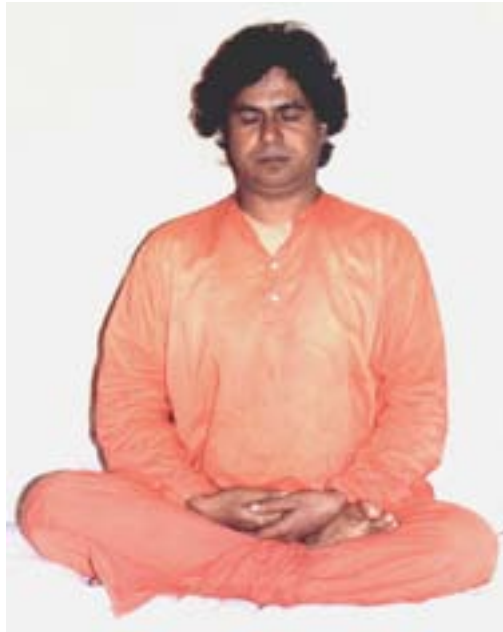




The Mt. Tron Mail

SPECIAL EDITION No. 11

Week 36 * Mt. Tron University of Peace Foundation * 2021



Swami Paramananda, Shantibu, Norway 1993. Photo: BP.

IN SEARCH OF TRUTH

MY EXPERIENCES WITH
SWAMI PARAMANANDA

AUTOBIOGRAPHY OF A YOGI IN THE WEST

BJØRN PETTERSEN

© Copyright

Bjørn Pettersen

and

Mt.Tron University of Peace Foundation
2560 Alvdal
Norway

Bjørn Pettersen asserts his moral right to be identified as the author of this book.

All rights reserved.

No reproduction of this text, in full or part, on any kind of medium or in any media,
especially in social media,
without the prior written permission of the author or publisher.

This holds good also for translations into other languages.

However, writing and sharing reviews is encouraged,
including on social media, sharing
links pointing to the source:

www.tronuni.org

CONTENTS

Prologue

Induction

The Condor of Transformation
The Adder's Message
Ios in my Heart
The Ashram in Rishikesh
Cosmic Lotuses
An Indian Yogi on Mt.Tron

(1) Paramananda's Smile

Unexpected Visit from South India
Letter from Swami Paramananda Giri
Captivity in Rishikesh
First Meeting with Paramananda
Tripti Ma
Five Days in Ranchi
Mantra-Diksha
Ramakrishna Darshan
Problems in Alvdal

(2) The Art of Meditation

Adaptation to Banagram
Life in Paramananda Mission
Mental Communication
The Journey to South India
Mahashivaratri and Balyogi Darshan
Malaria and Sannyasa
Omkaram
Banagram and Kathmandu
Malaria in Norway

(3) Transcendence

Sadhana at Shantibu
-Hissing Kundalini
Within Paramananda's Aura
Guru Kripa
Visit by Friends from Norway
Asgeir's Passing Away
Turiya at Shantibu
"... how the Rishis breathe"
Baul in the Himalayas

(4) Life together with Paramananda

Arrival in Norway
Paramananda's Genesis and Life History
The Peace Plateau on Mt.Tron
The Truth about Anandacharya's Rebirth
Baul on Mt.Tron
"... we are almost the same ..."
Around Europe by Inter-Rail
Journey to North Norway
Lost Manuscript

(5) The University of Peace at Mt.Tron

Pilgrimage to Banagram
The Caves at Udayagiri
Tripti Ma goes to Norway
The Mt.Tron University of Peace Foundation
Paramananda comes again to Norway
Picnic on the Ganges
Paramananda Visits Norway a Third Time
Art of Life Course at Savalen
Difficulties and Plots

(6) Forever Paramananda

Last Appearance in Norway
Messages and Predictions
Paramananda Leaves His Physical Body
Great Sorrow in Banagram
Separation and Disintegration
Paramananda's Last Lesson
Essential Teaching
Who is Paramananda?
Paramananda's poem "I"

Deduction

Reincarnation and Rishis
East and West
Science and Spirituality
"Soul" and Mind
Guru and Sishya (Teacher and Pupil)
The Quest for Truth
The Purpose of Life

Epilogue

TRANSCENDENCE

Hissing Kundalini

Ever since I received the last letter from Paramananda my *kundalini* had been fiery and active. My abdomen, and pretty much all of my body, had been almost incessantly shaking, trembling and quivering, nearly like a minor earthquake. A few days after it started I heard a continuous and loud *anahata-sabdha* in my inner ear. This manifested as a three-fold sound in unison which I experienced as absolutely fantastic, and I called it “cosmic rustle” (“kosmisk brus” in Norwegian). In my right ear it was a high, metallic sound as from a highly tuned Tibetan singing bowl, while in my left ear a distant ringing together with a very loud, kind of ‘crispy’, delicate and ‘expanding’ sound could be heard. Both of these phenomena were constantly present every single day, and this *anahata* sound I found very helpful for my concentration of mind, both during meditation and at other times. It is both tragic and typical that it is being diagnosed as a disease, called “tinnitus”, in our Western culture.

After two months of intense *sadhana*, this phenomenon reached its absolute zenith during the night of March 25th, while I was in deep meditation after midnight. I had decided that I should focus on the *anahata* sound, more specifically, on that one in my right ear which was the most clear. Very soon I heard a very clear *OM*, and all of me quickly became attuned to that basic sound vibration. Then, suddenly, an intense burning sensation, almost a bit sore, appeared in my abdomen at a small point just at the mouth of the *sushumna* by the *muladhara chakra*. Thereafter, this burning, almost painful sensation (very much like the sensation of Red Tiger Balm being rubbed on your skin), spread to my entire abdomen, and then extended into my crossed legs and all the way to the tips of my toes, from where it turned and came back by the same route until it entered my *sushumna* at the base of the spine.

At that point the *anahata* sounds were so ear-splittingly strong and intense that I almost felt that “the bells were tolling for me!” In a flash I saw the smiling image of Paramananda in the *anahata chakra*. And while both of my nostrils were wide open, all of my body and head started to burn intensely, and the “earthquake-feeling” in my abdomen was extremely powerful. Then *kundalini* in all her extent and might rose up in the *sushumna* just like a tornado! I felt that I was whirled round and round at tremendous speed, so that I felt almost dizzy and nauseous. It was the wildest, most extreme thing I had ever experi-

enced – far beyond any fancy or imagination. I was at the centre of all the most extreme forces of nature on Earth all at once – earthquake, volcanic eruption and tornado, and with such loud inner sounds that I thought that I should burst! Simultaneously I was whirled round and round in this crazy inferno at a tremendous speed, without any kind of control. And all of this just rose and rose quickly inside me, and all the time with increasing intensity – where would it end?! When *kundalini* reached the *anahata chakra* my heart started to beat faster and faster, until in the end it felt like it had “run wild” and I had difficulty catching my breath. At this point I started to be a little afraid. All of this was quite new and surprising to me, and I thought that if it continued up to my head I would die and completely disappear – out into the great unknown – and be “lost” forever. Such was my feeling, and it was very scary.

I understood quite well that what was happening to me was a complete ascension of the *kundalini* in my *sushumna* alongside the spinal cord and I experienced the effect of it as it passed through the various *chakras* on its way upwards. I had read enough about the subject to understand that. But I could never in my wildest imagination have envisioned that it would be so extremely physical, violent and fearful. Nothing about that was written anywhere. On the contrary it was described as a very light and calm experience. But what I experienced was anything but light and calm. I had put my life completely in the hands of my beloved Guruji – of Paramananda. I had only done what he had told me to do, I had followed his advice and directions. Everything was his responsibility, because I didn’t know what would happen to me. I was a complete newcomer to this path and landscape. When the *kundalini* started to rise in that manner, in my ignorance, I thought that now was the time for the big event to happen to me – that now would commence *nirvikalpa samadhi*. But really, I had no idea about *nirvikalpa*, and also I did not feel ready for it. Everything unknown always creates a certain insecurity and fear. So the great unknown which I was then facing, together with the extreme physical or psychosomatic strain, made me afraid. And the fear of dying away into a nothingness and vanishing forever, is the product of the ego and its great deception. Nevertheless, that is how it was felt just then.

So there, in the midst of the mad forces of nature’s intense centre, while I was trying to catch my breath and everything goes round and round, and I am about to burn up, while my head is about to burst with the loud sound and my heart is about to jump out of my chest – while all of this is only rising and rising upwards in me in

my own physical body, and steadily increasing in intensity, and the fear of death starts to be real, because I have absolutely no control over what is happening, and it is fast developing into sheer mortal anguish – more dreadful than I ever before experienced or even thought possible – just then I called out internally, “Guruji!”, and in that fraction of a second he was there with me! Immediately I felt his presence as if he were physically there. He stood on my left side, as he had previously, and now he calmed me down, fully in control of everything. He made me repeat my mantra internally and concentrate on breathing calmly. And that was all that was required – the *kundalini* came down and was tamed. Just afterwards it rose again, but now without the “tornado effect” and no fear. It ascended to the *anahata* with accompanying heart palpitation for a while, and then it descended again. Twice more it ascended, only to descend again. In this way Paramananda showed me how I could control the ascending *kundalini* by myself. In several of the following days I experienced a rising of *kundalini* through three to four hours during the night, and in retrospect I have identified a connection with the kind of food I was eating on those days. For on the 25th of March, for the first time since I started my intense meditation, I ate spinach and broccoli. And every time I ate green energy rich food, *kundalini* rose at night. But, as I said, that was discovered only afterwards on going through my notes from those days. At the time I didn’t give any importance to what kind of physical food I ate or not, I only thought about my need for more and more “spiritual food”.

I didn’t view these experiences with the *kundalini* as purely spiritual experiences because I knew that they took place in body and mind. They were useful experiences for me, but only steps on the path towards the final goal. Even more important was the fact that Paramananda, for a third time, had come to my rescue when I most needed him. When, a couple of years later in Norway, I talked alone with Paramananda about this event, he expressed surprise that I had had such a physical and violent experience then. He had never heard of it before, he said, and he repeated what I had read myself in the literature that the *kundalini* usually rises in a far more comfortable and undramatic manner, and he added: “It is a nice experience.” He also said that if the *kundalini* had reached the *visuddha chakra* in the region of the throat, I would have experienced clogging of the throat with consequent breathing problems. And if the *kundalini* had continued all the way to the *sahasrara*, *nirvikalpa samadhi* would have ensued.

On April 2nd I wrote a long letter to Paramananda and told him about all the happenings since my last letter to him, and well over a month later I again received an inspiring letter from him:

Dear Atman Bjørn,

I have received your letter. From your letter I came to know about your physical and mental condition. Don’t get nervous and disappointed. Every spiritual seeker faces the trouble of this kind. Try to remain as an observer who always observes what happens around him. He does not entangle himself with the surrounding happenings. Be like that.

As for your diet, I think it should be well-cooked. It is very easy to digest well-cooked food. If you take this kind of food, you will, I think, get relief from gas trouble. I hope gradually all physical troubles will disappear and that you will feel quite natural.

Holy life is the best life. You are leading a holy life. So there is no fear. Be mentally strong. By your powerful mental strength everything wrong will disappear.

Let your firmness in religious practice be like a mountain. Nothing is able to shake it and root it out. Even so, no untoward happenings will be able to move you from your right path and from your firmness. Let your heart be like an ocean. All the rivers fall into it. It does not care where they are coming from. It is gracious. It is always ready to accept them. Similarly, be kind to all creatures. Accept them unhesitatingly and shower kindness to all persons irrespective of their creed. Afflicted with distress they will come to you as soon as they come in contact with you, they will feel comforted under the shade of your kindness. Let your mind be like the sky. Sometimes clouds overcast it. But after a while they disappear. They cannot leave any stain or spot on it. Similarly, nothing evil will be left to taint your mind which should be like the sky.

Do meditation regularly, being strict in your principle. Regularity will bring firmness in your mind. And with your firm mind you will be able to attain perfection which is the *summum bonum* [final good] of life.

Let me know how you are. Write to me occasionally. Here all the ashramites are well. What’s more?

With blessings and love,
Yours affectionately,
Swami Paramananda.

P.S. You should also take some salads (raw vegetables).

The human mind is a peculiar thing and one can never stop being surprised about how it works. Especially in the beginning of a *sadhana* period it may seem as if the mind itself, on a secret command of the ego, will do anything

in its power to prevent any progress. Impressions, expectations and impatience, for example, can often be strong forces which make *sadhana* feel difficult at times. It is as if the mind resists being observed, and will find all kinds of excuses to avoid exactly that. In *sadhana* and all of spiritual life patience is one of the greatest virtues and prerequisites, but extremely difficult to maintain. In my family and circle of friends I had always been known as a very patient person but in connection to my own goals and demands of myself, I was terribly impatient. As regards expectations, they should better not be there at all. I don't think I had too many of those but after reading various traditional literature on the subject through the years, I had certain ideas about how spiritual development would unfold. But my *sadhana* taught me that there is no fixed and linear development in spiritual life, which is the impression one otherwise often gets from reading about it. The development, as in all other aspects of life, is highly dynamic.

My experiences with Paramananda turned upside-down all my ideas about spiritual life. For example, until I met Paramananda, I believed that *sadhana* was a life-long process and that Self-realization was as good as impossible to attain – it would always remain a distant dream. But Paramananda was always so positive and optimistic in every way, and would always give us hope. He said that meditation for 40-50 years, commonly found in countless books, belongs to the past and is no longer necessary. “Self-realization may happen overnight”, he said, “it only depends on your intensity.”

In my effort at Shantibu I often felt frustration when things didn't go as I wanted – such as if I felt I could not meditate well at night, or if I slept too long, or if I got the impression that I had taken one step back instead of forward, etc. I could feel impatience and despair when huge philosophical questions appeared in my mind that I couldn't find any solution to, and I could feel hopelessness and depression when I felt that I did something wrong and thought myself to be very incompetent in what I was doing. For instance I thought that perhaps my *kundalini* experience was meant to be fulfilled in *nirvikalpa samadhi* but that I had become scared and therefore had failed.

These were all among the innumerable *brittis* of the mind that Paramananda had written to me about in the summer of 1985. But the only thing is that one cannot just see these things as mere *brittis* when they actually act as *brittis* for you, in an activated mood. As long as the mind has not become stabilized in meditation and full concentration of mind has not been achieved, these *brittis* will always appear as actual and real. And perhaps the sky is more clouded over Norway than over India. But even if every now and then I struggled with the illusions of the mind, at least there could be no objection to my longing for Self-realization – which only increased and increased.

In March and June that year I published some poems in the Paramananda Mission's quarterly magazine “Charaiveti” (‘forward’) that shows my attitude and great longing at that time. Here are the five poems under the common title:

”Charaiveti, O My Mind!”

I

Console thyself, O my mind, and go forward!

- There is no pain, no sorrow, no suffering.

Forgive thyself, O my mind, and move onward!

- There is no sin, no crime, no karma.

Bless thyself, O my mind, and rise Heaven-ward!

- There is only Hope, only Faith, only Eternal Joy!

II

In the Time of Creation's well
there bursts forth a feeling of
contentment and joy.

The impulse travels through Space
and reaches the surface of flesh and skin
where it plays itself out as a smile
in the apparent solidity of Manifestation.

III

My mind is a prism splitting the light of my Soul
and manifesting as the seven colours
appearing as my Soul's attire
- and my heart gets lost in the worship of beauty!

But the light is ever one
and the colours unite in the One White Light
which is the goal towards which my mind aspires
- being its only duty!

IV

In the temple of True Reality, offer thyself, O my mind
on the altar of Complete surrender!

For the glistening top of Mt. Ever-rest, climb high,
O my mind
and never again become the symbol of restlessness!

Into the endless all-embracing Ocean, dive deep,
O my mind
and forget thy former image as a Salty Doll!

Yes! Merge with all thy Power into thy sacred Source
and become what in Truth thou art, O my mind!

V

Dear Me,
Absorb Thy-Self in Thy-Self;
let the mind withdraw all its limbs like a tortoise
and come to perfect *shanti*.

Let there be no *kundalini* and the *chakras* six
no trinity of *Brahma-Vishnu-Shiva*
nor of the Father, Son and Holy Ghost
no creation, nor destruction
no Cosmos, nor Chaos
no light, nor darkness
no evolution, nor involution
no appearance, nor disappearance
no manifest, nor unmanifest
no *purusha*, nor *prakriti*
no masculine, nor feminine
no exhalation, nor inhalation
no heart palpitating with ‘Yes’ and ‘No’
no affirmation, nor negation
no inside, nor outside
no subject, nor object
no duality, nor unity
not even God
n o t h i n g ! – *sunya* – zero;
the void of perfect vacuum.
Only Me the *Tathagata* – the ‘Thatness of That’ –
the ‘sovereign over breath and negation’
- *Nirvan!*

On the full moon day of June I wrote a long letter to Paramananda about all my problems and agonies:

Beloved Guruji!

I was very happy to receive your letter – it is so beautiful! Such words appeal enormously to me. I am very glad you are writing to me – your letters are such a great source of inspiration and encouragement.

My seclusion I have broken. It lasted for three months (until your last letter came). Now all doors for contact with friends and visitors have been opened. I understood your letter that way. It feels better like this. (...) Except for this change, my *sadhana* programme continues as before.

When I last wrote to you I was at the peak of a spiritual flow-tide. Since then there has been ebb-tide and I have felt (and feel) almost like “dead” inside. At present the “inner earthquake” has completely subsided, but the *anahata sabda* is now regaining strength after having been almost inaudible at a time.

My body and mind feels some more heavy, and meditation has become problematic. Sometimes there is too much mind (like for instance yesterday night) – it overpowers me. Then I feel I shall turn mad and I only want to kill this body and curse this mind forever. Even the life-long enemy sex-consciousness is again reviving into life. It is too much!! – I don't want it!!! I understand your last letter is a warning against this ebb-tide, which naturally has to follow flow-tide, but in my case everything seems to be irrational and

wrong: For ten long years I have been struggling along this thorny path, and yet it seems as if my symptoms are like one who just started yesterday! This is very discouraging. How many years still do I have to live this unworthy life without God-communion? I cannot bear it any longer! This life is quite unbearable, Guruji! I don't want to exist any longer in this way!!

I have lost completely my patience and have instead become extremely restless (this has been since your previous letter), and I do not care whether it be good or it be bad. I am complaining (in my foolishness!) – but you are the only one to whom I can cry my heart out. Often I feel I am a very naughty child who is only troubling his mother or father, but you told me to cry ‘Oh God, help me! help me!’ It felt very strange to me at the time when you said it, but now I realize that there is absolutely nothing else I can do! I am giving you everything – it is all in your hands – and I shall know only one thing: Faith! (remembering the words of Anandacharya: “In *Nirvan* faith alone exists”).

Certainly I know – at least to some extent – that all these problems are illusions and only the hallucinating effects of my ignorance. Ever since I came back here from India – now already two years ago – I have felt like being two persons. One is the miserable personality Bjørn Pettersen – that one who friends and relatives know and who is acting in this world, doing everything wrong. The other is a nameless witnessing one who is only observing everything and is always and ever completely unperturbed, unattached and indifferent – or he may even be laughing at the whole thing! My consciousness seems to be travelling between the two – sometimes in the one, sometimes in the other. Bjørn Pettersen has to become dead and buried for ever – I don't want to know him any longer! I only want to merge all of my consciousness completely in that Nameless Witnessing One! It must be now or never! I will rather die than living like this any longer. It is quite unbearable!

You are my ‘Lithargoel’, I am your ‘rock’ – do with me what you like, only you do with me!

Beloved Guruji! – surrendering myself at your Holy Lotus Feet I am yours ever, ... (what name to put?!) – the one you, and you alone, knows!

P.S. I am sleeping, not like a Yogi, nor even like a *Bhogi*, but like a *Rogi*! What to do about it? (This has been so the whole winter also). Applying salads in my diet has proved very good.

An answer to this letter arrived on the very Gurupurnima itself, the full moon day of July, and was dated July 2nd 1987:

Beloved Soul Bjørn,

I have received your letter. You have let me know about your despondency and depression in the field of your *sadhana*. Bjørn, man does not die. What dies is his physical body. So long as man is unconscious of his Self he suffers from imperfection. When he is conscious of his Self he attains perfection. Be like the sky and think as the sky does. The shadow of the sky is reflected on the material world, but the shadow of the material world is never reflected in the sky. You are really sky-like *Sat-Chit-Ananda* (Existence-Consciousness-Bliss).

Always engage your mind in self-analysis. Then thoughts arising from ignorance of Self cannot influence you. There is no existence of another entity. If it appears to you that the second entity exists, engage yourself in self-discrimination. You will feel that there is no existence of second entity. What you think to be another entity is also you. What exists apart from you is non-reality or imagination. Continue your discrimination.

Time will come when the subject, i.e. observer, will identify himself with the vision, i.e. object. When this identification is made accurately you will feel your Self. Apart from all attributes only you will remain as the realized. You will feel that you are the only entity. You will be the observer of all events. You will feel that you are That (*Tattwamasi*). And it is this knowledge which is called *Brahma Jñan*.

Don't be depressed. The goal of human life is to attain realization. Elimination of sorrows and depression, and attainment of abiding truth are possible by long practice. So proceed with firm mind until the goal is reached. *Charaiveti*. ...

With blessings and love,
Yours affectionately,
Swami Paramananda.

This letter was really clarifying to me and I felt that in a way I could relax a bit and take things more casually. The *kundalini* became more active again, but more important was that my meditations became better and better. Continually I felt what I called a 'blasting' in meditation – a total absorption in which my mind became a unity. 'Blasting' because it used to happen suddenly, and because the condition it introduced was completely different from the one before (actually 'blasting' in the sense of 'expansion'). It was in no way violent or scary, as the odd name may suggest – nay, on the contrary it was utterly harmonious, tranquil and peaceful. So soothing that I didn't want to come out of it again, but just remain there all the time. Many years later I understood that it is

that which is called *savikalpa samadhi*. However, when I was not in that stage or condition, but had usual waking consciousness with all senses open, I engaged myself in self-analysis and self-differentiating, as Paramananda had advised me. It is that method which is the main ingredient of *jñana yoga*, and which is about constantly observing one's mind with all its thoughts, feelings and impressions, etc. in all situations, and discerning between the real and the not-real in relation to the observer or the Self. To the highest extent it depends on the power of the intellect – its strength and endurance – and it is going on 24/7/365, i.e. continuously without pause or stop. When I felt like a little change I read Paramananda's wonderful poem "I", and got new inspiration and insight.

Well over two months after I had received the last letter from Paramananda, I wrote back to him:

Beloved Guruji!

I was happy to receive your letter (dated 2.7.87) some time back. Since then my mind has become more steady and calm, and I feel I have gained a sort of foundation which I didn't possess before.

Of course I know that man does not die with his physical body. But if I should have lost it now I would have felt that my whole life had been lived completely in vain and absolutely nothing gained. There were deep and serious philosophical questions which made me despair and depressed. But this is over now – gradually, as the *sadhana* proceeds on, these problems and questions find their answers and are solved.

Your letter is very beautiful and clear. Especially this I needed to see written in front of me: 'Always engage your mind in self-analysis. Then thoughts arising from ignorance of Self cannot influence you.' This composition of words was the magic formula which like a key opened a locked door of my mind.

Since your letter came I have been fully occupied with visitors. Your words came true. I am glad to be able to offer this wonderful place to these poor people. ...

Asgeir has offered me to go with him to India and pay all my expenses, so we will go together from here on the 6th of October and arrive at Calcutta airport at about 5 p.m. on Thursday 8th October. Possibly also Torleif will join us for a few weeks (I may stay till New Year). Perhaps my Italian friend Allesandro (Alex) will come alone or together with a friend a little later. He is here now.

Looking forward to see you and all your children again – and to breathe the holy air of Banagram Ashram!

Humbly by your Holy Lotus Feet, I remain yours always,
Bjørn.



The author at Shantibu 1987. This was just after my intense *sadhana* period when I had again opened up for visitors at Shantibu and before going to India with Asgeir in the autumn. Notice that there was no garden at Shantibu at that time, but the ground was only a part of the surrounding forest floor. Photo: Saswati.

GLOSSARY (simplified)

anahata, anahata-chakra – the heart centre; the fourth centre of the astral body, corresponding to the thymus gland of the endocrine orchestra of the physical body, governing heart, lungs and respiration; element air. See *chakra*.

anahata-sabdha – 'heart-sound'; the inner sound in the human being which can be heard through 'the inner ear' when the *anahata chakra* is active.

bhogi – worldly man (in contrast to *yogi* = spiritual).

Brahmajñana – 'knowledge of Brahman'; God-Realization.

Brahma-Vishnu-Shiva – the trinity process of continuous creation, sustentation and transformation.

britti / vritti – obstacle or modification or propensity of mind, caused by worldly attachment (*britti* = Bengali pronunciation).

chakra – 'wheel' or 'circle'; according to the Tantra philosophy man's astral body has seven *chakras* or centres alongside the spinal cord from bottom at the coccyx to the top at the crown of the skull. See *anahata-chakra*.

charaiveti – 'forward', 'onward to the goal'; name of Paramananda Mission's quarterly magazine in Bengali and English, published from Banagram.

Guruji – loving address to spiritual guide.

Guru Purnima – the full moon of July when the *guru* is especially worshipped and celebrated.

jñana-yoga – the yoga of wisdom; one of the major forms of yoga in which traditionally the power of the intellect's discernment is the main factor; the science which demonstrates that by self-knowledge, self-control, and self-reverence the human being can attain the highest end of life, and which teaches a system of self-development through the expansion of the understanding, with a view to transcend the limitations of nature and mind.

kundalini – 'coiled up'; the central, 'serpent-like', power in man which is the cause of the development of the human body (through the serpent-like spinal cord) by its descent from the crown of the head through the spinal cord, and which remains 'sleeping' (and coiled up) at the tip of the tail bone after the completion of the body, and performs (passively) all the autonomous physical body functions from there, but which ascends (actively) through the spinal cord back to the starting point in the crown of the head if, or when, the individual has a spiritual awakening; basis for all physical and mental life in the human being.

mantra – secret word or syllable of power which frees the mind.

nirvana – 'that which masters life and death'; the same as *nirvikalpa samadhi*.

nirvikalpa samadhi – that form of *samadhi* which is without any object in mind and which therefore cannot be explained, in contrast to *savikalpa* and other forms of *samadhi*; also known as "opposite *samadhi*", completely different from all other forms of *samadhi*. After complete *nirvikalpa samadhi* there is no more cause for rebirth. See *savikalpa samadhi*.

prakriti – 'procreatrix' or 'nature'; the source or producer of the universe; the feminine counterpart to *purusha*. See *purusha*.

purusha – 'soul', 'man' (more in the sense of 'spirit' or 'identity'); the positive principle; the masculine counterpart to *prakriti*. See *prakriti*.

rogi – sick person.

sadhana – 'which leads straight to the goal'; a person's spiritual search or quest for truth (which involves personal commitment and practice); the collected effort – physically, emotionally and spiritually – for the realization of life's end.

sahasrara – "the spiritual centre" or "the eternal centre", situated at the crown of the head of man; the seventh and last *chakra* in the astral body (symbolized as a thousand petalled lotus), corresponding to the pineal gland in the centre of the brain of the physical body. See *chakra*.

Sat-Chit-Ananda – 'Existence, Consciousness and Bliss Absolute'; "description" of the reality of a Self-Realized person.

savikalpa samadhi – when the mind has become a unity; "universal mind" or "super mind" (but still mind, as different from *nirvikalpa samadhi*, which is without mind). See *nirvikalpa samadhi*.

shanti – "universal peace"; as much inner peace as outer peace.

sunya – "zero", "nothingness", "vacuum".

sushumna – "the governor channel"; the central and only vertical channel of the astral body, which connects all the seven *chakras*, and through which the *kundalini* both descends and ascends; governs both *ida* and *pingala*, the meridians on the left and the right part of the body, respectively, in connection to the physical body's nervous system.

Tattwamasi – "That Thou art"; one of the most famous formulas from the Upanishads and the Vedanta philosophy, and a much used *mantra*. See *mantra*.

visuddha-chakra – the throat centre; the fifth centre of the astral body, corresponding to the thyroid gland of the endocrine orchestra, which governs the organ of voice in the physical body; element ether. See *chakra*.

yoga – 'conjunction'; spiritual science that unites the individual with the universal in the human being; the second of the six main philosophical systems of India, established by Rishi Patanjali and called "Classical Yoga".

yogi – one who masters yoga; practitioner of yoga. See *yoga*.

Continuation follows in the next number next week.