala energy channels, the left and right brain, and the left and right nostrils. When we are most alert, both nostrils are equally open. Otherwise, throughout the day one nostril will be more predominately open than the other. Normally one nostril will be more open for two hours and then the other nostril will be more open for the next two hours, and so on. With the 1–4–2 technique, we concentrate on balancing the breath and opening both nostrils equally. We begin to balance the left and right hemispheres of the brain, and the ida and pingala. We bring more oxygen to our meditation and thus are more alert. Again, this is all very practical, powerful, and should never be done for more than 30 minutes in a sitting.

## MANTRAS

Next, we come to the mantras. The basic meditation technique will consist of the 1–12 pranayama technique, the 1–4–2 breathing technique, the *Hrim* mantra, the *So Hum* mantra, and the *Om* mantra.

### HRIM

The *Hrim* (**Huh**-reem) mantra is also breath related. It is done audibly. The *Hrim* mantra means, “I invoke the indwelling energy.” When we do the *Hrim* mantra, we are invoking our indwelling energy, which allows us to focus on our inner nature, our true self, that of our pure consciousness. *Hrim* is a Sanskrit word. The Sanskrit language vibrates the cerebral-spinal system and the corresponding chakras. To do this mantra, you take a full diaphragmatic breath through the nose with your mouth closed. Then you exhale through your mouth as you say, “**Huh**-reeeemmm”, ending with the “mmm” sound. This is a simple, yet powerful mantra.

### SO HUM

The *So Hum* mantra is also breath related, but is done silently, mentally. *So Hum* means, “I am this/I am that.” It is also the sound of our breath. As we inhale, our breath sounds like “*So*”. When we exhale, the breath sounds like “*Hum*”. When we do this mantra, we mentally focus and say “*So*” as we inhale, and mentally focus and say “*Hum*” as we exhale. “I am this/ I am that”. We are affirming that we are a unique aspect of God, and we are one with God.

### OM

Then we do the *Om* mantra. The *Om* mantra is the most sacred of all because *Om* is the sound that can be heard everywhere in existence. The *Om* sound can be heard at the physical, astral, causal, and pure consciousness levels. This is the first Word, the purest sound. We end our meditation time with the *Om* mantra because we are trying to harmonize and experience our oneness with all of life, nature, and consciousness, the merging of the small self into the large Self.

The six steps to basic meditation are:

1. Proper posture
2. 1–12 pranayama technique: 12 sets
3. 1–4–2 pranayama technique: 12 sets
4. *Hrim* mantra: 12 audible *Hrim*s
5. *So Hum* mantra: Approximately 10–15 minutes
6. *Om* mantra: Approximately 10–15 minutes

This will take approximately 30-40 minutes. It is a very simple, yet powerful meditation technique.

**Balance** Through this basic meditation technique, we try to find balance in our life by balancing the ida and pingala, and the left and right brain. It is very important to find this balance to realize our Wholistic self. We need to balance the left and right hemispheres, or the male and female qualities within us in order to live a balanced life. To balance the male and female qualities within us is to balance our mind and heart. If we do not have the male/female balance in our life, we cannot balance our compassion and love (our female qualities) with the harmony, truth, and nature of things (our male qualities). This can be very difficult to do in everyday life, which is why we begin to work towards this balance through the meditation techniques. We begin with the 1–4–2 pranayama technique in which we work towards balancing the ida and pingala, and the male/female qualities, both symbolically and realistically. We begin with our 30-minute meditation to find this balance, then we work towards bringing this balance to the rest of our day.

### **Energizing and Relaxation Technique**

This exercise will both energize and relax the muscles of the body. The combination of more energy and less tension will immediately reduce stress.

Begin by standing upright with the feet 12-inches apart and the arms hanging at your side. Take a deep diaphragmatic breath and exhale fully. As you begin to take

another deep diaphragmatic breath, begin the gentle isometric tensing of the body from the feet up to the head. The tensing of the entire body will take place during this one deep diaphragmatic breath. When you reach the neck and face, you will hold the tension for five seconds, and then exhale as you relax each body part from the head to the feet.

Always use gentle tensing of the muscles, working towards moderate tensing. Never tense muscle fully or intensely, as this will cause stress, or even injury, to the body.

### **EXERCISE**

1. Deep diaphragmatic inhalation then exhale fully

2. Begin deep diaphragmatic inhalation — *THEN* — 3. Full Exhalation  
as you gently tense: as you relax:

- |                      |                      |
|----------------------|----------------------|
| 1. Feet              | 10. Neck and face    |
| 2. Calves            | 9. Upper back        |
| 3. Thighs            | 8. Arms              |
| 4. Buttocks and hips | 7. Chest             |
| 5. Abdomen           | 6. Lower back        |
| 6. Lower back        | 5. Abdomen           |
| 7. Chest             | 4. Buttocks and hips |
| 8. Arms              | 3. Thighs            |
| 9. Upper back        | 2. Calves            |
| 10. Neck and face    | 1. Feet              |

**Hold five seconds then begin full exhalation/relaxation**

4. After completing the tensing and relaxing, take a full deep inhalation and exhale completely. Do six to twelve repetitions of this exercise.

The tensing of body parts 1–10 are done on a single inhalation, held for five seconds, and then the body parts are relaxed in reverse order of 10–1 on a single exhalation. As you get used to the exercise, you may build up to holding the tension for ten seconds instead of five seconds. This would give an even count to the exercise: Inhalation to the count of 10, retention for a count of 10, and exhalation for a count of 10. Always do at least one regular deep inhalation and exhalation between sets of tensing and relaxing.



## **The Inward Journey**

Now we begin to bring our focus to the inward journey. With the *Hrim* mantra, we are invoking the indwelling energy. We are affirming our true nature of consciousness. After the *Hrim* mantra, we move to the *So Hum* mantra. When we do the *So Hum* mantra, we will find that our mind will come up with ideas and thoughts. When this happens, gently bring the mind back to the mantra. These ideas and thoughts will be telling us about what we think about, what we do, what is going on in our mind. The time to evaluate these thoughts is outside of meditation. During our meditation time we just try to be calm and still. The calmer we are, the subtler our thoughts will be, and the more we will discover about our self.

Meditation is a process of self-discovery. We are not just trying to discover more about our unmanifested nature, we are also trying to discover more about what kind of things we think and feel, what kind of things we are interested in, who we are as a personality, as a spirit, and as a soul. The *So Hum* mantra is where this process begins. “I am this/I am that.” Everything we are experiencing is telling us something about who we are, what we do and don’t like, and about our relative identity. Then we end our meditation with the *Om* mantra. We make the effort to expand our consciousness and experience the oneness. If you want, you can begin by doing a few audible *Oms*, but then do them silently, mentally.

Although these steps are the basic meditation, they are more than that. They are a micro sample of the inward journey. They are a whole lifestyle. The 1–4–2 pranayama technique balances the ida and pingala (pranic energy channels), the left and right hemispheres of the brain, and the male and female qualities within us. It helps us to find balance in life. It is great to have compassion, kindness, and consideration, but if we don’t balance that with knowledge and discipline, we will just be an emotional wreck identifying with all the ups and downs of emotionalism. We begin our day by affirming the balance of the ida and pingala, the inhalation and exhalation, the male and female.

At the next step, when we invoke the *Hrim*, we are affirming that we are created in the image of God. We are affirming that the small spirit is in harmony with the large Spirit by nature, and that we can know this harmony when we get beyond our ideas and

samskaras<sup>52</sup>, and experience the harmony. Affirming that we are created in the image of God is a positive and uplifting way to start the day.

The next step is *So Hum*, “I am this/I am that.” We are making the effort to know who we truly are physically, as a personality, who we are beyond the body, who we were before we were born, who we will be after we leave this body. “I am this/I am that.” We are trying to rejoin the small spirit with the large Spirit. The true definition of “religion” is “rejoining.” On the inhalation it is *So*, “I am the physical body, the breath, the mind, the soul, the pure consciousness. On the exhalation it is *Hum*, “I am the pure consciousness, the holy stream, the causal, the astral, and physical manifestation. I am in harmony, *Om Shivam*.” These are the seeds we are planting to experience during the day, and are the seeds that are creating our future.

The next step is the *Om*. We are affirming, “There is only the oneness, a pure Consciousness. I am trying to identify and harmonize with my Wholistic self, that of the oneness.” This basic meditation is how I started each day. I was affirming what each step represented during this 40-minute meditation. Then I made the effort to keep that experience throughout my days and nights.

Every human being has the God Consciousness without form, the Christ/Krishna Consciousness, the Holy Stream, the Soul, the Causal body, the Astral body, and the Physical body. When the Holy Ones say we are created in the image of God, they mean we are a microcosm of the Wholistic seven levels of God Consciousness. They have discovered that we have chakras or energy centers that correspond to these seven levels of God Consciousness.

Meditation allows us to calm the mind, breath, and ego and get that glimpse of our eternal Divine nature. We affirm, chant, and meditate on rejoicing in God completely, whether it is going into samadhi and experiencing the ecstasy of our eternal nature, or whether it is experiencing the knowledge and dualistic pleasures and limitation of the Causal, Astral, and Physical. The Path of Tantra also includes exploring the sensual pleasures of the creation in a rajasic-to-sattvic<sup>53</sup> manner, in thought, word, and deed as

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<sup>52</sup> Samskara: a mindset, a view of reality that is incomplete.

<sup>53</sup> Rajasic-to sattvic: This is practicing the virtues of reverence for all life the Golden Rule, non-violence, and what is uplifting for humanity; love, compassion, *namaste*,

we seek to realize our Wholistic nature and rejoice in God completely (*Om Shakti Ram Rama Shiva Om*).

The chakras, located in the Astral body, are energy centers for the individual body, as well as doorways to the seven levels of God Consciousness. If we meditate on the first chakra, we are meditating on the Physical creation. If we meditate on the second chakra, we are meditating on the senses and the Astral creation. If we meditate on the third chakra, we are meditating on the mental and/or Causal creation. If we meditate on the fourth chakra or heart center, we are meditating on Satyam (love), Shivam (harmony), Sundaram (beauty and joy), the realm of the Soul. This is the gateway between higher nature and lower nature. The fifth chakra is meditating on our connection to the Whole or the Holy Stream. The Sixth chakra is meditating on the Christ/Krishna Consciousness, the “from God, of God, is God” in motion. The seventh chakra is meditating on the pure eternal God Consciousness, which is the only part of us and God that is eternal, and is pure Satyam Consciousness without form.

The Soul calls out for completion, to experience the Satyam, Shivam, Sundaram Consciousness of its nature, and also for the completion of the Soul’s purpose of its creation. The chakras are energy centers for our bodies and doorways to the seven levels of God Consciousness. The Soul, once born, lives eternally, exploring the many levels of God Consciousness. We don’t need to be saved or enlightened to be eternal. That is our nature. However, we do need enlightenment to enjoy the Soul’s journey through eternity.

By doing the chakra meditation<sup>54</sup> each day, we will be vibrating each of the chakras of our wholistic nature. And, the law of karma states that what we give to life, life will give back to us. Thus, we will be getting back vibrations (experiences, knowledge) of the seven levels of God Consciousness. The importance of sitting quietly after this meditation is emphasized because this quiet time allows us to become aware of the revelations that will be coming back to us.

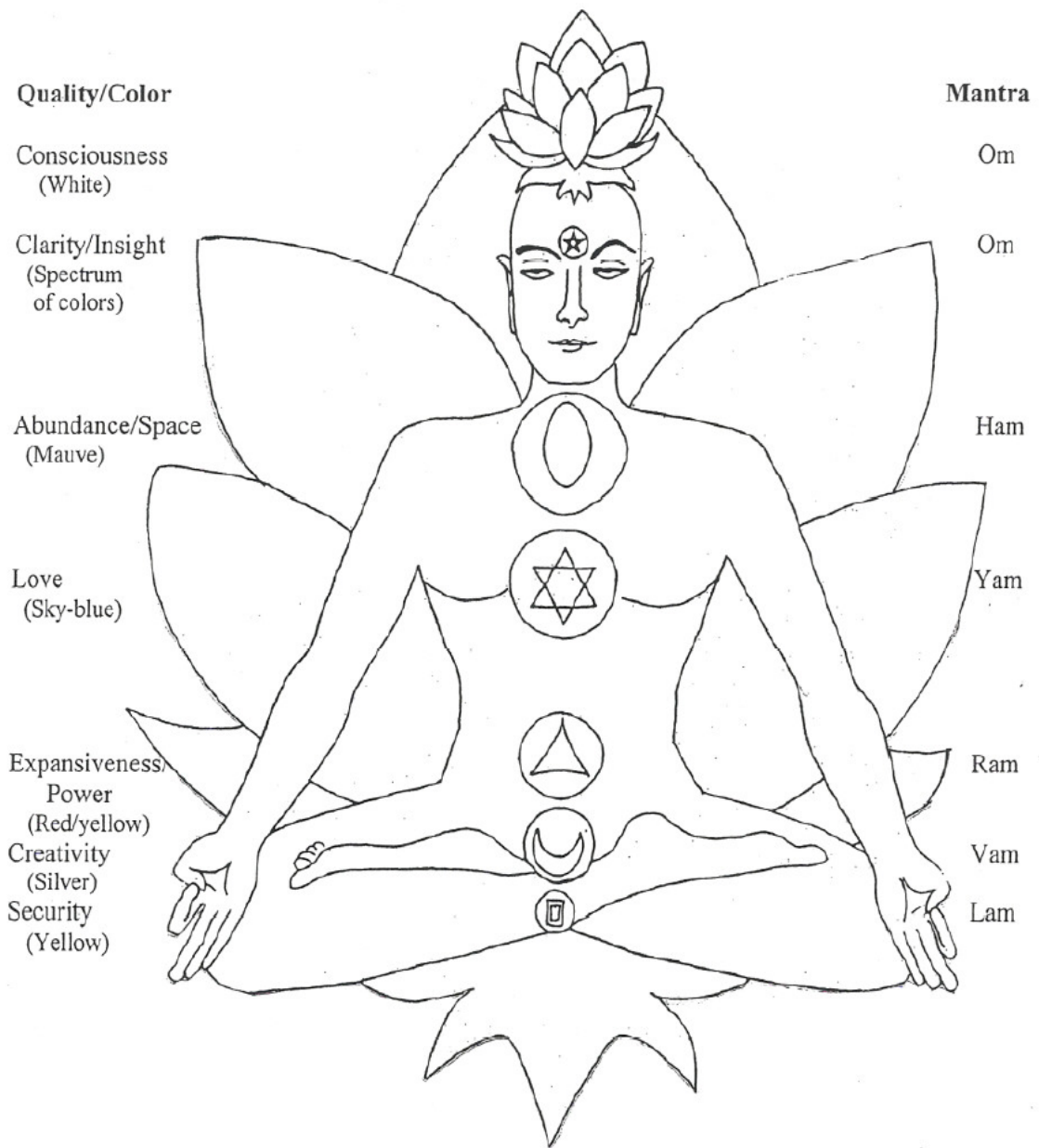
One of the best ways to learn about the kingdom of God is to do daily Chakra Meditations. This practice will bring experiential knowledge of the individual chakras, plus experience of the corresponding level of God Consciousness, knowledge of both the Satyam, Shivam, Sundaram essence and knowledge of the manifestation of form.

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<sup>54</sup> See pages 49-50 for the chakra meditation instructions.

## The Chakras

<u>Name</u>	<u>Mantra</u>	<u>Petals</u>	<u>Sense</u>	<u>Element</u>	<u>Time</u>	<u>Qualities</u>
7 <sup>th</sup> Sahasrara	<b>Om</b>	one thousand	consciousness of self			Pure consciousness. Individual self and cosmic Self merge. Shiva and Shakti are one.
6 <sup>th</sup> Ajna	<b>Om</b>	two	mind/thought			Inner vision, intuitive knowledge. Balance ida and pingala and attain sushumna, utilizing both reason and intuition for balance of inner and outer life.
5 <sup>th</sup> Vishuddha	<b>Ham</b>	sixteen	hearing	space	4 min.	Receptivity and creativity. Devotion, surrender, trust, willingness to be open and explore wholistic life.
4 <sup>th</sup> Anahata	<b>Yam</b>	twelve	touch	air	8 min.	Unconditional love. Seeks to nurture and serve. Love and empathy and compassion. Passes beyond isolation and begins to feel a connection to others and the whole.
3 <sup>rd</sup> Manipura	<b>Ram</b>	ten	sight	fire	12 min.	Aggression and passivity. Integration leads to Issues of power and competition, of assertiveness, cooperation and dynamic energy.
2 <sup>nd</sup> Swadhisthana	<b>Vam</b>	six	taste	water	16 min.	Sensuality and sexuality. Sexual gratification, feelings of lust or repression. Polarity of male/female relationship. Integration: sense of harmony and controlled expression of sensuality, sexuality.
1 <sup>st</sup> Muladhara	<b>Lam</b>	four	smell	earth	20 min.	Instinct for individual survival until one masters insecurity. Fear, even paranoia are emotions experienced by those who have not integrated this chakra. Feelings of stability, security by those who have integrated this chakra.



**SEVEN ENERGY CENTERS**

## **Meditation on the Chakras and Ascension to the Divine Will**

### ***INDIVIDUAL WILL (lower ego)***

First Chakra: Seed mantra **Lam**. The first chakra is about the four primal instincts (food, sleep, procreation, and self-preservation). This is also the lower ego, where people are thinking only of themselves and their own personal wants and desires. Self-centeredness is the vibration and quality of the first chakra. This is fine in a young child or Soul. It allows for self-preservation, and protection of the vehicle (body) that the Soul is using on its journey during the incarnation. The vehicle is used for the learning, growing, and maturing of the Soul. This is a natural healthy state. When we evolve beyond this stage, we don't renounce the first chakra, but include the qualities of the first chakra into the qualities of the second chakra.

Second Chakra: Seed mantra **Vam**. The second chakra is that of the male/female, the ida/pingala qualities. We balance the male/female qualities with our love and relationships within the family unit. We can provide a loving relationship to bring other Souls into an incarnation. The male/female relationship and small family unit is a natural evolution when we quit thinking of only our self and want to include others in our life. At some point there is the natural desire for the inclusion of a member of the opposite sex, and having children also becomes a natural step. The small family grows, and the procreation instinct of the first chakra is completed. At the second chakra, creativity is also stimulated.

### ***UNIVERSAL WILL (higher ego)***

Third chakra: Seed mantra **Ram**. As we continue to evolve, we want to experience more of life. Now we move to include the large family or our community, country, and all of humanity. At this stage, our "family" is not limited to only those we are biologically connected to, but all of humanity becomes our family. We aren't renouncing the small family of spouse, children, or parents, nor do we renounce self-protection and self-preservation. Instead, our vision has expanded to include all of humanity as our

family. As we evolve as a human being we become more and more inclusive. We expand our consciousness. The first two chakras are the individual will (lower ego), which is the first stage of our evolvment and development of the Divine inclination. The third and fourth chakras expand to include the universal will.

Fourth chakra: Seed mantra **Yam**. To continue maturing, we must go beyond the individual ego to the universal ego. This is where we make the inward journey to the inner consciousness. We must become aware of our larger Self. We move up into the fourth chakra, which is beyond the self-centered and dualistic nature. The fourth chakra is the residency of the Soul. It is also the part of God that is the Soul of humanity. When we expand into the fourth chakra or fourth level of creation, we begin to feel unconditional love toward others. This is love without any conditions. We begin to accept and appreciate others as they are, and begin to accept and appreciate the Wholisticness of God. Many people have an understanding of God that revolves around human characteristics or qualities. At the fourth chakra we expand out to be more inclusive of qualities of the mineral kingdom, bird kingdom, animal kingdom, the human kingdom, the angels and deva kingdom, the Christ/Krishna Consciousness and the Prophets, Masters, and Avatars. We include the Wholistic qualities of life or God. At the fourth chakra, we are more and more inclusive. Our understanding, appreciation, and acceptance have begun to expand beyond human qualities to include more wholistic qualities (or God).

### ***FROM THE UNIVERSAL WILL (Ego) TO THE DIVINE WILL***

Fifth chakra: Seed mantra **Ham**. As we continue to evolve and mature, at the fifth chakra we begin to go beyond the Universal will and surrender to the Divine Will. Instead of thinking only of what is beneficial for the individual and the international community, we begin to think of what is beneficial for the creation, the whole, or the wholistic body or Self. It isn't about just the body, senses, mind, and Soul, but we also begin to think about the harmony of God. We surrender to the Holy Stream, the *Aum*. We become inclusive. "Going beyond" means being more open and inclusive. At the fifth chakra we have an awareness, interest in, and activity at all seven chakras. We have the

willingness to surrender to dharma, or the uniqueness of our Soul, the purpose of our incarnation, the purpose for which God created the Soul. We have the willingness to accept that we are no longer just an individual unique identity, but rather are a manifestation or Divine expression of God. This consciousness of being part of the whole begins to take place at the fifth chakra, where this connectedness to the whole begins to manifest as our consciousness. We begin to become aware of the will of God.

Sixth chakra: Seed mantra is a short **OM**. Still evolving, we become all inclusive at the Christ/Krishna Consciousness. Now we are identifying with the Word. Once we begin to be all-inclusive, we are in union with God. The Word was from God, of God, and is God. Once we begin to identify with the Christ/Krishna Consciousness, we are moving beyond even the universal ego into the Divine Will, the Divine inclination, or the Divine impulse. From this level, we continue to surrender from the *Om* into the absolute God Consciousness and immerse into God the Absolute. When we do this, we have completed our journey back home. Then we come back out into manifestation, all the way to the Physical, and then go all the way back to the formless, like Divine waves, Shiva and Shakti and Shakti and Shiva ever in union.

Seventh Chakra: Seed mantra is a long **OM**. However, we do these *Oms* more quietly and peacefully until we can surrender into peace, into the God Consciousness. The mantra is the stillness or quietness itself. This is the “Be ye still and know that I am God.” The *Om* mantra is the Word, is from God, of God, and is God. As we are vibrating this out, quieter and quieter, we become the alpha and omega. Then all we have to do is surrender into the absolute God Consciousness to experience this eternal part of our nature, this eternal part of God. When we come back out again, we try to be aware of the vibration and the qualities at each of the levels of creation or chakras. We also try to continue to be aware of all qualities of our Wholistic nature during our activities. We do the chakra meditations with the intention of becoming aware of our Wholistic nature.

*Now let us meditate on Om  
and then dance with Shiva and Shakti*



*i watched you dance again last night  
the flowers you wore in your hair  
were so pure and white  
and you had that far off look in your eyes  
with a smile that looked so holy  
your every motion promising  
the love i have been looking for*

*and i want to touch you for a while  
like the sea touches the shore  
and when our desire frees us  
i shall be with you  
like the river is with the ocean  
and the moon is with the night*

## **Chakra Meditation**

There is a column of life force, of light, that runs up and down the spine. Located within the spine are seven energy centers or chakras. Using the Chakra Meditation, one can experience and integrate the seven energy centers. The Chakra Meditation begins at the first chakra and ascends to the seventh. It is important that the spine is straight so the energy can flow freely. We begin on an inhalation mentally saying the mantra “**Lam**,” and then exhale mentally saying “**Om**.” Each inhalation will be the individual chakra mantra (see chart below) and each exhalation will be “**Om**,” for a total of seven inhalations and exhalations. A full set of the Chakra Meditation would be: “**Lam/Om**,” then “**Vam/Om**,” then “**Ram/Om**,” then “**Yam/Om**,” then “**Ham/Om**,” then “**Om/Om**,” and for the seventh chakra just inhale quietly and then do “**Om**” on the exhalation. Repeat each set six to twelve times. As you do each mantra, concentrate on that energy center and you will begin to experience the mantra or chakra.

CHAKRA

MANTRA

LOCATION

QUALITY

7 <sup>th</sup> Sahasrara	<b>Om</b>	Crown	Consciousness
6 <sup>th</sup> Ajna	<b>Om</b>	Spiritual eye	Clarity/insight
5 <sup>th</sup> Vishuddha	<b>Ham</b>	Throat area	Abundance/space
4 <sup>th</sup> Anahata	<b>Yam</b>	Heart area	Love
3 <sup>rd</sup> Manipura	<b>Ram</b>	Navel area	Expansiveness/power
2 <sup>nd</sup> Swadhisthana	<b>Vam</b>	Pelvis area	Creativity
1 <sup>ST</sup> Muladhara	<b>Lam</b>	Base of spine	Security

## **Kundalini Meditation**

The **Kundalini Meditation** is utilized for the raising of the serpent energy or Divine impulse back to the God Consciousness.

We can experience our eternal nature with our sincere and right efforts, and this effort includes the utilization of the chakra mantras and chakra meditation to experience our Wholistic nature and reach each level of God Consciousness.

**Om Lam, Lam, Lam, Shalom...**At the first chakra (Muladhara), we begin to explore the Physical manifestation and all that it involves. We see the four primal instincts, not as obstacles in our way, but as a means to keep the body alive, because the body is a vehicle that we (as a Soul) are using to learn, grow, and explore our Wholistic God-like nature.

**Om Vam, Vam, Vam, Shalom...**At the second chakra (Swadhisthana), the senses and the Astral realm, we utilize and explore the sensual, not just for procreation or sensuality, but also as creativity and to develop and express our appreciation of delighting in our learning and growing in the creation, and the expression of our Soul, and our unique contribution to life.

**Om Ram, Ram, Ram, Shalom...**At the third chakra (Manipura), the Causal, we begin to learn about our Wholistic life. This isn't about just learning facts or having a career. It is about learning how to be in harmony, "Let Thy will be done on earth as it is in heaven," including but not limited to learning about the miraculous nature of the creation. This is about learning to be in harmony with the very nature of God, Creation,

and Prana (life force). This is also where we discover our desires for why we took our incarnation, and how to be in harmony with our dharma.

**Om Yam, Yam, Yam, Shalom...** Then we come to the fourth chakra (Anahata), the Soul, the gateway between heaven and earth. Shiva ever-in-union with Shakti, the Satyam, Shivam, Sundaram Consciousness. What is inside this tiny golden net is still the pure Consciousness or the vibration of Satyam, Shivam, Sundaram, the God Consciousness without form, and the God Consciousness with first form, the God Consciousness in motion. Satyam: eternal Love; Shivam: the manifestation of eternal Harmony; and Sundaram: the manifestation of the eternal Beauty and Joy. When we can come to the Soul, at the fourth chakra, we will awaken into the understanding that we are created in the image of God, that our very nature is Satyam, Shivam, Sundaram...love, harmony, beauty and joy. We will also see how we can share this experience of our Divine nature in a rajasic-to-sattvic manner all the way into our physical life.

**Om Ham, Ham, Ham, Shalom...** now we meditate on the fifth chakra (Vishuddha), the Holy Stream, Aum. When we look with the eyes (Satyam, Shivam, Sundaram) of the Soul toward the subtler vibration of the Holy Stream, we begin to truly develop reverence for a wholistic God Consciousness. We begin to experience the essence (vibration) of Satyam Consciousness that permeates all life, the essence that creates and makes up the forms of the Soul, Causal, Astral, and Physical manifestations.

**Om, Om<sup>55</sup>, Om, Om, Shalom...** now we meditate on the sixth chakra (Ajna) or the Word, the Christ/Krishna Consciousness. It is here that we work to realize continuously that we are created in the image of God, that our eternal Soul is from God, of God, and is God. We now begin to harmonize the Individual, Universal, and Divine Will to, "Let Thy will be done on earth as it is in heaven," Shiva and Shakti ever-in-union.

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<sup>55</sup> When meditating on the sixth chakra, the *Om* (done on exhalation) is a short *Om...*"*Oomm*," allowing the "mm" to vibrate the spiritual eye (located between the eyebrows), and the crown.

**Om, OM<sup>56</sup>, OM, OM, Shalom**...now we meditate on moving from union with God of the sixth chakra, to the oneness with God of the seventh chakra (Sahasrara). This experience shatters the samskaras and illusions of maya and Original Sin, the idea that we are “separate from,” or that we need something from the external to complete us. We become identified with the Divine nature of love, harmony, beauty, and joy. We realize that the nature of our Soul is the same Satyam, Shivam, Sundaram nature as God.

What we strive to experience in our meditation is a glimpse of our Soul and God. We make the daily effort with faith and commitment because the Holy Ones, or Realized Souls, have said this is our nature, and that it is possible to experience this nature, to identify with this Satyam, Shivam, Sundaram nature. We make the effort to realize and experience our eternal Divine nature each and every day, and ultimately each moment of our life. The Holy Ones give us the techniques and practices and the inspiration that it is possible to attain this experience of our Wholistic nature.

The kundalini meditation and mantras we will be doing is as follows:

- 1) *Om Lam Lam Lam Shalom* (Repeat 3 times, then move to next mantra.)
- 2) *Om Vam Vam Vam Shalom* (Repeat 3 times, then move to next mantra.)
- 3) *Om Ram Ram Ram Shalom* (Repeat 3 times, then move to next mantra.)
- 4) *Om Yam Yam Yam Shalom* (Repeat 3 times, then move to next mantra.)
- 5) *Om Ham Ham Ham Shalom* (Repeat 3 times, then move to next mantra.)
- 6) *Om* (long Om) *Om, Om, Om* (short Oms) *Shalom* (Repeat 3 times, then move to next mantra.)
- 7) *OM* (long Om), *OM, OM, OM* (long Oms) *Shalom* (Repeat 3 times)
- 8) We then do the mantra *Om, Aum, Shalom* for approximately 15–20 minutes.
- 9) We then end the meditation with wholistic *Oms* (inclusive of all chakras) for approximately 15–20 minutes.

*Now let us meditate on Om  
and then dance with Shiva and Shakti*

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<sup>56</sup> When meditating on the seventh chakra, the *Om* (done on exhalation) is a long *Om*...”Ooommmmmmm,” allowing the “mmmmmm” to vibrate the crown, and vibrate out the crown.

*oh what kind of wonder  
must be in the heart  
of the one  
who looks to discover his soul  
in the heart of everything living  
in every flower and every touch  
in every smile and every kiss  
and in every star in the sky above*

*Oh what kind of love  
must that be  
Oh what kind of wonderful heart  
must that be*

## Affirmation, Chanting and Meditation

The Tantric philosophy sees both the outgoing Divine impulse as well as the inward ascension as: from God, of God, and is God. To get back to the pure Consciousness, one must “be ye still,” or temporarily non-attach from their desire of exploring the outward to realize the pure Satyam Consciousness without form. Only then can they come forward with bliss bestowing hands and fulfill their dharma.

Hazrat Inayat Khan says that if you repeat the sacred names, you yourself become sacred. By focusing on the sacred mantras that come all the way from the Christ/Krishna Consciousness to the physical and back to the God Consciousness, you yourself will become aware of your Sacredness, or your Wholistic nature. Illumination or enlightenment is hidden within the mantra, just as the oak tree is hidden within the acorn.

**Affirmation** Affirmation, affirming the sacred vibration or name, is the first step in learning to chant the sacred mantras. This is done mentally or audibly, alone or in a group, with the focus inward. *Om Shakti Ram Rama Shiva Om*, affirming that we want to identify with and rejoice in God completely. We are affirming that we want to rejoice in God completely by the very action of thinking and repeating the sacred mantra. This is an affirmation of our intention or goal to identify with the Sacred. We must learn how to *feel* the sacred vibration. If we are doing the affirmation properly, it will calm down our body, mind, and breath, and we will get a glimpse of the Soul, of our Satyam, Shivam, Sundaram nature. Once we get this glimpse or awareness, there will be a natural spontaneous bubbling up of bliss. With this natural bubbling up of bliss, we may desire to rejoice with singing and/or dancing. This then becomes chanting.

**Chanting** Chanting is usually done audibly and is both inward and outward. It is a sharing, an expression of the Divine ecstasy. Affirmation is done more quietly and inwardly. Chanting is melodic, and may also be accompanied with music, with a group or alone. The mantra *Om namah Shivaya, Shivaya namah Om* is more melodic, and can be done as an affirmation or a chant. Both of these mantras allow us to express, and help us to identify with the Divine nature of a Wholistic life. Affirmation comes first. Chanting is repeating and sharing the sacred bliss and joy of the sacred mantras, with or without music. Affirmation and chanting are two of the tools the Tantric aspirant uses outside of meditation, both to prepare for meditation and to help celebrate the divine Light that one experiences in meditation. The mantras 1) *Hrim, Hari Om, Shalom*, and 2) *Om namah Shivaya, Shivaya namah Om*, and 3) *Om Shakti Ram Rama Shiva Om* are just three of the sacred mantras that can be done as affirmations or chants. When done properly, they will take us to the bliss, and then they vibrate out the celebration, the overflowing of the bliss.

We must remember that although chanting is a blissful celebration, the first Tantric practice is meditation. To attain a glimpse of our Soul we begin to practice diaphragmatic breathing to calm down. Then we affirm the sacred names until we get that glimpse of our sacredness, and then we surrender and rejoice in God completely. We are

all going to live eternally, in one form or another, and this is a fact. Every Holy One, Realized Soul, and Saint has said that the Soul, once created (born), is eternal, and we must learn how to be in harmony with God (life), and enjoy our eternal life. Those on the path of Meditation Yoga strive for the eternal formless Consciousness. Those on the path of Jnana Yoga seek the knowledge to harmonize the body, mind, and spirit with God. Those on the Bhakti path strive for a state of devotion to their beloved. The Karma yogi strives for selfless and cheerful service to God. Those on the Tantric path strive to rejoice and celebrate in the Shiva/Shakti nature of God. The path of Tantra incorporates Meditation Yoga, Jnana Yoga, Bhakti Yoga, and Karma Yoga to become aware of, and to celebrate, the Wholistic nature of a Shiva and Shakti God. The key to illumination is the desire, along with the proper practices, to attain awareness of our Divine nature.

## **Samadhi**

**Samadhi** Samadhi: Until we can attain sabikalpa samadhi in our meditation, at will, we are not beyond the influence of Original Sin and the influence of the four primal instincts, and consequently, not beyond the suffering that this illusion will bring.

The Tantric process sees all life as legitimate, but distinguishes between what is eternal/sattvic, rajasic (the Satyam, Shivam, Sundaram vibrations of the triune nature of the manifestation), and what is temporary (tamasic), or the incompleteness of just the Physical, Astral, and Causal Consciousness of the lower nature under the influence of Original Sin. The essence behind and within the form is recognized as eternal Satyam, and we strive to be identified with Satyam, both in meditation and in our activity.

When the aspirant can reach sabikalpa samadhi regularly and experience their Divine nature of Satyam, Shivam, Sundaram, then they can see the distinction between the happiness of their nature (the triune nature of God), and the grosser carnal pleasures of the senses and the four primal instincts. Only by personal experiential comparison can the aspirant truly have an educated choice of what to explore with their incarnation. Once they begin to attain sabikalpa samadhi regularly they can move into the middle path of Tantra, that of purifying and transforming their desires into fulfilling their higher nature.

They begin to study God (Satyam, Shivam, Sundaram), and begin to selflessly, cheerfully, and skillfully explore their dharma at all levels of God Consciousness.

Sex, Love, Prayer, Transcendence are the stages of ascension that every sincere devotee must go through. This is the journey of every Soul, all the way to the physical manifestation, and then ascending or transcending all the way back to the absolute God Consciousness.

Tantra is the study and practice of being in harmony and in love with the dynamics of the creative impulse, or Shiva and Shakti ever in union. Without deep meditation one cannot experience the Satyam, Shivam, Sundaram nature of the Soul and God.

In meditation our effort in attaining samadhi will free us into the experience and knowledge of being created in the image of God, and the experience of our nature as eternal Satyam, harmonious Shivam, and joyful Sundaram. Studying with a Realized Soul does make it easier to get to that point of realization, but it is still we who must make the effort to realize we are Satyam, Shivam, Sundaram. Tantra promises not only the enjoyment of our sattvic nature, but also a harmony on our way to the ultimate joy and ecstasy of liberating our Self into a Wholistic God Consciousness.

True choice comes with samadhi (union), when one can actually experience and see the distinction of higher nature and lower nature. The path of Tantra is complete, a path that allows one to experience God as both the unmanifested and manifested, to see God as both Shiva and Shakti, and to see all life as legitimate and sacred. This is why it promises the ecstasy of the higher nature and includes the joy of the sense pleasures of our lower nature. Tantra is inclusive of the joy, bliss, and ecstasy of all seven levels of God Consciousness. Sex, Love, Prayer, and Transcendence...Transcendence, Prayer, Love, Sex. *Om Shakti Ram Rama Shiva Om*, rejoicing in God completely.

*Now let us meditate on Om  
and then dance with Shiva and Shakti*



# **APPENDIX**

## MANTRAS

## VIBRATION OR MEANING

**Namaste**

I bow to the divine light within you

**So Hum**

I am this/I am that

**Na Hum**

Not this/not that

**Hrim**

Invoking the indwelling energy

**Sat Tat Aum**

Eternal Conscious Joy

**Om and Aum**

God-Consciousness

**Om Satyam**

Eternal truth/love

**Om Shivam**

Eternal virtue/harmony

**Om Sundaram**

Eternal beauty

**Om Shanti**

Eternal peace

**Om Namō Ari Hantanam**

I bow to the conquerors of their inner enemies

**Om Namō Siddhanam**

I bow to the realized souls

**Om Mani Padme Aum**

I am the jewel within the lotus

**Hay Hari Sundara**

Oh God beautiful

**Satya Lahari Om**

I am a wave of love

**Shiva Lahari Om**

I am a wave of virtue

**Sundara Lahari Om**

I am a wave of beauty

**Ananda Lahari Om**

I am a wave of bliss

**Shivaya Namah Om**

I surrender to Shiva, to Aum; transformation

**Om Shanti Shanti Om Shalom Shalom**

Celebrating the grace of God

**Om Shakti Ram Rama Shiva Om**

Rejoicing in God Wholistically

## Sanskrit pronunciation

	<i>sound</i>	<i>as in English word</i>	<i>as in Sanskrit word</i>
a	short, soft	sofa	<b>bhakti</b>
â	“ah,”	father, alms	<b>Brahma</b>
au	ow	now, house	<b>Aum</b>
e	ā	grey, prey	deva, namaste
i	short, soft	sit, city	<b>Isvara</b>
î	long, “ee”	ravine, peer	<b>jiva</b>
o	long, “oh”	no, low	<b>Om</b>
u	short, soft	pull, bull	so <b>hum</b>
û	long, “oo”	pool, spoon	<b>mukti, purna</b>
c	“ch”	church, chair	<b>chakra</b>
d	“d”	door, done	<b>daya</b>
dh	d-h	<b>adhere, red house</b>	<b>dharma</b>
g	soft g	good, gift	<b>guru, guna</b>
j	soft “j”	jeep, joy, just	<b>jiva,</b>
jñ	hard to say, “yawn” used by many		<b>jñana</b>
n	“en”	send, pen	<b>neti, nirvana</b>
ph	p-h	upheavel	<b>phala</b>
s	“es”	snow, still	<b>Satyam</b>
ś	“sh”	ship, should	<b>Sankara</b>
v	“v” after vowel	vine, live	veda, vidya
v	“w” after consonant	wine, wasp	Vivasvat

## GLOSSARY

*Ananda*: Bliss

*Astral*: Consciousness of senses

*Astral body*: Spirit body, host of senses and chakras;  
pranic body

*Aum*: Name given to God Consciousness in action; Holy Stream; a mantra

*Bhakti*: Love of, or for Divinity

*Bhakti Yoga*: The path of love and devotion, leading to the attainment of knowledge of Divinity through the experience of love, beauty, compassion, and reverence for all life. The path of awakening the heart and going beyond the ego through love for others, and ultimately God

*Causal*: Consciousness of ideas

*Causal body*: Subtlest of three bodies, host of the mind

*Chakra*: An energy center or wheel in the pranic body

*Christ/Krishna Consciousness*: The Word; God Consciousness in the first form of manifestation

*Consciousness*: The three states of awareness are: *Conscious*, awareness of body, senses, and breath; *Subconscious* (active in sleep), associated with little or no conscious awareness of body, senses, and breath; *Superconscious*, state of freedom from the delusion that “existence” depends on the body, senses, and breath

*Dharma*: Duty of one’s Soul; the harmonization of one’s uniqueness within the universal God Consciousness, and the expression of that Satyam, Shivam, Sundaram Consciousness in thought, word, and deed.

*Darshan*: The presence of a Holy One’s consciousness, holy sight, usually associated with physical presence

*Deva*: A realized Soul residing in the Astral or Causal heavens

*Devotee*: One who is devoted to God

*Divine Impulse*: The Word, Om; “In the beginning was the Word, and the Word was from God, of God, and is God,” manifest all the way to the physical.

*Divine Mother*: God as formless Consciousness and as manifested Consciousness with attributes or form

*Ego*: Idea of ownership, sense of “I-ness”, pole with higher nature (dharma) and lower nature (self-centeredness)

*Eightfold Path*: The steps of The Eightfold Path of Yoga, taught by Patanjali, are: *yama* (moral conduct), *niyamas* (religious observances), *asana* (posture), *pranayama* (control of prana, life force), *pratyahara* (withdrawal of the senses), *dharana* (concentration), *dhyana* (meditation), and *samadhi* (superconscious experience). These are eight steps that allow us to live within our nature of love, harmony, beauty, and joy

*Four natural inclinations:* Desire for 1) peace, love, or ecstasy (correlates to the Soul); 2) to attain knowledge or power (correlates to Causal/mind); 3) to enjoy, appreciate, and experience beauty (correlates to Astral/senses); 4) for action (correlates to Physical/body)

*Four primal instincts/four fountains:* The primal instincts for food, sleep, procreation, and self-preservation

*God Consciousness:* Satyam, Shivam, Sundaram with form, and Satyam consciousness without form

*Gunas:* Triune qualities of Nature expressed as sattvic (positive), ragasic (active), or tamasic (negative, limited, destructive)

*Guru:* A stream of Consciousness; dispeller of darkness

*Holy One:* One who realizes their Satyam, Shivam, Sundaram nature

*Holy Stream:* The Satyam, Shivam, Sundaram Consciousness that flows all the way to the physical

*Hrim:* A mantra for invoking the indwelling energy

*Humility:* A willingness to learn

*Ida:* A cooling current; one of the three main energy channels in a pranic body

*Japa:* Repetition of a sacred sound or mantra

*Jnana:* Wisdom, knowledge

*Jnana Yoga:* The path of harmony, leading to the attainment of harmony of the Soul and God through direct knowledge and understanding of the Divine Will or Christ/Krishna Consciousness. The path of being a student of life, in harmony with the Wholistic life

*Karma:* Motion; action; law of motion. Karma can be either binding or non-binding, depending upon intention. *Binding karma:* from those desires that one wants to experience, or that must be fulfilled. *Non-binding karma:* with those desires that one can non-attach from, and/or transform all interest in fulfilling them (usually in association with samadhi-union with God)

*Karma Yoga:* The path of action, leading to the attainment of knowledge through accepting responsibility of self, home, family, one's community, the international community; living and learning amongst society; doing one's duties joyfully, skillfully, and selflessly

*Kingdom of God:* The kingdom of God is the Satyam, Shivam, Sundaram Consciousness of God that permeates all life, manifested and unmanifested

*Kundalini:* Primal energy rising from the gross physical through the seven levels of God Consciousness

*Lila/Leela:* The cosmic play, both the oneness of God Consciousness in stillness and God Consciousness in motion, Shiva and Shakti ever in union.

*Liberation:* The realization of one's wholistic nature of Satyam, Shivam, Sundaram

*Mayac Sheath:* The universal idea of separateness

*Mantra:* A Sacred vibration or sound that one focuses on to help identify with the sacred nature of the Christ/Krishna Consciousness, and ultimately surrendering into the God Consciousness

*Meditation:* Calming the mind, breath, ego to experience our true Satyam, Shivam, Sundaram nature

*Meditation Yoga:* The path of stillness, leading to attainment and realization of the oneness of life through quieting the body, mind, ego, and breath; utilizing and focusing on the Om vibration to attain stillness: “Be ye still and know that I am God.”

*Medulla oblongata:* The medulla oblongata is located at the base of the brain where the brain and spinal cord meet. It contains the nerve centers that control breathing and circulation. On a subtler level, it is where the prana, the pure energy, enters the physical and astral bodies

*Moksha:* Liberation

*Mukta:* A liberated Soul

*Mukti:* Liberation; freedom into life

*Mystic:* One who realizes and rejoices in God completely

*Mysticism:* The study of the Satyam, Shivam, Sundaram nature of God Consciousness through realizing the unmanifested essence and the manifested form are ever in union as the oneness of God. The aim of mysticism is learning to rejoice in God completely: heart, mind, body, and Soul

*Na Hum:* A mantra meaning, “Not this/not that”

*Nirvikalpa samadhi:* A superconscious state where there is no sense of separation from God as one realizes fully his identity as Consciousness.

*Non-attachment:* Process of letting go, generally in terms of beliefs and ideas of incompleteness

*Om:* The Word, Christ/Krishna Consciousness; sound of creation; most sacred of all the mantras; from God, of God, is God

*Om Purnam:* The perfection of the all-pervading Reality

*Om Satyam:* Divine eternal love

*Om Shakti Ram Rama Shiva Om:* Rejoicing in God completely

*Om Shalom:* Divine eternal grace

*Om Shivam:* Divine eternal harmony and virtue

*Om Sundaram:* Divine eternal beauty and joy

*Original Sin:* Illusion of being incomplete, and needing something from the external to complete us. This illusion is created when we combine the mayac sheath with the individual ego of the causal realm

*Pingala:* A heating current; one of three main energy channels in the pranic body

*Prana:* Life force that permeates all life

*Pranayama:* Control of life force

*Pranic body:* Spirit body, host of senses and chakras

*Rajasic:* The preservation and maintaining aspect of the gunas; neutral, active, expanding

*Realized Soul:* One who realizes their nature of Satyam, Shivam, Sundaram

*Royal Path:* Combining Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga

*Sabikalpa samadhi:* Samadhi with seed; a superconscious state where one will still feel a slight separation from God; in meditation there is identification with one's Satyam, Shivam, Sundaram, but there is a conscious awareness of the Self, and there is usually suspension of breath.

*Sadhana:* The spiritual practices we do in order to attain enlightenment.

*Samadhi:* Union with God; see sabikalpa samadhi and nirvikalpa samadhi

*Samskara:* A mindset; a view of reality that we believe is true, but is incomplete

*Sat:* Eternal Consciousness

*Sat* (eternal) *Chit* (knowledge) *Ananda* (bliss)

*Satguru:* A stream of Consciousness; dispeller of darkness; one who helps prepare the way for the true Guru (God)

*Satsangha:* Keeping company with those who seek their divine nature

*Sattvic:* The creative aspect of the gunas; positive, uplifting, joyful

*Satyam:* Eternal God Consciousness as love; part of the threefold nature of God: Satyam, Shivam, Sundaram

*Self:* Includes the purity of our soul, and the limitations of our personality

*Self-realization:* Realization of one's nature as Satyam, Shivam, Sundaram

*Shakti:* God manifested; the Omnipresent Power

*Shalom:* Meaning: "Grace of God"

*Sin:* Defined as "missing the mark," or not experiencing the Satyam, Shivam, Sundaram true nature of the Soul and God

*Shiva:* God Consciousness unmanifested in creation; the Supreme Reality

*Shivam:* Eternal God Consciousness as harmony, Christ/Krishna Consciousness, part of the threefold nature of God: Satyam Shivam Sundaram

*Siddhi:* Mystical power developed through practice

*So Hum:* The sound of the breath; also a mantra meaning, "I am this/I am that"

*Sundaram:* Eternal God Consciousness as beauty and joy; the Aum or Holy Stream, part of the threefold nature of God: Satyam, Shivam, Sundaram

*Sushumna:* Largest of the three energy channels rising from the base of the spine to the crown

*Tantra:* The study and worship of God, as both eternal Consciousness without Form, and as the manifested Consciousness of form. Tantra is a dance of form and formlessness, of the Soul and God as the same Satyam, Shivam, Sundaram nature; Shiva and Shakti ever in union.

*Tantric life:* The path of Tantra was developed to assist the householders fulfill both their worldly duties and their spiritual dharma in a manner that is delightful and uplifting on their journey towards liberation.

*Tamasic:* The destructive or end-of-pattern aspect of the gunas; limited, negative, destructive

*Transcendence:* Starts with sabikalpa samadhi and includes the Holy Stream, Christ/Krishna Consciousness, and the absolute God Consciousness without form

*Triune nature of God:* The Satyam, Shivam, Sundaram Consciousness 1) The pure eternal Satyam Consciousness without form, 2) the Word or Shivam Consciousness, that of the first form, 3) Sundaram Consciousness, inclusive of Satyam and Shivam, manifesting the mayac sheath or idea of separateness (knower and known) becoming the Sundaram Consciousness.

*Turiya state:* The superior fourth state of Consciousness that is inclusive of the awake state, the dreaming state, and the deep sleep state, and is also beyond those three states. It is attained through harmonization and deep meditation

*Upanishad:* Literally meaning “sitting close,” which is done through harmonizing with the vibrations and teachings of the Holy Ones and Realized Souls. One does not necessarily need to be in the physical presence of a Holy one or Realized Soul (as this is not always possible) to experience upanishad

*Yoga:* Meaning “to yoke.” It is the science of uniting the small spirit to the large Spirit

*Yogi:* One who practices yoga

*Yuga:* Age; cycle of approximately 24,000 years. This cycle is made up of the Kali Yuga, Dwapara Yuga, Treta Yuga, and Satya Yuga



## **Recommended Reading**

*Autobiography of a Yogi*, Paramahansa Yogananda, 1946;

Self Realization Fellowship

*The Holy Science*, Sri Yukteswar, 1949;

Self Realization Fellowship

*Only Love*, Daya Mata, 1976; Self Realization Fellowship

*Living With the Himalayan Masters*, 1978

*Book of Wisdom*, 1972

By Swami Rama, Himalayan Institute

*Ten Days Journey Into the Self*, 1979

*Twelve Facets of Reality*, 1980

by Gurudev Shree Chitrabhanu, Jain Meditation Center

*Mastery*, 1993

*The Heart of Sufism*, 1999

by Hazrat Inayat Khan, Sufi Order

*Talks With Ramana Maharshi*, Inner Direction Publ., 2000

*To Know Yourself*, Swami Satchidananda, Anchor Books, 1978

*Journey to the Heart*, Osho (Bhagwan Rajneesh), India, 1976

*Neo Tantra*, Bhagwan Shree Rajneesh, Harper and Row, 1980

*The Gospel of Sri Ramakrishna*, 1958

*Raja Yoga*, Vivekananda, 1956;

by Ramakrishna-Vivekananda Publishing

*The Journey Towards Ecstasy*, 2005

*The Life and Times of a Mystic and a Poet*, 2007

by Lee Timmerman, Light Force Productions

## **Books on Tantra:**

*Tantra, The Path of Ecstasy*, Georg Feurstein, Shambhala, 1998

*Tantra Unveiled*, Pandit Rajmani Tigunait, Himalayan Institute, 1999

*Śakti, The Power in Tantra*, Pandit Rajmani Tigunait,  
Himalayan Institute, 1998

*Path of Fire and Light*, Swami Rama, Himalayan Institute, 1986  
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*Desire, The Tantric Path to Awakening*, Daniel Odier,  
Inner Traditions, 2001

*Tantra in Tibet*, H.H. the Dalai Lama, Tsong-ka-pa, Jeffrey Hopkins,  
Snow Lion Publications, 1977

*Introduction to Tantra*, Lama Yeshe, Wisdom Publications, 1987, 2001

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*Neo Tantra* (Bhagwan Rajneesh) by Bernard Gunter, Harper and Row, 1980

*Lust for Enlightenment: Buddhism and Sex*, John Stevens, Shambhala, 1990

*The Psychology of Buddhist Tantra*, Rob Preece, Snow Lion Publications, 2006

*The Complete Kama Sutra*, translated by Alain Daniélou, Park Street Press, 1994

*The Modern Kama Sutra*, by Kamini and Kirk Thomas, Da Capo Press, 2005

*Tantra and the Royal Path*, Lee Timmerman, Light Force Productions 2013

*Let's remember to smile*

*a smile for the beauty  
and a smile for the change  
a smile for the children  
a smile for the play  
and then a smile  
just for the day*

*a smile for rainy nights  
and heavenly sights  
a smile for the kindness  
and a smile for the flowers  
a smile for the music  
and dancing in the moonlight  
a smile for the grace  
and a smile for the life*

*a smile for the beginning of time  
and a smile for the moment  
and a smile for the life*

## About the Author

Lee has been teaching meditation and wholistic living to individuals and classes since 1972. He has written books and produced CDs on meditation, wholistic living, Sanskrit chanting, and the Royal Path, which combines Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga. Lee has kept a journal of his life and mystical experiences, which he records in the form of poetry, and has compiled his journals into several books of poetry. He discusses his poetry and mystical experiences in *The Life and Times of a Mystic and a Poet*. Lee currently lives in Phoenix, AZ with his family. He continues to teach meditation, wholistic living, and run his businesses.

*For more information about the author, go to:*

[www.leetimmerman.com](http://www.leetimmerman.com)

I remember  
the life and  
times of a mystic and a poet  
roses and the sky  
above lay upon that altar

there was  
music and there was  
wine  
delicately  
flowers in their hair

we are all  
pilgrims  
to the holy land  
on our  
to the holy land

I'm just another  
traveler  
who has set  
out on  
his I believe journey  
was the ancient  
banks of the  
Nile from which I set  
sail  
but there are  
some who  
say in heaven I am  
I've been such a long  
time been upon this  
earth I really don't remember

But I do remember  
to be a follower of  
love

I have tried to  
make  
journal,  
understand  
express the  
universality of the  
human  
experience and  
the human  
spirit. To record  
this  
journey from  
the  
perspective of  
someone who has  
both  
material and  
mystical  
experiences  
throughout life.  
Poetry is how I  
have tried to express  
these wholistic  
experiences.



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