

KUNDALINI

The Mother of the Universe



Rishi Singh Gherwal

**KUNDALINI
THE MOTHER OF THE
UNIVERSE**

THE MYSTERY OF PIERCING THE SIX CHAKRAS

BY

RISHI SINGH GHERWAL

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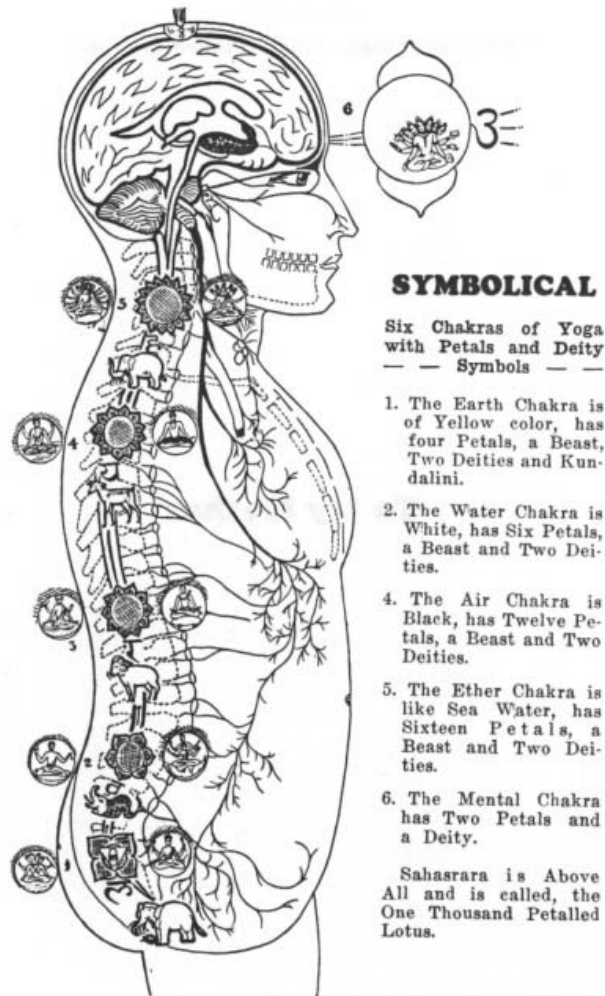
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On page 65, 8th line from top, line repeated which should read:

"yam into anritam, which is called destruc-"

To My Mother



SYMBOLICAL

Six Chakras of Yoga
with Petals and Deity
— — Symbols — —

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

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

Six Chakras of Yoga with Petals and Deity Symbols

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WHY WE WORSHIP SIVA

REV. LEADBEATER OFF THE TRAIL

time is evident from these living instances (not to speak of the numberless treatises on the subject) of men roaming about in all parts of the country." The mere rousing of the Serpent power does not, from the spiritual Yoga standpoint, amount to much. Nothing, however, of real moment, from the higher Yogis' point of view, is achieved until the Ajna Chakra is reached. Here, again, it is said that the Sadhaka whose Atma is nothing but a meditation on this lotus "becomes the creator, preserver, and destroyer, of the three worlds"; and yet, as the commentator points out (v. 34), "This is but the highest Prashangsa-vada or Stutivada—that is, compliment—which in Sanskrit literature is as often void of reality as it is in our ordinary life. Though much is here gained, it is not until the Tattvas of this centre are also absorbed, and complete knowledge¹⁷ of the Sahasrara is gained, that the Yogi attains that which is both his aim and the motive of his labour, cessation from rebirth which follows on the control and concentration of the Chitta on the Shivasthanam, the Abode of Bliss. It is not to be supposed that simply because the Serpent Fire has been aroused that one has thereby become a Yogi or achieved the end of Yoga. There are other points of difference which the reader will discover for himself, but into which I do not enter, as my object in comparing the two accounts has been to establish a general contrast between this modern account and that of the Indian schools. I may, however, add that the differences are not only as to details. The style of thought differs in a way not easy shortly to describe, but which will be quickly recognised by those who have some familiarity with the Indian Scriptures and mode of thought. The latter is ever disposed to interpret all processes and their results from a subjective standpoint, though for the purposes of Sadhana the objective aspect is not ignored. The Indian theory is highly philosophical. Thus, to take but one instance, whilst Mr. Leadbeater attributes the power of becoming large or small at will (Anima and Mahima Siddhi) to a flexible tube or "microscopic snake" in the forehead, the Hindu says that all powers (Siddhi) are the attributes (Aishvaryya) of the Lord Ishvara, or Creative Consciousness, and that in the degree that the Jiva realises that consciousness¹⁸ he shares the powers inherent in the degree of his attainment.

¹⁷ This, it is obvious, comes only after long effort, and following on less complete experiences and results. According to Indian notions, success (Siddhi) in Yoga may be the fruit of experiences of many preceding lives. Kundalini must be gradually raised from one centre to another until she reaches the Lotus in the cerebrum. The length of time required varies in the individual—it may be years ordinarily or in exceptional cases months.

¹⁸ As this is by the Devi's grace, She is called "the giver of the eight Siddhis" (Ishitvadyashtasiddhida). See Trishati, II. 47. She gives Aishvaryya.

