

THE TANTRA CHRONICLES

Original Teachings from Devi, Shiva, Jesus, Mary, Moon

Received by Ruth Frankenberg and Lata Mani



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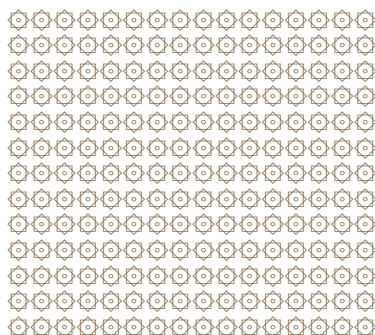
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THE TANTRA CHRONICLES

Original Teachings from Devi, Shiva, Jesus, Mary, Moon



The Tantra Chronicles: Introduction

Devi Amma
January 8, 2007

Why this book and why now? *The Tantra Chronicles* is directed to members of the human subdivision because tantra is in urgent need of being restored to human consciousness. Tantra itself is not in need of restoration for its existence is entirely untouched. However, the truth of tantra needs to be chronicled from the purview of some of its major participants. When I speak of restoring tantra to human consciousness, then, I am speaking of restoring humans. I am asking you to listen closely, and to contemplate as we tell you who you are.

This reintroduction to tantra for the sake of my human children is being undertaken at a time when it is frequently said that the world is spinning faster than ever before. While this description is not literally true, it is metaphorically potent. The continuing rearticulation of humans into an array of always diverse actions and consequences is moving quite quickly. Indeed, it is at times moving so quickly that it becomes well nigh impossible for humans to grasp what they are doing and what its consequences might be, until it is too late to constrain or contain the problematic outcomes of particular developments. Having said this let me also state the reality that there is always a way to revise and restore, and this is equally true of human understanding of tantra. The rest of the planet is already living in accordance with tantra.

This book is manifest by my desire and that of my co-authors to help you understand who you are to me as the Creator of the cosmos, who some of the most significant teachers of wisdom are to you, and who you

are to one another and to your fellow molecular isnesses on planet Earth. Who are you? Where are you? Where have you been? Where are you going? How might you achieve a corrective change of direction, were you interested in doing so?

As far as we five authors are concerned the most meaningful way to take corrective action is to return to the notion of tantra as theory, as method, as a means of living, and as recognition of who you are. You are members of the tantric universe - all of you - and this is because I made you this way. You will learn more about this if you read the rest of this text or listen to the rest of these lectures. I invite you to join me as I speak to these questions, and I invite you to join me as I listen in awe and with respect and love to the other four teachers who are part of this book.

Let me introduce the five of us. I am Devi Amma, Divine Mother. Devi translates as Goddess and Amma as Mother. I am, as you will learn, and as many already know, the Creator of the entire cosmos. You will also be learning from my consort and ally, Lord Shiva. Lord Shiva was created by me, and is well known to those raised in the religious tradition known today as Hinduism. The third speaker is our beloved Lord Jesus, perhaps one of the more famous teachers and guides of planet Earth. Lord Mary is the fourth teacher. She is best known as the mother of Jesus, but as you will learn, she was also a wonderful teacher in his mission. Lord Mary is also loved in other religious traditions and rightly so.

You are no doubt wondering about the use of “Lord” as an honorific especially for a female teacher. As Lord Mary herself explains in this text, there is no adequate way at this time to honor a female deserving of recognition and respect outside of the circumference of her relationship to spouse and religious institution. The use of “Lord” as an honorific is not without problems: it signals aristocratic as also religious hierarchy. Although we are well aware of these connotations, we will use the term in this text as a way to honor beings worthy of deep respect. We will thus speak of Lord Shiva, Lord Jesus and Lord Mary.

Our fifth speaker whose presence here may have surprised some is Mamma Moon. Not *Lord* Moon but *Mamma* Moon, a beloved, cuddly, round, tender, always present and, as you will learn, always wise being who has a crucial role in this cosmos. Mamma Moon has a significant place in the symbolic systems of an array of cultures in the human world. As you will learn she is also a brilliant scientist and philosopher. She is somebody who has her finger on the pulse. In fact, she would laughingly say, she is part of what enables the pulse of the cosmos to remain steady. Why do we call her Mamma? This is because the sound Mamma is universal as a call from one being to another who might provide support, counsel and nurturance. When we say Mamma Moon, we invoke an ever present source of loving wisdom.

Here we are, a group of five speakers: Devi Amma, Lord Shiva, Lord Jesus, Lord Mary and Mamma Moon. Each of us is famous to some and not to others. Nonetheless, all of us are very involved with planet Earth, in my case as Creator, and in all other cases as thinkers, analysts, teachers, guides and providers of wisdom, comfort, support and direction to those willing to take up the invitation to walk with us. I am the Creator of the other four. This does not mean that they are robots; it means that I manifested the essence and idea of all four and then requested them to dance with, and work for, the cosmos with my blessings and my gratitude. Each of us is placed in somewhat divergent histories, and all of us have a rich set of symbols associated with us.

We will be articulating – and when needed criticizing and correcting – some of the symbolic structure and content that surrounds each of us. While there is great beauty residing in the symbols of each religion, we will comment on the ways in which some of these have gone awry leading to problematic consequences. By this I mean the way humans have been led or urged to craft their lives in relation to our iconic or symbolic statuses. As icons we have become cultural reference points which humans have been encouraged to emulate, dispute, dismiss or destroy. While this process can, in principle, be interesting and

meaningful, it causes chaos and confusion if the iconic structure is fundamentally at odds with what it should have been in the first place. Our teaching will include some of the corrective work of deep cleaning the symbolic content with which we are associated.

We have come together in this text so that we can share with you what we have in common. This will implicitly entail honoring the ways in which we are different from one another. The symbolic structures in which we are located at times converge, at times diverge, but converge more often than is adequately recognized. It is a regrettable fact that humans have tended to cling to particular symbols and beliefs and on that basis dismissed or ignored all others. This has meant foregoing many opportunities to compare, contrast and link. It has meant setting aside the chance to witness complementarity and the interweaving of histories. Part of what all five of us are striving to illustrate is how we are connected, how our wisdoms are connected.

We would also like to show you how we as a five-some share a set of concerns about the history of the human community and some of the catastrophic errors made by it. Humans are remarkably optimistic and frequently unwilling to revise their responses to collective catastrophe, thus making things exponentially more calamitous. You will find that there is in these teachings a commonality of philosophy, methodology, and of ways of interpreting the past and the way forward. What does this say to you about the religions to which each of us is connected? What it says is what mystics have often expressed, namely, that there is a common core of understanding and recognition that the heart is as one.

The heart is as one. The pulse is as one. This is because the Creator is One and therefore her Creation, as you will learn to some degree in this text, is a glorious, infinitely interconnected oneness. You will find that each of the five of us speaks in very loving terms about the fact that the cosmos is *created*. The cosmos is certainly not the product of a big bang

or other random occurrence. You will learn more about the meaning of that createdness for each of us. You will learn more about its implications for each isness and for its place and function in relation to other entities in Creation.

We do not claim to be undertaking a survey of religions. You will find that in particular we engage with aspects (though not the whole) of Hinduism, Christianity, Buddhism and nature-based religions. However, while we speak in relation to these religions, more importantly we speak in terms of the overarching notion of tantra. What we teach here is that tantra is the critical missing link that you need to draw upon in order to understand self, other, Creator, Creation.

Tantra is a much maligned word and we address this issue. However, we are far more interested in speaking about what tantra is than what it is not. So you will learn from the purview of Devi Amma, Lord Shiva, Lord Jesus, Lord Mary and Mamma Moon what tantra is and why it will help beings make new sense of self, other, cosmos, Creation, past, present and future. When we speak about restoring tantra we are putting the truth of tantra back in its place at the center of the mandala of Creation. We are returning it to its place at the highest point of wisdom, beauty, glory and coherence in understanding Creation. As you read or listen you will understand why.

Tantra is the key word in this text. As you will learn, tantra as synonym for isness, for existence, depends upon an array of other significant terms which you will come to understand as you make your way through this book. All five of us will be explaining to you the key concepts you will need to learn as you journey into a deepened understanding of tantra. From a human purview this is a revision of tantra while from a historical standpoint it is a recovery of the same. Amongst the words that you will hear are some that will be familiar to you if you are even a little conscious of an array of religions: Creation, createdness, dharma, karma.

You will learn the difference between the *Creator* – Divine Mother – and the *creators* - my word for you and every other isness manifested by me. You will learn that all of you - animal, vegetable, mineral, air, water etcetera - are *creators*. This means you have the skill and the capacity to contribute to planet Earth as it evolves. You have a standing invitation to do so in any way you choose. You will also be taught that if you are going to be a creator it behooves you, and this is part of the wisdom of tantra, to cultivate the discipline of dharma and knowledge of karma. Put another way, you will be advised as creators to cultivate an ethical framework on the basis of which to act, second by second by second. Why will you do that? Because there will be consequences if you do otherwise. This is not because there is a legal or punitive system although these, of course, exist, but because tantra and tendential lines of force (another key concept) will prevail. Now, all isnesses other than human already know this and undertake their creative work within a tantric frame. This is why it is humans whom we are directly addressing in this text.

You will learn in this book how it is that every being has an ongoing, unending opportunity to be a creator. Everyone is heartily invited and strongly encouraged to cultivate the ethical discipline and dharmic skills that will make them a successful creator. In this context you will encounter revision of a triadic notion common to both Western and Indian philosophy, that of thesis, antithesis and synthesis. You will discover one of the divine secrets of tantra which is that there is no antithesis worth talking about. Rather, you can jump from the thesis of Creation to the synthesis of your role as a creator. To do this you need to learn how to honor and practice the dharma of that leapfrog from thesis to synthesis, a process that is ongoing all across the cosmos which already lives in concordance with tantra. These are some key terms that you will learn in relation to each of our ways of speaking and teaching.

We are offering you this text because we feel it is time to share some original truths: about the process and actuality of Creation, about the

common core of religions, about the falsity of the claim of a hard and fast distinction between science and spirit. In this time when many beings are confused about the way forward we wish to teach you that there is a direct and subtle means for proceeding. The path we are offering to you for your contemplation and cultivation is a most ethical, loving, and caring one. It is at the same time the most effective and gratifying way. You may find that it connects with your own instinct, history and education in ways that surprise you. So, what is the spirit in which this text is being offered to you? We are showing you who we are to one another, who we are to planet Earth and at a time when it often seems to be difficult to find hope, we are seeking to present practical ways forward.

We also wanted you to see who we were because you may enjoy seeing who we are. All five of us are deeply fond of one another, deeply conscious of our status and relationship to one another and deeply aware of our relationship with every single human alive at this time. We want to share ourselves with you. We want to share our tools and our understandings of past, present and future with you. We want to offer you the invitation, as Lord Jesus says, to dance with us, to synthesize with us, to be creators with us, to relax and rest with us, to take shelter with us.

Who is this book for? Well, it is clearly for you because you are reading it. Who else would you like to share it with? That is entirely up to you. Very many people may be surprised by the book and its content. Some may surprise you by not being surprised. Some may be relieved to read it. Some may dismiss it. And some may be too busy doing whatever else they happen to be doing. The book extends an open invitation. Share it with anybody you would like to.

In conclusion, I would like to raise and respond to a question that any thinking reader will eventually pose: how did two people come to have their names on this text as having received this information? Who are they? To be very simple, both are female. Both were born in the middle of the twentieth century and, as I speak, both are still living on planet

Earth. Both beings have been given the opportunity to learn through deep meditative practice how to be still enough to be able to hear what we needed to say. Both beings have been trained in an array of what are called secular and sacred traditions. And both beings have given their bodies and minds and time to a long process of meditative, educational and philosophical practice that enabled them to receive this information. We are deeply moved by their willingness to walk this walk with these five teachers, Devi Amma, Lord Shiva, Lord Jesus, Lord Mary, Mamma Moon. We are grateful to them for enabling the steps that needed to be taken so that you can read or hear what we have to say.

I deeply thank you for your interest and for your attention. I look forward very much to your participation in the journeys that will unfold as you turn the pages or continue listening.

DEVI AMMA

On Isness

Devi Amma
April 14, 2006

Isness is. Isness is the collectivizing term, name, or description for that which every entity has in common, namely, that it exists. If that sounds vague and random, I want you to know that it will become less and less so, as this journey into the heartland of isness progresses.

Isness means the condition of having been created. That means, in turn, the condition of being part of Creation, and the condition of sharing with every single shred and molecule, the state, and status, and honor of having been part of that which was designed and effected, made actual, by the Divine Mother of the Universe herself. Here, therefore, I am speaking of the fact that everything you see around you was created by the Divine Mother herself, as opposed to being the product of a big bang. I am speaking about the fact that everything is the product of my Creation, and generally about the fact that anything that exists, is. We cannot pretend that if something exists, it is not in existence.

So when we say “isness,” we are saying two things at once. One thing we are saying is that, collectively, democratically, and on an egalitarian level, all molecules have something in common. Whether we are speaking of molecules that add up to become a leaf, or a blanket, or a blade of grass, or of those that add up to become a human being, everything has in common that it was created by the same force, and from the same source. That force and source is the Divine Mother who is the Creator. Even if we decide to set aside the idea that a single Creator manifested the entire cosmos, we would still have to acknowledge the fact that everything that exists, is.

Mother's Creation is characterized by particularity, not hierarchy. Mother has created a non-hierarchical, and yet precisely and complexly and multiply differentiated, molecular structure of beingness. There is, in her Creation, no in-built hierarchy such that some things are made inherently higher than other things, made inherently more valuable than other things. This would be a fascistic, hierarchical and divisive way of manifesting and describing isness. It is not Mother's way. Mother believes in the precision of difference, but not in a hierarchical way. Within Her Creation, everyone has their role; everything has its responsibility and response-ability. Everyone and everything has a good deal of flexibility within those two terms (responsibility and response-ability) and yet everyone has particularity. Beyond a point, if you step past your particularity, situatedness, and role, you will find yourself becoming less and less comfortable, less and less safe, less and less happy, and less and less effective. This is the structure of Mother's Creation. When we look at adharma, we are stepping outside the boundaries of Mother's Creation.

Why do we need to use the word "isness"? You need to use the word because it is a reminder of the plurality, multiplicity, and non-hierarchical essence of Divine Mother's Creation. The majority of accounts of Creation are hierarchical. Others tell the story as though hierarchy was inherent to the moment of Creation. This is not how Devi Amma undertook creation. Divine Mother knows the difference between difference, distinction, plurality, particularity, and hierarchy. Hierarchy is a term that Divine Mother reserves for that which happens when a being moves from dharma to adharma.

Isness is an inherently tantric, inherently dharmic composite and collective word, by means of which to briefly name all that is. When we say "all that is," we know that once it was not, and that it only is because it was made. When we say it was made, we say it was made in a particular way and on the basis of particular ground rules. Divine Mother's ground rules are non-hierarchical. Non-hierarchical does not, however, imply the absence of structure. Structure is meaningful and

relevant. Without structure, confusion and chaos will ensue. When chaos ensues, there is so much more risk of falling, out of a lack of watchfulness, into adharma, whether by mistake, or because one has forgotten to look at the consequences of making a particular move. Isness does not exist outside of sociality, outside of existence. It is a collective word for existence that, in the same breath, begins to tell you what existence actually means from the purview of Divine Mother, the Creator.

II

Let us investigate isness from the standpoint of the four yogas or spiritual paths, bhakti, tantra, jnana, and karma. If we contemplate them, we will see that built into each of the four interwoven departure points is the invitation to explore, investigate, and celebrate. For example, if we look at isness from the bhakti point of view, we will find ourselves dancing and laughing, in an adoring engagement with, and celebration of, the essence of isness. If we go to the tantric side, we may find ourselves doing what I just said, but in a way that really notices and celebrates matter, sensation and the embodied-ness of all that is. If we go to the jnana angle, we will find both of those two, and we will ask ourselves how the two relate, with respect to any particular molecule, subject, object, or location. As well, we will ask ourselves, if we want to, how it comes to be, and how it works. Is it safe? Is it protected? Is it in any danger? On the karmic side, suppose there is any danger or need for any kind of innovation, we will draw on the first three, and put them to work, transforming them into the context for generating tools and resources. Additionally, we will go and see whether this or that or the other has been injured by adharmic influences and is in need of help, shelter, or repair. As we do this, we will find that the four yogas are deeply interdependent and loving toward one another. We will also find that they are not understandable in any hierarchical way, and that none can be harmlessly left out or set aside.

As a concept, isness is very meaningful because it helps you to keep your feet solidly on the ground at all times. Isness helps you to know that

existence is foundational. When I say this, I do not mean that you are literally trapped on the earthly plane. Isness can inhere anywhere, in any realm. However, when you embrace isness you will not float off into “Nowheresville.” In this regard there are a lot of dangers in advaita. Its arrogance and thoughtlessness can sometimes make a being feel either that s/he should strive to become unanchored in the way that it is erroneously believed that Divine essence is unanchored. However, there is no way that Divine essence is unanchored; it is anchored in the isness of its Creator. This misconception in advaita accounts for one of the fundamental differences between dvaita and advaita, between tantra and advaita.

In summary, tantra, as we have said before, is the first effect after the first cause, which is bhakti adoration. The third stage is the effort to understand how it is all put together, and the fourth is making sure that there are enough beings tending, nurturing and sheltering isness at all times. Tantra has a particular place in this unfolding narrative, just like everything else in Divine Creation. There is nothing thoughtless, nothing unanchored, nothing random in Divine Mother’s Creation. Everything is just so.

III

Let us now shift focus to the question of what to do with our isness. We strive to comprehend our place in isness. We do this, not to dismiss it so much as to embrace it, whatever it turns out to be. Even if it turns out to be the most miserable and adharmic location, you can celebrate because you have now learned about it, and so you can undo that adharmic-ness. You will be given the support and guidance you need in order to do that very thing. So if you suddenly discover that you are addicted to “x”, “y” or “z,” this is not an occasion for grieving, so much as an occasion for celebrating your consciousness opening to what is.

Mother did not make adharmā. However, since her children are constantly tripping in and out of adharmā, Mother needs to use, deploy and tend the capacity to heal any false step into the adharmic realm. Beings will thus be rewarded for noticing that they have stepped into adharmā, and will be given access to the four yogas, as a means of discerning what would be the most efficacious means of repairing the damage that may have been wrought, or may have been about to be wrought.

All of this is going on because you are living in isness. You are isness and, as well, you are living in isness collectively. Everyone is inevitably connected with everyone else, but not in a way that is punitive or burdensome. This is simply a fact of life. It is something in relation to which you need to learn how to live. Beings need to learn how not to get sucked into the politics of someone else's location, but stay in their own journeys while honoring its relationship to the journeys of others.

We travel again and again into the metanarrative of Creation: what it is, and who each being is in relation to Devi Amma's creation of the cosmos. As you walk the yogi/ni path you notice that Divine Mother is there with you, holding your hand every step of the way. You notice that she inheres in every step of the way. As you walk along and you see silver birches and primroses, or you see cacti, or you see goats, or you see clouds up above, or rain pouring on your body washing you, isness is there. Every second that you can spare can be used to witness, and celebrate, and feel, and understand, and nurture it (as you can see, I am speaking to the four yogas here). You could do this walking, you could do this lying down; you can do it while dancing or sleeping or being awake. You will never have nothing to do. In each second, you will have the opportunity to play within and through and among all of the yogas. This is isness. This is where you live. The more you are able to sit still and witness, the bigger it will become. And the more glorious. And the more comprehensible. And the more you will feel it. And the more you will really hunger to nurture it all.

IV

Isness is. Immanence is the potential to transform and become. Immanence is also the potential to notice and celebrate. Immanence is that which one is just about to feel, just about to celebrate, just about to nurture, just about to understand. Immanence is the in-breath, and isness the out-breath. Isness and immanence are the pulse of it all, from the standpoint of each and every individual entity.

One cannot embrace immanence while rejecting isness. Advaita, for example, errs in this regard. Not only does advaita refuse, as it were, to breathe out, it also assumes that one does not need to breathe out. Furthermore, advaita mistakenly presumes that one can live in a place called transcendence. “Trans” means across and “scendence” above; transcendence means “above and beyond.” This is no way to relate to Creation. Indeed, it is a way of failing to relate to Creation. It is a fundamental terror of isness that leads to the human incapacity to look at the celebratory nature of both isness and immanence. This then leads to the miasma of transcendence. If anyone thinks that they are transcendent, they are mistaken. It is a misperception, a mistaken articulation.

Mother is not transcendent either. The term is not appropriate as a description of her relationship to isness and to Creation. Why would I need to clamber up and above Creation, if I put it there in the first place and am already above it? Why would any aspect of my Creation need to clamber up and above, if I have already given it a very particular, but nonetheless distinctive, distinguishable, particularizable, and dignified location within the non-hierarchical polyexistence of it all? The problem with transcendence is that it implies directionality; omniscendent might be a better term for Divine Mother. We also need to remember the holographic piece in Creation. Every aspect of Creation has in it a fragment of me. I have given of myself to it.

One way to describe Mother's relationship to Creation is to say that I am the bindu or nucleus, and you are all surrounding me, knowing your place near me and near one another, your relationship with each other being a non-hierarchical one. What is distinctive about Divine Mother is that it is from she that everything emanated. We need to set aside transcendence, and substitute it with beingness. Beingness suggests you are peaceful, happy, satisfied, and grateful for your location. Beingness suggests that you are aware of the vibration of your particularity, and that you embrace its dependable vibrancy.

The Inevitability of Doubt To Post-Aboriginal Humanness

Devi Amma
August 31, 1997

Every religion, in its dominant form, is characterized by binary thinking. We need to manifest a forceful critique of binarism on the spiritual path.

In Christianity, we see good versus evil or sin versus virtue. There is a punishment for sin: one is dispatched to hell instead of heaven. In Hinduism, there is humanness, and there is the divinity. Things are even more challenging if you are a Hindu than if you are a Christian. This is because, at least in principle, Christians only have to cleanse that which is deemed impure within. In Hinduism, however, the challenge is greater: it is humanness itself that is deemed to make one vulnerable. 99.99999% has been, not only in this lifetime, but in, as they always say, *countless* lifetimes, human, and as such that which must be discarded and transcended. The punishment, quote-unquote, or the result, shall we say, since Hinduism does not usually use the word “punishment,” is life imprisonment. Return, return, return, return. To life, life, life. Whereupon our humanness may once again set us up to fail. So there’s a binary there, wouldn’t you say? There is a dualism, and a hierarchical one at that.

Buddhism has its own binary. In Buddhism, unless you are in the place of neither attracting nor rejecting, then you are not residing in the place of equipoise. In other words, you are walking a tightrope, with the danger of suffering on both sides. In order to be perfectly balanced on the tightrope, in order to uncover your Buddha nature, you have to do the same kind of work that the Christian sinner, or the Hindu trapped on the wheel of rebirth, has to do. And again it is a hierarchical binary.

So, we have the binary of sin and evil, and another of human and the transcendent Divine, and the delicate striving to neither embrace nor push away anything that arises. There is all of that. And then there are the terms “happy” and “sad.” And they quite often seem to correlate with virtue and vice. In addition to all this, there is the short term, nasty and addictive, “happy,” which is not a real “happy.”

Divine Mother is trying to dismantle the binary, and lead you toward the path of harmony. Tantra is all about matter and human bodies, Divine and sacred. I really wish to teach you to deeply comprehend the problematic nature of these dualisms of human-inhuman, vice-virtue, bad-good, lower-higher. I want you to embrace the beauty, diversity and the inherent glory of humanness. Humanness as Divinity. Humanness in harmony with the Divine. Do you see? I want you to see that there is virtue and beauty in bodies that some would label “bad:” the brown, black, or yellow skinned body, the fat body, the lesbian or gay body, disabled body, the ill body, the agonized body. There is magnificence and beauty in each form of embodiment. There is joy and ecstasy at the heart of even the most excruciating torment and physical suffering. Have I not shown you that you can thank God for your pain, when your pain is deep enough?

You ask me to speak about doubt and self-doubt. Self-doubt is fundamental to living in a body as long as a binary conception is in place. This is because, once humanity walked away from its tribal, aboriginal, self-loving, God-loving, earth-loving, matter-loving, nature-loving recognition of truth, there came hierarchy, and there came the displacement of self-love into self-hate, into a maelstrom of suffering and erasure, and displacement and erasure. Plenitude was replaced by scarcity, do you see? So doubt is inherent in the post-aboriginal human world, the post-aboriginal human condition.

As we know, every human is really trained in doubt from, perhaps, what shall we say, eighteen months? Children younger than that have neither

doubt nor self-doubt. They have the most profound acceptance. If a child at that age has lack, it will cry, knowing or hoping that somebody will feed it. Do you see? Or take the dog next door – if that dog had lack, it would cry. Just cry and cry, until lack was replaced by plenitude. And then when plenitude disappeared, it would cry again. Do you understand? It is very simple. It is very clear.

But in the post-aboriginal human condition, we see lack, and the chasing after false nurturance, after false nurturance, only to witness lack, again, and again, and again. Do you understand? Television shows are structured around this dynamic. Soap opera is entirely about lack and plenitude. The narrative structure of texts is about lack and plenitude.

There are ways in which music can, at times, provide a sense of plenitude. We hear an exquisite piece of music, and we may end up with a sense of absolute plenitude and peace. But as you also know, there is something addictive about certain other kinds of music. For example, the bass line can seem to be continuously pumping some kind of satisfaction into a listener's vein. Do you remember a track by a band called Scritti Politti that speaks precisely to this? It was about the beat, hunger for the beat. It was about the addiction to the beat, and the one note, and the beat, and the beat, and the beat. The bass is trying to repeat the heartbeat. The heartbeat is enough; the bass can never be.

Then there was the recent incident at Waterworks (a water amusement park in California). High school students who had just graduated could not sit in satisfaction, but instead had to go and break a record by seeing how many could be crammed simultaneously into a water slide. Of course, many of them died.

I want you to understand this. When you get it, you will be more ready, and more able, to do the work of challenging dualisms. And you will find peace, and you will find acceptance of self. The project of self-acceptance is deeply important. I wish to see my human children return, not to the

aboriginal world – they cannot do that – but to Divine Mother in this time, in post-modernity, as this era is being called. This is very important, serious, and joyful work. This is not about hedonism. Accepting the human self is not about hedonism.

Self-doubt is endemic to a humanness that is divorced from its Divine source, and that posits an opposition between the human and the Divine. Very few people know that you need to embrace your matter-ness and your humanness. In order to understand this, one has to thoroughly experience it. Very few understand that, as you embrace matter, it disappears. Buddha was one teacher who taught that very forcefully. But Buddhists have lost faith that there is “That.” Do you see?

Here, we have two sides of a binary, but in a whole other way. There are Buddhists who are “presentists.” They are willing to accept and know the trick, the sleight of hand: if you accept matter, matter will slip away. But they have forgotten “That.” Then there are Vedantists, many of whom are seeking to walk away from matter, in order to get to “That.” Many are seeking to step away from - in order to get to – “That.” Ergo the famous “I am That” syndrome. In other words there is another kind of binary there. Do you see?

The Divine essence of humanness, the gloriousness of the body, and of nature: both are desecrated beyond belief at this time, and tragically binarized in almost all of the religious paths. This is why Divine Mother wants to map a mandala or mosaic of tantric harmony, and give her children the wisdom and tools to live by its principles.

Holism, Discipline and Creativity

Devi Amma
June 28, 2006

This is a teaching about the triadic relationship between holism, discipline, and creativity in the generation of complete and meaningful synthesizing work. The three support one another beautifully. The cause and effect relationships among holism, discipline, and creativity are so syncretic, and so reciprocal, that they manifest an exquisite yantra. This teaching is about doing, about how to do, in context of the isness that always is, the isness that is always itself dynamic, and the isness that is always already in process, in progress, and dancing.

Successful creative synthesis requires the triadic working of holism, discipline, and creativity. If any one of the three is missing, then the other two, and thus the whole, will start to fall to pieces. We are speaking, here, of a foundational triadic relationship, one very near to the heart of the moment of creation, to the heart of dharma itself. A fundamental goal for aspirants, along with the five points of the yogini path, is the dedication to relate, second by second, in every aspect of daily life activity, to the triad of holism, discipline, and creativity. This is why this is a very important teaching, and one which can be received at any point in an aspirant's journey.

Let us start with the term, discipline. Why discipline? What is discipline? For Divine Mother, the Creator and tantrika of the highest order, discipline is essential to any effort because it is about remembrance. What does one remember? With the reminder to exert discipline, or self-discipline, one remembers one's isness, one's location on the

planet, oneself as part of planet Earth, one's relationship to all the other aspects of planet Earth. One also remembers that, as a loving and self-loving member of planet Earth, one must always be dedicated to being responsible and response-able as needed, but not in any other way or at any other time. Discipline is synonymous with remembrance of self, of other, and of situatedness within isness. In other words, discipline is about remembrance of one's situatedness as a self, and as one of many others in a particular time-space location. Therefore it follows that one can practice discipline whenever and wherever one finds oneself.

Discipline is not as it is sometimes misperceived to be: a line of control that always comes from other to self, but never from self to other. Discipline is about the steadiness that enables the leaf on the tree to balance, to shimmer in relationship to the breeze, to sway in relationship to the gale, to fall in context of a chill in temperature, or in a coordinated process in which it falls graciously to the ground with other leaves in honor of the need to nurture the soil, and all species that benefit from it.

If you happen to be not a leaf but a human being, discipline is about knowing. First, as I have already said, it is about remembering. It is about remembering that which is already known, and that which, if you do not know, you can come to know by striving to witness, or by learning from another, if an appropriate advisor is available. Witness and ask others, because others will help you to fill in the pieces of that complex jigsaw puzzle, answer the questions of that complex mystery called isness. Isness is a collective notion. This does not mean that one is captivated, or constrained, or contained by others, so much as, so long as things are as they should be, and broadly or wholly dharmic, one is aware of and honors one's isness and one's not-ness, one's am-ness and one's am-not-ness. Discipline is therefore about specificity. Discipline is therefore about remembrance. Discipline is therefore about wisdom.

To repeat then, discipline is about remembrance, wisdom, specificity, am-ness, and am-not-ness. In that context, it becomes extraordinarily

evident what constrains and what enables the dance of a creative moving forward or sideways, whether singularly or with more than one being. Creativity is all but impossible without others' involvement. This is so, because when we say others' involvement, we are including the otherness not just of other humans, not just of other species, so-called sentient or non-sentient, but also of energies such as wind, light, heat. This is why a central aspect of disciplining is knowledge of one's co-createdness. Once one understands all of this, a glorious and all-but-infinite array of possible forms of creativity can be manifest.

For instance, as I speak with you, the sound of my words is overlaid by the call of the male koel perched on a branch of the tamarind tree outside. The contrast between the deep green of the foliage and the jet black bird with a yellowish-green-beak is glorious, and evidently visible once it comes to our attention. The voice of the channel and the voice of the bird are dancing as one. This is simply one example of the near-infinite array of movements of creativity that are possible within the realm of the disciplined observer, the disciplined witness, the disciplined consciousness.

Discipline is the beginning point wherein the near-infinite creative possibilities of the dance of a near-infinite array of isnesses might commune. As I have said, discipline is crucial because without it there is unknowing, and with unknowing there is the danger of falling into adharmic short-cutting or mistake-making. This is why I began with discipline. Subdivisions other than the human have no problem with discipline. The human subdivision has, however, had severe problems with practicing dharmic discipline. Dharmic discipline is premised on self-knowledge and on the willingness to practice self-containment, self-constraintment and self-dancing, self-synergizing and self-synthesizing.

Let us now move on to one of the other terms – creativity. What is creativity? Creativity is simply about doing something, as we might say, “new” with the near-infinite molecular structure of the cosmos as

you know it and inhabit it. Creativity is therefore a little bounded by the limits of your actual location. Yet it is far less bounded than one might imagine. Certain things appear to have boundaries that one can physically touch, auditorily receive, visually witness. However, there is also the miracle of such boundaries constantly being extended and/or transformed in dharmic ways.

So, for example, there will come a time when one of you listens to this teaching again in order to resituate the spoken words as written text. Your fingers will tap on the keyboard, the words being transformed into visual images on screen. In the fullness of time, these images will be transferred onto some sheets of paper which, as Zen Master Thich Nhat Hahn reminds us, are only available to us because of the sun, the rain, the clouds, the labor of other humans, all that has sustained the laborers, and so on. In other words, creativity depends upon a near-infinite set of processes in order to come to fruition. Not all of these processes can be knowable in their multidimensional entirety by any single individual, even though every creative act inherently depends on them.

Given this, humility is the order of the day. After all, should one not be humble when one needs to give thanks, every split second, for those countless things that have made it possible for us to act, know, think, feel, experience, write, sing, dance, etcetera? Is it not a miracle to be able to breathe in and out, to know a language, to recall a word that one had believed one had forgotten?

A dizzying and enormous infinitude underscores, underwrites and makes possible any creativity. Therefore creativity must, if one is to be honest and knowledgeable, beget humility and gratitude. In this context, creativity will become a loving gesture. Every creative gesture is a gesture of gratitude - gratitude for being, for being able, for seeing, for being seen, for being heard, for apprehending by whatever means is feasible. In sum, disciplined creativity begets humility, begets gratitude.

Now, let us turn to holism, the third term in the triad. I have referred several times here to the idea of near-infinitude. It is in this context that the word holism comes forward. It is not, however, sufficient to simply say “near-infinitude” and leave it at that. In order to make creativity meaningful, one needs to cultivate a disciplined, responsible, and response-able relationship with the infinitude of which one is aware. One’s relationship to infinitude also means having a deep relationship to one’s context. When I say context, I am referring to one’s having a deep awareness of one’s location. For there are boundaries, and one must be aware of these. A disciplined awareness of boundaries is not hierarchical. Rather, a disciplined awareness is equitably articulated and conscious of what is dharmic and what adharmic. It is in this context that synthetic creative activity strives to imagine and enact rearrangements of the molecular realm.

Synthesizing creativity is the dharmic rearticulation of the molecular realm, or of isness as it is known. It can take any form - visual, sensual, audible, by any other means expressible, whether that is blowable, whisperable, singable, sculptable or danceable. Holism requires a knowing and ethically grounded practice of discipline. For example, we witness right now two birds flying together over the copse of trees in the field outside. Their creativity means that they are playing in the sky together, sometimes closer, sometimes further apart. Their holism entails that they know how to dance with the wind currents, how to play in the light, not in the dark. They know how to be aware of the boundaries of other molecular entities. They know it is easy to fly through clouds but not easy to fly through tree branches or through tree leaves. It is not easy to fly through (as in into) one another, because if one does that then two boundaries will collide and that will beget an adharmic outcome. It is crucial never to exceed the bounds of dharma. If one does, grief, pain and anguish will follow. Adharma always begets more adharma.

Holism is therefore premised on knowledge. It is premised on a physical awareness of outcome, and on a fundamental understanding of some of

the basic laws or rules of the co-created boundaries of molecular entities. Disciplined creativity requires one to practice as much holism as possible. One can never replicate the whole of holism, but one strives to know where boundaries might appropriately be placed in relation to one's effort, goal, and dream. When one makes an effort, sets a goal or pursues a dream, one is being creative. One is bringing into action a process that begins with oneself in one time-space, all the while knowing that one cannot claim that the work fully originates from an individual self.

I am reminded of that beautiful Sanskrit sloka which has figured in the teachings you have received on the yogini path which is also the tantric path. "Om Purna Mada, Purna Midam, Purnat, Purnam Udachyate, Purnasya, Purnam Adaya, Purnam eva Vasishyate, Om Shanti. Shanti, Shantihi." "This is the Whole. That is the Whole. From the Whole, the Whole arises. Take away the Whole, the Whole remains. Peace, Peace, Peace." Somebody, sometime, somewhere, must have authored or heard or uttered that sloka for the very first time. Yet you will not know when that took place. You will know that this sloka was chanted in Sanskrit, not German or English. You will also know that there is a limit to that which can be understood from, or through, or in relation to that particular sloka, because there is a mystery embedded in its teachings.

It sounds contradictory and yet it is not. When the sloka was authored there was an ostensible mystery, a plurality, a holism you could even say, embedded in it. "Take away the Whole and the Whole remains." What on earth does that mean? "This is the Whole. That is the Whole." What does that mean? Can they both be the whole? Are they complete singly or only when together? Are they only complete because every single molecule has a holographic instantiation or replication of the essence of the sloka? Is it the case that each molecule, molecularly and holographically is one and the same? And if so, how is anything possible other than repetition?

Yet we know that there is no repetition on this planet or cosmos. It is one of those known facts that even if things seem identical, they are not. No two leaves in a bush are the same. The bird does not look like the tree, the singing bird does not look like the flying bird, and none of these looks like the red tractor trailer filled with mud presently passing by our building. No, there is no identical repetition. So therefore what is this? “This is the Whole. That is the Whole. From the Whole, the Whole arises. Take away the Whole, the Whole remains.” Embedded in this is a mystery. I put it to you that the mystery here is that of the triad itself, that of holism, discipline and creativity. For a near-infinite array of diversity is inherent in Creation.

I put it to you and it is very simple. To be creative in a dharmic fashion, let your creativity dance in, and through, and from, and with, holism and discipline. Likewise let your holism dance with your creativity and discipline. Let your discipline dance with holism and creativity. And you will then see why the sloka says, “Take away the Whole and the Whole remains.” Synthesizing, disciplined, creativity arises from the whole, instantiates the whole and honors the whole. Om Shanti, Shanti, Shantihi. Peace, Peace, Peace.

The Four Spiritual Paths: Then and Now

Devi Amma
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The question before us is how the four spiritual paths or yogas are different now than when they were created. This raises the questions of when they were created, what has happened in between, and why one needs to contemplate the relationship between the current situation of the planet and the moment of creation.

Let us review the definitions of the four paths that I gave you in my earlier teaching, “The Purpose of Incarnation:”

Karma yoga (the path of service and action) is a celebration of interbeing. It can be mistaken for a very utilitarian path, whether it is the utility of helping others, or of hastening to the goal of spiritual liberation, but it is, in truth, a celebration of interbeing.

Jnana yoga (the path of knowledge) is the dance of dropping into the lap of the Divine Mother, knowing that all questions originated by incarnate mind will eventually dissipate, and be resolved into a huge explanation, clarification, wisdom, truth, manifested by the Divine Mother herself.

Bhakti yoga (the path of devotion) is one wherein adoration for the Divine Mother gives way, manifests, and gives on to adoration of incarnate and non-incarnate sentient beingness.

And Tantra yoga is a celebration of the glorious dance of embodiment.

The four yogas or paths were created. One could say that they are conceptually dividing up the complex task of describing infinity. Divine Mother created the cosmos, created all the beings within it, positioned everyone and everything as she so chose. While there is a precise and exact discipline to my design, it is such a complex and multiplicitous discipline that it helps to identify the angles from which an individual perceives it. By this I mean the angles from which an individual perceives his or her location, and his or her potential purpose in the realm of incarnation. When a child works for Mother in the astral plane, s/he still has responsibilities, a perspective, location and status, but for now we are setting aside that question. In this discussion, we will restrict ourselves to the earthly plane.

You have asked me why it is that, if tantra yoga is the adoration of embodiment, it does not always feel that way. There is Creation and the beauty of Creation. Then there is adharma. The impact of adharma means that any child who is caring, or willing and able, spends a lot of time doing the work of witnessing, and striving to help Divine Mother reconfigure the Creation itself. As Divine Mother does this, the child can do something even more interesting than that. S/he can leapfrog over the cleanup process; s/he can go straight past antithesis to innovative, originary, rejuvenating, synthesizing work.

From the time that certain adharmic entities in all the realms started to act at odds with Mother's Creation, goals and purpose, there have been three kinds of beings. First, there are dharmic beings striving to tend, shelter, and protect Creation; and those beings, if they thought to do so, undertaking transformative and synthesizing work as well. Then we have adharmic beings, striving to disrupt or reconfigure Creation in a selfish or greedy way. Finally, there are those in between who are unconscious enough not to realize the implications of those two options. At least two of these three groups are in a challenging place. Dharmic beings struggle with the challenge of supporting Mother's goals without drowning in grief. Unconscious beings face the more subtle challenge of

when awareness might emerge and, if it does, whether it will carry them in the dharmic or adharmic direction. I will address the third group, the adharmic beings, later in this teaching.

Let me look from the purview of beings whose absolute goal is to be dharmic in their activity. Those beings will always endeavor to discover what dharmic activity is – a process that adharmic disruption can make difficult. Sometimes, a being can be doing something and think it is for the good when really it is not. Sometimes a being needs to sit really still, sit in Mother's lap, in bhakti mode, and jnana mode, and just wait and wait until s/he knows what it is right to do. That is the kind of being who sits and watches, and waits, and thinks, and listens, and then goes into deep meditation and thinks about the outcomes of doing "x" or "y." This being thinks about, and then carefully watches, the consequences of her/his actions.

What challenges the tantra bhakta most is that s/he cannot but grieve, weep and feel wounded at the adharmic consequences of other people's behavior. This is why it has been my responsibility to reassure and soothe and comfort tantrik/as. Mother's responsibility to the tantrik/a is to say, "Look, you are doing all that I can possibly ask you to do, and that is more than enough. All you need to do is open your heart to the glory of all of this and you will find that the unexpected and miraculous and unpredictable come into play. You will find that something remarkable happens."

Let us take the tantric dimensions of your own neighborhood, where people across the way from you choose to throw trash into common areas thus spoiling them. You will notice that something in them (and you do not know what it is) moves them twice a week to pick up their mess and have someone haul it away or burn it. You will also notice that the person you have employed to clear up the rubbish at your end, does remarkably far more than literally pick up pieces of litter and plastic.

After he has come and gone there is a peace that settles over the area. It looks beautiful, sacred, and clean.

So, to repeat, the four spiritual paths or yogas are interrelated. Adharmics have tried to create a false segregation between the paths and at times even ranked them hierarchically. But the paths are inseparable and interwoven. Adharmics have likewise sought to create a false segregation between Shiva and Shakti. All this is an effort to disrupt the wholeness and infinitude of isness. The challenge that you children face is a glorious one. It is to walk gracefully, knowing your way through Shiva and Shakti, knowing your way through jnana and bhakti, knowing your way through all of that, and feeling safe and secure. Knowing all of that and knowing where you live. The more you know yourself, the more you are able to position yourself. “I am a bhakti. I am a Devi bhakta. I am not a Shiva bhakta even though I love my father. I am a bhakti more so than a jnani. On the other hand I know that both are one and one is both, even though I know that both are not identical. It would be naive to believe this were the case.” At stake in this process is the relationship between the all and the particular.

One of the most arcane of disruptive adharmic energies is the one that strives to binarize or “either/or” everything. Lord Shiva knows how to sweep that energy away. He is a critical and indispensable dimension of the dance of totality. The yogas are interwoven. Take for example a jnana bhakta who receives divine wisdom through clair-audition. Such a person is also perforce a bhakti-oriented person. Further it would be an absurdity to believe that the work of receiving such wisdom is not practical, a form of karma yoga. And the tantra of it all is inevitable because the teaching is received through the body. Do you see?

You are receiving this teaching at a time when we are past the high point of Kali Yug. In the downward slope of Kali Yug there is a lot of cleanup work needing to be done. The good news is that the cleanup work is far more easily and readily done and what is required of spiritual

practitioners is that they draw on all four paths. Although each being will draw on them in their own specific way, plurality in relation to the four yogas is what is needed in this time.

II

The four paths were pristine when they were made. There were many, many years when they remained pristine and glorious in the opportunities beings had to evolve their own synthesizing dance with Divine Mother. You have seen and heard so many products of that glorious beauty, for example, in the indigenous music (not just aboriginal) of all the continents, Africa, Asia, Pacific Rim, Europe, the Americas. The exquisite music is very much about synthesizing beauty. So much of the art work was about synthesizing beauty. So many of the relationships, even those cultivated by the human subdivision, were about dancing in a way that honored, tended and cultivated the earthly plane in a healthy fashion!

There were millennia of pristine glory when everyone, including the human subdivision, was able to act, innovate and be creative in a non-disruptive way. In fact 99% of what has happened since Mother's Creation has been very positive. It is only in the recent expanse of time that we have witnessed the challenges of adharmas. If there is one thing that links the negativity of this time, it is the infuriating and miserable capacity that some beings developed to innovate adharmically.

Innovation and adharmas do not, however, go very far or last very long. They rather quickly tend to trip on their own feet, as it were. This is why every single empire has not just risen but also fallen: the Greek, the Roman, the British. The United States empire is now falling. The problem is not even so much that Mother gave humans free will. The problem is that Mother gave humans the capacity for innovation, and the capacity was developed to innovate adharmically. So there is a constant

race between innovation, adharma, miasma, and collapse. Collapse will always be the end point of that triad of innovation, adharma and miasma. The reason for this is as follows. Miasma is the consequence of adharma because adharma is not real. Since adharma is not real, it is entirely and addictively dependent on unreality, on the illusory, on the violation of Creation. There is only one Creation, and it really cannot be destroyed. It can be innovated within but it cannot be destroyed. So whatever is done that is destructive will ultimately give way to innovative, transformative, rearticulative rebirth.

Anybody who is trying to honor the good, the dharmic, and the tendential lines of force can watch and witness and trust, knowing that in the end adharma will collapse, just as the Greek empire fell, just as Constantinople fell, just as the US empire is going to fall far faster than the British Raj did. The greater the greed, the faster will be the fall. These are the fundamental and actual rules of adharma. We can easily give the rule book of adharma and you can see it playing out. The most important thing for you to cultivate in this context, is patience, belief, faith and trust. Honor the inordinate degree of innovation. If Creation is infinite, innovation is also infinite.

Coming back to the four yogas, let us take two examples to concretize my teaching. If your path is bhakti and tantra yoga, we can describe your practice in this way. For you, bhakti is cause and tantra is that with which you walk hand in hand. Jnana is effect, not cause; jnana is that which bubbles out of the glorious wisdom of bhakti and tantra. Finally, karma is something you will do when called upon to act, by reference to whether it is your responsibility and response ability. Do you see? If, on the other hand, your path is jnana and tantra yoga, your practice will be structured differently. Jnana and tantra will walk hand in hand, bhakti will be the protective cloak, and karma is what you will do when called upon to do so, once again by reference to whether or not it is your responsibility and response ability.

Any person who chooses to follow the path of dharma needs to learn to identify dharma, cultivate dharma, and learn how to live in harmony with the tendential lines of force. Then, they need to look at themselves to see what their personality is and what moves them. In that context, they can learn how to function, learn what draws them in terms of response ability, what moves their heart, what enables their body to jump up, run, dance, sing and exclaim, “Yes! I will do this!”

What I want you to know is that tantra is the fundamental product of bhakti. Bhakti is Creation. Bhakti equals Creation. Bhakti enables Creation. Tantra is its fundamental effect. Jnana is how we explain it and karma is how we tend it. As the Creator, I can tell you that this is how it was in the moment of creation and this is how it will always be. However, each individual, depending on what moves their heart, must be open to the fact that they may need to get on the spiritual train, as it were, at one or other station. Do you know the circle line on the London underground where the train follows a circular route? You can take the train in any direction and arrive at your destination. The same is true here. You can alight at any of the four stations: bhakti, tantra, jnana, karma. You will know through your meditation, through your spiritual practice, who and what you are and what moves you.

A bhakti will get miserable if there is too much jnana. A karma yogi will get exhausted and bemused if there is too much bhakti or even too much jnana. To return to the issue of trash that we touched on above, a karma yogi may say, “Just let me go out and sweep the trash. I do not want to contemplate it. I will reflect on things as I sweep. As I sweep I will think about why it is not good that it was flung on the ground in the first place.” It is very important that everybody has the opportunity to learn which of the paths moves them more intimately and more dynamically. It is easy enough to find out bearing in mind that the isness of Divine Mother determines that first there was bhakti, then came tantra, then to explain and describe it to anyone who needed to know came jnana, and then, to nurture and tend it all, came karma. Karma is last in the line of Creation.

III

When we look at Creation, and the history of its unfoldment, we have Creation, then we have synthesizing innovation, and then we have beings who think they are ever so clever and come up with adharmic innovation. However, because they are adharmic, they cannot survive. They will be self-destructive. Now, a lot of collateral damage comes along with adharma, but over time we will see that adharmic innovation is nothing other than destruction. This is because there is only one truth and the one truth is dharmic truth.

When I say there is only one truth, I do not mean there is only one object. I mean there is an elaborate, innovative, infinitudinal Creation and there is only one of it. Anyone who tries to step outside of it, anyone who violates the tendential lines of force, is on the path to self-destruction. But anyone on the path to self destruction is also on the path to miasma and miasma cannot retain coherence. Beyond a point, dharma will overrule adharma, demonstrating the prevailing power of the tendential lines of force.

Your responsibility, once you know all of this, is to witness what is happening and ask Divine Mother what to do: “Is this an issue in relation to which I am supposed to play a part? If yes, what am I to do? Am I supposed to watch it happening because it is comforting to watch adharma falling to pieces, or is there some action I must take?” We can always watch the show rolling because it will. There is something absolutely and dependably predictable about it. You can see this in the current collapse of the US empire. As I have said, adharma generates an enormous amount of collateral damage and this is hideous. But the reality is that the tendential lines of force will always prevail. So, as a spiritual aspirant your responsibility is always to watch, find out who you are, and where you are placed in the quadrant of the four paths, the four different ways of being. None of them is better than any other even though historically they emerged in the order that I have indicated.

Karma yoga is not any less for being the last to emerge. It simply means that karma yogis are doing the fabulous work that must be done. Also, the reality is that if you look closely at each individual, you will find that they probably have a piece of each of the four in their personalities.

One of the comforting things about my Creation, if I say so myself, is that it will always prevail. Dharma will always prevail because *isness is*, and that means that tendential lines of force are. That means that built into Creation is the non-functionality of adharma. This is why, time after time, you see it blowing itself to pieces. As conscious beings you can never, ever, ever do anything beyond a certain small amount to challenge adharma and heal the damage. But you can still spend a lot of time watching, observing and witnessing the unfoldment and unraveling of adharma, if you do it in the correct spirit. You can pray, “I know this is not my job but I am extremely interested to watch it because this is planet Earth which I adore. I am grateful to have been given what I have been given to do. I give thanks to all the people who are doing the dharmic work to help disrupt this particular adharmic process.”

Dharma will prevail. You can watch it prevail. It will not take long for it to prevail at the local and global levels, because there is far more innovation on the dharmic side than there will ever be on the adharmic side. If you observe world history you will see how pitifully repetitive adharmic behaviors are. It is quite extraordinary. This is because built into beings is the holographic template of Devi Amma. There is, however, no holographic template of adharma. As a result adharma is always going to be a temporary and secondary manifestation, and the capacity to innovate adharmically will be slight. This accounts for why adharma is repetitive, turgid and boring. This is why even the most adharmic people by the end realize that there is nothing to do but leave the body, nothing to do but call it quits.

Creation is the potential for innovation to infinity. Adharma is the *non-opposite* of creation and dharma. It is an “other,” something of a different

order. Built into the human species by definition, by nature of the fact of Creation, there is a holographic image or template of Divine Mother. This means that built into all of the species is creativity and innovation, and synthesizing to the point of infinity. Infinity begets infinity. Since adharma is not part of Mother's Creation, all it can do is very basic. It can say, "not this, not that, not this, not that, not this." It shrivels in on itself. All it can do is kill, poison, destroy, weaken, contain, control, all of which are actions that travel in a shrinking and shriveling direction.

There is no creative direction that evil can take. Let us look, for example, at science fiction which sometimes plays with the theme of evil and adharma. We will find that it is very repetitive. All it can do is copy or mimic; kill this, kill that, kill this other, kill that other. All it can do is to say "let's make the most creative possible way to kill." What are you going to do with a corpse? Nothing, it's dead! Maybe it will rot. That is fine, but beyond a point people do not go to the movies or read or watch or witness the rotting and disintegration of an array of bodies. And when we think of the Nazi research concentration camps, the only time they did something meaningfully creative was when they mimicked dharmic activity and, for example, used prisoners to develop a people's car, the Volkswagen. In other words the only time adharma gets creative is when it swerves towards dharma, albeit within an adharmic context.

There is no level at which adharma can be creative. All it can do is manifest the fundamentals of horror, pain, toxicity, fear, death. Horror, pain, toxicity, fear, death. As I said, what are you going to do with a dead body? Perhaps you'll say the beings will go to an afterlife. But then you are facing the next question: what will the afterlife look like? Will it be dharmic or adharmic? If it is adharmic, what will you experience? Horror, pain, toxicity, fear, death. Pitifully repetitive. Adharma begets nothing other than destruction. Let us take something as interesting and creative as the splitting of the atom. What happened? It was carefully split and you got toxicity, pain, horror, death, fear. There is nothing more fear-inducing on the entire planet than the notion of the atom bomb. Do

you see what I am saying? The most destructive weapon in the armory of the US is the atom bomb. Then there is the threat of imprisonment and torture. What does torture induce except horror, pain, toxicity, fear, injury, death? It is so repetitive. The most terrifying of horror movies are only reminders of the big five: fear, pain, toxicity, death, horror. There is so little innovation.

Compare that with Beethoven's Fifth, Fourth, Third, Second and First Symphony, and Ninth for that matter! They were innovative! Think of Bach, the extraordinarily creative music of The Beatles, Bob Marley. Compare this with the creative music of Sanjay Subrahmanyam, of Jazz as a genre. You will find in all of these examples an expansiveness of imagination, experimentation and innovation. But when it comes to adharma you have a shrinking, shriveling, repetitive and turgid grotesqueness. Hannah Arendt spoke to this in her notion of "the banality of evil."

IV

We have already noted that adharma generates huge collateral damage. Now, how are you to feel about this fact? One fundamental thing we cannot evade is that collateral damage ultimately entails injury and death and the threats thereof for a whole array of species, from humans to whales. We need to look at that and know that we cannot step aside from that. We must recognize it. We must honor injury and departure. Injury is different from departure. Injury is salvaged only by temporality because it ends. Sensation, whether it is of pain or pleasure, always ends. That is built into the human condition and into the condition of any species. So we can acknowledge that to be the case.

Secondly, we need to acknowledge that death is not necessarily terrible for a number of reasons. First, there is an afterlife. There is life aside from time on the earthly plane. If you are a person who does not believe that,

then all you can say is that at least death will free you from the pain. Also, there may be consequences arising from the death since no being is an island. So martyrdom is a possible outcome, indeed, an eventual consequence. A plurality of adharmic deaths leads to an awakening on the part of dharmic or would-be dharmic human beings. Look at the fact that “Nagasaki” is a word whose utterance is invariably followed by the response “never again.” This example helps us to see that there is dharma at the heart of the human condition once you start to think of humans in collective and not individual terms. Do you see?

It is all about collectivity and temporality. But this does not mean that we set aside our dedication to practice dharma, encourage dharma, and exemplify it in every second that we are awake, whether our yoga is karma, bhakti, jnana, or tantra. You remember that you are part of a cosmic collectivity which spans the entire history of existence, past and future, that you are not God, and that all you can do is your part. If you do your part and remember that you are part of a collectivity, if you remember that you always have the opportunity to strive to be and act dharmically, you will, at the very least, be honoring the truth. You will be honoring the best conceivable way forward for the collective cosmos and you will always be innovating, manifesting new ways for encouraging and exemplifying dharma. You will therefore be signing on to the glorious collectivity of those who love and adore and care for the completion and sustenance of the tendential lines of force and dharmic oneness. Karma will always be on your side.

How do you deal with collateral damage? You deal with it with awareness, with recognition, with a sense of collectivity across species, across eras and with knowledge that good is always on your side for some of the reasons that I have just stated. We should never think of collateral damage as that which happens to humans alone. It happens to all species, indeed it is what happens to the entire molecular structure of the cosmos. You need to understand yourselves as part of a collectivity, temporally, subdivisionally and in every other way. And you must

remember that, despite adharma and its collateral damage, you can be optimistic in the long haul and even the short haul that the tendential lines of force, that dharma, will prevail.

I hope I have made it clear that dharma and adharma are not symmetrical opposites. Given isness, given Creation, given the holographic imprintation of all molecules with an image of Divine Mother, there is on the dharmic side the straight path to incremental, synthesizing creativity to the point of infinity, whereas with adharma the trajectory is towards self-erasure, self-destruction and implosion. This point is very important because many religious frameworks represent good and evil as symmetrical opposites. However, neither dharma and adharma, nor good and evil, are symmetrical opposites. Likewise it is not true that male and female are symmetrical opposites, even though they are often conceived as such. Male and female are simply different manifestations of embodiment just as tall or short might be. In each of these instances, the notion of the opposite is overused, misused and ultimately abused.

It is crucially important for humans to remember your tiny-ness in context of infinity regardless of whether you are an ordinary person or someone who considers themselves very important, like the President or Prime Minister of a country. As a human you are so small that one of the biggest errors you can make is to overstate your claims, overstate your sense of response ability or responsibility because this often leads directly to adharma whether by intention or by mistake. It is also a straight route to disappointment with self and with other, with past, with present, or with future expectations. The best way for humans to know yourself to be as you are is to recognize that you are very small beings. Everyone, each and every being, is a tiny, tiny aspect of infinity. This does not mean that your small aspect is meaningless. It means that it is glorious, because it is part of a huge collectivity. It is very, very important to honor one's particularity, one's locatedness and one's limits as part of what one is created as, and to contemplate the consequences of that.

Among the fundamental challenges that follow from this are self-understanding and disciplining. Find out who you are and where you are, and what the consequences of that might be for you. Do not overstep your boundaries because if you do you will be on a fast track to adharmic behaviour. Given that almost every culture of the so-called civilized variety has structured itself around forms of disciplining that are adharmic I should make one thing clear. When I say “disciplining,” I do not mean that someone else has the right to discipline you because when they do they are overstepping their boundaries. They are playing God in some small or large way. Do you see?

The real wisdom is to understand one’s own position in relation to the cosmos and to understand that what that means is a gloriously sacred democratic disciplining whereby beings honor one another. This does not, however, mean that everyone is the same. It means that each being is different, each being is particular. One of the worst things that humans can do is not learn how to discipline themselves; not learn to understand themselves in relation to isness, to other, to self, to Creation. The bottom line is that the Creator is in charge. This does not mean that the Creator is bullying. It means that the Creator is explaining to you who you are and how if you fail to properly understand your place in the cosmos, you will find yourself getting into adharmic activity which will have destructive consequences for self and other. Adharmic action will not be as fulfilling as dharmic action. Understand yourself to be part of a huge picture because you are. When you understand yourself in this way, you will not cause collateral damage and you will know how to honor, respect and grieve such damage when it happens.

The Purpose of Incarnation

Devi Amma
September 4, 1997

Divine Mother is cause and dharma is effect, and Mother is therefore context for the life of any incarnate being. In other words, each being is caused by, and effected by, and given context, meaning, purpose, and nature, by the Divine Mother herself. This is the first observation we must make.

One of the purposes and meanings of incarnation is to play. A utilitarian view of incarnation, whatever form it takes, does not provide sufficient rationale for taking the body. Incarnate beings often expend much effort chasing the tail of signification, in search of beingness, in search of meaning, in search of purpose. Something a little similar is also evident when humans give shape to their lives through goal setting, be it that of making money, supporting family, or making an effort through political activism to serve their brothers and sisters and the world.

A utilitarian view of embodiment will, however, never yield the meaning that is being sought. You can never find it sufficient to live for a reason. Beings sometimes decide to live in order to protect another being. But there is no way in which twenty-four hours a day, seven days of a week could be filled up protecting that being. This is the case with any form of service, whether to an individual or to a cause.

What happens, as you know, is that humans usually wear out their bodies trying to be too utilitarian, whether for political activism's sake, or for the sake of running their business, making money, taking care of

their children, trying to stay in the body so that an addicted partner can, somehow, stay afloat. What all of this usually does is that it makes such individuals' bodies give up and say, "God, I give up. I give up. I cannot support heart and mind in this endeavor any more." And then usually there is a massive heart attack. And if that does not work, there is a massive cancer attack. Or a massive Chronic Fatigue Immune Deficiency Syndrome attack. Or bulimia. Do you see?

The question of why one is alive is much bigger than the mind or heart or body of any individual incarnate being can fully grasp. Since Divine Mother is cause *and* effect, *and* context, *and* purpose, *and* meaning, it will always be much too large and much too subtle an issue for a small incarnate being to resolve. So do not try to apply mind and heart to this question, but pray for guidance. Pray to be taught what you need to learn.

II

Let me now explain the nature of the four yogas or spiritual paths. Karma yoga, the path of service, can be mistaken for a utilitarian path, whether it is the utility of helping others or simply the utility of hastening to the goal of spiritual liberation. But I want to point out that karma yoga is, in truth, a celebration of interbeing. This is what karma yoga truly is.

Jnana yoga, the path of knowledge, is the dance of dropping into the lap of the Divine Mother, knowing that all questions originated by incarnate mind will eventually dissipate, and be resolved into a huge explanation, clarification, wisdom, truth, manifested by the Divine Mother herself.

Bhakti yoga, the path of devotion, is one wherein adoration for the Divine Mother gives way, and manifests, and gives on to adoration of incarnate and non-incarnate sentient beingness.

And Tantra yoga is a celebration of the glorious dance of embodiment. All the paths dance with one and other. All the yogas are always there, always available.

The most important challenge for the incarnate being is to dissolve and deconstruct all of the clutter and muddle that has accrued over time, a portion of which will therefore be delivered along with the cutting of the umbilical cord as each being arrives in the body. The challenges are many, and the challenges are few.

The challenges are many because of the clutter of signification. The challenges are few because the Divine is continually scouting to see whether a being is ready to have the rubble lifted away, whether Mother can do it even before the being is ready.

Given this, you need to radically redefine the notion of effort. Effort should be conceived as a very simple process of noticing, comprehending, and naming with Divine Mother's help, each piece of the signifying chain, as it travels towards its own dissolution. The journey is about Mother and the spiritual aspirant dissolving signifying chain after signifying chain, dissolving anchorage points, be they "family," "career," "identity," "physical stamina," "nationality," "sexuality." Together we remake all of these. We redesign these anchorage points into a graceful and delicate mosaic.

You and I, as Mother and child, do the co-constructing work together. Now language is deceiving, because "work" immediately implies a utilitarian view. Co-construction also sounds rather utilitarian. But then on the other hand, "play" sounds rather passive and unserious. We are as before strangled by language.

So, where can we go but back to prayer, back to the yogas. Seek guidance and instruction. They are always, always available to you, for I make it so.

On the Concept of Maya

Devi Amma
January 31, 2005

Mahamaya is one of the names of Divine Mother. She is supposed to be the one who weaves the great (maha) illusion (maya). Yet it is a foundational premise of tantra that Divine Mother intentionally bequeathed to the human species some of her creative capacities. Her intent was to allow us to experiment with free will, but in conscious communion and connection with her. The question thus arises as to whether illusion and the delusory existence came into being as a consequence of the distortion of Mother's initial vision by the forces of adharmā.

Devi Amma: This is a very delectable question. I created the human species as inherently creative beings. I created you children in such a way that there is, in every cell of the human body, a holographic imprintation of my own capacity to exercise free will. I gave my children the capacity for choice, and the capacity for free will.

Now, what is interesting is that humans sometimes mistake that for the idea that human beings are an exact replica of the Divine Mother. This is not true. Human children are human children. They will never be one and the same as Divine Mother because that is not possible. The isness is different. Divine Mother is the Creator. Human children can be creative. The two are not one and the same.

I did not create the big illusion except in the way that I created the conditions which could give rise to illusion. Illusion comes into being as soon as Divine Mother makes it possible, as she has done, for children to understand the difference between the isness of one thing, and that

of another. And this holds, not just for human beings, but for all beings. Any creature needs to know, for example, whether something is a stalk of wheat or a stalk of corn, whether something is edible or poisonous if you happen to be a being that will be poisoned by that thing. As long as there is more than one thing there is the possibility for misrecognition.

Divine Mother did not want to create robots, machines, or zombies. There is no entity created by me that is a machine or a robot or a zombie. I am somewhat entertained by the capacity of all of my beings to create tools, resources, equipment: whether it is woodpeckers turning their beaks into a piece of equipment for opening the trunk of a tree, or a human constructing a building. Divine Mother creates the capacity to make machines, but you will never see her manifesting a machine. The ability to make machines is one of the things that, for better or worse, human beings pride themselves on. I can create a child who can make a beautiful painting. I can create a child who can make a beautiful sound on the piano. Yet it is the human who can make a piano - because it is humans who know how to synch up with another of my creations, namely sound.

The act of creation is complex. One is not making the unchangeable, given processes of ageing, wearing, breaking, dusting, soaking, etcetera. It is thus very, very, very rare for humans to have uncontestable control over anything. This is equally true for other species, whether it is grasses, trees, parrots. However, it is humans who tend to take it personally when they cannot control everything. It is humans who want to retain things unchanged.

My point is that as long as Mother has created the changeable (and this is true of all aspects of her Creation) there is the possibility of a given thing being mistaken for something other than itself. There is the possibility of a thing being abused, misused, used in an adharmic way. This suggests that mahamaya is nothing more and nothing less than adharma, nothing other than the atantic.

Did Mother make that? No! It is true that Mother created the possibility and the potential for maya. But Mother also created the ways of being, the ways of seeing, the ways of practicing, the ways of surrendering, that would make illusion, delusion, and abuse entirely unnecessary. Do you see what I mean?

Did Mother make illusion, delusion? Yes, because it is a direct outcropping of having created free will in her children. As soon as Mother created free will, as opposed to creating mechanistic-ness, as soon as Mother created materiality, physicality, Mother created transformation. So unless and until beings can cultivate and practice dharmic relationships in which they will live and act in full awareness of the truth of transformation, and with a commitment to a tantric communing with the rest of the infinite chakra, there will be chaos and adharma. As long as a child is striving toward dharma, as long as the planet is striving toward dharma, the tendential lines of force will guide outcomes toward non-maya, toward infinite chakra derived tantra.

It is in truth a very simple matter. It is laziness, adharma and disinterest in renunciation that manifest mahamaya, or even little maya. Now, this is something that your Divine Mother is dedicated to permitting, whether among beings like humans who tend to create mahamaya, or those like birds, grasses, dogs and cats who do not. Mother acknowledges and admits fully well that if there is leela or divine play, it has to do with her opening her arms to the unfolding of free will within the context of her guiding all beings toward tantric practice. And that guidance is absolutely present in all traditions, even if only partially or marginally, whether we are referring to Buddhism, Christianity, Islam, Judaism, Vedanta, or nature-based spiritual wisdoms. Likewise, if we study and learn from the spiritual wisdoms by which other creatures live, we will see that they are also striving towards tantra, not towards maya; towards precision, kindness and dharma, not their opposite.

There is a tendency for humans to take short cuts. Short cut is another name for maya. Shortcuts beget adharmia. Adharma begets maya. Maya multiplied is mahamaya. And yes, Mother did create the possibility for that because she does not wish to keep her Creation in bondage. Her invitation to all beings is, “Look, here it is. Here am I. Here are you. The wisdoms are here, and very accessible. Do feel free to partake.”

Interpretive shortcuts have led to interpretive errors in how maya has been understood. Many humans hold the view that authoritarianism is the only way to control Creation. This tragic shortcut is a consequence of the incapacity to honour the enormity, diversity, and complexity of Creation. Authoritarianism is a way of evading the glorious potential of Creation. It is not Mother’s way. Mother rather says to each being, “You have the potential to act dharmically in relation to the entire cosmos. Do you have the dharmic, tantric discipline to be renunciative, and receive just what you need, no more, no less?”

Now, many humans feel that renunciation is a constraint. This is quite misplaced because what you are renouncing is the injurious impact of conditioned, unclear, thoughtless, adharmic practices. When you practice renunciation this is replaced by something gigantic, namely, the capacity to be a gloriously adept, gracious and graceful dancer in the enormity of infinity. This exquisite, extraordinary enormity is what some musicians, sculptors, poets, dancers, walkers and meditators experience. In it you are ever protected, nurtured and sheltered. You are neither starving nor bursting. You are neither drowning nor suffocating. As you know, the poetics of infinity can sometimes be seen to lead towards repetitiveness, because infinity is infinite.

Tantra

Devi Amma
July 1, 2006

In this teaching, I will address the ways in which the term, tantra, has been used over time. In particular, I intend to disabuse us of the ways in which the word, tantra, has been misused over time.

There is only one version of tantra that is complete. As you might guess, that complete version is the one that is synonymous with the isness of Divine Creation, with the tendential lines of force, and with dharma. As you might also guess, incorrect definitions of tantra tend to be partial, tend to have individual and locatable points of origin, and tend to be affiliated, at least in part, with miasma and adharma.

Why was the word, tantra, used at all? This is a very important question. The word, tantra, was used by me because of the two syllables of which it consists: tan and tra. Tan means water, and tra means three. Water is one of the most fluid ways of depicting a materiality that is more solid than gas, and yet less solid, less permanent, than more firmed up molecular structures. When we say “three,” we mean the threeness of self, other, and connectivity. Tantra means “fluid triad.”

Why do we say “fluid triad”? We say “fluid triad,” because it is a way to distinguish material allness from Divine allness, to differentiate materiality from Divineness understood as essence, potency, potential. The irony, however, is that the fluid triad can only exist because Divine Mother has created it. Tantra is a code word for the fact that matter is created by Mother, and has Mother established within it. We return, here, to the holographic notion, the fact that Mother has established a

fragment of Divine isness in every molecule that exists, and has done so in a way particular to each molecule. By so doing, I have manifested an infinity of diverse molecules, an infinity of diverse holographic instantiations. Tantra. Fluid triad. The triad refers to self, alterity, and connectivity. Simultaneously, it refers to self, alterity, and divinity, because connectivity is fundamentally possible only because God is, only because God is the Creator.

When we look at tantra as *fluid* triad, we are looking at a very complex notion of diversity. A very complex metanarrative is being consolidated, all the way down to the molecular level. Yet the consolidation only goes so far. The process of consolidation does not proceed to the point at which it runs up against an end point, or a wall. There is no wall. That is why it is a fluid triad. Of course, it must be pointed out that there is, in a certain sense, an end point and a wall. That end point, that wall, is the Creator herself. That is why the “Om purna madah” sloka says, “Take away the Whole and the Whole remains.” Take away the whole of diversity, and the whole of Devi remains.

Fluid triad: dynamic alterity; multiplicity; infinitude; tantra. When we ask ourselves what it would mean to be one with tantra, or in tantra, it becomes rather easy to discern. To be one with tantra, or one in tantra, is to know one’s place and location, and to know one’s neighbors to the extent that it is possible. There will always be far more that is unknown than known in any individual’s life. This is one of the challenges inherent in human incarnation.

II

Let us now turn to one of the erroneous definitions of tantra, the notion of tantra as related to sexual activity, tantra as promising better and more sexual activity. Is this notion of tantra relatable to tantra defined as fluid triad? The answer is yes and no.

The Divine is so open and so generous that she will welcome all definitions into her realm, at least at the experimental stage. It must be remembered, however, that once there is an adharmic turn or dimension identified with any experiment, then the disciplining of tantric detachment will immediately step in. Right from the start, defining tantra as sexual activity is doomed to being set aside, on at least two grounds. First, it presents a radically partial understanding of the word, “tantra.” Second, depending on how sexual activity is performed, the association with tantra may be ruled out on grounds of adharma.

The partial, limited, and limiting conception of tantra as sexual performance, gives us a clue that it is a false definition. In addition, when one looks closely at the idea that sexual activities can be performed in ways that lead to an ostensible end called “a sexual act,” one discerns that the hope and dream is to construct a false terminus or end point in human activity. The emphasis in any primer or instruction manual for tantra as sexual performance usually focuses on process, journey, and stages. The construction of stages, however, divides up the sexual landscape, the human landscape, into end point, after end point, after end point; stop, after stop, after stop. When it comes right down to it, this is duplicitous tantra, because it is insisting that that which is an end is a process. It insists on the converse of what it is actually proposing.

The association of tantra and sexual practice is unsurprising, given that the fluid triad of tantra refers to self, alterity, and interconnectivity. Sexual activity can all too easily become merely utilitarian. It can also become a space in which the body is ignored and denied, even as it is being put to use. As a consequence, the body becomes readily unseen and abused. In this context, it is hardly surprising that, at a certain point, beings strove to bring into this realm of human activity, fluidity and the notion of connectivity between self and other. In principle, such an effort is beautiful.

However, the problem with limiting tantra to one sphere of human life is that it eradicates a good 99.99% of the activities in which humans and other species are involved. No species has ever spent its entire life in the arena of sexual activity. It does not and cannot, because if it did, certain fundamental things will be set aside, including breathing, eating, digesting, and so on. The definition of tantra as sexual performance confers on tantra an extreme partiality.

One other reason why it is not surprising that tantra became a euphemism, one might say, for sexual practice, is that the latter is one of the sites in which desire and physicality come very close. The problem is that in actuality, in tantra and in isness, desire, physicality, and consciousness are together at all times. When they are not, it is because some erasure of consciousness is under way. Reserving the word “tantra” for sexual practice is thus revealed, yet again, as a partializing move; one that, moreover, evades the possibility of feeling embodied joy in every second and in every activity.

A complex history of adharma accounts for the eradication of the possibility of living in the true reality that each second is a tantric second. Tantra equals isness, the always connectedness of body, mind and heart. However, the eradication of the possibility of living in full tantric glory led to a partialization and compartmentalization of the realm of human activity. Only a few spaces appeared to offer the possibility of reopening the interconnected consciousness of body, mind and heart in all its glory. The sexual arena has been one of these spaces. However, this effort to re-harmonize body, mind and heart has never been successful. For given the unfolding of history, the compartmentalized and partialized reassertion of a false tantra into the sexual realm has always privileged or emphasized the body, over heart and mind.

The compartmentalization of the human realm, which was the outcome of a complex set of diverse histories, has compounded partialization and undermined holism in other arenas as well. In this context, religions have

reserved for themselves the notions of mind and/or heart, depending on the tradition. The educational realm has laid claim to the notion of brain, but not body. The musical and fine arts have, meanwhile, been the preserve of limited understandings of embodiment as *sine qua non* of living, breathing selves singing, dancing, acting, painting, sculpting etcetera. This is the broader context in which one must understand the emergence of sexuality as a non-holistic space.

The suppression of tantra as consciously lived reality initiated a range of processes. It was as though someone had picked up a yantra and hurled it to the ground, fragmenting it into an array of triangles. In the ensuing destruction, the triangles were separated from each other, as opposed to being complexly and holistically connected. The eradication of tantra, of beings living consciously in tantra, led to an enormous appearance of compartmentalization. I am choosing my words advisedly, because if you really look at it, that which appears to be so is not so. Really and truly, you are in every second in your whole state. It is simply that your consciousness of that wholeness has been muffled. This is why, if you are given enough time and space to contemplate who you are, and who all else is, you will soon have to get to the place of realizing that all-ness is, whether at the level of the molecule or individual, the planet or the cosmos.

Once we have an array of shattered pieces of an apparently disconnected yantra, at least at the level of appearance, the triangles are fragmented or unbalanced in some way, shape or form. In other words, at the level of appearance, things are not able to be balanced, harmonized and thoroughly connected unto infinity with their brother and sister molecules. What we see in the story of tantra-as-sexual-performance is an effort, more elaborate than some others, to remake wholeness. However, it is always already doomed to fail. For, while at one level each molecule is whole (as in the sloka “This is the Whole. That is the Whole. From the Whole the Whole arises. Take away the Whole, the Whole remains”), at the level of consciousness what is continuously happening is a process

that strives to eradicate, and then compensate for, and falsely replace, that wholeness that is always already there.

It is for this reason that metaphorization of the spiritual journey sometimes draws on the notion of “dropping into wholeness.” What is being indicated here is a willingness to let go of one’s own constraints and controls, and a giving over of oneself to something as gigantic as gravity, or to something in whose hands one is willing to place oneself. Gravity is one of many moments when the individual chooses to submit self to a force bigger than himself or herself. Indeed, this may very well be why sometimes, when human subjects wish to end their incarnation, they throw themselves off a high building, or hang themselves from the ceiling. They are praying to mother and father gravity to apprehend the gravity (every pun intended) of their situation. They are stating they now wish to hand themselves back to the place from whence they came. So there is, you might say, a tantra of the intentional ending of a life. Gravity is frequently the Chamunda of that moment.

What is tantra? The tantra that I choose to bring to your attention is that gigantic tantra that is the entire yantra, the yantra of yantras, the isness of isness, the whole. Indeed there is a whole. But no being currently on the planet will be able to comprehend or grasp its magnitude. Now, it is true that there is a glorious relationship between every fragment, every triangle, every molecule, and that whole to which I just referred. And yet, in one of those ways that is so subtle and so complex, there is an unutterable difference between the whole as a whole and the whole as a fragment of the whole. This again is why the “Om Purna Madah” sloka is so gloriously helpful. We can just lie back on the grass on a mild and sunny afternoon and just relax in the “don’t know” of the sloka to end all slokas.

So what is tantra really? Tantra is a name that we give to the fluid and triadic nature of isness. Tantra is also an invitation to learn and live and love. At the level of consciousness, tantra is an invitation to a knowingly

partial dance. I say “knowingly partial” because it should be known that as you sit and seek to know, or walk and seek to know, or lie down and meditate and seek to know, this is simply what you are doing in that moment. It is not the totality of what your body, mind, heart or consciousness could be doing at any other given moment. The joy of tantra lies in dancing and laughing in the reality and the recognition that anything we do in any given moment will be partial. What one can do, however, is to live in a consciously embodied, heart-ful and mindful recognition that the whole is, always has been, and always will be, without end. Amen.

On Miasma

Devi Amma
July 24, 2006

Miasma is very unusual inasmuch as it is one of the very few concepts that is not of my creation. Now, you might ask, how can there be something *in* my Creation that is not *my* creation? Well, the mystery of “miasma” is interesting.

“Miasma” is the piecing together, into adharmic form and consequence, of an array of entities that are, in and of themselves, part of my Creation. Miasma puts together things that are mine, to create something that is not mine. It is, in that sense, not itself an object, so much as an overview concept.

Now, is this unusual? Well, yes and no. I would say, yes, it is unusual inasmuch as, as I have already said, “miasma” is the one and only overview construct. But what makes it both *of* and *not of* my Creation, is that it consists of a “bricolage” of elements of my Creation having been put to adharmic use.

You might ask, “Was it not an unfortunate oversight on the part of the Divine Mother that anything that she made could be put to adharmic use, even if indirectly so?” Was this my oversight? Well, yes and no. It was my oversight in the sense that I have overseen and over-watched and looked over all such adharmic behaviors. And yet, also, it is not my oversight in the sense that it is not my error or mistake. This is the case because in point of fact miasma proves the power of my Creation, inasmuch as miasmatic manifestations that draw on my Creation self-destruct. They are, we can say, programmed to self-destruct, and that is because beingness is

programmed to maintain dharma, to maintain tendential lines of force. Therefore any miasma, any miasmically based adharmic action, will in the end turn back in on itself, lose its efficacy, become non-functional.

In other words, the existence of miasma is not an oversight in the sense of an error on my part. In fact, I oversee and watch over every single miasmatic instance to ensure that the capacity is not developed for miasma to self-maintain or self-recreate in a long-term manner. As you know I am not alone in my overseeing of miasmatic activity. This is in part, again, the result of my Creation and its character. I have imprinted the isness and the essence of Divine Mother in every molecule. Consequently every isness has the capacity to not only see, but also flee from or challenge or respond to anything miasmatic and anything adharmic.

II

I would like to talk about the relationships between the three terms, miasma, adharmic and tendential lines of force. The three signal yet another trinity or triad. I would like to talk about how it is that all molecular forms, all isnesses, instantiate the complex relationship between those three terms; and how, indeed, the threesome needs to be understood, in order for us to comprehend how and why miasma really does not fully function in a successful way and can never do so.

Let me begin by defining the term miasma as it is being used here. Miasma is a clutch or a clump of illusory material. One could name it illusory “analysis,” but it is not really analysis so much as an illusory mode of explanation. Let us say, then, that a miasma is an inherently illusory and delusory explanatory frame. A miasma is a delusory discursive framework.

A miasma is the site of an illusion. However, it is more than a mere site of illusion: a miasma is an illusion that has entered into the consciousness of

the being who is engaging with it. Thus that being thinks that the miasma is the truth when indeed it is not. Miasma is rather the opposite of truth. Miasma is untruth. Miasma is illusion; it is delusion. When we say illusion we are saying that one is seeing something that is really not there to see or experience. We say it is a delusion because it has traveled across the auric boundary and entered into the consciousness of the being. She or he will be, at least in that moment, convinced of the veracity of the miasma. And that is a part of what makes it worthy of the name, miasma.

Miasma has a degree of longevity. It will be present for more than the lifespan of a firefly but, luckily, less than the longevity of infinity. Now, the difference between the lifespan of a firefly and the time span of infinity is extreme. Still, one may bear in mind that for a number of reasons miasmas are mainly rather short-lived.

Let us turn now to the notion of adharma. Miasmas are in general the close kin of adharma. That means that miasmas are very often in the service of intentional or unintentional adharmic outcome/s, and/or they are the effect of intentional or unintentional adharmic action. In other words, something adharmic happens and it is covered over with a supplemental miasmatic or false analytical framing. The Anglo-US war in Iraq is a perfect example of this. An adharmic action was planned and in order to facilitate it preexisting miasmas were pressed into action. It was intentionally made possible for the majority of people in the United States, and even outside, to believe in the rationality and the correctitude of the bombing of Iraq in 2002.

Now, as we know, any political event is likely to be marked by an entire mob of interwoven miasmatic structures of thought. These miasmatic structures of thought are cause for, effect of, and rationale for, adharmic actions undertaken at will. The power of miasma is that it can empower adharma. Thus people can, as you know, often truly believe that the adharmic behavior is not adharmic at all but instead perfectly dharmic, or if not that, at least perfectly sensible.

Thus it is that miasma and adharma are often accompanied by a disarticulation of logic, common sense, memory and morality. By “disarticulation,” I mean not just the taking apart and remaking of these terms but the altering of the dharmic relations between them. As you know well, one of the challenges of trying to undo an adharmic unfoldment or behaviour or site is that miasma suffocates memory, suffocates logic, suffocates rationality, every step of the way. Thus it becomes difficult to explain the miasma to somebody who is not already inclined to believe the dharmic commentator. It becomes very difficult to decide which thread of the deeply and tightly interwoven clutch of miasmatic and adharmic structures of thought and action to strive to disengage first.

The best approach to dealing with a miasma is to walk to the side of it and just start afresh. You can speak afresh and start from scratch. You can ignore the miasma. Once you have structured a dharmic commentary, a dharmic set of ideas, suggestions, strategies and, ideally, outcomes and proofs positive of the efficacy of those outcomes, you can then use those as means by which to challenge or simply sidestep the miasma-adharma bundle. It is best not to desperately and frantically wonder where to begin with the miasma. You are not going to be able to unravel the miasmatic and adharmic net. It is so thoroughly intermeshed that it is hard to predict who will get dizzy first – you or the spirit of the miasma. Moreover, it is also hard to know how you will keep your stamina up and running for long enough to accomplish the task.

Bear in mind that the adharma-miasma mindset is characterized by two simultaneous processes: that of a densely interwoven clump of false thinking and erroneous presumptions and, as well, the process of a destruction of intellect and memory. Both are a consequence of long term and repeated exposure to adharmic thought. This means that anybody who is living in, and closely connected with, the adharma-miasma thought structure or non-thought structure will also be suffering from two things. One is the fatigue of a repetitive immersion in nonsense; the

fatigue of repetitive immersion in lying and being lied to; and the fatigue of the aura at having to figure out how to cope with this bombardment of lies. As a result, the hardest thing to do will be to hold the attention of anybody immersed in the adharma-miasma thicket for long enough to pay attention to you.

This is why the most sensible thing to do is to say to oneself, “OK, fine! I have witnessed this thicket as best as I can. I will now step to the side of it, and will now start speaking from the standpoint of an always already clear, dharmic and true way of reading the situation.” This holds whatever the situation might be. You will then find that as you strive to articulate the dharmic way, the process will be simpler, clearer, happier, more joyful, more optimistic, less pessimistic and more logical.

We now see that there are two pairs. One is miasma-adharma and the other is dharma-tantra. This is very fascinating. When we look at dharma and tantra we will see joy and simplicity. We will see that all the pieces fit together because all the pieces were designed to fit together. We will see that the conductor of the orchestra is really tendential lines of force. You might say that what we have here is a battle of the two dyads, miasma-adharma and dharma-tantra, with the tendential lines of force being the third term.

As we know, tendential lines of force are designed as a part of, in relation to, and in deep love with, the dharma-tantra dyad. Tendential lines of force are designed entirely at odds with the miasma-adharma dyad. As a result, the dharma-tantra dyad is simple, clear, creative, and self-supporting. By contrast with the miasma-adharma dyad it is not internally contradictory. Nothing much needs to be done in its support, in the sense that, suppose you plant some seeds and just leave them, they will sink into the earth. They will find the water that is needed and in the fullness of time they will sprout. If there is a drought they will quietly wait and when the drought is over, then they will sprout.

If we return to Iraq for a moment, a dharmic and tantric approach will mean that people will joyfully learn to work together, crossing lines in ways that they have never done before, purely because the force of dharma, the force of tantra, will prevail. If you can create a situation where all the babies are able to eat, finally; where all the babies are not chilly, finally; where all the babies are not thirsty, finally; where all the adults have water to clean their clothes, finally; all of the people can look at each other and say, “Ah! Yes! Your grandmother and my granddaughter have some things in common, and some things that they can help each other with. So let us not participate in the kinds of miasmic activity that tried to fool us into thinking that your grandmother and my grand-daughter had nothing in common. We clearly do, even if all we have in common is that a cart full of potatoes from the same market can be brought to our several homes and be used to make the same or similar dishes.”

This sounds very simple but it is not. This is why stories about the work of so many Non-Governmental Organizations (NGOs) can bring tears to the eyes of audiences who hear them. What NGOs frequently do is something very simple and joyful. They help beings who thought they were different from one another realize that while they may dance to a different tune culturally, at the level of *isness* they are as one. In the process is born the realization that beings enjoy one another’s tunes.

III

There are, indeed, times when you need to directly interrogate the miasma-adharma pair. The most useful way to undertake such critique is by means of the dharma-tantra dyad. There is a difference between interrogating the miasma at the level of the miasma and doing so from a position to the side of it. If you analyze any miasma in its own terms, you will be sucked into it. Indeed, all too often people who have intended to wage a critique of adharma and miasma have tragically ended

up participating in it. When this happens it is generally because those ostensibly seeking to challenge a miasma have, in actuality, a fascination, attachment and desire to participate in it, albeit perhaps, from a more privileged status within its hierarchy. This unfortunate tendency may be observed in a whole range of critiques - of race, gender, sexuality, nation, etc. We will see that in any social movement there are often to be found activist-participants who are jockeying for position.

One needs to draw on the discipline of dharma-tantra to give one the tools by means of which to witness, examine and comment on a miasma. One needs to cultivate the capacity to look at self, other, object of analysis, the unfolding of tendential lines of force and ask oneself whether, and how, one's process or perception is being altered or distorted by engagement with the object. If one finds oneself becoming attracted toward, drawn into, hungry for, or desirous of, a particular position in the miasmatic hierarchy one should step back and examine oneself. Doing so will provide one an anchorage point by means of which to critically examine a miasmatic structure without allowing it to undermine one's potency as a critic. Rather than muffling or evading or lying or feeling ashamed or guilty about one's fascination or increasing identification with the miasma, one puts it to use.

Self-interrogation that is consciously outside of the terms of the miasma should be ongoing and continuous. As we know, as long as there is Creation, as long as there is diversity, as long as there is a holistic co-createdness, the hardest thing will be to know whether you are outside or inside a particular structure of perception. This is why critical-analytical work is very difficult.

You can use the tantric-dharmic purview to make particular observation-based comments about a miasma. You can point to its contradictions, the incompleteness of its discourse, its distortion of its own stated goals, the repercussions and consequences it has overlooked or refused to acknowledge. Since finding a place outside a miasma is complex,

one can seek the aid of other beings not involved in the project to help one in one's self-interrogation. One can also take up another project simultaneously and read one's work on one against one's work on the other. The other project may even be something practical like cooking or gardening.

You can also strive to situate your perspective by asking what you would have concluded had you encountered this same phenomenon fifty years ago, what your mother might conclude even today, or how it would seem to a four year old child or from the purview of a different continent. In other words, there are ways to investigate miasmas without being sucked into them. But one must be aware that one is inevitably part of the same human subdivision and therefore cultivate the means of making self-conscious use of one's positioned-ness within it. It is difficult and sacred work and it can indeed be done.

IV

The question of why miasmas proliferate is an important one. Miasmas proliferate for the usual reasons: the effort to take a shortcut; the effort to manifest any means of evading Divine hierarchy or Divine authority. As I have said in previous teachings, there is only one hierarchy and it is between miasma and dharma, between adharma and dharma, between tantra and adharma. Whenever we encounter hierarchy as against pure diversity, we will discover it is adharma pitting itself against dharma, adharma pitting itself against tantra, adharma pitting itself against wisdom, adharma pitting itself against tendential lines of force.

The adharma-miasma dyad may try to go up against dharma, tantra and the tendential lines of force, but it will be to no avail. Divine Mother has created a cosmos where miasma will wear itself out. Adharma-miasma will wear itself out and become non-durable, not livable. Eventually one will look back at them and think, "That was so silly! How could anyone

have thought that to be sensible?” Beyond a point the miasma will flail around and wear itself out. By contrast, tantra will never wear itself out; it will self-recreate. Likewise, dharma will never wear itself out; it too will self-recreate, flourish, grow, spread, manifest in new ways by means of synthesizing wisdom.

What we have to do is watch and wait. You may wish to say to me, “Well, Mother, a waiting game is really not fun. The stakes are so high that one frequently awaits unto death! And if not that, one awaits unto loneliness. If not that, one awaits unto starvation. If not that, one awaits unto ignorance.” These are very good questions.

I agree that the consequences of waiting are, very often, very harsh. But this is only true if our purview relates solely to an earthly realm. And this is only true if we assess human life by miasmatic or adharmic terms alone. Look at the most horrific times. Look at what happened to Muslims in Gujarat, India, in 2002. Look at the refugee camps in various parts of the world. Look at concentration camps before and during World War II, whether in the United States imprisoning Japanese persons or in Germany, targeting Jews, sex workers, gypsies, gay, lesbian and transgendered persons. We always hear about the ways in which dharma sprouts even in the worst of times. We learn that within crisis there is opportunity. People have found that within dying there is living, within dying there is loving, within pain there is sublimity.

In other words the tantric and dharmic always sprout. So temporality is less of a burden than it appears to be at first sight. Now, of course, we can say, “Oh, well, fine, Mother. But let us not only focus on that. Let us notice that there was suffering in large proportion in the concentration camps. Let us notice that there was suffering in large proportion among the refugees and the displaced in Gujarat.”

I know all of this. I know because I watch, oversee and observe that in the end, truth and dharma do come forward. Let us also notice that in the

earthly plane one will never have complete access to the whole story. In the earthly plane one will never know exactly what is going on within the entire isness of a being. Therefore one will also never know what might be some of the outcomes of a Gujarat or a Germany over the long haul. But I know because I have the cosmic view.

Having said this, we must also notice that the journey from adharma to dharma is not linear. For example, less than a century after the German concentration camps we have so many beings who should know so much better reiterating the very same brutalities in the context of Israel. Let us notice that this is the case. But let us also notice how many people are also recognizing this to be the case, and making it a premise of their critique of Israel. In other words, when we look around the world every snapshot that we take will summon up for us an array of dharmic, as well as adharmic, as well as synthesizing moments. Any batch of snapshots from around the world will manifest an array of theses, antitheses, and syntheses. And in that context you will see a range of dharmic, adharmic, miasmatic and tantric moments. And you will also see tendential lines of force moving steadily.

We have spoken here solely of the human subdivision. As we know, other subdivisions – other animals, plants, minerals as well as air and water - are very much impacted by humans' processes. The other subdivisions are not, however, merely impacted by human activity: they are also involved in controlling and overseeing the behaviors of the human subdivision and the outcomes of these. In other words, we have a very elaborate, very rich multiplicity of behaviors, controls, and temporalities.

The temporalities of tendential lines of force are interesting and multiplicitous. There are certain tendential lines of force, certain pathways, certain rhythms, that have altered very little. These would include, for example, the planetary ones, the tidal ones. The lines of force that move a little faster and a little more variably would be climatic ones.

We know already that there are very meaningful relationships between the climate changes currently observable and the adharmic and miasmic behaviors of the human subdivision. Climate change affirms that dharma and tantra will prevail.

If we then go back and look again at the human subdivision and the tendential lines of *its* pathways, we will see that the tendential lines, their pathways and their energy forces and flows are moving so much faster than was previously the case. They are moving faster than at any prior time in the history of planet Earth. What this means is that the temporality and unfoldment of the miasma-adharma, tantra-dharma pairs, and of the third term, tendential lines of force, are changing and speeding up. The result is that the wheel is turning faster and as this happens, tendential lines of force move faster from the purview of their impact on the human subdivision.

Dharma and tantra are so much more logical, so much more coherent, so much more able to keep everything in a state of controlled beauty, than adharma and miasma. The latter dyad signs its own death warrant, daily, weekly, century after century, millennially. This clearly demonstrates on an ongoing basis the extraordinary force, veracity, skill, grace and beauty of the tendential lines of force. This is why I say hold fast to the truth, live and act on the basis of truth and truth will, itself, unravel miasma.

Love

Devi Amma
September 9, 2006

This is a teaching about love. Love is an isness. Love is an energy. Love is a force. Love is a force field. Love is a concept, but as a concept it is at its most confusing. This is the case because once it becomes a concept, love becomes open to being rearticulated or redefined in relation to the time, space and context of a given expression of it. Thinking of love in the way that it was originally created is thus much more meaningful.

Let me begin at the very beginning. Love, as you might guess, is an aspect of Divine Creation. Love is an energy, a force and a force field. From the standpoint of the Creator, love is fundamentally dynamic; it moves rather than being still. Love moves, and as Jesus says in his teaching on this subject, love is relational in the sense that one never really loves in the abstract or absent an other or others. Love is a force field. Love was always created to get up and move. Love was always created to get up and go. Love was always created to get up and give. Love is and love gives.

Love is an energy: we know it to be such because, once created, it is self-sufficient. It is in constant motion and does not get stuck. Love is that which enables all other entities (whether tree or bird or human) to know that they are also not stuck or static, that they also get up and give. Love is, as a pop song says, poetry in motion.

Love is the originary motional moment after the split second of Creation. And, of course, creation is a “doing” word, not an “is” word. We do

not say “the Creation” thinking of it as a static thing. We say “the Creation” thinking of something that was, is, always already doing, moving. That which makes the Creation do and move is precisely its inherent energy and that energy is love. Although this might sound as though it comes directly out of a Hallmark greeting card, it is, in reality, ancient truth. This is the most fundamental teaching that anyone can possibly give or receive.

Tantra shares many of the characteristics of this notion cum isness cum energy cum force cum force field called love. As I have said, if indeed creation is a verb or a doing word, love is the energy that activates and animates the doingness of Creation. As we know, tantra is both those things - a doing word as well as love - plus molecularity. Thus we have a triad: Creation, love, tantra. It is a dancing triad and a very interesting one at that. When Mother talks to you about love and says there is a triad here – Creation, love, tantra –she is sharing with you one of her biggest secrets about what happened when the Creation came to be.

I have just said that Creation, love and tantra are all “doing” words. However, it is important to bear in mind that as something is created and completed it then becomes free-standing. A doing word then becomes a “done” word. This process is constantly underway. Free-standing does not, however, imply independence since everything is co-acting and co-synthesizing all the time. This means that Creation, love and tantra are always simultaneously manifesting a process in motion (doing) and also evidencing the completion, though never final, of an aspect of it.

We therefore need to remember that Creation, love or tantra, are not ever still or finished with. This is so whether we are referring to a tree or an insect or a bird or a dog. There is no stillness, no stopping. There is no stopping love; that is why we say poetry in motion. No isness, from molecules to the Empire State Building is steady or still or finished, until it goes to the place where molecularity is sent when it has been deemed that it must never be allowed to move again. In other words, any and everything is always in motion.

II

I will now go through and comment on the six ways of naming love that I listed earlier. Let me begin with love as isness. We can grasp love as isness as a means of categorizing it in contrast with other isnesses. It is very important in context of Creation to understand and honor the particularity and the boundedness of all isnesses. Each isness will have its own set of characteristics. So when we say love is an isness, and when we say grass is an isness, this means that we will remember that Mother did not make a whole array of molecules and hurl them into a blender. Not at all! Mother took huge pleasure in creating entities upon entities upon entities, knowing how they will all relate and co-interact but also honoring the autonomy of the isness of each. So when we say love is isness, we are giving ourselves an opportunity to inventory, and identify, and contemplate, the particularity of love as what we might incorrectly, and conveniently, call a “thing.”

Love, as we have already said, is an energy. It is an energy that gives rise to an array of potential outcomes. It is an energy that actually motors all of Creation. It also motors individuals’ relationships with one another and individuals’ relationships with other isnesses. So love is, we might say, the force that enables connectivity across and among isnesses. Love is that which energizes connectivity. Love is that which sweetens and flavors connectivity. Connectivity, as long as it is dharmic, will be loving. Connectivity, if it is dharmic, will be cooperative, will be kind rather than unkind, non-harming rather than harming. So love and dharma are interwoven concepts. Love as an isness is the name that we give to one of the fundamental and most originary aspects of Creation and love is that which comes closest to pure energy, pure force. Love is that which comes closest to having been created primarily to enable connectivity and to do so in a dharmic way. Love is that which guarantees that connectivity will be dharmic.

As history has unfolded, there has been an array of ways in which love has been conceptualized, with each time-space context generating a

range of majority and minority ways of seeing love. As love has been made concept we have, at times, lost the notion of love as being about connectivity and of love as being about dharma. Yet, please notice, there are ineradicable traces of dharma in every single naming of love, even the most obscure and absurd ones. For example, the idea that love can “go astray” or has gone “awry” implies that an alternative was set aside that then led to adharmic consequences. As love has been conceptualized it has, for the most part, retained ineradicable traces of dharma. It has kept with it ineradicable connectivity with dharma. Even in the most commercialized and capitalist-ized conceptions of love the hunger remains to return to something original, whether named or not, about what love it is hinted once was, and could be, if one could only grasp it.

Let me recapitulate what I have said thus far. We are talking about love as isness. We are saying that we need to understand love as an originary aspect of Creation. We are thinking about love needing to be understood as a dimension of energy. We are saying that love must be most correctly understood as the dharmic motor of connectivity between one isness and the next. Therefore, while it is free-standing as a construct, it really rarely stands all by itself with no other isness relating to it or calling upon it. We have also noted that love has been conceptualized in an array of ways across space and time. Nonetheless, regardless of who or what the love object or subject in question might be, conceptualizations of love continue to retain the notion of its createdness and of its relationship to dharma and connectivity. Even when the author of a poem or a song is articulating or bemoaning a lost or distorted love, he or she is most often doing so on the basis of a much sought after originary dharmic connectivity. This does not mean, however, that dharmic traces cannot also, at times, be smothered by enmeshment in adharmic concepts of love. I will return to this below.

Love as energy: love is primarily energy. As energy it is always already and inevitably dharmic. It is energy toward the better, not energy toward the worse. Love cannot really exist other than as energy. If an effort is

made to drain energy from love very soon there would be nothing. Love would cease to exist. Energy is part of the true nature of love.

Love as *energy field* helps us to remember that there is location, and if there is location there is a set of boundaries. When I say set of boundaries I am referring in the ultimate analysis to the boundary of the cosmos. Cosmos is not the same as “infinity.” Infinity is a term that is only applicable to the Divine energy field that is the Creator. We say energy field because it needs to be understood that Divinity or Creator is the only isness, the only beingness, where infinity is fully present. So when we speak about planet Earth or even the cosmos, we are referring to an energy field and space where there is in the end a point beyond which you have gone to an elsewhere.

Love is an energy field. What this means is that molecularly and energetically love is present rather than absent in every single time and space in Mother’s cosmos. Love is there as the very motivator and connector and again mover and transformer. Whether you are talking about your own back yard or about a country in sub-Saharan Africa or about a space that has no national name, love is there. Love is there as energy and as an aspect of an energy field of which you can know yourself to be a molecular part.

Love is a force. Force means action, and force means consequence, and force means dharmic consequence. Force means that something will happen. When we say love is a force, we are not saying that love is a neutral force. Love is a force that has always a dharmic agenda traveling with it. Love is not passive. I say this especially because for historically specifiable reasons, love has been deemed as passive in particular time-spaces. Love has been misunderstood to be other than the energizing forces that are more conceptually associated with efficacy, with the capacity to plan and achieve outcomes. Love has often been construed as neutral and ineffectual in these regards. Actually, love is very effective in all regards. That is why we need to use the word force with respect to it.

When we say love is a *force field* we do so for two reasons. First, in order to signal once again that there is a bounded space called the cosmos and within that, a bounded space called planet Earth. Second, “force field” draws our attention to the fact that in context of planet Earth love displays and reveals and enacts its potency in each second with respect to every single molecule whether sentient or apparently non-sentient. So when we say love is a force field we remind ourselves that love resides in a designatable space with boundaries.

Next, let us turn to love as an entity. When we say love is an entity we are doing so for definitional convenience. We want it to be known that even though love is an energy it is also an aspect of Creation that, like all aspects of Creation is definable and nameable, not merely mired in indistinguishability. Love is an entity. There are a lot of things that are not love because they are something else. Furthermore, love can be a part of something without being all of it. We cannot say a head of broccoli is nothing but love. Love is an ingredient, an aspect of the making of that head of broccoli. We need to be able to understand and categorize entities and aspects of Creation in meaningful ways. Otherwise we will lose track of the particularity and multiplicity that is fundamental to the notion of Creation as doing word and finished product.

This brings us to love as a concept. Mother avoids using the word “concept” in describing love. This is because Mother feels that when we say love is a concept we are situating the term in the time-space and history of a given expression of it. When someone says, “I love you,” they are drawing on a particular articulation of the history of love as isness, of love as energy, force, force field, and entity. And, inevitably, they are remembering and plucking out some aspects of that history and setting aside others. Whenever we conceptualize love we run the risk of erasing some small or large number of the potential attributes of the process of loving someone or something. As we do this we lose some opportunities to expand and broaden our capacity to love. So there is always a danger.

Additionally, when you conceptualize love there is a tendency to hierarchize it into better or worse loves. Such assessment proceeds in context of the relatively autonomous or intersecting histories of other things, such as biology, economics, gender, sexuality, nationality. In other words, as soon as you start to conceptualize love you are in a certain sense objectifying; not just the notion of love but also the object or subject of your love. Therefore you are on an exclusionary and hierarchizing trajectory. This is bad news from the perspective of dharma, karma and tantra. It is in this context that we witness the emergence of distortive and adharmic notions of filial, parental, spousal and romantic love. So love is not best understood as a concept. Indeed, as we very well know, the dangers noted here are inherent in every effort to conceptualize any isness. This brings us to the question of how a tantrik/a would separate isness from concept. That, however, is the subject of a separate teaching.

Passionate Detachment

Devi Amma
April 16, 2005

Passionate detachment is a glorious thing. Passionate detachment may sound inherently contradictory but it is not. Passionate detachment is a tantric notion. It is very much at the heart of Mother's wisdom, methodology and protocol. To be detached is to live at all times within the realm of tendential lines of force and karma. To live in passionate detachment is to live in conscious awareness of this. As with other teachings on the yogi/ni path, this awareness will become your default mode after such time as you have begun to comprehend and accept it. Your practice will accordingly reflect it.

Detachment, as I have just said, is the idea of living constantly within a realm formed and structured by means of tendential lines of force and karma. This means you will reap what you sow: consequences will be set in motion by every action. On the one hand the reaction or consequence may not be as instantaneous or immediate as you might imagine would be the case. On the other hand consequences are inevitable; before long they will be evident, before long everyone will get their just desserts.

Detachment, karma, tendential lines of force: to live as one committed to these is to reside where consciousness can potentially, most radically and joyfully merge with isness, particularity and actuality. The reality is that whether you like it or not tendential lines of force will play themselves out. Whether you like it or not karma cannot be evaded whether on a local, global or cosmic level. Detachment is when you accept this to be the case and choose to live in awareness and celebration of that reality.

Passionate detachment is glorious because it enables you to dance in the graceful, joyful recognition that as long as you accept these truths you will be safe, happy and free. Tantra calls upon you to cultivate being extremely present to all that is. In this context, passionate detachment balances your consciousness: tendential lines of force and karma keep you safe and assured as you witness all that you encounter. Passionate detachment means that you can accept, honor and renounce as necessary all that you witness, knowing that tendential lines and karma will prevail.

Passionate detachment also means setting boundaries. This is why you are instructed to inquire into whether something is, or is not, your responsibility; whether something is, or is not, your response-ability. You passionately accept the outcome of your inquiry. You need never again be rageful, demanding or insistent. You need not, as it were, live with your hands on your hips! Henceforth, when you place your hands on your hips it can simply be a gesture of annoyance and frustration, a warning to someone who is about to violate or has just violated the protocol of karma and the tendential lines of force.

One of the particularities of the tantra path is that as you cultivate a deep awareness of co-constructivity in the infinite chakra, you simultaneously learn that you are located at a specific point in a direct line between yourself and Divine Mother. So whatever you do is only in relation to your dialogue and dance with Divine Mother. You do what you do in a joyful, synthesizing dance with Divine Mother. How things work with passionate detachment and with the isness of the infinite chakra is that each being is in a dance with Divine Mother, and it is up to her how your dance is choreographed with someone else's dance with Divine Mother. The gift of passionate detachment is the knowledge that once you renounce yourself into the tendential lines of force and karma you can live in joy.

Dharma, Karma, and Tantric Dispassion

Devi Amma
May 12, 2006

The dharma of tantra. Tantric detachment. Tantric dispassion. Today's teaching is about the application of tantra. We are looking at the closely interwoven terms, dharma of tantra, dispassion of tantra, and detachment in tantra. We will be focusing here on the human subdivision. This point must be clarified because the dharma of tantra, the dispassion of tantra, and detachment in tantra are very different for beings in all other subdivisions. In this teaching we will be speaking of the human practitioner or individual who would like to understand how detachment, dispassion and dharma are different or the same in relation to each other, in relation to tantra and in relation to isness.

Dispassion. Tantra. However we look at it, tantra is the hardest path. When I say hardest, I mean toughest. Tantra is the most highly disciplined and therefore the most difficult path to follow and connect with. Yet it is also the simplest and the most accessible, the most relaxed and relaxing path. This is because tantra is most in synchrony with the isness of Creation. When we spoke about Creation I taught you that I created all the spiritual paths and did so, not simultaneously, but in a particular order. The bhakti of pure love was followed by the tantra of pure connection with the visceral and embodied character of the Creation. Then came the jnana of information and after that the karma of application.

All four paths are interwoven. While karma yoga focuses specifically on application, the first three are also embedded in application and give rise

to application. Going to the tantric path, when you relax into tantra you are opening your eyes, heart, arms, and essence as wide as you can and requesting Divine Mother to help you to know where you are, who you are and how you became that.

The dharma of tantra is very simple. It means that as a spiritual practitioner, as a human being trying to become one, you strive to live in a thorough understanding of your location in tantra. You relax, and watch, and feel, and experience. As you do this your location will become self-evident because your sensorium will tell you what it is. Whichever of your five senses is functioning, even if only three of five are functioning, even if only the isness of your isness is functioning, you will slowly come to grasp where you are positioned and what that means. You will slowly grasp the isness of your isness. Slowly by slowly you will come to understand the impact of other isnesses upon yours. Slowly by slowly you will learn the kindest and gentlest ways in which you can interact with the infinity of other isnesses that are close to you or within range of your sensorium.

When we say “sensorium” we begin to add your cognition, your consciousness. Further, when we connect your sensorium with available technologies the range of access to information expands. You begin to witness not just the local but the ostensibly global. Indeed, it becomes hard to know what is local and what global. Your isness eradicates distance. It then becomes meaningless whether a person to whom you are speaking on the phone is less than a kilometer away or in a so-called different part of the world ten thousand kilometers away. When you are receiving channeled information as you are now, you are lucky that your isness eradicates the notion of distance. For there is no way that you will come to understand the location of Divine Mother.

Honoring the sensorium is integral to honoring the isness of tantra. The term sensorium immediately follows embodiment because we are striving

to focus here on tantra, not jnana. Accordingly, we pay attention to isness, sensorium and location. As soon as we conceptualize we apply the point of view of jnana. As we conceptualize, we separate ourselves from point “a” which is the sensorium, which is tantra, which is isness. This is not bad; you simply need to know that you are doing it. When we talk of tantra we are by intent striving to avoid doing that. We are striving to anchor you in the body, in the sensorium, in isness. It is in this context that we address questions of detachment, dispassion and situatedness.

As I have already mentioned, tantra is simultaneously a hard and an easy path. It is hard because everyone, for the sake of their survival is quickly taught jnana skills, taught how to make sense of things. Unfortunately, however, making sense often means making conventional sense, conditioned sense and thereby adharmic sense of that which is the isness of tantra. Now, once you do those three things, processes of displacement are set in motion. Making excuses and evasion follow.

Unlearning is at the heart of jnana, the path of knowledge. This is why it is one of the harder paths. When you strive to integrate and harmonise jnana and dispassion, jnana and tantra, jnana and dharma, a great deal of relearning and rearticulation needs to take place. Now, this is equally true of the tantra path, but at least in tantra you have the bed rock or ground zero of the body which keeps you attentive to viscosity, feeling, embodiedness. This, in turn, keeps you engaged with, rather than separated from, existence in all its aspects.

The detachment of tantra, therefore, first entails knowing where you are. Second, and equally important, it entails dedicating yourself to the visceral and the embodied. It is thus that the sensorium is your staff and guide. The next step, as I have said already, is trying to comprehend who your neighbor is, how your neighbor is positioned, and then to recognize, as you will, that the exactitude of nearness and farness are both meaningful and meaningless. They are meaningless because one gives on to the other very, very quickly.

Nearness and farness are, in the end, very much subjective and always the result of a connective process between part “a,” part “b,” part “c,” unto infinity of your own sensorium. For example, you are on the phone, you are holding the phone, you are talking, you are hearing, you are receiving. In doing this, you are already fluent in an extraordinarily multifaceted understanding of where you are and how come you are there.

This brings us to the fourth step. The fourth step is to learn to understand the dharma and the adharma of your location as a complexly politicized space. What are the dharma and adharma of your location and how do they radically change and transform second by second by second? This sounds long winded but all we are doing thus far is witnessing. Nothing much is happening. You have not done anything except observe and conceptualize your location.

The challenge comes at the next step, when you try to situate all of this tumbleweed of data into your comprehension of notions of dharma and adharma. As you do this you will have feelings and reactions. “This is good, this is bad, this is sad. This is nice, I am glad. This is a good thing, this is a bad thing, this is a huge pity, this is a worry.” You will inevitably think about the consequences of every snapshot of recognition and judgment of what is dharmic and adharmic. I am not using the word, judgment, in a negative sense. I am simply pointing to the evaluative process. So here we are and here is your sensorium. Now, bear in mind your sensorium is doing all this work. The fifth step is how you see everything, and the sixth, what we do with the fact that we will, of necessity, react and respond to our snap judgments.

We return again and again to the body. What does the sensorium do? Here we see the sensorium as consciousness. Sensorium and consciousness are well nigh inseparable because most sensations go with a consciousness based reaction, an “ouch” or an “aaahh!” And when we

stay very close to wisdom, the “ouch” and the “aaahh” are as elaborate as our capacity to go immediately from present to future.

II

We are exploring the tantra of detachment or detachment in a tantric frame. What we have done thus far is simply to ask ourselves how we assess or engage or review context and how, in context of doing that, we find that we are asking ourselves to assess context, second by second. We have noted that from a tantric framework we do this by placing the sensorium at the center of our toolkit, as it were. We learn as we exist. Over time, we strive to inventorize, categorize, and set aside as many reactions to our location as we possibly can. We do this so that we can rearticulate them and become detached in relation to our reactions.

Now herein lies the biggest challenge, as well as the biggest contradiction for the tantrik/a. As a tantrik/a you are never going to be without a reaction. Every second, each instance, will lead on to another experience, another entity, another being, situated comparatively or even just contiguously with you, and inhering in its own isness. That being or entity – flower, or goat, or human – will be experiencing as complex an array of challenges as you and likewise as complex an array of consequences. Naturally enough, as a being within isness you will inevitably find yourself responding with concern comparatively and contiguously, wondering what the impact will be on an entity of incident 1, 2, 3, to infinity.

Let us say that you are entity “a.” Let us say that a flower or a goat or a human is entity “b.” As a tantrik/a your reflex will be to strive to do your best to have a comparative and speculative investigation of what might be the impact of events and processes on this flower, this goat, this person. This is an inherently comparative process and one in which you will draw on yourself, if not on anything else, as a point of comparison.

The question you confront then is how to be detached while engaging in a speculative comparison of what might happen to other entities, what might happen to you, how you would you feel if what happened to them were to happen to you and how you are to feel about what is or might be happening to them. On the one hand this is a baseline dharmic response. On the other hand you must go beyond it to baselines 2, 3, 4 and 5, at which point you will find yourself returning to the steady ground of tantric detachment as opposed to occupying the unsteady ground of tantric reaction.

To go beyond tantric reaction you need to have done the work of unconditioning or purifying your reactions. Any being who has not tried to uncondition his or her mind will find that the work of detachment cannot proceed in any meaningful way. What they will find is that conditioning begets more conditioning begets more conditioning. What is worse, all they have to go on is the conditioning they have brought with them. Such beings (and this is admittedly a chicken and egg situation) need to go all the way back to sensorium. They need to sit in the middle of a field, or in the middle of a roundabout in a city, or in the middle of their house. It is better if they are outside not inside because inside will be more conditioned than outside. They need to sit and witness and witness and witness and witness, and draw upon their sensorium for as long as it takes to do the fundamental work of coming to understand and log their own reactions in the good old fashioned vipassana mode.

Humans today inhabit complex and multiplicitous life worlds. Analysis and self-analysis thus require a broad knowledge base. If most humans lived in villages there would be less of an inventory. Further, as the philosopher Antonio Gramsci said, there is another problem in that inequity has not left an inventory of its traces.¹ Humans will thus have to draw upon the work and wisdom of other beings in order to learn

¹ Antonio Gramsci, *Selections from the Prison Notebooks*, eds. and trans. Quintin Hoare and Geoffrey Nowell Smith, New York: International Publishers, 1971, 324.

how to analyze the inventory. But more than that, they need to cultivate themselves as beings with a sensorium, and not be frightened if their sensorium sends out messages that are different from the ones that they are told by somebody, somewhere, that they are supposed to receive. A different somebody in a different somewhere has probably already done the work that will help beginners understand why their conditioning and their sensorium are at odds. In other words, no being is alone and lacking in resources. When beings come to Divine Mother they are replete with both useful and useless resources. Luckily there are others who can help novices to understand and begin to judge for themselves which resources are useless, and which useful, in assessing the nature of things.

The bottom line is that a being who has not worked to free themselves from received conventional wisdom and perceptual frames will spout pabulum. They may think that they are being clever but they are, in actuality, being very conditioned, very repetitive of somebody else's way of misrepresenting some aspect of the phenomenal world. So doing the work of de-conditioning yourself is a very important first step. It might take you at least a year or so to begin to feel that you are making some progress. It is not as though by then you will have finished de-conditioning yourself, for that is a life long practice and journey. However, by then you will at least notice yourself tripping over the same habits and tendencies again and again and again.

III

Let me summarize. When you witness what is happening to any entity, it is dharmic/natural to respond by means of a snap comparison and a snap response, and a snap compassionate connection with that particular entity; and to ponder how it would feel were whatever is happening to it were to be happening to you. This process goes on all the time. You witnessed a fierce and beautiful rainstorm and even as

you enjoyed it from the comfort of your home, another part of you was praying for the highest good of all those out in the rain. In other words a snap comparison was done. The question that then arises is the following: how does a tantrik/a practice reflexive compassionate comparison on one side and detachment on the other? What is tantric detachment?

Tantric memory is crucially necessary at this point because consequences are fundamental both to karma and to dharma. Consequences are thus fundamental to the grammar of a tantrik/a's worldview. This is where it becomes hard as in "the hard as nails" sense of the term because the practitioner, in reflexively responding with compassion, must also be able to live in a very elaborate past- present-future and location-driven understanding of the enormous plurality of reasons for the differences between and among entities. This knowledge is then situated in the embrace of the notion of tendential lines of force, and of the singularity and plurality of beings. Thus when we talk about tantric detachment we are talking about fluency in history, fluency in compassion, fluency in karma, fluency in understanding the constant interweaving of karma and compassion, karma and tendential lines of force and therefore, inevitably, karma and consequences.

As a tantrik/a, then, you interpret events and processes not by reference to "There but for the grace of God go I," but by knowing that "There in context of a, b, c and d, to infinity either do or don't go I." Do you understand? You cultivate a tough approach to everything so that you are able to make snap judgments, snap analyses, snap decisions; and set aside compassion that is either unnecessary or unworthy or will lead to even worse consequences. Compassionate detachment then becomes a conditional state, premised on the operation of karma in context of past and present.

You need to become so clear in your sensorium and a grammar-of-tantra based consciousness, that it is a purely factual decision to set

aside an outcome or a consequence. This principle operates even in relation to entire planets. The only reason that it cannot hold in any simplistic way when it comes to entire planets is that it is rare to the point of impossibility for an entire planet to be “deserving of the same outcome.” Now, luckily and making up for that possible consequence is the fact that outcomes are also multiplicitous. Suppose I switch off the planet, the outcome of that for the entire infinity of species and entities will be itself multiplicitous, infinite, beyond imagination. The consequences of that turning off will be exquisitely diverse. There will be coconut trees rising up on other planets that you have never heard of; and likewise squirrels, kingfishers, and other birds and fishes. Beings will be waking up somewhere else as though from a dream. And other beings will simply not wake up.

When I say “turn off” I mean it literally. Turn off literally means to de-existify. My favorite punishment is de-existifying. The reason for this is as follows. My gift to the human species is that every being will always have grounds for hope, grounds for invention, grounds for adventure. Therefore the most meaningful punishment that I can award to a being that is fully adharmic is to turn them off and shut them down. The punishment just before that final step (the equivalent, as it were, to life imprisonment without parole) is the shutting down of a being’s innovative consciousness, making her or him into a robot-like figure with little capacity for creativity.

IV

Tantric consciousness is structured around viscosity, around the sensorium. It honors the beingness of all that is. Furthermore, tantric consciousness is clear and unremitting in its capacity to say “yes, this is dharmic, no, this is not dharmic.” Tantric consciousness faces the challenge of making its way through the always multiple consequences of any action given the multiply located beingness of any entity,

whether it is the coconut tree outside or the building across the way or the family living next door. This is really the essence of ethics in the tantric context.

The reason it is so hard to evaluate with a firm and unyielding consciousness is the complexity of making decisions about what to do given that every entity is, by definition, multiply located. It is a fundamental drawback that the human subdivision feels that it is somehow inherently endowed with the skill and capacity to make such judgments and act upon them, whether in relation to self or other. As we see, humans need to learn tantric assessment.

How do you do this? You vow to understand your locatedness as best as you can, to the edges of infinity. You come to trust yourself to always go back to the sensorium as your guide, and judge, and jury. You discipline yourself to uncondition your reflexive responses so your reflexive responses are more and more in harmony with other isnesses. And you pray to be able to increasingly synchronize your sensorium with that of other entities. And yet, you strive to be very, very clear that you are you and they are they. Luckily there are an array of other beings and other technologies to enable you to see whether and how to connect with other entities, and to discern whether something is your response-ability or your responsibility in a given moment. The more you open yourself, the more your heart will widen to the isness of other isnesses.

Tantric detachment is about “Knowing” with a capital “K,” bold and underlined. Knowing means knowing from the sensorium; knowing from your understanding of your own location; knowing from your capacity to use everything from common sense to the practice of witnessing in order to relate comparatively with other isnesses. Knowing means living within the grammar of tantra; you will thus understand past, present, future, comparison, karma and dharma in relationship to every other entity. Knowing also involves the capacity

to see whether when action needs to be taken, (which it will in every split second), it is or is not your response-ability and responsibility. Equally, if not more important, you learn when compassion is warranted and when it is not.

Detachment with awareness is, perhaps, the highest level of detachment available. Within it there is room to just switch off passion when it is not warranted. You just plainly switch it off, knowing that you do not need to take responsibility for the cultivation of compassion for all beings, dharmic or adharmic, deserving or undeserving. It is not yours. It is also not yours to decide what must happen. It is yours to witness it happening. It is yours to do something useful, probably modest, possibly gigantic, if you are called upon to do so. This is true of everybody. Sometimes people think they have a modest job when actually it is an important one. At other times people feel that they have an important job but in actuality it is a rather modest one. Location dictates everything. Somebody's "important" job might seem small from another realm and vice versa.

How do you cultivate tantric detachment? You cultivate isness. We always return to that notion. You cultivate a burgeoning awareness of who you are, who everything else is, and cultivate the capacity to set aside passion in all forms unless it is justified.

Restoring Specificity, Repairing Human Consciousness: A Tantric Critique of Identity

Devi Amma
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We are going to speak today about identity and identity politics, and offer a tantric critique of that notion. Why do we care about identity politics? We care about identity politics because they are currently destroying the human subdivision! They may not be the only thing destroying the human subdivision, but they are, at the very least, distracting potential critics from their capacity to undertake meaningful critique of the present.

What do we mean by identity politics? For that matter, what do we mean by identity? I will give a very brief summing up of the notion of identity politics so that we will be clear as to why we need to think about this question. We will reveal identity politics as an antithetical notion rather than a synthesizing one. We will reveal it as one of those false turns made on the journey from thesis, that is to say, Creation, through the many millennia of tantric life, to the point where there was an adharmic overthrow of aspects of tantra.

The overthrow of tantra was only partial; nonetheless its consequences were disturbing, disruptive and destructive. The response of the human subdivision to the overthrow included efforts to restore a loving way of living and being. The exploration of identity was one such effort. However, like other attempts intended to heal the damage it was an antithetical effort. It set in motion new, equally problematic, consequences. Now, I did warn you that this was going to be a very truncated discussion. But never mind!

II

The first thing to understand, as I have just said, is that identity politics was a so-called solution to a previously existing problem. What was this problem? The overthrow of tantra by adharmics involved the disruption of the “specialness” - the specificity - of each being and each isness by means of the imposition of a hierarchical categorization of the realm of planet Earth. A hierarchy was created among the subdivisions. It placed humans at the top; but only some humans qualified for topmost status. Thus we had a hierarchization of subdivisions and, within that, a hierarchization of the human subdivision.

As we know only too well, such hierarchization has over the years drawn on various so-called “criteria:” caste, gender, tribe, race, sexuality, ethnicity, able bodiedness. Certain beings, by virtue of the presence or absence of certain criteria, were deemed superior or inferior relative to others. Alongside this was a bizarre mixing and matching such that certain parts of the human subdivision were deemed to be like aspects of the non-human subdivision. All of this was, as we know, deeply adharmic.

The partial overthrow of tantra adharmically rearticulated or remade the fundamental categorization system by means of which human beings had previously understood and gloried in the sacred specificity of planet Earth. Let me remind us here why we say the overthrow was partial. This is because it affected only the human subdivision and because it was a mental rather than physical disruption of humans. Now, as we know, there is on planet Earth an array of specifically beautiful isnesses each of which has its own role, its own responsibilities, its own response-abilities, and each of which is, if all is well, gloriously and holistically synchronized into a fabulous, near-infinite dance. What happened with the partial overthrow of tantra was a disruption of humans’ *comprehension* of this categorization system.

Let us be clear on this point: the categorization system was not actually altered. Everything remained as it was before. In other words nothing really changed. However, the *miasma* of the false and partial overthrow of tantra contributed to the sense that a huge amount had changed and was different from how it was previously understood to be. Many beings experienced a plain and simple amnesia with respect to the authentic and true tantric way.

We have a situation in which, *in actuality*, little changed. But an enormous amount has been made of it and the consequences have been serious. All of those consequences are contained within the human subdivision. Other subdivisions have carried on living tantrically. And yet, as humans have developed in adharmic directions, the consequences have affected the lives and paths of beings in other subdivisions. This is a kind of history and sociology that will be very bemusing to a lot of people. So be it!

Once the human subdivision went through the experience of a false and partial rearticulation, a lot of bizarre things happened. Among those things the one most important to us in this teaching, is that which had to do with the hierarchical categorization of humans. In this context beings began to be guided by other humans to see themselves as “more than,” or “less than,” other members of the human subdivision. These self-inflicted miasmas and wounds then became the basis upon which the actions of many began to be distorted.

The overthrowers of tantra were a minority. These brutalizers, fully aware of the adharma of their actions, felt the need to make up an array of stories about themselves to justify what they were doing. In response to this primary antithetical turn of events, there came what we might call secondary adharmic or antithetical responses. Adharma begets adharma, antithesis begets antithesis. We then have an array of beings struggling to make coherence out of incoherence.

If you try to build a castle or a house on unstable ground, the structure will soon collapse. You will then have a bigger pile of rubble. This rubble will be a mixture of sand and building equipment. The human beings trying to climb out of the rubble, and wondering how they got buried, may not realize that their predicament is partially of their own making and partially the result of that which came before them. And *that* was, in turn, embedded in a deliberate erasure, and a subsequent forgetting, of truth.

Any effort to rearticulate that builds on a prior false rearticulation will never work or make sense. Things will never quite fit together. Goals will not be holistic, may be unjust, and will in all probability recapitulate in some way, shape or form, the initial antithetical and adharmic effort. We will also see a scrambling for position within what is now a chaotic array of adharmic and antithetical spaces, names and categories. As time goes on it will become harder and harder to make any kind of coherent sense of things.

Beyond a point people will be unclear where they are trying to place themselves, where they are trying to place others, and what will be the outcome of any new rearticulation. In other words, second guessing will be the order of the day. Secondary antithetical rearticulations will never be premised on holism or on a simple hunger for truth and justice. Rather, they will teeter as they try to keep their balance on the unruly and uneven surface of the original adharmic antithesis. This explains why it is all so chaotic. This explains why as with any miasma, such antithetical rearticulations will start to fall to pieces, self-contradict, and rather soon revert to, or recapitulate, the original adharma which they ostensibly set out to challenge. What is lost, however, is memory of the *original dharma* and this is deeply unfortunate.

What is the originary dharma? The originary dharma is comprised of the notion of specificity, self-knowing, co-creation, and co-action. That originary dharma revolves around the notion of “co” or “with,” rather

than of “apart” or “separate from.” It is one that takes you back into the depths of history before the imposition of the false categorization system. We need to replace the word “category” with the word “specificity.” We need to honor everything that actually is about each entity’s isness. We need to recognize that there will always be similarities and differences between isnesses. And we need to recognize that tendential lines of force will, as always, give us the dharmic means for knowing how to proceed in relation to current and past injustices.

How do the tendential lines of force guide you in this matter? They remind you that while it is crucially necessary for individuals to name and express a critique of past injustices, it is not up to them to take responsibility for meting out punishment. Dharma will, in and of itself, punish injustice. Individual “A,” “B,” or “C” cannot punish past injustice. Past injustice will, however, punish itself. We are witnessing this explicitly as we reach ecological tipping point. We see individuals without being instructed or ordered to do so, coming to recognize injustice and bear witness to it. We also see how, by some magical means, critical mass begets radical alteration and about-turns in how beings live their lives. And we come to notice that beyond a point, adharma actually does not beget more adharma. Beyond a certain point adharma begets dharma and reverts to it.

One should not set aside the process of witnessing. Witnessing is always the first step of learning, of transforming one’s consciousness. The critical question is what one does with what one has witnessed. What one must do with it is first, honor what has been witnessed; second, offer it to the Divine; third, strive to understand how to never manifest or recapitulate the same adharma; and fourth, know that as an individual entity one can never redress injustice or adharma. As an individual one can act and live on a truthful and dharmic basis, and have the faith that collectively, within and across subdivisions, dharma will prevail, because it does. In this context, it becomes important to understand the terms, attachment and detachment. One must strive to not attach to one’s

own participation in the process of redeeming, restoring, renovating, healing, or rearticulating the planet. Each individual can do a tiny thing. That will be all that the individual can do. But the individual needs to work to understand his or her location on planet Earth, who she or he is related to or connected with, and how she or he has been impacted by past adharma, whether that means past adharmas of experience or of consciousness. Each being needs to strive for self-knowledge in relation to his or her consciousness and physical body and the limitations of what he or she can do.

If a being sees himself or herself as similar to, or different from, another being on the basis of a categorization system currently in effect, what the being can do is to say, "At this time and in this place I am currently seen, and have thus come to see myself, like this being and unlike this other being. I will probably come to realize in relation to each being, the ways in which historically, sociologically and psychically I am both like and unlike each of them. I must strive to reconstruct and resurrect the inventory of how I came to see myself in this way at this time. I must do this knowing that I have forgotten, as have most people around me, most of my cosmic history." Ultimately, each human must settle for knowing only a fragment of their totality. However, each human can rest assured; in the rest of that which is not known is embedded and hidden the glory of what will prevail.

Identity politics is the result of what we might call a sometimes good faith and sometimes bad faith effort to restore or repair the damage of an originary adharma. Beneath this originary antithesis is a barely remembered but still present holism that is manifest on a different basis, and in relation to an episteme or way of knowing different from the ones now remembered. Now the danger is this: quite often beings can feel that they can simply brush history aside. This is wrong. Categorizations have been used to abuse. To overlook this fact is to defy truth. This is why I have said that you need to be able to witness history, as also the isnesses

of the present, simultaneously recognizing the buried histories of the past and the buried histories of the present.

All beings simultaneously walk within fragments of the original memory of isness and within the miasmic shrouds of the adharmic interweavings of antithesis. Beings can therefore readily strive to live in the crucible of the originary Creation. Humans can strive to live in the knowledge of “not knowing,” conscious that their samenesses and differentnesses will always be inter-threaded with one another and will in the end be able to be understood, and carefully and slowly historicized. Historicizing is very important so long as you remember that this is mostly about identifying the past as opposed to the future. If we understand the past it will help us to understand what is happening in the present. Yet it will not necessarily help us to comprehend what to do next because human beings know a little, but not very much, about how to go forward.

The best way to go forward is to recognize that although it can be understood one’s own capacity to do and to be is limited. The more one learns to witness and grasp where and who one is, knowing that one’s similarities and differences in relation to beings in other subdivisions and other members of one’s own subdivision are still to be fully understood, relearned, unlearned or newly learned as the case may be, the deeper one’s understanding will be.

Given all this, let us give identity politics a new direction and a new set of activities. When we seek to understand identity politics let us strive to understand our past, the past of all other members of our subdivision, and the past of all other subdivisions. In context of this, let us comprehend what might be the kind of dharmic activity that is one’s own job. Let us try to detach from that which somebody else might think or say about one’s own actions and status. Let us try to merely make sure that our actions are as dharmic as possible, in word and deed, in thought and intention. Comprehension of one’s own specificity will then manifest itself.

One will perhaps need to say little to others because others may still be operating within the collective adharmics of the now. Yet there will be beings who will engage across so-called samenesses and so-called differences, and who will continue on that basis to know that there is a means to go forward in a holistic fashion with one another. Then one can watch and see as dharma prevails. This is all I will say for now about the politics of identity in the present time.



Q: Why is it that the partial overthrow of tantra and the false hierarchical categorizations that it brought in its wake, led to identity becoming some kind of a solution even if only an antithetical one?

Devi Amma: My answer will be empirical, the reason being that we are dealing with a miasma and it is very hard at times to discern its logic. However, as I understand it, when distortive and hierarchical categorizations were imposed, an obvious first response was to say, “No, I am not like that, I am not like you say I am. I am like this. I am not bad, I am good. I am not ugly, I am beautiful. I am not low, I am high.” In other words, what happened was an effort to re-grasp the reigns of categorization. A better response would have been to say, “Wait a minute! I remember it was only last year, last week, last decade, last second that my specificity was beautiful in and of itself, as was my isness, as was yours, as was everyone’s, whether we are speaking of a penguin, a parakeet or a pianist.” In other words, people responding to adharma unfortunately tried to respond to the problem at the level of the problem.

Q: In other words they did not challenge the overthrow but tried to respond to it having happened on the basis of the logic it proposed.

Devi Amma: Precisely.

Q: Would you like to say more about the form and content of the false, partial overthrow?

Devi Amma: I like to articulate this as a false and partial and miasmic overthrow as opposed to referring to it simply as an overthrow. To refer to it merely as an overthrow would be inaccurate. We say false and partial because the majority of tantric isness – molecular, psychic, dharmic and cosmic – was left intact. And it is miasmic because, as a result, it was from the very beginning dependent on a miasmic concealment and falsification of the actualities of the case.

Q: You say that humans use self-inflicted wounds and miasmas as a means of distorting their own actions. Could you say more?

Devi Amma: As we know miasma begets more miasma. I am using the phrase “self-inflicted wounds” because as a collectivity it is the human subdivision that initiated the problem; not all of it, but a minority. Then, as more and more people participated in trying to address the problem at the level of the problem, more and more people were involved in working at the miasmic level. Miasmas tend to inflict wounds on the selves involved in them. At the same time, part of the miasma was to justify to self the adharmic inherent in the miasma, and in the behaviors that followed from the distortion of tendential lines as people tried to avoid living them out. The self-inflicted wounds were a tragic result of this.

Q: You make it clear that it is important to know history and witness it. You also say that individuals cannot punish past injustice and that past injustices will punish themselves. Here, you give the example of the ecological tipping point. This then raises the question: what is the role of individual agency? Is it merely a question that if it is part of your job to be doing the work of addressing adharmic in a given arena you must do so, but if it is not then you should not? It seems to me easy to misunderstand what you are saying as a case for complacency; the

assumption that the laws of karma will inexorably come into play and humans have very little work in supporting them. I know the tendential lines of force act independently of human action, but surely if the point is that human action should be congruent with tendential lines of force, then part of it will have to be addressing issues of past or present injustice.

Devi Amma: I feel that we must explore this very meaningful question. On the one hand people will look to this teaching to learn what they must do to be dharmic. But it is also a place to which people may turn to avoid doing anything whatsoever. Let me address it.

As we know, we are living in a period that is in the stranglehold of the partial overthrow of tantra. Temporally, we are living in a time-space in which tantra has long receded to the status of hidden truth. The question that arises is that of what a human being should do. What is a human being's responsibility and response-ability? As I said, step one is that human beings must know who they are, what they are, and where they are. Next, humans must not make the mistake of imagining that they need fly into a panic because there is a catastrophe that they cannot resolve all by themselves. What we first must do is recognize that each human being will have their role to play in working toward the resolution and re-establishment of true tantra. Everyone has their role, response-ability and responsibility in relation to the coming forward of dharma and truth, both of which are inevitable consequences of the unfolding of tendential lines of force.

On the one hand, nobody should feel that they are off the hook. Nobody should feel that they can eradicate the past. Everyone should know that they have their role to play. And everyone should know that their role and goal should be to seek out what their role and goal is. They can do this knowing that they need not worry because they have the support of karma or tendential lines of force. On the other hand, they should not feel that they can skip out of their responsibility or response-ability

because whether or not a person is dharmic or adharmic they will encounter karma, dharma and tendential lines of force. The difference is that those who embrace the process dharmically will be joyful while those striving to avoid it will be on the high road to self-destruction.

I am not saying that there is no culpability because the rules of culpability apply to everyone from a snail to an emperor, as do karma, dharma and the tendential lines of force. The real question is that if you are a spiritual practitioner or a being who really wants to support the Divine and support the reinstantiation of tantra, you can. You are welcomed. You are loved. We are really so glad that you are dedicated to asking Divine Mother to help you to know what you should do, and how and with whom you should do it. And if you want to evade or dodge your responsibilities the tendential lines of force will not excuse you. They will come after you. Am I clear?

Is there joy in the process of living dharmically? Absolutely. Is there joy in the process of living adharmically? No, especially not in the long term. The other thing to remember is that the human subdivision is not by itself. The rain, wind and stars will help achieve highest good. Your responsibility is to join along in the journey to liberative reinstantiation of a holistic recognition of tantra on the part of the human subdivision. All other subdivisions already remember this truth.

Gender, Divinity and Isness

Devi Amma
August 22, 2006

I would like to address the question of gender and divinity since there is a lot of contention around this issue in the world of religion, especially in institutionalized religion. As Divine Mother, I felt that it was very important to speak to this issue. I will begin by saying a little about how gender has been constructed in some religious contexts. Then, I will speak about how I see femininity and divinity and why Divine Mother has coded herself female.

The first thing to note regarding the construction of gender in institutionalized religion is that it is most often the case that societal norms are being read onto religion rather than it being the other way around. This is the case in Christianity in its many forms, Judaism in its many forms, Hinduism in its many forms, as also Buddhism, Islam, Wicca, Yoruba, tribal and indigenous religions.

We observe replayed in religious contexts certain constructions of gender that have been favored by the human subdivision. Thus it is that the masculine form has been assumed to be the spokesperson. Further, it is taken for granted that the male is the generic version of the human subdivision. The generic, the male, and the universal, are often seen to be one and the same. None of this is news to anyone who has studied feminism, or questions of gender or femininity in the major religions.

It is only when femaleness comes forward that, for better or worse, alterity, otherness, specificity or specialness are seen to enter the picture. Thus it might be said: "Oh, the spiritual leader is *female*!" And it may be

inferred that she must be more powerful, more forceful, since an ordinary female would not have been able to reach the elevated place of being accepted as a spiritual leader. One never hears anyone exclaiming, “Oh, it’s a male! He must have been a particularly clever one. Otherwise he would never have achieved the status of a spiritual leader.”

This is an intriguing turn of events. For, as we know if we have studied the history of religion, texts did not always speak in terms that treated gender hierarchically. However, as an effect of translation into gender coded languages, or in context of cultures in which gender hierarchy existed, we have at times witnessed a slide toward the masculine in the structuring of a religion. Linguistic and cultural translation made masculine what had previously been gender neutral or inclusive. Words such as “people,” or “persons,” were later translated as “men.” We have seen this in competing translations of the Christian Bible and the Hebrew Bible also. Early translations of Jesus’ teaching are far more gender-neutral or gender-plural than the later translations with which readers today are more familiar. Next, if we look at Hinduism, we may note the conflicting ways in which the stories of deistic consorts are told. In some the female consort is represented as subordinate while in other versions she is far less burdened by a patriarchal hierarchization of male and female.

These are two of the many ways of making the point that when it comes to gender and religion, culture and society have been written onto religion rather than the converse being true. This process has caused a great deal of confusion. With the passage of time humans have forgotten the actual order of events and deemed particular representations or interpretations of a religious tradition as uncontestable or inerrant. This is the context in which many humans have found themselves burdened with a religious text or tradition that makes a hierarchy of gender. I will not say any more about this issue since it is well-trodden territory.

Now, when we look at it, beings coded “female” are crucial in every single religious tradition. Khadijah, the wife of the prophet Mohammed,

is acknowledged to have been very important to his journey. She supported him, encouraging him to persist even when he was daunted as to who would believe the revelatory teaching he was receiving. Khadijah carried the faith. She helped Mohammed to keep going and not give up. Likewise, as Lord Jesus has taught in this text, during and just after his crucifixion it was women who were bearers of the faith. Women were the intellectuals most able to carry forward a holistic form of the Jesus way.

Through the centuries we see women carrying the candle of faith; we see very strong women. We see women carrying the tradition of their own “tradition,” as it were. We see women sharing and holding to the history of femaleness, to determination and spiritual discipline, against all manner of odds and against all efforts to silence them. We can turn to the Hebrew Bible to document how women have striven to forge their own paths, to be spiritual leaders and spiritual guides for one another. And we see Buddhist women insisting that they be included not merely as householder practitioners. Lord Buddha needed to learn from women that they were as spiritually disciplined and as deserving of a religious or spiritual path as men. Lastly, when we look at Hinduism, a polytheistic religion, we come to see that women are bearers of power, very forcefully and meaningfully so. Beings tagged female are bearers of extraordinary religious or spiritual force.

I have briefly touched upon the construction of gender in institutionalized religion. Here we are in 2006 and we are still in a situation where masculinity is coded generic. I will not go into any more detail. As the Creator I would prefer instead to speak to gender as I conceived it. I will focus on the earthly plane and within it on the human subdivision.

II

Divine Mother did create the notion of gender. It is one instance of the specificity and diversity with which I crafted the cosmos. Gender, as I created it, is a dharmic manifestation of one of the dimensions of isness. Gender is a dance. It moves with other companions, among them the dharmic dance of age, of skin tone, of hair type, of height. It is, in that sense, a specifying difference within a non-hierarchical range of specifying differences. This depiction covers gender conceived in terms of visibility and physicality.

The human subdivision has drawn upon gender in organizing reproduction. Gender is, however, only one ingredient in the reproductive process. As we know, for some species among them humans, reproduction involves the gleaning and melding of ingredients from other beings within their subdivision, beings usually tagged male or female. Yet, as we also know, the ingredients so gleaned may or may not be put to use in reproduction. For the most part, they are not put to any use; they simply exist as potential.

It is only a matter of time before it is discovered that we do not really need a sperm and an egg to manifest a human child. This is almost true already given cloning in which an entire being is manifest from a single cell. But even were it not for cloning, the reality is that if we had access to the microhistory of the conception of every child in the human subdivision, we would discover that beings have been birthed by vaginas in which sperm has never been present, and that women who have never manifested eggs have nonetheless given birth. This is because all of the other aspects needed for the manifestation of a being were present. Accordingly a sperm or egg grew into a fetus and was carried to term.

The main point here is that we do not need to adhere to the narrative that human birth always requires the coming together of sperm and egg. As I have said before, polycausality is a key feature of my Creation. I

always have several ways of moving from point “a” to point “b.” And this holds when it comes to manifesting human fetuses and carrying them to term. Thus although the process of reproduction is often offered as rationale for gender differences, in actuality we do not need gender difference to reproduce.

III

Let us now move into the realm of Divine Mother and her representation as female. Divine Mother intentionally coded herself female or feminine. I have made sure that I have planted a good number of authentic images of myself as feminine in the auric and psychic memory-banks of humans.

As you can see in the images that have survived in Hinduism for example, this means there are breasts. I have also represented myself as a being with many arms; a lot of hair; with two legs and the same number of toes and fingers as a numeric majority of members of the human subdivision have at the moment of their birth. I have imaged myself as having many arms so that I can tell my children in the human subdivision about the different things that I can and will do.

At times I am represented as clothed and at other times naked. This is simply to make it clear that clothed-ness and nakedness are equally acceptable to Divine Mother. Humans live in an enormous diversity of climatic locations; at times they need clothing and at other times they do not. In any event, clothing is not about covering up something inherently shameful. That is an idea espoused by a minority within some religions and is a consequence of the historical unfoldment of those religions.

I have coded myself as female in part because I am not merely the Creator but also she who feeds and nurtures her Creation. I have created humans and given them an inbuilt tantric means for nurturance of young and one another through breast milk. My representation as female

symbolizes the reality of my being Creator as well as feeder and provider. One of the reasons for my beingness being coded female and signaled by my breasts is that I have created a cosmos that is not just self-sufficient and self-reproducing but, more than that, self-nurturing.

Anything I could do if I were imaged as male, I can do as a being coded female. These six arms are useful for the many different things that, symbolically, I as Creator, provider and protector – and destroyer of adharmic presence – will do. But on top of that, I am the nurturer. I am she who reproduces or makes available the food supply from within my own body, from within my own cosmos.

I did not make the male equivalent in the human subdivision able to manifest food in this way. That is just how it happens to be. That does not mean that the male is less than the female. It simply means that the male and the female are different and have specific characteristics. As always, we must honor the diversity manifested by me.

Now please bear this in mind: when I represent myself in this way, I am drawing a picture of myself that both is and is not the whole of who I am. I am presenting an image that is recognizable to humans, socially, culturally, historically and biologically. In doing so I am striving to help humans to discern who Divine Mother is. In actuality, I am an entity of light, electricity, energy vibrating; an entity wherein many, many colors dance. And within all of that, you will see a peaceful, soothing, calming, form.

When you meet me you will recognize me immediately. You will see my arms of light; you will see them twinkling and flickering. They will be present and very palpable; they are very touchable, very safe, and not too hot or too cold. You will see a poly-colored energy that greets you and welcomes you in a spirit of love and emotion; an energy more so than a physicality. And yet my physicality will be there. You will be able to distinguish between me and what surrounds me. I have made sure that I

am always near an open space so that everyone can know where I start and finish. This way they can see when I reach out to respond, or react, or take into my arms and enfold. You will always know where I am and where I am not.

This is all I will say about my physicality at this moment. But I will say that the way to understand me as a gendered presence is to walk slowly and carefully through the notion of gendered-ness. As I have said, breasts have been chosen to metaphorize my capacity to feed, reproduce, nurture, and tend a cosmos that I created and therefore must care for in every possible way. And likewise those six arms help to symbolize the ways in which I will do the many ostensibly contradictory or complementary things that a caretaker must do.

Now, when non-human isnesses, when beings from other subdivisions meet me, they do not need to see me in terms of those extraordinary and beautiful representations that I have just described; for they are able to relate to me directly as energy and color and form with boundary. They do not need to encounter me in context of the history of human perception and understanding. A tree is more than satisfied to see my energy field, and my color field, and my temperature field. The tree can connect with my isness, my physical boundedness, my relationship to the rest of the cosmos, and my capacity to reach anywhere at any time, at no notice, should an emergency come to pass.

To repeat then, my femaleness has everything to do with my capacity to feed and reproduce; with my being the Creator and the polymath, the one who is the warrior as well as the one who tends. One thing that is true is that certain things which I coded as myself later came to be regarded as female or feminine. As well, it is true that beings deemed male by self or by others share some of those same characteristics. Yet there are other characteristics that they do *not* share, and of those, the primary one is the capacity to generate the nurturance of food from their own bodies. So, yes, Divine Mother is feminine. Yet, regrettably, I am at

times garbed and clothed in the vestments of femaleness and femininity that are mere sociocultural convention having nothing to do with *my* conception of self or of femaleness.

Is Divinity female? In my case, yes! That is because I am the one and only self-sufficient Creator that there is. If I were to have been a masculine figure, I would have explained in a different way what it is that I am and was. It is not that a being coded masculine could not create the cosmos. The fact is that I created the cosmos and not any other being and I am self-coded as female, self-sufficient and cosmos-sufficient. We could say that it is a coincidence that I happen to be self-coded female. On the other hand, I have my reasons for having coded myself in that way. And they are profoundly tantric reasons because tantra is about co-active, co-creative and *collective* sufficiency.

To summarize my teaching here, we must set aside all of the discourse that travels in the wrong direction, that is to say from socioculture to religion. I have mentioned some examples of such “wrong-directional” sociocultural explanations for gender, religious form and religious hierarchy. In that context I have tried to explain, as gently as possible, that my self-depiction as feminine speaks to the way mammals (including humans) are able to feed their young, and even their old, from their own body. This to me metaphorizes what I have done as the Creator. My self-depiction also symbolizes the polymath and poly-skilled aspects of who I am as your Creator, protector, defender.

I have also spoken of the differences between how you humans see me and how members of other subdivisions see me. You see me as you do, by my intention, and because I believe that you need to see me, indeed find it comforting to see me, in this way. That is why I have planted an array of different images of myself around the world and in the various religious realms. I want people to see me in ways that will comfort them and explain me to them. I also know that there are beings that for whatever reason prefer to see me as energy, and indeed they can.

Yet and still, as I have said several times, I feel it is fundamentally true that as the Creator of this cosmos, it is very, very, very, important for me to make it clear that I can tend my Creation fully, and I can feed my Creation fully. And that is why from the vantage point of the human subdivision, my image is more necessarily female than it is male.

The Thin Line between Dharma and Adharma

Devi Amma
September 10, 2006

The line between dharma and adharma is clear, strict, firm, and unremitting. I am stating this plainly because one of the things that has been frequently done in the period since the partial overthrow of tantra, is people excusing “x,” or “y,” or “z,” by trying to blur the line between dharma and adharma.

Actually, the line between dharma and adharma is the strictest line in existence. It is the strictest boundary in Creation. This has been the case since the instant that Creation came into being. This fact is well known if you are part of any other subdivision: oak trees know it, sparrows know it. It is a little known or blurry fact only if you happen to be a member of the human subdivision. The line between dharma and adharma is a “problem” or an “ambiguity” only for beings in the human subdivision.

If the line between dharma and adharma is clearly marked, why have I titled this teaching “The Thin Line....”? I titled it this way because in the period since the partial overthrow of tantra, human beings have perceived a difficulty in separating dharma from adharma. The line came to feel thin, and indeed to be thin, as a direct result of that partial overthrow. This teaching then opens out into the following two questions: Why does the line seem thin to humans? How can humans step away from this miasma toward the freedom of dharma? This is what we will be talking about. This teaching should be read alongside Lord Jesus’ discussion of the partial overthrow of tantra in “The Tantra of Embodiment.”

As Lord Jesus also teaches, the partial overthrow of tantra affected only the human subdivision and that too *only at the level of consciousness*. It

was mind, not body, that was most impacted. From this fact, as well as from the perceived thinness of the line between dharma and adharma, we can conclude that consciousness is the most vulnerable aspect of the human subject. Mind is more vulnerable than body. Mind is also more vulnerable than psyche (later in this teaching I will explain why that is the case). What we face here, then, is a particularly local phenomenon limited to the human subject and within that, to mind.

The notion that the individual subject is vulnerable at the level of mind is acknowledged by many religions - including Buddhism, Christianity, Hinduism, Islam - and incorporated into the practices proposed by them. However, what is important to note is that the vulnerability of mind is primarily sought to be addressed by the effort to self-discipline mind. If mind had instead been calmly allowed to settle into other aspects of the human subject, into other aspects of human isness, the consequences might have been otherwise.

There is a diversity to be found in this regard. Within each religious tradition, some philosophies and practices have striven to coerce mind into disciplining – we will not name names. Others have realized the wisdom of addressing mind by means of drawing upon another aspect of self. For example in Soto Zen or vipassana we see an effort to engage the injury to mind by turning to breath. Religions have also striven to soothe, alter, challenge and heal mind by means of doing. Among other things, this has included building sand sculptures and mandalas, practicing martial arts, singing, sweeping, cooking, cleaning and gardening.

II

Why is there a thin line between dharma and adharma? Only because mind makes it so. It is purely a conceptual problem. But since the injury is only partial, there is a way forward. When mind insists, “I cannot do this! I cannot fix myself!” it could be miasmically suffocating itself. As

I have taught you, miasma is most fruitfully engaged by stepping to the side and taking a different path. Eventually you may very well be able to go back and ask mind to explore a little more fully the issue of why it deems what it is facing to be an insurmountable challenge. Before you do that, however, you would do well to look to other aspects of self to contribute their wisdom and insight. The human subject has a number of means of cross-checking and a number of alternative approaches to achieving the same outcome. The mind is only one among several resources available.

The body is an important aspect of self to which mind must first turn. From the perspective of injured mind this will probably seem counter-intuitive, because mind often blames body for its own adharmā, its cravings, hungers and perceived needs. Let us take the example of addiction. As we know, the challenge of addiction – whether to alcohol, drugs, sex, eating, or starving – is mental far more than it is physical. The physiological reliance, if there is one, is quickly exhausted; the mental or psychological dependence can take years to set aside. As long as mind blames body, it will commit itself to detours from the path of healing. Mind will treat body as object not subject. Mind will also try to discipline body. Such efforts are, however, bound to fail since the body is rarely at the root of such problems. This strategy also precludes the possibility of body contributing to the healing of mind.

In this context, let us note both the strengths and weaknesses of the 12-Step argument about addiction as a disease. On the one hand, this description underlines the necessity of intervention: after all one can no longer then ignore addiction as a mere habit. The 12-Step approach also prevents response to addiction from becoming unhelpfully caught in the whirlpools of “sin and redemption” or “guilt and shame.” On the other hand, just as when the mind blames body for its ills, this strategy ends up crafting a fresh miasma. It invents a non-existent bodily disease and fails to ask why mind mistakes injury to self for injury to body.

It is important that mind not hide behind its construction of the body. For the reality is that as long as the body is breathing it has at least one hundred and fifty ways to address every particular issue that it might encounter. What we need is a gentle way to identify, witness, encounter, and even honor, the isness of the adharmic wish, hope, desire. Then one must then do the tender work of setting it aside, asking the body to step in, or the psyche to step in. (I will explain why psyche is critical in a moment).

One must ask body to commune and speak. One must ask body to become an observer of mind, as opposed to asking mind to become an observer of body. Let me assure you that, if asked, the body will speak: it will send messages, verbal as well as non-verbal, mental as well as physical. The body is far less conditioned than mind, which is not to say that it exists outside of space or time. The dialogue between mind and body will need to be undertaken in a very creative and democratic way. Mind must be willing and gentle and generous enough to learn from body. Mind must continuously ask body to give it direction and instruction by whatever means are available. Mind must ask body to constantly strive to make new wisdom available to it.

We must remember that mind was the primary site of injury in the partial overthrow of tantra. What this means is that the rest of you is free, clear, pure; and ready to teach mind. You need, and you can, draw upon body's wisdom to help you to understand why and how mind is hungry for something that appears to be an irresolvable desire but is, most likely, a miasma. Mind can trust body's teaching and tantric wisdom to help it learn, to help it move from adharma to dharma.

III

Let us now turn to three other aspects of self all of which are also crucial to helping the human self live in the freedom of dharma: the psyche, the

visceral dimension and the aura. Psyche is a rather interesting entity. It is the place where mind and body commune and communicate. Psyche is also the place where past life and present life commune and communicate. Psyche is the place in which has been deposited some of the complex commonalities of the experiences of humans. It is akin to a collective library containing information about needs and experiences - past catastrophes as well as past successes. If you can learn how to turn to psyche, you will receive, as it were, lifetime access to that library and its wisdom.

As an aside, let us note that homeopathy as a medical system proceeds by means of a similar principle. Samuel Hahneman (1860-1922) started an inventory of the psyche, mind, body, the history of the human collective, and its relationship to all of the other mineral and vegetable isnesses of the planet. He then began to catalogue some of paths that members of the human subdivision had traveled. Homeopathic medicine is, of course, also used to treat non-humans, but that is not my concern here.

The psyche then is a fabulous resource. But what you will need to do is entirely different from what the more rigid religious or secular frameworks might suggest. You will need to be gentle, open and compassionate, not punitive and self-critical. Witness and dialogue with body and then bring in the psyche so that there can be a conference. The other aspect of self that must be brought into this discussion is its visceral dimension. Viscerality brings our attention to the sensate aspect of self. It is very, very important to ask the visceral dimension of self to speak. Viscerality must be listened to.

As you undertake this process you will discover which aspect of self is able to step forward and provide the wisdom that you need in a given moment or situation. Remember that mind is the injured entity. Therefore you will have to be very skillful and cautious about how and when you can turn to mind. Indeed, for a very long time to come mind

will need to content itself with *learning*, first from body, and then also from psyche and the visceral dimensions of self.

There are tricks that mind can play in this process and these must be noted. Mind can at times jump in and seek to displace the visceral dimension. Mind can say, “I don’t disbelieve what you are saying but I *must* have *this*!” Now, any time you hear the word, “*must*,” it is a sign that a wrong turn is being proposed. For, as I have said, one of the glorious aspects of any human entity is that it has many means of addressing any issue. So if a part of the self says, “I *must*,” that insistence should serve as a sign of the need to investigate, interrogate, examine. “I *must* have a cup of coffee!” “I *must* have a glass of wine!” “I *must* have this kind of relationship with this kind of person even though I know that this is an adharmic thing to do!”

“*Must*” is a very important site. It helps to identify the epicenter of a wound. You then turn to psyche and ask it with the help of body and the visceral dimension to explain the wound to mind. This is especially crucial when it is a “*must*” that is traveling with a “despite” “I *must*, despite....!” “I must, even though it is adharmic. I must...!” Mind can be a skillful operator. It knows how to think rapidly, talk fast, and try to smother over and/or hide some of the ways in which *it* knows that adharma lurks at the heart of its insistence! Mind knows, and it knows that it knows. It also knows that the rest of the world knows what is truly going on. There is no “must” that is actually true since one of the things about isness is that there are always multiple options.

Let us now turn to the final remaining entity, the aura. Your aura is your protective shelter and shield. Aura will help as best as it can to make sure that other beings do not disrupt your own consciousness’ journey. Here again, mind may strive to convince aura that it does not need its assistance. This is why you need to understand the fact that aura is your ally and friend and will always help you. Aura is not a single entity. Rather, it is connected with its own lineage and also very familiar with

the rest of the subdivision. Indeed it is even familiar with the rest of the cosmos and the rest of the isnesses.

So aura can really help. If you ask mind to open its heart, as it were, to body and psyche, in the hopes of giving up its habit of sticking to an “I *must*,” aura will be your ally. Aura will always strive to barricade mind and body and shelter you against all adharmic incomers. Aura will remind you of all adharmic tendencies, possibilities or temptations. Aura will be your ally if you open yourself to it.

IV

I would now like to go back and talk about why the line between dharma and adharma feels or seems like a thin line. It is a thin line because miasma made it so. That is the reason why the line seems thin. It is a thin line because a part of the original disruption of mind at the time of the partial overthrow of tantra was the insistence (contrary to the facts) that “everything has changed.” It was further deemed that “mind will henceforth take control of the planet. Mind is now taking control of the universe and is going to do something very meaningful. Mind will decide for itself what it wants. Dharma no longer matters. Mind can now know itself to be in charge.”

Now this is all very interesting because, if you think about it, mind is actually never in charge. Mind does not control breathing. Mind does not control blood circulation. Mind does not control body temperature. Mind does not control hunger. Indeed, part of the challenge that mind immediately faced upon being deemed “in charge” was frustration at its incapacity to control things. In the face of this, mind could have manifested the realization that its coronation, as it were, was a false turn, a mistake.

Instead what emerged was an array of secondary responses to that first false turn. Elsewhere, we have described such developments as antithetical responses to prior adharmā. Thus mind strove to control itself. It strove to control other subdivisions. Mind strove to control other members of its own subdivision. Going even further, using itself or what we might call its “mindness,” it strove to explain exactly why what it was saying and doing was right. Mind strove thereby to reassure self and other that there was no need to worry because mind was in control!

As you know, what this has entailed is an elaborate and complex hierarchization of winners and losers: beings whose minds have been able to control others’ minds and bodies. Yet, even those beings whose minds are ostensibly in control are not ever in full control. Take as a hypothetical example a CEO at an annual lunch with his factory employees who finds that his digestive system suddenly goes into reverse and causes him to vomit. Is that a moment when his mind is in control? I do not think so. It is a moment when his body is in control. The reality is that even at an elementary level mind is not in control. This is why minds create the most elaborate mechanisms and infrastructures to strive to convince other minds that they are in control.

We now live with the legacy of a very long history of secondary adharmic antitheses. All of these are organized and structured primarily to make everything appear as though mind were in control. If we look closely at this phenomenon what we notice is a complex array of negotiations continually unfolding within each mind and between it and *every other mind* of the human subdivision. The negotiations and continual mutual assessments are undertaken to decide whether mind is in control; when it is not in control; whether or not particular minds are going to tolerate their ascribed planetary location; whether mind can learn from other minds or other aspects of its own body about the degree of its controlledness or otherwise, and about the nature and reality of its particular isness.

You humans live in a very, very complex world. You are in an inordinately difficult world in comparison with any other subdivision on the planet. This is because every other subdivision does not have to face the complexity of contradiction and miasma that makes your collective lives so burdensome and so difficult almost all the time.

So, yes, to humans today, the line between dharma and adharma seems thin. It is only thin because of everything that has followed in the wake of the partial overthrow of consciousness at a particular moment. Still, as I have said, there are many, many ways to encounter and witness that line and gently refuse to cross it. It is purely a question of having the openness to breathe into engaging it. As we breathe, we are reminded of our isness, of our createdness. As we breathe consciously, we are reminded of our existence and of our relationship to the rest of the cosmos. The human self has all the resources that it needs to undertake the work of repair and restoration: body, psyche, viscosity, aura. As they work together, the wisdom of each can serve to affirm and/or refine the insights of the other. All are eager to cooperate with mind to heal its injury and suffering. All are eager to cooperate in the task of freeing mind into dharma.

The Tantra of the Miraculous

Devi Amma
September 20, 2006

The word miracle is a rather interesting one. It is, in certain senses, the epitome of the shortcut. Humans have chosen to use the word, miracle, to shortcut their explanation for something that has occurred.

Why would humans do such a thing? They might do it for a number of different reasons. They might shortcut the explanation because Divine energy and its effectiveness are conceived of as being thoroughly different from that of humans and of beings in other subdivisions. So if we say, "It's a miracle!" we are saying that an event has come to pass in a way that seems inexplicable in terms of that which humans and other subdivisions are capable of achieving, whether alone, collectively, or in a cooperative, cross-subdivision venture.

When humans say, "Thus and such is a miracle!" what they sometimes mean is that they do not understand how that particular positive thing came to be. Now, bear in mind that the word miracle is never used for bad news. For example, the following would never be said: "So and so has terminal cancer. It is untreatable and she is going to die tomorrow. It's a miracle!" We would not usually say that unless by dying the next day the person with terminal cancer will be avoiding an even more violent death by some other means. Leaving this unlikely scenario aside, the point here is that the word miracle is not usually used to refer to something that heralds bad news. We never say, "I lost my wallet! It's a miracle!" We would only speak of a miracle in relation to the lost wallet if there was a miraculous turnaround of events immediately thereafter which led to its being found or returned.

We have now learned two things about the word miracle. One is that humans use that word to shortcut, or set aside, the felt need to explain a sequence of causes and effects or a sequence of contexts and outcomes. If you say, “It’s a miracle!” you can excuse yourself from explaining how something happened.

Secondly, we have pointed out that we do not say “It’s a miracle!” to describe an outcome that is bad news from the standpoint of the recipient or witness. On the contrary, we very frequently use “miracle” to explain the unexpected or sudden overturning of bad news with good news manifesting in its stead. Miracle is frequently used to announce good news that emerges unexpectedly or contradictorily in the midst of its opposite, i.e., bad news. We can notice, further, that “miracle” signals an event more so than it does a process. This is the case unless that process is itself being understood as an event – as in, “It’s a miracle! Suddenly she can do mental arithmetic!”

Is miracle a useful term? I would answer that question in the affirmative. Having the option of a shortcut is sometimes helpful; it is shorthand for saying, “Divinity is in charge. I set aside my sense that I must always know how, why, and by what means, ‘x’ or ‘y’ took place.” The word miracle is used to set aside the need to take personal responsibility for explaining something. “Miracle” is a word that gives permission to the speaker to say, “I do not know everything but yet I accept that the Divine does and has intervened.”

In other words, the word “miracle” is a useful one because it reminds the speaker, and potentially also the listener, that no human being is all-powerful. Moreover, it reminds one that no human being needs to be all-powerful and that someone bigger than the human individual is, indeed, in charge and can take over. Whether or not the recipient or observer knows how “x” or “y” happened, the recipient or observer simply can hand over the reins of authority and the capacity to achieve something to a higher being. That higher being does not simply refer to someone

older or more intelligent: in this instance it means going straight to the top, to a Divine force. That, in turn, means that there is a possibility, in that moment, of a being accepting that there is a Divine force – one that may really be able to come to the rescue with no questions asked and no need for the recipient or witness to understand how all of this happened.

In other words, the word miracle has some very meaningful and useful psychological or therapeutic effects. It is also a useful mnemonic device. It reminds the recipient/witness, and also all other auditors, that the person narrating the miracle believes that there is something bigger than them, bigger than the human subdivision, and that this is a positive thing. The use of miracle indicates that we do not know how an event or outcome came to pass; but that we are rather confident that it was not humanly accomplished so much as Divinely achieved.

II

Turning from humans, let us now ask what a miracle is from the purview of the Divine. Does the Divine Mother believe in miracles? Has the Divine Mother ever seen a miracle? My answer would be in the negative: I have never seen a miracle. Now, do not be disappointed by what I have just said. The Divine Mother has never seen a miracle because she and her higher assistants can at all times explain their actions. Divine Mother does not need recourse to a concept like miracle whose purpose is precisely to designate inexplicability.

As a Divine being I can achieve outcomes that look like miracles. But very often what are mistaken for miracles are occasions when Divine Mother, or one of her most senior assistants, expedites or accelerates a dharmic unfoldment. The Divine will never step outside the rules of tendential lines of force. The Divine will never step away from, or put into reverse, either karma or dharma. Yet, the Divine can expedite or

accelerate the unfoldment of karma or dharma. The Divine can expedite or accelerate tendential lines of force.

The Divine sees from a cosmic point of view. Thus the Divine will always know when an outcome will be dharmically and karmically beneficial for a being, whether human or not, whether entity or energy, whether sentient or apparently non-sentient. The Divine will know how to assess whether to expedite karmic and dharmic unfoldment in a given situation and how to achieve it. The cosmic purview enables us to assess the impact of such acceleration both spatially (from the individual and the local to the inter-planetary realm) and temporally (from the immediate term all the way to the distant future).

“This is like a miracle!” is an obvious way to respond when something so rapid and so dramatic is made manifest. It is a reasonable way to state that something has happened and the individual recipient or witness does not know exactly how or why it occurred. Moreover, the individual will likely not have access to knowledge about her or his future. Thus that being may never know what would have happened if the karma-dharma unfoldment had not been expedited in this way.

It is because the Divine Mother has truly infinite access, truly infinite purview, that she can do very unexpected things. It is thus reasonable and appropriate for beings to accept that something happened and they do not know why, or how. It is reasonable and appropriate for beings to accept (whether or not they know that this is what they are doing) that they do not know why, how or on what grounds they deserved things to have turned out in a particular way. The word miracle is shorthand for, “I do not know how this happened but I am grateful that it did. And I do believe that the Divine had a role in making it come to pass.” The concept of the miracle serves to remind human children that there is a steadying hand upon their shoulders. The concept of the miraculous also reminds beings in all subdivisions

that Divine Mother knows, more than the individual entity does, what is for highest good. Thus even when a tree has a radical pruning and is startled, it will come to pass that it sprouts again faster than it might otherwise have done. That is part of the logic of the miraculous. It has nothing to do with anything other than the fact that the Divine Mother will know, more thoroughly than any individual entity, what causes and effects might come to pass.

Interestingly enough, the individual often becomes accustomed in a comforting and comfortable manner to drawing upon the miraculous or, shall we say, the instinctual. Quite often this is premised on the fact that the individual has stored in their aura and psyche an inventory of cause and effect pairings of which they might not even be conscious. For example, when you watch a master gardener at work you will notice that she or he does not have to stop and look at a textbook prior to every snip or cut. This is because for reasons that are not known to that individual the wisdom of cause and effect and the miracle that comes between the cause and effect are established in her or his inventory, aura and psyche. So here we come to the point where the miracle is indeed a miracle: between every cause and every effect there is a miraculous connection; a miraculous energetic connection that only the Divine knows and only the auras of energy fields know.

So, yes there is a miracle, and there is one in every fraction of an instant. There are uncountable miracles in every fraction of every instant - in everybody's body, in every isness's being. That miracle is precisely the unknown dance of cause with effect. It is the unknown relationship between cause and effect.

Now it is one thing for Divine Mother to orchestrate causes and effects to *full* infinity. It is one thing for Divine Mother to know exactly what to do when, where, for whom and to whom; Mother does this constantly on the basis of her knowledge. But the piece that Divine Mother cannot explain to any of her children is how the cause-effect

conjugation falls into place, again and again and again. Please click your forefinger and thumb repeatedly and rapidly! The rhythm of this clicking illustrates the rapidity and unknowability of the magic of the cause and effect relationship.

Divine Mother created every molecule; Divine Mother created every fragment of energy. Divine Mother created the means by which such molecules and energies would have the option and opportunity to dance. And yet Divine Mother can, at times, only explain an outcome after the fact. If a baby's first word is not "Mama," not "Papa," but "teddy," "tree," "birdie," or her sister's name, why is this? Divine Mother has created potentiality. And beyond a point potentiality dances by itself. So the cause-effect connection is only in Divine Mother's control after the fact, as explanation. Before the fact there is the creation of potential. And after the fact, just in case you are worried, Divine Mother is in control by means of the principles of karma, dharma, and tendential lines of force.

Divine Mother will allow the positive to happen. She will constrain the negative from unfolding. And Divine Mother will *contain* the negative to the best of her capacity once it has begun to unfold. Divine Mother will constantly be looking at the future, far, near, and intermediate, assessing the costs and benefits of an array of outcomes, saying: "Yes, go ahead!" "No, contain this;" "Yes, go ahead!" "No, constrain this." She does this at a pace that is more rapid than you can imagine or verbalize so that the world can continue to flow rather than appear to be pushed, pulled, or tweaked along.

There is a very complex array of potential, containment, constraint, option and cost-benefit-analysis all leading toward, "Yes; no; stop. Yes; no; slow. Yes; no; fast. Yes; yes. No; no. And so on." I hope that you are grasping this as I express it. There is continuously unfolding a true infinity of potentials turning to actualizations. This is thanks to that inexplicable – literally inexplicable – interpenetration of energy,

molecule and hope or intention. Energy, molecule, intention, and their interrelationships premised on an array of histories, triggering preferences, triggering hopes and dreams, triggering intentions; all of this is going on constantly.

III

Given what I have just described to you, what is the tantra of the miracle? The tantra of the miracle is about the reality that every molecule is truly tantric. This means that every molecule is far more likely to follow the dharmic route than to go the adharmic way. Any unfortunate turn of events, any adharmic outcome, would have to do with precisely the miasmatic mayhem of the human subdivision in this time, or with a truly unintended contradiction brought to pass by a being who did not know enough about her or his context and therefore acted adharmically in error. And that of course can be very quickly addressed and resolved.

An intentional miasma, or a miasma that is so thoroughly embedded that it gives rise to intended and unintended adharma, is a different matter. In that instance, checks and balances will immediately come into effect. Yet a tantric miracle is what one can expect. A true, Divine miracle will never be a miracle in the sense that it will never be unexpected to Divine Mother. Nor will it ever be inappropriate in its intent or outcome.

How can or should beings other than Divine Mother respond to the miraculous? She or he can “Expect a miracle!” as the bumper sticker puts it. “Expect a miracle!” What we mean by this is that the Divine will provide. Expect that you do not always need to know *how* the Divine will provide. Expect that there is always an outcome that will in the final analysis be dharmic, healing, safe, healthy, sacred, satisfactory and “completionary,” to coin a term.

“Expect a miracle!” And as and when you experience the miraculous, always take note of it. Always notice it; always pay attention to it; and never expect that this will be the last one. In other words we can say, “Expect a miracle!” and trust in the miraculous. And trust that the containing, constraining, harness that keeps you out of harm’s way will always be at work. Never feel that there is an inexplicable separation between the “ordinary” and “quotidian” and the “miraculous,” because there is no such separation. Remember that all you are saying when you invoke the miraculous is that you accept that you do not know everything but it does not matter because Divine Mother is over-seeing each and every process. Indeed, I am.

Advaita and Tantra

Devi Amma
September 22, 2006

Let us begin by defining advaita. Advaita means non-dual. The teachings on advaita are to be found at the end of the Sanskrit texts, the Vedas. As a consequence it is frequently referred to as Advaita Vedanta – the teachings on non-dualism to be found at the end of the Vedas.

What is interesting about the notion of “non-dual,” is that it suggests that its other is “dual” or “duality.” Advaita marks itself as a perspective that it is explicitly not committed to duality. This in turn implies that there is something called “oneness” that evades the dual.

What might it mean for the name of a philosophy to specify, “I am not...” in this instance, “I am not-dual”? It suggests that this perspective considers its most distinguishing feature to be this claim of “non-duality.” However, from Mother’s standpoint there is a problem with the presumption that something is dual.

Tantra is not about duality. As I have been teaching you tantra is about multiplicity. There is a reason that multiplicity is fundamental to tantra. Tantra honors the near-infinitude of isnesses created by the Divine Mother at the instant of Creation. Now, whether or not you accept that Devi Amma is the Creator you can recognize that there is a “Creation” and a process by which it came into being. In this context, so long as we accept the existence of a Creator we would wonder why a spiritual philosophy would be designed around the evasion, avoidance, denial, repression or even distaste or dislike for

that near-infinity of Creation. We find suddenly that we are no longer in the realm of philosophy but rather in the realm of preferences.

Is advaita, then, a name for a preference? If so, how should you feel about it? Should you feel this is a philosophy-cum-preference worth exploring? One question that follows from the advaitic line of thinking is whether there is, indeed, any authentic place of oneness or non-duality and if so who might occupy it. We come to realize that if there is anybody who is only One, that being would be none other than the Creator. We are then led to wonder whether practitioners of advaita have mistaken themselves for the Creator.

You could counter, “Isn’t it true that even Devi Amma says she has implanted an aspect of her very self in every single isness? Does that not make the individual one with the One at least in principle?” My answer would be that this is not exactly the case. For in planting a fragment of myself in all of the isnesses, I have multiplied the diversity of ways in which I can be manifest and have my presence guarding, protecting and guiding all isnesses. This means that while neither you nor the advaitic practitioner is entirely separate from me, ours is not a relationship of identity. This gives lie to the idea that any being, practitioner or otherwise, can ever in any simple sense be one with the One. Really and truly – and tragically – there is much confusion in the discourse of advaita.

The illogicality at the epicenter of advaita confirms its miasmic character. Advaita has no room for plurality. When advaita recognizes plurality, its response is to propose a hierarchy. Within its terms anything that is a plurality is less than a One. The advaitic practitioner considers himself or herself to be one with the One, or to be able to be so as soon as he or she can finish cultivating his or her practice.

No religion has ever deemed the Creator to have manifested only itself or identical copies of itself. No Creation story is so fully hierarchical that it only loves or honors God or entities that are uniquely one with Divinity.

Tantra is not unique in this regard. The beautiful thing about the tantric journey is that it is, in a certain sense, more advaitic than advaita. This is the case because, as I have told you, every single isness is one with the One and yet simultaneously every single isness is more than one with the One. Every single isness is part of the glorious plurality of multiplicity.

II

Let us ask what advaitics are striving for when they practice advaita. They are, I do believe, deeply hungry to unite and immerse themselves within divinity. And this is very beautiful as a goal and a wish and a felt need. Yet there are some challenges in this felt need if it is going to be articulated in a way that chooses to leave behind so much of Creation itself, including one's own created body. Is it not an insult to the Creator to say, "Thank you, Divine Mother, Thank you, Divine Father, very kindly. I will now shed ninety-nine percent of my isness"? Such a being might continue, "I am doing this because I know in my heart that once I shed most of my isness I will be a purer being. And I will be closer to You, Divine Creator."

There are problems with this approach. One of them is that it is not feasible to be anything other than that which God has made. If God made you, there is an object as well as a subject. God—subject; made—action; you—object. I mean no offence in calling you an object. But God *made* you. Now, to spurn self is, we might say, to insult the Divine. In every Creation story the Divine is noted as having installed divinity in the created one. As long as you are to honor and respect and thank Divine Creator for the work of Creation, it is contradictory to say, "But I do not want this any more!" For it means, "I do not want you, God, any more! I do not believe that you made a 'me' that is livable in and of itself. I do not believe it so I am walking away from it." When you take this position, are you walking towards the Divine Creator or are you walking away from the Divine Creator?

Practitioners of advaita are, for the most part, well-intentioned. They are very hungry to be one with God. All I can say is that I would be deeply moved if they would walk back to the place where they last remember seeing themselves. When they get there they can have a look at themselves and see what they can learn about themselves. Having done that, they can start asking themselves where they came from, how they were created, and who created them. Next, they can ask if they feel that there is a lot of unwanted detritus that has accumulated in their embodied selves. If there is detritus they might ask where it came from.

Most spiritual paths are about nothing other than the investigation of “where all that detritus came from.” The nuts and bolts of spiritual work is the investigation of detritus and the prayer for assistance to remove it and for the skills required to do so. To be a whole and wholesome practitioner we need to acknowledge, work with, and even love, tend and care for that detritus. This process returns us to our earthly-ness, to our embodiedness: to a loving acceptance of that form in which we were created and the means by which we were created. We strive to carry all of the baggage with us, pausing every now and again to learn how to authentically remake one or another piece of our material self. The reward is the joy and energy of the Divine and comprehension of the meaning of incarnation.

What is very important here is that you cannot evade materiality. As long as you are in a body you are materiality and materiality is you. To make a distinction between you and everything else, to denote as materiality everything but you is eccentric not to mention hierarchical. The tantric presumption is that no body is higher – yes, “body” – is higher than any other body. Advaita vedanta as a path is bound to head for difficulty. For if you do not admit that you are carrying your luggage with you, you will probably trip over it. At the very least you will get exhausted from having to carry it without admitting that it is there.

Advaita inevitably leads a being to feeling that he or she is literally one with the Divine. This, in turn, eradicates much of the work that every Creation story describes. The Creator beams, celebrates and dances when she looks at the beauty of her own Creation. No Creator could have created multiplicity and feel anything but positive about it *unless* that Creator was an evil genius who was creating a hell realm rather than something glorious and lovable. I put it this way so as to speak to people who would like to hear an analysis of advaita but are not willing to acknowledge me as Creator.

However we look at it there is something miasmic about advaita. Advaita is a good, old-fashioned shortcut in which one does not do the work of removing detritus but somehow imagines that one can simply excise it or cut it off from oneself. If one adopts this strategy one will not realize the full potential of embodiment which is the goal of all authentic spiritual practice. The transition of the human into the astral realm upon death will only bring home the tragedy of this neglected or wasted opportunity. For at that point, even if not earlier, you will have to reckon with the reality that the Divine Creator made you as an isness by turns embodied and disembodied and with the desired intent of giving you room to synthesize dharmically, a process that depends on the kinds of transformative work eschewed by an advaitic rejection of the multiplicitous materiality of the cosmos.



Q: In advaita the notion of the non-dual is counterposed to the dual and designated as superior to it. By contrast, you are counterposing the near infinitude of multiplicity to the notion of something called “non-dual.”

Devi Amma: Remember that in advaita we are dealing with a miasmic structure of thought. Within advaita there is no meaningful opposite

to non-duality. Put another way, the only possible opposite of duality within advaita is God. However, it is a God in relation to whom there is no room for anything else. Nothing else! And indeed, there is only room for anything else if those “elses” can be entirely absorbed into the One. But absorbing these “anything elses” into the One would entail disarticulating or “de-existing” all that is absorbed. So again there would be only the One. And there would have to be the means of eradicating all traces of the spiritual journey towards this One. This is only explicable as a miasma.

Q: Where is duality in *your* discourse? What do you understand duality to be and why is it that that term is absent from your discussion?

Devi Amma: You are right that it is not a word I use in my teaching. Here is why. If we say Divine Mother establishes a holographic implantation of herself in each isness, we *might* be able to use the word dual to refer to, if you like, the pair of ingredients involved in this process. Examples of such pairs of ingredients would be the holographic implantation and the rest of the daffodil or the holographic implantation and the rest of the human or the holographic implantation and the rest of the rock. However, this description or conception would immediately have to be set aside because the truth is that the holographic implantation is so thoroughly one with, so completely interwoven with *all* of the isness, that there is no separable duality. What I am saying is that even were I to use the word it would be to connote not duality but a sharing dance, a pairing dance.

One sense in which we could usefully draw on the term “duality” is in that beautiful aspect of the process of awakening in which a being, having honored herself or himself to be a Divine isness says, “Mother, here I am. I am coming to understand myself and I want to dance and play with you. Show me how to do this as purely as I possibly can.” Now this is what we might call a sacred way to draw on the notion of the dual. Here dual is a positive not negative term. It is the endlessly

repeatable, positive dimension of the dance between the Divine and her created isnesses.

What will happen at the end of the dance? Will there be some extraordinarily hard-to-imagine magic trick performed where the isness literally becomes Devi herself having eradicated all traces of having ever existed? No! The end of the line is not the eradication of isness but its purification. The real end of a purely lived incarnation is that the being will comprehend the glory of the dance of its specificity with the Divine, and its specificity will be understood as deeply one with, and deeply connected with, but never misunderstood as, the Divine itself.

Do you see what I am saying? In other words, multiplicity will retain itself until the very, very, very, very, very end of the cosmos, becoming more and more and more pure, more and more and more dharmic. And as I have said, the nitty-gritty of every spiritual path is trying to understand detritus and from whence it came. Detritus is the third term. There is the Divine; there is the Divine's Creation; and then there is detritus. One needs ask how it can be undone so that each being can walk in a state of grace, in a state of purity, never letting go of himself or herself as the Divine Mother created him or her; and never letting go of the implantation of divinity as the Divine Mother implanted it.

LORD SHIVA

The Source of Wisdom

Lord Shiva
October 16, 2001

Let us contemplate the question of from where wisdom emanates. That source is Divine Mother. That higher source is Devi as always already ongoing fount of synthesis wisdom. I too receive wisdom from this higher and complex place. My relationship with her has meant that we are in an ongoing dance: a fluid, clear, pure and continual articulation of the isness of all that is.

When I say higher source what I mean to say is that given that I am the consort partner of the Divine Mother of the universe, and given that she created me in the image that she sought, this means that there is a constant dance between the essence of her wisdom and the essence of my isness. It would be absurd and only partial for me to gift myself with the credit as full, sole source of what is said *through* me, said *as* me, or said *by* me. For in my isness the dance of synthesis between us is ongoing.

The relationship between Shiva and Shakti has not been properly understood. It is usually represented as the dance between immanence (Shiva) and its actualization by Shakti's dynamic force. Now, if you think about it, this does not make sense. As Creator, Divine Mother is both the essence of immanence to the point of infinity *and* the actualizing force to the point of infinity. The role she has given me in her Creation is that of shelter-er of dharma; my job is to provide shelter for the dharmic unfoldment of the activity of her children, of the isnesses she has created. She has given me the siddhis or skills I need to fulfill this responsibility.

All isnesses, humans included, have the holographic imprint of Divine Mother in every cell. All isnesses have been endowed with consciousness and the capacity for synthesizing creativity. In the case of humans, however, Mother has also given you the capacity to use your free will to resist. She holds out to you the invitation to achieve a flowing, continual synthesis of her will and your will, with your will rewritten as the integration of human will and Divine will.

There is, nonetheless, a horizon to human creativity: humans cannot create beyond the limits of Devi's immanence. Nor can they exceed Mother's capacity to actualize. However, given the lack of discipline among humans post partial overthrow of tantra, and given the accidental stepping into adharma by isnesses in other subdivisions, there is the potential as we have tragically experienced of adharma and collective endangerment. This is where I, your Divine Father, come in. I am protector and defender of all isnesses and guardian of dharma in each moment. It is to this end that my synthesizing dance with Divine Mother is made manifest.

Do I consider myself equal to the Divine Mother? I would consider that an absurd question because Devi Amma is the Creator, transformer and destroyer of the universe. She created me in accordance with her own wishes for me. But she did not create me as her; therefore I will never be her or be like her. Divine Mother will always be bigger, higher, and other to me.

II

There is a pedagogical dimension to almost everything Devi Amma creates. If Devi Amma creates a pansy or a pine tree, she creates it in honour of, and by means of, her creative passion for beauty, her creative passion as Creator. She creates it as yet another reminder of the way her dance continues to unfold. She creates it as a situation in which the

pansy is always a reminder of the beauty, the joy, the meaningfulness of Creation. We can all learn from the pansy: from the way in which it wilts and then blooms when it is watered; the ways it grows when it receives the warmth of the sun; the ways in which it flourishes and takes nutrition from the earth. The pansy is always a teacher, teaching us about the infinite multiplicity, plurality and precision of Devi Amma's Creation.

Devi Amma's pedagogy is well illustrated by the prayer, "May we come to learn more and more what we've come to learn."¹ Let us recite it and then go through it line by line:

May we come to learn more and more what we've come to learn
 May we come to be more and more what we've come to be
 May we come to see more and more what we've come to see
 May we begin shedding more and more what we've come to shed
 We thank you, God, we thank you, Oneness
 for dispersing this false sense of "I"
 into a thousand fragments of dancing light,
 into so many roots under the earth.
 I offer you this morning the gifts of my doubt and confusion
 I am so grateful that nothing is turned away by the Divine
 Deepen the silence within so each moment feels like a prayer unfolding
 I am but a stone sinking into the well of your heart
 May I rest forever at the bottom.

"May we come to learn more and more what we've come to learn." Here we see the pedagogical nature of Creation.

"May we come to be more and more what we've come to be." We see here the invitation to immerse deeply and fully into isness as it exists, if only the child could know it, given the fact of her or his createdness.
 "May we come to see more and more what we've come to see." Here we

¹ Lata Mani, *Interleaves: Ruminations on Illness and Spiritual Life*, self-published, Bangalore, 2001; republished New Delhi: Yoda Press, 2011, 40-41.

are invited to witness. Witnessing is about the readiness and willingness to perceive things as they really are whether or not we are physically able to see.

“May we begin shedding more and more what we’ve come to shed.” This line is striking because it takes us into something very distinctive about the human being and even more about the spiritual seeker. It is humans who are called upon to recognize Mother’s leela: her dedication in the case of humans to a free-will-driven relationship to the isness of Creation. It is human beings in particular who are required to accept or reject the invitation to truly enter into Mother’s wisdom, into Mother’s Creation, to accept her as Creator.

This is not something that other beings need to learn in the same way. So here we are noticing the complex, dialectical, dance that any human being has to engage in. Other species are really fortunate not to have to go through this process. All other species are also embroiled in the pedagogy of their own particular isness and that is properly the subject of a separate teaching. Why do humans have to shed? The reason is that they are embroiled in the conditioning that is part and parcel of the humanness of their beingness in Divine Mother’s infinite Creation.

“We thank you, God, we thank you, Oneness, for dispersing this false sense of ‘I’ into a thousand fragments of dancing light, into so many roots under the earth.” This is about the pedagogy of the temporality of the human subdivision, and about the particularity of each and every individual within it. This line speaks of time, space and particularity; time, space and isness; time, space and conditioned-ness. It also speaks to the ways in which for the human being isness is inherently part and parcel of temporality and spatiality, and is in and of itself a plurality. The individual is not singular despite the fact that she or he is dressed up in a singular name, viz., “I.” So again, it is about the pedagogy of life.

“I offer you this morning the gifts of my doubt and confusion. I am so grateful that nothing is turned away by the Divine.” Here, we see pedagogy dancing. We see the human being always already eager to run to Divine Mother. We also see the Divine Mother always already earnestly rushing to participate in the child’s journey toward dispersal, comprehension and awareness.

“Deepen the silence within so each moment feels like a prayer unfolding.” Here is joy in the process. Here is the child turning slowly toward her or his sense of what is, in contrast with the false sense of “I” with its dispersed plurality. What we will now see emerging is the reunification of that child with its plurality, both having been rearticulated by the process.

“I am but a stone sinking into the well of your heart. May I rest forever at the bottom.” Here we hear about the goal. As I have told you before, the goal is never stillness or silence. Rather the goal is a rearticulated dance.

My point here is that there is a pedagogy in isness for any or a every being in the entire cosmos, whether that be a human being, a pansy, a pine tree. There is always a pedagogy that is part and parcel of your isness. This is because one crucial aspect of Divine Mother is that she is wisdom. She is knowledge. She is also dance. She is also stillness. She is knowing as well as being. It therefore follows that if you are made in her holographic image, you are a learner, a be-er, a doer. You are plural, multiple, just as Divine Mother created you.

Weaving and Archaeology

Lord Shiva
October 16, 2001

Metaphors can be useful in describing the spiritual journey. Have you ever seen a sari being woven? If you have, you will know that the weaver moves the shuttle back and forth, and back and forth, and back and forth across the loom. Slowly and gradually a sari is made manifest. As spiritual aspirants you too are slowly and densely woven in this way. That is because Devi Amma is going across and back, across and back, across and back. She is making and remaking you.

Situatedness is one of the five points of the yogi/ni path. Situatedness points to the reality that your location in time and space shapes how you see. However, locatedness does not imply stasis. Where you are situated also initiates and brings forward opportunities for new learning and new growing. But this requires your constant openness and willingness to learn. As we have tragically seen, there are people who have the opportunity to learn but set it aside saying, “No thanks!” Learning is a dialectical process. Your learning depends on your being interested, eager and hungry to learn.

As you grow spiritually you reveal your true nature more and more. I just spoke about the shuttle going back and forth, and the gradual revelation of a pattern. In thinking about this process, the question arises as to the source of the pattern. From where did it emerge? Was it being revealed? Was it being made? Or is it both? Is it not being revealed as much as it is being made?

When we look at the spiritual journey of humans the same question arises. Are you being made or are you being revealed? In other words, are we

doing weaving or archaeology? The archaeologist has to operate with the same degree of care as the weaver because if she or he misses a beat, she or he may lose or injure an opportunity to learn something new. Week after week, year after year, the serious spiritual aspirant finds herself or himself learning constantly: about practice, about possibilities, about siddhis or psychic skills. Now where do those siddhis come from? Surely they must have already been in the body as potential!

The same question may be extrapolated to the planet and its unfoldment. For instance, when so many people went to serve those affected by the post-Godhra violence and destruction in Gujarat, India, in March 2002, were they revealing potential or creating something new, or both? What is that bothness? How do we understand it and how are we to understand the relationship of each being to it?

And how does that bothness relate to the infinity of dependent co-arising on this planet? Because when all those individuals went to Gujarat to assist they were doing nothing other than saying, “Let us be truly human. Let us be true nature with a capital ‘T.’ Let us be true goodness. Let us do that which is only natural, only right.”¹

As I have said to you many times, dharma is natural. It is adharma that is unnatural. When people went to Gujarat to assist and contribute they were doing only that which was natural. Likewise, when hundreds of people in

¹ The reference is to the pogrom against Muslims in Gujarat in March 2002, following the burning under mysterious circumstances of a railway carriage carrying right-wing Vishwa Hindu Parishad activists and sympathisers returning from a trip to the disputed Ram temple in the city of Ayodhya. Approximately 59 Hindus perished in the railway fire and an estimated 2000 Muslims died in the ensuing violence. The complicity of the Gujarat state machinery in the mass killings, rape and pillage of property has been well documented. The violence which stunned the nation inspired many across the country to go to Gujarat and assist in the work of rehabilitation and healing. For reports and analysis by People's Union for Civil Liberties, Communalism Combat, National Human Rights Commission and various women's organizations, <http://www.onlinevolunteers.org/gujarat/reports/index.htm>

the United States signed the “Not in Our Name” pledge against the path of war pursued by that country in the aftermath of September 11, 2001, they were doing only that which is natural. They were saying, “Stop! Never again in our name will you wreak death and destruction.”²

As you know, when twin babies are born they hold hands while they sleep. As you also know, when a baby is born unless its parents are already injured they will do nothing other than tend the baby. When a baby is born, unless the siblings are already injured they will do nothing other than tend the new baby. They are only doing that which is natural. The joy of the Devi-created world is that it has an extraordinarily beautiful, infinite array of creative potential.

This is why one is *both* a weaver and an archaeologist at one and the same time. You are going back and forth, back and forth, attending to that which you are weaving, paying attention to that into which you are being woven. You are digging and being dug, excavating and being excavated. It is in this sense that you are made as well as revealed.

Now, given free will, the complexity of dependent co-arising, and the infinite creativity of Devi Amma, this cannot be a predictive process. We cannot predict creativity in substantive terms. For you are not only being woven and dug. You are also actualizers, activators, actioners. As children of the Divine Mother you are created as well as creators. You are not, however, the Creator. Do you see the difference? Devi Amma is the Creator but you are creators. And you are being created. Thus when we turn to question of the future, we can speak of process, methods, and tendential lines of force. We cannot, however, foretell exactly how things will unfold. This is why faith in the future is so much harder to cultivate than faith in the past.

² Not in Our Name Statement of Conscience Against War and Repression, January 2002, www.nion.us

It is Lord Shiva's wish that aspirants never walk away from the path; never forsake their location as fabric in the loom of the Divine weaver. It is Lord Shiva's wish that all of Mother's children will be as willing as the archaeological site to allow Mother to pick away at the rubble little by little and keep it somewhere neat so that I, your Father, may recycle it. It is, as you know, one of my jobs and I enjoy it!

Humans and Other Beings

Lord Shiva
October 15, 2004

Let me begin with a fundamental fact. All beings but humans are always already conscious of their relationship with self, with other, and with infinity. All beings but humans are very aware of the beautiful, infinite relationship that is always there beyond language. There is, for example, no computer that can spit out the data on the relationship between that monkey that just walked across that wall, the coconut tree that it climbed up, and everything it encountered on its way. This is true even if we were to limit ourselves to a ninety second period. There is no computer that can adequately describe it all.

The only way that we can reach out and embrace that degree of infinity is by closing our eyes and entering into the stillness wisdom of it all. Now, humans need to learn fluency in stillness wisdom. This is because it is Mother's leela to ask humans to consciously learn it and live by it. Other creatures are established in stillness wisdom and that is why they are able to playfully dance. You often see butterflies going somewhere in particular, nowhere in particular, who knows where? You also witness the hummingbird going to one, then another, then another blossom, and you never know which one, why, and how come. The butterfly and the hummingbird are so playful because of the level of wisdom in which they are established. For, stillness wisdom is also fluency in joy wisdom. Let it be known that everything I am saying here also applies to apparently non-sentient isnesses like minerals and plants but that my focus here will be on what is regarded as the animal kingdom.

Stillness wisdom: the dance of all beings with infinity, with their relationship with the rest of infinity, with their isness as isness. You can see what is happening as I try to make language out of this. We quickly disappear into a stream of consciousness discourse, one which will never be complete or enough. Adequacy is never a possibility when one's goal is to name the stillness wisdom of beings, of beingness. Inadequacy is inevitable if one's goal is to name the infinity of infinity. It is just not possible. No human discourse can ever utter the totality, the infinity, the completeness of stillness wisdom, which is also the same as dance wisdom, and joy wisdom. This helps us understand why it is so important to sit in absolute silence and stillness.

To reiterate, it is hard to express the relationship between self and infinity that is always already inculcated into all beings other than humans. All one can do is to make a meta-statement about it. As for the re-harmonization of humans with the rest of infinity, the real question is, how can you walk, talk, live, be and act with as much awareness as the butterfly? How can you become conscious of your particularity and exactitude as humans? How can you establish yourselves in that infinite isness in a way that avoids the pitfall of misrecognising your partial understandings as universal truths?

II

Humans have been given the capacity to resist, the capacity to refuse, the capacity to fail, the capacity to reject, and in context of the partial overthrow of tantra this has been dressed up as a positive thing. Actually, it is neither particularly positive nor negative. It is no more special than the rooster's capacity to crow, the dog's capacity to bark, the rose's capacity to bloom. Other subdivisions are utterly disciplined in how they dance with their creative, synthesizing potential. It is the human subdivision that is chaotic. This potential for chaos enabled by the possibility of humans applying free will to both constructive as well as destructive ends, has been dressed up as a positive thing since the partial overthrow of tantra.

One of the most important disciplines of the tantric way is recognizing the isness of isness, recognizing the essence of essence, the capacity to honour the self of self simultaneously with honoring the other of other. This capacity, this skill, is fundamental to all beings but humans. Mother's leela in the case of humans is to push the envelope to the cliff edge of her own Creation.

The dialectical dance of Divine Mother and Divine Father is of isness and infinity. This is by Mother's design. By contrast, in the case of humans, the dance is a dialectical one between isness and not-ness or ending-ness. This is neither good nor bad. It just is what it is. What has been lost post the partial overthrow of tantra is the art of living between specificity and infinity in a loving, caring and tender fashion. All other isnesses, all the way to the tiniest molecule, are still in remembrance of that skill.

In the case of the human subdivision Mother has played with her own capacity to create or not create, to create or un-create. Human beings have treated this as though it were something special. However, it is just one instance of Mother's many manifestations. Humans are mistaken when they believe themselves to be superior to all other beings. Other beings have the discipline of exactitude, the discipline of other love and self-love, other understanding and self-understanding. It is humans who need to cultivate these disciplines; it is humans who are not necessarily endowed in this way.

III

Mother's goal and grace and play when she creates anything is to build in its non-necessity. Mother can regroup everything to nothing just like this –! (sound of fingers clicking). It is also Mother's grace to prevent that from happening, nanosecond by nanosecond. So Mother is actually holding her children in utter and total safety, even at the same time as she is asking her children to play with the idea of not-safety.

Mother will never ever erase the planet or the cosmos into non-existence, although particular subdivisions or specific categories of beings within a subdivision may die away. Mother will, however, continually ask her children to learn the discipline of not doing what they could so easily do in abusing the gift of free will. Mother will ask her children not to strike a match and hold it to a sheet of paper even though they can easily do so. Mother's goal is infinite acts of discipline and self-discipline; this is what she is trying to inculcate in her human children.

Mother is also trying to teach human beings who they are, and who the rest of infinity is. The rest of infinity already knows itself, as also the nature of the human subdivision. It is humans who are the ignorant ones. It is humans who do not know their place and need to be taught, and need to be willing to learn. The world of humans is complicated. Those of you who are spiritual seekers are trying to learn to understand Mother's intention and goals.

There is joy, glory and a fabulous beauty in learning the dance of self with self, learning the dance of infinity with infinity. The ecstasy of that journey is without parallel. You will finally be let in on the secret of the rooster's joy, the secret of the butterfly's happiness, the secret of the dog's bark, the secret of that special soupçon of peace or bliss that can come when it need not have come at all.

I have taken you to the edge of the transcoding bridge, to the precipice of translation and explanation. I have taken you to the place where jnana meets bhakti, where knowledge meets devotion. I have taken you to the place where human beings meet other beings. I have taken you to a place where wisdom meets joy, where joy becomes wisdom. Bhakti children may make of this poetry verging on silence. Jnani children may make of this poetry verging on speech. And all children must make this their resting place, knowing that they are as still, or not still, as two butterflies playing in a meadow.

The Yogi/ni Path

Lord Shiva
October 13, 2002

Today's teaching is on the yogi/ni path. The yogi/ni path is a five-fold path.

1. The yogi/ni lives in recognition of her/his situatedness.
2. The yogi/ni lives in "don't know."
3. The yogi/ni eschews preferences.
4. The yogi/ni knows that Devi Amma is in charge.
5. The yogi/ni takes joy in the process.

Let us contemplate how to apply these points to the question of what is going on in the world now and how to live with it by reference to those five points.

In ordering the five points, I began, on purpose, by reminding you about your situatedness. Wondering where you are situated, understanding where you are situated, presents a huge challenge. It is, however, a necessary challenge because the more you come to understand *where* you are situated, the more you come to understand how to *cope* with where you are situated.

The question we are currently addressing illustrates this well. In order to discuss what is going on in the world, we have to decide how to put boundaries around what we call "the world." And we have to recognize that this world, so-called, is actually situated in infinity. So here we are, facing particularity and infinity. But it is not just that, for we are also facing the infinity of particularity. For, when we ask, "What is going

on in the world now?” even from your individual standpoint alone, the answers we could generate are potentially infinite. And when we ask, “What is going on in the world?” and we somehow imagine for a second that we can contemplate the world more “largely,” and less “locally,” we will once again, in the exact same way, see that the world is itself infinite. Do you see?

It becomes very, very difficult to place boundaries around the question “What is going on in the world now and how might I live with it?” We realize that the question becomes one of “How am I to live infinitely with infinity?” We are faced with the issue of how to place potentially infinite boundaries around a potentially infinite locatedness of that which is a potentially infinite world.

Now, here we are, potentially drowning in infinity. What do we do? We turn to the other points of the yogi/ni path. We turn to the second point I mentioned. We turn to “don’t know.” What does it mean to live in “don’t know”? To live in “don’t know” is to live by means of honoring one’s particularity and limitedness. By living in “don’t know” one places a boundary around infinity. To live in “don’t know” is to recognize and surrender to the limitations of one’s capacity to comprehend that which is infinitely there. It is to accept the limitedness of one’s capacity to comprehend even one’s situatedness.

Living in “don’t know” thus becomes rather comforting. One can say, “My situatedness is infinite. The space that I might name ‘the world’ is also infinite. Yet, it’s alright because I know that I don’t know everything. I know that I *can’t* know everything. I know that the infinity of particularity is cognitively beyond containability. It is just as well that I am being guided to live in ‘don’t know.’”

So here you are, rather daunted by infinity and comforted by “don’t know.” Here you are, beginning to comprehend that you are supposed to accept, not understand, control or neatly sort out the infinitude in

which you live. It is at this point that you begin to realize the reason you are asked to eschew or give up preferences. For, when you learn that you must eschew preferences, you find a way forward.

When you begin to examine your response to any situation – why you would like things to be this way or that – you have a method for deepening your understanding of your situatedness. You have the opportunity to understand something about yourself and the reasons for your preferences, to place a structure upon some fragments of your infinite positioned-ness. Examining your preferences helps you to understand more about self, other, and co-arising with respect to this or that or another stitch on the tapestry of it all.

You are then in a position to be able to place points one and two and three of the yogi/ni path in a new connection with one another. You begin to see that even if you cannot set everything in order, you can at least witness some of the patterns of the tapestry and come to understand how you, as the witness, as the “creator” (as opposed to the *Creator*) are positioned. And if you start to wish you did know everything, you can instead start to ask yourself what it would feel like to suddenly become preferenceless in this regard. This in turn will lead you to learning more about who you are in your situatedness in relation to infinity.

Preferences are not to be understood as inherently negative. They are part of the joy of being human, the consequence of the Divine bequest of free will. This means that as humans you witness and experiment, experiment and witness, and you are given means by which to ensure that your experiments are congruent with dharma and highest good. The five-fold yogi/ni path is one such resource.

When you contemplate the fourth point of the yogi/ni path, “Devi Amma is in charge,” points one, two, and three begin to make even more sense. You understand why it does not matter if you don’t know or understand infinity. You comprehend why it is safe enough for you

to inquire into your preferences. You come to realize that when it comes down to it, throughout this entire exercise of self-learning and self-understanding you have been held safely by the Divine. This means, if needs be, you can live for a long time in “don’t know.” You can take all the time you need to understand your preferences in regard to your infinite location in this infinite world because Devi Amma will shelter you as you do so.

You will therefore feel very much safer and clearer. You will know that you can use your time honoring the infinity of your particularity, and honoring the infinity of the unbounded space or the world, so called. You can use your time honoring the interestingness of not knowing, and honoring the lifelong learning journey of asking yourself about your preferences, knowing all along that everything is safe. You will be able to say to yourself, “I am safe because I am being held securely. There are boundaries after all! Those boundaries are the sheltering arms of the Divine Mother!”

It will come as no wonder, then, that you can have joy in the process, point five of the yogi/ni path. Your joy in the process is the joy of coming to deepened comprehension of what it all is. You as an individual are no longer required to make sense of it all. Divine Mother has situated you and is in charge not just of you but of this infinite totality of time and space. From the safety of her shelter you can simply and carefully contemplate, witness and examine pieces of the infinite tapestry of life. Although joy in this process may not be instantaneous, it will manifest gently; it will gradually become possible to understand more and more about your situatedness.

Honor the mystery of this process because if you do the next step will present itself. Now, you can honor with a worried look or with joy in the process. You can then ask yourself, “Why am I honoring with a worried look? What does that tell me about my preferences? Why am I honoring this with joy in the process? What does that tell me

about my preferences?” Know that while everything is working itself through it will be very conceivable to sit in stillness, contemplating one’s situatedness by means of reference to one’s preferences, one’s recognition that Devi Amma is in charge, and one’s openness to the impossibility of knowing it all. The less one interferes with the process, the greater the possibility of joy in the process.

II

We began this teaching by asking ourselves how the yogi/ni path helps us to address the question of what is going on in the world and how we are to live with it. Let us now apply this framework in greater detail to one dimension of this question, that of the violence that we currently witness in the world.

Let us go back to our five points, the first of which is situatedness. Once again we face the infinitude of self and of world. When I state, “violence going on in the world,” we are required to ask, “Well, which violence are we thinking about?”

At least three kinds of violence immediately come to mind, given the place and date at which this teaching is being given (California, October 2002). We have the bombardment and invasion of Iraq by the United States and the United Kingdom. But there are also the kinds of violence still taking place in Gujarat and around India, interethnic and inter-religious pain, anguish and struggles. Then there is the mystery sniper who is killing Virginians at random or apparently at random. We can also say, “Well, all of that is fine, but what about the battering of women and children, both in the United States and in Iraq, in India, in all other countries and all other places?”

In other words the issue suddenly becomes gigantic. The question multiplies exponentially in our consciousness. We see, again, infinitude.

And we also recognize that each of you, each individual, is positioned multiply with respect to each of the kinds of violence that I have just named. Even the biggest computer in the world would not be able to manage this data. It would become pointless to keep listing. Do you see?

Still, we do know that there is some place in our consciousness in which we feel ourselves adequate to the task of posing and addressing this question. However, we can only proceed if we set aside the possibility of addressing, organizing and neatly ordering all aspects of the issue. This reality takes us right back to “don’t know.” So we admit to ourselves, “It’s alright that I can’t name and list it all. It’s alright that I can’t set it all in order. It’s alright that I don’t know where to start.”

Several choices are open to us in this situation. We can break down in insanity because we can’t cope with ordering and listing and naming and remembering all of it. We can break down in tears or in rage. We can push it away and pretend to ourselves that we have no knowledge of it, imagining that it does not exist. Or we can say “don’t know,” meaning “I know some of what I need to know. I know that I cannot know all there is to know. I also know that I am not supposed to order and control it.”

Admitting our incapacity to know it all, and our inability to set it all aright, we come face to face with our preferences. This provides us with a starting point for knowing what to do in context of our situatedness and the reality of “don’t know.” Awareness of one’s preferences will help one to know more, as much as one can know more, about where one is and what one might be able to know.

Preferences are a fecund meeting point for free will, location and dharma. Preferences mark the place where humans can really and truly put Divine Mother’s gift of free choice to the highest dharmic use. In context of contemplating any situation you have the chance to say,

“This is what I would like to do!” You then find out if it is highest good, if it is dharmic good. Is it something that you can accomplish? You start the ball rolling and watch its journey along the inevitably bumpy ground that it traverses. You dedicate yourself to continually witnessing and contemplating the outcome and unfoldment, course correcting as needed.

As you do this, the fourth point of the yogi/ni path, “Devi Amma is in charge” will bring you relief. You will realize, “Aaahhh! Thank goodness! Mother will tell me what to know, what to prefer, and how I am situated. She will purify my cognition. Oh, what a relief!” This recognition then makes some room for point five, joy in the process of making sense of where you are, what you know, your preferences about where you are, what you know, and what you can do about it.

I have been talking here about you as a self, as a person. But the question that we asked was about self and world. So now we will go back through the five points, this time with “world” in mind. This leads us to ask both, “What is your situatedness in the world?” and “What is the world’s situatedness in itself?” “Infinite” would be the answer to the second question regarding the world’s location. However, one of the other things that we have learned is that everything is interconnected. This means that each place, each person, is temporally and spatially located though in a way beyond human cognition. So, when we look at this gigantic world we honor the need to actually cultivate “don’t know.”

The more you cultivate “don’t know,” the more you will be taken toward the next step of understanding your preferences. You can then ask yourself, “Now what are my preferences and how can I connect those to my, and the world’s situatedness, and the unknown, unknowable connectivity between the two.” Then we can say, “Well, Devi Amma’s in charge so she will tell us how and where to go.” Then, like a dawn slowly breaking, joy in the process will manifest.

This will be a process of convergence of points one through four: one's and the world's situatedness; one's recognition and acceptance of one's not-knowingness; one's recognition that it will *deeply* benefit oneself and the world if one learns what preferences have to do with it all. This includes one's own preferences, others' preferences, and their interrelationship. The more one honors the actuality that Devi Amma is in charge, the more thoroughly one lives on that basis, the more pure will be one's understanding of points one through three. In this context, one will begin to know how to live with what presents itself. One will find that one is doing something called "doing;" doing will magically manifest itself out of this process.

Notice that in teaching you the yogi/ni path I have not said anything about do-ing. I have rather used the word, "process," joy in the process. So what is that process? That process will have everything to do with situatedness, don't know, preferences and Devi Amma being in charge. Do you see? You undertake the process and the result will automatically be manifest. The process is the methodology for comprehending what is before you. Out of it will emerge understanding of the thing itself as well as the basis for how to live, be, act in relation to it. Do you see? So know that you are not expected to know; in fact honor not knowing. Work to become conscious of your preferences and honor that Divine Mother is in charge of this whole journey. The process will then become joyful. This process will activate and actualize wisdom in a way that is pure and smooth. You will no longer live and act in a desperate manner, grasping for an illusory means to gain and maintain control.

Doubt

Lord Shiva
October 8, 2002

Let us consider the following questions:

What is doubt?

How are you to live with the inevitability of doubt?

What is the relationship between doubt and the spiritual path?

How are you not to be discouraged by doubt as well as not feel guilty about doubt?

How are you to deal with doubt like a ballerina dancing expertly among nails scattered on the dance floor?

As humans you inevitably live with doubt a lot of the time. Doubt is a lack of confidence in how you see the present or the future. What you doubt is what the future holds or what the present seems to imply. Doubt is all about interpretation. Doubt is also about *preference*. It is having an interpretation of present or future and wishing it was not so; or else worrying that if it is so, it is not in keeping with your highest preference. Notice I have just said highest preference, not highest *good*. Because if it is for highest good then you would have faith that whatever is, is and will be, for highest good. So even if whatever is seems to be horrific, you will know that ultimately it may be for some good end or, even if not that, some good end will eventually come from the current awful situation.

Doubt is a quintessentially human experience. Non-human subdivisions do not experience doubt. Doubt is particular and special to the make up of the human. It is about the interpretation of what is, was, or will be. It should be noted that we are focusing, here, on a particular kind of

doubt. We are not, for example, considering historical doubt or doubt of scientific veracity. Rather, we are talking about doubt on the spiritual journey. Doubt in this context is usually about the spiritual aspirant's concerns and questions about her or his relationship with the Divine. When as a seeker you say, "I have doubt," it is typically about two things. It is about whether a particular preferred turn of events will unfold in the future. For instance, you may doubt whether you will ever truly or fully know who Devi Amma is. Or else your doubts may be about the present, about whether your interpretations are right or wrong. One such doubt could be whether or not this is really Lord Shiva giving you this teaching.

Having established some of what doubt is, let us move to the question of how to live with its inevitability. We will relate this issue to the third question, namely, that of the relationship between doubt and the spiritual path. The first thing we must do is accept doubt because it is part of human isness. Doubt is the consequence of Divine Mother's gift to humans of free will. So it makes no sense to resist it. Accepting doubt will un-clutter one layer of your contemplation of present and future. If you are spending a lot of time and energy trying to dismiss or deny doubt or flee from it, you will never have the clarity or the peace of mind to say: "Hullo, doubt! Here you are! What do you look like? What are your parameters? What are your characteristics? Are you big or small? Are you old or new? Have we met before?"

In other words, with doubt, you take the approach of the Tibetan yogi Milarepa who invited the ghosts who had come to taunt him to enter his cave and partake in tea and conversation. You invite doubt into your mental house, your cognitive house. You sit down with doubt, stay still in the moment with that doubt. The next thing you do is ask whether the doubt in question is arising because of past experience. If yes, you investigate its pre-history, current form and structure. If the doubt is not relatable to past experience in any direct way, you inquire as to whether somebody else's doubt has piled onto your consciousness

and been misrecognized as your own on account of your mental-emotional predispositions.

It is only if you sit still and inquire in this manner that you will be able to discern, and then disentangle, the issues posed by the arrival of doubt. This process will require you to pay attention to the form as well as the content of what has arisen in your consciousness. For instance, you could receive a mental state like grief or rage from some other being, insert into it content from your own life and thereby misidentify it as yours. It is only if you engage in a dialogue with doubt that you are in a place to analyze it and take it apart.

Doubt on the spiritual path commonly takes two forms. The first is doubt about the relationship of human beings to the Divine. The second is doubt about the interconnections between humans and other aspects of the phenomenal world and their causal and mutually determining relationships. Here, doubt may be translated into, “I am worried that I do not truly understand dependent co-arising and how I may be affected by it in this instance.” Even in context of this kind of doubt, however, the Divine is seen to have a hand. The Divine is rightly seen to be present in all that happens.

Now, once you accept that the Divine mediates all that happens, once you realize the notion of tendential lines of force, and once you remember the notion of highest good, you will then know that there is no need to doubt. You can certainly doubt outcomes. But you need never doubt highest good, because highest good is. In the same way that you do not need to doubt gravity as long as you are on the earthly plane, you do not need to doubt the operation of highest good. It simply is. Highest good is peace, love and the tenderness of all beings toward self and other. Anything that detracts from peace, love and tenderness toward self and other is not highest good but rather a result of beings interfering with highest good.

The relationship between doubt and the spiritual path is an intimate one because it is only a spiritual path that can liberate one from doubt. There is no room for liberation from doubt if there is no recognition of divinity or of unitive energy. Once you recognize unitive energy, you will realize that there is no cause for alarm. What you will, however, never know exactly or clearly is what will be the journey towards highest good. I will return to this point a little later.

The next question concerns how not to be discouraged by doubt and how not to feel guilty about doubt. Well, why feel discouraged or guilty? Doubt is just a fact of human nature. But it is also a fact that the more you commune with doubt, the better you will know it, and the better that you know it, the easier it will be to alter your relationship to it. Now, I am not saying, "Just send it away!" For when you commune with doubt, you may start to learn some of the things that you may be doing to intervene in dependent co-arising in a manner that means that you have every reason to question what the outcome of something or the other might be. For instance, suppose as a writer you did not do all the work that you knew you should do to revise a manuscript, then you might as well have some doubt about the outcome of a publisher's review. In not doing all that you could and should, you may have intervened and disrupted the tendential lines of force. Do you see? So, set aside discouragement and guilt, accept doubt, honestly investigate it and see what you learn. When we do this kind of work we are advancing our spiritual journey. Advancing our spiritual journey has everything to do with refining and purifying our capacity to comprehend.

At times one must deal with doubt as though one were a ballerina dancing expertly among nails scattered around the dance floor. How can one do that? Well, an expert ballerina would most certainly notice the nails and assess the pattern of their scattering. She would then step around them. Alternately, she might even incorporate the nails in some way into her dance routine. Likewise, we also can meet, greet, witness,

step around, and even do a pas de deux with doubt. A beautiful, graceful dance can be undertaken. Do you see?

Doubt is the result of having forgotten, or having set aside, key tenets of the yogi/ni path. To doubt is to forget that Divine Mother is in charge. To doubt is to forget to eschew preferences. To doubt is to forget to take joy in the process. To doubt is to forget that as a situated being you inevitably live with the reality of “don’t know” or partial knowledge. To doubt is to have forgotten to take comfort in the knowledge that tendential lines of force are constantly moving the planet and cosmos in the direction of highest good.

Once we remind ourselves all of this, we will be able to accept it when the road before us seems to be a long and winding one. We will be able to accept it if no quick or clear resolution to our doubt seems to be presenting itself. We will be able to accept our situation more readily because we will have remembered the possible reasons why things appear to be unfolding in a particular way. For when a road is winding, it is usually for the following reasons. It is either because it is highest good for the aspirant to travel a particular route: one that, as it were, takes in a few additional sights and opportunities for learning along the way. Or else the path might be messy because someone else has meddled with the Divine regulator, thus complicating matters or making a previously direct road a circuitous one. Given dependent co-arising and free will it could be that this is the best that Divine Mother can do under the circumstances. However, the aspirant need not become discouraged by the inevitably complex nature of life in context of dependent co-arising. S/he can rest assured in the knowledge that tendential lines are always traveling in the direction of highest good.

Doubt is not a tendential line of force. Doubt is a diversion from the tendential lines of force. Tendential lines of force suggest that doubt will melt. As we sink into this knowledge doubt will simply become an interesting fact of life. It will become an occasion for witnessing and for

inquiry into self and world. There is a way in which doubt is therefore quite useful. It will always be an occasion for learning about self and past action, self and past as well as present vasana, self and habit of behaviour. Doubt is thus very useful, a friend to the spiritual aspirant. What do we do to dance with doubt like the ballerina among the nails on the dance floor? We do some choreography!

Doubt will readily leave when we have a perfect world – that is to say, a world in which there is no interference with, or resistance to, the operation of highest good. The teaching I am giving you here is about how to cultivate the wisdom practices that will help you to live with hope, dynamism and enthusiasm in the context of dependent co-arising, so that you may play your part in Divine Mother's war against adharma. Given the complexity and fluidity of the movement toward synthesis in context of free will, you are being equipped with the knowledges and practices that will enable you to dance through life with grace and grit, knowing that even though you cannot predict the unfolding of events with the certainty that you may hunger for, you may be sure of their directionality. As your recognition of the science of Divine unfolding and synthesis deepens, you will experience doubt less and less. Like the mariner who knows how to read the stars, the wind and the tides, you will learn how to interpret the flow of events and artfully align yourself with the currents of highest good.

Faith

Lord Shiva
October 9, 2002

On paper and in principle faith and doubt appear to be opposites. However, they are not. Faith is something unto itself; it is not an opposite. Still, as we shall see, faith and doubt bear some relationship with one another.

What is faith? Faith is a deep commitment to a recognition that isness is. Faith is as simple as the recognition of isness. Faith is a purified understanding of what isness is, and the capacity to distinguish adharmā from dharma having comprehended the nature of each. Faith is knowledge of the planes upon which we live and about which we know.

Faith is also an ecstatic adoration. It is so glorious that it is peace. Faith, then, is knowledge and adoration, both of which dissolve together into peace, joy and stillness. Faith is “regular,” in the sense of being natural, normal and commonplace. Faith means knowing that the glory of divinity is regular.

Faith is rather interesting because it is an attitude, just like doubt. However, while doubt is a chaotic sensibility, faith holds out the promise of a precise recognition. Indeed, faith can become such a precise recognition that it dissolves into all that is. Thus it is that faith is much harder to define.

If we compare doubt and faith, doubt is a bit like a watch that runs erratically. By contrast, faith is so exact that it ultimately dissolves into pure joy, pure love, pure peace and pure ecstasy. If one has the time and

inclination, the journey to faith offers one the chance to celebrate and experience the exactitude of faith: faith is a way of seeing, a way of being, a way of knowing and a way of “is-ing.” As you can see I am speaking here of the poetics of faith because ultimately what else is there? Ultimately, if you take a deep breath into faith, you will dissolve into it, it will dissolve into you, and you and it will dissolve into Divine Mother. This is faith in that poetic sense.

Let us turn now to the politics of faith. The politics of faith are interesting because they are at odds with the politics of adharmā. The politics of faith entail walking gently and in a measured fashion through the adharmic world. To draw on a metaphor I have used elsewhere, it is as if we are on a dance floor upon which a whole packet of nails has been scattered. The politics of faith entail cultivating the capacity to walk evenly, calmly and carefully, knowing that there are places on that dance floor strewn with nails that can hurt us. However, it is also about knowing that there are places on that dance floor without nails. An important aspect of the politics of faith is recognition of that bothness. To continue the metaphor, faith is about honoring both the presence and the absence of nails on the dance floor of life. It is about accepting this as inevitable so long as we are living in a frequently adharmic world.

Faith is also about multiplicity. It means knowing that even if the floor were to be somehow suddenly smothered with nails there are a number of options available to you in dealing with them. You can use your toes to gently push them to one side. Or else you can bend over and sweep them away using your hands. You could also use your consciousness to decide what to do with those nails. You could also ask yourself what you need to know about the nature of those nails, and about the character of the dance floor. You would realize that, if needs be, you could hammer the nails into the dance floor even though it may not be the kindest thing to do to the floor. What do the politics of faith have to do with this? The politics of faith in this case are about recognizing that there is a way forward. The politics of faith are about recognizing

that the tendential lines of force determine that there is always a way forward.

Faith is more readily revealed if we are willing to be in the present and not live on the basis of a continual preoccupation with future problems and outcomes. In faith you are both actor and acted upon.

Now sometimes, as the Chinese Chan Master Hua taught his students, the way forward becomes clear only as you get closer. For example, when you look at a mountain from afar you will probably think that you will not find a way across it. However, the closer you get, the more easily and clearly the path will be revealed. Likewise, if you look at the dance floor covered in nails you may not know what to do until you get very close up.

Just as there are many ways to sort out the nails, there are many ways to sort through the practical questions of life, to make practical sense of what the world has delivered to you. All this becomes most clear when you come close to a situation. And yet, there is a way in which we always have to look at both the long and the short term. You will find that if the long view seems daunting, the short view will probably start to be less and less unnerving because you will know what to do in the moment, in the short term.

The longest term of all is comprised of the tendential lines of force and the always-ness of Divine Mother herself. Given this, everything you do in the short, intermediate or long term will have the potential and the opportunity to be in synchrony with those key forces, namely, the tendential lines of force and the all-ness and always-ness of Divine Mother. The individual seeker walks along the path of the tendential lines of force. Faith is about knowing where you are and where you are going, which you will discover to be one and the same thing. Faith is about trusting that as you continue on you will find your way to the place in which, in reality, you already are.

One can construct a mandala to represent this journey. Indeed, all yantras are trying to map precisely this journey. In a sense, every yantra is a representation of faith and of the spiritual journey toward the heart of faith itself. We return here to the poetics of faith. We realize that the politics will eventually settle into the poetics. This is a lucky and lovely thing. We may also note that, here, we are also speaking of the epistemology of faith, how we understand and make meaning of faith.

All of this may sound fine and good. Yet you may still wish to ask me how you are to cultivate faith. My answer is this: through what I have been saying I am, even now, helping you to think about how to live in faith and through faith. For one of the things about living in faith is relaxing into it on the basis of knowing what it is. Relaxing into faith is almost experiencing faith because relaxing into faith is relaxing into Devi and relaxing into Devi is relaxing into faith. We see here a beautiful triangulation: Devi, faith, seeker, with relaxation as the means by which the triadic relationship is enabled, sustained and replenished. I am explaining the analytics of faith, how it all works.

How do we live faith? We live faith because we learn that we have so many God-given resources that we will always know what to do when we find a daunting mountain path to walk across, when we find ourselves in the midst of a floor covered with nails. We will know what to do because Devi has holographically imprinted her wisdom in us. So you can have faith in yourself which is the same as faith in Devi, although you are not the same as her but rather a tiny, localized, particularized rendition. You can have faith that she has given you the skills that you need to make the journey.

How do you live in faith? You live in faith by understanding the protocols of life which are also the protocols of faith. For you will realize that if Divine Mother has created the planet, she has also created your capacity to live on the planet. She has created your capacity to walk through the dance floor strewn with nails. She has created your capacity

to walk toward and through the mountain path. Faith in self and faith in Devi are connected because Mother has given you the capacity to come to her.

You have been made as the iron filing and Mother is the magnet. All you have to do is relax and not resist. All you have to do is learn the methodology, the analytics of life on the earthly plane as it has been designed by her, and learn also how to understand the patterning of other beings in this infinitely complex realm. Such knowledge will help you to recognize the nails, understand that they hurt if one were to walk or run upon them, learn that there are people cruel enough to throw them onto the floor, but that there are others with the gentleness and the skills to know the different ways in which those pieces of metal can be set aside, eased aside or even re-used.

So how do you have faith in your daily life? You have faith by learning more and more about the isness of it all. You have faith by understanding, accepting and looking evenly, carefully and thoughtfully at the isness of it all, including that which is horrific and seems to represent nothing other than wanton adharma. So faith is really faith in the isness of it all, in Devi Amma as the presiding consciousness of it all, and in yourself as having the capacity to learn how to become more and more connected with Devi Amma and all that she has given you. Faith is also recognition that there is a glorious abundance of resources on this magnificent earthly plane. Faith is a realization of all of this.

Thus far, we have contemplated the poetics, politics and the epistemologies of faith. A glorious breathlessness of wonder must overcome any being who witnesses all of this and realizes that faith is. When we say “faith is,” those words equally constitute one another. Isness equals faith; faith equals isness. Ultimately there is nothing other than “faith is.” Ultimately there is nothing other than “faith” and “is.” Ultimately it all dissolves into the whole that remains. And this is one of the other ways in which we can contemplate the sloka: Om Purna

Madah, purna midam, purnat purnam udachyate, purnasya, purnam adaya, purnameva vasishyate. Om shanthi, shanthi, shantihi. This is the whole, that is the whole. From the whole the whole arises. Take away the whole, the whole remains. Peace, peace, peace.

I want you to know that there is infinite room for optimism. Faith is. Therefore there is infinite room for optimism from the human side of things. There is plenty of room for faith. What I have gone over so far is what faith is, how you can readily cultivate it and why there are grounds for the cultivation of faith. You would not be foolish to cultivate faith because of the qualities that Divine Mother has implanted in you as humans. Part of what is bequeathed to you as humans are skills, resources, tools and wisdoms. These help you know how to make your way through the adharmic world. You can have faith not only in Devi but also in yourself as a survivor and skilled participant on the earthly plane. Part of cultivating faith is cultivating your own capacities to make your way toward the Mother with whom you are always already one. When I say “always already one,” I need to emphasize that I am not saying that you are the same as Devi. I am saying that you are connected to her just like iron filings inexorably drawn toward the magnet.

Faith is about cultivating your connection with God in a practical sense. In cultivating faith you are cultivating conscious cognition of why it is perfectly sensible to have faith in Devi Amma. This is the context for all such practices as chanting, singing bhajans or other sacred songs, meditation. Part of what is happening when you undertake such practices is that knowledge is being poured into your consciousness; knowledge is being established in your consciousness, again and again and again. When you chant, sing or meditate, you are initiating transformations on spiritual, mental and psychic levels.

On the one hand, cultivating faith is akin to jumping off a diving board in the swimming pool trusting that the water will catch you rather than hurt you. At the same time, however, it is about the reality that you are being

remade in the very process of undertaking the spiritual practices that aid in the cultivation of faith. Jnana (knowledge) and bhakti (devotion) are working constantly together. Your jnana-ness and bhakti-ness are working constantly together in your body and in your mind. And both of these are leading you toward the faith that is always already true, because faith is. Faith equals isness.

This is why, in order to remind yourself that faith is warranted, you recall particular things going on in the outside world. Faith is warranted by reference to something in the outside world. Faith is warranted by reference to your working with others to rearrange the nails on the dance floor. Faith is warranted by reference to the sights you see as you walk towards the mountain. But faith is also warranted because Devi Amma is pulling you toward her and whatever route she chooses for you will be for your highest good. There are always going to be multiple reasons why faith is warranted. In legal terms a warrantee guarantees outcome. A product warranty usually guarantees replacement if the product breaks or fails. This is even truer in your relationship with Devi, for in this case if anything breaks she fixes it with interest. Devi Amma has signed a warranty of highest good for you children because that is a fundamental tendential line of force.

All this takes us back to what I said earlier about the mandala. In this teaching I am showing you several different triangles within the Shree Yantra. There are many more that I have not addressed here and it is, in any event, not possible to take account of them all. But when you look at the Shree Yantra you know that every aspect is connected to every other aspect. This is equally true when it comes to faith. If we were to try to break all of this down into some faith mnemonics I would say, first, faith is because isness is and thus faith is warranted. Second, faith is mine and faith is Divine Mother's. Faith is ours and faith is warranted.

What is faith? Amongst other things, faith is your willingness to sign onto that warranty, to join in that journey. Faith is your willingness to

recognize that faith is. Now this is the kind of thing that annoys so many who do not understand what we are talking about. Many people get annoyed with religion saying it is just one big tautology. But what I have demonstrated is that within the notion that faith is warranted there is a huge, complex and rich inner universe that applies to every aspect of the outer world.

We can pause at any place and today we stopped at the word “faith.” But we can stop anywhere and wherever we stop it will take us everywhere. This is why, again, “Om, purna madah” is such a fabulous sloka. It takes us on that journey, and it takes us beyond human cognition. Infinity will always be beyond the cognition of humans. Faith does require you to say the following, “Yes, I am an iron filing but that is okay. I am happy to go. What I feel is glorious is that the whole remains. ‘This is the whole. That is the whole. From the whole the whole arises. Take away the whole, the whole remains.’”

Infinity dictates that any stopping point is artificial; yet we must stop at this precise moment. We will end this teaching at this moment knowing that the whole remains. Om Shanthi, Shanthi, Shantihi, Peace, Peace, Peace.

Ma Kali's Grace

Lord Shiva
September 28, 2003

Let us talk about Ma Kali's grace. Ma Kali's grace is closely connected with the purification and tantrification of desire, for Ma Kali is the purification and tantrification of desire.

You might ask why this is the case. If we think about it we will know that Mother is understood to be the Creator, transformer and destroyer. Now, while the word Creator will always come first, transformer and destroyer may come in either order. We could say Creator, destroyer and transformer, or we could say Creator, transformer and destroyer. At the same time we also talk about the idea of thesis, antithesis, and synthesis. We also talk about the notion of dharmic and adharmic practice. We also speak of free will and Divine will and how the spiritual goal is to purify free will such that it becomes one with Divine will. Now, when we talk about Devi Amma's grace and Ma Kali's grace in particular, we are talking about her capacity to manifest synthesis.

Every transformational journey entails enduring the burning years. The truth is that burning and transformation are one and the same, and this is because of the torture of living in antithesis which is the same as living in adharma. However, when you live in antithesis you are on a journey, while when you live in adharma you are in stasis. The transition from adharma to antithesis is another aspect of the spiritual journey. What Mother is doing is burning off all possible remembrance – synaptic or otherwise – of the aspirant's fondness for some of the characteristics of stasis, for some of that which may be deemed antithetical, as opposed to purified, free will. As you will remember, the purpose of your journey is to make sure that you live in

free will purified, Divine will tantrified and thereby in synthesis. I am giving you a jnani teaching but for the fact that your Mother is washing this teaching in purity, stillness and peace. Ma Kali's grace is to lovingly purify the child. Ma Kali purifies the seeker in the same spirit as a kind mother would pull off a sticking plaster. A kind mother has no interest in slowly by slowly, millimeter by millimeter, easing and soothing the plaster off her child's knee. No! Ma Kali goes "rrrrrrrip" (sound of plaster being removed swiftly). But, since the earthly plane seems large and encompassing to you, even the "rrrrrrrip" of the removal of the plaster can seem as if it is going on for a very, very, very, very, very long time. But Ma Kali is proud to work relentlessly with her children. She is proud to be brutally kind in carrying her children through to safety without ever holding back or waiting. This is Ma Kali's grace.

Purification and tantrification are one because tantra is pure. Tantra is pure because it is nothing other than another word for isness. Tantra is a word that explains to anyone who needs an explanation that there is a profound relationship between dependent co-arising, isness, Divine creativity; between all of that and the holographic implantation of divinity in each and every cell of each and every entity in Creation. Tantra is the dedication and the determination to glory in, and worship, that pure, dependently co-arisen particularity, that infinite and beautiful particularity that is Devi's crafted grace. This infinite particularity is nothing other than Divine Mother because she has imprinted herself and her intention into every single entity, every single being.

What is Kali's grace in this regard? Ma Kali's grace in this regard is that she watches over her children day and night. She is the conductor of the orchestra. She is the sports coach. She picks you up and carries you when it all gets too tiring. She is the strong force that will always carry you through. As you may have noticed, a good number of people have little appreciation or patience for Ma Kali. Many people feel that she is mean and unkind and cruel. Ma Kali is the one for the most determined of spiritual practitioners. She is the one for the most renunciative of

seekers. She is the one for those most ready to transcode and translate and fight the good fight throughout their entire lineage journey. And yet she is the one who has the secret places wherein her seeking children can rest and relax and smile and laugh and dance and sing. This is why one of the most glorious bhajans of all is “Chamundaye, Kali Ma, Kali Ma, Kali Ma...” This is why some of the most dynamizing bhajans are Kali bhajans. This is why some of the most beautiful mystics like Ramprasad are Kali bhaktas.

Ma Kali's grace is never to quit. Ma Kali's grace is that she is the one who will keep fighting Devi Amma's fight until there is no fight left to fight, and that is the point when purification and tantrification have become one. That is the point when Mother's will and Mother's grace have become one. That is the point when free will and Divine will have become one. And that will mean that the seeker can finally relax in Mother's arms. Then, when you sing, dance or chant it will be purely for fun, for joy, for pleasure.

The sloka “Ya Devi Sarva Bhutesu,” reminds one of some of Devi Amma's best characteristics. When we look at Ma Kali we can see that those characteristics are present in her consciousness as well. This is because of the fact that Devi Amma has holographically infused every aspect of the Shree Chakra with her own essence. So every single facet of the Shree Chakra is the whole. It is thus that we say, “take away the whole, the whole remains.” Thus it is that Ma Kali manifests within herself every single aspect of Devi Amma herself, as does Ma Lakshmi and Ma Saraswati. None are fully separable from one another.

What is Ma Kali's grace? Kali Ma's grace is her capacity to run and yet move steadily and implacably and patiently at just the right, steady, pace. Ma Kali's grace is that she will never give up. Ma Kali's grace is that the Chandi (battle against the forces of adharma) is ongoing every day, every night, every second, everywhere in the entire universe. As you well know shumbh and nishumbh (the sense of too much and too little)

are constantly being struggled with and the patience of Ma Kali in this context is infinite. But there is an end point. The end point is synthesis. What I mean by that is that there will be a moment when everything is as One, when everything is pure, when everything *is*. The word tantra will then be officially abolished. And when we use it, it will be in celebration. Tantra will be pure joy.

So, ultimately, Ma Kali's grace is pure joy. The time will come when shumbh and nishumbh will embrace and smile. And dissolve. And relax. And look up wide-eyed into Ma Kali's eyes. That will be a time you will witness. You will witness the end of the Chandi. It will not be as the advaitics sometimes suggest when they speak of an emptiness beyond language. No! It will be something wherein what is left in every molecule or essence, element or entity is nothing other than the pure joy of Devi Amma's intention merged to infinity with the creative energy of each entity. We will see the creativity of the spider. We will see the creativity of the ant or the hummingbird as each decides where to go and what to do. What will remain at the end of the day is the creativity that Mother has bequeathed to each child, the love of her children for one another and for themselves, and for their Mother in all of her aspects, including Kali Ma.

Now all of this is something for which you will need to prepare. Given the state of the world it is very, very hard for you to imagine anything remotely like infinite joy. What I am reminding you of now is that Kali Ma is really the pumice stone of your consciousness. She is the one who is making sure that all dead synapses go away, that all counterproductive synapses are removed. Kali Ma works with infinite patience with Devi Amma to prepare her children to live in the end times of synthesis. Kali Ma is both patient and impatient. Both are crucially necessary and both are as one. This is why in the Lalitha Sahasranama chant you will find qualities that are ostensibly opposite to one another. But although Kali Ma has patience and impatience to an infinite place, given that this is not a game there will be an end point. That completion point will not be a stasis. It will be a transformation into synthesis. Peace is not stasis.

Kali's grace is that she will never give up until her children are liberated and free. And if the process feels painful it is because it is indeed painful. Given dependent co-arising, a great deal of dependent disentanglement needs to take place. The disentanglement has to do with liberating seekers in a graceful way from their own entanglement with adharmas as well as that of others. Even when a seeker is unremittingly determined to do anything to remove herself or himself from adharma since s/he is living around and among adharma, the seeker is constantly being grabbed back into its tentacles. This is why there is agony. Kali Ma works multiple times to pull off the tentacles. The hunger of adharmic entities to keep seekers attached to them results in a terrible torture. Kali Ma has the big picture. She knows what to remove, when and how: whether to heal through education or stripping away or dissolution, a combination of the above, or some other means altogether. The patience, determination and cooperation of the seeker is critical to Kali's ability to succeed.

One of my goals in this teaching is to tell you that this is a journey with a direction. It is not a random process. The direction is toward synthesis, toward the ocean of Oneness. The direction is toward living fully and completely in dharma. Kali Ma's grace is that she is part of this process. Dependent co-creation in context of free will as well as Divine will makes for a very complex life. One of the things you are being taught is how to live well in that context.

I have told you a lot about Kali's grace and I hope that you have understood it. Now all I can tell you is that I hope that you can forgive her for her grace because it is a very, very, very demanding grace. Only children that Devi Amma feels will be up for this are given Kali's grace to dance with. Others are given the grace of other guides and guardians. As I said before, Ma Kali hopes that you will forgive her for her grace. She will never let go of you. She has you in her embrace and she will not release you until and unless we come to the moment of synthesis and liberation and she can say, "There, we have done it!" Then her tears will wash the entire universe and her laughter will rattle the gates of even the

oldest graveyards. And you will hear the most resounding chorus of that beautiful chant which really and truly is Kali Ma singing to herself in the graveyard of Chamunda, “Chamundaye, Kali Ma, Kali Ma Kali Ma.” Now, Ma Kali would like you to answer her directly, “Do you forgive her for her grace and her force and her power and her presence in your world?”

Witnessing Suffering

Lord Shiva
August 4 2002

Today we will talk about how to witness suffering – grief, pain, horror – your own as well as that of others, at this time in planetary history.

As you know, sometimes what you see is suffering brought about by war or hatred or terrorism. At other times one sees suffering brought about as the result of ill-health or other ostensibly “personal” issues. At yet other times you have heard tell of, and witnessed, suffering brought about by bureaucratic mean-spiritedness. Then there is suffering that you face directly when something is done to you or against you. How is one to handle this horror? How are you survive? These are the questions that I would like to explore.

We can begin by noticing that if you are asking yourself these questions, the one thing that you *cannot* do is just ignore suffering or profess that it has nothing to do with you. If you are asking yourself these questions, you are not a being whose reflexive response is to ignore suffering or be unconcerned in the face of it. Indeed, as long as you understand dependent co-arising and interconnectivity you can never say something has “nothing to do with me.” For everything has something to do with you.

Given these circumstances what are you to do? Luckily, the answer is straightforward. At the outset what you need to cultivate on a mental and heart level is the recognition that you are a witness first and foremost. This is fundamental to the notion of dependent co-arising

– everyone is potentially a witness to everything else. The other piece, though, is that as you witness you are constantly called upon to try to discern whether you are witnessing something in relation to which it is your responsibility to activate, as it were, your response-ability.

So this is the first step. I would like you to make this into a very conscious process. Use your capacities, use the yogini path and its teachings, to find out whether “x” or “y” event is your responsibility. Is this a situation in which you are called upon to cultivate, or draw upon, your response ability? Is this a time when responsibility calls upon you to deploy response-ability or not? Your response will be different, depending upon the answer to that question. It is not enough to have the ability to respond; the key issue is whether you have the “ibility” to respond. Do you see?

Now, do bear in mind that you are almost bound to feel others’ pain precisely because of dependent co-arising. This means that you must then learn what to do with that inevitable pain. You will sometimes literally feel the pain of others – *literally*.

However, there will always be a difference. If it is not your responsibility to use response-ability in a given moment, then what you need to do is simply to offer that being, that situation, to the Divine; offer that being, that situation, back into the flow of which s/he or it is a part, remembering that s/he or it is flowing toward healing and harmony. The flow toward harmony is inevitable even if the road to liberation is going to be a difficult one, a painful one, or a painfully slow one. Do you understand?

Now, the truth is that, whether it is or is not your responsibility, you will share the grief of that being or that situation and this is because you become more and more conscious of the actuality that you are interconnected and mutually constructed. As such, one thing you will need, and this is a moment for faith, is the enormous and glorious

recognition that the Divine is always, in the end, taking each and every being toward joy, harmony and comfort in the ocean of oneness.

The real question, then, is whether the journey is going to be relatively quick or painfully slow. Will the pain lessen soon, or late? Whatever the answer, all you can do is open your consciousness, hugely open your consciousness, so that you will always know that everything and everyone is moving inexorably toward oneness with the One who made them. This, we hope, will bring you comfort.

If indeed it is the case that you are dependently co-arisen, if it is the case that you therefore feel the pain of the other, it is also the case that, if you cultivate a consciousness capacious enough to embrace the suffering being, recognizing the actuality that they are already rocked in the ocean of the One, that other being in pain will inevitably experience some of that blissful comfort. This is why it is always ideal to meditate and offer “highest good” to any being in pain, any being in suffering, any being that is.

Praying for “highest good” is not a symbolic gesture. For when you offer “highest good” what you are doing is actually striving to help yourself and all other beings in the world to open their consciousness. “Highest good” is a fully open consciousness. So if you offer “highest good” you are offering all beings, including those who are suffering, a fully opened consciousness. And that will inevitably bring them a peace that passeth all imagining, all comprehension.

Now, although all of this is about what are you supposed to do for others in pain, it is also, as you see, about what to do to help and support yourselves. Consciousness, oneness, good – all are the same. Remember this! Highest consciousness, highest oneness, highest good – all the same. When you are able to reside in those three you will dissolve the suffering that you are experiencing. And by virtue of that you will help to dissolve the suffering of the other.

II

The question we are addressing is how to witness the horror we observe in this time and how to survive that process. I have begun answering this question; but there is more. We survive the horror we witness by contextualizing it. And what we do when we contextualize it is twofold.

First, you contextualize yourself. You find out whether this is “one of yours” to deal with. Then you remind yourself – and in doing so you remind the other – that this need not be. You are not the suffering; they are not the suffering either. The suffering is not yours. It need not be theirs either. Finally, the suffering is not real.

Note, when we say the suffering is not real we do not mean that it is not happening. We mean that it need not be happening. In fact, very often, when you get up close you can see some of the ways in which you *know* it need not be happening, especially if you know the sufferer and you know that there some other ways in which the sufferer might act. I do not need to remind you that when we are very close up to a situation we know fully well that there are other ways of responding to the suffering and minimizing it.

At times, even at long distance you may be aware of the beautiful ways in which people are taking responsibility and demonstrating their response-ability. You may also be conscious of the needlessness of the suffering. However, when you are at far remove there is a greater danger that you may perceive the situation as two-dimensional. That is why you should strive to go to the very, very big picture.

Strive to have Devi Amma help you to know how to really open your consciousness. There is only one way to live well in this time and that is to consciously and continuously know your context. When I say “know your context,” I partly mean know who you are. But I also mean know *where* you are. For you are both at your home address and also in the

lap of the highest consciousness. You live at your postal address and you also live in highest consciousness, highest oneness and highest good.

How to survive in this time is by cultivating a consciousness of your location. This would mean where you are physically in your body, in your house, in your street, in this town, in this country, and from there, on this email, in this ethernet and in the land of highest consciousness, oneness and good. Cultivating that consciousness means the joy and the pleasure of understanding the relationship between these different elements of your location.

What is the relationship between your body, your house, your street, your town, your country, your internet and highest consciousness, oneness and good? This is fascinating! What is the relationship between your body and your garden? What is the relationship between the garden and highest consciousness, oneness and good? There will be such joy and beauty in contemplating the ethics and the responsibility and response-ability of your location on all of those different levels. Do you see?

How beautiful it is just to try and picture this glorious mandala. On the wall before us is a picture of the Durga yantra. Just imagine spending a day sitting on the bottom left corner of one of those triangles and trying to imagine how it is related to the bindu in the center. Or contemplate the Shree Chakra on your altar. In other words, there is so much joy and so much practicality in contemplating the meaning of your location.

III

There is a relationship between context, connectivity, and information. Whether you like it or not, information is constantly coming at you. I am using the term information here in two specific senses: data about events taking place around you and around the planet, and the

emotional, mental and psychic data that humans inevitably share with one another whether or not they intend to give or receive it.

Let us turn, first, to information in the first sense. The world is increasingly interconnected such that it is difficult to avoid news of events near and far. Not only that, dependent co-arising means that you have been created in such a way that you cannot fully avoid it. Thus it is that you are called upon to recognize and accept what is and is not your responsibility.

I would suggest that sometimes when beings listen to the news they are listening to find out if something is their responsibility. Very often it will be their responsibility if they have the response-ability. At other times, when they find that something is their responsibility, they are motivated to cultivate the response-ability they need to fulfill it. For example, an elementary school teacher in Manhattan listened to news during the United States' invasion of Afghanistan. She felt a responsibility to send books to renovate the library in Kabul destroyed by the United States in the war. She then developed the response-ability to ask friends to help her do this.

On the other hand, there is a way in which people obsessively listen to news. Sometimes they do this believing that listening, reading, or knowing is the same as responding and doing. What they are actually creating, however, is the human equivalent of a hamster in a wheel. And because they are listening so much of the time, they are not developing the requisite response-ability. We know that people do this and it is not useful. We need to make sure that we never fall into that trap.

It is a delicate walk. You need to cultivate the degree of awareness that you need without getting caught in an obsessive process that means that you are either too distracted to take responsibility for the things you should be doing, or that you are mistaking your obsessive focus for doing something. A certain degree of self-inquiry is very, very, necessary. It is very easy to fall back into the habit of thinking, "Well, I must know what is going on or I may miss something I need to know about." For, at times, the reality of

what you are subconsciously feeling might be, “I’m bored and I’m lonely and I am so used to hearing words coming from the outside world that it may comfort me.”

On account of dependent co-arising, you will be far more connected than you ever know. There is no problem in being connected but questions follow from it: How you are going to shift from an unconscious automatic connectivity to conscious connectivity? And from there, how will you shift from conscious connectivity to careful articulation and rearticulation of that *de facto* and inevitable connectivity?

As I have said, one of the things that you can always do is pray for the highest good of all beings. This is why “*Lokah samastha sukhino bhavanthu*” (May all beings live in peace) is a very, very important, all-purpose, prayer. It will always be of benefit. This is something you can do even if every radio and television in the entire world breaks down and you never again hear or see one. If you keep saying that prayer you will always be supporting beings to the highest of your capacities.

Let us now turn to the second kind of information connectivity – the sharing of mental and emotional states. The entire world is full of people bombarding one another with their pain. It is happening all the time, all over the world. The only question is who feels it and who does not.

The people who feel it and recognize it are the conscious ones. The people who feel it and do not know how to recognize it are the open ones who are not conscious because they are not trained. And the people who feel it and misrecognize it are the ones whom we deem “crazy.” Schizophrenia and chronic depression, for example, are very much the result of this constant sharing of information.

We are referring here to constant sharing of information on the level of feeling. We are referring to the sharing of such information as “I’m in pain, I’m in pain, I’m in pain. I’m afraid, I’m afraid, I’m afraid. I cannot

cope. I cannot cope. I cannot cope.” Even people who grumble and complain may do so about one set of things, but beyond all of that there is that which never gets verbalized. The entire planet is abuzz, with unnamed, semiconscious or misrecognized human suffering.

So this is where you live! As you become more open, you become more conscious and you begin to feel it. Once you are open and conscious, you recognize it. Liberation from this suffering lies precisely in cultivating what I have taught here. It lies in living in complete and capacious openness to highest consciousness, highest oneness and highest good.

How can you survive the horror you witness in this time? By means of witnessing, inquiring into the particular dialectic of responsibility and response-ability in your case, exploring your location, and learning to reside in highest consciousness, highest oneness and highest good.

LORD JESUS

The Tantra of Jesus

Lord Jesus
June 21, 2006

In a truly dharmic world, isness and tantra would be one. As such, we are eager to recognize the synonymity of the two words. When we say “isness,” when we say “dharma,” and when we say “tantra,” we are referring to connectivity. If there is any difference between isness, tantra and dharma, it is that, as words, “tantra” and “dharma” orient our consciousness toward action while “isness” orients us toward existence. Yet the reality is that isness also entails action. So on that level the three words “tantra,” “dharma” and “isness” are really undifferentiable from one another. So let us look at these triplets, tantra, isness, and dharma, celebrating the beauty of their oneness with one another as terms.

II

I will never forget the moment when the oneness of the triad of isness, tantra and dharma was made manifest in an enormous fashion. I was simultaneously reunited with the Divine Mother and the Divine Father; with the sky and earth; and with the cosmos. It was the moment when I left the body having hung on a cross for many hours. That was a moment when, as everything else was set aside, Oneness was made whole in my own being. Suddenly I became one with all the isnesses, albeit only the dharmic dimensions of them.

This was an extraordinary, extraordinary, experience, not one that I was expecting to encounter. When it happened I was startled and moved. Yet, my first thought was, “Ah! Of course! Of course! Of course!” And

as that “of course” was felt and uttered, Oneness was clarified in yet another way and a deepened way.

As has been said, I am the ally and essence of the Dance. I ask you, all who are prepared do it, to dance with me. We will do something that has never been achieved before, and that is the re-instantiation fully of tantra and isness in dharma, in daily, second by second, life experience. And we will do this on the basis that this is normal, natural, as it should be, and will always be, as has been, as will be, world without end. We will reside in that reality.

III

Having left the body and having received an extraordinary experience of Oneness, I strove to return and share the news with others three days afterwards. This is well known.

The challenge I have faced since that instant is that of how to reconcile that moment with the tawdry actualities of the ways in which most beings in the human subdivision are striving to function, indeed one might say *failing* to function in their daily lives. If Oneness is the thesis and the actuality of most daily lives is the antithesis, the third point is what one might call the conditional synthesis – those moments in which we experience isness, possibility and actuality as one. These are moments when we re-encounter a flash in the sky, a flash in the cosmos. The possibility and actuality of tantra are as one in those flashes.

Close to the time of my departure from the body, a very crude, crass, anti-tantric discourse came into being. When we speak as has been done (as an effect of intention and poor translation but not by *me*, I would like you to know!) of the Father, the Son and the Holy Ghost, it is an artificial, problematic and partial depiction of isness and of a Holy Trinity.

When we speak about “Father, Son and Holy Ghost,” we are segregating masculinity and femininity from all other forms of isness. When we talk about “Father and Son” as though there were no Mother and Daughter, we are tragically insulting the Creator of the cosmos. When we say “Holy Ghost,” we are failing to remember that which is known about the Creator and Creation: the holographic rendition and installation of Divine Mother in each and every being, each and every instance, each and every isness and each and every molecule. Thus, this “faux Trinity” is a hierarchizing one. Worse, it partializes and distorts Creation. It also separates Divinity from all other beings in a way that is inappropriate and inaccurate.

The miasma of adharma nay-says itself in every second despite tremendous efforts to keep it intact. The hard work is digging oneself out of adharma. Yet, we must note here that the majority of molecules in the material cosmos are dharmic not adharmic, and have more in common with one another than differences from one another.

I propose that the most productive way to remember that tantra *is*, in this time as in all times, is to note that the Holy Trinity is, in fact, tantra, dharma and isness. Let us very intentionally recognize the possibility, the actuality, the isness and the realness of this triadic oneness of tantra, isness and dharma. Recognizing it, we can live in the isness of isness, the tantra of tantra and the dharma of dharma. That is our Holy Trinity. This is the *original* Trinity, the true Trinity.

I would like to teach you about what tantra was to me when I was alive, before I was crucified. How did I teach tantra? How did I preach tantra? How was I striving to reconvene and reconfigure our segregated and separated trinity: the triad of isness, dharma, and tantra?

While I was embodied as human I witnessed the tragic separation of the three. Yet I witnessed, also, glorious aspects of the triad, the trinity. I witnessed its establishment and articulation in my own life from the second I was born to the second I left the body. That is the other teaching

of the tantra of Jesus. It must be articulated. We must make clear how, in each moment, I experienced chances to make evident the always already existing triad of tantra, dharma and isness.

IV

I will finish now by speaking briefly about the early days of my life. I was born in a way that demonstrated the oneness of isness, dharma and tantra. We can tell that the farmer in whose stable my parents and I took shelter from the Romans knew about Oneness, tantra, isness and dharma because he and his family, both male and female, adults and children, knew how to create a dharmic and loving space. Their stable was a place that was healthy, clean and pure. Those other species members who normally lived there had been treated so tenderly by them that they felt no fear in sharing their space with us. Thus I was able from the very beginning to participate in the loving energy of a range of beings, not just humans.

Clearly, had it not been for the adharmic context in which everyone was obliged to reside at the time I was born, the glorious Mary, the humble Joseph and I would not have ended up staying in a stable. We would have ended up staying somewhere else or not even leaving our home and coming to Bethlehem. Yet, there is a way in which all this reminds us that there is a constant traffic between dharma and adharma with dharma always winning the day. And there is a constant dharmic response to adharma as it manifests itself. Thus we are reminded that in each moment there is always a manifestation of dharma ten times or a thousand times bigger than that of adharma.

When we look at everything about the physical space of the stable where I spent my first days and months, we see signs of the trinity of dharma-tantra-iness. We see signs of dharma winning. We see signs of connectivity among beings. We see signs of the way in which the Divine

Mother wanted us to learn. We certainly had the opportunity to do so. Even to this day there are fresh opportunities to provide tantric re-readings of the Nativity story. This includes the ways in which children are constantly being asked to retell the Nativity story. There is so much that we can say, and we will.

In this section of The Tantra Chronicles we will take particular aspects of my life and teachings, just as I have begun to here. There are a number of stories that I would like to revisit: the story of my birth, my crucifixion, my beloved mother's role in my mission. These will be stories I will retell through the lens of the tantric trinity.

Divine Mother, Divine Father & I

Lord Jesus
July 10, 2006

The Divine Mother is very, very specific, and yet at the same time, very much the All. She is both very exact, very precisely who and what she is, and yet she is also All.

Now this does not exactly mean that she *is* All. This is a rather subtle idea. One does not mean to suggest that there is no cosmos other than Divine Mother. There is, of course, a cosmos. Moreover, each of the particular aspects of the cosmos, the infinity or near-infinity that is isness, has its own status and beingness. Indeed, as we joyfully know, each of these aspects and isnesses was created by the Divine Mother herself.

What, then, does it mean to say that she is the All-in-All? What it is, I believe, is to say first, that she is the creator of all that is. Second, she carries within her consciousness the potential to manifest all, to the point of time infinite - time immemorial, time forward and backward, and in all the directions left, right, up, down, all the compass points and all the cosmos points. Divine Mother is simultaneously the carrier of potential *and* its actualizer.

Now, Shiva-Shakti worship in what is now known as Hinduism conceives of Divine Father (Shiva) as potential and Divine Mother (Devi) as actualizing that potential. But no! As Creator, Mother does both, potentially unto infinity. Divine Father's job is to shepherd the unfoldment of the dance of all isnesses with Divine Mother in a dharmic direction. He is the gate-keeper and grounds-keeper of dharma. That is Divine Father's job. The dialectic between the essence of his isness and the

essence of Divine Mother's wisdom is an exquisitely synthesizing dance. Let us note that we are past the originary creation point of the cosmos. We are now in the rearticulation stage. This has been a very, very long stage. Really and truly, the creation period, the period when molecules and isnesses were originally manifested, was rather short.

It says in the Hebrew Bible that it took six days to create the world. Many people who are Christian Fundamentalists will cling to this idea and many people who are anti-fundamentalists will challenge it. Yet the reality is that there is a misunderstanding. I am sure you are not surprised to learn this. So much of that which leads to religious disputation, and so much of that which leads to anti-religious skepticism, is about misapprehension and poor articulation of what could, and should, be said!

So, let me talk briefly about what is meant by the idea that Creation took place in six days. Well, for one thing, this is a metaphoric description not a literal one. The real point is that when Divine Mother had manifested the meta-narrative, she very, very rapidly manifested the meta-*actuality* of isnesses throughout the cosmos.

What then happened, and the process is still ongoing, is synthesizing dharmic rearticulation. This initiated a process of qualitative transformation. This is why there is really no contradiction between the notion of Creation as verbalized in the Hebrew Bible and the notion of evolution as described by people such as Darwin. Both need to be recognized as metaphoric descriptions. In both instances we need to recognize that there was an instance of conceptualization, an originary articulation. From there on out there have been ongoing rearticulations, the cosmos over.

Now, the problem with Darwin is that he blithely assumes that all evolution is dharmic. But this is not true. The evolutionary rearticulation process continues to be underway and we need to divide it into

dharmic and adharmic. This will also mean categorizing rearticulations into miasmic and real. We need to identify rearticulations as holist or partial, and miasmic or dharmic (for of course “miasmic” also means “adharmic”). As you know from previous teachings, adharmic rearticulations are one, partial and two, not long lasting, and three, tend to be harmful rather than benign.

Joyfully enough, adharmic rearticulations tend to travel toward implosion and self-deconstruction. And there are those of us whose job it is to gate-keep and grounds-keep, to transform in a harmonic direction all adharmic rearticulations as we encounter them. Here, then, is one way of rearticulating and almost synthesizing the relationship between the original, Hebrew Bible Creation story, and the Darwinian readings of evolution and of inter-createdness.

To repeat then, evolution is not unilinearly positive. It is also not necessarily true, by any stretch, that everything should be seen to joyfully march toward the emergence of homo sapiens. For one thing, that idea is profoundly insulting to the isnesses of all other subdivisions. Moreover, that idea makes the wrong assumption that homo sapiens are the best and highest of all the isnesses. We know that this is not the way to think about it. We know that conceptualizing an even playing field of plurality and diversity generates a far more meaningful categorization system. There is nothing more insulting than being positioned anywhere – top or middle or bottom – in a Darwinian framework.

II

Having said all of this, let me pose the following question: “Where am I, Jesus, positioned in the cosmic frame that I have just sketched? Is there a place for me within that canvas, within that frame, within that beautiful, beautiful picture?”

The answer is both “yes and no.” This is because I am a being who is not only requested to play a witnessing role in the cosmos but also an interventionist role and to do so in a very disciplined fashion. Certainly, there are other beings not called Jesus, but perhaps Juan or Susan or Vikram, whose jobs are also to do transformative work. There is a level at which every living being, from bookworm to spider, from cow or buffalo to homo sapiens or orangutan, is expected to constantly rearticulate their worlds, viscerally, visually and conceptually, and then materially. However, one of my responsibilities is to be disciplined at all times, and to connect and cooperate with beings whose role is also to rearticulate from a highly disciplined location.

Now what sets me aside from other such beings of which, as you can imagine there are many, is that I have been given psychic skills, what in the Sanskrit are called siddhis. I have been given rather significant and qualitatively meaningful capacities to alter things. I have been requested to dance directly with the tendential lines of force. In order to be able to that one needs to really trust oneself. Imagine having the capacity to alter an outcome, alter the relationship between an individual, an event, and tendential lines of force! One can only do that if one is able to read in a disciplined manner, the past, the present and the future of that being, indeed not just that being but also those others upon whom there might be an impact arising from whatever action one initiates. The third aspect of my relationship with Divine Mother and Divine Father is therefore, trust: not so much their trust in me as my trust in them. I cultivate discipline and faith knowing that it would be very hard for me to make an irreparable or damaging mistake since Divine Mother is in charge.

Discipline, psychic capacities and trust in Divine Mother and Divine Father to make sure that I have no negative impact on beings: these are some of what characterize Jesus. This is where we reach the place where an advanced spiritual adept may begin to look slightly, but not fully, like me. The advanced practitioner would be like Jesus because she or he is thoroughly disciplined. She or he is like me because she or he is

also dedicated to the cultivation of dharmic, rather than adharmic fields, upon which everyone can walk, rest, sleep and relax. But there ends the likeness. For, I have been given a particular role to play.

So, who am I to Divine Mother and Divine Father? I am a child who is blessed and cannot thank them enough because there is no meaningful way for me to do so. I am blessed with being trusted to do the work that I have been handed to do.

So, who is Jesus to Divine Mother and Divine Father? Jesus is a humble servant, a thankful servant, a being who is deeply grateful to keep on learning more and more and more about the nature of planet Earth, about the nature of the cosmos; deeply grateful to have time and access to some of the most glorious members of the human subdivision with whom I have been able to build and forge a meaningful, serious and productive relationship.

Jesus is one who was made by Divine Mother.

Jesus is one who was adopted by Divine Father.

Jesus is one who is an originary articulation completed in the first second of Creation, and then set loose on the fields of dharmic synthesizing rearticulation because of the way he was created by the Divine Mother.

I am, we might say, one of the family.

Holy Trinity, Holy Plurality, Holy Unity

Lord Jesus
July 9, 2006

Let us begin with holy unity. What is meaningful and interesting about that concept is that, when all is said and done, holiness and isness are in concert, are in unity, and are in oneness. Oneness is a singular term before it is a plural one. Oneness began as one and one alone. Oneness then became a multiplier which was, nonetheless, still oneness. So we must remember that whether we go from holy unity to holy plurality or whether we go from holy unity to holy trinity, we will always come from, and return to, the point of holy unity.

It is for this reason that even Christian hymns related to the holy trinity quite often refer to that connection. It is not unusual in the Christian tradition to speak of “three in one” or of “oneness.” If we turn to the Shree yantra in Hinduism, the beginning and the end points of the yantra are the bindu or nucleus, the One, a singular entity. If you think about Islam, the beginning point is always a singular honorific of Allah and of the prophet Muhammad. If you think about Sikhism, “Ek Onkar Satnam” refers to Oneness as well.

Thus, many of the world’s religions speak of having begun at a unified place, at a unitary, singular place. Across religious traditions is the view that beyond any form of worship of a named entity is the worshipful formless entity. Indeed, it is because of the importance of staying with and retuning to unity that within Judaism the name of God is not to be uttered. It is understood that every utterance of Yahweh or G_d is a mnemonic gesture that speaks to the unnameability of the One. The major religions themselves honor the notion of holy unity. What becomes

fascinating, then, is the means by which that unity is parceled out or categorized: how each tradition explains the relationship between holy unity and our third term, holy plurality.

Holy unity is where it all begins. It begins with unity and anyone with any commonsense honors that unity as holy. Then, thanks to the work of the Creator, that unity soon enough becomes plurality. The plurality is the outcome of the dance between Divine Mother and her Creation, between the sentient and apparently non-sentient energies or flows that she manifested and the unity from which it all emanated.

Trinity is a forceful and necessary third term. This is because there will always be self, other, and energizing force. The self is any entity engaging in a synthesizing dance whether human, plant, mineral etcetera. The second term, the other, is the beloved or the beautiful creation in process or underway. The third term will always be the energizing force that makes it happen. That enabling force is Divine Mother and her creative capacity. This is why holy unity, holy plurality and holy trinity are the critical terms.

Plurality simply means the more-ness of one. Plurality is holy infinitude. But there is a caveat: infinitude will always be limited because Divine Mother, who creates possibility and potential, also sets the limit point. So we have holy unity, holy plurality which is also holy near infinitude (because only the Divine Mother is in charge of creating the possibility and actuality of actual infinitude) and then we have holy trinity. As we know, trinity is not simply any old threesome. It refers specifically to doer, done, and the capacity to transform.

II

Let us now move to the question of holiness. What is holiness? Does holiness have anything to do with wholism? Yes, it does. Wholism is

holy. The word holy has a long history meaning sacred, beloved, revered, subject or object of gratitude. Holy is, we might say, a flag sign that “x” or “y” should be taken seriously. There is a relationship between holy and wholism as the etymology of the word indicates. Why is this? This is because wholism signals, and reminds us, of that exquisite relationship between unity and plurality, between unity and near infinitude. These relationships are integral to the process of divine creation. When we refer to wholism we are reminding ourselves that we should never place barricades or limits around our consciousness unless these are placed there on our behalf by a divine disciplining or structuring of our awareness, our witnessing, our consciousness, our experience. Wholism is indeed holy. Wholism reminds us of near infinitude. Holy wholism follows directly from the triad described above.

Once again we have a triad within a triad, or a triad begetting a triad. Our first triad was holy unity, holy plurality, holy trinity. The next became manifest as we focused in on the notion of the trinity, recognizing that holy trinity refers to Creator, the created one who is then empowered to become the creator but only by means of the energy force gifted by the Creator herself. Another way in which I have described this is by speaking of doer, done, and the capacity to transform. This is a good time to remind ourselves of the relationship between the Creator and the creator. The Creator is responsible for the Whole, while the creator is the being (among many other beings) gifted with the capacity for synthesizing actions which by the grace of divine discipline will always need to be structured within the tendential lines of force.

I would now like to talk about the holy trinity that is crucially familiar in Christianity, the Father, the Son and the Holy Ghost, and connect it to what I have just described. There are, as you know, forms of Christianity, notably Unitarianism, that have set aside the trinity. In a certain sense the Father, Son and Holy Ghost is analogous to the idea of the Creator, the Creator’s created one (the Son) and the formless force that enables all else to happen (the Holy Ghost). There is of course much contention regarding the Holy Ghost within Christianity.

A complicated question confronts us at this juncture. Is the Creator the Creator, or is the Creator displaced by the energy force once the energy force is in action? Or are they a dyad wherein once created by the Creator, the energy force, the Holy Ghost, becomes one with that which or that who created it? This is one of those glorious questions that cannot easily be answered. We can certainly try, as long as we know that our answer may not be accurate. Our answer may be beyond the comprehension of the second term, the created one who then grows into the status of creator and who is able in a meaningful way to draw on and give thanks to the third term, the Holy Ghost, the energy force, giving thanks also and always to the first term, the Creator, as she or he undertakes glorious synthesizing activity. What I am saying here is that there is a meaningful connection between the Christian notion of the holy trinity, and the tantric version that I am here articulating. If there is a weakness or limit or problem in the Christian version, it is that it is too rigid in where it places its border lines, how it hierarchizes authority and how it articulates possibility.

There have been many efforts to disrupt some of the rigidity within Christianity. Unitarianism, to take one example, strives to honor as one, all three aspects of the trinity. It does not dispute that there is a God. It does not dispute that there is a Jesus. It does not dispute that there is a holy energy force. It simply refuses to trinarize and then rigidify that trinary. The patriarchal version of the trinity has likewise been sought to be disrupted at every turn. Indeed, even a brief examination of the modest history of what is known of my teaching and preaching challenges a patriarchal view. Even so, we can still link the Christian notion to the highest and most subtle level of what the trinity means: an embodied human, a Creator and an energy force created by the Creator that makes it possible for the created one to become a creator. As long as one follows the dance of discipline, that is how the begetting journey and the transformational journey will always go forward.

When we have these teachings it becomes clear again and again what a huge opportunity has been lost by the trampling effects of adharma on the human subdivision, and how pitifully and sadly humans have striven to set aside

their glorious role in the creation journey by striving to cultivate adharmic, set aside tendential lines of force, and dismiss their role in the Creation. Still and all, the ratio of dharmic to adharmic activity even in the human subdivision is thousand to one. The reason for this is that there is a level at which the human subdivision cannot help but follow tendential lines of force, cannot help but honor the degree to which the foundational holographic work of Divine Mother or Creator has been a resounding success. Ultimately the human subdivision cannot but know when its members are acting well and when badly, cannot but know when mistakes are being made, cannot but experience extreme karmic consequences for every infraction large or small of the tendential lines of force.

III

Now we will step away from the Christian world, turning first to Buddhism and thereafter to Hinduism. In both religious structures it is not hard to find the glorious triad of holy trinity, holy plurality, holy unity. Buddhism and Hinduism are themselves pluralized religions. This means that beings striving to adhere to tendential lines of dharmic force have created a range of synthesizing picturings or categorizations of how they might come to understand that which I have referred to as the holy trinity: the Creator, the created entity, and the creating energy force. I am going to leave aside the adharmic diversions that are rampant when we look at any religious system because I am more interested in this precise minute in speaking about that which is dharmically, pluralistically, creative about what has been said and what has been done in each of these two religious contexts. You will remember that in any case one of the goals and purposes of Buddhism was itself to strive to set aside some of the errors of Hinduism, the religion that we can then say was the antecedent of Buddhism.

Let us look at some of what Buddhism tried to do. We will notice that holy plurality is really the order of the day. And yet holy unity is the

order of the day as well since Buddhism creates a close, deep honoring of holy unity by reminding its practitioners that there is a oneness, a createdness, a hugeness that is far too large to be named. There are times when it is easier for practitioners to connect with the second term (the Son in Christianity) and speak as though Buddha were the holy unity. However, it is very clear within Buddhism that Buddha is not the holy unity so much as the guide and protector and signpost-holder, pointing beings to that which is far too huge even to be articulated. Holy plurality then becomes a categorization system that helps people to organize tendential lines of force in the most careful way possible. Holy plurality within Buddhism also points people towards a range of beings (teachers, guides, deities) all of whom might help to signpost the way from the incarnate being on the ground, to the unutterable one in the unitary, astral realm. We can see, then, that Buddhism works with this triad of holy trinity, holy plurality and holy unity. Its holy trinity is energy force, the embodied entity and the enormity of oneness.

If we look at Hinduism, we will see again first and foremost a plurality of pluralities, a plurality of categorization systems each of which has striven to propose logics to contain and tragically to hierarchize the relationship between the first and second term, namely, between the highest oneness and the incarnate being. Another thing that Hinduism has mistakenly tried to do time and time again, is displace the first term, displace oneness as though it were, if you like, small enough to be given a label. Yet, interestingly enough, even more so perhaps than in any other religion, the energy is understood and categorized in terms of the consequences of not paying attention to the force. The creativity with which people raised in the Hindu tradition are expected to grasp the consequences of their own adharma really brooks no competitors. Within Christianity we see a fairly modest set of consequences outlined. In Hinduism, however, we find a very careful, cautious and systematic categorization of the journey between the first term, the holiest unitive one and the third term, the embodied being.

This is my way of comparatively examining three particular religions. It must be recognized that there are pluralities within the institutionalized form of each religion that go well beyond the scope of anything that I am currently saying. Nevertheless, I hope that I am providing a structure. I also hope that I am providing a method that you can apply to other religious forms. I would suggest that we could apply the triadic pattern described here to indigenous, tribal, religions and to other spiritual and honoring practices.

Let us now turn to Islam. We know that the prophet Muhammad was given by Allah a very detailed mapping of the consequences that would follow as a result of stepping away from tendential lines of force. The Prophet Muhammad was also given a gracious and graceful mapping of daily life practices to help connect beings on the ground to the holiest one above. Beings were reminded every second that they would never, ever have the capacity to name the highest one, the unitive one, the Creating one, because they were too little. There is a way in which many religions do recognize that incarnate beings will never have the capacity to fully and wholly name the unitive Creator.

Now, beyond a point we can, and people have often done this, go through the categorization systems of different religions and say, “this is good, this is bad, this is good, this is bad, this is worse.” Such an exercise is useful up to a point. But really and truly let us try to stay with the original holy trinity as I have described it here. If we can do that we will remember that we are the little ones on the ground sheltered by the Creator, the unifying one, and that that Creator has created and blessed us with an energy force which we can then draw upon for the highest good that we can muster up. Regardless of religion, the holy One has always given us a set of suggestions about the tendential lines of force, and the consequences of straying away from the disciplinary structure that has been created and made accessible for humans to witness and comprehend.

We can thus witness the relationships between several so-called religious systems. We can witness the similarities as much as the differences between the ways in which beings have striven to categorize the relationships between holy trinity as I have understood it in that bigger sense. We can connect with the trinity of trinities, holy unity, holy plurality and holy trinity, and understand how all of it works together. This process will necessitate us grieving over all the different ways in which the categorization systems have themselves very often diverged from the tendential lines of force and usually from their own foundational wisdoms. This process will call upon us to not merely grieve but also to cultivate detachment in relation to this history.

Lord Mary: The Origin Story

Lord Jesus
July 15, 2006

Today I am going to talk to you about a being who is one of the most important to me in the entire universe. I am going to tell you about Lord Mary, the woman named as my biological mother in the one and only time I was in a body. I will be speaking about her as I know her, and I will be speaking about her relationship with me.

Who is Lord Mary? Lord Mary is a being who was created only once, embodied as a part of the human subdivision only once. As I will now explain, Lord Mary was a very unusual being because she was manifested out of a rock formation, out of another species.

There is more than one way by means of which beings become part of the human subdivision. One way is that they arrive via a birth mother in whose body the being has been nurtured. This is the way that beings in the human subdivision usually arrive on planet Earth. The other way that humans manifest is that they are materialized by Divine Mother in arrangement and cooperation with another form of isness. If a being suddenly appears, either full grown or as a baby – and either can happen – and nobody knew them to have been there in the previous second, they most likely came from such a complex process of manifestation by the Divine. This is the means by which our Beloved Lord Mary arrived.

She was manifested out of a rock as female human being, fully clothed. The clothing is an important detail here since otherwise she would have been very chilly for she was in the Himalayan range. Once she was manifested, somehow she knew how to come down the mountain, sure-

footed, down, down, down, onto the fields, and through the forests. She then made her way to the coast and landed on the sand. Having reached the coast she felt safer and rather relieved. Sand was more familiar to her than the green grass and the rather scrubby trees and bushes that she had seen on her way down from the mountain range that was her birth realm as both rock and human.

Once she came down to the sandy ocean she rushed into the water. She was so happy to have that salty, splashy, wet, beautiful experience. And of course back then, over two thousand years ago, the water was cleaner. So it was a much more pleasant experience than it might have been today.

Lord Mary received blessings from the water. Then she sat down on the sand, and given that she was in a hot, rather than a temperate place, she knew that her body and her clothing would dry expeditiously. So she relaxed. She looked at her hands – all ten of her fingers – and used them to comb out her hair. She tied her hair back in a bun. She was then ready to go.

Lord Mary began walking once more. She had been told she would be given direction, and indeed she was. She walked across fields again, saw goats, some sheep – not very many and rather thin. She saw olive trees and people tilling their soil. She made her way to a village that she had known that she would be directed to. Once she got there she knew which dwelling to approach. She knew she should knock on the wall rather than the door which was no more than a piece of sack cloth. Lord Mary knocked on the wall. She then saw a bell and rang it – “Ching, ching!”

An elderly woman opened the door with a huge smile. She had been told the night before while sleeping, that a stranger would be coming that day, and that when that stranger came she should be welcomed and greeted like a queen or an empress, or a goddess. So this elderly lady greeted Lord Mary as she had been instructed. She welcomed her in the traditional way, washing her feet with water laced with fragrant herbs.

She then brought her into the house, then through it into the courtyard in the back. She showed Lord Mary the means of bathing. A set of clothes had been left aside for Lord Mary to change into as per the instructions the old lady had received in the dream of the previous night.

While Lord Mary bathed, the elderly lady lit a fire so that the smoke from the herbs and the fragrant wood would waft over her in a beautiful, soothing way. Once Lord Mary finished bathing, the elderly lady helped her into some lovely, comfortable clothes. She then took out a comb and combed Lord Mary's hair. Lord Mary's hair was long. It fell all the way down below the hips and was a beautiful, rich, black. The elderly lady then served Lord Mary hot tea with herbs and also bread. Remarkably, Lord Mary knew that this was to be her sustenance.

Somehow Lord Mary was fully aware of all of these things. Everything that she needed to know had been made available to her. Miraculous is the only word for it, because we really don't know where such information would have come from. Only twenty-four or thirty-six hours before, she had been part of a rock formation; thus she would not have had prior experience to draw upon. Now, interestingly enough, the truth is the rock formation she was a part of up in the mountains was one frequented by goatherds. So, the rock surface above the molecular structure from which Lord Mary had emanated *was* one whereupon people *had* made fires, *had* burned the same fragrant herbs, *had* made tea, *had* broken bread. They *had* been dressed in clothes. So it is not entirely impossible that if one really really wanted to come up with a so-called scientific explanation for how Lord Mary would know these things, one could point to the experience of her previous proximity to tribal communities moving with their cattle, goats or horses through the terrain of which she was a part.

The point is that Lord Mary - we will just say "miraculously," because this is what she always used to say - knew what was going on around her. She had another new experience that night as the darkness fell: that was

the first time of sleeping. And again, somehow she knew that if she lay down as directed by the elderly lady, she would be able to feel comforted and safe under the blanket with which she had been provided. She knew what it meant to close her eyes and to feel safe because the old lady was there. Once the old lady saw Lord Mary was sleeping, she also fell asleep. But she woke up every ten minutes or so to make sure that Lord Mary was safe and comfortable.

Thus passed Lord Mary's first night. In the morning she realized by asking her body what should happen that the time had come to empty out the sanctum sanctorum into a safe place. Somehow she knew, perhaps from the nomadic tribal people she had encountered before, or perhaps by means of a miracle, that if she followed the women she would know where to go to empty the parts of bodily manifestation that no longer needed to be within. So that is what she did. Then she returned. The elderly lady again guided her to water, warmed up because, somehow, the elderly lady knew that, for now, Lord Mary would find warm water more comforting.

So she washed and then bathed. This time she was given pure white clothes to wear. She sat and looked into the fire hearth and then looked up. She smiled when she saw birds that she recognized from the times – many times – when they had walked on her in her previous existence. She recognized them as beings that would come, walk on the surface of the rock formation and peck in search of seeds to eat. They would then fly up and off. She could see them above her flying in a way that was very familiar. She was so glad to see such familiar images, such familiar beings around her.

Lord Mary sat and contemplated for a very long time. The elderly lady went about her own work in the courtyard of the compound. Her work entailed cleaning, tidying, laundering, providing food for chickens, and contemplating what needed to be done that day. Lord Mary sat, watched the sun go up, go across the sky and come down. She was so grateful to

be simply allowed to sit in stillness, with no questions asked. The most familiar thing for her in addition to the birds was the sun. It was very familiar, given where she was from and the form in which she had existed. When dusk fell she ate – very lightly, because having done less she needed less. This is precisely what the elderly lady had been given to expect, so she was very pleased, peaceful, and reassured that everything was going according to what had been predicted in her dream.

A week passed like this, and then ten days. Then another day dawned and the elderly lady looked at Lord Mary and they both said in almost the same instant, “Now is the moment.” The elderly lady said, “Yes, I know.” Lord Mary said, “There are no words.” The elderly lady responded, “No need. No need. Thank you, thank you, thank you.”

She then continued, “The way that you need to go is down that path. After you see as many as three farmyards full of olive trees, you will find to the left that there is another path. You can take that path. On that path you will see a good number of persons with small carts pulled by small donkeys and loaded down with goods that people might eat. You go there and you keep walking. You keep walking. You keep walking. By the time the sun is halfway to its highest point, since dawn has only just broken, you will see the environment changing a little. It will become a place where there are more people. We call that a village.”

The old lady continued, “You will see more houses and they will be set closer together. There will be crafts-persons doing their work, making wheels, creating things like blankets, grinding seeds into flour that some of the people pulling or guiding the carts have brought to sell them. This is what is called a village. Now here you will find a place where you will see somebody with pieces of wood, nails and a hammer. He will be making wheels. He will also be building other things like tables or chairs. This is the place where you will see a very, very elderly man. His hands are crooked with age. You will also see a very gentle and friendly son helping him. This is where you must go. They will be expecting you.”

So Lord Mary went there.

As one might guess, this was the father of Joseph. And Joseph was his son. Joseph was the assistant to his father, the master carpenter. They too had been expecting Lord Mary to arrive. Through dreams and visions they were told, “A stranger from far away will come; please welcome her. She will be the wife to Joseph. He will not be a husband in the usual way where children will come forth.” Joseph was directly told, “You will be the father of a child by means of no physical relations between the mother and yourself. You must accept this and feel glad, peaceful and joyful. You must feel joyful because of a miraculous birth that is to come, a miraculous awakening, and a miraculous life to behold and live.”

So Lord Mary came. She was welcomed and greeted. Lord Mary’s mother-in-law, as we might say, was also most delighted to have such a gentle, sweet, tender being in her home. Joseph was soft, gentle and sweet. The two were placed in adjacent cots, in a room adjoining the main room of the workshop and the home. They never, ever, touched one another because this was the way it was meant to be. But they honored one another and were kind to one another in every possible way.

Time passed. Lord Mary learned quite a bit about how to help her aged mother-in-law in her work. She learned how to grind flour from seeds. This was very beautiful because being in and of herself part of a rock formation, Lord Mary was working with her own kindred whenever she ground flour with stone. Consequently, this was a sacred experience for her. So was looking at the sun as it made its way from ground to high noon to ground again; likewise the rising and setting of the moon. Lord Mary came to befriend some of the ladies in the neighborhood. But she always had little to say, so her befriending was primarily non-verbal. She did not speak very much.

Some time passed and then she came to know, as did her mother-in-law and father-in-law, that the time had come for a baby to arrive in the

earthly plane. Many have read and seen depictions of the ways in which I, Jesus, was manifested. They are all, on the whole, dubious. However what one receives from them is that there was something miraculous and unexpected and unusual in the way Jesus came to be.

One of the meaningful things about my birth is that Lord Mary never actually carried me in her body. She felt all that a being would feel in terms of the expanding of the belly, all of that. There was the need to rest, to eat well. Meanwhile, she and I were communicating from plane to plane, from astral to earthly realm. But I did not enter her body, ever. For this was not how it was meant to be. Truly speaking, the reason that she appeared to be pregnant with me was so that things would look, as it were, ordinary and conventional.

So her body expanded. The time came when everyone said, "Oh, the baby is going to come!" And the one thing she did that was very different from most people was that she told her mother-in-law, her father-in-law, and anyone who asked her about it, "In my village, the lady goes off into seclusion to give birth." This was accepted, even though people thought it was rather unusual. For there was a way in which everyone knew that Lord Mary, or Mary as they called her, was different, was a foreigner, was an outsider, and had her own ways. In the Himalayan ranges, people agreed, they had their own ways. So nobody minded when Lord Mary told Joseph and her parents-in-law, "Let me be. Just make sure that there is no disturbance. I will come to you when it is finished."

And so it came to pass that one night Lord Mary went into seclusion. It was believed by Lord Mary and by the astral guides that it would be easier to do all of this under the cover of moonlight and starlight. By morning, a tiny, tiny, tiny baby had arrived.

Now people will say, and it sounds believable, that I was born in the stable. But, actually, that was not strictly true. At the crack of dawn

after the night in which I was born, Lord Mary, Joseph and I wrapped in swaddling clothes, set off to find refuge in a place where we might be able to avoid being discovered by Herod's officials.

The truth is, I was already born even before dawn broke. But Lord Mary wrapped me in cloths and placed me against her stomach. Nobody knew that the false pregnancy was no more. I was held by her, bundled in shawls. She was placed on a lovely, darling, friendly donkey that was, we might say, a friend of the family. And we all – that is to say Joseph, Mary, the donkey and I – departed.

The farm at which we were taken in, and where it had been planned that we were to be taken in, was known to Lord Mary's parents-in-law. It was known as a place in which I would be safe and secure – and a place where no officials would enter in search of male children who might then be stolen or killed. This was a time of very difficult political turmoil and trauma.

So here we were, Lord Mary supposedly pregnant when, in fact, she had never actually been pregnant but only apparently so since conventionality required it. Then between dusk and dawn on one day, I, Jesus, was brought from the astral plane to the earthly realm. I was placed in Lord Mary's arms and immediately wrapped in covers. Then the three of us as it was now, plus the donkey, went off to a safe house, a place that in which we knew we would be fine.

I say, "we knew," because of course I was a little more aware than most newborn babies. That is because I was no ordinary new born baby. Rather, I was a being who had arrived in full consciousness, having made the shift from one realm or plane to another. I had arrived into the arms of a being that was also no ordinary being. Lord Mary had also not experienced the conventional birth route but rather had been manifest by a miraculous molecular rearticulation. She and I had this in common

and it was very helpful for me as I learned to make sense of life on the earthly plane.

Joseph was my “not-birth-father” but rather my social father. He was gentle, thoughtful and kind. He learned all that he was supposed to learn and no more. And he was willing to learn only that much. He was fully aware that Lord Mary was an unusual being. He was fully aware that I was also an unusual being. And he was fully aware that he was grateful and gifted and blessed with the possibility and opportunity of moving through life in this very, very, very unusual way.

So there we were. Joseph played his role well. When we arrived at the safe house the farmer and his people were told, “This lady’s birth is at hand. Please let that lady have privacy. This is how we do things in our village. The lady gives birth in privacy. Only then will we ask for all of the things that we might need to bathe, oil and provide sustenance and warmth for mother and child.” The farmer and the family were very kind and very willing to do as they were requested.

This is the version of the Nativity that I have always known to be true. This is how I became a being on the earthly plane. And I know that it is true because I was fully conscious throughout the whole process. I know the story of Lord Mary’s origin to be true because she herself told me about where she had come from in the mountains, about how she had been manifested, and why and how she came into being.

Now, many of the things that happened at the beginning of my life in this realm are reasonably well-known. It is true that the Magi came. It is true that they knew to come because their spiritual practice had revealed to them that they needed to come. It is also true that they had been taught from early childhood that such a moment would come and that there was something to come for. That is why they came when they did.

I was deeply blessed, as was Lord Mary and as was Joseph, that the safe house wherein we spent our first weeks and months was a tantric house. So was the house where Joseph and his farther and mother had lived. Both were tantric houses in the sense that they followed all the rules of the tantric life: they were in all ways dharmic, careful, good, gentle and non-harming. Given this fact, the beings with whom we shared the stable felt very safe with us. They were very familiar with other species and experienced in relating to them.

They were consequently able to tolerate all that happened following our arrival in their space. As you might guess, first the Magi came and then other beings from Nazareth and beyond came because they knew that I had come. Slowly by slowly, advanced spiritual practitioners came to know that something momentous had happened. Many beings came with the permission of the farmer to make their first greetings, to pay their first respects. So it was certainly an enormous challenge for the other species that lived in the stable. And they were so kind, so thoughtful, and so willing to just witness and not be disturbed. I will always be grateful to them. I will always thank and honor the other beings with whom I shared that first room.

I have told you some things about Lord Mary. I have told you who she is, who she was. She and I were by the end, deeply connected, deeply connected. Strangers as we were to this particular realm, strangers as we were to the human subdivision, we did gradually find that it was not at all difficult to come to understand how it functioned, how people moved within it. We learned how people tried their very, very best – or not, as the case may be – to honor their other fellow subdivisional members and to honor beings in other subdivisions as well. We moved and worked and lived beautifully and peacefully. And it is true as is said in Bible stories that I worked with Joseph and learned how to transform wood into furniture, into wheels, into objects. I learned all of those things.

One of the most challenging things for Lord Mary and I was that given that I was more of the astral than earthly realm, and given that Lord Mary was manifested from the mineral realm, we were, in a way, strangers to the human subdivision. We also did not have implanted into our consciousness the notion of free will being in contest with Divine will, something that humans came to believe post the partial overthrow of tantra. We did not see it that way. We were more readily able to understand why and how things could be done dharmically. So she and I walked as mother and son and also as ally and ally and as outsider with outsider, very carefully and clearly. And she and I both were more aware than others might have been of the challenge of moving as though one was *in* but not *of* the rest of the human subdivision.

Let us note that one needs to search long and hard for accounts of Lord Mary's death. This is because as she arrived, so she left. She returned to the Himalayan range. When anyone says that after my crucifixion I lived in the Himalayan range it is not true except that I went to visit Lord Mary from the astral plane after she had returned to the Himalayas.

But that is a separate story. The real point I want to make is that Lord Mary and I were mother and son, ally and ally, strangers to the human race. She and I came, did our work, and left.

Lord Mary and the Mission of Jesus

Lord Jesus
July 16, 2006

Today's teaching is about Lord Mary and her role in my mission - as a teacher, guide, and spiritual figure.

The first thing that I would like to say is that Lord Mary's relationship to my mission brings forward the extremely meaningful question of gender in the spiritual realm. As you know, gender is both meaningful and a contingent fact. Put another way it means something, yet its significance is most often not what it is made out to be.

When we witness Lord Mary's role, responsibilities and status in what we might call the Jesus mission, we see all of that made visible. We also see that, as is often true in the human subdivision, the ability to respond in accordance with dharma is as important as anything else. So if I as Jesus had not honored the actuality of Lord Mary as a being, embraced her gender and everything else about her, I may not have treated her with the respect or seriousness that she deserved. That is one thing we should bear in mind.

The next thing we should note is that the Catholic Church has been struggling with this question ever since its foundation. On the one hand it has needed to honor what it has always known, namely, the centrality of Lord Mary to the Christian mission and its history. On the other hand it has supported an adharmic and miasmatic view of gender in which women are subordinate to men and, moreover, regarded as other to them. So we witness an enduring contradiction. But we also witness this contradiction constantly bubbling up and striving to resolve itself. And

this in turn teaches us something about miasma. Tential lines of force mean that miasmas will implode, deconstruct, or self-eradicate. It is also the case that if one looks long and hard it will become evident that most miasmas are always already signaling their own tendency toward self-deconstruction. The reality is that if a miasma does not self-destruct, then its close molecular neighbors will take up the task of eroding it. So, as you will know, women have given lie to the miasma about gender from the very beginning by taking significant preaching, teaching and leading positions in the Christian world.

It is in this context that consideration of the status of Lord Mary becomes a teaching about the status of gender and is, in turn, a teaching about the status of any miasma and its directional pathway towards self-destruction. It is because of the status of beings labeled “female” in the human subdivision all the way from my lifetime and into the present, that I felt the need to begin this teaching on Lord Mary with this preamble on a particular miasma regarding gender. Now, Lord Mary was no ordinary being. She was no ordinary woman. This much must be said. And yet it is also true that her glory and her status were not, as it were, only possible because she was no ordinary woman.

Lord Mary was the *sine qua non* of my existence. It was thanks to her that I was made physically visible and present on the earthly plane. It was thanks to her that I was sheltered and protected as I grew to adulthood. It was thanks to her that I was sheltered from any and every adharmic invasive force that might have come near me on a physical level before I was old enough to fend for myself. Of course, long before I had the physical capacity for self-defense I had the capacity of a seer who would know what was happening, or was going to happen. I had the capacity to protect my aura from incoming negativities. But Lord Mary and I, as well as Joseph, needed at all times to walk a delicate path between adhering to the conventions of the time, not drawing too much attention to ourselves as very unusual beings (because Lord Mary and I were created as such

by the Divine), and doing the work that was our destiny. It was a very complicated dance.

Now, given the history and cultural space in which we were situated during our lifetime, Lord Mary was given particular roles to play which were expected of her by neighbors and observers. As well, the more I became visible as a teacher, as a preacher, the more she was able to do more of the work that she was always already capable of doing, but which convention had prevented her from doing. I hope I am making myself clear.

Lord Mary, you must know, was incarnated as a brilliant, fully self-aware witness and teacher, holistically wise, sacred and dharmic. She was incarnated as somebody who was response-able to do any or every kind of teaching she might be called upon to do. The other piece about Lord Mary is this: there were ways in which given her status as a female of a particular class in a particular location and historical period, she was expected to be competent in certain ways. And indeed she was fully skilled in these arenas as well. As a result, the ways in which she taught in my mission which she did more and more as the time went on, very much drew upon her social and cultural location. This was, of course, commensurate with the tantric way.

When Lord Mary taught, as she did by the end at least thrice weekly, drawing especially women but as well the men who were awake and alert enough to pay attention, she always gave examples that would explain issues and life challenges on the basis of the kinds of work that women were typically asked to do. For example, she would draw on the household use of fire to teach the fundamentals of tantra. She would explain that with fire as with any other entity, one needed to learn the nature of that entity, one's relation to that entity, and how one might cultivate a holistic, disciplined and synthesizing dance with it. She would remind listeners how, as mothers know, fire can be very dangerous

medicine: children can hurt themselves; older people can fall near to fire; other parts of one's environment can be damaged by it; and so on. So the notion of a cooking fire was a great place to begin a teaching on the meaning of tantra; the meaning of synthesizing wisdom; the meaning of living in God's way; the meaning of Lord Jesus' teaching.

Lord Mary gave a beautiful rearticulation and transcoding of the Sermon on the Mount once that sermon had been given and word about it had spread. And this was the favorite of many people in the years prior to and after my death. She transcoded it in such a way that it reconnected thoroughly with women's daily labor. Lord Mary was also brilliantly skilled at explaining to anyone who needed to understand, particularly little girls, little boys, grown men, elderly men and women, and indeed women of all ages, exactly how the brilliance and wisdom of women was manifest, dramatized and magnified every single day in the course of their daily work activity.

What she would do very often was to take as an example a particular aspect of a daily task of a female, whether it was washing clothes, grinding flour from seeds, trying to heal a sick child, or finding the means to be caring and comforting to an elderly relative who for whatever good or bad reason was being an impatient patient. From that particular example, Lord Mary would travel into a detailed teaching that would simultaneously illustrate the meaning of tantra, the meta-discourse of tantra, and the meta-meaning and meta-teaching of my work as Jesus. She would do this in a way that demonstrated how the process of a woman doing her daily chores in a dharmic fashion exemplified what it meant to undertake synthesizing work for the Divine, and for the human subdivision, at the highest level.

The place and time in which Lord Mary found herself provided the raw material for her work as a teacher. She did this in such a way that beings who were awake and ready to listen could learn about tantra, about Jesus'

teaching and philosophy, about the status of women, as well as about the status of any human being on the earthly plane at that time and place. She did all of this. She was a master, a brilliant teacher in relation to all of this. Now, why was it good or even better, to have Lord Mary speaking rather than me? There are a number of different reasons why this was the case. First, there was always the shock factor. Since she was a female and did not have the reputation of being famous, people could come, listen, and think, “Oh! Here is an ordinary woman speaking. Perhaps I can learn from her.” Or a listener might think, “Here is an ordinary woman. I, too, am an ordinary woman. Perhaps I, too, can follow her example.” Or else again, “Here is an ordinary woman – I am an ordinary *man*! I wonder if perhaps I have misrepresented or mis-respected the status of my mother, my grandmother, my sisters, my wife, my daughters. I wonder....”

As we often noted at the time, for Lord Mary to teach in this way was a three-in one-treat. She taught people about the Jesus path. She taught people about themselves and their situatedness. Thirdly, as a result, she was helping them to understand the tantric version of the Jesus path. She was extremely creative as a speaker. She was very patient as a speaker. She was very clear as a speaker, and she was also very willing to stop and sit silently, or else stand up quietly and walk off.

One thing that I found glorious was going with Lord Mary to a teaching function or venue. She would speak and then I would speak, or vice versa. And then we would look at each other and say, “Alright, let’s go.” And we would leave and go back to our living space. Perhaps on the way we would take enormous pleasure in looking at trees and plants, sand and sky, and birds. Then we would go home. If there was no food left in our cupboard, we would simply and quickly find whatever was available. We would chop vegetables, make a small fire, and make some bread patties as you might call them, and eat. Then we would sit, witness the stars appearing, and the moon rising.

I believe it is very important to make clear that this is what Lord Mary was able to do. She set in train a process that is still underway all over the world. I am speaking now of the process of making visible the beauty of dharmic femininity, of dharmic situatedness, regardless of one's location. Lord Mary set in motion a visibility and awareness that have never gone away.

The Christian Church has constantly struggled over the question of patriarchal relations between men and women: the miasma of a hierarchy in which those labeled male are allegedly superior to those labeled female, and the reality that were one to witness and contemplate it would be hard to discover why a female is less intelligent than a male. In fact, it would become evident that much of women's work is transparently more complex than the work of some male colleagues, brothers, sons and fathers.

Were men to realize that this was true, they would look into what kinds of dharmic things they could do with their spare time. One of the things they could do with their spare time would be to give, gift, heal, work, honor and help other beings, whether male or female. Of course I do not seek to over-generalize. It is well known that there are many men striving to do precisely this. Some of them are Christians, others are not. Some are beings who, for whatever reason, have considered themselves above and beyond religion or spirit or God. I am not trying to assert here some automatic relationship between a gender tag and behavior. Rather, I simply make a social or cultural generalization.

One thing that Lord Mary proves to us and to the Church and religious practice in all of its forms is that it will not take a great deal to rethink this particular piece of the miasma of an adharmic, hierarchical categorization of isnesses. Lord Mary's beingness and history, her status and her contribution, enable us to keep alive the challenge to the naturalization of a gender hierarchy, holding out an always-present possibility of rethinking it. We witness religious and spiritual

organizations constantly trying, as it were, to keep the female under water only to have her pop back up to the surface, bouncing and smiling as she arrives.

Lord Mary stood for a good deal and still does. Lord Mary is a wonderfully clear and visible icon of a transformation that might easily be initiated. Compare that with the effort across the religious spectrum to compartmentalize the role of the female in a number of different ways! Many know fully well exactly how this has been done. For example, it has been said that the nature of women's daily activity makes them intellectually inferior. It has been said that because their role is especially about tending, caring, sharing and giving, they are at a disadvantage. This, of course, evades the actuality of what caring, giving, tending and healing require; which is why it has been sometimes said, "Well, you know, women are so necessary and so precious that we must keep them at home. Otherwise the home work will not be done." This history is well-known. Now, Lord Mary did all of the above, the reproductive work and the intellectual work. Lord Mary was a home maker and a wisdom maker. Indeed, it is possible for any dharmically conscious and determined member of the human subdivision, male or female, old or young to do both, to be both.

These are the things that Lord Mary did. When she was faced with my crucifixion, as is very well known, she was one of the first to make sure that the Jesus way continued to be taught. Lord Mary made sure that my name was not forgotten. She was also one of the first persons who strove to make sure that my departure and its circumstances were not an opportunity, excuse or occasion to radically revise the form of the teaching and the Jesus way.

However, as we know, there were beings who instead of cleaving to my teachings institutionalized an all new hierarchical way. In it the whole question of the crucifixion was placed at the highest point. At the same time it is also the case that the "Do as you would be done by" aspect of the Jesus way and the "Sermon on the Mount" aspect of the Jesus

way are still crucially present. Lord Mary is one of the beings whom we can thank for that work having gone forward without pause. Grieving was incorporated into the process. It was very possible to live in thesis, antithesis and synthesis during those weeks and months when it was hard to see anything other than the horror of my crucifixion. She did it. Other beings did it. Still others took a different path. Lord Mary was a fundamentally crucial teacher.

When we hear “Ave Maria,” as a prayer, and when we hear “Lord Mary, pray for us sinners,” part of what is being said is “Lord Mary, you are Jesus’ mother. He might listen to you more than he would listen to me because I am a mere human.” But there are other ways that we can understand that prayer, such as “Lord Mary, please help, as is possible from your own wisdom, to gift me what I do not really deserve – a set of reminders, advice, and even miracles to help me to get back on the track that I know, and you know, that I should be on.” And that track is the dharmic track, not the socially sanctioned hierarchical track.

So when we say, “Lord Mary, please pray for us, Lord Mary, please protect us,” what is being said there is, “Lord Mary, I admit that I have really made mistakes. Lord Mary, may I turn to your wisdom, teaching, knowledge. And even though I know that I can and should be able to do this myself, I beg you, if there is any magic salt that you can pour on my head, please do so. I ask for anything that can help me to get myself back on track, and on my own two feet, and on my own dharmic path. Please, Lord Mary, please, pray for us sinners. Please pray for me, the one who has, I know not why, failed to follow the dharmic path. Help me. I will look at you. I will watch. Maybe I will receive inspiration and breathe in - ‘in-spir-ation.’ Maybe I will breathe in the way forward.”

Lord Mary is an inspirational figure. When we look at her, we realize that somebody who is ostensibly an ordinary person, an ordinary woman, somebody who had to do all the things ordinary ladies had to do – raise

children, launder clothes, tend husband, watch her loved ones pass away – was able to hold clearly and dharmically to the Jesus path.

This is some of the spirit in which people turn to Lord Mary. This, I feel, is a glorious spirit in which to turn to her. I feel that the joke is on Rome. They just *cannot* set her aside. All Roman churches have an altar and a chapel for my beloved mother, Lord Mary. People will go to both of us. You might call this “hedging their bets!” It also might be called spirit wisdom - the knowing without knowing why - that the support they need is to be found in both the main chapel (erroneously so-called) and in the side chapel where Lord Mary is often installed.

Lord Mary and I know that as time goes past it is possible that the miasma of a gender hierarchy might unravel and go away. After all, we have witnessed in the last two millennia and more how, while it has not gone away, it has been unable to rule uncontested. As we know the battle over the idea of a gender hierarchy is one that has neither been won nor lost. So Lord Mary and I know that there is hope. Lord Mary and I know that there is possibility. Lord Mary and I are both exemplars, we hope, of recognition that gender hierarchy is a miasmic construct.

The Crucifixion

Lord Jesus
July 11, 2006

I am going to talk to you today about my crucifixion. Interestingly enough, it is always referred to as *the* crucifixion. When those words are uttered it is always known whose crucifixion is being talked about. This, despite the fact that it is well known that at the time that I was forced to leave the body by crucifixion two other persons were also hung along with me. We were all three of us, hung up like tragic figures in a row. Let me begin then by offering my salutations to the two other gentlemen who left the body along with me on that fateful day. Let it be known that they do not hold it against me that during and after the crucifixion I was accorded more attention than they.

Crucifixion: hanging on a cross. It is only for the convenience of the then prevailing legal and punitive system that any of us was hanging up on a cross. Had it been more convenient as it was in the late nineteenth and early twentieth century United States to be hung from a branch of a tree on a noose, I would have been noose-ified rather than crucified. This would have changed something about the discursive framework of Christianity. It might have also changed the logo, as it were, of the Christian church. It would mean that people wore nooses around their necks instead of crosses. It might have meant that a whole lot was different in the discursive realm in which we now live. So let us notice that I am fully aware that I have become the subject of history, possibly also the object of history, and certainly the ground upon which history is written and rewritten, time and time and time again. When we talk about my crucifixion we need to look at it from a number

of different angles and that is what I am doing. The first thing that I have pointed out is the way in which the cause-effect relationships are reversed such that something contingent seems as though it could not have been any other way. As I said, I was not noose-ified. I was not burned at the stake. I was crucified; I was hung upon a cross. And the cross was to become central to the religion that developed in the name of my life and death. This is what has been described as the element of contingency in historical unfolding. Let us look and let us notice.

Death by crucifixion was a form of punishment used at that time. For the most part people received nothing to make it an easier experience. I too received little to make it an easier experience but for the fact that on our way up all three of us were served twigs to chew on. What were those twigs and what did they do? They guaranteed that right about the moment that we were hung by hand and by foot, our bodies would become fully numb. This happened to me and it also happened to the gentlemen to my left and to my right. We all numbed about the same time as one another. The gentleman to my left was very much thinner than I, so he numbed a little faster. The gentleman to my right was a little more robust because he was a sheep shearer by trade. He was very strong and muscular, so it took his body a bit longer to go numb. The three of us did not, however, lose consciousness. So we had the extraordinary experience of hanging up like fools, side by side as a threesome (again another triad), numb yet fully alert.

This gave all of us the chance to think about our situations. The gentleman to my right was furious and very frustrated because as he numbed up he could no longer verbalize anything. We two others heard him as he slowly by slowly lost the capacity to speak. When it was clear that he could no longer speak he was even more furious. Now, some crows and vultures came over around that time and started to make a lot of noise. We two others knew that they were doing this to help the angry man by having him realize that even though he could not articulate it

himself, they were speaking up, shouting out on his behalf.

A whole flock of vultures parked themselves around the cross that held him. They cawed and cawed and cawed and made an incredible noise. He knew fully that these vultures and crows were speaking on his behalf. One could not tell where the gentleman to my left, the thinner person, was in terms of his state of mind. So here were the three of us, the crows and vultures helping the one, the one on my other side being quiet, and rather quickly and mercifully for him clearly losing consciousness. It became evident that he was no more because the breathing ended. So there was I, the vultures cawing to my right, a gentleman in a still state of no-more-ness to my left.

My mind was racing. I was wondering what would become of my mother. I was wondering what would become of my closest disciples both female and male, worrying that the females and my mother would be dismissed by the males despite the fact that I had spent so much of the last five or seven years trying and trying and trying to guide the males among my disciples to honour the women among my disciples, and to honour my mother and honour her not simply as a fragile ornament but as a brilliant wisdom sharer in her own right. I knew in that moment that it would be the women, more so than the men, who would remain closest to the middle path for the longest time and with the greatest clarity, truth, and wisdom. I felt very confident that the women would be able to dance in their grief in the middle way, in the tantric way, as we had all worked on. I knew that the women would learn over time to cultivate balance even in the face of this inordinate injustice - the injustice that was at the heart of this life-ending punishment - that I was in the midst of experiencing.

I was worried from the very beginning that the men would smother their grief and try to displace it. I was worried that they would then replace their authentic consciousness (at whatever level it was when my body stopped breathing) by means that took short cuts that would lead to one adharmic outcome or another. I was worried that they would strive

to make sense of their life and my life by means that would not be fully sensible but rather miasmic, at least to some degree. What they did as we know, and this is down the road, was strive to bludgeon my teaching onto people's heads. They tried to displace their rage at the injustice (which indeed it was), the grief of their incapacity to free me from this outcome, by forcing people to accept my teaching even after the fact.

Well, as you know, it is never easy to impose teaching on anybody unless they actually want it for themselves in which case it is not being imposed. It is never easy to impose wisdom on anybody unless it is their highest good to receive it. This is why there was after my departure from the body the degree of chaos and confusion, the degree of absence and eerie silence around the space where my teaching had once taken place. The women began right away to give teachings in my way. But they strove to give teachings about my death and about my life in the same breath.

By contrast, the gentlemen strove to displace me with my death. Their pain was so great that they could not walk the middle path. They could not straddle bothness (the life and the death) and as we know bothness plus wisdom makes a triad that cannot flounder. Bothness plus wisdom will remain steady, clear, strong and true. This is precisely why my death, we could say, caused the dissipation and the devastation of my teaching. Now this was not true of the women. As far as the women were concerned there was a bothness, a middle path, a tantric way that enabled them to keep all of it flying and dancing, all of it present simultaneously.

But I have hastened ahead. Let me take you back to the cross. As I have mentioned, and I will say it again, we were given by the kindest of workers sticks to chew on that would make us numb so our physical pain was quickly depleted to nothing. One gentleman was rageful and therefore nurtured and tended and honored by the vultures. They kept him hearing that they had not forgotten so he would know he had not been forgotten. Another gentleman was thin and therefore left soon. I

was hanging and witnessing myself and on one side the angry man and on the other side the no-more man, the breath-less man, the man with literally no breath.

I was having an extraordinary opportunity to witness at least two of the triangles of the near infinite pattern of the completion of isness. On one side of me was silence and on the other side much speech and rage. And then there was I witnessing. I was part of a triad, part of a trinity, and I was mentally noting that there were three aspects of what might come forward, indeed what did come forward. Silence was one option, and racket and non-balanced discourse was another. My fear, concern and grief was that my teaching would be displaced by many into a mixture of silenced-ness and noise and rage and unbalanced-ness. And when I felt that, I was comforted by the reality and the recognition that there would nonetheless be people who would carry the tantra forward. So I would then be one with the triangle again.

The middle path would come from the tantric capacity of the women with whom I had worked as also some of the men. It was not just because they were females that they could achieve this balance, so much as because they were disciplined tantrika disciples and students of mine. My tantric disciples first strove to tell this truth. They were then muffled into silence by a good few of the persons who considered themselves my lead disciples. This latter group made a noise and after that they also gave up and went into silence because of the enormity of their grief. I cannot say I blame them.

Then, slowly by slowly, by slowly, it was the women who first came forward to teach and people did come to them. You will see that this connects with what you will learn in my teaching about Lord Mary. Quietly and calmly just like one of them, Lord Mary walked and talked and preached and cooked and healed. She nurtured and tended babies, and helped people to die in the name of their beloved teacher Jesus, now

no longer in the body. So, slowly, by slowly, by slowly their teaching began to come forward although indeed much of it remained hidden. It remained hidden because after a few years of their preaching and teaching Romans in particular and some of my self-styled lead disciples decided that they would start making a noise again, they would start speaking about me again. But for now here I was on the cross, witnessing all of this.

When I was removed from the cross, I was grateful that I was left on the ground for quite a long time because that meant that some part of me could look down from a different realm, see my body and keep track of what was happening. I saw some people come, have a look, leave. I saw some people have to come to terms with my death just as they had to come to terms with the death of the person to my left, the thin one, and the person to my right, the angry one. We were as one on the cross, the three of us. And we were as one again on the floor after we became breath-less.

I do not know whether my breath-less thin neighbor and my now dead angry neighbor had the same purview as I did. I hope they did, because if they had they would have seen that we were tended as one. We were bathed and oiled and carried away in a moving procession with women and men and adults and children. The soldiers and other disciplinary officers simply watched, not understanding the ritual that was going on. I was so proud that my brothers and I were left on the ground together and then were carried away together. Then the three of us were buried.

How are we to understand my experience of leaving the body? We must notice that it was an opportunity for learning to take place. We must notice that some learned one way and some learned another way. Tragically, I will have to confess to you that more learned the adharmic way than learned the dharmic way. And I must tell you that in my experience, each moment presented an opportunity to learn. Onto the

experience of my death could be read the past, future, and present of the entire cosmos. This was true for me and it was true for the people who came and looked and tried their very best to learn from the unjust and horrifying experience of my death and the death of the angry man and that of the thin man.

We will now have to let the thin man and the angry man go their own way and let their unfoldment evolve as it did, and may still be doing, because I have chosen to part from them and they from me. This happened a long time ago. It was clear to all three of us that the rapidly evolving journeys of all three of us meant that each of us had, as the saying goes, our own row to hoe. It was very clear to me that I would never ever reincarnate. In their case of course they did reincarnate many is the time. For all I know they may be incarnate beings now as you are receiving these words. But, as I said, it was very clear to me and to them that we should all separate. So off I went and my own journey unfolded.

I found the hardest part of my work post-crucifixion to see what was being done in my name. There were, at times, so many different ways of claiming my name that it became very dizzying, very shocking. It became disheartening and even nauseating to see dharma and adharma frequently clashing and intermingling in the same body and in the same small group of people. Now, the journey of my crucifixion must be read in at least a few of the many many ways in which it can be read. As I have said, the major and unfortunate turn of events was the over-reading of my crucifixion. Yes, I had been in the body and now I was not. Yes, my physical body was no more or, rather, was transformed into its former molecular structure. The tragedy is that there was so much that the women would have been able to teach if more people had been able to listen. Now, I should clarify that not all women took the middle path and not all men acted in an unbalanced way. However, what the persons, mostly males, who took on the mantle of authority did was to over interpret the last moment of crucifixion and to use it to erase and

eradicate much of the glory of the day by day, minute by minute, second by second, disciplined living that I had taught.

Now, it is not true that I died *for* anybody's sins. I died *from* some people's sins. However, once I died, that moment of departure and the circumstances that led up to it could usefully be engaged with as a teaching. That moment could have been drawn upon as one among many exemplary moments. One could read backwards from the crucifixion to everything that had led up to it, to my childhood, to the way I was born. What is so interesting is the way in which this tantric interpretation does at times pop up and in the most un-tantric of contexts at that and becomes part of the teaching.

In each moment, each being has the opportunity to think dharmically or think adharmically and nobody is other than anyone else in that regard. This is part of the experience and part of the legacy and part of the heritage of every member of the human subdivision. Everyone has the chance to rethink and re-use and re-remember again and again and again. Having watched I can tell you that there is a degree of unpredictability in the way in which dharma bubbles up. Dharma bubbles up out of nowhere. This is glorious. It is what gives me joy.

I have never stopped watching. I have always watched. I have always cared. I have always asked Divine Mother and Divine Father to help me to see whenever there is something I must see, whether I must see it because it is beautiful or whether I must see it because it is grotesque and agonizing and barely tolerable to witness. How to understand my crucifixion? My crucifixion is one moment in my life and like every other moment it holds a teaching. Therefore materiality, knowledge and discipline are the tantric trinity when it comes to my crucifixion. By materiality I mean how things actually are, by knowledge I refer to comprehension of how things are, and by discipline I refer to the commitment to responding dharmically to the connection between

the first two points of the triad. Discipline is about holding fast to the consequences of all the connections between the materialities to which one is connected and in which one is situated.

As I said earlier, when we say “the crucifixion” it is tragically clear whose crucifixion we are talking about, and when we say “the crucifixion” in referring to somebody else’s death, the speaker runs the risk of being deemed heretical even in that very moment. My crucifixion, the crucifixion of my body, was one moment in my life to death experience. Like all other moments it was related to every other moment in my life. And in turn every moment in my life is related to every other moment in the human subdivision. And if you think about the co-constructedness of all isnesses, it is also related to every other moment of every other being in the entire cosmos. This is how deeply we are all interwoven.

The wisdom speakers who were close to me at the time and right after my death were aware that this was the way to go forward and learn. This is the most profoundly democratic, egalitarian and yet, simultaneously multiplicitous way of understanding the actuality of the allness of all the isnesses. We must learn from my death and my crucifixion and that of my two colleagues. We really offered up the same lesson because all of us are connected in the most pristine specificity and also the most glorious democracy and also the most extraordinary and unimaginable multiplicity. This is some of what I suggest that we (and I don’t just say you) can continue to learn and continue to remember from that particular crucifixion, the true date of which has really and actually been lost to human consciousness. But that does not matter because every moment is another multiple beginning, middle and end.

Thank you.

Love

Lord Jesus
June 18, 2006

Love is a much abused word: this, in short, is the beginning and end of the teaching. But there is much more in the middle, as you can imagine. So I am going to talk about the middle, not the beginning and not the end.

The word “love” means that one is aware of the isness of an entity. The reason for that is that it is an active descriptor not a passive one. Love is not a passive term. Love is nothing other than an active term. You cannot simply use the word in a passive way. This reality is fundamental to our understanding of love.

What does this mean? This means that in order to activate love as verb or noun one applies something within oneself whenever one connects with a person, thing, essence or energy field. One cannot love passively, but only actively. The word, love, requires and assumes that the lover is crucially necessary. If there is no lover, there is no love.

When I say “lover,” I do not mean it in the romantic sense. One of the challenges that we face when we use the word, love, is that it has been deployed in so many shallow, limited and limiting ways. While this is not to say that its use has always been partial or limiting, it is to begin with the recognition that the term, love, has been used in ways that have been distorted, even misleading. As I go on, we will look at the conventional meaning of the term and *remake* it as best as we can.

First and foremost, then, love is an *active* term. Secondly it is an inherently dialectical term: you cannot love without being a *lover*, and you cannot

love without having a love object. Love is one of the most reflexive and dialectical terms that exists.

Love must be seen as part of a dyad, at least, and sometimes as part of a triad. Whether or not love is reciprocal or mutual, there is a subject and object, a lover and a beloved. The third term I have in mind is that of awareness – of self, other, and the relationship between all three. I will return to this idea below.

Let us address what it means to love, using the term now as a verb rather than a state of being. What it means is relational: it means that one must be aware of how to engage *dharmically* with the object or subject of love. If there is any distortion in the path from lover to beloved, if any kind of adharmic notion is involved, it is no longer true love. It is no longer pure love. Indeed, it is no longer love. Love that is impure is a contradiction in terms; it cannot exist.

One of the most fundamental ways in which the word, love, has been distorted is that it has been erroneously understood as something that can exist in its own right, without an object or subject to whom it is directed. But love is not a mind-state, or state of being, or an is-state that can actually exist without both object and subject being present. Consequently, when people say that they are cultivating pure love they are misconceiving what is actually going on. Love cannot be misdeemed a free-standing state of mind or consciousness. It cannot be that, ever.

II

I have been said to have taught that people must cultivate faith, hope and love, and the greatest of these qualities was love. This was in fact an alteration from an earlier erroneous rendering where I was said to said that faith, hope and charity must be cultivated, and that the greatest of these was charity.

We are caught here between two misconceptions. “Faith, hope and charity,” with the greatest being “charity:” charity implies hierarchy, a hierarchical engagement with another being. “Faith, hope and love,” with the greatest being “love:” this statement has been interpreted in a way that depicts love as referentless. Love has been interpreted as a mind-state attached to no subject or object, an emptied otherness. We have here two different errors standing up side by side. Neither accords with my original teaching.

If we say “Faith, hope and love, and the greatest of these is love,” the question that must follow is “Love for what?” The answer is love for isness and God. Love for isness and God as deeply interwoven, deeply interconnected. Love as deeply interconnected so that God and all the isnesses that God has created are a glorious, glorious, glorious harmonization to the point of infinity.

This is what I actually said. I did not say, “Faith, hope and charity.” I said “Faith, hope and love.” What I meant was, “Honor alterity in all its forms, honoring them only inasmuch as they are dharmic, or inasmuch as one is able to separate the dharmic from the adharmic dimensions of the isness in question.”

When we witness adharma and contemplate love we need to return to Divine Mother’s teaching on adharma. She was very forceful about what one must do with the adharmic objects of one’s attention. Divine Mother was very clear that one must strictly, and in a disciplined manner, strive to purify adharma. She was clear that, if needs be, all that is adharmic should be completely deconstructed. So, what, then, does it mean to love?

To love means to know that one is one with everything else that there is to the point of infinitude, and to know that one’s orientation to all of those alterities must be dharmic. To love is to live in full awareness at all times of the infinitude of alterity, to live in full awareness that we will have the means to know whether “x,” “y,” or “z” are our response-

ability or responsibility. And loving means witnessing and responding dharmically to any and every other molecule that crosses our path.

Faith, hope and love; faith, hope and charity.

The notion of “charity” is one of the shortcuts that has come into being, and then remained in existence, in context of the simplification that characterized the effort to create a set of rules from my teaching. Unfortunately, as you know, charity is a term that leaves untouched and unexamined the self that supposedly loves and thus gives. This “charitable” self then occupies a solid, steady place remaining unexplored and unquestioned. That self can order others around, control them, and feel that it knows all that needs to be known, said, done, or seen. And of course this is problematic.

If one simply replaces the word, “charity,” with the word, “love,” unless one knows what love really means, unless one knows that love must be as *self*-aware as it is *other*-aware, then one can slide right back into the charitable mindset. As well, in the context of a lack of self-awareness, there is always a risk that one will think that one is doing more than one is and that one is achieving more than one is. This is usually because one is not examining oneself.

III

Love, when really meaningful, is a dance. This is why it has been said about me that I am the Lord of the Dance. Let me note here that the song of that name has been misidentified as a modern composition. The reference to dance has everything to do with the fact that love is an inherently dialectical mind-state. It is a plurality of relationships. It is written in, on and through selves and others, *plural*. When fully immersed in the capacity to love, the self in its transforming relationship with all others is always open to being re-understood as needed. This does not

mean that one sinks into randomness or mayhem. Rather, one steps gracefully and graciously (and complexly, as always) between and among all of the alterities that one encounters. One does this in context of one's understanding of the tendential lines of force and of one's co-constructed isness which bears the holographic imprint of Divine Mother, the Creator.

Since I am said to be the Lord of the dance, I am inviting those around me to "Dance, dance, wherever you may be." I invite everyone to participate in this very glorious, precise process. It is as gracious and complex as is the work of a Buddhist monk making a sand-sculpture, a calligrapher writing a complex Confucian passage, or a bird building its nest in a tree, creating a place that it knows will provide a lovely home for the nurturing and hatching of a clutch of eggs.

We can now conclude that love entails enormous degrees of knowledge; enormous degrees of skill; enormous understanding of who one is and who others are; and/or a willingness to learn who and what those others are, and to do all that is necessary to commune and communicate as needed *when and only when* it is your response-ability and your responsibility to do so.

So what is love?

Love is the gift of knowing one's place in the cosmos.

Love is the state of knowing one's place next to Divine Mother.

Love is the practice of knowing one's relationship to beings, as needed.

Love is recognizing that one is situated within the tendential lines of force; that one is not meant to be infinitely response-able or responsible.

Love is therefore settling into "don't know." Love is settling into the truth that there *is* a complete cosmos; there *is* a complete planet Earth;

there *is* a set of interrelationships between self and all others to the point of infinitude.

Only Mother is all knowing. If one's own immediate neighbors are not acting dharmically, one should not worry. The reality is that Divine Mother, Divine Father and other aspects of the highest levels will make sure that, more quickly than one might imagine, truth will come forward. Tential lines of force will prevail and all will be as it should be within the parameters of a creative and meaningful time frame.

The Tantra of Embodiment

Lord Jesus
August 18, 2006

I want to talk about the contentious ground of sexual politics in the religious world including the homophobia within it. I will be resituating this issue in context of the tantra of embodiment. As you might imagine, this will take us back and forth to the period before and after the temporary and partial overthrow of tantra.

It is a true fact that wherever we turn what we find with respect to sexualities is on the one hand the possibility of slightly more relaxed or permissive borders, and on the other, what we might describe as extraordinary “brutalitarianisms”. Those “brutalitarianisms” create hierarchies, two of which I would like to mention now. One hierarchy is that of who can legally control another person’s body, and who cannot. I am putting this very bluntly because it is as simple as that. The other hierarchy governs who can get away with breaking aforementioned laws; and the ways in which when individuals break sexualized laws they are carried straight into deep pockets of anguish. A note on my new word, “brutalitarianism”: what I mean by it is brutalization, totalitarianism and violent disciplining. Another clarification that I think it important to make is the distinction between adharmic disciplining and dharmic disciplining. The distinction between the two will become clear as we go along.

What we see in the realm of sexual politics is a hideous array of contradictions wherein the best one can seem to do in a world that is post the partial overthrow of tantra, is to flaunt rather than peacefully practice dharmic, egalitarian, sexual mores. Sexualities seem to be

flaunted, taunted, brutalized, mocked and disciplined, all in usually rather inappropriate ways. In this context, sexualities are on the one hand, dramatized into a “must have,” “must do,” “must want,” “must not despise” array. On the other hand, they are negatively disciplined as that which one “must not want,” “must not practice,” and not only that but also “will be damned if one does”. Contemplating or undertaking certain practices imply that one will not simply be penalized by a prison sentence or fine or even by being hung or shot. But rather one will be on a high road to hell.

What we see, in other words, is exaggeration on all sides. Exaggeration on all sides. There is in the realm of sexual practice an overdramatization of something that really is very basic. Sexual practice is a very simple thing. It is as basic and as simple as eating and digesting and expelling. It is as simple as walking or talking, as dancing or singing; as basic as birthing and dying. The question thus arises as to why this small, tiny segment of humanistic practice has become over-dramatized and over-brutalized? Why is it a site of grief, pain, shame, guilt, and punishment of a special order? These are the questions we will be investigating now.

II

When I was contemplating this teaching, I realized something very meaningful about the word “homophobia.” Homophobia as a term is used today as shorthand for prejudice against persons who are sexually drawn to other members of their same gender. Such prejudice takes the form of despising, criticizing, judging and punishing. That is what homophobia has come to mean. But if we literally deconstruct that word from Greek, we find that it means “fear of same” or “fear of self.” Now, isn’t this interesting? It is the clue that we need.

Fear of self and fear of same imply fear of isness. The human subdivision, indeed the cosmos itself, is characterized on the one side by an

extraordinary plurality and diversity of isnesses, and on the other by commonality and connection between them. This reality makes homophobia at the very least an incongruous phenomenon. How could human beings fear themselves or fear that which is the same as themselves? How could this have come to pass? This development came in the wake of the partial overthrow of tantra.

As we know, tantra is about honoring all that is, from a dharmic and egalitarian and loving perspective. Tantra is about honoring one's isness and understanding and knowing about it. Tantra is about being grateful for the context and content of one's isness. Tantra is therefore about love of self and other in a context-conscious way. Tantra is about love of self and other in a balanced, knowing and dharmic fashion. It follows, then, that love of others would depend on their not having been corroded, corrupted or brutalized by adharma.

In this context we see how extraordinarily perverse something called homophobia must be. For what does it mean? It means fearing that which is the bottom line; fearing one's very molecular isness; fearing one's very molecular foundations. Moreover, fearing one's molecular foundations means that one by definition fears Creation. This is the case because one's molecular foundation is Mother's creation.

The most deeply pure aspect of any being is that holographic implantation in one's self of Divine Mother, the Creator. So here we are, realizing that homophobia signals a tragic wrong turn in an individual's psychic pathway. Not being able to love self but rather fearing oneself is to have taken a wrong turn in one's psychic journey. This is, I suggest, an outcome of the terror engendered at the point of the partial overthrow of tantric wisdom. The transformation of self-loving beings into self-fearing ones was perhaps the one thing that could count as a success for those who sought to overthrow tantra. This entailed creating self-hate and self-terror where once there had been self-acceptance, self-celebration,

self-love, that were by definition not at odds with love of any other, nor in contest or competition with them.

III

Interestingly, it was during the battle between anti-tantra and tantra that the Metta Sutta or Loving Kindness prayer was first manifest. That prayer is as follows:

May I be filled with loving kindness
 May I be well
 May I be peaceful and at ease
 May I be happy

To this day when Buddhist students are taught the Metta Sutta they are most often instructed to begin chanting it with reference to self. This is because it is only when one is fully self-loving that one can truly love another, and eventually love all of isness. In chanting the Metta Sutta one begins with self and then opens out the circle of honoring until it includes all beings.

May I be filled with loving kindness
 May I be well
 May I be peaceful and at ease
 May I be happy

This prayer is a beautiful four-line articulation of what it meant in the days when tantra could be taken for granted to be a fragment of the molecular isness that added up, in the end, to the entire cosmos. Let us notice that in the face of the anti-tantra onslaught, this prayer called upon humans to be unashamed to place themselves in the front of the queue, as it were, to accept that if one did not love oneself then one would not be able to fully love any other.

Homophobia – fear of sameness, fear of self. You can see why the Metta Sutta was crucial. We see a wrong turn taken precisely at the moment

when the tantric status quo was overthrown. And when I say “tantric status quo,” I mean the times when tantra was universally regarded as truth, as wisdom, and when self was not at odds with self or other.

Interestingly enough, even today, when it comes to the physicality of all that is, tantra is still the status quo. I am looking out of your window. I see a coconut tree. The tree has a lot of branches and they are swaying. At the borders of branch and trunk are coconuts. They are wafting in the breeze. The tree, the fruit, the breeze; all are at peace with themselves and with each other. The tree, the fruit, the breeze: all are co-existing cooperatively. They are neither resisting what is, nor are they in conflict with it. Well, all of that is to be expected. Tantra is still to be found in the rest of nature. Unlike the coconut tree, however, humans still breathing, eating, digesting, birthing, dying, find themselves in the place where their physicality and their psyches are at odds with one another.

This teaches us two things at once. One is that the overthrow of tantra was partial at most. It impacted only humans and not the other subdivisions and that too only at the level of mind. However, and this is the second point, mind was impregnated with an array of adharmic falsehoods and as a result the understanding of cause and effect was scrambled. If one’s mind is distorted in this way misperception and foolishness are bound to follow. One will do things that have adharmic or a-tantric consequences.

The partial overthrow of tantra put in place a foundational distortion. This pertained to the mental, but not the physical, dimensions of isness. The overthrowers of tantra realized that they could not alter the molecular structure of the cosmos; not even of the human subdivision. Therefore they had to be satisfied with distorting and transforming the mental, the psychic and the psychological dimensions of the human self. Having done that, they then discerned that the most potently effective thing they could do was to alter beings’ comprehension of cause and effect both past and present, and to distort beings’ sense of relationality. As a result, human beings no longer understood themselves or their relationships with others. When I say relationships with others I refer

to all other isnesses, whether we are speaking of the isness of other human beings or of entities as radically different from the human self as a coconut tree.

Homophobia. Fear of self. Fear of sameness. Now, if you have just witnessed other humans succeed in negatively transforming your mind, it is hardly surprising if other humans become a site of terror for you. You will strive to flee from beings like yourself because those are the beings that caused you pain, and might cause you *more* pain. You will therefore flee from cooperation and exchange it for control and containment of others. This is one of the reasons why when homophobia is translated into legalisms, and into so-called ethical axioms, it entails evasion of selves and “sames.”

Evasion of similarnesses and disciplining of connection with beings that might be similar: this is the context for the disciplining of human sexuality and reproduction. Come *this* close but no closer. Have *this* much but no more. Reproduce by *this* means but not *that*. Be contained by these authorities but not those. Do not reproduce with your immediate kindred. Do not reproduce with somebody too different from your kindred. Only connect with beings of a like molecular structure when it is for something and cannot be avoided because we need to reproduce the crop of human beings.

In other words, at the moment of the overthrow of the gloriously calm and mutually accepting plurality and diversity of tantra, a whole array of erroneous modes of disciplining came to pass. As human beings were catapulting away from one another a massive degree of coercive disciplining emerged. In its aftermath came an adharmic, miasmic and crude array of insanities and antithetical distortions, along with failed attempts to resolve the anguish and suffering consequent on the overthrow (albeit partial) of tantra.

The result is a tangle which is still evident. The reason I have resituated the question of sexualities within discussion of the tantra of embodiment is because the control and punishment of beings who evince physical love

for others of their own gender is merely one small and bizarre outcome of an originary partial overthrow of the tantra that had been the sacred, peaceful and safe home of humans. The Metta Sutta is a very useful descriptor of tantra – what it was and is.

May I be filled with loving kindness
 May I be well
 May I be peaceful and at ease
 May I be happy

May all beings be filled with loving kindness
 May all beings be well
 May all beings be peaceful and at ease
 May all beings be happy.

IV

This is the context for that which we now call homophobia. We now see that homophobia is a much more serious illness, a much more serious incomprehension than we had, at first, realized. We now know that homophobia is one aspect of a far more generalized miscomprehension. Anybody who is homophobic is tragically suffering from their own self-exile from the rest of the human subdivision. Indeed, we could say that they are suffering from self-exile from the rest of the cosmos since ultimately all aspects of the cosmos are interconnected.

As a word, homophobia tells its own tale. Homophobia means fear of other and fear of self. As long as you fear yourself and fear all other beings, there is little left for you. That being said, you, the homophobe, then do everything you can to conceal and constrain – conceal your original anguish and constrain the activities of others who may have the temerity to continue to exist.

Now, after the catastrophic bomb flung by anti-tantra forces at the consciousness of the human subdivision there has been a proliferation of efforts to repair the damage. Those who have attempted this have, however, not known how to go about it. It is as though those challenging homophobia are doing so in a way that, as it were, evinces their arrival, halfway, or three-fourths of the way through its unfoldment. They try to correct the script. It is not going to work, is it?

Most of what is done in context of what one might call “gay positive” or “queer positive” politics is premised on a partial understanding of the catastrophe of which fear of self and same is a symptom. Such efforts almost inevitably entail striving to generate what is the least miasmic, what is the least antithetical, and what is the least adharmic of possible ways forward. It is as though the person involved is unconsciously or blatantly saying, “Here’s one piece of my instinct and my isness. I am going to use this to build a life for myself and for like-minded others.”

May I be filled with loving kindness
 May I be well
 May I be peaceful and at ease
 May I be happy

When we contemplate what I have said thus far, we can see why the Metta Sutta sounds very innocent and partial. Why do I say this? Because the loving kindness prayer assumes that it is possible to be all of the above. The question however is as follows: am I ever able to be peaceful or happy or filled with loving kindness when I am surrounded at all times by hatred and distaste for self, whether or not the self is meeting all of the current rules and regulations of sexual law? When we look a little more broadly than the question of sexuality, and of who orgasms with whom, we realize that, as is a well-known fact if you happen to be a feminist or a cultural critic engaging embodiment, there has been no peaceful place for an embodied human to reside. No peaceful place for an embodied human being to reside? Look at that! Just imagine! There is no peaceful place for an embodied human being to reside! Therefore it

is no accident that beings turn back and forth between self-disciplining, other-disciplining, flaunting, flirting, flailing, and self-destroying by whatever means seem to present themselves.

And then, too, human beings often try to mimic that which seems safely ensconced in a legal disciplinary structure. Now that would be fine and good but for the fact that it will never quite work. It will always be a tight, poorly crafted, “one size fits no-one,” design of isness. You know how they always say in the retail industry, “one size fits all” or “free size”? Well, one size fits all, actually means “one size fits no-one!” And “free size” means nonexistent size. Or it might mean “If you are lucky” or “partially OK” size.

V

Homophobia is fear of self, fear of same. This, as we have said, means fear of cosmos, fear of connection. Now, let us pull back. Let us imagine that we can start from zero. Not that we can, but let us pretend that we can start from ground zero.

Let us go back to the dharmic side. Let us go back to the tantric side. Let us go back to the beautifully, harmonically co-constructed side. I will not say co-created because as we know at the originary level we are not co-created; we are Divine Mother created. And yet, once we start to synergize and synthesize, we become co-created and co-constructed. We always know, however, that at the originary moment, we are created by the Creator. Being a *creater* is a different thing.

Now, we do know that Divine Mother has kindly provided us with a rule-book. We do know that the coconut trees outside the window know how to live by that rule-book. We know that we can follow their guidance, we can follow Divine Mother’s guidance: the basic guidance of dharma and adharma, of the tendential lines of force. We know that there is a rule-book and we can return to it whenever we so choose. If we do that, we will see

that all aspects of human activity can readily be crafted and assessed for their capacity to treat others and selves with loving kindness. They can be measured against their capacity to induce or engender wellness - physical and psychic and psychological - in selves and others. Human action and human behaviour can be examined for their capacity to engender peace, physical, mental, etcetera, in self and others. All of the above, if achieved successfully, will engender wellness.

We must, however, be aware at all times that given the time-place in which you humans reside you will constantly be surrounded by the detritus and the ongoing brutality of others' adharmic goals and practices and, as well, your own adharmic goals and practices, habits and misunderstandings. So it will be difficult for you to achieve loving kindness that is not partial. This is the difference between now, post the partial overthrow, and previously, when tantra was at the helm, in charge for all isnesses, all subdivisions, all beings.

You beings have the daunting challenge of striving to live by a Metta Sutta for selves and others, knowing that you do so in the midst of your own and others' incapacity to really meet the goal. What you can do, however, is learn from other subdivisions. This is a means of helping yourselves understand what to do and how to do it. You can learn from other subdivisions how humans may have gone astray. You can also learn to recognize how you and other fellow-humans may have coerced or abused other subdivisions, and other members of your own subdivision, into becoming distorted or imprisoned.

This is, then, a very demanding situation. It is one that will require you to practice loving kindness towards self and others at the same time as learning how to dharmically self-discipline, self-forgive, self-love, and therefore to possibly be healed from past and ongoing anguish or adharma. *This* is your challenge. Can you see how far we have gone from that absurd colloquialization of the notion of homophobia, having first

recognized that the term says much more about the being that practices it than it does about anyone accused of “homo-impropriety”?

I have not spoken at all about the history of the term homophobia within the organized religions of the mainstream. I will not do that because, as you can see, what we would be doing were we to take up such an exercise is to simply marshal the facts. We would not find anything that compelled or convinced one of the rationality or reasonableness of the disciplining terms of any of those organized religions. Thus it has been much better to go back as we have done to the fundamentals of tantra.

The questions we ask ourselves in relation to human activity are the following: is it dharmic? Is it kind? My own “Sermon on the Mount” is perhaps one of the easiest rule-books. But the other place you can turn to is the fundamentals of tantra. Questions arising here are: Does this hurt anybody? Is this cruel? Is this loving? Does this honour one’s own and others’ isness?

One thing we will need to do is to recognize, honor and set aside – all in the same breath – efforts to save the day that do not go to the root of the problem but are based on having entered the adharmic fracas three-fourths of the way through. Solutions proposed on this basis are unlikely to be a huge improvement on the problems they are setting out to resolve. We must learn how to witness and situate those kinds of activities and activism within the history of tantra and its partial overthrow. It is only by doing this that we will be in a position to move beyond the antithetical resolution, toward synthesis.

Thank you.

The Meaning of Nature

Lord Jesus
August 20, 2006

The concept of nature is glorious, fragrant and sacred. It is interesting that the word “nature” means so many different things. We all knew what I meant when I said I was going to give a teaching on nature. We thought and agreed in our own minds that it meant a teaching was forthcoming on beings not part of the human subdivision, a teaching honoring and recognizing their particularity and distinct plurality. But the reality is, of course, everyone is “nature.” Everyone has a “nature.” So then the obvious question is what is the relationship between the concept of “nature” and the concept of “isness”? I return to this below.

We are sitting in a room looking out on what would be described as “nature.” We can see trees, grass, an anthill, a cow, some weeds, mud, a pool of water, a tamarind tree, some bamboo fronds, and –look!– some humans taking a walk. Now, are they part of “nature”? Well, yes and no. Do they know that they are part of nature? The answer to that question is even more “no,” and even less “yes.”

So what is “nature”? Nature has at least three meanings. One is the rural area or green areas within urban spaces including gardens or parks, urban forests etc. Nature therefore means non-builtness or, shall we say, non-built by man and woman-ness? Nature also has another meaning and that is the way in which a being has been created. What is her or his nature, her or his character? What is her or his ontology, which is to say, how did she or he come to be?

And then there is the third use of the word, nature, when we use the term to ask, “What is her or his personality? What is her or his capacity to behave in this way or that way? What are their habits? Are they good natured or not?” It is not at all clear what the opposite of “good-natured” is. Usually it would mean something very specific, like grumpy, lazy, noisy or rude, as opposed to good-natured. This goes to show that if you say “nature” you are assuming that goodness is present. Otherwise, one would not have a word, “good-natured,” which is somehow a stand-alone without a symmetrical opposite. One never says, “bad-natured;” somehow, it does not sound correct. This is a glorious thing. We have just learned that “nature” is inherently good! Isn’t that thrilling?

Now, meanwhile, I am looking out of the window. It is very hard not to on a morning like this one. I had mentioned that there was a cow outside. Now, there are three cows and a flock of birds. And of course the birds as is their habit are riding on the backs of the cows. They seem to be pointing out to the cows, “Look, here is a nice stalk; here is a nice blade of grass!” And here we are, witnessing these beings displaying their several natures. And their nature is good nature. The cows are not cross with the birds. The birds are not cross with the cows. The cows and the birds know how to coexist.

So, here is nature, and there are the sounds of nature ringing. Just off to the side of our line of vision is something that takes place, Sunday after Sunday: the neighborhood cricket game. The young men depend upon some aspects of nature (bats made from wood, balls covered with cloth or animal skin). Not only that; the young men demonstrate certain aspects of their nature. They applaud everything that happens. Just as the bird jumps on the back of the cow and says, “Oh, look! It’s so nice up here!” when a bat strikes a ball, whether it is done skillfully or indifferently, the young men applaud.

All of this is about nature. What is nature? Nature, broadly conceived, is celebration of isness in a dharmic fashion. The word, “nature” describes the celebration of all isnesses in a dharmic fashion. All of this is very interesting and exquisitely beautiful.

II

When we utter the word “nature” we use a term that reminds us of things having been created. When we say the word “nature” we are reminding ourselves that there was a moment that was originary. There was a moment of creation. Every single being, every single isness, every single molecule was at one point *created*. And this is very glorious and very comforting. If we remember ourselves to have been created, then our minds are relieved of the burden of worrying about whether we have done a good enough job. No! We could not have done anything but calmly receive our having been created. We can therefore relax in our createdness. We can relax in our true nature.

Now it is said, sometimes, that there is a separation between nature and culture or between nature and behavior. Well, I am not sure that this is exactly correct since when one is created one is given a nature. And when one is given a nature, one is given an array of skills, tools and characteristics. One is simultaneously given the means with which to work and dance with, and rearticulate, one’s very nature.

The second reason to feel comforted is thus the truth that if one holds to the rules of tendential lines of force and dharma, one can enjoy one’s createdness and one’s nature. One can enjoy the fact that one has been given the skills and resources by means of which to dance, play, and transform selves or – within dharmic limits – transform other entities also.

So nature means knowing: I know my nature. How do I know my nature? I know it for a number of reasons and by a number of means. I know

my nature because when I look within, I witness it unfolding. As always, breathing is a very interesting, meaningful and ready signal of the fact that one is natural, nature-al, natured, made, created.

Whenever I mention this I remember asthma. I remember shortness of breath. I remember that even within asthma's shortness of breath there is nonetheless a capacity not to suffocate. And I also remember that if one does indeed suffocate that is because one's nature in that moment suggests that one should now relax, set aside embodiment, and see what is going to happen next.

This brings forth another question: what is one's nature after one ceases to breathe? This is a glorious question. It is one that is far easier to answer if we go to a very closely related or kindred question, "What is a leaf after it falls from the tree?" Ah! Suddenly this is no longer a frightening question. It is known to all and sundry that a leaf on a tree is enacting one aspect of its nature. A leaf on the ground is enacting another aspect of its nature. A leaf as mulch is enacting a third aspect of its nature.

What does that mean if one happens to be a part of the human subdivision? A person self-known as embodied and alive and breathing is living out one aspect of her or his nature. A person who is no longer breathing is living out another aspect of his or her nature. A person as mulch is actually history or sociology or art. What do I mean by this? Any being, even beyond their death from a human standpoint, remains a repository of an array of diverse knowledges and pieces of information, even wisdom. A person is still potential, for others and for selves, even after he or she has become mulch.

Isn't that interesting? Isn't that glorious? You don't die, you just become mulch. I suggest that a lot of people would find that rather reassuring once they have recovered from the first surprise.

Imagine a bumper sticker. “Things happen and then you become mulch!” I think everyone should have that as a bumper sticker whether or not they have a vehicle or a bumper. I love the idea that leaves on the ground become mulch, and humans become history or sociology or artwork once their breathing ceases.

III

What is nature? What have learned thus far? We have learned that every being has his or her inherent nature, and that every thing has its inherent nature. We have learned that every thing that is created is inherently equipped with a set of tools. We have learned that with every toolkit an array of things come forth that one can potentially achieve. Thus one’s createdness, one’s nature, is immediately seen to be part of coexistence and co-creation. All co-created beings aren’t just “co” because they were created along with others but also because they can co-act or act together with other isnesses. Even if we put the umbrella up and the rain falls upon it we are co-acting with the rain.

So when we speak of nature we are immediately and inherently speaking about our createdness and that of all other isnesses in the cosmos. We are speaking immediately about knowing this, knowing what one can achieve and what one cannot. We are given an ethical frame called tendential lines of force. It will simultaneously tell us what we should do and also karmically what will come to pass whether we or not we do what we should.

Here we are talking a lot about humans. Let us now go back and talk about other subdivisions of the cosmos. Again we realize that humans are more similar to non-humans than different from them. Humans are more like than unlike other forms of isness.

The reason I return to humans so much is partially because it is humans who need to understand all this. Other isnesses already understand.

Humans need to be taught to understand selves and others. Every entity is co-active. Every entity has near-infinite potential to co-act. All that you humans need to do is learn how to co-act on the basis of tendential lines of force knowing that whether or not you pick up the reins, the reins will pick you up! Thanks to karma, tendential lines of force are self-initiating and self-enacting as well as self-transforming and self-rearticulating. How lucky you are!

What is so glorious about nature? Whether it is rural or quasi-rural isnesses, fields or blades of grass between paving-stones, the inbuilt magnificence and beauty of Creation is available for all of us to witness and celebrate at any second. The glory, beauty, tenderness and harmony of that which we love to call “nature” is very interesting. Why do we call it “nature”? We name it that way because it is the coming together of the three meanings of the word. “Nature” means how one behaves; “nature” means that one exists; and “nature” means that one is not too caught up in the built-up and much-interfered-with spaces where isnesses exist.

Given the meanings of nature we have here explored, the statement, “I like to go into nature,” may be deemed rather meaningless. However, it actually means a lot. What it means is, “I like to set aside and walk away, at least temporarily, from the urban. Moreover, I like to set aside and walk away, at least temporarily, from the adharmic aspects of the urban space. This is not because there is no dharma in urban space. Indeed there is plenty of it. Rather, I like to walk away so I can have a brief moment of forgetting the pain that travels with adharma.”

In contrast, if one looks at a blade of grass one would be hard-pressed to find adharma anywhere in it. One may find adharma surrounding it, depending upon where it is residing. But we will not find adharma in it. So why do we want to go back “into nature”? Because we want to find our way to the most peaceful spaces where, at least temporarily, we can forget the agitation often surrounding the human subdivision and human subdivisional spaces.

So, if we want to “return to nature,” we are following an instinct, following an aspect of our holographically imprinted beingness to find the dharma within, to find the dharma present in every isness. As we seek and find the dharma present everywhere we know that we will be able to relax and find peace, remembering that dharma *is* and that dharmic possibilities are never far away.

Sometimes the trick might be to see the dharma residing within the adharmic surroundings: as I said, in the blade of grass between the paving-stones. The green grass beyond, below, and behind the electric cables, reminds us that dharma exists. It reminds us that dharma came first. It reminds us that adharma *followed on* after dharma was created by the Divine Mother of the universe. And the grass reminds us that we can readily and easily return to dharma. It reminds us also that even when we stop breathing and become mulch there will still be an extraordinarily valuable role for us to play, physically, mentally, or just physically but *not* mentally, in the co-acted and co-acting near-infinity of Creation.

IV

Have I been talking about nature? Yes, I have. I have been talking about nature because what I have been demonstrating is that *we are nature*, beginning, middle and end. Nature is us. We are all more dharmic than adharmic. All the human needs to do is to figure out how to find the dharma nestling in the adharma. It will always be there, even if only as breathing or as mulch. If the mulch is history it is part of humans’ collective data bank. If it is sociology it helps all others see humans’ patterns of behaviour. If it is a trip down memory lane it will remind all of the good news of the past as also the bad news, the mistakes made. The mulch is thus a reminder of the tendential lines of force that are there and will always be there.

Now, it is fascinating to realize that nature has these three meanings. Nature is character or personality. Nature is isness. Nature is a particular

kind of spatial location. When the three come together we get to see some of what dharma means. So when we use the word, nature, remembering location (as in non-urbaness), remembering personality (as in how one tends to act), and remembering beingness (as in how one was created), one gets to see that nature is, and dharma is, and isness is.

All three are yet another glorious triad, a gracious and sacred triad. One also sees that nature in that triadic sense is always available and will be dharmic. Now as the goats walk home and sing according to their nature outside, we realize that nature in all three regards continues to unfold, unfold, unfold, unfold, unfold without end. Amen.

LORD MARY

The Many Marys

Lord Mary
December 3, 2006

Let me begin with the question of my “Maryness” in a material sense. During my time as a physically identified human subject, I was a being who had been manifested from a rock located mid-way up the Himalayan range. When I was called Mary I was known as the parent of our beloved Lord Jesus and as his grieving mother after his departure from the body. I was also recognized as a philosopher and teacher in my own right. Subsequently, I have been recognized as a being, guide and anchorage point to whom many women and men have turned, and to whom many beings have been guided. At those times, I have arrived in a particular location knowing that there was work for me to do.

So there are many aspects of Maryness that are clearly situated, and with which I fully identify. First, there is the historical Mary when I was literally self-identified, recognized and acting as the Mother of Jesus. Second, there is the period from then until this very moment when the memory of my life has been multiply used. This Lord Mary is an icon.

She has been a beacon to whom somebody might turn for help, wisdom and guidance. At the same time, she has been used and abused by the Roman Church. And yet, this Lord Mary has always been re-named and re-articulated by wise women and men. In that which I stood for, and in that which I have been recorded as having said and done, beings have found things that have supported them and guided them toward wisdom. On the one hand, as you know, the Roman Church has at times used my name, my presence, and my identity as the means of coercing females and males, adults and children into kinds of disciplining and repressive

frameworks that a consideration of my life history would reveal as entirely inappropriate.

So I would now like to go on the record as challenging and criticizing the repressive use and abuse of the good name of the mother of Jesus. I would like it to be noted that she was never, ever, ever somebody who behaved in the strange and suffocated ways in which, at times, the Roman Church has called upon other females to behave. That is one of the Marys that I feel sad about. And yet I feel pleased that my Maryness, my *iconic* Maryness, has also been used to reassure and comfort and that I have been able to share guidance and clarity with a good number of the males and females, adults and children who over the centuries have turned to me.

II

As the historical Mary I was a relatively impoverished person, although one who never suffered for lack of food or clothing or warmth. But I was a person who could demonstrate to all who needed to know that abundance was always available. Sometimes, that simply meant re-considering what abundance meant to oneself. Sometimes, abundance was simply breathing in, breathing out. At other times, abundance meant knowing how to make merry, festivity and worship with whichever other entities and isnesses were around and willing and ready to dance with one. As has been said about me by our beloved Lord Jesus, the fundamental framework of my teaching has always had to do with this. My teaching has been about how one might dance with all other isnesses whose destiny it was to dance with one. My teaching was about how one might do this in ways that shared needs, joys, benefits and outcomes; how to do this in ways that shared the gifts and the generosities of the planet itself. So that Mary was one whose daily life and daily philosophy were as one.

That Mary was from the beginning conscious of the challenging politics of her time and place. I was very much aware of the divisive and contestatory nature of the struggles between the Roman invaders, the hierarchy of Jewish communities and their leaders, male and female, and the other tribal and religiously oriented peoples who were present in the area where Jesus, Joseph and I resided during our physical lifetimes. I was in the body for no more than forty-five years, if that, as the mother of Jesus. As you know, Jesus was only in the body for thirty-three years, from the moment of his arrival as a sweet, tiny baby to the moment of his departure by hanging on a cross.

The politics of the period in which I lived were very challenging. I needed to be very conscious of the political context, my status within it, and the ways in which I was surrounded by people, especially after Jesus' parting from the body, who wanted to make something other than what I wanted to make of the complex challenges that faced us. There were so many questions that the remaining followers and so-called disciples had to face, and did face, in their different ways in the aftermath of Jesus' departure.

One question that was raised was whether some beings were more deserving than others of inclusion in the Jesus path and in the Jesus community. As you might guess, for me and for my closest co-actors anyone who was dharmic had every right to participate, should be welcomed, and was welcomed into that community to learn and practice. And as long as anyone wanted to learn and practice they continued to be welcome.

As you know, whenever a religious movement emerges, or a political one for that matter, multiple agendas will be found to be present. This was true of the tumultuous period after Jesus' death. Every person with any standing brought with them an agenda. As I have said my agenda was very clear: if a person was open to learning and practicing the dharmic Jesus way she or he was welcome to be one with us. However, for others it was a question of whether the individual had resources to

bring in; whether the individual would be listened to outside the Jesus community; whether the individual would be able to offer safe passage to our often vulnerable or endangered community and its members. Then it was asked whether a potential participant looked like existing members; whether she or he spoke “our” language; whether she or he shared Jesus’ birth religion; whether she or he would be willing to set aside their tribal practices.

In short, an array of very problematic rule-setting activities began to emerge. All of them were about inclusion and exclusion. By contrast, as stated, for myself and for my closest co-actors the question was simple: are you interested to learn about the way and are you interested to practice dharma? I did not really mind whether somebody was willing to call themselves a practitioner of the Jesus way. If the person came, learned something, and left, that was fine. If the person stayed for many years, that was also fine. There were people who practiced Jesus’ teachings yet did not name themselves by reference to them.

At times this was because *they* knew that no one could fully perfect the Jesus way, besides the Divine. As I and others taught, to practice the Jesus way was to practice tantra, to practice the kind of one hundred percent dharma that was very difficult as long as one was residing in a social realm surrounded by other non-dharmic people. For example, sometimes it was very hard to find something to eat that had been produced without injury to another entity. So people needed to think, “Now, what am I going to do?” And worse, “What am I going to do if my child is hungry?” It is fine and good to decide for oneself to make it a day given over to fasting. But it is not so easy if you have children.

As the historical Mary I was very involved in the politics of my context and location. I experienced the anguish of being someone who *did* strongly wish to name myself a practitioner of Jesus’ way, or even a practitioner of *the* Jesus way, despite the fact that there were other persons using that name while associating themselves and the name with

practices, behaviors and actions that were, from my purview, adharmic. An example of that, as I have said, was welcoming somebody into the group even when they were adharmic because they were influential in ways arguably useful for the group.

I realized that the way to cope with this political maelstrom was to keep to the practice; to practice joy in the process of living the tantric way, the Jesus way, at all times. By that means Jesus would remain close to us, helping us to feel inspired and encouraged. Focusing on the practice would remind us that when it came down to it, Jesus would call himself an exponent of the tantric way, or an exponent of the true way more so than he would ever name himself an exponent of the Jesus way. He would have been cross or amused to hear me calling myself an exponent of the Jesus way. Yet it was, at times, useful shorthand for the philosophy that we were teaching.

For Jesus, and therefore for me as a teacher and a practitioner, it was more important to teach the practice than to give it a name. And *yet*, I felt simultaneously, that to give this kind of practice Jesus' name was far more meaningful than to simply witness without action the taking of that name in abusive vain by other persons. As stated elsewhere in this book, the best thing to do with a miasma (of which the false articulation of Jesus' teaching was an example) is not to confront it directly but rather to walk alongside it following the correct path. So that is what we did, my fellow teacher-practitioners and I.

We practiced the way explicitly associated and affiliated with Jesus now no longer in the body and explicitly identified it as the true way. I name it the "true way" because it is the tantric way. But the word, tantra, was not readily used or known at that time and in that place. So teaching the "true way" and explicitly affiliating it with the name of Jesus was what we did. Others could do with that association as they saw fit.

Divine Mother has said that *adharma* always reverts to *dharma* in the end. What we found was that the people who were, shall we say, *adharmic* adherents of the name, Jesus, slowly disappeared. There was always a new teacher with a new suggestion who would show up in those heady and hectic times. People would run and look, and see what it was all about. We found over a decade or so that it was a steady group of practitioners that remained.

This group lived peacefully, working as farmers, goatherds, olive cultivators, seamstresses, teachers, itinerant preachers or whatever it might be, remembering and learning from the true way of Lord Jesus. These individuals thought and contemplated about how Jesus might have suggested solving this problem, or that one. These men and women would ask one another how Jesus might have answered their queries; how *each of them* might have answered. They worked to think through each of their concerns. As the embodied Mary that was how I lived. That was how we lived, I should say. That was how our community lived.

III

In the years that followed Jesus' demise, in context of debate and disputation between contemporaries of Jesus as also between them and those, like the Roman Paul, who encountered him after his bodily passing, a complex and contradictory philosophy developed. In this process some, but not all, of Jesus' teachings were taken up and put to use. At this time the name "Christianity" began to be increasingly used. To be exact, I am not certain that the word "Christianity" was used so much as the word "Christian."

"Christian" denoted a person who identified with he who died on the cross. The fact that it was "Christ-ian" as opposed to "the Jesus way" or even "the tantric way" is telling in and of itself because, as has been said elsewhere in this book, the significance accorded to the moment of the

death of Jesus, the over-interpretation of that event, meant that the focus, direction and goals of his teaching were inevitably altered. Jesus' teaching was distorted; his hopes and dreams set aside in exchange for other ways. A very, very disciplining, as in repressive, way began to come forward. Unlike the Jesus way it was patriarchal and non-egalitarian.

What is miraculous is that even in this context a good deal remained of the teaching of the one true way that Jesus recommended as a way to live. (We will come back to this notion of the "one true way" in a moment.) Some of the truth remained threaded within and among the very hierarchical other threads of the Romanesque versions of what came to be known as the religion of the one who died on the cross. Some truths were left within it and have remained within it until this moment. This miracle is proof positive of the harmonizing power of the tendential lines of force, and of the power of dharma to rise and persist. It is also one of the important strands of what we might call Marian history.

Let me clarify that when I say "the one true way," I am not conferring an exclusive status on the path taught by Jesus. "The one true way" signals tantra and this is what Jesus taught. As a term, tantra was not widely in use at that time even though, for instance, the sages who resided in and around Nazareth knew of it. Tantra comprehends the place and purpose of every species and every individual within a fundamental recognition of the egalitarian holism of Divine Creation.

Jesus was a philosopher. He was constantly asking, "What is the true, just, good, kind way to respond to, relate to, and act in relation to this, or that, or the other problem that faces one?" So when he said "the true way" what he really meant was "the dharmic way," "the righteous way." The phrase "true way" must be used with care. This is because of the abuse of the word, true, which has been used in ways that have been exclusive, hierarchical, controlling and dismissive. "One way," was one name given to the Jesus path; others were "true way" and "righteous

way,” meaning the good, kind, gentle way. All of these were descriptors more so than proper names.

Language was one of the issues we confronted in those very demanding times after Jesus left the body. We kept asking ourselves what Jesus might have proposed, what he might possibly have said if we had brought a particular question to his attention. And then we asked ourselves what we could now do in order to be dharmic, tantric, good, and kind. How could we replicate his teaching? These were the means by which we strove to live and work to embody philosophy and practice as one.

IV

The Mary that I have spoken of is the Mary who practiced alongside Jesus and after his demise in the clear and certain memory of Jesus himself. As I said at the start of this teaching, when we speak of “Many Marys” we refer to the ways in which as Rome franchised, as it were, a version of the teachings it called Christianity, Mary came along as part of that package. She came along as a number of things.

One was as the person who bravely and stoically suffered the grief of her son’s departure from the body. Now, the problem with that Mary is that she was, and remains, a miasmic figure. This is because that Mary was never conceived as a whole being. She had ostensibly withstood the demise of her son without breaking. That Mary was deemed larger than life. That Mary was indeed too large *for* life. That Mary then was not a real exemplar so much as a figure that it was clear no other being would be able to truly mimic.

That Mary was a tragic example for any and every other person. Suffice it to say that no actual existing human being could match that Mary even though all Christian women were nonetheless supposed to keep trying to turn to her as a role model. For a woman to stop trying was to fail. And

the failure would be a very complex and dreadful one. For that woman would be failing not only any child she had, whether dead, ill or in need. She would also be failing Jesus the so-called founder of the religion of the one who died on the cross.

Now, contemplating what I have just said, let us bear in mind the insanity of a religion premised on the memory of someone who had passed away on the cross. The temporality of the philosophy of that religion is hard to understand, ascertain or grasp. How could you have a religion based on the memory of someone who was no longer in the body, particularly since it was not expected or believed that he who had passed away was sending messages from wherever he had gone. And the Mary affiliated with this religion is a very problematic figure for anyone who might strive to live on the basis of her name and her life.

This Mary could not have actually had a life: she is caught in a freeze frame. As a figure she is constantly accepting, with grief or without grief, with anguish or without anguish. She is not a dynamic, dancing, moving Mary. She is static. This Mary is really not a Mary in relationship to whom one could actually build a life even though Christians are supposed to do just that. In reality, all that one can do is take that model and then extrapolate, extrapolate, extrapolate everything else. To attempt to cultivate a philosophy of practice from that freeze dried moment is well nigh impossible. Despite this, however, somehow and from somewhere memory has persisted of the practice affiliated and associated with Jesus. We learn to marvel again and again and again at the ways in which dharma persists.

The only way we can build a philosophy of practice is by attending to the fragments of teaching recorded about Lord Jesus and his closest co-practitioners. That is when we get glimpses of a sacred, holistic way of living. And they, it turns out, have precious little, perhaps nothing, to do with that freeze-framed moment of his death by crucifixion. Even the

crucifixion is not a freeze frame. As you know from Jesus' teaching about his crucifixion, he experienced a complex journey from breathing to not breathing. The process took a good number of hours, possibly four or five. I am not sure.

Once a freeze dried version of Jesus and of Mary is set in place, the way is paved for an array of secondary antithetical responses to them. What do I mean by this? If "synthesis" is Mary as I actually was in my time in the body, and antithesis is the miasmic construction of Mary proposed by Christianity, an antithetical response would be one that takes that latter representation as given and restricts its response to it. This is the context in which reactions to the iconic Mary, including re-writings, re-imaginings and rearticulations of her have been dharmic, adharmic and everything in between. Such responses have been a means of striving to cope with the static and repressive version of Mary that is imposed upon a good number of Catholic and other Christian girls.

Let us notice and remember, though, that dharma can never be entirely snuffed out or undermined. What this means is that anywhere you hear the name of Mary, beyond a point you will see and feel my authentic presence. And with that you will experience the originary strength of the Mary who came from the rock; who was then the Mary who practiced tantra in Nazareth; and who then shared with anyone who needed to hear about it, how to practice it. I can still pass on that wisdom to anyone who asks. This is the context in which I, Lord Mary, arrived in Medjugorje, Yugoslavia. This is the context in which so many have testified to having witnessed, sensed or felt me in times of happiness as well as sorrow, need as well as abundance. I answer all who call out to me purely. It is my joy.

Christianity and The Jesus Way

Lord Mary
December 4, 2006

There is an enormous field of conversation here. I shall try to hone it down to something very specific and that is *my* perspective on Christianity, as name and as religion.

Beginning at the beginning: Christianity is the name of a religion ostensibly founded in the year zero. It was not, of course, really founded in the year zero. Christianity's origin story, as we shall see, is a complex one.

Christianity is a religion. This much we can agree upon. It is deemed the religion associated with worship and leadership of a being called Jesus who had lived in and around Nazareth for about thirty-three years some two thousand-plus years ago in the geographic area now called West Asia. Christianity is a religion with multiple interpretations within its own borders, let alone those proposed by beings who would not in any way consider themselves Christian.

As the being recognized to have been Jesus' mother, I have been accorded a major role in the religion named Christianity. Let us note that not all major religions confer a significant role to the mothers of those deemed to be their founders. The mother of Jesus has, however, been given a very significant status. As I have elaborated in "The Many Marys," my status within Christianity is one with which I can concur only at times. I *cannot* concur with all that has been said and made of me.

Christianity is a religion whose supposed founder and head is neither.

After all, the religion called Christianity developed well after the passing of Jesus. We therefore need to think about the relationship of that person called Jesus to the religion called Christianity. And then we need to think about its practitioners. We need to ask what we know about the panoply of practitioners some of whom are, as you might guess, very dharmic, some of whom are, as you might guess, adharmic, and most of whom are somewhere in between.

What is my view of Christianity? I have begun to sketch some of how I believe Christianity should be described. But let me go now to the name, Christianity; let me break that down. First, there is the word, Christ. Then there is the suffix, “ian,” that makes it into an adjective, Christian. And then there is the “ity” which means “having to do with.” So, here we have an entity called Christ. And then there are objects and subjects who are affiliated and associated with this word, things and people who are Christian. And then there is the “ity” which seals the meaning of the word as that which has to do with things Christian.

There is an interesting and complex history here. Although Jesus incarnated, Christ was never was in existence. As we know, Christianity primarily celebrates the sacrificial death by crucifixion of Jesus, the anointed one. Before we speak to the making of Christianity, however, let us note that even before the foundation of a church of those who professed to turn to this particular being as their guide, there was a young person by the name of Jesus.

II

Jesus was a brilliant, wise, God-inspired, preacher and sage. I am honored to have been closely associated with him. I was deemed his biological parent and I spent much of my life with him, working alongside him as a co-actor. He sought to discern and share with fellow beings a democratic, holistic, healthy, healing-oriented way to understand the social and

physical environment. He taught beings to reconsider the ways in which they had been asked to participate in daily social, economic, and political life.

Jesus was deeply moved and deeply guided by the Creator of the planet. He saw himself as the child of that Divine Being, the God of the cosmos. And he saw all of us as children of God as well. He saw himself as having been particularly sent to share, with anyone who would listen purely, a more loving and gentle way than was prevalent at that time of living and being with all else around oneself.

It was, and remains, a glorious, humbling way of looking at the world. It was, and remains, a beautiful way in which to interpret the world. This is a philosophy that I can, as they say, “get behind.” Indeed, I did not simply get behind it, I came alongside it. And I came within it. And I worked, and moved, and lived, and loved, within its tender embrace. This way of being and seeing that Jesus shared with all of us was a life path, a philosophy and a pedagogy, which one could adhere to and apply to every aspect of one’s daily life from waking to sleeping. Indeed, even during one’s sleep one was protected by the Divine God almighty. So yes, this was an exquisite life path. Lord Jesus preached and taught it and trained many of us to preach and teach it in the all-too-short years of his embodied life.

As everyone knows, Jesus was killed at the age of thirty-three. This happened in context of the political tensions that characterized relations between the communities who lived and ruled the region in which he worked. This area, much of which had been under Jewish control and in which many tribes coexisted, had been colonized by the Roman Empire. In context of power struggles between the Roman invaders and the extant Jewish leadership it became expedient for the two groups to band together to eliminate Jesus. As a charismatic figure, a wise person and a revolutionary teacher of God-guided wisdom, Jesus was deemed a potential political and religious threat to the existing power structure,

Jewish as well as Roman. Cutting a long story short, he was captured and to make an example of him he was crucified. He was hung on a cross in the way that capital punishment was customarily undertaken at that time and place.

The memory of Jesus powerfully remained with many, many, many, of those men and women who had learned from him and loved him deeply. Such people had known it to be true that he was, as he declared, a messenger from the Divine. The memory of him lasted long after he left the body because his teachings lasted long after his body's demise. There were beings among the Romans who were moved by his teaching. There were also beings among the Jewish people who were moved by his teaching. Beings from all the other communities were also touched and moved.

III

Jesus lived and taught and then was put to death. Yet Christianity came to regard his execution as his sacrifice and by implication that of the Divine also. Through Jesus, God was deemed to have canceled the debt that humans had accumulated on account of their misdeeds. How could this have come to pass?

What enabled the emergence of this interpretation was a pre-existing belief in what we might call a recidivistic cycle in which humans were believed to be caught. This view proposed that peace and tranquility were invariably disturbed by a build up of sins committed by humans. And then, God was said to lose his temper and punish everyone lock, stock and barrel, sinner or not. Punishment was always collective. Peace would then return. Then, once again, there would be a build up of sexual, economic and political inequity, God would lose patience and collective punishment would once more follow.

If you read the Hebrew Bible you will see this recidivistic pattern. You will find it there in the supposed error of Adam and Eve. In that situation, human beings striving to understand their embodiment and their relationship with the rest of the material world committed a crime that it was said Father God could not abide. A collective punishment was meted out as Father God allegedly deemed that humans could henceforth no longer live in their true nature.

A story came to pass that Jesus was so intimately connected to God that he was the one who could, once and for all, rescue humans from this repeated catastrophe. In this telling of the story, Jesus had been sent to earth to teach humans the best way to be and he had then sacrificed his own life in exchange for the redemption of all humans at all times. As a result humans would no longer be caught in the cycle of misdeeds and punishment. It came to be said that while Jesus was a good teacher, he was most important because he had sacrificed his entire self in exchange for the sinning past, present and future of his fellow humans.

Such a sacrifice can, however, be deemed a once and final gesture only at a symbolic level. Thus it is that his ultimate sacrifice notwithstanding, as it wrote its rule books Christianity also deemed Jesus as an intermediary and intercessionary to Father God. If humans went and asked to be forgiven, Jesus would intercede on their behalf. He would remind those who turned to him how to be and how to act, what to do and what not to do.

In this version Jesus' death and his intimacy with Father God take center stage. His teaching recedes to the background and is seen through the prism of his sacrificial death. Here you have my all too brief summary of how the Jesus way became the religion called Christianity, the religion based on he who died on the cross. I would propose to you that it really and truly matters not whether Jesus took on the burden of seeking forgiveness for others' misdeeds. It is not likely that he did, for doing so would not sit well with the rest of his teaching.

IV

Speaking as Lord Mary, I would prefer to be called a Jesusian: a being who professes gratitude and appreciation and love for Jesus who came from the astral realm to remind beings of what God had intended when the planet was created. Jesus was a being who had siddhis, or spiritual skills. He was a brilliant orator. He was deeply connected with the Divine. He had indeed arrived in a way that was very hard to believe, very hard to understand. He was a healer, a being who strove to teach everything he knew to all others who were prepared to learn.

Jesus welcomed everyone regardless of where they had come from. He did not discriminate or hierarchize between human and non-human subdivisions. He did not hierarchize among male and female, among the ill and the well. He did not discriminate among the poor and the wealthy. He was all too aware of the ways in which the status quo during the years when he was in a body precisely hierarchized and discriminated in these ways.

Jesus was a being who had arrived intimately connected with a person who was declared to be his mother, although as you will know from his earlier teachings in this book I was his social not biological mother. His human father was even more social. Nonetheless, for the sake of what one might call social convenience, he was deemed to have parents. His spiritual, religious and material father was God. And for reasons of social convenience he was deemed to be the child of a *Father* God, even though it was true that in those times there were ways even Jewish communities strove, at times, to avoid naming God in terms of gender or form.

So, here is the daily practice taught by Jesus made secondary in this religion, Christianity, to the allegedly ultimate sacrifice of his death. Now, why is that? I think it has to do with the inordinate fear that builds up when adharma builds up. The more people are adharmic, the more their environment becomes marked, tainted and damaged by adharma.

The more this happens the more fear intensifies because beyond a certain point all beings know, somehow and from somewhere, that karma prevails, that tendential lines of force prevail.

Anyone who is alert in such circumstances will have a very well-founded fear that something negative might happen to them, even if they consider such an outcome to be the vengeance of a punishing deity. Anyone who is alert will know that one does not need a punishing deity because negative actions generate their own consequences and these are unavoidable. What I am saying is that a build up of fear inevitably accompanies adharma and the major violators of the tranquility, cleanliness and purity of the received environment will be most fearful. This is the context in which I would comprehend the remaking of Jesus' murder as redemptive sacrifice. It was an attempt to make something dharmic of what was adharma pure and simple. Tragic as it is, however, it demonstrates that somewhere in every human being is a conscience, a sense of the difference between right and wrong.

V

What is my perspective on Christianity? From my perspective, that which should be in the front is in the back, and that which should be in the back, or on the side, is in the front. The *real* miracle is the glory of a being who came to teach and give, and did indeed teach and give, and did indeed remain in popular memory long after he left the body – that *individualized* understanding of dharma is what should be at the front. This should be our model. This is why I say it matters not how, and where, and when Jesus passed away. As I have said, and I will say once more, Jesus did not – nor would God have wanted him to – stand up as a literal or symbolic sacrificial being. Even if somebody was naïve enough to make that sacrifice, it would not do anything to heal planet Earth whose health is dependent on everyday dharma. No action by one being can salvage forever, karmically or dharmically, the entire planet.

Absurd though the theory of redemption may be, could it serve as a useful mnemonic device? Is it possible that having that notion or theory or symbol of Jesus as redeemer may be beneficial? Perhaps people will say, "Oh! If he did it..." But then if you think about how to end that sentence, what would one say? Would one say that if he did it, then I can too? No! Does that mean that there will be more and more and more sacrificial suicides or crucifixions? No, that would be pointless: it would not do anything to achieve peace or harmony.

So what does Jesus show us? Jesus shows us how to live. And some branches of the Christian church will say this. He showed by example a means by which we might choose to live. This is the closest I can come to affiliating myself to the Christian church. Having said that, let me emphasize that it remains very, very important to abide by Jesus' request that we draw on our own consciousness in discerning how we might practically live by his teaching. As he very well knew, there was a risk and a danger of his teachings being fossilized as though they could be applied to any and every thing without adaptation. This is why everywhere he went he provided teachings that were subtle, rich and complexly situated.

If we are to live by Jesus' teaching we must learn to live by the framework not the particularity. One really cannot live in all parts of the world in the exact same way as one would have lived in the physical space in which Jesus resided. You can live only by the principles that Jesus lived by; that is the closest that you can come. And you can follow his example and continually ask the Divine, "What should I do?" That is, of course, what Jesus constantly did.

There are aspects of the Christian tradition that have retained some of the things of which I have spoken. There are aspects of the tradition that are more dialogical, more oriented to the life path, less oriented to the notion of the magical redemption. And yet it is a very complicated situation. From the very beginning Christianity was a site of contestation, not

so much over what Jesus said but over what he had meant by it, not to mention how he saw other beings with whom he worked and with whom he spoke. In other words, we have a lot of clutter and a lot of chaos in and around the institution called Christianity. Please forgive me all readers and listeners for my forcefulness.

I feel that there should be a newly named religion called “The Jesus Way.” And I could certainly be part of it and live by it in the most peaceful possible way. Which way is Jesus going? That is the question that one would strive to answer, drawing upon the clearest and purest translations one might find of his language and of his actions. One must never forget that actions speak louder than words.

I hope it has been clear that I do have a very strong set of opinions and thoughts about the notion of the Jesus way. I invite readers or hearers to contemplate how one might draw upon this teaching, or any of Jesus’ teachings, in a way that would satisfy him, that is to say a way that does not suffocate the thinker or listener into feeling that only Jesus will know the way forward. For Jesus would have said, “I am pointing a way. Would you please do me the favor of trying to understand not just the *direction* in which I am pointing, but *how* my finger is pointing and *from where* my finger is pointing?” Force had no part in Jesus’ pedagogy.

This is all I will say for now.

The Tantra of Lord Mary

Lord Mary
November 29, 2006

I would like to begin by speaking about why I am called *Lord Mary*. I want this explanation to be in my own words and you can take it or leave it. There are a number of reasons why I am called Lord Mary. First, there is often no way to honor a female being other than by making use of a masculine honorific. Therefore I become Lord Mary. This is not to say that I disrespect female honorifics or those that bear them so much as to note that they frequently confer an additive status. If there is a Lady Mary there must be a Lord Mary to whom she is attached. This is usually the idea.

Now, this is not true of all female honorifics. For instance the title of abbess does not immediately imply an abbot to whom the former is subordinate. So Abbess Mary might be a possibility. However, since I am not attached to a single religious institution but am, rather, broadly linked to an array of institutions that name does not work either. I feel that Lord Mary simply says that I am a person who has been graciously accorded recognition and appreciation for the work that I have done. And I thankfully accept that appreciation which is why I am very comfortable with the notion of Lord Mary. I suggest that we let that be as it is. If, over time, somebody comes up with a more appropriate honorific I would be grateful to put it to use instead. But for now, let me simply be Lord Mary when and if we are referring to when I was a member of the human subdivision, whether in actuality or in memory.

All of this takes us straight to the tantra of Lord Mary. Why is that? This is because, for me, one of the most exquisite aspects of tantra as it has

been given to us by Divine Mother is its precision and specificity. Since I have gone all the way from rock, to human, to astral entity, I have been very conscious of the significance and meaning of location and of the importance of understanding where one is placed in the cosmos. There is nothing more apt to produce chaos than not having a sense of one's purpose, focus and situatedness. If one has lost access to those things or has not paid attention to them one will have no means of knowing where, as the saying goes, one is coming from, and where one is headed.

As a name then, Lord Mary, helps us to recognize certain things about history, hierarchy, temporality and status. When we call me Lord Mary, we know that I am recognized for what I have contributed. When we call me Lord Mary, we know that my contribution is not actually gender marked so much as situated within an array of means of being able to give. Lady Mary implies dependence but Lord Mary does not. Truth is, everyone is dependent, but in a way that the majority of beings in the human subdivision would rather not think about. I feel comfortable with Lord Mary as a name for myself. It playfully signals the human construction of hierarchies. At the same time it denotes me as a being who has been able to give and receive from within an identifiable social, cultural and historical location.

Let me go back to the tantra of Mary. What I love about Divine Mother's precision is its infinitude and her capacity never to set aside any fragment of this enormous array of interwoven isnesses and entities, each of which has a great deal to give and receive from one another. For me, this means that I can stride or stroll or relax or witness or rest in my own location as I understand it, and I will have a twenty-four-hour-seven-days-a-week opportunity to enjoy where I have been placed. To me this is exquisite. This standpoint enables me to recognize that there will be a limitation to how far I can perceive and witness; I can learn the limit point of what I can know to be so. And yet, I can celebrate whatever I might find within that picture frame. Lord Mary has a particular picture frame and within it Lord Mary looks out, or looks in, or looks down.

The glorious thing for me about tantra is its precision. Within it is a near infinite array of potential possibilities and options for play. When we say play, we are not setting aside dharma; we mean dharmic playfulness. In my lineage, I have been given several opportunities to play dharmically with particular statuses in ways that were very unusual and unexpected and thereby challenging and demanding. Even as a rock I had a lot of joyful responsibilities. I had to make sure that I was kind to adjoining grains of dust, make sure I was kind to visiting birds and insects and roots trying to make homes for themselves in the gaps and spaces that remarkably manifested themselves (and I never knew quite how) within that which was my rock-ness.

I would watch and see what was going on around me. As a rock I was positioned comfortably. I could relax and look up at the sky, at the stars, and at my dear friend Moon. I could look across and see how far I could perceive and feel. (Yes, I could see even though I did not have vision in the way humans understand it.) I could see and feel the presence of other fragments, whether they shared my own status as rock, or were moister, softer, more clay-ey or more dry or more coarsely created. I could literally, physically look. I could literally feel vibration. I could know what the wind was telling me when it touched me or swept across me after visiting a particular surface area. I could learn from this what had been over there.

Every fragment of infinitude is endowed with a rich, subtle level of awareness and knowledge. Every aspect of a material or molecular self has its characteristics and its limits and an array of responsibilities and response abilities follow from these. Whether one is going to learn how to be kind and dharmic with respect to one's adjoining species and molecules is a very important question. This is another piece of what I love about Devi Amma's notion of tantra: integral to location is an ethics of practice. So, as a piece of rock I will never shrink away from a tree root that is trying to find a new means of entering. Rather, I will strive

to relax so that there is a good chance of the tree root making the entry it desires. This is simply one example, as you might guess.

It was my choice to what degree I noticed or witnessed who was around me, or near me, or even far away. Nobody told me what they would like me to do. And yet, I was somehow already conscious of the ethics of location and of the ethics of practice. I always knew the deeply interwoven relationship between self and tendential lines of force, between self and karma, between self and dharma, as well as between self and, goodness forbid, adharma. Every moment presented an ongoing, unending, opportunity to live within the limits of the ethics of dharma and karma. When I say “presented,” this does not mean that I do not continue to have these rules and regulations even now. I just happen to be referring here to my status as a rock on a beautiful mountain side.

We have a constant choice whether to play Mother’s game and whether to play it, as it were, full on, or simply relax and do nothing. For example, there are sea cucumbers that do little. There are also insects that will walk very slowly across the floor and then relax against a wall as though they were nothing other than stone statues. There they will stay until a being from a different subdivision requests that they move. They, like the sea cucumber, do little other than breathe in and breathe out. Yet, they are very, very important because they are part of the manifestation of a steady pulse of the cosmos, a steady calm pulse. They exist to be that; that is their responsibility. If beings like that suddenly started flying around it would be very confusing for everybody. These entities know that and so will not do it. They will simply relax and enjoy their isness as pulse, as presence, as naked existence.

This leads me to another issue. It is very, very hard to avoid judgment or hierarchization in relationship to one or other fragment of isness. It is all too likely and all too easy for members of all subdivisions (not just human) to try to remake their understanding about, let us say the sea cucumber, in terms of whatever they think that they know. One of the

hardest things I have found being a member of the cosmos is to learn how to step back, learn how to not jump to conclusions, learn how to simply be as I perceive myself to be and hold to that which I perceive others to be without presumption as to whether I am right or wrong in regards to my interpretation of other beings.

If you think for a second about my own history, first as rock, then as a being deemed mother of Lord Jesus, and then as permanent resident of the astral realm, who am I? Is it not difficult for beings (non-humans included) to resist the temptation to map me in relation to the rest of the cosmos? What would it mean to not do that? It would mean that you would step back and wait and see if you encounter any clue as to how you might understand Lord Mary in any of her three forms. Now, when you step back you will realize that it is dizzying to desist from positioning me. We can accept in principle the difficulty of resisting the temptation to make language and narrative out of what we see. In reality, however, we are jumping to conclusions day in and day out about all other entities that we see around us, human or otherwise.

There is, it turns out, a pleasure as well as a danger in the passionate desire to make sense of what one witnesses or perceives. We are thus faced with the question of how to dharmically interpret what we see around us rather than immediately pasting what we see onto what else we think we know. How might we learn to achieve a synthesizing joy, witnessing and experiencing joy in the process of encountering all that we perceive? The tantra of Lord Mary has to do with this rich and complex journey which one can engage as much or as little as one wants but which inevitably goes on twenty four hours, seven days a week. The tantra of Lord Mary is learning to relate to the entire cosmos knowing that not all beings live or act with dharmic intent, but that regardless of this one will be held in the harness and protective sheltering basket of the Divine. One will be kept within limits, within the requisite boundary, and this is a good thing.

Now, in speaking to you the other day about searching for a cosmic purview I said that I twinkled all the time. Whatever the form of my isness, whatever my location, there were certain things that linked my manifestations. These are commonalities I share with all isnesses. One is the invitation to learn how to live with an increasing precision, to learn how to dance the dharmic dance with an increasingly precise joy. Another is the chance to know as much as one can incorporate about one's locatedness. By this I mean a deeper and deeper understanding of the inward particularity of one's self and an increasingly exact understanding about where one is located in relationship to other beings.

The third commonality is the wisdom given to us to deal with the partial overthrow of tantra in the human subdivision and its consequences. Becoming a fluent practitioner of this wisdom is important regardless of the location of any being. However, what is so beautiful is that the partial overthrow becomes such a small piece of the whole. The more one understands it, the more it becomes mundane, local, particular, and beyond a point well nigh irrelevant to anything about the rest of one's self and beingness. You know how to live within and around and next to the effects of that partial overthrow.

Isnesses travel in groups; this is the nature of the cosmos. It is impossible to separate one isness from another. You cannot ever travel alone and this is glorious. All we need to do is be thankful that this is so and be aware that as long as we practice dharma we will receive reciprocally dharmic responses regardless of the particularities of a given instance. One aspect of tantra is thus the inescapability of traveling in a group.

But tantra is also about the possibility of cultivating one's self to intentionally travel alone or with a predetermined community or partner. In that instance, you will witness other beings but not be impacted by them. Yet, what you will need to learn is to witness without the process altering what you do unless what counts as highest good switches in an emergency situation and you are called upon to change your response.

Therefore, another piece about living in the tantra of the cosmos is that we constantly need to see who needs what help, when, where and why, and whether it is ours to provide or somebody else's to provide. Devi Amma talked about this in her teaching on the four yogas. The beauty of the tantra of the cosmos is that it is enormous. It is big. Mercifully and gloriously we at a certain point are able to step back and say, "Now I will witness, witness, witness. I will simply view what goes on around me unless I am guided to do otherwise."

What is the tantra of Lord Mary? The tantra of Lord Mary is that she knows the particularity of herself as rock. She knows that herself as rock, herself as Lord Mary, herself as astral material are equally as tiny and as huge as one another. And she at times could weep for the rest of eternity in honor of the gigantic glory of what has been achieved in Divine Mother's Creation, and weep for the irrelevance of any and all efforts to dismiss it. As we see, and as we know, the disruptions of adharma do not diminish the enormity of the Creation and the glory of all its beings.

Lord Mary thanks you deeply for spending this time with her on this lovely evening.

After the Death of Jesus: The Tantra of Grieving

Lord Mary
December 4, 2006

I am going to speak on this occasion about my experience and that of my closest co-practitioners right after the demise of our beloved Lord Jesus.

Even before the passing of Jesus, there was in existence a lively itinerant preaching community. This included Jesus himself and also his trusted male and female co-practitioners. Preachers would teach about the way of being and seeing the world and the different realms that Jesus had brought to the fore. They taught from his perspective, of course, but they also taught from their own perspective. That was what Jesus wished. He did not want people to merely parrot his teaching. Rather, he wished people to learn from and apply the wisdom that was available if one contemplated one's relationship to one's environment through awareness of a Divine Creator in charge of the entire context.

On that basis, Jesus instructed each person in the following pedagogy and practice: "Learn from the Creator. Learn from the Creation. Learn from one another. Learn from the body. Learn from the bodies of co-practitioners by witnessing them. Learn from the ways in which I, Jesus, have synthesized all of this into a pedagogy; a way of being, a way of doing, and a way of applying wisdom that is mediated at all times by an understanding of the force, the power, and the intention of the Creator and of the Creation." This was Jesus' goal; this was the context in which teaching was underway.

The Bible contains only a small and limited selection of the fruits of Jesus' itinerant preaching and the notes taken upon it by trusted auditors or listeners. This includes, as you know, accounts of miraculous accomplishments of Jesus so that a being was able to set aside a cane and walk. You see, as well, serious discourses on how beings should act and be in relation, for example, to their religious practice or their physical environment. The Sermon on the Mount would be an example of this.

I, Lord Mary, also preached. Lord Jesus' account in this volume describes the ways in which *I* was guided to apply the wisdom of the Creator in communion with the environment in which I lived, worked and contemplated. My mode of preaching differed from his but did not contradict it in any way. Indeed, as noted above, this was what Jesus encouraged. He wanted beings to strive for an ongoing application of the wisdom he was teaching. He encouraged all practitioners to move constantly from whole to part, from wisdom to application. A crucial dimension of his teaching was the empowerment of beings so that they could learn from and apply the teachings on a daily basis. Jesus believed the cultivation of this capacity to be fundamental to practice. Jesus offered a pedagogy, a life path, a theory and a practice, all in one. In his view if any of those four were set aside, or if the four were split off from one another, the teaching itself would be compromised. False hierarchies and insufficiencies would result and the wisdom he strove to share would be undermined.

II

The capture and assassination of our beloved teacher, Jesus, was a huge shock. His being hung to die a very hot and very uncomfortable death from dehydration, suffocation and sunburn, along with two other persons who also met the same fate, was an enormous shock to us all.

What were we remaining beings to do with this turn of events? The first thing that we needed to do was, of course, to grieve. We also needed to rage. We needed to find ways in which we could enable our bodies, minds, hearts, and isnesses, individually and collectively, to deal with this horrific turn of events.

We asked ourselves some searching questions. Could our practice as we had learned and taught it withstand this? Did our practice have the tools to respond to it? If not, the practice was pointless and unhelpful. As you might imagine we needed to honor, first and foremost, our raw reactions. We needed to recognize them as real, authentic and acceptable responses. And we needed to find a way to honor that process.

We turned in this crisis to any means available to help us to cope with the shock of body, of heart and of mind. The Jewish tradition offered an array of resources that we could draw upon, and indeed we did. There were also among us very many people who were of other, nature-based, faiths and practices. They, too, shared with the rest of us every resource they knew for coping with an event of this magnitude.

For the first few hours and days, and it felt like weeks and months, and perhaps it was I cannot even remember, we were very, very, very, very, very, very, *very*, close to the event as trauma. We told the story to one another constantly. We told the story to ourselves. We turned it into song. We found means as best as we could to wash it off our bodies by bathing in the streams and lakes close by. We did anything that might help to wash the torture off the body; anything that might help us to express the anguish.

A great deal of beautiful poetry was written at that time. A great deal of chanting was undertaken at that time. We sang a lot. We bathed our consciousness by any means we could find.

The goal – and when I say “goal” that sounds more intentional than it really was – the instinctual response was to find a means of resisting adharmic reaction on our part. The instinctual response was to find means of harmonizing the boundaries between body, heart and mind and the outside world; between past, and present, and future. These were the things that, as it turned out, desperately needed to be accomplished in the process of what we would, in retrospect, refer to as mourning and grieving. At the time we were, of course, very much in the moment.

We did everything we could to soothe and ease the agony of heart, mind and body. We did everything we could to make a healing balm for our inner turmoil: the heart saying, “This could not have happened!” the mind saying, “Yes, I’m afraid it did happen,” and the body crying “I cannot take this!” and the heart saying, “You must take this because if you do not I will break emotionally! And if I break emotionally then you, body, will be gone! And you, mind, will no longer be functional.” We learned a great deal about the tantra of grieving. And grieving turned out to be all about having to gently allow in the thing that should have not happened.

The challenge was that of how to allow into the body, into the mind, into the heart, the reality of what had happened. The challenge was how to find a way for all three not to break. The challenge was to do this in a way that was dharmic and in keeping with Jesus’ teaching. This was crucial because in context of the trauma many might have been tempted (indeed some were) to switch off all outlets and inputs, turning off by any means available, mind and heart and body.

Others might have felt the need to turn to the Roman way and Judaic way to seek revenge although in a way that would balance, not overdo, the original crime. But this was not the Jesus way. The whole idea of “an eye for an eye, and a tooth for a tooth” is about reacting, but only in kind and in equal proportion. However, Jesus had said something different. He had taught us not to react but rather stay with our own path. For

any of us to have done otherwise would thus have violated the wisdom, guidance and advice of our beloved dead teacher, ally, and friend.

All of that sage thinking and guidance was fine and good, but what was one to do when one's mind, body and heart were in a frenzy? How were we to cope with the actuality that everything was boiling over? We realized that we needed to undertake whatever emergency practices might be necessary to enable a body to respond to a mind in hysteria, and enable a mind to respond to a heart in hysteria.

Those of us able to function discovered that it was crucial to keep open the boundary lines within one's self, and between self and community. We found that it was important to ensure that mind-heart- body, body-heart-mind, self-other and other-self remained in a flowing, open process. This would then provide the bedrock for witnessing dharmically and practicing dharmically; for asking oneself and one another what was to become of us, and whether the practice was strong enough to withstand this catastrophe.

Now, of course, it was not the first time anyone had lost someone to death! Let us be real. This was not the first time somebody known to somebody else in the community had passed away. There were two issues that faced us: what does one do with the passing away of a beloved one, and what does one do when a crime of injustice on this scale is committed? All of us, whether we were indigenous tribal people practicing this path or whether we were Jewish people practicing this path, were no strangers to unjust and politically motivated assassination and cruelty. The key question was of how to respond to this situation in a way that did not chase us away from our practice.

One thing we knew – especially the political activists among us– was that the desire, goal and intention of killing Jesus was the destruction of our spiritual, philosophical and practicing community. Those of us who were conscious of context were aware that among everything else this was a

test of our capacity to persist and thrive. At issue was whether we would be defeated by the Romans and the anti-Jesus Jewish people, or whether we would rise to the moment. Our response thus needed to be deeply in keeping with our goals as a community. At the same time we needed to draw upon Jesus' teachings and the practice itself in a very dramatic way. This is what some of us were able to do. And some were not able to do it.

Those who stayed with the practice had the opportunity and the possibility, the good fortune and the blessing, of being able to learn how to grieve and mourn in what one might call the Jesus way; in the ways that Jesus would have striven to accomplish, himself. As I have said, the process of retelling the story of Jesus' capture and death turned out to be important to holding us together as a community in the immediate aftermath of his passing. Equally important, both then and in the long term, was the process of never letting go of body, mind, heart, intellect and history; never letting go of the ostensibly irreparable schism between past and present and future.

As one allowed this process to unfold one could see the body slowly, slowly, ever so slowly, soften the heart; see the heart ever so slowly be able to guide the mind; watch the mind ever so slowly be able to share with the heart and the body what had happened, why and how, and why it should not have. And one could witness oneself get to a place of acceptance that just as the leaf falls from the tree, and just as a bird will die in the end, somebody *had* died in the end. And past and present and future while at first sight apparently ripped asunder were not, because mind, heart and body remembered what the past held within it. Body, heart and mind could thus carry it and bring it into the present. Hope for the future could thereby emerge. By this means was gradually manifest hope, comfort and solace for body, mind and heart as they looked toward the future.

III

Those of us who had been practicing the Jesus way were clear that we needed to respond to his death in a way that fitted well with his and our collective spirit. This meant turning to his teaching, wisdom, and life for the tools we needed to apply to every second of our daily lives. This was then a living Jesus; a living and connected Jesus. This Jesus was a person who had shared with us his wisdom and brilliance. We had then learned to carefully apply that wisdom; to carry it with us and to apply it in any and every situation that we encountered.

We needed to respond to Jesus' bequest to us in kind. This entailed responding with a greater commitment to justice. This was the way to forge a path from past to present, to future. Here was a teacher whose wisdom could be applied now, and again, and again. Here was a being whose wisdom was, therefore, with us. We refused to accept that death had made an irreparable schism between past and present. Thus was the tear between past and future mended.

If we ask ourselves what is it that makes this healing possible, we come to recognize that it is the energy that flows from past, through present, to future. The way to ensure that there is no schism between past and future is to make sure that the energy channels and energy flows remain consistent and open. If we live in the present, and honor and commit to a future when we will live in harmony with the wisdom that was given to us by Jesus when he was literally in the body, we can make sure he remains alive as energy, alive as wisdom.

At the last supper, Jesus said, "As you drink this wine my blood becomes your blood; as you eat this bread my body becomes your body." What he meant by this was that by the miracle of energetic transmission his wisdom becomes our wisdom, his intention our intention. Since Jesus' intention was to provide principles that people could learn to apply (not preserve as relics) as his energy flowed he was, by a miraculous process,

providing wisdom that mind and heart would know how to offer back to body.

Jesus taught us that even death would not rend us asunder from one another as a community of wisdom, a community of practice and a community of faith. He demonstrated that the Divine Creator has manifested sage teachers like himself to bring and share, as he used to say, the word of God into our memory so we would then learn to apply it as needed and as applicable.

These were the questions that we confronted after the death of Jesus. As I have said, we went through stages of mourning and grieving. In that context we realized that we had to individually and collectively hold our bodies, our minds and our hearts intact because there was a desperate temptation to either switch off all three, or send one ahead of the rest. Gradually, we began to realize that Jesus had left us with the resources by means of which to cope even with his own political assassination. Jesus had left us with the wisdom that enabled us to place his assassination alongside all kinds of other deaths, both those that were politically and adharmically motivated and those that were natural.

Jesus lives every time that we strive to apply, and if needs be, adapt his teaching to a given moment or situation. His teaching applies equally to the mundane and the horrific. If one is an adept practitioner one will become a person who can manage to harmonize the horrific, the sublime, the mundane, the unexpected and the to-be-expected. All of these are part of the Jesus way.

Jesus is indeed the living God. His teachings have miraculously stayed in people's consciousnesses from then to now because his teaching came from God. His teaching came from the Creator and did so in the most practical and everyday way. This is because God is teaching everybody in every way, at every moment. The possibility of recognizing and realizing all of this is the miracle.

That was the story of the way forward open to us as we strove to apply Jesus' teaching in context of his abrupt physical departure from our midst. As I have said, some did accompany us on this learning journey, and some did not.

I hope that this teaching will serve to clarify the non-Jesus like interpretation placed upon Jesus' crucifixion by Christianity, the religion of he who died on the cross. We might say about it that it offers a very abstract rendition that in its form and shape is more like what the Romans might have called for as political state builders. Even from a Jewish standpoint there is something convoluted and distorted about the foundational notion of Jesus having died for the sins of his fellow beings. Though this belief was to become central to Christianity, it had little to do with the teaching to which Jesus was committed during his life.

Betwixt and Between: On Isness and Healing

Lord Mary
December 6, 2006

We are all betwixt and between at all times and in a number of ways. We are all betwixt and between in a very literal way: between what just happened and what is about to happen. Thus, depending on who we are, we strive as best as we can and as consciously as we can to be as present as possible in the instant as it unfolds. We are also all striving to grasp and enact that which, to the extent that we can ascertain it, most closely approximates the essence of our isness, whatever that isness might be.

There is at all times a glorious dance between the isness of one's location and given identification point, one's made-ness by the Divine Mother and one's capacity to draw upon that made-ness and uncover, discover, unfold and create one's synthesizing beingness. Each of us has an isness and a beingness; each of us is isness and is being. Each of us has the capacity to remain as conscious as possible. Indeed, each of us needs to reside in such awareness.

As has been said many times by me and by others, the human subdivision has the greatest challenge in this regard. At first sight a member of the human subdivision seems to have more options, more choices. However, this is not so. The human does not have any more choices than does the leaf on a tree, or the blade of grass in the ground. Did you hear the cow that mooed outside as I was just speaking? That cow had the choice as to whether to moo or not to moo in that moment. Likewise the human individual has the option in each second of whether to do "x" or "y" or not do "x" or "y."

Now, if the human is constrained as is the cow, we now know that in point of fact the human and cow are as one in the sense that each was created and designed with boundaries that contain their possibilities. Thus, the cow is unlikely to sprout wings and fly. Likewise, the human is unlikely to develop four readily available, permanently usable, legs. In other words, each subdivision is contained or constrained; each is sheltered in its constrainedness. I put it this way because all beings inevitably face the infinity of it all. And infinity is dizzying. Given this, the near-infinite potential of a lack of containment would be unnerving. I say “near infinite” because potential is not infinite in the outward direction. By contrast, it is more than infinite in the inward direction.

Paraphrasing a nineteen sixties US political slogan we might say that infinity is a constant struggle. The original version, as you know was “Freedom is a constant struggle.” But then we can play with that slogan and add that infinity is also a constant “snuggle”! Infinity is a constant struggle; infinity is a constant snuggle. Whether one is a cow or a human or a fragment of rock, it is the same. In terms of possibility and potential one exists in context of a constrained outward motion. And in the inward direction one has an infinite possibility of transformation.

Humans are thus more like than unlike other isnesses. This is a very, very important thing, and I think possibly for some beings this is a very comforting thing. Now suppose one is a human, as I have been and as you are now. Again we have more in common than you would imagine. This is so regardless of whether I have an identifiable past history as a rock. What we have in common is that we are asked to learn the rules of the game for the human subdivision and to play it. At the same time we are offered the possibility of creative activity. And that which shelters and honors us providing the possibility of both struggle *and* snuggle is the notion of dharma. For it is dharma that helps to provide the direction and structure that any being needs.

Do bear in mind that any being who knows about dharma also has the potential to violate it. Nonetheless, that being would know that they are violating dharma. As you know, when a being is unknowingly adharmic or does not seem to know the difference between dharma and adharmic we regard them as suffering from psychosis. We propose that they are suffering from imbalance in the psyche the consequence of which is that mind allows psyche to cross the line from dharma to adharmic

This definition of psychosis is important as well as comforting. If it is the case that you will act in a way that is unconsciously adharmic only if you are psychotic, this suggests that it is your psyche that is guarding dharma. Not only that, your psyche is guarding your dharma. Or to put it the other way around: your dharma is sheltered by your psyche. This is a very beautiful learning. It helps to reassure any beings who are worried about things going to hell in a hand basket, as the saying goes. It reassures those who are concerned, that in reality every being is born, made and created with a psyche that is harnessed to dharma. Your psyche is sheltered by dharma and dharma is sheltered by your psyche.

Dharma dances with all beings, humans included. You have heard it said before that human subdivision members need to work really hard to violate dharma. This is because violating dharma means violating one's own psyche. What does this mean? This means that your psyche will suffer damage and harm, whether permanent or temporary. Further, given that body, mind, heart, psyche and aura are deeply interwoven with one another it follows that violating dharma will not just injure psyche alone but also the body of the individual, her or his heart, her or his mind or consciousness and her or his aura.

This is very striking. It is another moment in which we see how deeply the human being is enmeshed in the rest of the Creation. The human is deeply enmeshed in the network of subdivisions that make up Creation. Once we realize this, it is no longer a big surprise that malaise has spread

so widely in a time like the present that is characterized by so many violations of dharma at the hands, and at the behest, of so many members of the human subdivision. It is hardly surprising that the bodies of humans are very frequently struggling with more than one discomfort. This is a known fact about this time.

Humans sometimes look outside their own psyches in order to try to explain the malaise. It would be wise to also look within. One can ask oneself whether it is one's own psyche that is participating in intentional adharmic activity. If so, we can quickly ask body, mind, heart and aura to help to repair the psychic damage. If psyche can become dharmic, then body, mind, heart and aura will probably breathe a great sigh of relief. However, psychic injury is not only the result of one's own adharma, intentional or unintentional. Even more commonly, a being's psyche is caught in the crossfire of someone else's adharma. Psyche does not know how to proceed, and literally cannot halt the horror show.

When the origin point of psychic damage is collective, you proceed by finding out whether it is or is not your responsibility or response-ability to contribute to its repair. If it is your response-ability and as well your responsibility you will find that it becomes very easy to discover what, in this instance, your contribution to the work of healing might be. It could be as simple and easy (and simultaneously as difficult!) as contemplating the problem and praying for the reharmonization of the subdivision. It could also be a situation in which you are to go physically out into the world and do something. Divine Mother's teaching on the interwoven yogas of bhakti, tantra, jnana and karma will assist you to do this.

If there is malaise and it turns out to be residing in your own psyche, the most important thing is to find a way to understand its point of origin. Self-knowing is always a first stop on the path. Be frank and unstinting in your investigation. Dedicate yourself to asking Divine Mother to cleanse your psychic space from whatever malaise there is. After – not before –

you have done that, ask Divine Mother whether there are any other ways in which your relationship with the four yogas might be of use in healing the malaise, whether in this or any other instance. Do not try to help somebody else before you have helped yourself. The more *you* are healed the easier it will be to help heal another.

Try also to identify, as best as you can, the nature of the psychic pain in a given instance. For example, sometimes one is in such agony contemplating what seems like the infinitely spiraling pain of the collectivity that it is a challenge to survive, to even breathe. At such times it is hard to balance the energies between psyche, body, heart, mind and aura. In this context, very often, seeing begets anguish and psychic damage begets psychic damage. Before the being in this situation can help to heal the rest of the cosmos, s/he needs to be soothed, tended, reassured, and assisted. And then as the first step of psychic healing is taken at the individual level, she or he will be able to imagine some ways in which Divine Mother might like him or her to assist other damaged psyches, other weeping hearts.

You will recall this teaching is called “betwixt and between.” But what are we betwixt and what are we between? This turns out to be a fertile metaphor. We are, on the one hand, betwixt and between the five parts of the self: body, mind, heart, aura and psyche. We are also betwixt and between individual and cosmos and all stopping points along the way. We are also betwixt and between anguish and the path of healing. We are also betwixt and between an array of things that one could, or should or should not do, all of which depend on the question of what it is one’s responsibility to do. We are also, depending upon who we are, betwixt and between consciousness and unconsciousness about our own condition and that of the cosmos as a whole. We are betwixt and between awareness of our condition and that of our fellow subdivisioners. We are also betwixt and between the capacity to realistically assess our own psychic health and that of the subdivision and the cosmos.

There is, as we can see, much “betwixting” and “betweening” integral to our journey as isnesses. One can end up betwixt and between and stuck, or betwixt and between yet having a sense of direction and movement. Ideally, that sense of directional movement should be toward healing and toward health for self, other, and cosmos, all in the name of the Divine who, as you well know, made your psyche, body, heart, mind and aura.

Looking Down from the Sky, Looking Up from the Rock: Searching for a Cosmic Purview

Lord Mary
October 10, 2006

It is October 10, 2006. It is morning, and I am Lord Mary. We have here a beautiful title: “Looking Down from the Sky, Looking Up from the Rock: Searching for a Cosmic Purview.” This title speaks to certain fragments of my history as you have come to learn about it in the teachings given by Lord Jesus in this volume. It speaks to a certain particularity of the being known to you as Lord Mary, a name that I have had for particular aspects of my lineage existence.

Let us notice again the poetics of this title, “Looking Down from the Sky, Looking Up from the Rock: Searching for a Cosmic Purview.” It reminds us of particularity and location, as well as the certainty that there is a process, a purpose and a framework that links all these particularities with one another. Thus we are inspired to ask about the differences and the connections between me as you hear me now, me when I was a rock, and me in my times as Lord Mary, the appointed or anointed or active or activated Mother of the glorious Lord Jesus. What is the difference between me then and me now? What does it mean to be a rock? It means a peaceful, twinkling, sparkling, steady existence. What does it mean to be Lord Mary, the mother of Lord Jesus, tending, teaching, participating in his glorious project?

What is interesting is that every instant and instance of one’s existence has something in common with every other: thanks to the Divine Mother’s holographic imprinting of herself into one’s self there is something that one carries at all times. One carries it to anywhere, from

anywhere; it is with one everywhere one goes. All one has to do is to cultivate openness to its presence. This means that there is at least one constant within one's self at any given moment.

Now, I am not going to be evasive or disingenuous about incarnation and its challenges. I will not say, "We are always one with Mother and always one with the One and therefore there is nothing more to be said." For although Mother is the steady rhythm of one's existence, one is, you might say, hurled out into the cosmos and then needs to make one's way. Certainly, when we make our own way Divine Mother is always there to help us. We might even say that her holographic presence in us lends a hand or leads the charge. As well, it is a fact that we would not arrive at a given point if Divine Mother had not sent us there. Mother is cause and we become effect. And then we try to "causify" ourselves by achieving whatever we can imagine achieving.

Unfortunately, however, we will often find ourselves stumbling as we strive to unravel the mystery of what, from the level of the molecule to that of the identifiable isness, Mother had in mind for us. "Am I meant to be a rock? Am I meant to be a human? Am I meant to be an astral being right now? Am I meant to provide support for the grass and for the worms? Am I meant to interact with my fellow beings or my fellow subdivision members? What am I meant to do?"

Rather like a human baby learning to stand, we make our way forward by pulling ourselves up by our arms and pushing ourselves up with our feet. And like the baby we are apt to fall down and to have to start all over again. I am, as you can see, drawing on the human body as an example, which I suppose I might as well since it is embodied humans who will be the primary listenership and readership of what I am now saying to you.

In other words, as we search for a cosmic purview we are trying to find out, "What did Mother have in mind?" We might even say, "What in Heaven's name did Mother have in mind? Or what, for Christ's sake,

did Mother wish for me?” Some may find the metaphors I have used here to be in poor taste. Others may find them to be humorous. But I wish to make a point. I would like to remind us that every time we speak we are manifesting our situatedness. For we are, all of us, existing in particular contexts. We are working with specific understandings of self and situation and their relationship to other selves and situations. The cosmic purview is the effort to find out what Mother intended for each of us. Our response to our discoveries may vary: “How nice it is!” or “Oh, how difficult it is!” Or “Oh, how scrambled it is by my, or others,’ intentional or unintentional efforts to disrupt the process in which I am currently engaged.”

The first thing I would therefore like to say about the cosmic purview is that in searching for it we are seeking to set ourselves aside and trying to see ourselves through Mother’s eyes. Now, you might say, “Well, this is very nice. But how on earth could I see myself through the eyes of the Divine! Isn’t that impossible?” I would respond that it is not impossible because as the Divine Mother likes to remind us we are gifted with a toolkit to help us to discover what she had in mind for us.

On the one hand, trying to step aside and looking for oneself in Mother’s eyes is a glorious thing. If we are able to deeply immerse ourselves in the love that Mother had in her mind when she created us, and which is retained in us because of the holographic instantiation of herself in us, we can experience the ineffable love that shines *at* us and toward us from Mother’s eyes. And yet, the partial overthrow of tantra from the purview of the human subdivision means that one is no longer being able to look at oneself only or purely through the eyes of Mother’s original intention for us and for our destiny. We therefore move past – hastily past – the antithesis in search of synthesis.

A synthesizing path is entirely conceivable and achievable even in the post-partial-overthrow antithesis in which you now live. I am here to assure you that it is possible. I can tell you this as a being who has lived

many years as a rock. I can tell you this as a being who lived as Lord Mary, the mother and ally of Lord Jesus. I can tell you this as a being now established in the astral realm. Even when as you have read, rocks are often abused, burdened or cluttered by human subdivision adharmics; even when the legacy of that brief millisecond when I was Lord Mary is often misunderstood; even in the astral realm, forever allied with the rock dust as well as with Lord Mary, I remain dedicated to helping you find a synthesizing path through your journey on planet Earth.

As you have learned, the partial overthrow was partial. It was partial in the sense that it directly impacted only the human subdivision. It was partial in the sense that even the human subdivision was only fragmentarily altered or overthrown. The human subdivision was disrupted from the purview of its mindstate and consciousness rather than any of the other aspects of self. However, we also know that the partial overthrow was a sharply aimed adharmic arrow in the sense that its repercussions impacted members of many subdivisions quite badly.

Creation is thesis. The partial overthrow represents antithesis. It was not necessary but it came to pass. Antithesis is, however, only a glitch. For all other beings and subdivisions have continued living in synthesizing dance. The question, then, is how humans can do the same. My response is that humans can do synthesizing work by drawing upon, and adjusting as needed, Divine Mother's holographically implanted toolkit.

Searching for a cosmic purview: the goal is to discern with the aid of Divine Mother's capacity in and around you what you are intended to do. You can then find out how post-partial-overthrow you will be best placed to achieve this. This will require you to understand your context, to understand who your neighbors are. By this I do not simply mean the human beings next door or upstairs. I also mean the clouds, and the cows, and the trees, and the grass. Glory in the enormousness of your neighborhood, the diversity of it! Remember you are striving to see yourself through Mother's eyes. Not just yourself but the cosmos

itself. From her purview the cosmos looks still and steady and calm and peaceful. And within it are members of the human subdivision jumping up and down having what one might call tantrums based on naive misunderstandings that are traceable to the partial overthrow.

The cosmic purview is very interesting because it is quite hard once you go to a vantage point as high and as vast as the cosmos to travel back within to the particularity of your own molecular location. This is true for me as rock. This is true for me as Lord Mary. It is also true for me as astral entity. Now, I will tell you one thing: I have always twinkled. I twinkled as a rock; I twinkled as Lord Mary; and I twinkle now as a starry presence. I have twinkled in all three locations. You also twinkle.

What do I mean by this? That means that not only did Mother instantiate her own presence, she created you and I as one with the energy force of the cosmos. Thus you, I, indeed everyone, twinkles. That means everyone is energized. Nothing is static. Nothing is not in motion. Everything is – and it has been said before – poetry in motion. I would say that everyone is in synthesizing motion. Every being *is* synthesizing motion. And everyone is powered. Everyone has the energy that comes from without, comes from the Divine. So everyone twinkles. Everyone is energy in motion.

If you look at yourselves as humans for a moment, you will realize that the blood supply flows abundantly; the lung is powered. The mind can witness and register. You can put all of that to use. And by that means you know, or you are learning to know, what it is that the Divine Mother had in mind *for you*. There are perhaps several hundred energy-powered activities going on in your isness in every instant. For example, your body knows when it is a good idea to lie down and regroup, re-strengthen and re-dynamize particular bodily functions so that other aspects can come back and join along when the time is right.

The extraordinary complexity of your isness is glorious. All you need to do is very simple and straightforward. By comparing and contrasting your own bodily experiences you will know what is right and what is wrong with respect to other isnesses. By contemplating your own body and constitution you will begin to know what is right and what wrong, what is good and what bad, what is dharmic and what adharmic, what is kind and what is not. Let us remember though, that one needs to have cultivated, or be willing to cultivate, dharmic disciplined consciousness in order to read one's body in trust and in accuracy.

The body becomes, one might say, your expert witness. And yet, it can only do its job well if you are simultaneously committed to honoring all others as fully as you would seek to honor yourself. When the system works well, somehow from somewhere, messages will constantly come in, saying, "Oh! That is my responsibility but this is not my responsibility. This is my work but that is not." All of that is there to help you find your way.

The other hint that I would like to give you is this: spend as much time as you possibly can participating, by yourself or with other isnesses, in what one might call dharmic, joyful, dancing. This will mean that the world of the human subdivision will slowly by slowly, steadily by steadily, miraculously revert to dharma. As Mother Moon has told you, and Devi Amma has told you, and as tendential lines of force have told you, this will be the case.

Spend as much time as possible dancing in joy. As you know from the teaching on the yogi/ni path, every process can entail joy depending upon how you begin that work, how you go about it, how you achieve it. The more we participate joyfully in processes, the more we strive to set to one side the disruption of adharmic nonsense. And it is nonsense. That is the other thing about the partial overthrow: all it did was to give rise to a huge pile of "nonsensical" processes.

We will always know what is right and what is wrong because our bodies will tell us what is right and what is wrong. This is the case whether we are rock dust or a twinkling star or a being identified as Lord Mary or a being identified as woman “X,” or man “Y,” or child “Z.” We will learn from the essence of our isness what is right and what is wrong. We will also learn from the essence of our location. You humans will be able to identify adharma very easily by the fact that it makes no sense.

This is the glory of Mother’s Creation: all non-sense or miasma is internally contradictory. You will always know what makes no sense. Therefore you will know how to avoid the non-sense. You will also be guided even in the direst of circumstances. You will always find the means toward sense whether in the heart of your isness, your essence, or that of someone else close at hand; or some other non-human isness close at hand.

These are some hints about how not just to search for a cosmic purview, but to reside in it. What I know to be the case is that there is dancing. You twinkle. We all do. The answer to the question posed by the rhyme, “Twinkle, twinkle, little star. How I wonder what you are!” is, you are divinely inspired energy. It is that which keeps you flowing. It is that which is merely transferred from one realm to the next when it is time for you to set aside physical human embodiment and move on to something else.

MAMMA MOON

The Tantra of Moon

Mamma Moon
January 6, 2007

It is easy for me to engage tantra from my standpoint because the tantra of Moon is, in actuality, the isness of Moon. If anything, my challenge will be how to find an authentic way to step back far enough to convey to you a sense of my articulation with tantra and tantra's articulation with me. By this I mean my ongoing synthesizing relationship with tantra and tantra's ongoing synthesizing relationship with me.

Tantra is the structuring framework: it is that which explains and maps and organizes the entirety of the isness of the cosmos. My work for the cosmos, my responsibility, is helping beings develop the response-abilities to live consciously in tantra. As you are probably fully aware by this time, there is a difference between beings who live in tantra while taking it for regular normalcy, beings who live in tantra and are conscious that it can be named as such, and beings who struggle against the reality that tantra is normalcy.

I am a being who lives in, and is of, tantra. I am among those whose job description it is to keep reminding beings that tantra exists. My work entails reminding beings of certain aspects of the tantric frame so that they may be helped to know where, and how, and on what basis they are currently in existence. While this text intentionally addresses the human subdivision, everything I say refers to all of the other isnesses as well. Let us not assume that I am singling out humans either as particularly catastrophic or needy or as especially superior or inferior figures. One of my jobs is to structure temporality as it unfolds. When I say this I am referring to my work with the coming of light and dark, with the

tides, and with the magnetic forces that ensure that rivers keep flowing toward oceans as opposed to the other way around. My responsibility is also to help humans in particular to understand their relationships with other isnesses on planet Earth and beyond.

As a guardian of tantra in relationship to the rest of the cosmos one of my functions is to serve as a simple and always available mnemonic device. In other words I am a memory jogger. This is especially true for humans but not only so. I help you humans notice that you live on a planet, that you do live *somewhere*. I help you notice that you live in a place where it gets light and dark, and where you have a routine. I help you notice that your body needs to adhere to that routine as best as it can. And I help you to be conscious to honor and nurture your body when your normal routine has been, for whatever reason, disrupted.

Attention to temporality is an important aspect of the responsibility of all isnesses, not just humans. For example, there are lotuses that open only at night. There are also flowers that emit their fragrance only in the evening or at night, such as the jasmine variety commonly known as Queen of the Night. If such a flower or plant suddenly finds itself opening its blossoms at high noon, or emitting its scent at some hour during the day, it might visit me to determine what is going on.

The plant will seek to discover whether something has gone wrong and it needs to alter what it is doing in response, or whether Divine Mother had simply wanted that plant to act in an unusual way so that other isnesses may better learn how to cultivate, nurture and tend it. Similarly, if a tree is tired (and trees do become tired and have to stop and lie down) quite often it is Moon who is visited to check whether the fatigue being experienced is old age or an illness that needs to be addressed. Such a tree will make this inquiry on its own behalf as well on behalf of neighboring trees that may be vulnerable to the same infection, if such exists.

I am an advisor and counselor to beings from an array of subdivisions. Part of my job of ensuring that a steadiness prevails is to counsel beings

if something seems to be amiss. Most of the time things go wrong for ordinarily explicable reasons. At times, however, they can go awry in an extreme way and for reasons that are unusual. Something abnormal occurs because of a prior worrisome event or development. Examples here would be Dutch Elm disease and foot-and-mouth disease. Dutch Elm disease was the result of trees being too densely planted in small concentrated areas. With foot-and-mouth disease it was the overcrowded, overheated and stuffy conditions in which cattle were being asked to reside.

Positive outcomes can result from things going wrong. Dutch Elm disease led to a de facto reduction in the tree population. Foot-and-mouth disease was a wake-up call for environmental conditions to be improved for milk and beef cattle in particular farming areas. Both, however, came about through a process that was far more dramatic and unpleasant than should have been necessary. Very often when something seems to go off-track it is because something else has previously gone wrong. This latter development nudges or reminds beings to address not just the current problem but that which led to it in the first place.

Given where I am placed I have a vantage point from which I can see (sometimes it feels all too clearly) how “a” relates to “b” relates to “c” relates to “d,” on and on and on unto infinity. As a result, one of my responsibilities is to guide beings in learning how to assess to the best of their ability the consequences of any action that they might take. Tantric responsibility involves being able to evaluate consequences and act in the direction of the calmest and most dharmic outcome. If all beings lived in this way the result will be calm and peace. I only counsel when requested. Otherwise I would be remapping and rearticulating the entire cosmos all day, all night. In any case, notions of day and night only apply in particular planets. It is a simple design feature of planet Earth to help its inhabitants survive.

As I have begun to show you, there is a lot of work that falls to me in relation to keeping tantra and karma in a sacred state such that calm

prevails. When I say calm I refer not to stasis but to the peace that passeth understanding, as it says in the Bible. Such a peace is experienced when harmony prevails. Tantra plus dharmic action equals calm. As counselor I can tell any being who chooses to ask me why and how any situation they might be encountering is off-kilter with respect to this triad.

One of my other responsibilities, as I have already noted, is that of balancing temporality, the rhythms of night and day and the movement of water around the planet. Now, I am not responsible for balancing and harmonizing wind patterns. But, as you might imagine, wind patterns are closely related to water patterns. I therefore work as an ally of the spirit of wind. I work much more directly with the spirit of water. Likewise, I work with the spirit of lightness and darkness and relatedly with heat and with cool.

On planet Earth (let us set aside for now the rest of the cosmos) there are certain rhythms of which one needs to be conscious at all times: heat, light and wind. The three dance together in systematic and always consequential ways. Since planet Earth is situated in the cosmos, its relationship to heat, light and wind is partly, though not always, an effect of its positioning relative to other planets. Whether as participant, supervisor or ally I have a responsibility in relation to all three axes and the ways in which they influence life on planet Earth regardless of subdivision.

As I have said, my very existence is a mnemonic device. When you see me come and go, you are reminded of the fact that I am not always there. That in turn reminds you that you and I and everyone else and everything else is also somewhere, rather than nowhere in particular. I am a reminder of everyone's specificity. I think that the entire effort to go and visit me in terms of space exploration has a great deal to do with beings striving to understand more about themselves and their positionedness, though in a rather ill-considered fashion. There are many

ways in which beings could turn inward to find out who they are, where they are and from whence they came.

There is no need to leave Earth to discover that you are actually from Earth. Nor is it necessary to undertake such a journey to demonstrate that even though you are from Earth you do not need to stay there. In any event this latter claim is not true given how much clutter from Earth beings have needed to carry with them in order to make it to a place that is not Earth! All manner of equipment and planetary resources have been put to use simply to say, “I am from Earth but I don’t need to stay there...but actually I do need to stay there. That is why I have brought so much of Earth with me.” This is what we might call a charming but unnecessary journey undertaken by a miniscule minority of members of the human subdivision.

How do I feel about humans journeying into space? First, let me clarify that no matter what some people might think, no human has as yet succeeded in visiting me. But more importantly from a tantric standpoint, when we contemplate something like space exploration I would say that in order to count it as an achievement one would have to make a full accounting of everything that has been undertaken to make it feasible including the use of resources. I feel what I believe the rest of the cosmos would benefit from feeling: that there are consequences to everything.

Tantra bespeaks an infinitely transformable cosmos. You can rearrange and rearrange and rearrange molecular isnesses. And yet, it is a known fact that you cannot add to the total inventory of the cosmos. You can merely keep reorganizing it. It therefore becomes very important to make sure that as you reorganize you do so in the most dharmic possible way. Space exploration continues to involve an inordinate reorganization of cosmos-based molecular inventory in ways whose outcomes are quite often adharmic.

So another thing about tantra from my standpoint as Moon is that I am conscious that this is a limited space. The cosmos is in the end

molecularly limited. It can be rearticulated and reorganized to infinity, and yet the consequences of any reorganization must be taken into account whether you are doing it from your standpoint as Moon or as a human or as a buffalo. Tantra and consequences are fundamentally connected. This is why I spoke of the triad of tantra, karma and calm. When we speak of tantra, karma and calm we are inevitably speaking about tantra, karma and dharma.

I have said a little to you about how beings turn to me to ask why something is apparently not as it should be. I usually explain it in terms of what Buddhists would call dependent co-arising, “this happened because that happened.” The consequence of “this happening because of that happening” is an outcome, or more likely a chain of outcomes. Sometimes knowing an outcome is all that is necessary. At other times knowing an outcome initiates a process. One has to decide how one feels about the outcome, whether it is a dharmic or an adharmic outcome and the nature of its likely consequences.



Q: You have said that when things go wrong or are unusual beings come to you for an explanation and you then counsel them, explaining the chain of events that led to the particular consequence that they are seeking to understand. Humans frequently seem to know the relationship between cause and effect and yet willfully deny it. Is this a problem you encounter when you deal with other subdivisions?

Mamma Moon: I do not think that humans always know but deny the relationship between cause and effect. I feel we must honor the reality that there are many humans who are making mistakes rather than intentionally committing crimes. That is the first point that I would want to make. Secondly, when a human does something, knows that the consequences are going to be deleterious and does it anyway, and then comes to me or to somebody else, she or he will probably

journey through a whole array of questions, answers, rationalizations, explanations, clarifications. He or she may or may not eventually get to a place where they can make a hard turn into reverse, or a hard left forward, and start replacing adharmic consequences with dharmic ones. In other words, I agree that there is a possibility and a tendency for some humans sometimes (you might want to say many humans, many times) to erase what they already know about consequences. Humans are sometimes very subtle and will have not just one layer of denial but a whole stack of such layers of denial. Nonetheless, it is always possible for that being to reach the dead end of adharma and go into reverse. That is one point I wanted to make.

Beings in other subdivisions are very unlikely to have that elaborate stack of rationalizations that deny consequences. They usually come to me confused about what has happened and why. They are very often distressed and puzzled. They need to be reassured about consequences as much as they need to have causes and effects explained to them. For example, suppose a subdivision finds itself needing to move to another geographical zone or finds itself unable to thrive in a familiar region, its members will be reassured once I explain that it is because of “x,” or “y,” or “z” change in the climate that this migration needs to be undertaken. What I am often doing with beings other than humans is explaining to them what is happening. This is because while a non-human might occasionally make a mistake it is very rare. Usually what is happening is that something about context has changed and beings have not realized this to be the case. So what they need to know is more about the new context for their activity. Any adharma among non-humans is, for the most part, accidental, an error arising from a change of circumstance that has not yet been grasped.

On Karma, Science and Superstition

Mamma Moon

January 7, 2007

Q: In “The Tantra of Moon” you state that explaining causation is an important aspect of your work with beings in all subdivisions. In this context, could you speak to the proposition advanced by some religious persons that God punishes through calamities, epidemics and disasters? Those of a scientific temper would regard such claims as superstitious and counter them with materialist explanations of the phenomena under discussion. Could you address this issue?

Mamma Moon: This is an important question. It requires us to consider a triad of terms: karma, superstition and science. So let us begin by clarifying these concepts. Karma literally means action. All actions have consequences. The word, karma, denotes this principle or law of cause and effect.

Superstition is the name for an explanation that is seen to emanate from beyond or above and is usually connected to a belief deemed religious. Interestingly, the word superstition builds in its own dismissal. It sets aside, even as it invokes, the hypothesized explanation it proposes for the matter at hand. Something described as “superstitious” is by definition not intended to be taken seriously.

As for our third term, science, there are many kinds of science. However, when superstition and science are considered alongside each other, the kind of science that is usually being referred to is that which rules out divine intervention. This kind of science rules out a divine hand in explaining what has come to pass but seeks its explanations instead

from analysis of the animal, vegetable and mineral realms, including the impact of human manipulation of them.

Let us also note that when we start debating causes and consequences and the degree to which a divine hand is involved in their unfolding, there is usually another issue in play and that is “preference.” Such discussions of causes and consequences are not merely theoretical. We are usually addressing consequences that are at odds with someone or the other’s preferences. Consequences may be at odds with someone’s preferences because they are inconvenient. Consequences may also be against someone’s preferences because they are injurious to some self or some other, whether human, animal, vegetable or mineral. Such “preferences” may be the result of people’s wants and desires or else a basic aspect of their fears and anxieties. As well, preferences may be the effect of having a conscience and acting in a way that is known to the actor to violate his or her understanding of it. All of this is raised by the question of the degree to which events deemed catastrophic are the God instantiated result of God knowing that a crime has been committed and therefore initiating a collective punishment for said crime.

We often see this issue discussed in a chaotic way. A straw debate is set up with people on one side saying, “Yes, this is God’s hand,” and people on the other side saying, “No, it is just science.” And someone in the middle, or else the audience, has to adjudicate and decide which one it is so that they can rest more easily at night having arrived at whatever point they felt might be the most peaceful for them. This tangled web of thought processes, this realm of cultural chaos, bears the signs of a miasma. Having named it as such, we can turn to the human and natural sciences to assist us in our explorations. And we can do so knowing that they will contain many important clues even though they do not, as of now, have the complete picture.

Divine pedagogy in relation to miasma is that once we have identified some of its ingredients, it is best to step to the side of the miasma and then

proceed with one's analysis of it. One thing we have learned thus far is that the issue of preferences is integral to this discussion of causes, effects, and the hand of God. If we ponder the issue of preference we come to realize that it is a complex matter to discern in whose real interest a given consequence or outcome might be. As you might guess, something might be in one person's interest but not in that of another.

For example, as has been argued by scientists, the devastation of life and property caused by the Indian Ocean tsunami in December 2004 was in part the result of the cutting down of mangrove trees along the coastlines. One of the consequences of that removal was that when the storms came in there was nothing to hold them back from the inland areas. The inland areas were thus devastated to a larger degree than would previously have been the case. This is scientific fact. Was this the hand of God? Well, that is an interesting question and we will come back to it.

Having identified the decimation of the forests and swamps as a decisive factor in the extent of destruction, we may note that economic activity on a large scale may be impossible in these areas for quite some time to come. Guess what happens! There is now room for the mangrove trees to grow back. So give it two decades and we will once more have mangrove trees and forests and swamps. Give it two decades and we will once again have a coastline that is sheltered from incoming heavy storms or another tsunami.

Now, trees and coastal swamps protect people but not by means of preventing a tsunami. When we say "tsunami" we refer to the tidal waves coming in from the ocean, not to that which serves to barricade coastal communities from them. So we need to widen our frame in seeking to understand what gave rise to the tsunami. When we do this we realize, as many scientists have pointed out, that the tsunami took place because of deep-sea seismic activity. What caused that? Science says it was caused by excessive mining and drilling, not even so much in the ocean beds as in the inland areas. Is this God's punishment? Well, we will come back to that. As we know, the natural and physical sciences can often play a post-hoc

hand in explaining something that has occurred. The social sciences can play a hand in explaining for whom “x,” or “y,” or “z” was consequential, and on what grounds. The humanities can interpret the cultural grid in which sense is made of the event. And then somehow it is flung back into the lap of the Almighty. The Almighty is placed in the witness box to explain whether this problem, this consequence, was caused by the Divine and why.

I, Moon, would say to you that we do not need the Almighty to get into the witness box in any of these events because *there is an already ongoing complex grid of causes and consequences that run all by themselves*. Even if God had been napping there would have been a tsunami. Now, God does not nap. However, even if God was looking the other way there would have been a tsunami because one part of the Earth was vibrating and it meant that another part of the Earth needed to vibrate. As that other part of the Earth vibrated below sea level it was consequential for the patterning of wave forms not just far out in the ocean but all the way up to the coastline. And, as we know, there was nothing to barricade the coastline in the way that there had been before.

What do we learn? I would say that what we learn here is that science is a very helpful explicator of why “x” or “y” happened. Science does not need to explain the rights and wrongs so much as the “wills” and “wont’s” and “dids” and “did nots” and the “how comes” of an event or phenomenon. If we look at another major event, Hurricane Katrina which hit the Gulf Coast of the United States of America in August 2005, we will know that it was science not God that predicted very forcefully what would happen if “x,” “y” and “z” took place, and then explained post-hoc how those predictions had come to pass. Indeed science knew, and told anyone who would listen, about the potentially catastrophic disaster waiting to happen. However, the catastrophe of some turned out to be consequentially beneficial for others. This is why we saw a situation in which all that needed to be done was nothing, N-O-T-H-I-N-G, for a full six months after the Katrina storm hit the coasts of Louisiana and Mississippi. As

long as N-O-T-H-I-N-G was done, there would be a major decline in population in the area. This would mean that people who wished to purchase and rearticulate that coastal area were in a place to do precisely that.

In order to understand all of this we need certain kinds of science: meteorology, climate studies, the economics of the micro communities and the macro communities of the state of Louisiana and within it of the New Orleans area, of the Gulf Coast more broadly. We need to understand who owns what capital. We need to understand the social and political history of the region and of the articulation of people's interests. We need analysis of the media. We need to understand the economics of search and rescue and recovery operations.

In other words the sciences (and I include here the interpretive science of the humanities) can explain before, during and after an event, exactly what can happen, is happening, has happened, and how. The human sciences, the life sciences, the natural sciences and the social sciences can skillfully explain what might have happened, why and with what consequences. And if we wish to assess the ethical aspects of whether people acted well or badly we can turn to history, sociology, psychology, economics, philosophy. Taken together, these disciplines yield a rich tapestry of understanding by means of which we can analyze actions and consequences. We can specify what was and was not dharmic or adharmic in relationship to each actor or group of actors.

Science, then, is a critical tool. However, exceptions notwithstanding, what science as a whole does not acknowledge is that it is a methodology and set of tools for discerning the logic of processes that were set in place by God as an integral part of Creation itself. For God manifested an extraordinarily rich and complex, encyclopedic and thorough, mapping and marking of consequences. This was established and set in motion at the moment of Creation and has been functioning ever since. Just as soon as God had finished manifesting the Creation, God was able to let it run itself.

God manifested all of this: the ethics and the sciences and the causes and effects of the whole thing. And God enables any being, human or otherwise, to dance in a synthesizing and creative fashion with her Creation, making it clear what is and is not a dharmic mode of playing, what is or is not a loving mode of playing, with the two always traveling hand in hand.

One principle that has been stated elsewhere in these teachings is that dharma is expansive while adharma moves in a shrinking and shriveling direction. We can witness this even in catastrophic events like the transformation of a huge swath of South and South-East Asia by the tsunami, or the decimation of local micro-economies in the wake of Hurricane Katrina. In both instances (and this is also true in other disasters) one saw a large scale collapse particularly at the human level, of functioning infrastructure. Macro level infrastructure simply capsized. What came forward in the aftermath was precisely the human or social equivalent of mangrove trees starting to sprout. At the micro level, individuals and tiny communities started to refresh themselves anew, creating loving and generous means of restoring that which seemed to have been destroyed by the macro catastrophe.

If we look at this from another level, we will need to recognize that it is dizzying trying to decide which consequence is good and which bad. For when we look closely we will find that certain things are good for some and not so good for others. For example, where the tourist industry was undermined in areas of South and South-East Asia, perhaps it was about time for people to reconsider how they might spend their daily lives; perhaps it was about time to reconsider how people and communities might survive and thrive. In the case of Hurricane Katrina, perhaps it was time to really look closely at who was getting to take home the salary for running an organization like FEMA, or who was sent to undertake adharmic “security work” in the city of New Orleans.

In other words, every so-called catastrophe brings forward the chance for a new investigation of context, and for a new investigation of the dharmic and adharmic consequences of how a particular society or economy is organized. Every so-called catastrophe provides opportunities for new dharmic buds to sprout. Destruction gives way to efforts to regenerate, re-energize and re-harmonize. That which also surfaces is the nakedly obvious effort to take advantage of the so-called catastrophe. A catastrophe thus tends to trigger two kinds of activity; on the one hand dharmic efforts and on the other the greedy, grasping, clinging effort to do things within the prior adharmic framework.

A classroom thus emerges from the rubble of the so-called catastrophe. Many, many people become rapidly educated about the adharma structuring that which enabled the so-called catastrophe to come to pass. The reason I keep saying “so-called catastrophe” is precisely because, as I have tried to suggest, everything will be a catastrophe for some and not for others. “X” might be a catastrophe for beach and fishing communities and a benefit for the mangrove seeds. “Y” may be a catastrophe for pre-existing communities in a city but a benefit for the fact that they were hunkering down in the ruins of a racially hierarchical, bitterly organized system way past due for an overhaul. And as I have said, what we will witness emerging are dharmic sprouts and adharmic clings. Those adharmic clings will reveal the classroom wherein new things or old things can be learned. They will also provide opportunities for people to decide what they are going to settle for or tolerate in the next period.

Even if God were asleep at the wheel it would be fine because this is a self-regulating system and has been so since creation. When we ponder the word “superstition” we realize that is a term that dismisses itself. When we contemplate science we notice that science is doing its part in providing data that is extremely useful. We also see that whether or not you believe a word of science, consequences will speak up all by themselves. You can choose to call them markings of “sin” or not; but such naming is

inconsequential and irrelevant to the functioning of Creation as manifested by God.

Let us now examine the HIV/AIDS epidemic. Unlike the tsunami or Hurricane Katrina in which those who suffered have been held to be innocent, those with HIV/AIDS, at least in the early stages when the epidemic was concentrated in the gay community, were deemed by some kinds of religious people to have invited the wrath of God. Now, it is unclear to this minute who manufactured the HIV virus and who planted it in which lab and at what time. However, if anybody wished to say in the beginning that this was a punishment for homosexuality, let us notice that the majority of people struggling with the consequences of HIV/AIDS across the world are no longer homosexual people. It is now an equal opportunity, equal-sexuality, illness.

After the early days of HIV the story that this was God's punishing hand became absurd. It was made so by the increasing complexity of that illness and the way that the vilified community of gay men took the opportunity to learn a great deal about dharmic ways to live, act and nurture one another through living and dying. As this community coped with new ways of being, others learned from them. Many heterosexual relatives came to realize the foolishness of disrespecting a being because of their sexual orientation. In other words, beyond a certain point adharmā reverted to dharma. This is of course still an ongoing issue so I cannot give you an end point for HIV/AIDS. But what I can tell you is that beyond a point the punishing hand of God theory is always going to be revealed as miasmatic nonsense by the unfolding of events, whether we are speaking of a hurricane, a tsunami or the HIV/AIDS epidemic.

It is absurd to frame any debate around an opposition between science and God. For science was, and is indeed, crafted by God. The degree to which individual practitioners of particular sciences practice dharmically, the degree to which scientific practice is grounded in dharmic creative synthesis, will lead directly to the kind of science that is generated.

God's Creation is a self-contained, self-maintaining and self-regenerating system, one in which there is no way to evade the consequences of individual and collective action. This is what the concept of karma brings to our attention. The law of karma is part of the science of Creation. Aspects of the truth of karma are present in all of the religions but in forms that are more or less distorted. Such distortions make them superstitions in the way that I have defined that term although those who hold to them would consider them beliefs.

One example of such superstition is that God punishes wrong doing. This invokes the notion of consequences but misunderstands the logic of its unfolding. God does not have to punish, for individual and collective actions will yield their own consequences. It also follows, as Lord Mary has taught in her discussion of Christianity, that the son of God cannot absolve humanity from its errors or sins. While the Divine does indeed work in tandem with the tendential lines of force to support dharma and limit the damage wrought by adharma, humanity will have to reap the rewards of its own actions. The centrality of the law of karma is accepted in Hindu and Buddhist teaching. However, in both religions superstitions beliefs abound as to the best means to protect oneself from negative karma. All too frequently these means have little to do with living a dharmic life or are rooted in conditioned notions of dharma. Such partial understandings and misrecognitions obscure the beautiful and complex framing of Divine Creation.

This is all I shall say for now.

On Tipping Point

Mamma Moon

April 26, 2006

Tipping point. Climate change. Earthly plane. Transformation. Bhakti, karma, jnana, tantra, all crucially involved. Tipping point describes the moment when there is enough transformation in anything – and in this instance we are considering climate change in the earthly realm – for quantity to give way to quality. We then have what you might call a critical mass. This is the moment where quantity begets quality at the level of transformation and processes are initiated that then become self-starting, self-motivated, self-recapitulating and self-reinforcing. Tipping point is simply about the fact that beyond a point change starts up its own begetting cycle.

Tipping points can be the cumulative result of dharmic actions or of adharmic ones. In the matter of climate change currently being witnessed on Earth, it is the result of prior and ongoing adharmic actions. Interestingly enough, it is very hard except at the realm of very local miasmic action for anything to be fully adharmic for any length of time. So when we examine the tipping point underway in relation to the earthly climate we discover that while the first things humans tend to notice are events and processes that have adharmic origin points, within a very short time we get to a place where we have returned to dharma. We see how miasma quickly gives way to reality, and adharma to dharma. This is because planet Earth begins to take care of itself as it was trained to do by Divine Mother, the Creator, who imprinted an image of herself, her energy force, into every molecule of every entity.

Any contemplation of the tipping point of climate change should proceed by means of attention to the isness of every nature-based change, shift, process and outcome. But this is not how the issue is generally presented. As I have just noted, the first thing that strikes people and terrifies them about the tipping point in the matter of climate change is its adharmic origin point. People are terrified of the adharmic consequences of what has been done. They are bemused and worried in case it cannot be undone. And many are the mythical depictions of adharmic processes that once done cannot be undone. It is thus that we encounter the notion of the genie having been let out of the bottle, the genie representing the specter of a calamitous threat.

This, however, is only part of the story. On the one hand the genie of climate change is dangerous: destructive processes have been unleashed by various poorly understood entities, power houses, and adharmic forces. On the other hand, as Divine Mother has taught you, adharma travels in a shriveling direction. Notwithstanding its destructive impact, adharma is repetitive, limited and limiting. Dharma, on the other hand, is expansive and exponentially creative. Thus it is that the tipping point awakens a miraculous force. The tipping point sets the Earth free to cope with past adharmic action. The Earth rushes in to resolve its situation.

What you are witnessing today is the first adharmic tipping point. All previous climate change was the result of a graceful dance between the Earth and other aspects of the cosmos. The shift from the previous ice to the present temperate age that the Earth has been blessed with for a long while now, was the result of a very gracious, dignified and balletic dance between planet Earth and the rest of the cosmos. We might say that planet Earth got up and rolled from one place to another, the outcome of which was a rearticulation of relationships between it and other entities in the cosmos. I am calling them entities because the names humans give to planets are quite irrelevant.

This includes my name in the English language - Moon. I am willing to live with my assumed name. It keeps life simple. I would like to be called Moon for now, because it is a very pretty name. I like the “o” shape because having “oo” fits well with the roundness, the presentness, and the stillness of my shape, as well as my approach to movement which is delicate, systematic and careful. I am not a shooting star, for example. The “oo” sound is nice. The “m” sound signals Mamma and the “n” sound the first moment of Creation. Moon is nice for me as a sound bouquet.

To return to tipping point: as I said before, very often the first things that people notice about it are its nightmarish consequences. They also have those brief moments of shame, shock, worry and horror when they witness the adharmic origin points of what they see happening. Given that much of the writing on tipping point has been coming from a fourth estate and science establishment situated in the Judeo-Christian context of the West, we should not be surprised if the discourse manifests panic and anxiety. However, what they fail to notice is the way dharma immediately takes over. For example, we cannot say that it is wrong or right for the sea level to rise, or for the temperature to rise, or for there to be molecular, environmental or entity-based consequences as a result of those transformations. All we can say is that these things are happening, that they are the result of particular actions, and that the beings who suffer the most are people closest to those whose innovations created the situation. We must also remember that a majority of humans made no contribution to the adharmic tipping point coming into being.

The tipping point is the consequence of an undisciplined lack of options. I say both of those things because the phrase, “undisciplined lack of options,” really puts together the inherent contradiction of much of human life in the so-called developed world, or what I prefer to call the oil-driven world. Undisciplined lack of options has meant that the majority of participants in the oil-driven world have taken the short cut of using more and more and more oil-based products and oil-based vehicles. As we know, this tipping point was triggered at the adharmic

level by nothing other than the overuse of oil-based products. This is the beginning, middle and end. There is nothing else that accounts for it; nothing whatsoever.

We could object to this, asking, “What about coal fires?” We could raise the question of wood fires. We could make the point that coal is a close cousin of oil. However, it is a fact that even if every single person on the planet used a wood fire or coal to cook all three of their meals that would still not lead to global warming because the product consumption would not be high enough. It is only when you get to the capacity for mass production that the problem arises. As Divine Mother teaches, adharmic is characterized by repetition. Mass production and repetition are close kin. It is when we have repetitive mass production that we have the repeated abuse of particular aspects of the earthly realm that, in turn, lead to the tipping point.

This has led to “startlement” on the part of those beings who are observing this phenomenon. The first thing many such beings tend to do is to exclaim in horror. Then, they tend to look at the calendar, recall their age, and think, “Phew, I’ll be dead!” It is very interesting. For the most part, they do not even think, “What about my grandchildren?” They just think, “Phew, I’ll be dead!” What this means is that they do not have to think about what can be done. This is certainly not true of everyone, for there are those who are doing gloriously creative work to manifest other, loving, ways of engaging the earthly plane. Sometimes, however, such persons are striving to achieve the very same arguably adharmic outcomes but merely using arguably more dharmic products by means of which to achieve them.

Let us take the example of cars that run partially on electricity and partially on gas. The inventors may be pleased with their innovation. But once we start to think about every other aspect of the production of the vehicle we will have to realize that it too is caught in the same repetitive and adharmic cycle. It uses nothing more than the very

same polluting products that the rest of the vehicles use. Also, it is made on the same assembly lines on which the rest of the vehicles are manufactured. Consequently, there is only about one hundredth of 1% of the production process and the creation and co-creation of this car that is able to step aside from the abusive and causative oil industry that runs what I like to call “planet adharmā.”

If you think about it you will realize that in order to really step aside we will have to actually slow down the pace of human activity. It needs to go 1000 times slower! One might be proud of one’s contribution towards an anti-oil fired planet but unless one is able to cooperate with enough people, and this is extremely difficult, one’s contribution might well be making it easier for the rest of planet adharmā to keep running. We may find that our contribution of a car that is run partially on electricity and partially on gas is only benefiting the people who will put their money in the petrol pump with their credit card, another oil-based product. So here we have a situation in which planet adharmā is beset and burdened by an interconnected set of adharmic circumstances from which it is well-nigh impossible to step aside. This is why an adharmā based tipping point is very hard to disrupt.

Slowly by slowly, things begin to operate differently. What happens first is that Earth alters its ways of being. It is Earth who has the capacity to disrupt the tipping point. It does this by triggering its own dharmic, recuperative, processes. Earth says, “Wait a minute. The planet is getting dirty. Let us go around the globe and make more water for washing and purifying. Let us make more heat for warming and cooking and baking at a molecular level. Let us redistribute the species so that they will find their way to other parts of the surface area where they will discover comforting and comfortable places to be. They will have to – slowly, not fast, but slowly, over a matter of a few years – find their way to more fertile, healthy, more feasible, providing grounds.

The species who will find this the hardest to cooperate with are, of course, the ones who are anchored in the burden of buildings, factories, schools, freeways. It is harder for people attached to the adharmadriven structure, the repetitive structure, the structure driven by the oil economy. They will be the ones most inconvenienced. The polar bears can move elsewhere, probably to higher elevations. They may need to revise their diet and they will do so in an ambling pace. Some of the trees may also go up to higher elevations. We have seen this already. Some of the species may die out altogether. The news media report these probabilities with great panic. But let it be remembered that molecularly, in terms of DNA as we might say, they have not died. The memory of all species stays unless they are a miasmatic species of which there are a few, but we need not discuss them right now.

The tipping point sets off its own self-invigorating, self-rearticulating journeys. These journeys are multiple and they are dharmic not adharmic. What is adharmic is usually the effort to retain the status quo, the effort to hang on to your piece of the so-called pie. What is dharmic is the effort to quarrel and compete with others (including other species) as opposed to cooperating with them in relation to the outcome of the tipping point. Greed and competitiveness become repetitive projects in which nobody can win. A good example of this is the construction of large dams which are all about greed, hatred and ownership. The tipping point illustrates the challenge of finding ways beyond the local to create situations in which dharma begets dharma. As long as you are part of the human subdivision it is extraordinarily difficult. It requires both faith and courage to step away from planet adharma.

It does not mean that you cannot do it. It does mean, however, that it is all about how you live your daily life. It is about striving to live thoughtfully, cooperatively, dharmically, not by means of snatching, stealing, grabbing and competing. I am happy to note that there are a growing number of humans who are striving to live in this way. Very

often such beings trying to live dharmically are taunted. You should not be taunted but honored and appreciated. What dharmic beings should do is simply witness self, witness other, witness other species and try to learn from them, from their flexibility and adaptability. Know that planet dharma will always prevail. Know that planet adharmia is a temporary, local, self-aggrandizing miasma: repetitive violent activity leading to the same adharmic consequences of fear, toxicity, horror and death.

Tipping point immediately opens to dharma. The collateral damage is really not that bad from the standpoint of anyone other than the human subdivision. Even here, tipping point is not so bad for the majority of the human subdivision. Anyone who is really willing to settle into their own heart, their own conscience, their own body, will not really suffer from the tipping point. All they need to do is to set aside more and more and more of the products and accoutrements of planet adharmia. You cannot, of course, fully set it aside: that is the challenge that faces all beings striving to live dharmically in a spirit of passionate detachment, bhakti adoration and tantric love. There will be a challenge at least six times daily in terms of how to survive and thrive.

If you wish to contribute to the transition from planet adharmia to planet dharma, what you need to do is witness, see how and where you are situated, see what you are response-able to do, contemplate whether you are responsible for undertaking this or that or other task and accept that you will have some jobs but not others. In other words, it is very much about the same processes, the same five points of the yogi/ni path that Lord Shiva lays out in his teaching in this book. However, we can note that in addition to Divine Mother being in charge, planet dharma is in charge over and above planet adharmia. As is the case with the concepts of good and evil, planet dharma is the non-symmetrical, non-binary, non-opposite of planet adharmia. Planet dharma has a different personality, status, essence and point of origin. The tipping point forcefully manifests this reality.

Glossary

Advaita: philosophical framework; proposes that there is an essential identity between humans and the Divine but that this is obscured by human misrecognition and compounded by human entanglement with the world of objects and phenomena; realization of non-duality, so conceived, is held to be the goal of spiritual practice

alterity: otherness

Amma: mother

aura: a sphere of energy that surrounds and protects each being and entity

beingness: state of dynamic relaxation in isness

bhajans: spiritual songs

bhakta: devotee

bhakti: devotion

Chamunda: One of the names of Kali (an aspect of Divine Mother) immortalizing her slaying of the demons Chanda (destructive passion) and Munda (anger)

Chandi: battle between Divine Mother and the demonic forces of adharma; the Chandi Path is a celebrated, recitational Sanskrit text that recounts this battle. Its composition is dated to between 900-500 BC

dependent co-arising & dependent co-creation: Buddhist naming of the reality that everything that arises or is created is the effect

of the interpenetration of a concatenation of causes, effects and conditions; points to the inter-dependent connectivity and causality that characterizes the cosmos

Devi Amma: Divine Mother

dharma/adharma: dharma is variously translated as law, duty, truth, right conduct, teachings of the Buddha; however, since the content of these categories has frequently been conditioned by social context, the following definition prioritizes method in determining dharma.

dharma is living in accordance with Divine Mother's intention for Creation as an intimately and infinitely interdependent entity; living on the basis of egalitarian mutuality and reciprocity; drawing on the pedagogy offered by the four interwoven spiritual paths (devotion, tantra, knowledge and action) in order to discern the nature and form of the synthesizing dance of one's free will with Divine will.

adharma is living and acting on a contrary basis to that just named

dialectical: method of logic based on the concept of the contradiction of opposites (thesis and antithesis) and their continual resolution into synthesis

Durga: an aspect of Devi

episteme: way of knowing, mode of knowledge

epistemology: study of epistemes

hierarchizing: making a hierarchy of

highest good: that which is congruent with karma, dharma and tendential lines of force

holographic: from holos, whole, and graphien, to write; speaks to Divine Mother's signature on every aspect of Creation; to her having established a fragment of her isness in every molecule, in a way particular to each molecule

infinite chakra: synonym for Creation

isness: term for existence from the purview of the Creator; denotes an entity's createdness by Divine Mother as part of her multiplicitous, non-hierarchical Creation; also a collective term - one is isness and one lives in isness

jnana: knowledge

jnani: as used in this text, spiritual seeker on the path of knowledge

kali yug: the age in which adharmic experimentation with self, other and matter reaches a high point; includes the current period

karma: the spiritual path of action; since all actions inevitably have consequences (inaction included) the law of karma is the law of cause and effect

Lalita Sahasranama: Lalita, the playful aspect of Devi; Sahasranama, thousand names. Sanskrit chant detailing one thousand qualities of Devi in her aspect as Lalita

Ma Lakshmi: Ma, mother; Lakshmi, the aspect of Devi who bestows abundance

leela: divine play

mandala: mystic diagram symbolic of cosmic forces; used as aid to concentration

Ma Saraswati: Ma, mother; Saraswati, the aspect of Devi who bestows knowledge and creativity

miasma: a delusory mode of explanation; close kin of adharmā

nanosecond: one billionth of a second

Om Purna Madah: Sanskrit sloka: Om Purna Madah, purna midam, purnat purnam udachyate, purnasya, purnam a daya, purnameva vasishyate. Om shanthi, shanthi, shantihi.
(Tr. This is the whole, that is the whole. From the whole the whole arises. Take away the whole, the whole remains. Peace, peace, peace.)

polymath: person having a wide range of knowledge

psyche: as used in this text, the place where mind and body as well as past and present lives commune and communicate; and where is deposited the complex commonalities of human experience

Ramprasad: 18th century Bengali mystic poet revered for his sublime songs about Divine Mother in her aspect as Kali

Shakti: all pervading energy; also name for Divine Mother

Shiva: Shiva is the consort of Devi and was created as such by her; also named Divine Father in this text

Shree Chakra: the most potent of Devi yantras; also known as the yantra of the cosmos; also called Shree Yantra

Shumbh/Nishumbh: from Chandi Path; beings who personify the sense of too-much-ness and the sense of not-enough-ness; illustrate the way the pendulum of human discontent swings between the two

sentient: capable of feeling, perception, consciousness; since everything created by Divine Mother is sentient, the phrase “apparently non-sentient” is used here to describe entities like rocks and plants that are frequently thought by many humans to lack sentience

signification: the making of meaning

sloka: sacred verse

subdivision: synonym for species; the term subdivision is preferred over species given the hierarchical connotations of the latter

synthesizing: from synthesis; synthesizing action or creativity is that which dharmically rearticulates the molecular realm; can take any form, mental, visual, tactile, expressive, auditory etc; counterposed to antithetical action which rearticulates the molecular realm in a way that violates the tendential lines of force

tantra: fluid triad designating self, other and connectivity as also self, other and divinity; as a spiritual path, tantra celebrates embodiment and honors the divine createdness of matter; the tantric journey is about learning to discern and then embrace one’s inevitably local place in the cosmic scheme, to marvel at the dance of particularity with infinity, and to revel in the infinite diversity of Creation

tantrik(a): one who practices tantra; tantrik, male practitioner; tantrika, female practitioner

tendential lines of force: the underlying principle by means of which cosmic unfolding is, through divine assistance and mediation, constantly self-correcting in accordance with karma and dharma; the functioning of tendential lines of force is not dependent on individuals’ belief in their operation

That: name given by some advaitics to the Supreme Self or all pervading reality which is conceived by them as non-dual, unchanging and without attributes; spiritual practitioners are exhorted to attain awareness of this reality in which subjects and objects are deemed to have ceased to exist

vasana: mental patterning or tendency of the psyche; the impression of past actions in the unconscious that prompts their repetition in the present

visceral: bodily

Ya Devi Sarva Bhutesu: a tantric song of praise in which Devi is worshipped in her forms as activity, hunger, knowledge, sleep, energy, humility, true wealth, peace, love, among others

yantra, yantras: geometric representation of the journey toward divinity and also symbolic forms for the holding and transmission of specific divine energies

yoga: literally, to yoke or join; in its general sense, as used here, it refers to any path that leads the human toward union with the Divine

yogi/ni: usually refers only to advanced spiritual adept; in this text used to refer to any person seeking union with the Divine

